GLOSSARY
AKRTA - (Kṣetra) - A piece of waste or uncultivated land

(Kautilya suggests that anybody who would bring such a land under cultivation would not have to lose its ownership. cf; akṣṭāṇi kartṛbhvo nādevat (AS'II. 1).)

AKRTYA - Contented subjects who are not liable to be won over by the enemy with any propaganda (AS'I. 13, I. 14).

AKṢAPATALA - A depository of royal documents and account books. (vide AS'. II. 7).

AKṢAPATALA-ADHYAKSA - (1) The officer in charge of the depository of the royal documents and the account books. The duties and responsibilities of this executive officer is described by Kautilya in AS'. II.7. The officer is, however, referred to as Adhyaksa, but the references being in the context of the Aksapatala (q.v). we take the term Adhyaksa to be an abbreviation of the more relevant term Aksapatala-Adhyaksa.¹

¹ see, Sircar, Glossary, p. 14 and Kang, HD. III. p. 143.
(2) Same as Mahāksapatalika (Superintendent of records and accounts), often given in the inscriptive records.²

AKSAVĀPA — (1) One of the eleven Ratnās (q.v.).

(2) From aksa (meaning dice) the present term is presumed to mean the King's companion at the game table.

(3) But it seems to be more reasonable to take this term to be analogous to Aksapataśādhvākaṣa of AS' II. 7. While, Sannidhata, the seventh of the Ratnās, corresponds to Sannidhate of the fifth ch. of AS' bk. II, and Bhagadhuk, the eighth of the Ratnās corresponds to Suvaharta of the sixth ch. of AS' bk. II, it is quite likely that Aksavāna the ninth of the Ratnās corresponds to the Aksapataśādhvākaṣa, given in the very next ch. i.e., ch. 7 of AS' bk. II.

(4) As equivalent to Aksapataśādhvākaṣa, the present term means the Superintendent of the depository of the royal records and accounts.

AGRAHĀRA — Rent free land donated to brāhmaṇas.³ This term is often suffixed to the names of the villages or

localities donated by the Kings as in the name
Mayūrasālmala - agrahāra in the Midhanpur C.P.
Grant of Bhāskaravarman4 (lines 50 f).

ĀṬAVĪRĀJYA - Kingdoms of the forest region. From
inscriptional evidences these Forest Kingdoms
seem to have been small but sovereign states mainly
belonging to central India. The powerful Kings
often took pride in subduing the forest Kingdoms.
(See Āṭavikarāja). In the Khoh C.P. Inscription
of Samkṣobhā (529 A.D.)5 and the Kanas Plate of
Lokavigraha (Ep.Ind. XXXVIII. p. 331)6 we find
references to 18 Āṭavīrāyas.

ĀṬI-SANDHI - If a certain treaty (sandhi) results in a greater
gain of wealth (Pirava) land (Pūrā) etc. than
anticipated in time of the mutual agreement, the
treaty is called an Āṭi-sandhi. (AS' VII.9).

ĀṬYAYA - A fine or penalty. It is one of the seven Āṭavakhas
or sources of royal income (AS' II.6). Such a
fine is often realised in the form of a deduction
of pay and other emoluments of state employees.
(See the expression Āṭyavasthāna in AS' II.32).

4. P.N. Bhattacharyya, Kāmarūpaśāsuṇāvali, pp. 16 f.
5. sāṣṭādaśāṭavīrāyabhvantaram dabhālā rāiyam ...(line 8).
6. tōsāvām sāṣṭādaśāṭavīrāiyāvām
(vide D.C. Sircar, Select Inscriptions, p. 395).
ADHIKĀRI MAHATTARA(8) - see Mahattarādhikārina.

ADHIPĀLA - A registrar of pledges or mortgages (AS' III.12).

ADHIRĀJA - A King with supremacy over a number of feudatories.
   (cf. Basham, The Wonder that was India, p. 94).

ADHIVINNĀ - A woman whose husband marries a second wife.
   (Yāñavalkya, I. 73, 74; Manu Sam IX. 83; AS' III.2).

ADHIVEDANĀV - Marrying of a second wife in presence of the earlier wife. cf. adhivedanamahāvyāntarapariprahāb (Mitakṣara on Yāñavalkyasamrti I. 73)

ADHIVEDANIKA - A compensation given to the first wife by her husband on his marrying another woman. (AS' III.2, Yāñavalkya II. 143, 148).

ĀJIVA - A profession or source of income (AS' III. 12).

ĀBRIGĀMIKA - (GUŅAS) - (1) Certain attractive qualities which make the King dear to his subjects. These qualities are enumerated by Kautilya in AS' VI.1, and they are as follows: The King should be Mahākulīna (of high birth), Daivasampanna (endowed with the merits of the previous birth), Buddhīsampanna.
(endowed with intelligence), Sattvasampanna
(endowed with steadyness), Prddhadardati, (prepared
to listen to the old men), Dharmika (pious),
Satyasvak (truthful), Avisamyadaka (keeping
conformity of deeds with words), Krtajna
(grateful for good done by others), Sthulalaksa
(highly generous), Mahotsaha (highly enthusiastic),
Adirghasutra (prompt in action), Sakyaamanta
(capable of keeping vessels in control),
Drdhabuddhi7 (firm in determination),
A'sudraparisisaka (having a sufficiently large
council of ministers) and Vinayakama (a lover
of politeness).

(2) Kamandaka gives these qualities in verse form
as follows :-

kulam sattva yasya sûlam daksinam kayaparakaritah
avisamyaditah sattva vrdhadarstah krtajnatah
daivasampannata buddhiraksudraparivaratih
sakyaamantah caiva tathå ca drdhabhaktitat
dirhadardityam utshabah sucitah sthulalakatih
vinitata dharmikatå gunah sadhvabhigakå
gunastair upetah sah suvrate abhisamvate
tathå tu kurvita vatham gacchelokabhigamvatå
t (Kamandakiyavatismar, 1V. 6-9).

7. There is an alternative reading Drdhabhakti (firmly devoted)
supported also by the list given by Kamandaka.
(3) Bhāskaravarman, the Kāmarūpa King of 7th Century A.D., is said to have been duly endowed with the Ābhigāmika qualities with which he proved his love for the subjects and could fully possess the royal fortune of Kāmarūpa. Cf. nirantarapratyasaharākṣa-tā-Kāmarūpa-lakṣmīsamājanaapratītābhigāmika guṇānrūpa-vṛtti (Midhanpur C.P. Grant of Bhāskaravarman, lines 44). 8

ABHITYAKTA - The awardee of a death sentence (AS' V. 2).

ABHISĀPTA - An accused person (ASj IV. 8).

ABHISĀPA - A serious charge or accusation as in Kāśīvalkvaśmrti 2. 99 (nprārthasyabhissāpe ca vaheruh śucavah sadā). Cf. Mitāksarā Com. there on, where abhisāpe = mahāpāta-kābhivyoga.

ABHISEKA - Royal consecration ceremony. The procedure of the performance of this ceremony is given in detail in Satapatha-Brāhmaṇa, V, Taittirīya Brāhmaṇa, I.7.5,ff. and Aitareya Brāhmaṇa, VIII.5.ff. Abhiseka is an essential part of the Hājasūya or sacrifice of

8. Vide, Kāmarūpasāasanāvali, v. 16.
royal inauguration, being the second of its component members. (see Vedic Index, Vol. I. p. 28).

ANARTHA - TRIVARGA - Anartha (loss of wealth or misfortune), Adharma (lack of piety) and Soka (sorrow) taken together are called Anartha-trivarga, AS' IX.7).

ANAVASITA - SANDHI - Literally 'an indeterminate treaty'. A Sandhi involving an agreement of both the parties for colonisation of waste lands. This Sandhi is called so because there are innumerable ways of colonisation as detailed in AS' VII. 11.

ANIKASTHA - (1) An elephant trainer (AS' II. 2. II. 31 etc). (2) An armed body guard or the host of body guards of the King. (rakṣivargastvanīkasthāḥ, Amarakosa, Kṣatriyavarga).

ANUTTHĀNA - The opposite of Utthāna (q.v.)

ANUS'AYA - A dispute in respect of a sold or purchased article. (AS' III. 15).

9. anarthe'dharmas's'oka ityanartha-trivarga.
ANTAPĀLA - One of the 18 Mahāmatras or Tirthas. He used to be in charge of a boarder fort called Antapāladurga. His pay is said to have been 12000 Panas per annum (As' V. 3). His duty was to collect road tolls and to look after the upkeep of the road and its safety1 (As' VIII. 4).

ANTAPĀLADURGA - A boarder fort situated on the common margin of two adjacent Janapadas (As' II. 1). It remains under the charge of a Mahāmātra or Tīrtha called Antapāla. A court of justice under a Dharmasātha is also stationed in this Antapāladurga as indicated by the expression Janapadasandhi in As' III. 1.

ANTARAMĀTYAKOPA - Antagonism towards the King on the part of any one of the closely associated Āmātyas other than the Mantri, the Purohita, the Varāśa and the Senāpati. (As' IX. 3).2

ANTARDHI - A weak king who stands (geographically) in between the Viśisṭa (aggressor) and his Ari (enemy). He is called so, because whenever there is any offence

1. vide, Basham, The Wonder that was India, p. 108.
2. mantrādib-vairasamantaramātyānām anvatamakopantaramātya-kopah.
from any strong power, he conceals himself in
either a fort or a forest. Vide, \textit{AS' VII. 13.}}

\textbf{ANTARVAMS'IKA} - (1) Chief of the guards of the harem.

(2) One of the 18 \textit{Mahāmātras} or \textit{Tīrthas}. \textit{(AS'I. 12)}.

(3) His yearly pay is fixed by \textit{Kautilya} at 24,000
\textit{panas}. \textit{(AS' V. 3)}.

\textbf{ANTAHPURA} - Royal female apartments

\textbf{ĀNVĪKSĪKI} - (1) \textit{Medhātithi} on \textit{Manusām}. VII. 43 says that the
term may mean either \textit{Tarkavidvā} (i.e., logic
or the science of reasoning) or \textit{Ātmavidvā} (i.e.,
metaphysics). Offering a third alternative he
says that \textit{Ānvīksikī} may be another name for
\textit{Ātmavidvā} (metaphysics) and \textit{Manu} mentions the
latter only by way of qualifying the former. 4

(2) In \textit{Gautama Dharma Sūtra}, XI. 2 it is said to
form the curriculum of studies for the King
along with \textit{Trayī} (i.e. the three Vedas).

3. \textit{antarnetusa madhvastho durbalontardhirucate pratishāte
balavato durgātavasasāraya}.

4. \textit{traśīdyebhvastraśīyāvidvāt danmaśīcī ca sāśvatīm
ānvīksikām cātmaśīdīvām vārtātabham s'ca lokatah (Manu San
VII. 43) evam ānvīksikvapi tarkavidvā arthas' āastrādikā,
ātmaśīdvā 'dvātmaśīdvā vis' esana vidgaye vānāda
(Madhātithi on above).
(3) In 1.1 it is one of the four main sciences (vidyā), while the other three are Trayi, Vārtā (Economics and Commerce) and Dandanīti.

(4) Kautilya observes that Sāmkhya, Yoga and Lokāyata philosophies come under the purview of Ānvīksikī. According to Kautilya, Ānvīksikī is a lamp to illumine all other sciences. This analogy and other observations tend to imply that Kautilya understands the meaning of the terms as 'logical reasonings' or as 'philosophy comprising of logic and metaphysics'.

(5) Kautilya also refers to a view of the school of Nami according to which Trayi, Vārtā and Dandanīti are the only three sciences (Vidyā) and Ānvīksikī forms an aspect of Trayi itself.

(6) In the context of ancient Indian politics what is most important is that Ānvīksikī formed a part of the training of princes and Kings.

5. sāmkhyā yoko lokāyata sātvānāvīksikī.
6. trayīvīs'ego hāvānāvīksikīti.
(7) In AS' I. 1. Kautilya gives a beautiful verse in praise of Ānvīksikī as follows:

pradīpādharṣarvadharṣanī sāvṛddhānām
drṣ sarva sarvadānīkīkātā matā

(Ānvīksikī is a lamp for all other vidvāg, a means for doing all other deeds, and it is always recognised as the protector of all the Dharmas).

It is very interesting that this verse occurs also in the Vatsyāyana Bhāṣya on Nyāyasūtra I. 1. (with a slight variation that the last foot is read as vidyoddeśa prakirtī) in praise of Ānvīksikī itself.

APANAYA - (1) A state of failure to achieve Yoga-kṣema despite of human efforts. It is the opposite of Naya, which implies achievement of Yoga-kṣema. (AS' VI. 2).  

(2) Improper use of the six Gunas (Sadguna) viz. Sandhi, etc. (AS' VIII. 1 and IX 5).  

7. Cf. drṣaktārītām mānugṣu, tasmā yoga-kṣemanis pātīrnavah, vipātīrnavah (AS' VI. 2).

8. Cf. sandhyādānānavathoddessāvasthāpanam apanavah (AS' IX. 5).
(3) Injury or offence (as in Ṣigupālavadha, 2. 14). 9

APASARPA - (1) A secret agent or spy (AG' XIII. 3) cf. (Raghuvaṃśa, 17. 15), etc.

APASĀRA - (1) A (secret) outlet from forts. (AG' VII. 15). 1

(2) Retreating (AG' VII. 15). 2

(3) The harem that proceeds with the King in time of an expedition. (AG' X. 2). 3

(4) A balcony or varandah (AG' II. 5). 4

(5) (In the matter of an investigation regarding a stolen article) a comparatively earlier seller (who is cited by the accused seller).

Cf. sa cedapasāramadhigacche dapanasaredapāsaāra kaśvāditī kṣaye (AS III. 16).


1. Cf. nicavāpasārasampannāhi manuyadurgamihedhiti kautilvah.

2. Cf. sandhevatāmātmanah parasva copalabhva sandadhīta, vināryave vikramena siddhanasaāram vā lipṣeta.

3. kalatrasāhāram apasārama.

4. A warehouse should have verandas on both sides. vivṛtastambhāpasāramubhavah panyagrahah.
APAVIDDHA - One abandoned by his own parents (or by either of them) and then accepted and brought up by another as his own son. (MaruSañj. IX. 171) cf. AS'. III. 7.

APAHĀRA - One of the eight avenues of the loss of the exchequer. (Kosaṅkaya). It is the common name for three types of defalcation or misappropriation by officials engaged in the finance department. The three varieties of Apahāra are as follows -

(i) non entry of an income in the official ledger,
(ii) non-payment of the sanctioned amount to the actual payee, and
(iii) denial of the receipt of an income for the royal exchequer. (AS' II. 8).5

AP - DURGA - (1) Abdurga = water fort. (vide MaruSañj. VII.7).

(2) = Andaka-Durga of AS' II. 3.

APRĀPTAVYAVAHĀRA - A minor, who has not attained majority of age enough for taking part in a legal suit. (AS' III. 1).

5. Cf. gīyāhaṁvāṁ na praveśavatī, nibaddhaṁ vyayaṁ na pravaccati, prāptāṁ nivāṁ vipratiśānīta ityanahāraḥ (AS' II. 8).
AMĀTYA - (1) Administrative Officers, engaged in various departments of the royal administration.

(2) Only such persons who had been purified by the four tests (Upadhās) were to be appointed in the different departments according to the various tests passed by them. Those who had passed the Virtue test (Dharmopadhā) were to be appointed in the departments of judicial administration (i.e., Dharmasthīva and Kantakasādhana); those who had passed the wealth test (Arthopadhā) were to be appointed in the King's revenue departments; and those who had passed the Pleasure test (Kamopadhā) were to be appointed for guarding the royal ladies; those who passed the fear test (Bhayopadhā) were to be appointed for such official duties which could be performed remaining physically nearer to the King's person; and those who passed in all the four tests could be appointed ministers (Mantrīs).
(3) The Amātyas as well as the Mantrīs, and Gacivas of later times, were anticipated by the Ratnīs of the Vedic period.7

(4) Mahābhārata (XII. 85. 7-8) refers to a council of 36 Amātyas. This council of Amātya may be conjectured to have been a body of advisers, larger than the council of ministers (Mantriparishad).

(5) According to Amarakosa, an Amātya, when he is a Dhīsaciva, is called a Mantri; others are mere Karmasacivas.8

(6) Kautilya distinguished between a Mantri and an Amātya by pointing out that the salary of the former was 48,000 while that of the latter was 12,000. A person who was otherwise qualified to be an Amātya was not regarded as necessarily fit to become a Mantri. The Mantri must have been an Amātya, tested by all the 4 upadēsas.

(7) Kautilya in AS’, I. 9 enumerates a number of qualities of an Amātya called Amātyasampat.

8. maṃtri dhisacivo mātro 'nve karmasacivā statah. (Amarakosa, Ksatriyavarga).
Many other types of officials were required to share these qualities in common with the \textit{Amātyas}. Hence, the higher officials like the \textit{Lekhaka}, \textit{Vyavahārika}, etc. are taken to have been recruited from the \textit{Amātya} class.

(8) \textit{Junagarh Rock Inscription of Rudradāman I} (C. 150 A.D.) mentions one Suvisākha as an \textit{Amātya} and enumerates a number of qualities of \textit{Amātya} (\textit{Amātya gunas}) in the same line (i.e. line 99).  

(9) \textit{Amātya} is one of the seven constituents of the state (\textit{Saptapraṇayī}).

\textbf{AMĀTYA - SAMPAT - (1)} The qualities and qualifications that are desired to be possessed by an ideal \textit{Amātya}.

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9. \textit{pahārāna} \textit{Kulapratyakṣānāmātyena suvisākhena vathāvadartha - dharma - Vyavahāra - dārśanānairamurāgam abhivardhavatā g'akṣena dāntenācapalena-vismitenā - rvepāhārvena.} (D.C. Sircar, \textit{Select Inscriptions}, Vol. I. p. 180). In the portion \textit{vathāvadartha - dharma}, there may be a disguised suggestion regarding the \textit{Arthopadhā} and the \textit{Dharmopadhā} in which Suvisākha must have duly passed.
In AR\' I. 9 Kauṭilya enumerates these\(^1\) and they number 25 including qualities of Courage (pragālbhātā), firm loyalty (drdhabhakti), sharp intelligence (prājñātā), etc.

(2) It is implied that one who possesses all the qualities in full is the ideal Amātya or the Amātva of the best type.

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1. The qualities and qualifications in Sanskrit original are given as the adjectives of the word amātva as follows:

- abhijātah (born of a high family),
- svavagrahah (having restrain over senses),
- kṛtaśilpah (skilled in arts),
- caksusmaṇ (possessed of the eyes of the science of polity),
- prājñāh (possessed of sharp intelligence),
- dhāravismu (endowed with a sharp memory),
- daksah (swift),
- vāgmi (endowed with oratory),
- pragālbhāh (out-spoken),
- pratipattimān (endowed with the power of argument),
- utsāhavuktah (enthusiastic),
- prabhāvavuktah (endowed with Prabhāvas'akti),
- klesasahah (capable of taking pain),
- gūcih (duly tested by the four Upadhās),
- maitrāh (friendly with all),
- drdhabhaktiḥ (having firm loyalty to the King),
- silavuktah (distinguished by good conduct),
- balasamvuktah (endowed with physical strength),
- ārogya samvuktah (endowed with a good health),
- sattvasamvuktah (endowed with patience),
- stambhavariiitah (free from vanity),
- sāpalavariitah (free from fickleness),
- sampriyāh (sober in look),
- vairānām akartā (one who does not create enemies).
(3) One who possesses three fourths of these qualities is of the mediocre type, and

(4) One who possesses half of these qualities is an Amātya of the inferior type.

(5) These are also often referred to as Amātya-gunas.

AMITRA - See AMITRABALA.

AMITRABALA - The armed force of the enemy Kingdom (AS' II. 33 etc.).

AMITRASAMPAT - The weak points on the part of the enemy.
The presence of these weak points or faults on the part of the enemy makes him easily vulnerable. These are enumerated in AS' VI. 1.

ARAJAKA - A state without a King.

(1) In Mahābhārata, this term is used to describe the primordial condition of the society, when there was no King at all. In the initial stage, due to the absence of a King there arose an extreme form of lawlessness, technically called the Mātyanvēya. Then the people came into a
mutual agreement (*samaya*), and finally at the instance of lord Brahmā, they had Manu as the first King.2

(2) In *Rāmāyaṇa* this term is used to describe the condition of a Kingdom in between the death of a King and his succession. Such a situation arose immediately after the death of Dāsaratha. According to *Rāmāyaṇa* also *Mātsyāyaṇa* (q.v.) comes into existence in such a state.3

(3) In the Jaina *Acarāṅga-ūṣṭra* it is advised that one should not live in an Araiaka state.4

(Skt. *araiaka*; Pkt. *aravani*). Jayaswal takes this term of the Jain work to mean, 'an idealistic constitution' providing an 'extreme...

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2. Cf. *Mahābhārata*, Śānti Parva, Ch. 59. Ślokas 13-22 and *āraiakaḥ rajāḥ sarvāḥ pūrva-vinedūriti nāḥ śrutam paraśparaḥ bhaksavanto matsvā iva iḥale kṛśān sametvā tātàtataścakruḥ samavān iti nāḥ śrutam (Ibid., ch. 67, ślokas 17 ff.).

3. Vide *Rāmāyaṇa*, Ayodhyākānda, ch. 67 (whole) and afor

 Cf. *nāraiaka janapade svakāṃ bhavatii kasvacit matsvā iva janā nitvāṃ bhaksavānti paraśparaḥ (Ibid., 81. 31).

4. *āravāni vā sarparavāni vā jūbaraṇāni vā doraiāni vā varaiāni vā virodaḥ rajānī vā, etc.* (*Acarāṅga-ūṣṭra*, II. 3. 1. 10).
form of democracy' 'tried more than once in this country'. For explaining as to how this form of government worked Jayaswal cites the instance of the primordial Kingless condition of the society as described in the *Mahābhārata*, quoted above. But this assumption of Jayaswal is based on the solitary evidence of the *Āgarāṇgasūtra*. But it appears to us that after the institution of the Kingship there should not have been the occasion for the recurrence of the primordial type of *Ārāṇaka* described in the *Mahābhārata*, and there could have been only casual conditions of anarchy as described in the *Rāmāvāna*, and the Kingdoms were very likely to face such situations from time to time. In the Jaina *Āgarāṇgasūtra* it appears to be most likely to refer to only such a casual state of anarchy as of the Kingdom of Ayodhya after the demise of Daśaratha because of being mentioned along with other regular types of government. Such a condition could have been happening in a certain state, while, others advised to be avoided, suffering from bad type of government like *Dvairāiva* and *Vairāiva*, etc. *(cc.v).*

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ARI - (1) An enemy King.

(2) = Amitra.

(3) = S'atra.

(4) There are three broad varieties of enemy Kings, vis. Prakrtvamitra, (the immediate neighbouring Kings in the rear and in the front of the Viśāgumu), Sahaia-s'atra (the enemy by birth) and Krtrima-amitra (the enemy who indulges in opposition or instigates others to oppose due to clash of interest).

ARI-PRAKRTI - The King whose Kingdom surrounds the Kingdom of the Viśāgumu (Aggressor) or stands immediately contiguous to the territory of the latter is called Ariprakrti. (See Mandala, where this King is mentioned simply as Ari, enemy).

ARI-MITRA - One of the Kings forming the Mandala (see Mandala). He is fourth from the Viśāgumu (Aggressor) or the

6. bhūvanapantarab prakṛtvamitraḥ (AE. VI. 2).
7. tulsābhijanah sahaiaḥ (Ibid.).
8. viruddho virodhavītā vā krtrimaḥ (Ibid.).
King belonging to the centre of the Mandala; stands adjacent to the Mitra, ally; but possesses friendship with Ari, the enemy.

ARIMITRAMITRA - The last of the circle of allied and enemy = Kings. He is the ally of the ally of the Ari, enemy. He belongs to the fringe of the circle of allied and enemy = Kings (see Mandala) standing beyond the Mitramitra.

ARTHA-TRIVARGA - Artha (wealth), Dharma (Pity) and Kāma (Enjoyment) taken together are called Arthasārtrīsārga (As' X. VII).^9

ARTHAS'ĀSTRA - (1) Text on polity ascribed to Kauṭilya.

(2) Science of politics. The usual meaning of the word Artha is money. Hence, the term Arthas'āstra seems to denote economics and not politics as such. Kauṭilya says that Artha means avocations of men; the word also means the land filled with men. Hence, the term Arthas'āstra means the science, which

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^9 arthe dharma kāma itvarthasārtrīsārah.
deals with the acquisition and protection or
governance of the land inhabited by the people.¹

(3) According to S'ukranītisāra (IV. 5. 56)
Arthasastra discusses instructions about
the government as well as the acquisition of
wealth.

(4) Kauṭilya uses the term Dandanīti also in the
sense of Arthasastra. cf. ānvikaikitravī
varta dandanītisatī vidvāh (AS’ I. 1) etc.

(5) In Dandin’s Das’akumārasgrīta, the science of
politics is called Dandanīti cf. adhīśva
tāvaddandanītī. ivamidānācārvavismucuṭena
maurvārtho sadbhāvālokasaśrañ cākṣiptā. (BK. I).

¹ manusvāna vyttirathah, manusvavati bhūmi-rathah; tasyāh
prthivyā labhanālanopayah s'āstram arthas'āstrem iti.
(AS’ XV. 1). The variant reading manusvavati bhūmīrītvartaḥ
(AS’ Basak, Vol. II. p. 159) is not suitable. Kauṭilya
also applies the term Arthasastra to all the earlier
treaties on politics. Cf. prthivyā labhe palane ca
vāvantvarthas'āstrāni purvācārvaih prastāpitāni (AS’
the first sentence).
(6) In Mudrarakṣaṇa of Viśākhadatta the term Ṭrthas'āstra itself is used. Cf. iha khalvarthas'āstrakāra strividbāṁ siddhimunavarnavanti, (Act. III).

(7) In Aamarakōśa, Dandanīti is given as a synonym of Ṭrthas'āstra. Cf. ānvikṣikī dandanī-śtarkavādṛthas'āstravoh (Svarga). Earlier, Mahābhārata had the term Rājadharma in the sense of the science of polity. cf. sāvasya śivalokasya rājadharmaḥ parāvanatā (Mbh. XII. 56-3).

(8) In later times, the term Nītis'āstra (being an abridgement of the term Rājanītis'āstra) came to be used in the sense of the science of politics. cf. sārvopāsilvyakāśa lokaśthitikrṣṇīti śīstrakām (Śukrāṇītis'āra, 1-5).

(9) Rājadharma, meaning the whole Duty of the King, is mainly concerned with the spiritual good of the individual King. Arthas'āstra is mainly concerned with the security and prosperity of the state as a whole.2

2. U.N. Ghoshal, HIPI, p. 82.
(10) See also Dandanīti for a suggested distinction with Arthasastra.

ARDHASYTA - A cultivator who pays half of the produce to the owner of the land. (ĀS' II. 24 and III. 11).

