A GLOSSARY

OF

ANGLO-INDIAN COLLOQUIAL

WORDS AND PHRASES

AND OF

KINDRED TERMS
"Wee have forbidden the severall Factoryes from wrighting words in this language and refrayed itt our selves, though in bookes of coppies we feare there are many which by wante of tyme for perusall we cannot rectifie or expresse."—Surat Factors to Court, Feb. 26, 1617: I. O. Records: O. C. No. 450. (Evidently the Court had complained of a growing use of "Hobson-Jobsons.")

"Оυδέ γὰρ πάντως τὴν αἰτήν διασώζει δείγμας μεθερμηνεύμενα τὰ ὄνομα τὰ ἄλλα ἐστι τινὰ, καὶ καθ’ ἐκαστὸν ἔθνος ἰδιώματα, ἀδύνατα εἰς ἄλλο ἔθνος διὰ φωνῆς σημαίνεσθαι."—IAMBlichus, De Mysteriiis, vii. cap. v.

i.e. "For it is by no means always the case that translated terms preserve the original conception; indeed every nation has some idiomatic expressions which it is impossible to render perfectly in the language of another."

"As well may we fetch words from the Ethiopians, or East or West Indians, and thrust them into our Language, and baptize all by the name of English, as those which we daily take from the Latin or Languages thereon depending; and hence it cometh, (as by often experience is found) that some English-men discoursing together, others being present of our own Nation . . . are not able to understand what the others say, notwithstanding they call it English that they speak."—R. VERSTEGAN, Restitution of Decayed Intelligence, ed. 1673, p. 223.

"Utque novis facillis signatur cera figuris,
Nee manet ut fuerat, nec formas servat easdem,
Sed tamen ipsa eadem est: VOCEM sic semper candid
Esse, sed in varias doceo migrare figuras."
Ovid, Metamorph. xv. 169-172 (adapt.).

". . . Take this as a good fare-well draught of English-Indian liquir."—PURCHAS, To the Reader (before Terry's Relation of East India), ii. 1463 (mis-printed 1464).


"Haec, si dispuici. fuerint solatia nobis:
Haec fuerint nobis praemia, si placui."
MARTIALIS, Epigr. ii. xci.
HOBSON-JOBSON

A GLOSSARY OF COLLOQUIAL ANGLO-INDIAN WORDS AND PHRASES, AND OF KINDRED TERMS, ETYMOLOGICAL, HISTORICAL, GEOGRAPHICAL AND DISCURSIVE

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NEW EDITION EDITED BY
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[Dedication to Sir George Udny Yule, C.B., K.C.S.I.]
PREFACE.

The objects and scope of this work are explained in the Introductory Remarks which follow the Preface. Here it is desired to say a few words as to its history.

The book originated in a correspondence between the present writer, who was living at Palermo, and the late lamented Arthur Burnell, of the Madras Civil Service, one of the most eminent of modern Indian scholars, who during the course of our communications was filling judicial offices in Southern and Western India, chiefly at Tanjore. We had then met only once—at the India Library; but he took a kindly interest in work that engaged me, and this led to an exchange of letters, which went on after his return to India. About 1872—I cannot find his earliest reference to the subject—he mentioned that he was contemplating a vocabulary of Anglo-Indian words, and had made some collections with that view. In reply it was stated that I likewise had long been taking note of such words, and that a notion similar to his own had also been at various times floating in my mind. And I proposed that we should combine our labours.

I had not, in fact, the linguistic acquirements needful for carrying through such an undertaking alone; but I had gone through an amount of reading that would largely help in instances and illustrations, and had also a strong natural taste for the kind of work.

This was the beginning of the portly double-columned edifice which now presents itself, the completion of which my friend has not lived to see. It was built up from our joint contributions till his untimely death in 1882, and since then almost daily additions have continued to be made to the material and to the structure. The subject, indeed, had taken so comprehensive a shape, that it was becoming difficult to say where its limits lay, or why it should
ever end, except for the old reason which had received such poignant illustration: *Ars longa, vita brefs*. And so it has been wound up at last.

