**Glossary**


*appanage system:* The economic organisation of the empire under which the ‘imperial family and its meritorious servants shared a collective rule over all their subjects, Mongol and non-Mongol alike. Members of the family thus deserved a “share” (*qubi*) in all the benefits of the empire’; Atwood, *Encyclopaedia of Mongolia*, p. 18.

*atabeg:* Literally meaning ‘father lord’, in Saljuq Iran it was ‘a title given to an amir who was placed in charge of the upbringing of a Seljuq prince who, on appointment, was usually married to the prince’s mother’ (see A. Lambton, *Continuity and Change in Medieval Persia: Aspects of Administrative, Economic and Social History* (New York, 1988), p. 353). In the Mongol Empire, it remained a title among the rulers of the southern provinces, especially among the Salghurids of Fars.

*bahadur:* A title given to certain Mongol princes and generals which literally means ‘hero’ or ‘brave warrior’.

*bakhshi:* A Buddhist priest, generally of Tibetan, Kashmiri or Uyghur origin.

*balish* (Persian): Also *süke* in Mongolian or *yastuq* in Uyghur. The most extended currency of the Mongol Empire, especially in the areas of the Golden Horde and the Ilkhanate. Juvayni mentions the circulation of both gold and silver *balish* in the Ilkhanate, although the majority of the money appears to have been coined in silver.

*bitikchi:* A scribal official of various kinds; a revenue accountant in Ilkhanid Iran.

*boghtagh:* Also *boqtaq*. This was a hat or headdress used by wealthy Mongol women as a sign of royalty in the thirteenth and fourteenth centuries and is documented by foreign travellers as being a piece of cloth used across the Mongol Empire from Iran to China. ‘It had a round base
that fit on top of the head, a tall column, and a square top. On the square top fits a tuft formed of willow branches or rods covered by green felt … The *boqta* stood just over a meter or 3.5 feet high.’ See Atwood, *Encyclopaedia of Mongolia*, p. 44.

Catholicos: The supreme leader of the ‘Nestorian’ Catholics of East Asia.

*ch’ao*: Paper money introduced in Iran by the Mongols.

*ev-oghlans*: The pages or domestic slaves of a Mongol noble.

*iascot*: A piece of silver weighing 10 marks. For more information, see P. Pelliot, ‘Le prétextant mot “Iascot” chez Guillaume de Rubrouck’, *T’oung Pao* 27 (1930), pp. 190–2.

*injii*: This refers to persons or lands granted by the Great Khan to his relatives or other nobles in the Ilkhanate as part of their appanages.

*khāniqāh*: A Sufi hospice. This generally refers to an endowed building complex that provided board, lodging, education and other facilities for devout men.

*khātūn*: A word of Soghdian origin borne by the wives and ladies of the nomadic people of Eurasia. In Mongolian, it is used to address the wife of a sovereign or member of the nobility and therefore combines the meanings of ‘empress’, ‘queen’ and ‘lady’ without distinction. See J. A. Boyle, ‘Khātūn’, *EI2*; Atwood, *Encyclopaedia of Mongolia*, p. 204.

*khūṭba*: Refers mostly to sermons and religious narrations pronounced generally in the mosque during Friday prayers and annual rituals.

Nestorian Church: Also known as the Assyrian Church, this is a branch of Christianity present in the Asian continent. It originated from the teachings of Nestorius (Patriarch of Constantinople) in the fifth century and was especially important for its missionary activities in the Far East and its presence in Iran and Central Asia during the thirteenth and fourteenth centuries.

*noyan*: At the time of Chinggis Khan, this was a title received by Mongol military commanders of one thousand (*mingghan*) or of ten thousand (*tümen*) soldiers. Later, the term became used to define members of the Mongol aristocracy.

*ordo*: The mobile camp of a Mongol prince or princess containing the properties, administration and subjects of a certain member of the royal family.

*ortaq* (*ortoq*): Literally meaning ‘partner’, this refers to the ‘merchants engaged in commerce and money/lending with capital supplied by the Mongol Empire’s imperial treasury or the private treasuries of the empire’s great aristocrats’. See Atwood, *Encyclopaedia of Mongolia*, pp. 429–30.
**Glossary**

**qoruq**: Literary meaning ‘taboo’, in Mongol Iran this refers to sacred places or forbidden precincts.

Quanzhen sect: Literally meaning ‘complete truth’, this is a major sect of Taoism that originated in Northern China during the Song and Jin dynasties.

**qubchur**: The Mongol and nomadic taxation in the ‘levy or additional cess imposed on the conquered population on the basis of a poll tax, flock or herd tax assessed on the basis of the number of animals in the flock or herd’. See Lambton, *Continuity and Change*, p. 361.

**quriltai**: A nomadic institution consisting of a tribal assembly in which a new ruler was elected or confirmed.

Ruthenians: A generic term used by Latin sources to refer to Eastern European people of Slavic descent and Orthodox Christian faith.

**ṣāḥib dīvān**: The minister of the court mostly in charge of the finances of the realm.

Temüjin: The original name of Chinggis Khan before his enthronement as supreme ruler of the Mongols in 1206.

**ṭarīqa** (pl. *ṭuruq*): Sufi order.

**ʿulamāʾ**: ‘[T]he term refers more specifically to the scholars of the religious sciences (*fakih, mufassir, mufti, muḥaddith, mutakallim, ḳāriʾ*, etc.), considered here exclusively in the context of Sunnism, where they are regarded as the guardians, transmitters and interpreters of religious knowledge, of Islamic doctrine and law; the term also embraces those who fulfil religious functions in the community that require a certain level of expertise in religious and judicial issues, such as judges and preachers (*kādī, Ḫaṭīb*), the imāms of mosques, etc.’ See ‘ʿUlamāʾ’, *EI2*.

**ulus**: The ‘coalition of tribal groups who were the subjects of a ruler; the territory held by the ruler of such a coalition’. See Lambton, *Continuity and Change*, p. 363. After 1260, it is generally agreed that the Mongol Empire was composed of four main uluses: Yuan China, the Golden Horde in Russia, the Chaghataid Khanate in Central Asia and the Ilkhanate in Iran.

**vaqf** (pl. *auqāf*): An endowment. This term generally refers to a charitable donation (*vaqf-e ʿāmm* or *vaqf-e khair*) or a personal or private endowment (*vaqf-e ahlī* or *vaqf-e khāṣṣ*).

**yam (jam)** system: A courier and relay system which linked the Mongol Empire together. It was a common communication and postal system that had many ‘prototypes’ in early nomadic empires, but which was an ‘unusually potent institution under the Mongols’. See Atwood, *Encyclopaedia of Mongolia*, pp. 258–9.
Women in Mongol Iran

yarlıgh: A royal order or decree issued by the Great Khan or Mongol rulers in their territories.

yasaq/yasa: The term generally refers to ‘the code of Chinggis Khan’. Alternatively, it is also used to refer to ‘Mongol tradition’ or customary law, which can in turn refer to a group of regulations, decrees or judicial decisions.

zandanichi: A type of cloth manufactured in the village of Zandana in Central Asia.