AVAKRAYANA - Rent for a hired house. (ĀS' III. 8).

AVAKRETA - A landlord who lets out a house for rent. (ĀS' III. 8).

AVAMARDA - Occupation of the enemy's fort. The procedure for this operation is described in ĀS' XIII. 4.

AVARODHA - (1) Siege or blockade of enemy's fort.

(2) Harem. 3

(3) Same as Avarodhana.

AVARODHANA - (1) Siege or blockade of enemy's fort.

(2) Harem. 4

3. Cf. sāuddhāntas'cāvarodhas'ca (Amarakos'a, puravarga)

4. Cf. stryākāram bhūhūm antahpuram svādāvarodhānas (Amarakos'a, puravarga).
AS'VAVYÜHA - A battle-order which consists of cavalry soldiers (as'va). (AS' X. 5).

AS'VÄDHYAKSA - Superintendent of horses. This officer was responsible for the training and wellbeing of all the horses of the state. (AS' II. 30).

6. Cf. Basham, The Wonder that was India, p. 42.
ASURAVIJAYI - (1) One of the three kinds of Conquerors, the other two being Dharmavijayi and Lohavijayi. (AS' XII. 1).

(2) This conqueror is satisfied not only by grabbing the land and wealth of the defeated King but also by taking the life of his sons and wives. 7

AHITA - A person who stands surety. (AS' II. 1, III. 13, etc.).

AKARĀDHYA/KSA - The Superintendent of Mines (AS' II. 12)

ĀKRANDA - (1) One of the Kings forming the circle of allies and enemies of the Mandala theory.

(2) When the Aggressor (Vīśigīśu) starts out on a military expedition, one immediately adjacent to him from behind, called Pārāśīrśa, creates trouble for him, while the Ākranda, whose territory is separated by that of the Pārāśīrśa, plays the role of an ally for the Aggressor (AS' VI. 2),¹ and prevents the Pārāśīrśa from his aggressive designs.

ĀKRANDAŚARA - (1) One of the Kings forming the circle of allies and enemies in the Mandala theory.

(2) The territory of this King stands fifth to that of the Aggressor, (Vīśigīśu), from behind.

¹ Cf. Vīśigīśorāśa prati nirvātasya yah prathavartī nṛpatiḥ desākramanādvācarati sa pārāśīrśah. tasya tathā kurvato vo nirvāmakah, tasvānantaro nṛpatiḥ sa ākrandah (Kulluka's Com. on Nāma Sāṃhitā. VII. 207).
(3) He is separated from the Ākranda by the
Pārapiārāhasāra, and he works as an ally of
the Ākranda and hence as an ally of the
Vijīgīsu, the central figure of the Mandala
(q.v.) (AS' VI. 2)

ĀTAVIKA - (1) One of the 18 Tīrthas (q.v.) recognised by
Rāmāvana and the Tilaka Com. there on
(= Rāstrāntapāla).

(2) One of the 18 Mahāmātras or Tīrthas recognised
by Kautilya. (AS' I. 12). This officer is in
charge of the administration of the forest
areas, obviously lying at a considerable
distance from the capital.

(3) In AS' V. 1. This officer is called Ātavi.

(4) He is sometimes referred to also as Ātavīnāla.

ĀTAVIKARĀJA - A Forester King. Apparently different from
the Ātavika (also called Ātavīnāla). There were
several small forest kingdoms in central India
(see under Ātavīrāja). Samudragupta takes pride
in having subdued all the Forester Kings.
Cf. paricārakākṛta sarvātavika rājasya. (Allahabad
Stone Pillar Inscription of Samudragupta, Line 21).
ĀTMOPANIDHĀNA - (1) One of the five varieties of ṣāma (conciliation) (AS' II. 10).

(2) It is an act of surrender with a statement as follows - "I am not different from you. You may use all my wealth for your purposes with pleasure". (AS' II. 10).

ĀTYAYIKA (-KĀRYA) - An emergent situation requiring immediate action. The King is advised to call a meeting of the ministers (mantrinah) and of the committee of executive officers (mantriparished) for consultation as soon as such a situation arises. cf. ātyavika kārya mantrino mantriparishedām cāhūva bruvāt (AS' I. 15). In AS' I. 19 Kautilya observes - the King should pay immediate attention to all the ātyavika kāryas, and such situations should never be allowed to pass unheeded. (sarvam ātyavikham kāryam śravyaṁ vācyante).

ĀDHĀTĀ - One who keeps the Ādhi with the creditor (AS', III. 12).

2. Cf. "yo'ham sa bhavān yan mama dravyam tadbhavata śvakṛtyasya pravoivatām, ātyātmopanidhānam iti. (AS', II. 10)."
ADHI - (1) 'Pledge or mortgage of a chattel or immovable property to the creditor himself with or without possession'. (HDB. III. p. 419, f.n. 681)

(2) Vide AS' III. 1, III. 12, etc. and ManuSamā, VIII. 143-149.

(3) Medhatithi under ManuSamā, VIII. 143, divides Adhi into 2 types viz. Gopya (which is simply to be retained without any enjoyment) and Bhogya (which may be enjoyed by the creditor, while retained with him). Bhogya again is divided into two types, viz. that which yields a perennial enjoyment and that which yields a periodical enjoyment.

(4) Cf. also Yājñavalkya, II. 58 where it is maintained that the Adhi is forfeited if it is not released by such a time during which the profit yielded by it amounts to two times of its original value.

(5) Medhatithi under ManuSamā, VIII. 149 explains Adhi as a 'bandhakadrauya' and mentions go (cow), bhu (land), hiranya (gold) as examples.
ADHIPATYA - (1) A type of monarchy. The term occurs in an oath of the Aitareya Brāhmaṇa (VIII. 15)

(2) Sāyana explains the term as 'lordship over the other Kings of heaven' after retirement from the earth.

(3) A.B. Keith renders the term as 'overlordship'.

ĀBHRAKOPA - Antagonism towards the King on the part of any one of the Mantri, the Purohita, the Senāpati and the Nivarāja. (AS I. 9. 3)

ĀYA - State Revenue or the income of the State. (Yāñavalkya, I. 322, 326 etc. Mama Saṇ, VIII. 419)

ĀYATIPRADARŚANA - One of the five varieties of Sāma (conciliation). It is based on a reference to the


4. mantripurohitaseṇāpatiyavārajānāṁ nyatamakopobhyantara kopaḥ.

5. What is received by the King in the countryside as revenue (Bhāga) is also called Āya. Cf. grāmeṣu svāmigrāhvo bhāga āvah (Siddhāntakaumudi, quoted by Apta, p. 84).
prospect of mutual benefit that should result from the policy of friendship. cf.

\textit{samāyavaṃ kṛta idamāyavorbhavatītvāśājananam ayatipradaraṇanam (As' II. 10)}.

\textit{Āyamukha} - The chief sources of income of the State. They are seven in number, vis. Mūla, Bhāga, Vyāli, Pariṣhe, Fṛpta, Rūpikā and Ayava (vide As' II. 6).

\textit{Āyas'arīra} - (1) Sources of State Revenue, vis. Dūrga, Rāstra, Khāni, Satu, Vana, Vraja, Varik-Patha and their sub-varieties. (vide As' II. 6).

\textit{Āyukta} - (1) An officer in general. 6

(2) A Governor of a district or subdivision. (Vide \textit{Kāmasūtra} V. 5.5.).

(3) The term may often be equated to Āyuktaka. 7

\textit{Āyukta-durusa} and also \textit{Nukta} and \textit{Yuktaka}.

\begin{itemize}
  \item[6.] P.V. Kane. \textit{History of Dharmaśāstra}, Vo. III. Appendix, Note 191.
  \item[7.] Cf. Āyuktaka in D.C. Sircar. \textit{Indian Epigraphical Glossary}, p. 42.
  \item Cf. also \textit{Kāmandaśaka Nitisāra}, V. 81.
\end{itemize}
(4) As opposed to the term अयुक्त (अश्व' II. 13)
used in the same context, the term अयुक्त
means 'an authorised official' while the
former means an unauthorised official or
employee.

अयुक्त - See अयुक्त.

अयुक्त पुरुष - See अयुक्त.

अयुधागार - An armoury or arsenal. (Vide अश्व' II. 18 and
Mānusmṛti IX. 280).

अयुधागारध्याक्ष - The superintendent of the royal armoury.
His duties are given in detail in अश्व' II. 18.

अवलियास - Code of conduct for a comparatively weaker King.
This is discussed in detail by Kautilya in अश्व' XII.

असान - (1) Maintaining a stand against an enemy
standing firm so as to repel a charge.

(2) It is one of the six modes of foreign-policy,
together called सदगुण्य (o.v.)
(3) It is also sometimes called Upeksana (As' VII. 1, Kullaka on ManuSam VII. 160) Upeksā (Mitākṣara on Yajñavalkya, I. 347) Sthāna (ManuSam VII. 190) and Ayasthāna (Kullaka on ManuSam VII. 190)

(4) Kautiliya observes that Sthāna, Āsana and Upeksana are synonymous. But yet there are slight differences, when the Aggressor being equal in strength with the Enemy waits for a further increase in his strength it is called Āsana. when the strength of the former is less than that of the latter, it is called Sthāna, and when there is indifference in respect of the application of the expedients (Upāyās), it is called Upeksana.

ĀSĀRA - (1) Āsara is an allay, who belongs to the rear of the Aggressor (Vijīgisu), while the allay belonging to a territory which stands ahead of the Aggressor is called Mitra. (As' VII. 4 etc.)

8. Cf. upeksanam āsana (As' VII. 1).
9. Cf. sthānam āsana upeksanam cetyāsanaparvānah (As'VII.4).
1. Cf. viś'asanu - gunaikadeśe sthānam, avyayādi- prāṇāyam āsanamupāvānān apravoga upeksanam iti (As' VII. 4).
2. Cf. mitram Ekandes'ga me s'uravydhām-raktaprekrtih (As' VII. 4).
(2) This term is often appended to other terms, e.g. 
Ākrandāsāra. (see Mandala).

(3) Movements of an army in an out-spreading manner. 
(Amarakosa Kṣatriyavarka).³

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3. Cf. svadāsāraḥ prasārayam.
UCCHEDANĪYA - One of the four broad varieties of enemy, the other three varieties being, Yātavya, Pīdanīva and Karsanīva. This term implies an enemy fit to be totally uprooted. It is advised that an enemy who has no shelter (i.e., no fort and no ally) or whose shelter (āśraya) is weak is to be reckoned as an Ucchedanīya enemy.

Cf. anāpāśrayo durbalāśraya vā ucchedanīyaḥ (As' VI. 2).

UTTAMA - SĀHASA - DANDA - (1) A fine, ranging between five hundred and one thousand Panas. (As' III.18).¹

(2) Mānu calls it Uttama-Sāhasa and fixes the penalty at 1000 Panas. (Mānu San. VIII. 138).

UTTHĀNA - A King's quality of remaining ever active and energetic. The opposite is Arūṭthāna. Kautiliya is all praise for Utthāna, and he denounces Arūṭthāna in very strong terms. The former is the

¹ pañcasatāvarah sahasāravary uttamah sāhasedandah.
That the numerals here refer to the quantity of Panas may be gathered from the definition of Purvasāhasa danda.
source of all wealth and prosperity while the latter is the cause of loss of all that is gained and all that is yet to accrue of.

**Arthasastra**

\[
\text{source of wealth and prosperity while the latter is the cause of loss of all that is gained and all that is yet to accrue of.}
\]

\[
\text{artha} \ \text{mūlam utthānem anartha} \ \text{viparyavatān utmātane} \ \text{dhruvo nāśah} \ \text{prāptasyā nāgatasya ca prāpyate phalaṃ utthānallabbate cārthasaṃbadam (AS' I. 19).}
\]

**UTSĀHA GUNAŚ** - A King's qualities of prowess or enterprise.

Kauṭilyya names them as follows:

- Śauvra (fearlessness),
- Amaṣa (intolerance for the evil),
- Śīghrata (Promptness in action),
- Dākṣaya (dexterity in all affairs). (AS' VI. 1).

**UTSĀHASĀKTI** - A King's power arising out of martial spirit and physical prowess. See Śakti.

**UDAYA** - A profit. (AS' III. 12).

**UDĀŚĪNA** - (1) One of the Kings forming the circle of allies and enemies of the Mandala theory. (See Mandala).

(2) The territory of this King belongs either to the right or to the left of the Aggressor (Vijīśigu).
(3) He is an indifferent King and stands outside the circle of the Aggressor, his enemies, and the intermediate King. He is by far the mightier King and is in a position to favour the Vijisigu (Aggressor), the Ari (enemy of the Aggressor) and the Madhyana (the intermediate King) when they are engaged in a conflict or even when they remain in amity or to punish them when they are engaged in a conflict.

Cf. *ari-vijisigu-madhyanam bahih prakrtibhyo balavattareh samhatasamhatanam ari-vijisigu madhyanamamgrahante samartho nigrahe casamhatanamudasinah* (AS' VI.2)

**UDāŚHITA** - A spy in the guise of a mendicant. (AS' I.11).

**UDRAŃGA** - (1) Bhāgakara in the sense of land-revenue.²

(2) In the Banskhera C.P. of Harṣavardhana, (line 9) the donated land is said to be sōdranga.³ What is possibly meant is that the donee will be entitled to receive land tax from the sub-tenants from the donated land (just as the King receives his Bhāga or Udrańga).

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UPAGATA - (1) One who offers himself to a man other than his father as a son or is himself offered by his relatives (other than parents) to another man as son is called an Upagata son.

Cf. svayam bandhubhirvā putrabhāvopagata upagataḥ, AS' III. 7.

(2) In Manu Smārta IX. 177 this very type of son seems to be called Svayaśadhata.

UPAGHĀTA - (1) Secret murder through the application of poison etc. (AS' IV. 4)

(2) Harm done to others (Manu Smārta II. 179).

(3) Loss of material (Yājñavalkya Sūtrā II. 256).

UPADHĀ - (1) Test for ascertaining loyalty and integrity of royal officers. Generally four kinds of such test are recognised viz. Dharmopadā (test of virtue), Kāmopadā (test of desire), Arthopadā (test of greed for wealth), Bhavopadā (test of courage on occasions of fear). The detailed procedure of applying these tests is given in AS' I. 10.
(2) Kauṭilya suggests that only one who can pass in all the Unādha should be appointed a Minister. (sarvopadāsuddhān mātrīpanah Kavvāt) (As' i. 10).

(3) Mahābhārata gives the number of Unādha to be five, while the Kālikāpurāṇa, a much later work, illustrates only three Unādha, viz. Dharmopadā, Arthopadā and Kāmopadā.

UPAJĀPA — Causing of dissension in the camp of enemy.
(As' i. 13, VII. 5, etc.). Cf. Śiśunālavadha II.99 and Kīrātārjunīva. II. 47.

4. nītvan pañcopadātītair mantravet saha mantribhiḥ (Mbh. XII. 83. 52). Nilakantha, commenting on this, takes the meaning of Unādha as Chala (i.e., fraud or trick or deception) and gives a very queer explanation. According to his interpretation, there are three basic Unādha, viz. Vācikī (oral), Kāvikī (physical) and Mānasikī (mental). Through various combinations we have five varieties, viz.,

UPANIDHI - (1) A sealed deposit, deposited with a person in a sealed container without disclosing the contents. (cf. Nama Sam VIII. 145, 149 and Madhāṅkī thereon.)

(2) Kautilya uses the term in the sense of a trust, for he speaks of enjoying the Upāmidhi. (AS' III. 12).

UPANIPĀTA - Calamity or damage caused to any merchandise by the state (राज), thief, fire and water. Cf. राज-राजवदकारि उपनिपात (AS' III. 15).

UPANISAT-PRAYOGA - Secret use of fire, poison, etc. for the killing of enemy. The details are described in AS'. Book XIV.

UPĀYUKTA - (1) A responsible and fully authorised official (AS' II. 9).

6. सात्राणकवादसारिकता नवानं, वदापदारसिकारानं संस्कारावृद्धिनं निहितं नियुक्तं.

7. See S.C. Banerji, A Glossary of Sārta Literature, p. 21 for other references.

8. Cf. बपनिधिभक्तं देशालावारणं भद्रवतानं दद्वत (AS' III. 12).
(2) This officer is immediately higher in rank than the Rukta, for, whenever there is any doubt regarding the conduct of a Rukta, the King should make an enquiry from the Upāvukta. (AS' II. 8).

UPASTHĀNA - (1) A waiting hall for the subjects coming to meet the King. (AS' I. 19, X. 1).

(2) Aṣṭānāmanandapa in the same sense as in 1.

(3) A type of training for the elephants. (AS' II. 32).

(4) One of the ten assigned functions of a Kosthāgārādhyaksa (q.v.), is called Upasthāna, which is, again, found in six forms mainly concerned with measurement of materials. The details are given in AS' II. 15.

UPASTHĀYIKĀ - Men engaged for looking after the elephants and other such animals. Their pay is fixed at 60 panas yearly by Kautilya. (AS' V. 3).

UPĀYA - (1) A means of success against an enemy (Apte).
There are four such **Upāyas**, viz. **Sāma** (conciliation or negotiation), **Dāna** (bribery or gift), **Bheda** (sowing of dissensions) and **Danda** (punishment or military action).

Kauṭilya also gives the term **Upapradāna** for **Dāna**.

Cf. **Upāyassāmo-papradānapadhādandah** (*As' II. 10*).

Manu seems to give the word **Yuddha** also for **Danda**, for he advocates that it is better to try to win the enemy with any one of **Sāma**, **Dāna** and **Bheda** or with all of them put together, but never with **Yuddha**. Thus, he uses the word **Yuddha**, where he should have given the term **Danda**.

Cf. **sāmnā dānena bhedena samastair athavā prthak vijetum pryatetārīn na ruddhena kadācena** (*Manu Saūhitā. VII. 198*).

But, earlier Manu had already observed by expressly mentioning the term **Danda**, that of the four **Upāyas**, **Sāma** and **Danda** are the best.

Cf. **sāmadināyupāvānām caturnām api panditāh sāmadandau prasāsantā nityam rāstrābhy-vṛddhyave** (*Manu Saū. VII. 109*).
(6) From the immediately earlier verse we learn that the enemy is to be brought under control even by Danda if the earlier three Upāyas do not work well (Mamu Saṁ. VII. 108). From Kullukas com. we learn that Danda is praised because of its being the most effective expedient though it involves loss of soldiers etc.

Cf. sāmā prāyasadbhana-vyava-saivasa-kṣavādi
dosābhāvāt, dande tu tatsad-bhāvapi
kārvasadbhavatidavat (Kulluka's com. on Mamu Saṁ. VII. 109). By this explanation of Kulluka it becomes confirmed that in VII. 198, Mamu uses the term Yuddha in the sense of Danda. We are also led to believe that in the confirmed opinion of Mamu it is better to avoid Yuddha or Danda, though it deserves to be praised as the most effective expedient.

Yājñavalkya (I. 346) also instructs that Danda should be taken resort to only as the last measure.

Kāmandaka adds to the traditional list of four Upāyas three more, and they are vis. Māvā (deceit), Upakṣā (indifference) and Indrajāla (creation of illusions). (See Kāmandakīya Nītīśāra, Canto XVIII for details).
UPEKSANA = ĀSANA (q.v.) or STHĀNA (q.v.) See Sadgunda.

UBHAYAVETANA - A type of spy, who receives pay from his actual master as well as from the latter's enemy, with a feigned allegiance for causing confidence in the mind of the enemy, for the convenience of spying in the best interest of the actual master. (AS' VII. 14. etc.).

UBHAYĀYATĀ - SIDDHI - Joint administration. An administration conducted jointly by the King and the Minister, working in full consonance. This term is used in Madrārāksasa. III. See Siddhi.

URASYA - The middle portion of an army. The other parts are the two pakās (the two wings or frontal sides) and the two kaksas (the two flanks or the two hinder parts)

Cf. naṅcadhamunīkaśandhibhiḥ pakās kaksorājasvānā (The five parts of the army, viz. the two Pakās, the two Kaksas and the Urasya should usually have a gap of 5 dhamus or 25 hands or 12½ yards between one another). ⁹

⁹. AS' X. 5 cf. also pakās kaksorājasvānā ekibhāve mandalaḥ (AS' X, 6),
EKARĀT - The sole unrivalled ruler. See Śāryabhauma.
AUDAKA-DURGA - (1) Water Fort (vide AS' II. 3).

(2)=Au-Durga (Abdurga) of Mamm. (vide MS. VII.70).

AURASA-PUTRA - (1) A son begotten by a man on his duly married wife.

Cf. svayamijatah krtaaktivavan surasah

(AS' II. 7).

Cf. MamSaa. IX. 166 for a definition.

(2) Also called Svayañjāta by Kautilya (AS' III.7).
KA

KAKSA - (1) Usually mentioned in dual number as KAKSAU.

(2) The two hinder parts of an army which is recommended to be arranged in five parts as follows, the two front parts called the 2 Paksa, the two hinder parts called the Kaksas and the middle part called the Uttarva (q.v.) (see AS' X. 5. X. 6 etc.)

KANTAKA - (1) An antisocial element.

(2) Any source of vexation to the State and the society like a thief. (AS' VI. 1, Manu Sam. IX 252, 253, 260).

(3) Medhatithi on Manu Sam. IX. 252 observes - kantakas' abdah vidhe tvasamvayat taskaradiyau (Anti-social elements like the thief are called Kantaka because of causing pain or vexation like the thorn).

KANTAKAS'ODHANA - Legal procedure for punishing the anti-social elements. Three judicial magistrates called Pradeśa, well equipped with the Amātyakunās and also belonging to the status of
a Mahamatra, form a court of trial for dealing with cases of misappropriation, bribery and other such corruptions. (AS' IV. 1, etc.).

KARA - (1) Any sort of revenue or tax or duty payable to the state. Land tax, customs duties, annual revenue and all sorts of levies are meant by the term when Manu discusses about the whole system of Kāra in Manu Sami, VII. 127 to 137.

(2) Amara gives Bali and Bhāṣadheya as synonyms of Kāra.

(3) Kautilya mentions it as one of the ten varieties of Rāstra in AS'II. 15, where it occurs side by side with Pindakara (tax in kind received from the countryside in a regular manner), Sadbhāga (one sixth of the land produce) and Bali (additional levies). Here Kāra seems to mean the tributes received from feudatory Kings.

2. bhāṣadheyaḥ karo bali (Amara, Kaatriya Varga).
(4) Kautilya also keeps in mind the broader meaning of Kāra as a tax in general when he uses the term to form the larger term Pindakara.

(5) 'A tax in general' in the Smṛti literature.  

(6) A nice example of the term being used in the sense of 'a tax in general' is found in the Allahabad Stone Pillar Inscription of Samudragupta, where it is used with the word sarva (all) to mean 'all sorts of taxes and tributes'.

KARMAKARA - (1) A servant. He used to get a mutually agreed salary. (AS' III. 13).

(2) It seems that the status of a Bhṛtaka, (q.v.) who also used to get a regular salary, was higher than that of the karmakara.


5. Cf. karmakaraśa karmasūrabandham āsaṇā vidyāḥ yathāsaṃbhāsītaṃ vetanā śabheśa. (The neighbours should have the knowledge of the appointment of a new servant in any of the families of the neighbourhood. The servant should receive an agreed salary.)
(3) The status of the karmakara seems to have been higher than that of the Dāsa (q.v.).

KARMA - SACIVA - A minister responsible for action or execution (opposite to Dhi-saciva, who is a minister for counsel). See Saciva.

KARMA - SANDHI - Treaty involving an agreement by both the parties to work for the construction of fort and other such works.

Cf. 'tvam cāhām ca durkaśā kārayāhe' iti karmasandhīḥ (AS' VII. 12).

KARŚANĪYA - One of the four broad varieties of enemy, the other varieties being Yātava, Ucchedanīya, and Pidaniya. When conditions are just the reverse of under which an enemy is reckoned as Ucchedanīya, the enemy is to be treated as either Pidaniya or Karśanīya. The present term implies that the enemy is fit to be troubled by way of putting him to loss of wealth. Cf. viparyava pīdaniyaḥ karśanīyo vā (AS' VI. 2).

KĀNĪNA - The son born to a woman before her marriage is called a Kānīna-putra of the man who marries her. Mana Saṃ. IX. 172.

Cf. 'Kanvāsaraḥhaḥ kānīnah' AS' III. 7.
KAPATIKA - A spy in the guise of a student. (AS' I. 10, I. 11).

KAMAJA - VYASANA(s) - Vices arising out of passion. See Vyasana.

KARMANTika - One of the 18 Mahamatras or Tirthas, who is the supervisor of the state-owned mines and workshops. (AS' I. 12, II. 4).

KARUVATIKA - (1) Khārvatika, a territorial division of the state consisting of 200 villages. (Altekar, SGAI p. 323).

(2) From what is given by Kautilya, it seems to be a small town serving as the administrative head-quarters for 200 villages of dvisatāravā khārvatikaḥ..... athānaye (AS' II. 1).

KUMARAMATĀ - A queen other than the chief queen, being the mother of a prince other than the crown prince. Her allowance is fixed at 12000 pana yearly. (AS' V. 3).

KUMĀRAMĀTYA - Senior administrative officers of the Gupta period. It seems to have been more a title of honour. One example of Kumāramātya is the
celebrated name of Harisena, the foreign minister of Samudragupta and the author of the text of the Allahabad Stone Pillar Inscription of Samudragupta, who is also described as Kumārāmātya. This officer is called so, possibly because of attaining the status of an Āgātya since his youth or because of enjoying the same status as that of an heir apparent or Kumāra.

KūṭAMUDRA - A counterfeit seal. (AS' II. 34).

KūṭAYUDDHA - Treacherous fight. In this type of fight the aggressor uses fire, sword and poison against the enemy through his secret agents. The details of this treacherous warfare are given in AS' XII.4-5. Kautilya precisely defines it in AS' VII. 6 verse 8 as follows:

vibhīṣaṇam avasakandah pramādeyyavasāndanas ekatras tṛṣagahātowca kūṭayuddhasa mātrkā
time of confusion, attack, tormentation in one hand and attacking on the other hand - these are the characteristics of a Kūṭayuddha).

7. See Altekar, SGAI. p. 345.
Kūṭarūpa - Counterfeit coins. (AS' IV. 1).

Kūṭasāsana - A false or forged document.

Kūṭasāksi - A false witness.

Kūpya - (1) Certain valuable timbers, cane, bamboo, hemp, and certain other forest products, certain poisonous materials, skin and other such parts of certain animals, and certain base metals like copper and bell metal are together known by this term. (AS' II. 17).

(2) In Manu Sam VII. 96 and X. 113, the term seems to be used in the sense of all the base metals.

Kūpyādhyakṣa - The chief officer entrusted with the responsibility of collecting the materials collectively known as Kūpya for the royal store. (vide AS' II. 17).

Kṛtaka - Putra - (1) One who is simply accepted by a person other than his parents is a Kṛtaka-putra to the new father. 8

8. Cf. putratvaye'dhikṛtah kṛtakah (AS' III. 7).
(2) The Krtaka type of son (putra) is neither offered by his parents nor offers himself to the new father.