The work has been so long the companion of my *horae subsecivae*, a thread running through the joys and sorrows of so many years, in the search for material first, and then in their handling and adjustment to the edifice—for their careful building up has been part of my duty from the beginning, and the whole of the matter has, I suppose, been written and re-written with my own hand at least four times—and the work has been one of so much interest to dear friends, of whom not a few are no longer here to welcome its appearance in print,* that I can hardly speak of the work except as mine.

Indeed, in bulk, nearly seven-eighths of it is so. But *Burnell* contributed so much of value, so much of the essential; buying, in the search for illustration, numerous rare and costly books which were not otherwise accessible to him in India; setting me, by his example, on lines of research with which I should have else possibly remained unacquainted; writing letters with such fulness, frequency, and interest on the details of the work up to the summer of his death; that the measure of bulk in contribution is no gauge of his share in the result.

In the *Life of Frank Buckland* occur some words in relation to the church-bells of Ross, in Herefordshire, which may with some aptness illustrate our mutual relation to the book:

"It is said that the Man of Ross" (John Kyrle) "was present at the casting of the tenor, or great bell, and that he took with him an old silver tankard, which, after drinking claret and sherry, he threw in, and had cast with the bell."

John Kyrle's was the most precious part of the metal run into the mould, but the shaping of the mould and the larger part of the material came from the labour of another hand.

At an early period of our joint work *Burnell* sent me a fragment of an essay on the words which formed our subject, intended as the basis of an introduction. As it stands, this is too incomplete to print, but I have made use of it to some extent, and given some extracts from it in the Introduction now put forward.†

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* The dedication was sent for press on 6th January; on the 13th, G. U. Y. departed to his rest.
† Three of the mottoes that face the title were also sent by him.
The alternative title (Hobson-Jobson) which has been given to this book (not without the expressed assent of my collaborator), doubtless requires explanation.

A valued friend of the present writer many years ago published a book, of great acumen and considerable originality, which he called Three Essays, with no Author's name; and the resulting amount of circulation was such as might have been expected. It was remarked at the time by another friend that if the volume had been entitled A Book, by a Chap, it would have found a much larger body of readers. It seemed to me that A Glossary or A Vocabulary would be equally unattractive, and that it ought to have an alternative title at least a little more characteristic. If the reader will turn to Hobson-Jobson in the Glossary itself, he will find that phrase, though now rare and moribund, to be a typical and delightful example of that class of Anglo-Indian argot which consists of Oriental words highly assimilated, perhaps by vulgar lips, to the English vernacular; whilst it is the more fitted to our book, conveying, as it may, a veiled intimation of dual authorship. At any rate, there it is; and at this period my feeling has come to be that such is the book's name, nor could it well have been anything else.

In carrying through the work I have sought to supplement my own deficiencies from the most competent sources to which friendship afforded access. Sir Joseph Hooker has most kindly examined almost every one of the proof-sheets for articles dealing with plants, correcting their errors, and enriching them with notes of his own. Another friend, Professor Robertson Smith, has done the like for words of Semitic origin, and to him I owe a variety of interesting references to the words treated of, in regard to their occurrence, under some cognate form, in the Scriptures. In the early part of the book the Rev. George Moule (now Bishop of Ningpo), then in England, was good enough to revise those articles which bore on expressions used in China (not the first time that his generous aid had been given to work of mine). Among other friends who have been ever ready with assistance I may mention Dr. Reinhold Rost, of the India Library; General Robert Maclagan, R.E.; Sir George Birdwood, C.S.I.; Major-General R. H. Keatinge, V.C., C.S.I.; Professor Terrien de la Couperie; and Mr. E. Colborne Baber, at present Consul-General in Corea. Dr. J. A. H. Murray, editor of the
great English Dictionary, has also been most kind and courteous in the interchange of communications, a circumstance which will account for a few cases in which the passages cited in both works are the same.