(3) This type of son is called Krtrima by Manu. (see Manu Sam. IX. 169).

KRTA (KSETRA) - Duly cultivable land. (AS' II. 1).

KRITYA - Disgruntled subjects who are likely to be won over by the propaganda of the enemy. (AS' I. 13, I. 14).

KRTRIMA-PUTRA - Same as Krtaka-putra.

KRTRIMA - MITRA - See Mitra.

KRTRIMA - SATBU - The enemy who indulges in acts of hostility or instigates others to be hostile, due to clash of interest. This enemy is called artificial (Krtrima) presumably because, this enemy is bound to be friendly again as soon as there ceases to be any clash of interest. See Ari.

KOPA - (1) Disaffection or antagonism towards the King. This term is often used in conjunction with other appropriate words. See Bahvakopa and Abhyantara-Kopa. (AS' VIII. 2, IX.3, etc), which are its two main varieties.

(2) Anger, recognised as a source of the vices (Vrasanae) named Vakparusya, Dandaparusya and Arthadusana. (AS' VIII. 3).

KOSA/KOSA - (1) One of the seven constituents of the state (Santapralakriti).

(2) Revenue.

(3) The royal exchequer.¹

(4) Accumulation of wealth (Amana, Santavarga).²

(5) Treasury or the appartment where money and other valuables are kept (Mara Sam. VIII.419).

(6) The royal treasury in the sense of a reserve fund.³

1. for (1) (2) and (3) see = AS' VI. 1 and VIII. 1.
2. Kosostri kutmala khadge nidhane rthaushadivyavoh.
3. Cf. kosamulā hi rajanah kosō vydhikaro bhavet (Mah. XII. 119. 16).
KOŚĀGRHA - The treasury house.

KOŚANIRHĀRA - Grains purchased with funds received from the royal treasury. (AS' II. 15).

KOŚĀSAŃGA - (1) Misappropriation or defalcation of the royal revenue (AS' VIII. 5).

(2) Evasion of taxes (Ibid.)

KOŚASAMPAT - The qualities of an ideal royal exchequer. (AS' VI. 1).

KOŚĀDHĪYAKSA - The head of the Treasury Department. 4

KOŚĀBHIṢAMHARANA - Adaptation of ways and means for augmenting a depleting treasury (AS' V. 2).

KOŚTHĀGĀRA - The royal granary (AS' II. 5).

KOŚTHĀGĀRĀDHĪYAKSA - The superintendent of the royal granary (AS' II. 15, where details of his duties are given).

KRĪTA-PUTRA - (1) One who is purchased from one's real parents to be treated as a son by the purchaser. Cf. pari kṛitah kṛita iti (AS' III. 7).

(2) Also called Kritaka as in Manu Sam. IX.174.

KRODHAJA VYASANA(8) - Vices arising out of anger. See Vyasana.

KSATTĀ - (1) Nom. singular form of the word Ksattrā.

(2) The Chamberlain. As such he is one of the eleven Ratnina (q.v.) deserving special honour from the King-elect in time of his consecration.

KSETRAJAPUTRA - (1) The offspring of the wife by a kinsman duly appointed to raise up the issue on behalf of the actual husband, who is physically incapable of begetting the child himself. (Manu Sam. IX. 167) cf. also Yājñavalkya I, 68-69 etc.

(2) Kautilya suggests that the kinsmen appointed may belong to the same gotra as of the actual husband or to another gotra (AS' III. 7).
KHANAKA - YUDHİ - A soldier who fights from a pit.

Cf. khanakā hi khātena sāstrena eobharathā ruchvante
(AS' VII. 10).

KHARVATIKA = KARVATIKA - A small town belonging to a block of two hundred villages (AS' II. 1). 1

1. dvisatarkavā kharvatikam (AS' II. 1).
GANA - (1) A republican government. Same as gana-rājya, denoting a government by an assembly or parliament.¹

(2) A form of government, where the power was vested not in one person, but in a gana or group of people. Samgha was another term used precisely in the same sense.²

(3) A tribal republic.³

(4) That the term implies a republican type of government, sharply different from the monarchical type is clear from an oft quoted passage of the Avadāna-Sataka, the meaning

3. Basham, The Wonder that was India, p. 41.
whereof is - "Your Majesty, some countries are under ganaśa and some are under Kings".4

(5) An unit of army comprising 3 ganaśas or in other words 27 chariots, 27 elephants, 81 horses, and 135 footmen.5

GANĀ TĪTHA - A member whose attendance completed the quorum in a Gana or republican assembly. (vide Altekar, SGAI, p. 131).

4. "..... deva keciddeśa ganaḍhīnāḥ kecid rājādhīnā iti (Avadāna Sātaka, ed. Speyer, Petrograd, 1902, II. P.103, quoted by Jayaswal, Hindu Polity, p. 26). An example of the ancient republican states is that of the vrṣṇis, which used to issue coins not in the name of any single monarch but in the name of the whole gana (tribe). Cf. the celebrated coin-legend, vrṣṇi-ṛājanva-ganaśya-trātasa (Jayaswal, Ibid. p. 151).
In the Mahābhārata, Śānti Parva (81.29) also Andhaka-Vṛṣṇi are mentioned along with Yādavas, Kukuras, and Bhojas. Nārada says that all of these republics are attached to Kṛṣṇa, presumably implying that all these republics formed a sort of federation for some time.

GANA-PUṆĀKA - (1) A 'whip', or an officer whose duty was to see whether the lawful quorum of a Gana assembly was formed before it transacted official business.


(2) Śrī Krishna was such a President of the Andhaka-Vrishni republic. The position and privileges of such a President may be presumed from Śrī Krishna's complaint to Nārada that "in the guise of a master he is the slave of the relatives forming the political community. He can have only a partial enjoyment of the pleasures of life and he has to listen patiently to all the bitter words of criticism of the members of the general republican assembly".

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9. Vide Altekar, SGAI, p. 127 and Cf. dāsyaṁ niśvarvabhaveṇa iñātīnāṁ vai karomvaham ardabhoktāṁśu bhojānāṁ vāṣūryuktāṁ ca Kṣame (Mahābhārata Sānti Parva, ch. 81. 5).
GANA MUKHYA - Same as Sesigha mukhya (q.v.).

GANA-RĀJYA - (1) A republic; same as Gana, where the political power is vested not in one person, but in a gana or group of people.

(2) The term occurs in a celebrated passage of a Jaina work, Āgāruṇasūtra, as follows: One "should avoid visiting such countries which have no King, i.e. no head of the government, or are governed by gana form of government, or have a crown prince as the ruler, or have two kings, or are governed by a foreign ruler, or are governed by two contending Kings".¹

(3) On the strength of terms like Ganatitha, Gana-pūraka, and Gana-sukhya, it may be presumed that in Gana-rājya, the political power is vested in a parliament headed by an elected president.

¹ "...... a-rāvāṇi vā ganarāvāṇi vā jiva-rāvāṇi vā doraśāṇi vā vajrāśāṇi vā viruddha raiśāṇi vā" where Pkt. ganarāvāṇi = Skt. ganarāśāṇi (= gana-states) (Āvaraṇgasuttan, ed. Jacobi, II. 3.1.10, quoted by Jayaswal, Hindu Polity, p. 84.).
GANIKĀDHYAKŚA - Superintendent of courtesans. He was responsible for controlling the entire institution of prostitution in the state (AS\' II. 27).

GĀṆANIKĀ - An account officer. cf. AS\' II. 7.

GŪḌHAJAPUTRA - (1) A son born to a woman by a man other than her actual husband through a secret union. (Nṛpu Sāna, IX. 170).

(2) Kautilya suggests that the Gūḍhaṣa is born in the residence of some relative of the wife clandestinely. (AS\'. III. 7).

GŪḌHAPURUṢA - (1) Spy.

(2) Secret emissary.

(3) Disguised agent. The probable varieties of such spies and their activities are described in AS\' I. 11.

GUṆAŚANṆKĪRTANA - (1) Flattery.

(2) It is one of the five varieties of Sāna (r.v.).

It is in the form of the praise of family,
physique, action, habit, learning and materials belonging to the party, who is to be won by this type of the policy of conciliation. Cf. *abhijña-sārīra-karma-prakṛti-śrutī-drayvādīnām guṇāṇigrahanām prasāmśa-stutir guṇaprasākirtanam*. *(AS' II. 10)*.

**GULMA** - (1) A host of armed guards.  
(2) An unit of army consisting of three *senākhas* or 9 chariots, 9 elephants, 27 horses and 45 footmen.

**GODHYAKŚA** - Superintendent of cows. This officer was required to look after the protection and well-being of all the domestic animals of the state like cows, buffaloes and goats. He was also to keep a register of the entire population of such animals of the state. *(AS' II. 29)*.

**GOPA** - (1) A subordinate officer either under a *Samāharta* or under a *Nāgarika*.

2. *Kulluka or Manu Sam., VII. 114.*  
(2) The Gopa under a Samāharta works in the countryside (Janapada) and remains in charge of a minimum of five larger villages or a maximum of ten smaller villages. He keeps record of the lands under cultivation, crops grown and other such details of the whole area under his jurisdiction (AS' III. 35).

(3) The Gopa under the Nāgarika works in the city. He is in charge of a maximum of forty smaller families and a minimum of ten larger families. He keeps record of sex caste, profession and other details of the members of the families allotted to him. (AS' II. 36).

GOVIKARTA - (1) = Govikartana.

(2) One of the eleven Ratninga (q.v.).

(3) The term means either 'the officer in charge of the royal herd of cattle,'\(^4\) or 'the master of forests cum the officer in charge of the huntsmen'.\(^5\)

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GRĀMA - (1) In Rgveda, the term relates to a group of related families or a sept and only at a later time it came to mean a regular village or settlement. 6

(2) At all times the village was the unit of government. There was no uniformity of the size of a village. A grāma could contain even as many as 1,000 families in the upper limit. 7

GRĀMANI - (1) The village headman or a military captain. It is one of the few government officers mentioned in the Rgveda. (Vide Altekar, SCAI, p. 311).

(2) He is one of the eleven Ratnīs, in the capacity of the head of the Township or the village corporation, as mentioned in Satanatha Brāhmaṇa and Taṁtirīva Brāhmaṇa. (Vide Jayaswal, Hindu Polity, p. 195). In Maitrāyanī Śāhītā 8 and Satanatha Brāhmaṇa 9 etc. the grāmanī is mentioned to be of the Vaiṣya caste.

6. Basham, The Wonder that was India. p. 35.
8. i.e., the Maitrāyanī edn of the Yajur Veda.
9. Cf. vaiśya vāi grāmanīḥ .................
(3) Altekar rightly observes that to be honoured as one of the Ratnīs, the Grāmanī mentioned in the list of Ratnīs (as given in the Sātanatha Brāhmaṇa and other such sources) must have been "the most prominent among the village headmen of the kingdom, who might have been selected to serve on the council of the ratnīs".1

(4) According to Basham,2 in the Rāyvedic age the Grāmanī was the chief of the sept, because the term Grāma in the Rāyveda usually refers to a group of kinsfolk and only in the later literature it means a regular village or a regular settlement.

GRĀMA-BHRTAKA - (1) Probably the village headman and same as Grāmabhātry3 or Grāmapati.4

1. Altekar, SGAI, p. 162.
2. Basham, The Wonder that was India, p. 34 f.
(2) In AS. III. 11 the witness given by a Grāmabhṛtaka is said to be invalid. Hence, it may be presumed that the term more probably means one who depends on alms received from the whole village.  

(3) It may also mean a workman engaged by the entire village on payment of a certain emolument. See Bhṛtaka.

GRĀMA MAHATTARA(S) - Village elders who functioned with certain executive and administrative powers in the Pallava and Vakataka kingdoms. (c. 250-550 A.D.).

GRĀMA MAHĀJANA(S) - Great men of the village, who, in the Karnataka region, used to manage schools, construct tanks, build rest houses and such other civil works, as evidenced by inscriptive records.

GRĀMIKA - A village headman. (AS. III. 10, Maru Sam, VII.116, 118).

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CA

CAKRĀVARTI - (1) Pali Cakkāvatti.

(2) The world ruler or the Universal Emperor.

(3) According to the Buddhist tradition, the World Ruler possesses seven jewels' vis. the wheel treasure, the elephant treasure, the horse treasure, the treasure of a woman, the treasurer and the adviser. He also possesses five good qualities by way of knowing wealth, virtue, measure, time and the assembled men. His conquest of the quarters is achieved not by force but by righteousness.¹ His domination over the vassals assumes the form of the enforcement of the five moral precepts binding upon the Buddhist layman.²

(4) According to Kautilya, however, the Cakrāvarti is just an emperor having political supremacy


2. See Ghoshal, A History of Indian Political Ideas, pp. 77-79 and pp. 267 f; Basham, The Wonder that was India, pp. 83 f.
over whole of the Cakravartiksetra, which is defined as the territory extending north to south from the Himalayas to the Southern sea and stretching from east to west for a distance of 1,000 Yojana.

CAKRAVARTI-KSETRA - See Cakravarti.

CATURUANGA-BALA - (1) The 'four-fold' army, consisting of foot-soldiers (patti) car-warriors (rathis), cavalry (advarohis) and elephant riders (gajarohis).

(2) Also called caturuanga-sena or caturuanga-camata.

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3. Kautilya's concept of a Cakravarti is derived from the definition of this very term.

4. desash prthivy, tasyai himavat samudrantaram udicem yajane
   yojanasahasapatimanyai tirvak cakravartiksem.
   (As' IX. 1).

5. The term is used to refer to all the four varieties of army together. cf. desasa alpaavraga-dancam marapravam
   caturuanga-bala yavat.
   (Expedition should be made with all the four wings of army in a desert area which gets very little mud even after rains). (As' IX. 1).
(3) Chariots ceased to be used at all about the seventh century A.D. Yet the term Caturangabala continued to be used in inscriptions and literature till very late days. The term must have been adored by the court poets as a matter of poetical convention (Kavishāhāya).

(4) Besides the above classification there was also the convention of a six-fold division based on the sources of recruitment. Hence see Sadāṅga-bala.

(5) The term Patti (q.v.) has yet another meaning. The infantry is also often called Padāti.

CĀTUROVANTA - A world ruler with his territory extending upto the four oceans. (As' VI. 1 verse 3).

CĪTRA GAṬA - Capital punishment accompanied by physical torture (As' IV. 11).

JANA

A Vedic term, which means the whole people or the whole tribe or the whole country, being an aggregate of several visāg. The chief of a Jana, being a king, is called the Janapati.

Cf. visvāmitra-vyasa raksati brāhmaṇām bhāratam janaṁ, 'the prayer of Visvāmitra protects the whole people of Bhārata', (Rāmāyaṇa. III. 53.2).

JANAPATI- A Vedic term meaning a King, who is the chief of a Jana or a group of several Visāg (see Jana).

JANAPADA - (1) = RĀSTRA

(2) = DES'TA

(3) The territory of a state.

(4) The country as against the city (i.e., Pura or Nagara or Dūrka). ¹


(5) In *Aśś. II. 1*, Kautilya discusses colonisation of the countryside (*Janapada*).

(6) In *Aśś. VI. 1*, he discusses the marks of a good rural area (*Janapada sampat*) and in *Aśś. VIII. 1*, he discusses the calamities of the rural area (*Janapada Vrasana*).

(7) According to K.P. Jayaswal the term had been used in the more ancient sources in the sense of a 'political community' (*HP.* p. 31) or a 'political nation' (*HP.* p. 43). But these meanings are controversial.

(8) Village as opposed to the town (*Pura*).  

(9) One of the seven constituent elements (*santāṇa* or *saptāyukti*) of the state.

(10) In the Brāhmaṇas this term denotes both 'people' as opposed to the king and the 'land' or 'realm'.

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3. We have the term *Janapadavādhi* (*Meghadūta*, I. 16) in the sense of rural women.

JANAPADA DHARMA - (1) The term occurs in <i>Maha Samk.</i> VIII. 41.

(2) = Desadharmas as it occurs in <i>Maha Samk.</i> I. 118.

(3) The term plainly means the 'customs of the province concerned',<sup>5</sup> which should be taken into consideration by the court in time of judging a dispute on inheritance, marriage, etc.

(4) Desadharmas (Janapada dharma) is referred to as a source of law also by Gautama.<sup>6</sup>

(5) Jayaswal takes the term to mean laws formulated by the Law making popular parliament, called Janapada.<sup>7</sup>

JANAPADA-SAMPAT - The good qualities and the desirable features of an ideal territory (i.e. the expanse of the land) of an ideal state. Kantilya gives the details in Ag. VI. 1.

5. Altekar, <i>SGAI.</i> p. 149.

6. <i>desa-jati-kula-dharma</i> <i>anavairaviruddhah pramanam</i> (<i>Gautama</i> D.S. XI. 20).

JANMAN(S) - A term occurring in the Vedas, presumably means a village consisting of people having the same lineage. (see also Macdonell and Keith, Vedic Index, Vol. I).

JAYA-SKANDHĀVĀRA - 'The victorious camp. Same as Skandhāvāra.'

JĀNAPADA - (1) Citizens belonging to the countryside as opposed to the people belonging to the city. The term is often found used in the plural as Jānapadāḥ. In that case it should mean the citizens of the countryside, as a whole.  

(2) Jayasval understands the term Jānapadāḥ, in the sense of a 'Realm Assembly' (HP. p. 229 ff) or a political institution of the type of a popular assembly with executive and judicial authority.

(3) This term means the 'subjects' in Satanatha Brāhmaṇa, XIV. 5.1.20.  

8. See Pauras and n.1 under the same.
TAKSA - (1) One of the Ratnasa (q.v.) named in the Maiträvanî Saṁhitā (i.e. the Maiträyanî edn. of the Vajurvāda).

(2) The plain meaning is 'carpenter'. In order to be one of the Ratnasa, the Taksā must have been the 'chief royal carpenter'.

(3) Taksā is also the name of the architect of the Gods. (Apte, p. 227). Hence, it is more likely that the Taksā was the chief royal carpenter or state architect in chief.

TĀPASA VYĀJANA - A spy or secret agent in the guise of a mendicant (As' I. 16).

TIKSNA - An extremely courageous secret agent who would never care for his life. Kautilya describes that for the gain of money the Tiksna would fight even with an elephant or a snake.

*Cf. ye janaśa pūrätvaktātāṃस kastinaśa vyāsa vā dravyabhatoh pratiyedhavrānte tāksaśa (As' I. 12).*
TĪRTHA - (1) Minister.

(2) Head of an administrative department.

(3) There used to be 18 Tīrthas in any administrative set up.

(4) According to Nītivākyārta (ch. II) of Somadeva Suri, Tīrthas are the judicial and the executive officer.¹

(5) Rāmāvama (II. 100.36) mentions the term Tīrtha and mentions the number of Tīrthas to be eighteen.²

(6) The Tilaka com. on Rāmāvama mentions the following officers as Tīrthas: Mantri, Purūrita, Kuvera, Samātā, Devāra, Antabharādhikṛta, Bandhanāgārādhikṛta, Dhanādhyakṣa, Bājātā-vaktā, Prādyvāka (=Pravahāsprastā), Dharāsānādīkṛta.

¹ dharmasamāvā ṃah kāreyasamāvāvīnas ca purusāh tīrtham.
² kaccidastādasāṇyasa śamanaka daśa 'sā pence ca tribhūśātribhūraviṇātāvatsitīrthāhī śarasiḥ
IVVAHĀRAKIRINETĀ (=SABHYA), SENĀBHĀRTIDĀNĀDHVAKA, KARMAKANTA VETANAGRAHINAH, NAGARĀDHVAKA, RAŚTRĀNĀVĀLA (ĀTAVIKA), PANDANĀDHIKARI and PÅRŚAPAŁA.

(7) Kautilya uses the term MAHĀMĀTRA also for TĪRTHA, for he also gives a list of 18 MAHĀMĀTRAS and the same is identical with the list given by the Tīlaka com., and a little latter in the same chapter, in the second verse, Kautilya refers to eighteen TĪRTHAS (TĪRTHASVASTĀDASAŚVĀPA) obviously with reference to the 18 MAHĀMĀTRAS.

3. The 18 MAHĀMĀTRAS are enumerated by Kautilya in AS. I. 12, and they are vis. MANTRI, PŪRCHITA, SENĀPATI, IVARĀJA, DAVARĀKA, ANTSRANĀVĀKA, PRASĀSTA, SAMAHAṬTĀ, SANNIDHAṬTU, PRADESTA, NAGARĀKA, PAUSRANAVĀHARAKA, KARMAKANTA, MANTRAPRASĀDASĀDHVAKA, PÅRŚAPAŁA, PÅRŚAPAŁA, ANANTAPAŁA and ĀTAVIKA. (According to a variant reading we should read NAYAKA for NAGARAKA).

4. See under MAHĀMĀTRA.

Tīlaka com. quotes a verse from some Lexicon, according to which the word TĪRTHA, besides other meanings, also has the meaning as the group of 18 beginning with MANTRI; YONEM IŚAVALAKARE CA MANTRĀDVASTĀDASAŚVĀPA NUVĀHASTRA TĀTHA PĀTRA TĪRTHA NYĀD DARSĀNE SVĀPA.
(8) Nilakantha, commenting on Mahābhārata Santi Parva, 57. 17, quotes 4 verses from a work called Nītisāstra (?) containing almost an identical list of 18 Ṭīrthas. (śantri parhitasāiva ..... tīrthānugātādāsāvatu).

TUSNI-DANDA - Same as Tāṇtī - yuddha.

TUSNĪM - YUDDHA - Same as Mantrayuddha (q.v.).

TRAYI - (1) The 'three vedas' taken collectively. The three Vedas included in this term are Ṛg-, Yaś-, and Sāma-vedas (cf. Manu Sam. IV.125).

(2) It is one of the four basic sciences (Vidvās) (AS' I. 1).

(3) It forms a part of the King's curriculum of studies. He is advised to learn the sacred canon (Trayī) along with philosophy (āvīkṣiiki) from the cultured persons. ⁵

⁵. trayīm āvīkṣiiki ca dīstabhyaḥ (AS' I. 5).
DANDA - (1) A measurement of length. It is equal to 4 Aratna, i.e., 96 fingers and its synonyms are Dhanub, Nālikā and Paurava. (Vide AS' II. 20). ¹

(2) A punishment in general. ²

(3) The King's coercive authority. ³

(4) Attack, assault or violence. In this sense it is the last of the four political expedients (Upāyā). ⁴

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1. saturasvatnirdande dhanub nālikā paurava ca

2. Cf. Mara Saṃ. VIII. 126 etc.
   Cf. 'tanayamanyamānai daivopi dandah sprāti (AS'I.13) etc.

3. Cf. Mara Saṃ. VII. 14 etc. and see U.N. Ghoshal, HIPI, p. 53, for other references.

4. Cf. Mara Saṃ. VII. 109; Sigunālagadha II 54, At VII. 198, Mara seems to equate Danda to Kuddha. Kantilya speaks of three varieties of Danda, viz. Vadha (killing), Pariklesā (Torturing like putting in the prison and beating), Arthāharana (grabbing of wealth).
   Cf. vadha pariklesārtha-haranāni danda iti (AS'II.10).
(5) The military power. Medhatithi here explains Pandita as the Bala comprising of elephants etc.

(6) A form of military army or battle order (Vyāha).

(7) Soldiers, as in the term Pandita samāt.

(DANDANĪTI - (1) One of the four basic sciences (Vidyās).

Cf. ānvikṣikī trāvī vārtā dandanītī śātā vidvāḥ
(AS' I. 1).

(2) In contrast with the definitions of Trāvī and Vārttā, it is defined to be concerned with policy and impolicy.

Cf. naṇapanachna dandanītyām (AS' I. 1).

5. Cf. Manu San, "asātva danda āvatte" etc. (VII. 65).

Medhatithi says - asātva senānataṃ danda bātraśibale śāttaṃ āvatte.


(3) But the acquisition and preservation of all other Three Vidâña depend on the King's coercive authority (Danda). In other words, Dandanîti consists of the principles (nîti) of the said coercive authority (Danda). Cf. tasya nîtir dandanîtih (AŚ' I. 4).

(4) According to Amara, it is same as Arthasastra (q.v.).

(5) Thus Dandanîti means the science of politics or polity. Cf. Râghu Vamsa, XVIII. 46 etc.

(6) U.M. Ghoshal suggests that in Kautilya's Arthasastra a distinction is maintained between Dandanîti and Arthasastra. Arthasastra is concerned with the art of government in the widest sense of the term including central and local administration, internal and external policy, civil and criminal laws and the art of warfare. But Dandanîti is defined as comprising only policy and impolicy. Hence according to the earlier conceptions of these terms, Dandanîti is only a branch of Arthasastra (vide U.M. Ghoshal. HIPI. p. 83 f.). This
authority further maintains that 'this distinction is obliterated in fact as well as in name in the Mahabharata and later works.' (Ibid).

(7) In our opinion no such distinction is implied in the AS. Non-mention of Arthasastra as a Vidya by Kautilya rather suggests that he wants to mean Arthasastra by the term Dandaniti itself.

(8) 'prathiyar labhaselanopaah sastraam arthasastraam' (AS' XV. 1) - This definition of Arthasastra compared with the description of Dandaniti as 'aladhalabhrthah, labhbanariraksani, vridhasya tirthabca pratinadan ca' seems to suggest an identity of the two.

(9) Our notes on Danda would show that various connotations of the term Danda are accepted even by the same authority. As such, the description of Dandaniti, as comprising of policy and impolicy, in consideration of a narrower connotation of the term Danda may be justified even though Dandaniti, with a wider connotation of Danda, may be identical with Arthasastra.
(10) = Rajaniti (cf. A.L. Basham, The Wonder that was India, p. 79).

(11) This science is also called राजसास्त्र in the महाभारत, संति पर्व (vide, Jayaswal, Hindu Polity, p. 5).

(12) Mitākṣara on याज्ञवल्क्य, I. 313, gives the meaning of दंडनिति as अर्थसास्त्र.

DANDAPĀHUSYA — (1) An assault. It is a legally punishable offence. cf. AS'II. 27.

(2) Kauṭilya names three varieties of it. They are स्पर्शाणा (touching the body of the opponent by way of assault with hand, foot, etc), अवगुर्णा (shoving weapons like lances by way of attempting to assault) and प्रहार (physical assault with any weapon). (See AS' III. 19).

(3) Hard or cruel infliction of punishment. In this sense it is one of the क्रोधाह्वयसासन (see महासाम. VII. 48).
DANDAPĀLA - (1) One of the 18 Ṭīrthaṇa Mahāpālaṇa (see AS' I. 18).

(2) = Dandanādhikārī given in the Tilaka com.
   (as one of the Tīrthas) under Rāmāyana II.
   100.36.

(3) He functioned probably as a head magistrate.

(4) This officer was more probably the Commander
   of a certain number of soldiers - since the
   term Danda as used in Dandasepat means Bala
   or soldiers - (see AS' VI. 1).

DANDASEPAT - The desirable qualities of an ideal lot of
soldiers. (AS' VI. 1).

DATTA - (1) A boy willingly given away for good by his
parents and adopted by another person as his
son. In time of giving away the offer is to be made with a formal ritual of touching water
(edbhīh). cf. nātāpitrakṛṣṇa edbhīr datte dattah.
(AS' III. 7).
(2) Cf. Manu Sam. IX. 168, where this son is called *Datttrima*.

(3) Find the term *Datttrima* also in Manu Sam. VII. 415.

(4) Also called *Dattaka*. cf. Yājñavalkya II. 130.

**DATTAKA** - See *Datta*.

**DATTRIMA** - See *Datta*.

**DASAGRAMI** - (1) A cluster of ten villages. (*AS* II. 35).

(2) An officer (i.e. a Gopa) in charge of ten villages. (*AS* IV. 13).

**DĀNA** - Bribery or gift. It is one of the four Upāyuṣ (q.v.) or expedients for overcoming the enemies. Kautilya calls it *Upapradāna* and explains it as doing good of the enemy with the gift of wealth (*artha*). Cf. *Upapradāna artheṇakāraḥ* (*AS* II. 10).

**DĀMARĪKA** - A riotous person (*AS* IV. 9).

**DĀYABRĀGA** - Partition of inheritance; division of property among heirs.
DĀYĀDA - (1) One who is entitled to inheritance or a share of patrimony. (Ag' III. 2, Yājñavalkya II. 118, Nāma Saṁ, VIII. 160), an heir.

(2) An heiress is called Dāvāda or Dāvādī.

DĀSĀ - A slave, who is purchased for life time with a lump sum. Such a slave can be re-sold and he may also regain freedom on payment of his price to the master. (Ag' III. 13).

DŪṬA - (1) In Ag' I. 16, Kautilya describes the functions of a Dūṭa. Accordingly the term may mean - a messenger or, an envoy or, an ambassador or, an emissary.

(2) Taking the term in general Kautilya classifies Dūṭa into three types, viz. Kurvatārtha (i.e., one who has all the qualities of an Āmāṭya), Parimātārtha (i.e., one who possesses three-fourths of the qualities of an Āmāṭya) and Pāṣanabhara (i.e., one who possesses half the qualities of an Āmāṭya) (Ag' I. 16).
(3) According to K.P. Jayaswal the term Dūta, as used in Manu Samhitā, VII. 65-66 and Ramayana, II. 100.25 and Sukranītisāra, refers to a Minister of Diplomacy. It is further pointed out by Jayaswal that in Gupta times, the term Sāndhivigrāhika came to be used in place of the term Dūta in the sense of a Minister of Diplomacy, for making a distinction between the Minister of Diplomacy from the Ambassador.

(4) A careful examination of the quotations given here should show that the term means either a simple messenger or, at best, an ambassador but not a Mantri or Minister at all. Ramayana clearly says that the Dūta should deliver the message as it is (vathoktavadi). We need not probably equate Dūta with the Sāndhivigrāhika.

8. ...................... dūta sāndhivigrāhavāyu.
   dūta eva hi sandhate bhinattvave ca saṁhaten
dūtastat Kurute Karma bhidyante vena mānavān.

9. kaccilipaspho vidvān daksināḥ pratibhānāvān
   vathoktavādi dūtaste kṛto bharata panditah

1. Possibly Jayaswal has Sukranītisāra, II. 87 in mind, which reads as follows -
   insitaḥkaraasteṣṭaināḥ akṣaramiḥ deśa-kālāviti
   sādhuṛyanamantravidiśvārī vidabhiruddāta iṣyate.

because of the latter term's similarity with Manu's words dūta sandhi viparvyaḥ. Manu possibly means to say that treaty or conflict depend on the proper delivery of the message or proper diplomatic activities of the ambassador.

(5) According to Amara, Dūta is simply 'a carrier of the message'.

**DURGA**

(1) A fort.

(2) The Fort in the sense of the capital as opposed to Janapada, Rastra or Desa in the sense of the rest of the rest of the country.

(3) One of the seven constituent elements of the state (see Saptāṅga or Saptapratyakṣavah).

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4. svāt sandesaharo dūtah (Amara, Kṣatriya varga).


(4) In *Aś* II. 3, Kantilya discusses in detail as to how a *Dārka* is to be constructed. He suggests four types of *Dārka*, viz., *Audaka-Dārka*, *Pārvatā-Dārka*, *Dhārvana-Dārka* and *Yana-Dārka*.


(6) *Mahābhārata*, *ŚāntiParva* (86.5) also gives six varieties, viz. *Dhārvya*, *Mahī-, Gīrī-, Manayya-, Mrī-, and *Yana-Dārka*. 

(7) The term *Dārka* also means the revenue collected by the *Samāḥartā* from some 22 sources of *Gālka*, *Danda*, *Pañāya*, etc. detailed in *Aś* I. II. 6.

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7. Similar lists of varieties of *Dārka* are given by *Vima Samhitā* (III-6), *Āgni Purāṇa* (222.4-5) *Matya-Purāṇa* (216, 6-7) and *Rāmāvana*, *Laṅka Kānda* 3, 20-22 etc. For details see P.C. Chakravarty, *The Art of War in Ancient India*. p. 134 ff.
DURGAPALA - (1) The Chief Officer in charge of the protection of the Forts.

(2) One of the 18 Tīrthas (q.v.).

DURGA SAMPAT - (1) Wealth and equipments of an ideal fort.

(2) Vide AS' VI. 1 for a reference and AS' II. 3 for details.

DūSYA - (1) Seditious as in the expression गुष्क्य-महानाट्रा in AS' V. 1.

(2) Any state employee or any citizen engaged in sedition.

DAUVĀRIKA - The chief door-keeper of the royal household.

He is one of the 18 Mahānātrās. (q.v.).

DRONAMUKHA - A central town in a block of four hundred villages. One court of justice under a Dharmastha is to be located in such a town. (AS' III. 1).

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8. gatvaśataagramvā dronamukham (AS' II. 1).
DVAIDHAM - See Dvaidhibhāva.

DVAIDHIBHĀVA - (1) Duplicity.

(2) It is also called Dvaibha.

(3) It is one of the six modes of foreign policy (see Sādānva).

(4) Kamaṭilya explains that it is the strategy of pursuing the policy of peace (gandhi) and the policy of hostility (vīraha) at the same time. Cf. gandhi-vīraha-pādāṇam dvaidhibhāvan (AS' VII. 1).

(5) Kulluka or Maha Śrī. VII. 1609 and Mitakṣara on Vaiśeṣika Sūtra I. 347,1 explain this term as 'dividing one's army into two'. The idea, as it may be gathered from Kulluka's com. on Maha Śaṁhitā VII. 173, is possibly that, it is the policy of keeping the enemy engaged with one half of the army, while remaining safe in the own fort with the other half.

9. svārthaśiddhāva svabhaśeva dvaidhākaranam dvaidhibbhāvan.

1. dvaidhibbhāvan svabhaśeva dvaidhākaranam.
DVAIRĀJYA - (1) The rule of two.

(2) A state ruled by two kings at the same time.

(3) This term occurs in the Jaina Anāranāṃśutra, quoted under Ganaṛāya (q.v.)

(4) There existed such a state at Patala in Sindi in Alexander's time, "where the sovereignty was vested in two different kings hailing from different houses". ²

(5) It is different from a Viruddha-ṛāya state, presumably by being ruled by two kings acting in harmony, while in the Viruddharāiva the country is ruled by twocontending rulers.

(6) While making an assessment of the relative merits of Dvaipārya and Vaiśrāya, Kautilya observes that the two kings in a Dvaipārya often happen to be a father and a son, or two brothers. As such there is always a

² Mc Grindle, The Invasion of India by Alexander the Great, p. 296, referred to by Altekar, SAAL, p. 38.n.1.
parity of *Yoga-Karma* (q.v.), and the *Asātvag* also remain under control in a *Dvairāiva*.  
This is how, according to Kautilya, *Dvairāiva* is superior to *Vairāiva*. (q.v.). It may be noted that Kautilya here does not denounce a *Dvairāiva*. The passage which has led Altekar to observe that "the *Arthaśastra* does not approve of it" and Jayaswal to believe that Kautilya himself characterises *Dvairāiva* "as a constitution of rivalry and mutual conflict leading to final destruction", in fact, contains the view of the *Acarya* and not of Kautilya himself. Kautilya quotes the above view of the *Acarya* only to say a no against it.

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    *vairāiva tu pratīcittasāmārthānokej yathāsthitaṃ anvair bhramate ityāhāryah, netikautilyāh.* (*AS* VIII. 2).
This extract shows that it is the opinion of the Ācārya (and not of Kuntilya) that a Dvairāya meets destruction through mutual hatred etc. This extract further shows that the reference to Dvairāya occurs in the context of a comparative assessment of Dvairāya and Vairāya. That both remarks about Dvairāya and Vairāya embody the opinion of the Ācārya is clear from the particle tu in the sentence vairāyam tu etc. R. Shamastrastry attributes to the Ācārya only the remark on Vairāya. (See ASI. Trans. p. 353). This rendering is not happy. R.G. Basak's Bengali translation of the above extract gives both the remarks as the view of the Ācārya. (ASI. Bengali, Vol. II. p. 178).
DHANIK A - A creditor (Aśī III. 11, Maha Sāṃ. VIII. 51.
Yajñavalkya, II. 55.

DHĀNVĀNA-DURGA - (1) Desert Fort (vide Aśī II. 3).

(2) = Mara Durga of Viṣṇu Sāṃhita III. 6.

(3) Dhanva Durga of Mahābhārata Sānti Parva, 86.5
and Maha Sāṃ. VII. 70.¹

(4) This fort remains surrounded by deserts
and devoid of water for five Yojanas.²

DHARMA - (1) Righteousness as in the Asokan Inscriptions.³

(2) 'Religious and ritualistic law as well as
rules of morality and prudence,'⁴ as in the
term Dharmaśāstra.

¹ The reading dhanurdurṣāṇi in Maha Sāṃ. VII. 70 seems to be a corruption for dhanvadurṣāṇa.
³ Cf. ivai dharma līni = ivai dharmalīnil (dharmaśāṃvārydbhekāb
lekhāh); Asoka's first rock edict, Girnar version.
(3) Virtue, being one of the four ends of human existence. 5

(4) = Dharmasastra, sacred canon, being one of the four sources of the state law. 6 (See Vivadanada).

DHARMAVIJAYA - (1) Conquest by righteousness. Asoka advocates such a type of conquest for descendants in the Rock Edict XIII. 7 From what is given in this Rock Edict, we may conclude that this type of conquest is a purely moral and cultural conquest devoid of any use of arms.

(2) According to Kautilya, however, Dharmavijaya is also a conquest by arms; but it is characterised by the conqueror's being satisfied simply by the recognition of his suzerainty by the defeated king. 8

5. Cf. dharmaarthavirodhena kamyam saveta (As' I.7).
7. (i) avsy ca sukhyanatah vijayah devanam privaav yah dharmavijayah (line 8).
   (11) tan ca eva vijayai te manvantariyah vah dharma-vijayah (lines 11 and 12). The Sanskrit renderings are by D.C. Sircar. (See Select Inscriptions, p. 36 f.).
8. Cf. tesam abhayapattva dharmavijayi tasyati (As' XII.1).
(3) Kalidasa's concept of *Dharmavijaya* is very near to Kautilya's conception of *Lobhavijaya*, in so far as Kalidasa's *Dharmavijaya* takes the wealth of the defeated king, though he does not grab the land of the defeated king and also does not keep him a captive.  

DHARMAVIJAYI - (1) One of the three kinds of conquerors, the other two being *Lobhavijaya* and *Amavijaya*.

(2) This type of conqueror indulges only in *Dharmavijaya* (q.v.) and he becomes content simply by the formal recognition of his authority by the defeated king.

9. Cf. *arthapratimuktasya na dharmavijayavyah* *śrīyā mahendra nāthasya jahāra nata medinīm*.

(Rashvamiśa, IV. 43). See also Altekar SGAI. p. 295 and Ghoshal, *A History of Indian Political Ideas*, p. 303 f.n.5.

1. *teṣāmabhavanatyā dharmavijayavyata* (AS' XII. 1).
DHARMASTHA - A judicial magistrate of the status of an Amātya. (AS' III. 1). He is mainly concerned with the civil suits. Only such Amātyas who pass the test of virtue (Dharmopadha) are to be appointed Dharmasthas.

Cf. tatra dharmopadhā-suddhān dharmasthīva-kantakasādhanāṁ sthāpayet. (AS' I. 10).

DHARMASTHĪA - The section of the Arthasastra devoted to the functions of the Dharmastha. See Dharmatha and AS' III. 1.

DHARMAPADHĀ - Test of virtue. (See Upadha). This is actually a test of loyalty of the Amātyas. The Purohita picks up a sham quarrel with the King and brings an allegation that the King is 'unvirtuous', and pleads that he should be removed from the throne. If an Amātya does not take side with the Purohita then he is supposed to have passed in the test of virtue.(AS' I. 10).

DHARANAKA - See Dharanika.

DHARANIKA - (1) A debtor (AS' III. 11).

(2) = Dhāranaka, (Yajñavalkya, II. 3.63).
DHĪ-SACIVA - A minister for counsel (opposite to KATVASACIVA, who is a minister for action or execution). See Saciva.
NA

NAGARAKA - Same as Nagarika.

NAGARIKA - (1) City governor. The Samāharta is the counterpart of the Nagarika in respect of the administration of the country side.¹

(2) He should look after various civic affairs of the city with the assistance of the two subordinate officers called Gopa and Sthānika. Through them the Nagarika would keep a record of the city population and the income and expenditure of the respective families. He is also to look after such civic affairs as the prevention of fire accidents. (AS' II.36).

(3) He is one of the 18 Mahāmātras.

(4) Same as Nagaraka.²

(5) Same as Purañāla.³

¹ Samāhartyanñagarikā nagaran cintavet (AS' II. 36).
³ Cf. Basham, The Wonder that was India. pp. 103 f.
NĀYAKA - (1) A military officer at the head of ten Asmātās.
Cf. taddas'aksavyike nāvaka iti. (AS' X. 6).

(2) According to a variant reading in AS' I. 12,
we should read Nāvaka in place of Nāgarika
in the list of 18 Mahāmatras, and as such
this Nāvaka is to be reckoned as a Mahāmatra.

NĀVADHYAKSA - Superintendent of marine and riverine services.
(AS' II. 28).

NIKSEPA - Gold or other such valuables deposited with
a goldsmith etc. for making ornaments, etc.
(AS' III. 12).

NIMNAYODHĪ - A soldier who fights remaining in water or
other such place lower than the level of the
surface of earth (AS' VII. 10).

NIYOGA - The act of begetting a child by a childless
widow through an intercourse with the brother
or any near kinsman of her deceased husband,
as permitted by the Law.
Cf. devarādāre samindādāre strīrā samyanga
niruktava prajāpita dhīranta-gāra santana-graha
parikṣaye (Manu Sam. 9. 59).
The word *nivesa* is mentioned in *Maha Sam* 9.61 and 9.62.

**NIVEŚANA** - Marriage of a widow with a second husband.

(As' III. 2, etc.).

**NISĀNTA** - The royal abode (As' I. 20).

**NISĀDA** - See *Pārāśāya*.

**NISRSTĀRTHA** - Dāta - One of the three main varieties of Dāta. He possesses all the desirable qualities of an Amāṭya in full.

Cf. *asātvasaṇapad upeto niṣrśārtathah* (As' I. 16).

**NĪTI** - (1) Derived from the root *nī* the word means proper guidance or direction. Hence it means the code of ethics and wisdom.

Cf. the title, *Nītisūkta* of one of the works of Bhartrhari.

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4. For the derivation of the word *nīti* from root *nī*

Cf. *dandena nīvato gedaṁ dandaṁ navyāti vā punah dandantitir iti kīvataḥ triṇekān abhivartate* (*Mahābhārata, Sānti Parva*, 59.78).
(2) Most probably as an abbreviation of the term नैनिति the present word means the science of politics.

Cf. the title नितिकल्पनाय of a work on politics by Lakṣmīdhara (1150 A.D.).

नीति - सांस्कृत - Science of polity or of general good conduct.

निवी - (1) Remainder after deducting expenditure from income. (vide अश्व II. 6).

(2) Capital invested in some business (vide अश्व III. 20).

नर - दुर्गा - See महास्वातिकम.

नर्पा - सांस्कृत - The science of politics.

नृयागकारानिक - An officer responsible for settling disputes regarding a gift land. (vide Mhikanpur C.P. Grant of Bhāskaravmā).
PAKSA - (1) Usually given in dual number as PAKṢAU.

(2) = The frontal two parts of a mass of army which is recommended to be divided into frontal two parts, hinder two parts and a middle part. (See Mandala, Uraṇya, Kakṣa and cf. AS' X. 5, X. 6, etc.).

PANCAGRAMI - *(1) A cluster of five villages (AS' II. 5).

(2) An officer (i.e., a gopa) in charge of five villages. (AS' IV. 13).

PANÇAMAHĀVĀDYA - See Pançamahā-sābda, (1).

PANÇAMAHĀSĀBDA - (1) The five types of musical instruments which were used to greet some higher officials indicating their higher status. The five musical instruments were śrīnāga or trumpet, tamvata or tabour, pāṅkha or conch-shell used as a horn, bheri or kettledrum and javashanta or gong.¹ This meaning of the term was

followed in the South India. In this sense the term पञ्चमहाविध्या was also used.

(2) = The five official designations, beginning with the word महा, which could be applied simultaneously to an officer indicating his higher status. The five designations might have been some of the titles like, महासामंत, महाधनिभार, महादान्यनायक, महासन्त्री, महाधोषाध्यानिका, etc. This meaning of the term was followed in the Northern India.

PANA - (1) A coin of silver or copper. Kautilya in आ० V. 3 gives a long list of officials who are to be paid various salaries in पाणा, fixed by him.

(2) In आ० II. 12 it is instructed that the पाणा is to be made mainly with silver with one-fourth

3. P.N. Bhattacharya, कृतिविहीन नामांकित, p. 42.
5. Basham, The Wonder that was India, p. 102.
quantity of copper and one sixth part of anyone of a few other metals, vis. Tīṣa, Trau, Śīśa and Aṇīśa. 6

PANYĀDHYAKṢA - Superintendent of markets. He was required to organise the sale of government products. (i.e., the products of the public sector) and to organise the import of goods needed for the locality. The details of his duties are given in AS' II. 16.

PATTANA - A port or a sea side town. (AS' II. 28).

PATTI - (1) A foot soldier.

(2) One of the four constituents of the Caturmānas-hala (i.e., the four-fold army).

(3) In the above two senses same as Padāti.

Cf. also Śaṅkaraṇaśastry, AS' Trans. p. 86.
(4) Patti also means the smallest division of an army consisting of one chariot, one elephant, three horse-men and five foot-soldiers. Cf. ekṣayāikarathā tryaśrī pattih neśanadātikā patti (Amarakaśa, Kṣatriyavarga). Also Mahābhārata, Ādiparva, 2, 19.

PATTIVYŪHA - A battle-order (Vyūha) made of foot-soldiers (Patti).

PATTYADHYAKSA - Superintendent of foot soldiers. He was to arrange for the training of all the varieties of foot-soldiers. (As I. II. 33).

PADĀTI - (1) Foot - soldier.

(2) = Patti.

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7. See, P.C. Chakravarti, The Art of War in Ancient India, pp. 83 f. The implication of this term, as a small division of army varies from authority to authority. In Mahābhārata, Udyogaparva 154, 28, it is said that 'a Patti has five times fifty men'. According to one Vaiśampāyana, the Patti, has the smallest division of army and consists of one chariot, ten elephants, one thousand horses, and one lac of foot-soldiers.
**PADIKA** - A military officer who is at the head of ten chariots and ten elephants. Cf. अङ्गादसाकायानीकाम पतिः पदिकाः (As' X.VI). Though there are four Angas included in the term Caturanga, here the word refers to chariots and elephants alone. (As' Basak, II. p. 260). What should be the number of horses and footmen corresponding to the number of chariots and elephants, to be under a Padika is told in As' X. 5.

**PARASPAROPAKARASANDARSAHANAM** - One of the five varieties of संन्यास (conciliation). It is an act of conciliation based on a reference to the mutual good rendered to each other of the parties concerned. Kautilya describes it as अन्य्योपपकारासाधितम (As' II.10).

**PARIMITARTHA-DUTA** - A second class Duta, who lacks in one fourth of the ideal qualities of an अमित्य. Cf. पिदागमनीहिनो परिमितार्थक (As' I. 16).

**PARIHARA** - Exemption from paying tax (As' III. 9).

**PARYUPASANA** - The act of surrounding the fort of the enemy. (As' XIII. 4).
PÀŚCÀTKOPA - Antagonism fanned up behind a King who is out in an expedition. Such an antagonism is fanned up by already disaffected persons, enemies and forest rulers.

Cf. alpam pàscàtikopam pravàtaeva daspràmittràtavikà hi sarvatah saśedhayanti. (AS' IX. 3).

PÀRÀMESTHYA - A type of monarchy.

This term occurs severally in the Aitareya Bràhmaṇa (VIII. 14 to VIII. 19) in the context of the Indramahàbhiseka. The term is often followed by the term Prajàpatya. From Sayana's Com. this term may be taken to mean the attainment of the Prajàpatiloka after a glorious tenure of Kingship on earth. In Aitareya Bràhmaṇa, VIII. 14 we have the expression Pàràmèsthya Ràiyà, and there also, the term most probably means a Kingship (i.e., Ràya or the status of a King) like that of the Pàràmèthi, who is described to be Prajàpatya (or Prajàpatiśambhadhi), as explained by Sayana.

PÀRÀŚAVÀ - (1) Son of a Bràhmaṇa from a Sàdra woman.

(2) = Nigàda. (AS' III. 6, III. 7, etc.).
PARVATA DURGA - (1) Hill Fort (vide AB' II. 3).

(2) = Giri-Durga of Mbh. Sānti 86.5 and Maha Sam.
VII. 70, etc.

PĀRŚNIGRĀHA - (1) One of the Kings forming the circle of allies and enemies in the Mandala Theory.

(2) An enemy in the rear. When the Aggressor (VIṣiṣṭa), the central figure in the Mandala (q.v.) starts in a military expedition, this king, with his territory lying immediately adjacent to that of the Aggressor, attacks the latter from behind. (AB' VI. 2).

PĀRŚNIGRĀHĀSĀRA - (1) One of the Kings forming the circle of allies and enemies according to the Mandala Theory.

(2) This King stands fourth to the Aggressor, VIṣiṣṭa (q.v.), the central figure in the circle, from behind.

8. Cf. VIṣiṣṭanāti prati nirvātasya vah prathavartī prnati
darākramāḥ - dvāsaratī sa pārśnigrāhāḥ.
(Kuluka's comm. on Maha Sam. VII. 207).
(3) This King is separated from the Pārśnigrāha (q.v.) by the Akranda (q.v.) and he plays the role of an ally to the Pārśnigrāha and of an enemy to the Viśājīva (AS' VI. 2).

PĀLAGALA - (1) One of the eleven Rātnas (q.v.).

(2) As such the term means either 'the royal courier' or the King's bosom companion corresponding to the Viśājīva (the royal jester) of later times. 1

PĀSANDA - (1) The followers of the sects and religions other than the orthodox Hindu religion. (AS' III. 16). Cf. Manu Smā, IX. 225.

(2) = Pākhdana (cf. Mālāsādabha, v. 24).

PĪDANIYA - One of the four varieties of enemy, the other three varieties, being Yātavya, Uchchedaniya and Karāṇiya. Contrary to the conditions under

9. Jayaswal, Hindu Polity, p. 196. "His uniform was a red turban and leather quivers", says Jayaswal. From this the meaning as "royal courier" seems to be more reasonable.

1. Altekar, SOAI, p. 162.
which an enemy is reckoned as Ucchedaniya, if the enemy is endowed with shelter (i.e., a fort and an ally) and stronger shelter, he is to be reckoned as Pidaniva, i.e., fit to be troubled by reducing his arms.

Cf. viparvave pidanivah karanivo vă. (AS' VI.2).

PUTRIKĀPUTRA - (1) A daughter's son, who by agreement becomes the son of a father, who is otherwise son-less. (Maha Sam. IX. 127).

(2) Kautilya considers a Putrikāputra to be as good as an Aurasastra.

Cf. tama tulyah putrikāputrah (AS' III. 7).

(3) Also called Patrikāputra.

PURAPĀLA - (1) A city governor. He was also responsible for the cleanliness of the streets and the prevention of fire and for civic measures against such disasters as famine, flood and plague. One such governor was Cakrapalita, during the reign of SkandaGupta in C.455 A.D. 2

Cf. Jñanagaha Rock Inscription of SkandaGupta, line 27.

2. Basham, The Wonder that was India, p. 104.
(2) Same as Nāgaraka or Nāgarika.


PUROHITA - (1) The Royal Chaplain.

(2) In vedic age the Purohita was one of the eleven Ratnins (Vide, Sātapatha-Brahmana, v. 3.1).

(3) Yajnavalkya Sārti (I. 312) suggests that the King should consult privately with the Purohita before coming to a final decision on important matters.

(4) According to Āpastamba Dharma Sūtra (II.5.10. 13-14) the Purohita was expected to be well versed in both sacred law and politics. He was to judge cases where some Pravaccitta was involved as the punishment or where some brahmin stood as the accused.

3. Cf. "tathā sārdhāṁ cintāved rāvanā viśrūpaṁ tataḥ svayaṁ" (Yajnavalkya, I. 312), where Viśrūpa = brāhmaṇaṁ = purohitana, according to the Mitākṣara Com. The qualities of a Purohita are given in the following two verses of the Yajnavalkya Sārti.
(5) Kautilya maintains a difference between *Mantri* and *Purohita* as indicated by the title of the Chapter *Aṣṭādhyāyī* I. 9 (i.e., *Mantri-Purohita-pratitam*). According to Kautilya, the *Purohita* should be learned in *Vedas* and *Vedāṇīya*, astrology and politics and he should be capable of averting the (national or political) calamities caused by human or heavenly agencies.  

(6) According to *Śrāvakāntiśāra* (II. 80) the *Purohita* should be well versed in ethics and the science of weapons and army arrangements.  

(7) According to a view, recorded by Śūkra, the *Purohita* is the Minister of Religion in a council of ten Ministers.  

(8) In *Aṣṭādhyāyī* I. 12, Kautilya mentions (*Purohita*) in the second place in a list of 18 *Mahāmātras* (or *Tīrthas*).

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4. *purohitam ...... sādānāc, veda, daiva nimitte, dandanītyā ca abhivyātām amāyā díaśāmārāśīnām āthyavrābhīrvaisāka pratikartārāh kuruīta (Aṣṭādhyāyī I. 9).*

5. *nītisāstrastrāvatīkhudikau/lastumurubhitah.*

Pūrṇa-Sāhāsa-Danda - (1) A fine ranging between forty-eight and nineteenth Panas (AS' III. 18). This fine is referred to also as Prathama-Sāhāsa-Danda in other literature.