My first endeavour in preparing this work has been to make it accurate; my next to make it—even though a Glossary—interesting. In a work intersecting so many fields, only a fool could imagine that he had not fallen into many mistakes; but these when pointed out, may be amended. If I have missed the other object of endeavour, I fear there is little to be hoped for from a second edition.

H. YULE.

5th January 1886.
PREFACE TO THE SECOND EDITION.

The twofold hope expressed in the closing sentence of Sir Henry Yule's Preface to the original Edition of this book has been amply justified. More recent research and discoveries have, of course, brought to light a good deal of information which was not accessible to him, but the general accuracy of what he wrote has never been seriously impugned—while those who have studied the pages of Hobson-Jobson have agreed in classing it as unique among similar works of reference, a volume which combines interest and amusement with instruction, in a manner which few other Dictionaries, if any, have done.

In this edition of the Anglo-Indian Glossary the original text has been reprinted, any additions made by the Editor being marked by square brackets. No attempt has been made to extend the vocabulary, the new articles being either such as were accidentally omitted in the first edition, or a few relating to words which seemed to correspond with the general scope of the work. Some new quotations have been added, and some of those included in the original edition have been verified and new references given. An index to words occurring in the quotations has been prepared.

I have to acknowledge valuable assistance from many friends. Mr. W. W. Skeat has read the articles on Malay words, and has supplied many notes. Col. Sir R. Temple has permitted me to use several of his papers on Anglo-Indian words, and has kindly sent me advance sheets of that portion of the Analytical Index to the first edition by Mr. C. Partridge, which is being published in the Indian Antiquary. Mr. R. S. Whiteway has given me numerous extracts from Portuguese writers; Mr. W. Foster, quotations from unpublished records in the India Office; Mr. W. Irvine, notes on the later Moghul period. For valuable suggestions and information on disputed points I am indebted to Mr.
H. Beveridge, Sir G. Birdwood, Mr. J. Brandt, Prof. E. G. Browne, Mr. M. Longworth Dames, Mr. G. R. Dampier, Mr. Donald Ferguson, Mr. C. T. Gardner, the late Mr. E. J. W. Gibb, Prof. H. A. Giles, Dr. G. A. Grierson, Mr. T. M. Horsfall, Mr. L. W. King, Mr. J. L. Myres, Mr. J. Platt, jun., Prof. G. U. Pope, Mr. V. A. Smith, Mr. C. H. Tawney, and Mr. J. Weir.

W. Crooke.

14th November 1902.
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INTRODUCTORY REMARKS.

Words of Indian origin have been insinuating themselves into English ever since the end of the reign of Elizabeth and the beginning of that of King James, when such terms as calico, chintz, and gingham had already effected a lodgment in English warehouses and shops, and were lying in wait for entrance into English literature. Such outlandish guests grew more frequent 120 years ago, when, soon after the middle of last century, the numbers of Englishmen in the Indian services, civil and military, expanded with the great acquisition of dominion then made by the Company; and we meet them in vastly greater abundance now.

Vocabularies of Indian and other foreign words, in use among Europeans in the East, have not unfrequently been printed. Several of the old travellers have attached the like to their narratives; whilst the prolonged excitement created in England, a hundred years since, by the impeachment of Hastings and kindred matters, led to the publication of several glossaries as independent works; and a good many others have been published in later days. At the end of this Introduction will be found a list of those which have come under my notice, and this might no doubt be largely added to.*

Of modern Glossaries, such as have been the result of serious labour, all, or nearly all, have been of a kind purely technical, intended to facilitate the comprehension of official documents by the explanation of terms used in the Revenue department, or in other branches of Indian administration. The most notable examples are (of brief and occasional character), the Glossary appended to the famous Fifth Report of the Select Committee of 1812, which was compiled by Sir Charles Wilkins; and (of a far more vast and comprehensive sort), the late Professor Horace Hayman Wilson's Glossary of Judicial and Revenue Terms (4to, 1855) which leaves far behind every other attempt in that kind.†