(2) Mana calls it Prathama-Sāhāsa and fixes the penalty at 250 Panas.¹

PAUTAVĀDHYAKSA - The Controller of weights and measures. (AS' II. 19). This officer was required to supervise the making of the measuring instruments (Pautava) and to ensure the preciseness of the instruments.

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7. purodhāstu purohitah (amara Kṣatriya varṣa).

8. rājña purohitah kārve bhaved vidvān bahuṣeṣu sahaṃ sanākaya dharmārthāvapreṇvāvanantarə (Mbh. Sānti 73.1).

9. astacatvārimatrapārśa sanna-vatiparak Pūrṇasāhāsaddandah.

1. Mana Sm. VIII. 138.
PAUNAREHAVA - (1) The son of a woman from her first husband, if already born in time of her marriage with another, becomes a Paunarbhava son to the second husband. Cf. panarbhūtāvaḥ paunarbhava (AŚ' III. 7). Cf. also Māpas, III. 157.

(2) In Māpas, IX. 176 the second husband of a woman is called Paunarbhava.

PAURA(S) - The citizens belonging to the cities and presumably to the enlightened society, as opposed to Jānana, the rural folk.²

PAURAYĀVĀHĀRIKA - A judge appointed to hear cases in the cities. His salary is fixed at 12000 panas annually. (AŚ' V. 3).

PRAKĀśā YUDHA - An open fight between two parties in an appointed place and time.
Cf. prakāśavaddhe nirdistā deśekāle ca vibhramaḥ (AŚ' VII. 6 verse 8).

PRAKRITI - (1) The term is often used in plural as PRAKRITAYAH. This term has various meanings as follows.

(2) Subjects (of a king) as in Sakuntala 7.35.3

(3) King's ministers or councillors as in Raghuvaśya 12.12 (cf. Apte, p. 351).


(5) Seven chief officials of the King according to Nālakantha's commentary on Mahābhārata, Sabhāparvan, 5-23,5 The officials are, Durghādhyakṣa (commandant of the citadel), Balḍhyakṣa (Chief of the army staff), Dharmaḍhyakṣa (Chief of the departments of charity and justice), Cauṇapati (Commander of the army in the field), Purodha (the Chaplain), Vaidya (Physician) and the Daivajña (Astrologer).6
(6) Ministers (आमात्यक) and citizens (पौराक) according to Katyāyana, quoted by Kśirasvāmin in his commentary on Amarakosā.

(7) The seven elements of the state and the associations (स्त्रेणवन) of the citizens (पौराक), according to Amarakosā, Kṣatriyavarga. (See Sānta-Praṅktavah and Sāntānagā).

(8) K.P. Jayaswal, with reference to Śākranītisāra, II. 3, observes "..... Prakṛtis must necessarily signify the People or Subjects meaning thereby their representatives - the chiefs of the Paurā and Janaṇa."

(9) The term continues to be in vogue till a much later time. In the Borgaon C.P. Grant of king Ratnapāla of Kamarūpa (11th century A.D.) it is

7. amātyakāpi paurākṣa saddbh prakṛtavah sartah.
8. rāvīṇcānī prakṛtavah paurānāś śrenavopī ca. See also Sāntānagā and Sānta-prakṛtavah.
9. sabhvardhikāri-prakrti-sābhāgatsamate sthitah sarvadā svāmṛthāḥ prājñāḥ svamate na kadācana
observed that when Sri Tyagajyotishe, the twenty-first king of the family of Salastambha expired without an heir, his prakrtis (prakrtayavah) chose Brahma of the family of Naraka to be the king. P.C. Chaudhury takes the term prakrtayavah in the sense of 'important officials'. M.M. Sharma translates the term as 'subjects', and suggests that it is obvious that the will of the subjects must have been translated into action by the 'top officials' or the 'council of ministers' as 'their representatives'.

(10) Like Asara calling the seven elements of State Prakrtis, Kautilya applies the term to the seven mutually beneficial elements of the State, viz. Svāmi (the King), Amātya (Ministers), Janapada (the territory along with the people), Durga (the fort), Kośa (the exchequer), Panda (the military power or force) and Mitra (allies). Cf. avāśyakāya jananapadādurkāra kōsa-danda-mitrāṇi prakṛtayavah (AS' VI. 1).

PRAKRTIKOPA - Antagonism against the King on the part of the Prakrtis. Here, the term Prakrti presumably refers to the ministers (Agnivas), the people of the countryside (Janapada) and the allies (Mitra), from amongst the seven Prakrtis, known also as the Santanaka. For the use of the term see As. V. 6 and IX. 3 (see also Prakrti).

PRAKRTI-SAMKEPA - The primary elements of the state. Raja (the King) and Raja (the Kingdom) are said to be the two primary elements of the state.
Cf. Raja Raja iti prakrtisamkepah (As.VIII.2).

PRAKRYAMITRA - (1) One of the three varieties of enemy (Amitra = Satra = Ari).

(2) = Natural enemy. The immediate neighbouring States (bhuyavasata) in the rear and in the front of the Viliyug are natural enemies, (see Ari).

PRAJNA GUNAS - A King's qualities of wisdom. Kautsilya names them as Kārutā (desire to listen to śastras),

Sravana (understanding of the words), (Grahana) (understanding of the meanings), Dhārana (retention of what is learnt), Vijnāna (conception of particular subjects), Ūha (argument for a better understanding of any subject), Aroha (rejection of the faulty interpretation), Tattvābhinivesā (absorption in the essential meaning). (AS' VI. 1).

PRATIKROŚA - Higher bidding in an auction. (AS' III. 8).

PRATIKROŚṬA - The higher bidder in an auction (AS' III. 8).

PRATIBHŪ - A bail or surety or guarantee (AS' III. 11., Yajña-Valkya II. 10, II. 54).

PRADEŚṬĀ - One of the 18 Mahāmātrās or Tīrthas. (AS' I. 12). This officer is to act as a judge in criminal cases. (AS' II. 35 and IV. 1 etc.).

PRAHMĀVA ŚAKTI - A King's power arising out of material wealth and political supremacy. It is also called prabhūsākти. See Śakti.

PRAHMUSĀKTI - Same as Prabhāvasākти (q.v.).
PRAŚĀṬA - Nom. singular form of Prāśātra. The term occurs in the list of 18 Mahāśātras or Tīrthas. (As'ī. I. 12). The term corresponding to it in the Rāmāyana list of Tīrthas is Bandhanāgarādbhikṣa. Hence, this term is presumed to mean an officer in charge of the jails.

PRĀKĀMYA - Authority over (or ownership of) settle and movable properties. (As' III. 10).

PRĀDVIVĀKA - (1) The chief judge and the King's chief legal adviser. 5

(2) The term occurs in the early Sūtrī works of Gautama, Bandhayana, Āpastamba etc. 6

(3) Nilakantha, commenting on Mahābhārata, Sānti Parva, 121.46, 7 gives a very interesting etymology, that, prāt means one who questions, and vivāka means one who understands the attitude of both the parties involved in a litigation. 8

5. Basham, The Wonder that was India, p. 160 and p. 116.
7. bhikṣukah prādvivākaṁ maṁhūrtā dāvakacintakah....
8. prechatīti prāt, sa cāraṁ vivākṣaṁ, vivadamānavor dvayaḥ pravṛttinimittā-vettā. Cf. also Mitākṣarā on Yaśāvalkya, II. 3.
PRĀTIHBĀVYA - The act of becoming a bail or surety (As' III. 11).  

PRĀDEŚIKA - The governor of a province of the Mauryan administration. (Asoka's Third Rock Edict, Line 2).

PRĀPTAPAṄCAMAHĀŚABDA - (1) A title or epithet applied to a royal officer of a comparatively higher status. (Cf. Nidhanpur C.P. Grant of Bhāskaravarman, line 133. Ep.Ind. Vol. XII).

(2) = Samadhīrata - paṅga - mahā(abda).  

(3) The title indicates that the officer (or even feudatory rulers) bearing this epithet were entitled to be honoured by paṅga mahā(abda) (i.e. five kinds of musical instruments), or to...

(4) The privilege of using five official titles beginning with the word mahā.  

9. Cf. aṣṭraṇi bālaprāṭibhāvyaṃ (A child's becoming the bail will be invalid)(As'III.11).


2. See, Paṅcamahā(abda).
PRĀPTAVYAVAHĀRA - One who has become a major to take part in legal suits or to claim a division of the paternal property and for other similar purposes. A male becomes a major after attaining 16 years and a female becomes a major after attaining 12 years (see AS' III. 5 etc.).
BANDHAKA - (1) Pledge or mortgage (Yājñavalkya II. 3.37).

(2) Same as Ādhi. See Medhātithi on Marka Sam. VIII. 149.

BANDHANĀGĀRA - Jail.

BALI - (1) Originally the term meant only a voluntary tribute to Gods, as we have it frequently in the vedic literature. (cf. Rāvdera, V.1.10).

(2) Later on it came to mean a tax or impost in the vedic period itself. The Vaisyās, engaged in various productive professions and trades were the best tax payers and hence they were described as 'payer of tax to others'.

(3) In the Jātaka stories we have the terms Balisādhaka and Balinatigāhakas in the sense of tax-collectors, where the word bāli means tax in a general way.

(4) In As' II. 15² Kautilya uses the term in the sense of an additional imposition (levied in addition to the usual land-tax, etc.).

(5) Kālidāsa, in Raghuvaśīga I. 18 uses the term in the sense of a general tax.

(6) In Manusāṃsa VII. 80 the term, as interpreted by Medhatithi, seems to be used in the sense of a tax in the form of one sixth of the produce. In this sense we generally anticipate the term Kāra. But in Manusāṃsa VIII. 307 the three terms Bali, Kāra and Sālka are used side by side. Here also Medhatithi explains Bali as 'one sixth of paddy etc'. (i.e. agricultural product),³ Kāra as 'part of other commodities received by the King',⁴ and Sālka as 'customs duty on merchandise'.⁵

(7) In Manusāṃsa VIII. 308, the term Bali seems to be used explicitly in the sense of one 'sixth' (of the agricultural product).⁶

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2. L.S. Altekar 50AI. p. 263.
3. balirddhāvāde saśthe bhāsah.
4. kara dvārādānām.
5. sālka evaṁkānyabhāsah.
6. balisadbhāsahārireṇa.
(8) In the Junagarh Inscription of Rudradêman I, also, we have side by side three similar terms vis. Bali, Bâlka, and Bhâga, where according to A.S. Altekar the meanings are extra imposition, customs and land tax respectively. But D.C. Sircar takes the terms to mean 'tax (=Kara)', 'tolls and duties' and 'King's grain share' respectively.

(9) According to D.C. Sircar the term Bali is often identical with Kara. But Kautilya gives both the terms Bali and Kara side by side, in As' II. 15.

(10) In the Rumiwindi Pillar Inscription of As'oka, we have the terms Bali and Bhâga side by side. It is stated there that As'oka made the village of Lumbini 'free from Bali' (udbalikah) and reduced the land-tax to only one-eighth.

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7. *yathâvatprâptai-rbalisûlkabhâgaih.*


1. *lumbîni sâmê ubalike kâte aśabhâsige ca*
   (Skt = *lumbinîerâsah ubalikah krtah aśabhâsikah ca*)
of the produce instead of the usual one-sixth, (cf. asta-bhāsikāḥ). D.C. Sircar observes that according to some scholars Bali here means 'a cess collected at holy places'. But it appears to us that, as in AS here also Bali means 'additional imposition' since the spirit of the edict is that the birth place of the Buddha is not only rendered free from the 'additional imposition' but also given more relief by reducing the land tax from 16\% to 12\%.

(11) In the face of these divergent interpretations it will possibly be safer to presume that the terms Kara, Bhāsa and Bali were often used indiscriminately. That the connotation of these names of various taxes varied from place to place is indicated by Medhatithi also.²

NĀHYAKOPA - Antagonism towards the King on the part of any one of the Nāstrānakhyaś (prominent personalities of the state or the countryside), the Antanālaś,

². baliprabhṛtīni vājākṛta-kāra-nāmāni desabheda samacāravakaravatprasadādhvāni. (Under Maṅga Sam. VIII. 307).
the Āṭavikas (forest rulers) and the Rāṇḍopanātakas (the vanquished rulers) (AS' IX. 3).  

BRAHMADEYA - (1) A free gift of land to a brāhmaṇa. Such land is to be free from all types of taxes and should be enjoyable to the successive generations of the donee. (AS' III. 1).  

(2) A woman married according to the Brahma form of marriage. (Maha Sañi III. 185).  

BRAHMADEYIKĀ - An enjoyer or owner of a Brahmadeva (i.e. a tax-free land donated to a brāhmaṇa). (AS'III.10).  

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3. rāṣṭramahāvyāntamālaṭavikadandopanatānāhmanvatamakena bāhrakoravah  

4. brahmadeyavādandakarāṇavahhirāpadāvakāṃ (AS' III. 1).  

BHĀGA - (1) A tax in the form of a share of the agricultural produce or any merchandise.

(2) Kautilya mentions it as one of the Āyamakhas. i.e. as a source of royal income (AS' II. 6).

(3) This term is often suffixed to other words, e.g. Lavaṇa bhāga (King's share of the salt produce).

(4) A business partner's share as presumably in AS' II. 35.

(5) In certain places identified with Bāli and in others with Kara and in yet other places with both. (See Bāli and Kara).

(6) A subdivision of a district or a territory. (D.C. Sircar, Indian Epigraphy, VIII. 5).
(7) Often used with a numerical expression to indicate the proportion of the produce to be realised as tax.

Cf. dhānānyāma satama bhāsah saastho dvādasa eva va (Matsa Sa. VII. 130).

Cf. dhānya-gadbhāsah panya-dasabhāsah hiranyas āsya bhāgadhvam prakalpa-vāmāsah (Aś I. 13).

(8) = A land tax often mentioned as Bhāgakara.

BHĀGADHUK - (1) = Bhāgaduchha, one of the Ratnā (q.v.) being the officer in charge of revenue collection.

(2) = Saṁharta of Arthasastra (I. 6).

BHŪMICCHIDRANYĀYA - (1) = Bhūmicchidra-pidhāna-nyāva and Bhūmicchidra vidhāna-nyāva.

(2) Literally 'The maxim of the fallow land'. Hence the term means 'the principle of the rent-free enjoyment of land by one who brings it under cultivation for the first time'.

(3) When a donated land was exempted from any tax it became a convention to state the land to have been given according to the 'maxim of the fallow land' even where the land was not necessarily a fallow land nor cultivated for the first time.

BHŪMICCHIDRA VIDHĀNA - (1) Vaijyantī gives the meaning of bhūmicchidra as a 'land unfit for cultivation'.

(2) The whole term means 'arrangement regarding land unfit for cultivation'. Kautilya discusses these arrangements in AS II. 2.

(3) Cf. Bhūmicchidranvāya.

2. Cf. skīṁcitpravṛtjavatavā bhūmicchidranvāyasya ...pratipāditam (Nidhanpur C.P. Grant of Bhāskaravarman. lines 43-54. Vide Kāmarūpas' āsanavalī, p. 17).

3. bhūmicchidra kṛṣyaṇavā. Kautilya begins his chapter on Bhūmicchidradhāna (AS II. 2) with the words: 'akṛśya bhūma naśubhva vibhītāni pravacahat' (The King should make provision for grazing grounds for the animals in the uncultivable lands).
BHUMI-SANDHI - Treaty for the gain of land (bhūmī). When in a treaty both parties agree to stop hostility with a view to gaining some land for both of them, it is called a Bhūmi-sandhi.
Cf. "tyau ca bhūmi labhavya" iti bhūmi-sandhiḥ (As' VII. 10).

BHRTAKA - A servant who receives regular emoluments. It seems that while the Karmakara (q.v.) belongs to a family, the Bhrtaka maintains his independence and works for wages, cf. the terms Grāmbhrtaka and Bhrtakabala.

BHRTA-BALA - The mercenary troops. See Sadanga-bala.

BHEDA -
(1) Sowing of dissensions in the enemy's side.

(2) It is one of the four Dhāraya or means of success against the enemy.

(3) Kautilya describes it to be mainly of two types, viz. Saṅkājanaṇa (creation of confusion in the minds of the followers of the enemy), and Nirbhartsana (intimidation of the followers of the enemy).
Cf. Saṅkājanaṇa nirbhartsanaṇa ca bhedaḥ (As' II. 10).
BHOGAKARA - (1) The periodical supply of agricultural produce made to the King for his consumption.

(2) The term occurs side by side with Bhaäga. (See Hiranyâ). Hence it is also suggested that Bhaäga-bhogakara may be a single term meaning the King's share of agricultural produce.

BHÖJA - (1) The heads of a Bhaäyâ (q.v.) type of republic noticed in the Aitarânya Brähmana VIII. 14. 4

(2) The term also occurs in the Thirteenth Rock Edict of As'oka (Shahbasgarhi version) line 10. 5

4. Cf. daksänasâyâ diśî va ke sa sätvâma râjâno bhaäyâvâ tebhîṣjíoante bhoistvyänâbhisiktânâcâksaista. See Jayaswal, Hindu Polity, p. 75 ff. But Jayaswal's interpretation of the term Bhaäyâ as a republic is not convincing. (See notes under Sväräiva). Hence, the term Bhaäyâ should better be rendered as 'self-rule' and Bhôja as an 'independent ruler'.

5. Cf. 'bhôja-pitînîkam' ......, Sircar, Select Inscriptions, p. 36.
(3) = Bholaka, a term which occurs also in the Hathigumpha Inscription of Khāravela, line 6.6. D.C. Sircar takes the meaning of this term to be "Jāgirdār".

BHAIJYA - (1) As explained by Jayaswal, it is a peculiar type of government headed by a number of kings (rājānāh), who after being anointed used to be called Bhojas, as noticed in the Aitareya Brāhmaṇa, VIII. 14.8

(2) Sāyana, while commenting on Aitareya Brāhmaṇa VIII. 14 ff., gives the meaning as 'enjoyment and prosperity'. A.B. Keith, in the same context, renders the term as 'self-rule'.9

(3) The king enjoying the status of Bhaiya used to be called a Bhoja. The term Bhoja seems to have been used to imply a higher degree of supremacy of the king to whom it was

6. Cf. sāv-a rathika-bhojaka pade kandānavati.
7. Sircar, Select Inscriptions, p. 220 nn.1. Altōkar also takes the meaning of Bhoja as 'feudal lord' (vide SCAL, p. 37).
8. Jayaswal, Hindu Polity, p. 75. But such a meaning is not convincing. See note under Svārāya.
9. See Basu, IAB, p. 87.
applied as an epithet. Cf.

rajas bhoio virat samrāt kaśtrivo bhūmatir hṛnadhava
va abhīh atūvate sākṣaih kastau nāricīparamhati.

(Mahābhārata, Śānti Parva, 68. 54.)

(2) It is one of the four main varieties of battle orders (Vyūhas) the others being Danda, Bhaga and Assāhata.¹

(3) Mandala is defined by Kautilya to be a battle order in which the wings (Pakṣa), flanks (Kakṣa) and the centre (Uraś) stand in close proximity to one another without leaving any gap between them.²

(4) Mandala-Vyūha has two sub varieties viz. Sarvatobhadra and Durjava (AŚ' X. 6).

(5) A district or a province. The term is often mentioned in epigraphical records with varying

2. paksakaśaṃśaṃ vyāvahāraṃ ekābhāvaṃ mandalaḥ (AŚ' X. 6).
connotations. Sometimes Mandala is smaller than Visaya, sometimes bigger than Visaya and sometimes identical with Visaya.  

(6) The circle of king's near and distant neighbours. This circle consists of twelve kings as follows -  
There is the aggressor (Visāra) in the centre. In front of him there are five kings with their territories gradually receding in distance. They are named Arā (immediately adjacent to the central king), Mitra (adjacent to Arā), Arimitra (adjacent to Mitra), Mitāmitra (adjacent to Arimitra), and Arimitāmitra (adjacent to Mitāmitra). Behind the central king there are four kings with their respective territories gradually receding from centre. These kings are named Pārāmasāya (adjacent to the central king), Ākranda (adjacent to the Pārāmasāya), Pārāmārṣāsāya (adjacent to Ākranda) and Ākrandāsāya (adjacent to the Pārāmārṣāsāya). Lying to the right or left of the central king are two other kings vis.

Madhyama (intermediate) and Udāsina (indifferent). These twelve kings including the central king called a Vijigita form the Mandala (vide AS' VI. 2).

(7) Yājñavalkya conceives the Mandala in the form of a lotus, where the circle is formed by Ari (enemy), Mitra (ally) and Udāsina (indifferent) remaining in gradually receding positions in the front, in the rear, to the right and to the left. Thus there are thirteen kings in the circle, including the Vijigita, the central figure (Yājñavalkya Sūrti I. 345). Pārśvārāha, Ākṛandāśāra, etc. recognised by others (e.g. Kauṭilya) may be included in one of the several Ariś, Mitras and Udāsinas, respectively.  

**MADHYAMA** - One of the kings of the circle of allied and enemy kings enumerated in the Mandala theory. The territory of the Madhyama stands either to the right or to the left of the central figure of the

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4. Cf. evaṁ purataḥ prathatab pārvatasca travastvārāvān galka iti travadāstālaṃ āhā evaṁ gandhālalinis pārśvārāhākṛandāśāra-vādevavatvaranitrodāsinasyavāntarbhavanti ...... (Mitakṣarā on Yājñavalkya Sūrti, I. 345).
circle, viz. the Aggressor (Vijīgisu). He is an intermediate king capable of doing favour to the Aggressor and his enemy when they are in a treaty or even when they are involved in a conflict or to chastise both the Aggressor and his enemy when they are involved in a conflict.

Cf. avavīśkāśorhūvantaraḥ saṁbātē-saṁbātavor
anuṣrahe saṃarthe niṣrahe ca saṁbātavor ca dhvāmāh (AS' VI. 2).

MADHYAMA-SĀHASA-DANDA - (1) A fine ranging between two hundred and five hundred Panas (AS' III. 18).

(2) Manu calls it Madhvasa Sāhasa and fixes the penalty at 500 Panas, (Manu Sam VIII. 138).

MANÚSYA DURGA - (1) A men fort. (vide Mah. Sānti 86.5).

(2) = Mr. Durga of Manu Sam, VII. 70.

(3) Madhātithi explains it to be a fort full of warriors belonging to all branches of the army.

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5. avavīśkāśorhūvantaraḥ saṁcāsatiśvaparh madhvasaṁsāhasadandāh.
That the numbers here refer to the quantity of Panas, may be gathered from the definition of Purvasaṁsāhāsa-danda.
MANTRA - (1) Counsel.

(2) Deliberation.

(3) Consultation.

(4) Secret plan on Consultation.

(5) Procedure and principles of carrying on deliberations and of chalking out secret plans are given in AŚ' I. 15.

(6) Kautilya further observes that 'means to carry out works, command of plenty of men and and wealth, allotment of time and place, remedies against dangers, and final success are the five constituents of every council deliberation' (Mantra). 6

MANTRA YUDDHA - (1) Battle of intrigue.

6. Cf. AŚ' Trans. p. 28, and कर्मचन्दन अर्जभर्त्यः कर्मचन्दन् अर्जभर्त्यः कर्मचन्दन् अर्जभर्त्यः कर्मचन्दन् अर्जभर्त्यः (AŚ' I. 15). This passage of the AŚ' is quoted in Hitopadeśa, book IV.
(2) Fighting with the enemy through the activities of the secret agents, instead of getting engaged in an open battle.

(3) In this type of Yuddha, varieties of Sudhamurusas are engaged to kill the enemy or to create all sorts of danger and difficulties for the enemy.

(4) Details of Mantra Yuddha are given in AS' XII.2.

(5) In AS' VII. 13, Kautilya points out the relative superiority of the battle of intrigue (Mantra Yuddha) to armed confrontation (Yavaya Yuddha).

(6) Same as Tushna Yuddha mentioned in AS' VII.6, Verse 9, and VII. 16.

MANTRA SAKTI - The power of a king secured by superior statesmanship and diplomacy and counsel. See Sakti.

MANTRI-PARISAD - (1) Council of ministers.

(2) The number of the ministers constituting the Mantriparśad is variously given. As given in the Arthasastra I. 15, according to the school of Manu the number should be twelve; according to the school of Brhaspati sixteen and according to the school of Usana twenty.  

(3) Manu in Manusmṛti VII. 54, however, gives the number as seven or at best eight, using the term Saṃjiva for Mantri.  

(4) In manusmṛti VII. 60/61, Manu suggests that the number of ministers may be more than seven or eight, and there should be as many Amātyas as necessary for smoothly carrying on the royal business. Medhātithi points out that Manusmṛti VII. 60, where it is advised to appoint more ministers is an exception (Apañcāda) to the rule of appointing seven or eight as stated in Manusmṛti VII. 54. 

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8. mantriparśadassvādasaṃśātryān kuruśatātānapaṃsvaḥ sodasaṃśī ārhaspatryām vaiśāṣatām ityasyaṃsvaḥ: (AS I. 15).

9 Saṃjivaṃ sapta cáṣṭau vai kuruśatā suvārīkṣitān (MS. VII.54).

1. yaḍuktan 'śāpta cáṣṭau vēti' taśvāvam apaṇcādaḥ (Medhātithi, under MS. VII. 60).
(5) Kautilya's own opinion, given after referring to the views of Maha, Brahaspati and Us'anas, is that the actual number of ministers should depend upon the needs of the situation in the state.  

(6) While the scope of the Mantri-parisaad remains flexible, Kautilya takes care to suggest that in actual practice the king should take counsel from only three or at best four Mantri.  

(7) In the third and sixth Rock Edicts of As'oka we find the Prakrit term Parisā (Skt. Parisād) in the sense of Mantri-Parisād.  

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2. "Yathāśiṣṭarthvam iti kautilyah (As I. 15).  

3. The term Mantri-parisaad is clearly used by Kautilya (See under No. 1 above). In the term Mantri-parisaad, the word Mantri seems to mean executive heads.  

4. mantrabhishribhish'catubhirvā saha mantravata (As I. 15) Here the term Mantri seems to mean Counsellors. See under Ātravika karma.  

(8) There seems usually to have been a chief counsellor, the Mantri par excellence, often called "great counsellor" (mahāmantri).  

MANTRI-PANISAD-ADHYAKSA - The president of the Council of ministers. He is one of the 18 Mahāmātras (q.v.).

MANTŘI - (1) A minister.

(2) Strictly speaking a counsellor of the king in policy matters.

(3) Amarakosa equates Mantri to a Dhīṣaciva  
(a minister for counsel) as opposed to a Karmasaciva (a minister for action or execution).

(4) Mantri = Dhīṣaciva = Matisaciva.

(5) The terms Mantri, Saciva and Amātva are often indiscriminately used.

6. A.L. Basham, The Wonder that was India, p. 99.

7. mantri dhīṣaciva mātva'nye karmasaciva-statah (Amarakosa - Kṣatriyavarga).
(6) Sūryavara 1-7-3 refers to Sumantra as an Ānātya, 1-7-4/5 name 7 others as Mantri, while 1-8-4 refers to Sumantra again as a Mantri.

(7) Mānasasthitā (VII-54), while suggesting that the council of ministers should have 7 or 8 members uses the term Sāciya in the sense of Mantri.

(8) Mahābhārata suggesting the number to be 8 uses the term Mantri. 8

(9) Sūkranītatā distinguishes between the terms Sāciya, Mantri and Ānātya as follows -

sārvadarśa pradānastu senāvit saśivastatha
Mantri tu nātikus'alah nandito dharmastattva vit
des'akalaprvijñātā hvasātva iti kathvate
(S'NS II. 84-86).

(10) At least in one place Kautilya seems to use the term Mantri in the sense of an executive officer. Because, he suggests that in an

8. astānām mantrinām madhye mantrāni rājonadhāravyat (Mbh. XII. 85).
emergent situation the king should immediately call the Mantri or Mantrinarisad (See quotation from AS' I. 15 under Ātravīka Kārya). In the passage referred to, Kautilya seems to use the term Mantrinah in the sense of Counsellors (Matisacicvas) and the term Mantrinarisad in the sense of "a council of executive officer".

MAHATTARĀDHĀHIKĀRINS - (1) Adhikārimahattarās.

(2) Village elders in office or power, belonging to south India from C.600 A.D. onwards. 9

MAHĀKṢA PATALIKA - (1) Superintendent of legal records. 1

(See Akaśapatala).

(2) = Akaśapatalika.

(3) = Akaśapatalādhyakṣa (q.v.).

MAHAMANTRĪ - (1) The king's chief counsellor.

(2) The Mantri par excellence.

MAHĀMĀTRA - (1) = Mahāmātra.

(2) = Pkt. Mahāmāta.

(3) Often referred to in plural as in As'oka's second separate Jaugada Rock Edict, line 1 (..... mahāmāta), meaning top ranking Executive Officers. The Mahāmātras mentioned in the separate Rock Edicts of Dhauli and Jaugada are supposed to have formed a Council of Governors to carry on the administration of Kalinga.³

(4) The term often forms the latter part of a larger technical term meaning top ranking officials looking after special branches of administration, e.g., Dharma Mahāmātra (=Dharma - Mahāmāta) in the seventh Pillar Edict (Delhi-Topra) of As'oka⁴ and śramana - Mahāmātra (=śramana Mahāmāta) in the Nāsik Cave Inscription of the time of Krishna.⁵

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5. D.C. Sircar, Ibid., pp. 189 f.
(5) A member of the group of 18 Tirthas or 18 Mahāmātra (See under TIRTHA).

(6) According to Amarakosā, Mahāmātra is the Mahāmantri, i.e. Chief Minister.  

(7) Maha Sajñitā, IX-259 mentions the term Mahāmātra, where Medhātithi understands the term to mean Mantri, Purusha, etc. (mantri-parshita-dvāyah).

(8) Apte quotes an old verse according to which the Mahāmātra is called so because of having political wisdom, deeds, ornaments, wealth, honour and dress in higher (mahāti) degree (māṭrā) or measure.  

(9) According to Sukra each minister had two junior ministers attached to his particular department.

7. mantri karmāni dhārṣṭram vīte māne sarīrokhaṁ māṭrā ca mahāti vese mahāmātrāstu te sarīabh.
8. akṣamānadhikāra tu puruṣāṇām travāśa sādā nivulītā prājanām saukṣum ekam tu tera vai (Sukra-nītisāra II 109).
The chief of these three was distinguished by the title Mahāmātra.\textsuperscript{9}

**MAHISĪ** - (1) The queen.

(2) The chief queen.

(3) One of the eleven Rātīṃga (q.v.).

**MAHĪDURGA** - (1) An earth fort (vide *Mbh.* Sānti 86.5 and *Maru Samāj.* VII. 70).

(2) Medhātithi describes it to be a fort surrounded on all sides by deep waters.

**MĀTSYANYĀYA** - (1) The maxim of the strong fishes destroying the weak ones in the open sea. In analogy with it, the term in the context of politics means "a state of anarchy".\textsuperscript{1} In the absence of a king there occurs a state of anarchy (Mātsyanāya) where the strong men destroy the weak ones with impunity. See AS I. 4 for the use of the term and explanation.\textsuperscript{2}

\textsuperscript{9} K.P. Jayaswal, *Hindu Polity*, p. 305.

\textsuperscript{1} See Jayaswal, *Hindu Polity*, p. 82 n.

\textsuperscript{2} sraṇīte hi mātsyanāyam ucyāvante vallīvān abalamhi grānto dandaśārābhāva.
(2) The term is used in the same sense also in the *Rāmāvana* and the *Mahābhārata*.\(^3\)

(3) *Manu Saṁhitā* VII. 20 contains the idea of a *Matsyanāyaṇa* occurring in the absence of *Danda* (i.e. king's coercive authority).\(^4\)

(4) Kāmandaka explains it as mutual antagonism of the people of various avocations due to the absence of *Danda*.\(^5\)

(5) Col. G.A. Jacob includes it as one of the popular maxims (*Nyāya*) in the *Laukikavāyana*alī, Pt. II. (pp. 57 f.).

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4. See Kulluka's commentary on *Manu Saṁhitā* VII. 20 for a reference to the term.

5. *parasparāṁisatavā jagato bhinnavartmanah dandābhāve parichyāyāni matsvā nyāvah pravartate* (*Kāmandakīva Nītisāra*, II. 40).
(6) The idea that the Mātrayāya occurs primarily in the open sea is contained in the Midhanpur C.P. Grant of Bhāskaravarman, verse 8.6

MĀṆĀDHYAKSA - The Controller of the measurement of area and time (Ag' II. 20).

MĀṆĀRĀJYA - The term occurs in several prayers and oaths of the vedic literature. For example, in Aitareya Brāhmaṇa 3-37-5- as rendered by A.B. Keith7 the term means a paramount rule.

MITRA - (1) An ally.

(2) In the context of the Mandala - theory there are two distinct types of allies.

6. mātrayāyavrāhitaḥ prakāśa-ratnaḥ ratu dvairatbalesvuh
   pañcama iva hi samudraḥ saṃudravaṃśaḥ bhavat-tasya
   (Kāmarūpaśāsanāvalī, p. 12).

Compare also Khalimpur Plate of Dharmapāla Deva, Verse 4, (Rajbali Pandey, Historical and Literary Inscriptions, p. 225).

(2) If a king belonging to an alternate territory and bearing a kinship with the Viṣṇiṣṭha, behaves as an ally by nature, he is called a Sahaja-mitra. 

(3) If an ally comes to take shelter with the Viṣṇiṣṭha for the safety of his own wealth and life, then he is called a Krtrima-mitra. 

(4) Kāmāndakīvānīṭīsāra (IV.71) recognises four varieties of Mitra, and they are - a friend by birth, one acquired through connection, one who is a friend on account of the situation of the territory, and one saved from calamity.

8. Cf. dhīvavānītārava prakṛtimitra mātā-nitrisambandham sahajan (As' VI.2).

9. Cf. dhanaśivānītārava krtrima-miti (As' VI.2), From the English translation of Shamasastri and also the Bengali translation of R.C. Basak, Kautilya appears to recognise only two varieties of Mitra, vis. Sahaja Mitra (natural friend) and Krtrima Mitra (acquired friend). But according to the Javanangalā Com. on Kāmāndakīvānīṭīsāra, IV.71, Kautilya recognises three varieties, vis. Sahajā-, Prākrta- and Krtrima Mitra. As understood by Javanangalā, one belonging to an alternate territory (dhīvavānītārava) is the Prākrta - while one bearing a kinship (mātā-nitrisambandham) is the Sahaja-mitra.
MITRA PRAKRTI - The allied king whose territory stands separated from the territory of a Viśisṭa (i.e. the Aggressor, the central figure in the Mandala theory) by the territory of another king, who is usually an enemy.

Cf. *tathaiva bhuvakāntara mitrāprakṛtīh* (*As' VI.2*).

MITRA - BALA - Soldiers derived from an ally in time of an aggression.

MITRA - MITRA - An ally in the circle of the allies and enemies as conceived in the Mandala theory. His territory stands fifth from that of the Viśisṭa being immediately beyond the territory of the Arimitra.

1. In the *Hitopadesa* the first half is slightly differently read as follows -

*Curasam kṛtasambandhām tathā vamaṇaṃvadātanaṃ.*

Accordingly we have a friend by birth, one acquired through connections (other than parental connection) and one descended from the same genealogical stock, while one saved from calamity is the fourth variety as given in the second half. (*Vide Hitopadesa, I, 93*).
MITRA - SANDHI - "Treaty for the acquisition of an ally".\(^2\) When in a treaty both the parties stop hostility and come to an agreement, aiming at the gain of an ally for both of them, the treaty is called **Mitra-Sandhi** (AS' VII.9).

**MITRA SAMPAT** - The ideal and desirable qualities of an ally which put him to the best advantage of the **Vijjīṣa** (AS' VI.1).

**MUDRĀDHYAKSHA** - The Superintendent of Passports (AS' II.3).

**MRD-DURGA** - Earth fort (Vide Mbh. Sānti, 86.5).


**MAULA BALA** - The hereditary troops. See **Sadānca - bala**.

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2. U.N. Ghoshal, HIPI, p. 98.
YĀTAVYA - One of the four varieties of an enemy, the other three varieties being Nechchedaniya, Pīdanīva and Karanīva. The present term implies an enemy, fit to be attacked. It is advised that an enemy who is found to be engrossed in the Vyasana is to be reckoned as Yātavya. Cf. Vyassanī yātavah. (ASA' VI.2).

YĀNA - (1) Military expedition against the hostile King.

(2) It is one of the six modes of foreign policy. (see Sādāvna).

(3) Kaṇṭilya maintains that such an expedition is made only when there is a concurrence of excessive power, proper time and proper place. Cf. abhyavacayā vāna (ASA' VII.1).

YUKTA - (1) = Pkt. YUTA, as in the Third Rock Edict of Asoka, where it means Administrators of smaller districts or smaller divisions of the State.¹

(2) But there also the term may mean "an officer in general".\(^2\)

(3) In \(\text{Ag}'\) II.8 Kantilya seems to use the term in the sense of authorised and responsible officials.

(4) The \(\text{Yaka}\) of \(\text{Ag}'\) II.8 seems to be immediately responsible to the higher official as \(\text{Upa-yakta}\), mentioned in \(\text{Ag}'\) II.\(^7\).

(5) In the sense of an officer in general the term is often found to be equivalent to the terms, \(\text{Yuktaka, Ayuktaka}\) and \(\text{Avuktaka}\).\(^3\)

\text{Yuktaka} - \text{See YUKTA.}

\text{Yuvarāja} - A crown prince. He is one of the 18 Mahāmātraya or Tirthas (q.v.). Sometimes a \text{Yuvarāja} also is required to act as the head of the state. In that case the type of government is called \text{Yuvarāja} (q.v.). Cf. \text{yuvarāja va kṛṣṇa rājabhāraṁ ārṣeva rājanyasamagam}, (\(\text{Ag}'\) V.6). Here the chief minister

\(^2\) D.C. Sircar, \textit{Indian Epigraphical Glossary} p. 386.
\(^3\) Ibid., p. 387.
is advised to make public the report of the demise of a king only after gradually transferring the regal responsibilities to the kumarāja.

YOGA - (1) All the foul means applied in politics like the activities of the spies. (AS' IX.1).

(2) Application of drugs, herbs and illusions (Māyā) etc. for the killing of enemy. Cf. 
\[
\text{mantra-bhaissevassāvyuktā yoga-māyā-krāsta ye upahasyed-mitrāśvastisāavyalanae cābhinalevator}
\]
(AS' XIV.3).

YOGA - KṚṢṆA - (1) Preservation of the old and acquisition of the new (not previously acquired). Cf. 
Yājñavalkya 1.100 and Mitāksāra thereon. For the use of this term in this sense vide AS' I.4, 5

4. sālaḥbhābabha yeṣah labdhanārāpiśalanaṃ kaṃsah (Mitāksāra on Yājñavalkya. I. 100).

5. Cf. "ānvikṣikī-travī-vārtanāṃ yeṣaṃkaṃsādhatu-dandaḥ". R. Shama sastī translates it as follows:
"That sceptre on which the well-being and progress of the sciences of ānvikṣikī, the triple Vedas and Vārtā depend is known as Danda. "Well-being and progress" as the meaning of yoga-kaṃsā seems to be quite reasonable. The explanation of the term given by Mitāksāra seems to be based on what is given in the
In the context of Politics, it means the 'protection and prosperity' of a state, cf. Bhoja's Campū Rāmāyaṇa I. 17 (ani dhīsanamāsanir-nitā nitāraśā - strīdānaśaṁca-vṛka-karma-kamante). In general it also means the security and prosperity of the people as a whole cf. vinayamūla dandaḥ prāṇabṛtya yogakṣesāvahah, (AG. I.5).

 Immediately after the above extract: Cf. "taśva nitir dhanaśāṁca labdhaḥlabhārthā, labdhanaśaṁca-rakṣāṇā, rakṣāṇāḥyavihī labdhi vaśyā rūpam pratiṣṭhitaṁ ca". All these four aspects may together be conveyed by the expression 'protection and prosperity' or 'security and prosperity'. The word prosperity may imply both gain and growth of a wealth.

6. The last foot of this verse of Gītā (i.e., yogakṣesāvahah) is adopted as the motto in the emblem of the Life Insurance Corpn. of India.

7. R. Shamsastry's rendering of prāṇabṛtya yogakṣesāvahah as 'which alone can procure safety and security of life' is not happy, as safety and security mean almost the same thing; Again we have this very rendering under Kantilya's, tena bṛtya rājānāṁ pratiśnāṁ yogakṣesāvahah (AG. I.13). Translating this passage of Kantilya, Jayaswal renders the term as 'government and well-being', (Hindu Polity, p.166). Rendering of the word yoge as 'government' seems to be far-fetched.
(3) This term was in use even in the days of the 
Rgveda in the sense of prosperity and well 
being. Cf. yogakṣaṇaḥ va adhāvāhān bhūvāsma, 
etc. (Rgveda, X. 166.5).

YOGAPURUŚA – A type of secretly engaged agents for supporting 
some action of the administration from among the 
public as innocent citizens (vide Ag' V.6).

YOGAPRAYOGA – Engagement of secret agents like a Tikṣna (q.v.) 
for harming the enemy.

YAUVARĀJYA – (1) A State ruled by the Yuvarāja (i.e., the 
Crown Prince).

(2) Such a Yuvarāja is mentioned in the Jaina 
Ācārāṅgasūtra quoted under Ānārāja (q.v.).

(3) The term seems to refer to a government like 
the one over which Khāravela presided for nine 
years up to his coronation at the age of twenty 
four.8

8. Cf. "naya vasāni yavarāja (na) sāśitrī", 
Hāthigumpha Cave Inscription of Khāravela, line, 2 
(vide D.C. Sircar, Select Inscriptions, p. 274).
RA

RAJJUKA - (Pkt - राजुका¹ and लाजुका.²).

(1) A district officer under the Mauryan
administration, who was responsible for the
civil administration of a district. In
Asoka's Rock Edict. IV, the राजुकस are
advised in great detail to be kind and
judicious to the people and to look after
their welfare. From the same Edict, asking
them to follow a uniform policy in punishment,
we learn that the राजुकस had judicial powers
as well.³ The word rajju means a rope and
hence these officers presumably were responsible
also for revenue settlement and revenue
assessment etc.⁴ But the word rajju may not
be the land-measuring rope and may be the
rope for binding a thief or such criminal and
hence the term may mean something like a police
officer. Cf. the term Dandesika.

3. Cf. vivebhala - samatā ca siva danda - samatā ca (Ibid.-
Line 15).
4. See Altekar, SGAI. pp. 213 f.
RATNA - HAVI8 - A Vedic ritual forming part of the coronation ceremony and more precisely of the Nājasūya sacrifice. 'In this ceremony the King-designate goes to the house of each of the Ratnini (q.v.) and offers an oblation at his (or her) place in honour of a particular deity. This is also an act of honour to the Ratnini who are recognised as King-makers Nājakrtah. The details of this ceremony are given in the Ratapatha Brāhmaṇa, 5-3-1.

RATHAKĀRA - (1) One of the Ratnini (q.v.) named in the Nairatrāyani Sāhitā (i.e., the Nairāyani edn. of Yajurveda).

(2) The plain meaning of the term is 'chariot-builder'. In order to have special recognition from the King-elect in time of his consecration as a Ratnini, this Rathakāra must have been the chief of the chariot makers, holding a high degree of technological proficiency.

RATHA - VYŪHA - A battle-order formed with chariots (AŚ' X.5).

5. J.R. Bara, IAR, p. 108.
RATHĀDHYAKṢA - Superintendent of royal chariots. This officer was needed to supervise the making of the various kinds of rathas (chariots) and to take care of the horses attached to the chariots, in the manner of the Āśvādhyaśaka.

RATNI(8) - (1) Singular form in Sanskrit is Rati. (2) = The court dignitaries. (3) These court dignitaries or literally "jewel bearers", formed the King's council of high functionaries in the later vedic period of Indian history.

(4) Of the ancient texts the Satapatha Brāhmaṇa, the Taittirīya Sanhitā (I.8.9.1 etc.) and the Taittirīya Brāhmaṇa (I.7.3.1 etc.) give us slightly varying lists of these Ratnis, and their number is eleven.

(5) The council of Ratnis comprised of the King's very near relatives, courtiers and certain

6. Basham, The Wonder that was India, p.42 and p.560.
palace officials, who were looked on as so important that at the King's consecration (Abhiseka) the King elect had to offer oblations (called Ratnabhis) in the place of each one of the Ratnina to ensure their loyalty. In connection with this ritual of offering Ratnasbhavis the scriptures give the names of the Ratnina as follows:

Senani (the commander in chief), Parohita (the royal chaplain), Mahishā (the chief queen), Sūta (the court ministrer and chronicler), Grāmanī (the most prominent among the village headmen), Krāttā (the royal Chamberlain), Asamarabhi (the treasurer), Bhāṣadua (the collector of revenue), Aksāvāna (officer in charge of the royal records

7. Jayaswal, Hindu Polity, p. 194. Altekar (SGAI. p. 162) suggests that the Sūta was probably the commander of the chariot corps of the royal army, who might have also acted as the honorary charioteer to the King.

8. The meaning 'food distributor' given by U.N. Ghoshal (History of the Hindu Public Life, I. p. 109) is doubtful. (Vide Altekar, SGAI. p. 162, n.1).

9. The term Sammabhāta corresponds to the term Sammabhāta (q.v.) given by Kautilya in As' II.5 and the term Bhāṣadua corresponds to the term Samarbha (q.v.) given by Kautilya in As' II.6.
and State Account), Govikarta (officer in charge of the royal herd of cattle) and Palāśala (the royal courier).

(6) The last two are not mentioned in the Teittirīya Brāhmaṇa. The Maitrāyanī Saṃhitā (i.e., the Maitrāyanī edition of the Vaiṣṇava) does not

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1. Altekar (SGAI, p. 162) gives the meaning as "the King's companion at the game table". Commentators of the Vedic texts have explained the term as "the controller of gambling". But Jayaswal (Hindu Polity, p. 195) gives the meaning as "officer in charge of State Accounts", in the light of the terms Aksanatāla, given in AS' II.7. We have also preferred to give the present meaning, taking the term Aksāvāna to be analogous to the term Aksanatalā-dhyakṣa given by Kautilya (AS' II.7). It is deemed reasonable to presume that when the seventh and the eighth terms of the list of Ratnīna correspond to the terms given in the 5th and 6th chapters of Book II of the AS' respectively, the ninth term should correspond to a term given in the seventh chapters of AS' II.

2. This meaning is given after Altekar (SGAI, p. 102). Jayaswal (Hindu Polity, p. 196) gives the meaning as the 'master of forests' and takes him to have been in charge also of the huntsmen' in the light of McCrindle's Megasthenes, p. 86. Macdonell and Keith gives the meaning as either slayer of cows' or 'huntsman'. (Vedic Index, Vol. II, p. 199).

3. This meaning is given by Jayaswal (loc.cit.) Altekar suggests that Palāśala was probably the King's bosom companion, corresponding to the Vidūṣaka of the later period.
give the name of Palāgala, but instead gives the names of Taksā (the royal carpenter) and Rathakāra (the royal chariot maker). Thus the Ratnāṇa seem to have formed a very important council of ministers and executive officers in the later vedic age.

RĀJA - DHARMA - (1) Literally "Law for the Rulers". As such the term means "The science of Politics" and it is same as Dandānīti (q.v.).

(2) In the Mahābhārata, Śānti Parva, there is a long discourse on the nature, utility and indispensibility of Rājadharma. U.N. Ghoshal, with reference to that discourse renders the term as the "whole Duty of the King". But in course of that discourse too Mahābhārata uses term Dandānīti also.

4. The Kāthakasaghnīta gives Govrika for Govikarta and omits Taksā and Rathakāra. For details see also Vedic Index. Vol II. pp. 199 f.

5. U.N. Ghoshal, HIPI. pp. 189 f.

6. Ibid., p. 190.

Cf. daitet travā dandāntaḥ satvāṁ sarve dharmāḥ prakṣayavat vibuddhāḥ sarve dharmāśāśramānām hatāḥ svabāksātre trakte rājadharmaṇa purāṇe (Mahābhārata, Śānti Parva, 63.28).
(3) According to a Buddhist tradition, as recorded in certain *Jātaka* stories, this term implies ten specific royal duties. Those who ruled in righteousness, used to practice the ten royal duties, known by this term, and the names of some of them are given as almsgiving, morality, liberality, straightforwardness, refraining from anger and from injury, forbearance and refraining from opposition.

**RĀJANĪTI** - (1) Also called Nīti or Rāja-vidvā.

(2) The science of Statecraft.

(3) Pandey suggests that Rājanīti is an aspect not of *Dharmasāstra*, but of *Arthasāstra*. Unlike Rājadharma, Rājanīti concerns mainly with the acquisitions of material prosperity and their security and safety from outside aggression.

**RĀJA -NĪTI-SĀSTRA** - The sciences of politics. (See Rājanīti).

**RĀJA SĀSTRA** - The science of politics. Same as *Dandanīti* (o.v.).

RAJASŪYA - A vedic ritual performed for the consecration of a King. Cf.

raiṇa eva rajasūvam, raiṇa vai rajasūveneyā bhave... "The Rājasūya verily belongs to the King. One indeed becomes a King by performing the Rājasūya sacrifice". (S'atapatha Brāhmaṇa. V.11.12).

RĀJĀ - (Nom. singular of the word Rājan).

(1) The original form of this word, literally meaning a ruler, was Rāt, and it is connected with Latin rex. 9

(2) According to a traditional etymological derivation, presented by the traditional theory of the origin of Kingship, the Rājā is the chosen leader of the people (Mahārāṣṭra), 'who gratifies (rajanirvati) the other according to Dharma'. 1

(3) Kalidāsa also follows this derivation of the word Rājā from the root raṇi and observes that

9. Jayaswal, Hindu Polity, p. 183; Basham, The Wonder that was India, p. 33.

1. Cf. dhamma pare rānistiti kho vāsettha raiṇa. (Dīgha-Nikaya, No. 271, Sutta. Sutta, III.
See Jayaswal, Ibid., p. 183 and Basham, The Wonder that was India, p. 82).
such and such Kings are appropriately called a Rāja, because of pleasing the people.\(^2\)

(4) The term meant a vassal king or even a smaller vassal king in relation to the paramount rulers assuming the titles like mahārāja, rājātirāja, and mahārājādhirāja, as was the vogue from Gupta times onwards.\(^3\)

(5) The term applied to all the Heads of the families capable of taking part in the tribal assemblies constituting the government of the non-monarchical Republics or Sangha - states. 'According to a rather dubious Buddhist tradition the Licchavis had no less than 7707'.\(^4\) such Rājās. Kautilya

\(^2\) Cf. tathaiva so'bhudanvartho rājā prakrtirājanāt. (Raghuvamśa, 4.12), rājā prajārājanāca-labdhamvarnah (Ibid., 6.21), and prakrtimandalem amurāṅiavan rājaman karoti. (Vikramorvasīvan). King Khāravela of Orissa (c.170 B.C.) says that he had pleased his thirty-five hundred thousand subjects, with a very similar expression cf. panasisahi satasahasahi nakativo ca raṅjavati (Rāthigumpha Inscription of Khāravela, Line 4).

\(^3\) Basham, The Wonder that was India, p. 84.

\(^4\) Basham, Ibid., p. 96.
also informs us about seven *Samgha* states, including the Republic of Llecharls t where every privileged member of the governing assembly had the practice of assuming the title *Rāja.*

(6) The term has been used in Northern India (Āryavarta) to mean any one engaged in the ruling function (vide Kumārila on *Mīmāṃsāsūtra*, II. 3.2).

(7) The term used to be applied even to governors of districts (Mandalikas), appointed to their posts by some paramount rulers. (Vide Kumārila in the same context of the *Mīmāṃsāsūtra*).

(8) The people of Andhra (as recorded by Śābara) and the people of Dravida (as recorded by Kumārila)

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5. Cf. *licchivika - vriika - mallaka - madraka - kukura - kuru - pāncālādavo rājasabdopājīvinah (ASA XII. 1).* See Jayasval, *Hindu Polity*, p. 31, for the interpretation of the expression *rājasabdopājīvinah*. According to Basham (Ibid.), p. 97), it is an ironical observation of Kautilya, that the members of the said Republic used to "make a living by their title of Rāja".
"applied the title to all Kshatriyas irrespective of their exercise of the ruling function or not".  

RAJAYATTA SIDDHI - Administration conducted by (literally dependent on) the King (without taking the minister fully into confidence). Prof. Dhuva in his translation of Madhyākṣara calls it an autocratic administration. (vide p. 214). See also Siddhi.

RAJYA - (1) The term occurs in several prayers and oaths of the Aitareya Brāhmaṇa. Commenting on AB. 8.37.5, Śaṅkara gives the meaning of this term as 'lordship of a country', and A.B. Keith renders the term as Kingship. 

(2) In the Arthasastra and also in the classical literature the term means the Kingdom.

RAJYAVIBHRAKA - A political upheaval in the state (AS' III.16).

7. J.R. Basu, IAB, p. 87.
8. Shamasāstra renders the chapter heading rājyapratisandhānam (AS' V.6) as 'consolidation of the Kingdom'. Cf. rājakāraṇādhitā putrān putrām pitarām abhi druvanti (AS' V.6). 'On account of the Kingdom the father hates his sons, and sons their father'. (AS' Trans. p.284).
RASTRA - (1) A territorial state as against the notion of a state of tribal nature.  

(2) The State as a whole. (cf. _Mam śāra_ VII.9-10).

(3) The citizens of a state as a whole (cf. _Mam śāra_, IX.294).