That kind is, however, not ours, as a momentary comparison of a page or two in each Glossary would suffice to show. Our work, indeed, in the long course of its compilation, has gone through some modification and enlargement of scope; but hardly such as in any degree to affect its distinctive character, in which something has been aimed at differing in form from any work known to us. In its original conception it was intended to deal with all that class of words which, not in general pertaining to the technicalities of administration, recur constantly in the daily intercourse of the English in India, either as expressing ideas really not provided for by

* See Note A, at end of Introduction.
† Professor Wilson's work may perhaps bear re-editing, but can hardly, for its purpose, be superseded. The late eminent Telugu scholar, Mr. C. P. Brown, interleaved, with criticisms and addenda, a copy of Wilson, which is now in the India Library. I have gone through it, and borrowed a few notes, with acknowledgment by the initials C. P. B. The amount of improvement does not strike me as important.
our mother-tongue, or supposed by the speakers (often quite erroneously) to express something not capable of just denotation by any English term. A certain percentage of such words have been carried to England by the constant reflux to their native shore of Anglo-Indians, who in some degree imbue with their notions and phraseology the circles from which they had gone forth. This effect has been still more promoted by the currency of a vast mass of literature, of all qualities and for all ages, dealing with Indian subjects; as well as by the regular appearance, for many years past, of Indian correspondence in English newspapers, insomuch that a considerable number of the expressions in question have not only become familiar in sound to English ears, but have become naturalised in the English language, and are meeting with ample recognition in the great Dictionary edited by Dr. Murray at Oxford.

Of words that seem to have been admitted to full franchise, we may give examples in curry, toddy, veranda, cheroot, loot, nabob, teapoy, sepoy, cowry; and of others familiar enough to the English ear, though hardly yet received into citizenship, compound, batta, pucka, chowry, baba, mahout, uga, nautch,* first-chop, competition-reddah, griffin, &c. But beyond these two classes of words, received within the last century or so, and gradually, into half or whole recognition, there are a good many others, long since fully assimilated, which really originated in the adoption of an Indian word, or the modification of an Indian proper name. Such words are the three quoted at the beginning of these remarks, chintz, calico, gingham, also shawl, pagoda, typhoon, monsoon, mandarin, palanquin,† &c, and I may mention among further examples which may perhaps surprise my readers, the names of three of the boats of a man-of-war, viz. the cutter, the jolly-boat, and the dingy, as all (probably) of Indian origin.‡ Even phrases of a different character—slang indeed, but slang generally supposed to be vernacular as well as vulgar—e.g. 'that is the cheese'?; or supposed to be vernacular and profane—e.g. 'I don't care a dam'?;—are in reality, however vulgar they may be, neither vernacular nor profane, but phrases turning upon innocent Hindustani vocables.

We proposed also, in our Glossary, to deal with a selection of those administrative terms, which are in such familiar and quotidian use as to form part of the common Anglo-Indian stock, and to trace all (so far as possible) to their true origin—a matter on which, in regard to many of the words, those who hourly use them are profoundly ignorant—and to follow them down by quotation from their earliest occurrence in literature.

A particular class of words are those indigenous terms which have been adopted in scientific nomenclature, botanical and zoological. On these Mr. Burnell remarks:—

"The first Indian botanical names were chiefly introduced by Garcia de Orta (Colloquios, printed at Goa in 1563), C. d'Acosta (Tractado, Burgos, 1578), and Rhode van Drakenstein (Hortus Malabaricus, Amsterdam, 1682). The Malay names were chiefly introduced by Rumphius (Herbarium Am-

* Nauch, it may be urged, is admitted to full franchise, being used by so eminent a writer as Mr. Browning. But the fact that his use is entirely minus, seems to justify the classification in the text (see Gloss., s.v.). A like remark applies to compound. See for the tremendous fiasco made in its intended use by a most intelligent lady novelist, the last quotation s.v. in Gloss.