(4) The second of the five Prakṛtis recognised by Mamu in connection with his _Mandala_ - theory. (vide _Mam śāra_, VII.157).

(5) During the period between 600 B.C. and 600 A.C. the term used to be a synonym of _Janapada_ and _Deśa_, in the sense of that part of the country which falls outside the capital.  

(6) Amara gives it as a synonym of _Deśa_.

(7) Some thirteen sources of royal income, viz. _Sītādhvaka_, _Bhāga_, _Yāli_, etc. enumerated in _Aś_ II.6 are together known as Rāstra.

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9. Cf. _Atharvaveda_, XX. 127.9-10, XIX. 30.3-4, etc. and _Taittirīyās Samhitā_, II.3.3-4. Vide Altekar, _SGAI_, p.30 f.

(8) Another ten sources of royal income, viz. Pindakara, Sađbhāsa, etc. enumerated in As' II. 15 are together known as Rāṣṭra.

RĀSTRĀNṬAPĀLA - See under Antapāla-dūraṇa.

RĀŚTRIKA -(Pkt. Rathika and Rattika). The governor of a district or a sub-division.\(^2\) From Asoka's Minor Rock Edict : Yerragudi Version, lines 14 ff.,\(^3\) it appears that the Rāṣṭrīka was directly responsible to a Rajuka.

RIKTHA - (1) Property left by the deceased father as inheritance (As' III.5).

(2) Inheritance in general, since the words like pītr̥a and pāṭrikaṇa often precede this term.
Cf. mana sarbhah pītr̥apāṭrikam riktham arbatī (Sakuntalā VI);
cf. also, bhaieran pāṭrikam riktham (Manu Sam. IX.104).

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2. D.C. Sircar, Glossary, p. 278.
(3) A property in general.

Cf. *Maha Sam.* VIII.30. (*pranaataramikam riktham*).

(4) = Rktha.

**Rūpa** - (1) An additional surcharge of 8% on all fines.

(*AS* III.18).

(2) Stolen goods (*AS* IV.6).

**Rūpikā** - (1) An 8% tax to be paid in time of getting coins minted in the royal mint by any one for personal use with metals supplied by himself (*AS* II.12).

(2) Eight per cent of the salt collected as a levy by the *Lavanādhysaksa* from the salt sellers.

(*AS* II.6).
LABDHA - PRAS'AMANA - Establishment of peace in a newly conquered state (AS' XII.5).

LOBHAVIJAYI - (1) One of the three kinds of conquerers, the other two being Dharmavijayi and Asuravijayi. (AS' XII.1).

(2) This type of conquerer becomes satisfied only by grabbing the land and wealth of the defeated King.¹

¹ bhūmidaivyāharanena lobheviyā tuṣyati (AS' XII.1).
VANADURGA - (1) Forest Fort (vide AS' II.3).

(2) = Vṛkṣa-Durgā of Viṣṇu Sāṁhitā III.6 and Vṛkṣa-Durgā of MS, VII.70.

(3) Vana-Durgā is mentioned also by Mbh. Sānti, 86.5.

VĀKPARUṢYA - (1) One of the eight Krodhaia - vyāsanaś (Mamu Śām. VII.48).¹

(2) Kautilya enumerates three varieties of it, viz., Upavāda (reference to one's physical deformities by way of abusing), Kutaana (sensuring some one by calling him a lunatic or by using any such word of sensure) and Abhibhartasana (use of severe language by way of showing fear of murder etc.) (AS' III.18).

¹ Or one of the three Kopajya Vyāsanaś recognised by Kautilya. AS' VIII.3.
VAJAPÉYA - A preliminary rite performed by a king prior to his consecration.² This rite was supposed to give the King fresh vital strength and to raise him from the status of a simple Rājā to that of a Samrāṭ.³ The details of the ritual are given in the Satapatha Brāhmaṇa.

VĀRTĀ - (1) The science of Economics⁴ dealing with Agriculture, Animal-husbandry and Commerce together.⁵

(2) One of the four basic sciences (Viśyā) (Vide AS' I.1).

(3) It has been recognised as the only avocation of the Vaiśyas, cf. Vārtakarmaiva vaiśyasa (Mama Sam. X.80). In Mama Sam. IX.326, however, cattle-rearing seems to be recognised as lying outside the scope of Vārtā.

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3. Rasham, The Wonder that was India, p. 42.
4. Cf. Mama Sam. VII. 43, Vaiñavalkya, I.311. etc.
(4) According to Kautilya it forms a part of the King's curriculum of studies. He is advised to learn Economics (Yärtä) from the heads of the administrative departments. 6

VÄSTU - A holding containing anyone or more of the following - a residence, a cornfield, a pleasure garden, a fruit garden, or a pond. (AS' III.8).

VIGRAHA - (1) Hostility (the opposite of Sandhi).

(2) One of the six modes of foreign policy (see Śādguṇa).

(3) It is a sort of cold war when one party remains harmful to the other. Cf. ṣapakāro vṛttrahā (AS' VII.1).

VIJĪGISU - Aggressor, the central figure in the circle of allied and enemy Kings as conceived in the Mandala theory. The Kings of the circle are determined as Atri, Mitra, Arismitra etc. with references to this Viṣṇīgisi, and all the precepts of the theorists are offered only to fulfill the interest of the Viṣṇīgisi.

VIDYĀ - (1) Title of a traditional list of four basic sciences, vis. Āvīkṣaṇa, Travā, Vārtā and Dandanitā. (AS' I.1).

(2) The subjects forming the King's curriculum of studies, taken collectively (cf. AS'I.5; and Maha Sang. VII.43).

VINIYUKTA - (1) An officer immediately below the rank of Āyukta. 7

(2) May be equal to the term Viniyuktaka. (Ep.Ind. Vol. XI. pp.80.83).

VINDAMĀṆĀ - A woman who remarries another man after the death of the first husband. (AS' III.2).

VIRĀJ - (1) A king who enjoys "a higher degree of supremacy as a King" signified by the term Vairāja (q.v.).

(2) This term is often found in the Brāhmaṇa literature and the Mahābhārata.

(3) In the *Mahābhārata*, this term definitely signifies a superiority of the monarch to whom it is applied as an epithet. Cf. *Sānti Parva*, 43.11 and 68.54.

**VIRUDDHARĀJYA** - (1) = Pkt. *Viruddhārājā*. 

(2) This term occurs in the Jaina *Ācārāngasūtra*, quoted under *Ganarājya* (q.v.).

(3) This term seems to mean a State ruled by two contending kings at the same time. It is different from *Dvairājya*, presumably, because of *Dvairājya* being ruled by two rulers in complete harmony while it is ruled by two rulers who are opposed (*viruddha*) to each other.

(4) See also n.2 under *Dvairājya* for a reference to this term in the *AS*. 

**VIVĀDAPADAS** - (1) The sources of the state law. They are four in number and are *vis. Dharma, Vyavahāra, Caritra* and *Rājasāsana* as given by Kautilya in the verse:

*dharmas'ca vyavahāras'ca caritrās'ca rājasāsanam vivāderthas'catuspādah nasāmas puryasādbhakah* 

(*AS* III.1).
(2) As found in a subsequent verse given by Kautilya in the same context, Caritra is synonymous with Sāsthā and Rājaśāsana means Nyāya.

(3) Dharma = Dharmaśāstra or the sacred canon; Vyavahāra = Vyāvahārika (as given in the subsequent verse) = Vyāvahārika śāstra = the Current Law, presumably, as laid down by the Arthashastra. Caritra = Sāsthā = usage; and Rājaśāsana = Sāsana = Nyāya = King’s (good) reasoning.

VIVITĀDHYAKSA - Superintendent of grazing grounds (As'II.34).

VIS' - (1) Plural Visah.

(2) The term refers to a number of villages joined together by a tribal Kinship.

8. anusāsadhi dharma vyavahārena sāmsthāvā
   nyāvena ca gatunātena gatunātenā mahīśā javet (As' III.1).


1. The chief of such a group of villages being called Visbati.
(3) Also means 'the whole people', as in 'Vis'astra
garā vañchātu', 'Let you be desirable to all
the people' (Ràveda, X. 173. 1; Athàrva-veda,
VI. 87-1).

VIS'PATI - The chief of a number of villages joined together
by a common tribal kinship. (see VIS')

VISAMA-SANDHI - Opposite of Sama-sandhi (q.v.). When in
a treaty the two parties aim at achieving two
different gains, e.g., one aiming at an ally
(Mitra) and the other aiming at wealth (Hiranyà),
the treaty is called a Visama-sandhi (AS' VII.9).

VISAYA - An administrative division of a State, governed
by an officer called the Visavanati. But the
meaning was not always uniform. Sometime the
term meant the whole territory. In some cases
a Visaya was included in a Mandala and in some
cases a Mandala was included in a Visaya, while
in certain places both the terms were used as
synonyms. 4

3. Cf. svaṣam krasitāra nirvisayāh kāryāh
( Brahmaṇas who voluntarily eat prohibited articles
are to be expelled from the whole territory) in
AS' IV.13.
VIŚTI - (1) Service rendered by unpaid (voluntary) labour
(ASA' I.1).

(2) Service rendered by unpaid labours engaged
as a punishment (ASA' II.7).

(3) Wages paid to casual labour (ASA' II.6).

(4) VIŚTI is the common designation of a varieties
of workmen like the Māryaka (sweeper) Ārakaśaka
(guard), Dhāraka (weighing man), etc. (Vide.
ASA' II. 15).

(5) The host of workmen engaged in royal work
(ASA' II.35).

VAIDFHAKA VYAṆJANA - A spy or secret agent in the guise of
a merchant (ASA' I.16).

VAITYĀRTYAKARA - A retail seller. (ASA' III.12).

VAIRĀJYA - (1) = Pkt. (Veraīja).

(2) This term occurs in the Jaina Āgārāṅgaśūtra
quoted under Ganarāja (q.v.).
(3) There is also a passage in the Aitarāya Brahmana, containing this term, where (as explained by certain modern authorities) it is recorded that the people in general (janapadāh) belonging to the northern republics of Uttarakuru and Uttaradra lying beyond the Himalayas were anointed to take part in Vairāya form of government. After being anointed the people are called Virāt. ⁵

(4) According to Altekar this term denotes "a republic, a state which had no king". ⁶

(5) Jayaswal takes the term to mean literally "the kingless constitution". ⁷

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⁵ tasväd etasvämy udāvām diśi ye ke ca pareṇa himavantān janapadā uttarakuruva uttaradra iti vairāyaśaiva tebhisiyante virādıtvanābhābhāsiktan ācakṣata ..........  
⁶ Altekar, SGAI, p. 38. 
⁷ Jayaswal, Hindu Polity, p. 78.
(6) Thus this term implies a form of republic where there is no king and the political power is vested in the people at large.

(7) \textit{Vairāīya}, with the meaning given above, may be distinguished from \textit{Ganarāīya} by assuming that the former is a 'government by the people as a whole', while the latter is 'a government by a group or \textit{Gana}'.

(8) In \textit{Arthurāstra} this term seems to have a different meaning. In \textit{ArS'VIII.2} Kautilya discusses the superiority of \textit{Pravairāīya} (c.v.) to \textit{Vairāīya}. There he seems to take the term \textit{Vairāīya} in the sense of a "foreign rule, which comes into existence by seizing the

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8. Martin Haug (\textit{Aitareva Brāhmaṇa}, Vol. II. p.518 n), referred to by Jayaswal (Ib id., p. 78), also takes the people as a whole to have been anointed for assuming the political authority. cf. "...... for here are the \textit{Janapadēḥ}, i.e., people in opposition to the king mentioned as abhishikta, i.e., anointed ..........."
\end{flushleft}
country from its King still alive." Kautṣilya denounces this form of government on the ground that the foreign ruler" can never think the forcibly seized country to be his own; he taxes the people unduly, shifts the seat of government to elsewhere, or sells away the country to some other party, or being disgusted leaves it and goes away."  

9. Shamsastry, Arthaśāstra (trans.), p. 353. Jayaswal is unable to agree with this interpretation of the term given by Shamsastry, because of his unnecessarily taking it for granted that the same meaning of the term as we have it in the Aitareya Brāhmaṇa is to be found also in the Arthaśāstra.

1. Cf. "Vairāiya tu jīvataḥ parasyācchidya naitamānaḥ iti manvamānaḥ kāra' avatavatāhavati manvam vā karotī, viraktam vā paritvajña apagacchatīti" (ĀŚ VIII.2).

In the Jaina Ācārāgasūtra also the Vairāiya form of government is denounced. Hence, the meaning of this term in that work seems to be identical with the meaning in the Arthaśāstra and not with the meaning of the term, as used in the vedic literature.
(7) Sayana, while commenting on Aitareya Brāhmaṇa, VIII. 14 ff. renders the term as 'distinction in rank from other Kings'. A.B. Keith in the same context gives the translation of the term as 'supreme authority' (vide, the Rāyeda - Brāhmaṇas; the Aitareya Brāhmaṇa).

(8) According to Aitareya Brāhmaṇa, quoted under 3 above the heads of a Vairāiya are called Virāt. But in the same context of Indramahabhiseka in the Aitareya Brāhmaṇa and also in a passage of the Atharva Veda (17-1-22) the same Indra is called Virāt, Śvarāt and Samrāt. This renders it difficult for us to understand Vairāiya as a republic with a 'group of people' as its political heads. (See also our notes under Śvārāiya).

VYAYASĀRĪRA - The heads of expenditure of the State. Twenty-four such heads are enumerated by Kautilya in AS' II.6.

VYAVAHĀRA - (1) Any transaction (AS' III.1).²

² 2. tirobhita ..... kṛtāmśca vyavahārān pratīsādhayeruḥ (AS' III.1).
(2) The Current Law as laid down in the *Arthasāstra*. In this sense it is one of the four *Vivādanadas*. (AS' III.1).

(3) Judicial procedure.

(4) A legal dispute or a law suit.

(5) Medhātithi on *Manu Sam.*, VIII.1, explains it to mean either 'the legal efforts of the litigants to have advantage over each other' or 'the transactions like loans and borrowings, when they become subjects of dispute.'

(6) Amara gives (*Vivāda*) as a synonym of *Vyavahāra*.

(*Vivādo vyavahāraḥ, Amarakosa, Svarcavarka*).

(7) = *Vyavahārīkasastra*.

See No. 3 under *Vivādanadas*.


4. *dharmaśca vyavahārāśca caritram rājasāsanam* *vyādārthasātuspadāḥ nācimah pūrvasūdbhakah* (AS' III. 1) (See *Vivādanadas*).


6. Cf. '*Kena saha nama vyavahārak?* (Ibid.).
VYAVHĀRĪ - An Administrator, (vide En-Ind. XII). Same as Vyāvahārika.

VYASANA - (1) A vice or bad practice or evil habit.

(2) The vices probable on the part of a King are broadly divided into two groups, vis. Kāma - Vyasanas and the Krodha - Vyasanas. Manu asks the Kings to avoid these Vyasanas with all effort. (Manu Sam. VII.45).

(3) There are ten varieties of Kāma - Vyasanas (vices born of passion), vis., Mravyā (hunting), Aksa (dice-playing), Divāsvaṇṇa (sleeping in the day time) Parivāda (scandal mongering), Strī (undue association with woman), Madas (indulgence in sex), Tauryatrika (singing, dancing and playing on musical instruments) and Vrthāvā (loitering without any purpose).  

8. This term includes three Vyasanas.
9. Manu Sam. VII.47.
There are eight varieties of Krodha - Vyasana (riots born of anger), vis., Pâshû (Calumny), Sâhâsa, Droha (secret murdering), Írasâ (jealousy), Asûyâ (envy), Arthadûsana (non payment of legitimate wages etc.), Vâkâpârusya, Dandaâpârusya.¹

Kauṭilya uses the term Kopaia Vyasana for Mamu's Krodha - Vyasana and he recognises only three Kopaia Vyasanas, vis. Vâkâpârusya, Dandaâpârusya and Arthadûsana. For these three taken together he uses the term Kopaia-trîvartaka. (AS¹ VIII.3).

Kauṭilya recognises only four Kâmaia Vyasanas, vis., Mrsava (hunting), Drûta (dicing) Strî (women) and Pâna (wine). These are together called Kâmaia Caturvartaka.

VYĀJĪ - (1) One of seven Āvasârīras. (i.e., sources of revenue). It is to be paid to the State in the form of 5% of the commodities sold so as to ensure against any loss due to wrong measurement. (AS¹ II.6 and II.15).

¹. Mamu Sam. VII.48.
(2) A 5% tax to be paid to the state when somebody gets coins made for his own use with metals supplied by himself in the royal mint. (AS' II. 12).

(3) An additional surcharge to the tune of 5% or any type of fine. (AS' III. 18).

**VYĀYĀMA YUDDHA** - An open conflict with use of arms. (AS' IX. 2).²

**VYUSTA** - The regnal year or a month or a fortnight of a day as counted from the date of the king's coronation (Vide, AS' II. 6).³

**VYŪHA** - (1) A military array. According to Us'anas, a Vyūha consists of three divisions vis. Pakṣa (wings), Uraṣya (Vanguard), and Pratigrāha (rear-guard). According to Brhaspati, there is yet another division vis. Kaksu (the flanks), (vide. AS' X. 6 and cf. Kāmandaka Mītisāra. XX. 31).

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² Cf. mantravuddhacca bhūvo vyāvāma yuddha....(AS' IX. 2).
³ rājasvaram māsāḥ pakṣo divasaśca vyustam (AS' II. 6).
(2) In the *Mahabharata* we hear of innumerable varieties of *Vyūhas*, appearing more to be based on poetical fancy and poet's love of rhetorics. In *AS* a more rational classification is given and the main varieties named there are, *Danda* (staff-like), *Bhoga* (snake-like), *Mandala* (circular) and *Assamhata* (detached).¹

(3) In *Maha San. VII.187f* we have some varieties of *Vyūha* named as *Danda, Sakata* (cart-like), *Varaha* (boar like), *Makara* (shark-like), *Sūci* (Needle-like) and *Padma* (lotus like).

**VRAJA** - One of the seven sources of royal income to be supervised by the *Samharta*. This income occurs from eight varieties of animals vis. *Go*, (cow), *Mahīsa* (Buffalo) etc. *(vide. AS II.6).*

¹ For details see P.C. Chakravarty, *Art of War in Ancient India*, pp. 112-13.
S'AKTI - (1) The power of a King, particularly of a King who is in a mood to attack (i.e., of the Vijijisru).

(2) There are three such Saktis, viz. Utsaha-sakti (the strength of marital spirit and physical prowess), Prabhavasakti (the strength of material wealth and political supremacy) and Mentrasakti (the power secured by superior statesmanship and diplomacy and counsel). 2

(3) In AS' IX.1, Kautilya discusses the relative superiority of the three kinds of Sakti, and opines that the second is superior to the first and the third is superior to the second.

1. It is also called Prabhu-sakti.

SATRU - See ARI.

SAMA - (1) Peace.

(2) Policy of peace. 3

(3) A state of mutual trust between Kings. In this sense this term is synonymous with Sandhi (q.v.) and Sanādhi (AS' XVII.17).

SĀSANA - (1) The King's writs which are divided into eight varieties by Kautilya under appropriate titles in AS' II.10. Cf. the first Sāsana in the statement: Sāsane Sāsanam itvācakṣate (AS' II.10).

(2) The rule or the royal sway. Cf. the second Sāsana in the line quoted from AS' II.10 above or Sasanaprdhāna hi rājānah (Ibid.).

(3) The royal command, (Raghuvaśīa, 14.83).

(4) Any royal charter (cf. Nidhanpur C.P. Grant of Bhāskaravarman, V. 28. vide Kāmarūpadāsanāvali p. 27.)

(5) Kings' decree (Aśīja) which is more precisely called Rājasāsana (= Rājāśīja) which is said to be one of the four feet of the subject-matter of a suit (Vivādārtha) by Kautilya in AS' III.1. As found in subsequent verse given by Kautilya, this decree is based on King's good reasoning, as Rājasāsana is said to be synonymous with Nyāya in that verse. (See Vivādanādāga).

SĀSANAHARA - DŪTA - (1) A royal messenger, who merely delivers the message and takes back the reply; he cannot negotiate of his own accord.4

(2) He possesses only half of the qualities of an Amātya.5

(3) Because of possessing half of the qualities of an ideal Amātya he may be supposed to be of the status of a third grade Amātya. (See Amātya-samvat).

SĀSAYITA - One who prepares a copper plate grant. Cf. Nidhanpur C.P. Grant of Bhāskaravarman, line 135. (Kāmarūpa-sāsanāvalī, p. 26).

5. ardhaśupahīnaḥ sāsanaharāḥ (AS' I.16).
ŚIVIRA - A military camp. See Skandhāvāra.

SUDHĀ VADHA - Capital punishment without physical torture. (AS' IV.10).

SULKA - (1) A toll or customs duty. (vide AS' II.21 etc. cf. Manu Sam. 8.159).

(2) According to Kauṭilya there are three varieties of Sulka, vis. Vāhyasulka (Duty levied on goods produced in the countryside), Ākhvantara sulka (Duty levied on goods produced in the city) and Ātithya sulka (Duty levied on goods produced outside the country). Each of these three types of Sulka are again sub-divided into two types vis., Nisākrāva sulka (Export duty) and Prāvasya sulka (Import duty) (vide AS' II.22).

(3) Manu uses the term also in the sense of a purchase-price for a bride. cf. Manu Sam. III.51, VIII.204, IX.93 etc.

(4) According to Amara the ferry duties and similar dues are called Sulka. 6

6. sahattādidevaṃ sulkoṣṭr (Amara kosā, Ksatriya varga).
(5) Compare also the term \textit{Vali}.

\textbf{S\text{\textae}lk\text{\textae}dhyak\text{\textae}a} - (1) Superintendent of tolls or custom duties. (\textit{AG} II.21).

(2) Toll - collector or customs officer.

(3) In certain places this officer is also called \textit{S\text{\textae}ulkika}.

\textbf{S\text{\textae}n\text{\textae}dhyak\text{\textae}a} - Superintendent of slaughter - houses. He is to see that only such animals which are permitted to be killed by the state are butchered in the slaughter houses and is to ensure that only fresh and bone-less meat is sold in the market. The duties of this officer are detailed in \textit{AG} II.26.

\textbf{S\text{\textae}ulkika} - (1) Same as \textbf{S\text{\textae}lk\text{\textae}dhyak\text{\textae}a}.

(2) Superintendent of tolls or custom duties.

(3) Toll-collector or customs officer.

(4) This term is used in \textit{P\text{\textae}la} and \textit{P\text{\textae}rama} In\textit{s}criptions in the sense of a \textbf{S\text{\textae}lk\text{\textae}dhyak\text{\textae}a}. cf. also \textit{Vai\text{\textae}navyak\text{\textae}vasarti}. II.173.\footnote{7. Cf. \textit{U.N. Ghoshal, Hindu Revenue System}, p. 246.}
SRENĪ - (1) A guild or company of traders, artisans etc. (Apte). In Arthashastra, IV.1, this term is used in this sense in the context of the behaviour of the artisans (Kāra).

(2) From various references, such as one in AS VIII.4, to Srenī and Srenimukha in the same place, the Srenis seem to have had some sort of self government and a corporate life.

(3) From other references, such as one in AS VII.1, the srenis (guilds) seem to have been maintaining their own troops. These are the troops referred to by the term Srenī-bala of the sixfold division of army (i.e. Śādana-bala). According to R.C. Majumdar there were certain such guilds, members whereof "followed some industrial arts and carried on military profession at one and the same time".

8. Cf. kāruḥ silpi smāhataistairdvah avah srenih saiātibhin (Amarakosa, Śūdraśarga).

9. Cf. "avudhāvprāvaśāvatiśāprayāvo vā ma jananadah ..." etc. (AS' VII.1).

In the discussion on Samgha-republics, Kautilya once again mentions the term Śreni. Cf. kāmaśa suṣastra - kṣatriya - śrenvādava vārtāvāstro manāvināḥ (AS XI.1). Here the term does not mean a guild. Here Śreni is a proper name and it is the name of a Samgha-republic. In the given quotation Kautilya mentions four Samgha-republics and they are the republics of the Kāmbojas, the Sūrastras, the Kṣatriyas and the Śrenis. Kautilya further informs that the citizens of these republics followed industry and agriculture and fighting as their profession. In the quoted passage Kṣatriya and Śreni are mentioned as two republics side by side. In the records of the Macedonian writers also we have reference to two neighbouring states of Sīnd, viz. Xathroi and Agesinae. The first of these two names corresponds to Kṣatriya and the second to Agra-śreni. Kautilya's Śreni is possibly an abbreviation of Agra-śreni of the Macedonian records.

3. Jayaswal, Ibid., pp. 52 f.
SRENYI - BALA - Troops raised from the guilds. See Sadauka bala and Sreni.

SRENTMUKHYA - The leader of a guild (Sreni). Though the Srenis were somewhat autonomous, their leaders used to get a salary from the king and the same is fixed at 8000 panas per annum (As. V.3 and VIII.4).

4. For several other probable but less convincing interpretations of the term see P.C. Chakravarti, The Art of War in Ancient India, p. 5 f.
SADANGA-BALA - (1) The six-fold army consisting of Khāla (hereditary troops), Bhṛtaka¹ (mercenary soldiers), Bhreat (Troops raised from the guilds), Mitra² (soldiers supplied by feudatory chiefs or allies), Aumtra³ - (soldiers won over from the enemy), and Atavībala⁴ (soldiers received from forest rulers).⁵

(2) Nāma Sādhita, VII.185 refers to a six-fold army (gadvidhan bala), which is explained by Kulluka as Senā and Karmakaraś (workmen) in addition to Hastī, Aśva, Ratha and Pādāti.⁶ It is not clear what is meant by the term Senā, when the infantry is already recognised by the term Pādāti.

1. Also called Bhṛta - bala or Bhṛtva - bala.
2. Also called Subrd - bala.
3. Also called Drīṣad - bala.
4. Also called Atavika-bala.
6. hastrasvarathanadātisenā karmakarātasaṃ gadvidhan balaḥ (Kulluka's com. on Nāma Sā ṣ VII.185).
It is quite probable that in Kulluka's context, *Padati-sena* is a single word meaning the infantry. Another word *Kosa* is dropped out due to scribal or printing mistake. For, Medhatithi clearly names Hasti, Astra, Ratha, Padatisen, Kosa (treasure) and Karmakara (workmen), while referring to others, the interpretation of the expression *sadvidha-bala*. Medhatithi’s own view is that the expression *sadvidha-bala* refers to Maula, Ehrtra, Sreni, Mitra, and Atavika-bala. 7 Keutilya in AS IX 2

7. Cf. hastinasva - ratha - padati - sena - kosa - karmakaranavan sadvidhā balaḥ ityatev ... maulabhṛṭavān mitrā - mitrātavika - bala bhedat (Medhatithi on Mara Sam VII. 185).

Mahābhārata, Śanti Parva, 121, 4 mentions also an eight-fold division of the army, containing ‘the usual four and workmen, officers, spies and military guides’ (see P.C. Chakravarti, The Art of War in Ancient India, p. 2). The text of the relevant verse in the Citrasala Press edn., however, seem to give a slightly different list. Cf.

*hastinasva rathān pattirmāvo vītiṣṭathāśvaya ca daśiśikāś cāvikāścālava tadastāṃgā balāḥ svrtam.*

Here, *Vṛti = workman, daśiśikā = military guides, navah seems to mean boats and āvikāḥ most probably mean the spies in the guise of shepherds.*
discusses the relative superiority of the six types of army, vis. Maulabala, Bhrtabala, etc. In the given list the later ones are successively inferior to the earlier ones in the matter of keeping ready for an engagement, cf. (puśvam puṣvam caṅgāś śreyas śrutiḥavītum) (As. IX.2).

SADVIDHA-BALA - See Sadaṅga-bala.

SADGUNYA - (1) = Sadaṅgah.

(2) = The six modes of foreign policy taken together. The six modes are vis. Sandhi (peace or alliance), Vigrah (conflict or a sort of cold war), Kāṇa (military expedition against the enemy), Āśana (waiting in preparedness for repelling a charge), Śenīravas (seeking shelter with another mighty king), Dvaidhībhāva (duplicity) (As. VII.1).

(3) Cf. sandhīr nā viṣṇuḥ rāvan āsana dvaidham āśrayah sadgūṇah (Amarakośa, Kṣatriyavarga). Here, Dvaidham is given for Dvaidhībhāva, and the particle nā signifies masculine gender of the word Sandhī.

(4) See also Yaśāvalkya Saṃhitā, I.347, Manusmṛti, VII.160, etc.
SACIVA - (1) = Minister.
(2) = Counsellor.
(3) Maim suggests that a king should appoint seven
or eight Sacivas after fully testing them. Kalluka in this context
gives the meaning of Saciva as Amāṭya. Hence a Šaciva is same as
Amāṭya (c.v.) in duty, responsibility and status.

(4) According to Amara, there are two types of
Saciva, viz., Dhīsaciva and Karmasaciva. The
Dhīsaciva is a Mantri or counsellor taking
vital part in policy matters. The Karmasaciva
is an executive officer. ²

SACIVĀYATTĀ - SIDDHI - Administration conducted by (literally
dependent on) the Minister (without duly consulting
the king). This term is used in Mudrarakṣasa III.
See Siddhi.

1. sacivān saptā gāṭavā vā prakūrīta parīkṣitān (Mara Śāri,
VII.74).
2. mantri dhīsacivāmāṭava karmasacivāstatah (Amarakosa,
Kṣatriyavarga).
SATRI - A kind of spies, very intimately associated with the King and maintained by the King. They learn astrology, astronomy, sorcery, folklore on omens and other allied sciences and roam about in the guise of students for carrying out some secret missions. (AG.I.10, I.12 etc.).

SANDHI - (1) Peace or alliance.

(2) It is one of the six modes of foreign policy (see Sādguna).

(3) It is an agreement between two hostile Kings to stop hostility on the basis of certain agreed terms in respect of land, wealth, etc. Cf. panabandhah sandhih (AG. VII.1).

(4) A state of mutual trust between Kings. In this sense Sandhi, Sama and Samādhi are synonyms. Cf. Samasandhīsamādhi rityakortbach rājasa viśāsamāsandhī samasandhīsamādhiriti (AG. XVII.17).

(5) Kautilya in AG. VII.9 describes three sub-varieties of Sandhi, viz. Samasandhi, Visamasandhi and Atisandhi in one manner, and another five sub-varieties, viz. Mitrasandhi,
Hiranyakasandhi, Bhūmasandhi, Karmasandhi and Anayasitasandhi (q.v.), in another manner).

SANNIDHĀTĀ - (1) Treasury officer.

(2) A top official in charge of the development and protection of the royal exchequer.

(3) AS. II.5 suggests that he should supervise the construction of the treasury, the house of commerce, the granary, the store, the armoury and the jail.

(4) Sannidhātā is one of the 18 Mahāmātras.

(5) This term corresponds to the Saṅgrahita (q.v.) of the list of Ratnas (q.v.).

SAPTA - PRAKRTAYAHA - The seven mutually beneficial elements of the state. Same as Saptāṅga (q.v.). Kautilya (AS. VI.1) uses the term Prakṛti in this sense, while Kāmandaka (IV.1) uses the term Aṅga. Altekar calls them "the seven constituents of 

3. SGAI, p. 45.
the state", while Ghoshal\textsuperscript{14} 'the seven constituent elements (prakriti) of the political organisation (rājya)'.

SAPTĀNGA - (1) The seven mutually beneficial\textsuperscript{5} elements (of constituents) of the state. They are named by Kāmandaka as, Svēti (the King), Amātya (the Ministers), Rāstra (the territory along with the people), Durga (the fort) Kosā (the exchequer), Bala (the military power or force) and Suhrt (allies).

(2) Manu calls them the seven Prakṛtis\textsuperscript{6} and also the seven Aṅgas.\textsuperscript{7} In the list of Aṅgas or Prakṛtis, given by Manu, we have Pura in the sense of the fortified royal city\textsuperscript{8} in place of Durga, and Danda (the four-fold army) in place of Bala.

\textsuperscript{4} HIPI, p. 84.
\textsuperscript{5} Cf. svāmavātyaṃ rāṣṭram ca durgam kosā balam suhṛt pasparopakārīdāṃ saptāngam rājvam ucyate (Kāmandaka V. 1).
\textsuperscript{6} Cf. svāṃvātyaṃ puraṃ rāṣṭram kośādānau suhṛt tathā saptā prakṛtavo bhvetaḥ saptāngam rājvam ucyate (Manu Saṃ, IX. 294).
\textsuperscript{7} Cf. saptāngam rājvam ucyate (Manu Saṃ, IX. 294) and saptāngasyeḥa rājvasya, etc. (Manu Saṃ, IX. 296).
\textsuperscript{8} Cf. purāṃ rājāḥ kṛtadurga-nivāsanagam (Kulluka's Com. on Manu Saṃ, IX. 294).
(3) Kautilya applies the term Prakṛti for Āṅga. In his list of Sānta Prakṛtavah, we have Durga in place of Pura, Janapada (the territory along with the people) in place of Sāstra, and Mitra (allies) for Suheṭ. 9

(4) Mahābhārata uses the term Saptāṅga (Sānti Parva, 59.51). 1 The seven Āṅgas (elements) are named as Ātmā (self, i.e., Svāmi), Amātya, Kosa, Danda, Mitrāṇi, Janapada and Pura, 2

SABBHĀ — A popular assembly of the Vedic age. "Probably it was a standing and stationary body of selected men working under the Samiti. The Sabbhā had its president called Sabhāpati”. The Sabbhā worked as the national judicature. 3 In Atharvaveda Sabbhā is described as a sister of Samiti. 4 "Perhaps

1. Saptāṅgasva ca rāivasva brāhvyādhibhasamānām.
2. Sānti Parva, 69.64–65.
the first was a meeting of the great men of the tribe while the second was a mass gathering of all free tribesmen or of heads of families. These two bodies exerted much influence on the king and their approval was necessary to ensure his accession. 5

SAMADHGATAPĀṆCA-MAHĀŚĀBDA - See Prāpta - pāṇca-mahā-sābda.

SAMĀDHĪ - Political reconciliation. A state of mutual trust between Kings. In this sense it is synonymous with gama and sandi. (AS' XII.17).

SAMĀHARTĀ - (1) Collector of Revenue. He is required to supervise the seven sources of revenue income of the state, viz. Durka, Bāstra, Khani, Sata, Vana, Vraja and Vanikpatha as detailed in AS' XII.6.

(2) One of the 18 Tīrthas. (see Tīrtha).

(3) Samāharta was to divide the entire countryside into four sectors each of which was to be put

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5. Basham, The Wonder that was India, p. 33.
under the charge of a subordinate officer called Ṣṭhāṇika and into certain Blocks,
(each containing some five to ten villages),
each of which was to be put under the charge
of a subordinate officer called Gopa, (As' II.35). Through these subordinate officers
the Samāhartā kept a record of the population,
produce and other sources of income etc.

(4) The term Samāhartā corresponds to the term
Bhāgedhuk (q.v.) of the list of Ratnina (q.v.).

SAMITI - The greatest popular assembly of the vedic age.
The Samiti was the gathering of the whole race
or of the heads of all the families. Its main
function was to elect the King. A King could
remain in office only so long as he could be
agreeable to the Samiti. In a celebrated hymn of
the Rgveda there is a prayer for 'a common Samiti'
and 'a common policy of State'. Hence, we may

6. Cf. dhruvāya te samitih kalpatāminā (Atharvaveda 6.88.3)
(Let you definitely remain the choice of the Samiti).

7. Cf. saṁāno mantraḥ samitih saṁānī (Rgveda X.191.3).
gather that the *San"iti used to deliberate on policy matters also. In the *Atharvaveda, *San"iti is described as the sister of *Sabhā (q.v.).

**SAMUDAYA** - Properly received royal income from various sources of income (As' II.6, II.8).

**SAMGRAHANA** - An administrative circle consisting of ten villages. Each *Samgrahana was to be under an administrative officer called Gana. (As' II.1).

**SAMGRAHITA** - (1) The royal Treasurer. As such he is one of the eleven Ratning, (q.v.).

(2) In time of Kauṭilya, this high officer came to be called *Sammidhātā (q.v.).

**SAÑCHHA** - (1) *Gana, a tribal republic.

(2) That *Sañchha is a synonym of *Gana is evidenced by *Pāṇini III.3.86 and *Majjhima Nikāya(1.4.5.35).  

8. See *Basham, *The Wonder that was India*, p. 33 and *Jayaswal, Hindu Polity*, pp. 12 f.


1. *imesam pibhi bho gotama sañchānām sañchānām sevathīdaṃ vallinām vallanām (Majjhima Nikāya, 1.4.5.35).
(3) Typical examples of Samgha - republics are those of the Vajjis and Mallas referred to in the Mahabharata Nikaya.

(4) From Kautilya we learn that States with Samgha form of government were prevalent side by side with the states with monarchical form of government. In AS XI.1 he observes that a king should always endeavour to gain the Samghas as ally. The gain of the Samghas as ally is the best amongst the gains of wealth, arms and army. He further observes that the Samghas are unvulnerable to the enemies because of their unity. Some of the Samgha republics named by Kautilya are - Licchivikas, Vrajikas, Mallakas, Nadrakas, Kukuras, Kurus and Pañcālas.

SAMGHA - Mukhya - (1) Same as Gana-mukhya.

(2) While the term Gana refers to the entire political community (having a republican type

2. Samghalabhoh danda-nitra-labhaham uttamah (AS' XI.1).
3. Samghan hi samhatatyādhyāyāh pareṣān (AS' XI.1).
4. See AS' XI.1.
of government without a single King) there seems to have been a governing body of the republics, comprising of the Gana-mukhyas (Gana-chiefs) and a Gana-pradhāna (Gana-president).\(^5\)

(3) Kautilya suggests fair and foul means for polluting the character of the Samgha-mukhyas for the purpose of winning the Samgha-republics by weakening their political fabric in AS' XI.1. But in the concluding verse of the same chapter he observes that the Samgha-mukhya should administer justice, should have control over his senses, should be energetic, should be dear to the citizens and should always endeavour to attract their mind.\(^6\)

(4) Mahābhārata, Śanti Parva (ch. 107, Vv.23-25) instructs that it is the duty of the Gana-mukhyas to conduct the affairs of the community.


\(^6\) Cf. samgha-mukhyāsā samiṣṭau pūrṇā-vṛttihatāhprivāh
dānto vuktasannastistatāt sarvacittāmuvartakah (AS' XI.1).
(lokavātṛā samāvattā). The policy resolutions should remain with the Gāṇa-pradhāna, and the entire political community (i.e. the Ganas) should not learn all the policies in their entirety. The Gana-pradhāna should finalise the policies in the interest of the Gana (the entire political community) in a meeting with the Gana-makhyas. 

SAMRĀT - An emperor, having lordship over a number of feudatories, his empire being known as Sārnāya. This term has almost the same connotation since the vedic age. Cf.


7. Cf. Jayaswal loc.cit. and the following:

tassān mānavitasyāste ganaśukhvāh pradhānatah lokavātṛā samāvattā bhūvasi tasya pārthiva mantrasuntih pradhānasya gāraśāmitra karmanena na ganaḥ kṛṣṇasā mantrei śrotram arhanti bhārata ganaśukhvaiṣṭu saṁbhava kārvam āsahiteṣi mithah (Mahābhārata, Santi Parva, ch.107, vv.23-25).

8. Basham, The Wonder that was India, p. 94; Altekar, SGAI, p.37.
SAMSAYA - TRIVARGA - Artha and Anartha, Dharma and Adharma, Kama and Soka - these three pairs are together called Samsaya-trivarga as each of these pairs involve some Samsaya (a state of getting puzzled) (Ag. IX.7).

SAMSAYA - (1) Seeking shelter.

(2) It is one of the six modes of foreign policy (see Sadguna).

(3) Kautilya maintains that a King, being in hostility with another, takes shelter with yet another more powerful King by surrendering himself and his belongings, cf. pararpam samayakah (Ag. VII.1).

SAHAJA - BALA - Strength of a King's own self.

SAHAJA - MITRA - See Mitra.

SAHAJA - SATRU - An enemy by birth, A King of a different country who happens to bear some family relation with the Vijigita, becomes an enemy of this sort.
Cousins and even full blooded brothers are apt to come under this category. (See Arê).

SAHODHA - The son of a woman married in a pregnant state by another man (with or without the knowledge of her pregnancy) is a Sahodha son to the present husband of the woman. (Mansa Saa. IX. 173) (cf. Arê, III. 7).

SĀKṢI - A witness, an eye-witness.

SĀNDHIVIGRAHIKA - Minister for peace and war. He had also more definite military functions and often accompanied the King on campaign.

SĀMA - (1) The first of the four Upāvas (q.v.).


1. Allahabad Stone Pillar Inscription of Samudragupta (line 32) describes the author Harisena as a Sāndhivigraham. See, D.C. Sircar, Select Inscriptions, p. 268 n.1.

2. Basaham. The Wonder that was India, p. 100.
(2) It is the policy of conciliation or negotiation used as a means of success against an enemy.

(3) According to Kautilya there are five kinds of Sāma, viz. Gunasamākirtana (flattery), Sambandhopākhvāna (references to close and cordial relationship), Parasparakāraśandarṣāna (acknowledgement of good done to each other), Avatipradarṣāna (reference to the prospect of certain mutual benefits), Ātmanidhāna (surrender of wealth for mutual free use, the acknowledgement of mutual non-difference).

(Aś. II.10).

SAMANTA - (1) A feudatory ruler.3

(2) A neighbour.4

SAMAVĀYIKA - A group of allied Kings. (Aś. VII.5).

SAMASANDHI - When in a treaty (Sandhi) there is an agreement to stop hostility for achieving a common gain, the

4. Aś. III. 8 etc.; Apte, Ibid.
treaty is called Sama-sandhi. For example, if both the parties aim at gaining an ally (Nitra) it is a Sama-sandhi (AG. VII.9).

SAMBANDHOPĀKYĀNA - (1) One of the five varieties of Sama (q.v.). It is an act of conciliation by way of referring to close and cordial relationship, already existing between the parties concerned, which is based on identity of family, matrimony, similarity of education, priesthood, family tradition, mutual attraction of heart and mutual benefit.

Cf. jñāti-yauna-maukha-druvakula - bṛdaya - mitra-samkīrtana-sambandhopākyāna (AG. II. 10).

SAMBHŪYA SAMUTTHĀNA - A joint trade by a group or company. (AG. III. 14).

SĀMRĀJYA - (1) The term occurs in several prayers and oaths of the Vedic literature. Sāyaṇa commenting on Aitareya Brāhmaṇa, 8.37-5 gives the meaning of the term as 'rule with justice'. A.B. Keith renders the term as 'overlordship'.

5. Basu, IAB, p. 87.
(2) In later literature the term also meant an empire.

SĀMAYĀVĀHĀRIKA - A middle man who earns livelihood by purchasing and selling goods produced by others.  

(AS'. III. 12).

SĀRVA-BHAUMA - A paramount sovereign whose unrivalled political sway extends up to the farthest limits of the land. In the Vedic literature he is also called an Ekarāt, and the term Samanta is given as a synonym of Sārvabhāuma.

Cf. ayam samantaparyāyī svat sārvabhūmah......

samudraparyāvartavī ekarādīto (Aitareya Brāhmaṇa, 8-39-1).

SĀHASA - (1) Any criminal act like robbery and rape, a heinous crime, an aggressive act.6

(2) Day light robbery accompanied by force  

(AS'. III. 17).7 In III. 17 Kautilya distinguishes between Sāhasa and Steya.

7. sahasam anvayavat prasabhakarma.
(3) In Manu Sam. VII. 48 it is mentioned as one of the eight Krodhaia vyasanam, where Medhätithi explains the term as 'employment of a superior in an inferior job' or 'fine or imprisonment meted out for a negligible crime'.

(4) In Manu Sam. VIII. 6 the term Sāhase is mentioned side by side with Steva, where the meaning of Sāhase seems to be 'an open crime' as in AS' III. 17, since, in Manu Sam. VIII. 6 the term is mentioned in the context of litigation.

(5) In Manu Sam. VIII. 138 the term Sāhase is used in the sense of a fine or punishment.

(6) According to Amara, Sāhase is synonymous to Danda (punishment).

8. sāhasam ivāvaso niśakarmāni vinivokah, svalpennair āparādhena karādhānaṁ kārāvaradho vā (Medhätithi under Manu Sam. VII. 48).


1. sāhasantu dema dandah (Amara, Kṣatriya varga).
SIDDHI - Success. It is the main objective of foreign policy. (AS' IX.7). Visākhadatta in his drama, Mudrārākṣasa uses the term in the sense of 'administration'.² He speaks of three kinds of administration, vis. Saçıvāvattā Siddhi (Ministrial administration), Rājāvattā Siddhi (administration dependent on the King or an autocratic administration) and Udbhāvattā Siddhi (joint administration).

SĪTĀ - (1) All types of grains collected and brought to the Kośṭhākāra by the Sitādhvakṣa (AS' II.9).³

(2) Literally a furrow and hence the cultivable land or earth in general as in AS' VII.17, and where it is mentioned after agni (fire) and udaka (water) and said to have been touched in time of swearing or taking oath.

2. As translated by Dhruva.

Cf. iva khaḷvarthasāstrakarāṇāḥ sthiddhib uṣavarnavanti rājāvattāḥ saçıvāvattāḥ ubbhāvattāḥ ca (Mudrārākṣasa III). "Authors of works on politics speak of three forms of administration in this world.............." (Dhruva's translation).

3. sitādhvakṣopanītah asavarnakah sītā.
SĪTĀTYAYA - (1) A type of levy on agricultural products. (AS' II. 12).

(2) A fine for stealing corn from another man's field (AS' V. 2).

SĪTĀDHYAKSA - Superintendent of Agriculture (AS' II. 24). This officer was responsible for the cultivation of the crown-lands.

SŪTA - (1) A charioteer.

(2) A bard or minstrel.

(3) A chronicler.

(4) Sūta is mentioned as one of the eleven Rātrīnas (q.v.). As such Sūta may be taken to be either the court minstrel cum chronicler or the commander of the royal chariot corps cum King's charioteer.

(5) The son of a Kṣatriya by a woman of the Brāhmaṇa caste. (Manu Sam, 10.11).

4. Cf. Kṣatriyād viprakanyāvāt sūto bhavati jātītah (Manu Sam, 10.11). Compare also: Kṣatriyāt sūta eva tu. (Ibid. 10.11).
SUTRĀDHYAKSA - Superintendent of Weaving. He was expected to supervise the state worn cloth industry (AS. II.23). This officer is called Vastrādhīpa in Sukranītisāra (II.118).

SURĀDHYAKSA - Superintendent of distilleries and drinking houses (AS. II.25).

SUVARṇĀDHYAKSA - An officer engaged to supervise the act of purification of gold, silver etc. (AS. II.13).

SETU - (1) A dam (vide AS. II.1).

(2) Some five sources of royal income viz. Puñavātī (flower garden), Phalavātī (fruit garden), etc. enumerated in AS. II.6 are together known as Setu.

(3) Mark for demarcating boundary between two plots of land or between two villages etc. vide: AS. III.8 and Maha Sam. VIII.245.

SETU - BANDH - A dam. (AS. II.1).

SENĀNĪ - (1) A leader of an army.
(2) Amara gives *Vahinipati* as a synonym.\(^5\)

(3) The first of the eleven *Ratnas* (q.v.).

**SENĀPATI** - (1) A general who is in command of ten *Padikas* while the *Padika* is in command of ten *Abgas*.\(^6\)

This officer was in charge of the training of all the branches of the army in respect of position, expedition, signalling, etc. *(AS*. II.33).\(^7\)

(2) One of the 18 *Tirthas* (See *Tirtha*).

**SENĀMUKHA** - An unit of army comprising three *Pattas*, or in other words, 3 chariots, 3 elephants, 9 horses and 15 footmen. *(AWAI, p. 83).*

**SAUVARNIKA** - A royal officer engaged to supervise the trade of the goldsmith and the silversmith etc. *(vide, AS*. II.13).
SKANDHAVĀRA - (1) A military camp. Another word often used in this sense is SĪVIRA. But, Silpatantra, a work of unknown date seems to maintain a distinction between the two terms. A military camp, of a person desirous of conquests and equipped with the four-fold army, situated either at a foreign country or in his own, is called a SĪVIRA, while to be called a SKANDHAVĀRA, an actual fight between two kings must take place at the vicinity of the camp.

(2) This term is often used in the sense of the royal capital.

(3) Same as Java - skandhāvāra, 'The victory camp' or 'The victory capital'.

STETADANDA - A punishment befitting a theft. (AŚ. III.9).

STRĪDHANA - (1) A woman's exclusive property.

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According to Kautilya it is of two types, 
vis. *Vṛttī* (land or other such properties 
or cash given to serve as a source of income 
or maintenance) and *Ābandhyā* (Ornaments and 
other such gifts) (*AŚ. III. 2*).¹

According to Menu it is of six types, vis. 
*Adhvagnī* (what is given before the nuptial 
fire). *Adhyāvāhanika* (what is given in time 
of receiving the bride on the day of marriage), 
*Pṛti-karma*² (what is given as a token of 
love by friends and relatives other than 
parents and brothers), *Bhrātr-prāpta* (received 
from brothers) *Mātr-prāpta* (received from mother), 
*Pitr-prāpta* (received from father), (*Menu San.* 
IX. 194).³

**STHALA - YODHĪ** - A soldier who fights, remaining on the surface 
of land (*AŚ. VII.10*). Opposed to *Mānavodhī* (q.v.).

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1. *vṛttirābandhyā vā strīdhanaṃ.*

2. *śraddhā.* This corresponds to what is mentioned by Kautilya as 
*prītvāropana* (*AŚ. III.2*).

3. *adhyāvāhanikā dattai ca prītikarmaṇī 
bhrātrānām-pitrāṇām-siddhānām strīdhanaṃ svarntām.* The terms is defined by neither of the authorities quoted, 
presumably because the term is self-explanatory.
STHĀNA - Same as Āgana (q.v.) and Upeksana (q.v.).

STHĀNIKA - (1) A subordinate officer either under the Samāharta or under the Nāgarika.

(2) The entire countryside is divided into four sectors and each is put under a Sthānika.

(3) The entire city is divided into four wards and each is put under a Sthānika.

(4) The Sthānika looks after, carries on civil administrative affairs under the direction of the Samāharta or the Nāgarika.

STHĀNIYA - A major town belonging to a block of 800 villages. A court of justice under a Dharmaṭha is housed in the office of the head of a Sthāniya (AS. III.1).

STHULALAKSA - Highly generous. A high generosity is one of the Ābhisamika Guna (q.v.).

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4. AS. II. 34.
5. AS. II. 35.
6. atasatasakrāṇyā madhye āthāniya (AS. II.1).
SVAYAM DATTA - (1) One of the 12 varieties of sons defined by Manu.

(2) Same as Unagata of Kautilya.

(3) Manu observes that the son should be either bereft of parents or abandoned by them for no adequate reason and then should come to his new father and offer himself voluntarily as his son. See Manu Sam. IX. 177.

SVARAT - The president of a Svarajya type of republican state, as explained by Jayaswal. But it is better to understand the meaning plainly as 'a sovereign ruler'. (See Svarajya).

SVAMI - (1) The master or the ruler.

(2) The first of the seven mutually beneficial elements of the state. See under Prakrti.

7. U.N. Ghoshal (HIPI. p. 84) renders the term as 'the sovereign ruler' and Altekar (SGAI. p. 44) as 'the king'.
SVĀMI-SAMPAT - The ideal qualities of the master, i.e., the king.

SVĀRĀJYA - (1) As explained by Jayaswal it was a peculiar type of republican government, which according to Aitareya Brāhmaṇa VIII.14 prevailed in western India, and the president of such a republican state used to be called a Svarāj. 8

(2) While commenting on Aitareya Brāhmaṇa, VIII.14 ff., Sañāṇa gives the meaning of this term as 'independence'. A.B. Keith, in the same context, renders the term as 'sovereignty'.

Cf. etasvām pratīcavām diśi va ke ca niśvanā rājana
ve'nābyanā svārājivāvaiś te'bhīṣīvantā svārād
iṅghan ābhīṣīktān ācaśita- ...... (Aitareya Brāhmaṇa, VIII. 14).

In this and the following passages of the Aitareya Brāhmaṇa, up to VIII. 19, we have references to terms like Bhūtiya, Vairāyva, and Svārāyva, which are tried to be explained as various forms of republics. But a careful examination of the passages show that these term imply various degrees of the states of a king. Indra had been consecrated in the various directions for various degrees of supremacy as a king, called Bhūtiya, Svārāya, etc. Hence, the later kings of the respective regions also came to
be known by the respective terms like Ebraiyo, Svarāiya, etc. By the plural number in the references to these practices (e.g. teibhisicovante) only the very many kings of the successive periods or of the different kingdoms of the respective regions are referred to. These terms do not seem to refer to anything of the sort of a Ganarāiya (q.v.) or Gana-republic.
HASTIVYÜHA - A battle order consisting of elephants (AG. X. 5).

HASTYADHAYAKSA - Superintendent of elephants. The officer was to look after the training and well being of all the elephants of the state (AG. II. 31).

HIRANYA - Tax payable to the King in cash (and most probably in gold coins alone). The term occurs in the Banskhera Copper Plate of Harṣavardhana, side by side with the terms Bhāga and Bhogakara, which also mean other forms of taxes. Hiranya may be a tax in addition to other dues or in lieu of the share of the produce.

HIRANYA-SANDHI - Treaty for the acquisition of wealth. When in a Sandhi both parties aim at gaining some wealth, it is called Hiranya-sandhi. (AG. VII. 9).

1. Vide, Raj Ball Pandey, Historical and Literary Inscriptions, p. 145 f.
2. bhāga-bhoga kara hiranyādi (line 12).