† Gloss., s.v. (note p. 639, col. a), contains quotations from the Vulgate of the passage in Canticles iii. 9, regarding King Solomon's forest of Lebanon cedar. I have to thank an old friend for pointing out that the word palanquin has, in this passage, received solemn sanction by its introduction into the Revised Version.

‡ See these words in Gloss."
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boinense, completed before 1700, but not published till 1741). The Indian zoological terms were chiefly due to Dr. F. Buchanan, at the beginning of this century. Most of the N. Indian botanical words were introduced by Roxburgh."

It has been already intimated that, as the work proceeded, its scope expanded somewhat, and its authors found it expedient to introduce and trace many words of Asiatic origin which have disappeared from colloquial use, or perhaps never entered it, but which occur in old writers on the East. We also judged that it would add to the interest of the work, were we to investigate and make out the pedigree of a variety of geographical names which are or have been in familiar use in books on the Indies; take as examples Bombay, Madras, Gouplfjrai, Malabar, Moluccas, Zanzibar, Pegu, Sumatra, Quilon, Seychelles, Ceylon, Java, Ace, Japan, Doab, Punjab, &c., illustrating these, like every other class of word, by quotations given in chronological series.

Other divagations still from the original project will probably present themselves to those who turn over the pages of the work, in which we have been tempted to introduce sundry subjects which may seem hardly to come within the scope of such a glossary.

The words with which we have to do, taking the most extensive view of the field, are in fact organic remains deposited under the various currents of external influence that have washed the shores of India during twenty centuries and more. Rejecting that derivation of elephant* which would connect it with the Ophir trade of Solomon, we find no existing Western term traceable to that episode of communication; but the Greek and Roman commerce of the later centuries has left its fossils on both sides, testifying to the intercourse that once subsisted. Agallochum, carthusus, camphor, sandal, musk, card, pepper (πεπεραί from Skt. pippal, long pepper), ginger (άγγιζεκαυ, see under Ginger), lac, custus, opal, malabathrum or folium indicum, beryl, sugar (σάχαρα, from Skt. sarkava, Prak. sakkara), rice (σωλά, but see s.v.), were products or names, introduced from India to the Greek and Roman world, to which may be added a few terms of a different character, such as Βακχακάνες, Zaraakānes (Σαρακάνες, or Buddhist ascetics), γίλα σαρακά καί σαζιγά (logs of teak and shisham), the σάγγαρα (rafts) of the Periplus (see Jungar in Gloss.); whilst δίναμος, δραμμος, perhaps kastira ("timi, kassitios), kastīrī ("musk," καστομος, properly a different, though analogous animal product), and a very few more, have remained in Indian literature as testimony to the same intercourse.†

The trade and conquests of the Arabs both brought foreign words to India and picked up and carried westward, in form more or less corrupted, words of Indian origin, some of which have in one way or other become part of the heritage of all succeeding foreigners in the East. Among terms which are familiar items in the Anglo-Indian colloquial, but which had, in some shape or other, found their way at an early date into use on the shores of the Mediterranean, we may instance bazar, өвөө, hummillion, brinjial, gingely, sugflower, grab, marmut, derrain (dogana, donane, &c.). Of others which are found in medieval literature, either West-Asiatic or European, and which still have a place in Anglo-Indian or English vocabulary, we may mention amber-gris, chank, junk, joyy, kineoh, ledgeee, jaman, calay, bankshall, modiluar, tindal, cranny.

* See this word in Gloss.
† See A. Weber, in Indian Antiquary, ii. 143 seqq. Most of the other Greek words, which he traces in Sanskrit, are astronomical terms derived from books.
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The conquests and long occupation of the Portuguese, who by the year 1540 had established themselves in all the chief ports of India and the East, have, as might have been expected, bequeathed a large number of expressions to the European nations who have followed, and in great part superseded them. We find instances of missionaries and others at an early date who had acquired a knowledge of Indian languages, but these were exceptional.* The natives in contact with the Portuguese learned a bastard variety of the language of the latter, which became the lingua franca of intercourse, not only between European and native, but occasionally between Europeans of different nationalities. This Indo-Portuguese dialect continued to serve such purposes down to a late period in the last century, and has in some localities survived down nearly to our own day.† The number of people in India claiming to be of Portuguese descent was, in the 17th century, very large. Bernier, about 1660, says:—

"For he (Sultan Shuja', Aurangzeb's brother) much courted all those Portugal Fathers, Missionaries, that are in that Province... And they were indeed capable to serve him, it being certain that in the kingdom of Bengale there are to be found not less than eight or nine thousand families of Franquis, Portugals, and these either Natives or Mesticks." (Bernier, E.T. of 1684, p. 27.)

A. Hamilton, whose experience belonged chiefly to the end of the same century, though his book was not published till 1727, states:—

"Along the Sea-coasts the Portuguese have left a Vestige of their Language, tho' much corrupted, yet it is the Language that most Europeans learn first to qualify them for a general Converse with one another, as well as with the different inhabitants of India." (Preface, p. xii.)

Lockyer, who published 16 years before Hamilton, also says:—

"This they (the Portuguese) may justly boast, they have established a kind of Lingua Franca in all the Sea Ports in India, of great use to other Europeans, who would find it difficult in many places to be well understood without it." (An Account of the Trade in India, 1711, p. 286.)

The early Lutheran Missionaries in the South, who went out for the S.P.C.K., all seem to have begun by learning Portuguese, and in their diaries speak of preaching occasionally in Portuguese.‡ "The foundation of this lingua franca was the Portuguese of the beginning of the 16th century; but it must have soon degenerated, for by the beginning of the last century it had lost nearly all trace of inflexion.§

It may from these remarks be easily understood how a large number of

* Varthema, at the very beginning of the 16th century, shows some acquaintance with Malayalam, and introduces pieces of conversation in that language. Before the end of the 16th century, printing had been introduced at other places besides Goa, and by the beginning of the 17th, several books in Indian languages had been printed at Goa, Cochin, and Ambalakadum.—(A. B.)

† "At Point de Galle, in 1809, I found it in common use, and also, somewhat later, at Calcutta."—(A. B.)

‡ See "Notices of Madras and Cuddalore, &c., by the earlier Missionaries," Longman, 1858, passim. See also Manual, &c., in Book-List, infra p. xxxix. Dr Carey, writing from Serampore as late as 1809, says that the children of Europeans by native women, whether children of English, French, Dutch, or Danes, were all called Portuguese. Smith's Life of Carey, 152.

§ See Note B. at end of Introductory Remarks. "Mr. Beames remarked some time ago that most of the names of places in South India are greatly disfigured in the forms used by Europeans. This is because we have adopted the Portuguese orthography. Only in this way it can be explained how Kollaham has become Coleroon, Somaramaham, Coromandel, and Tuttukudi, Tuticorin." (A. B.) Mr. Burnell was so impressed with the excessive corruption of S. Indian names, that he would hardly ever willingly venture any explanation of them, considering the matter all too uncertain.
our Anglo-Indian colloquialisms, even if eventually traceable to native sources (and especially to Mahratta, or Dravidian originals) have come to us through a Portuguese medium, and often bear traces of having passed through that medium. Not a few of these are familiar all over India, but the number current in the South is larger still. Some other Portuguese words also, though they can hardly be said to be recognized elements in the Anglo-Indian colloquial, have been introduced either into Hindustani generally, or into that shade of it which is in use among natives in habitual contact with Europeans. Of words which are essentially Portuguese, among Anglo-Indian colloquialisms, persistent or obsolete, we may quote goglot, gram, plantain, muster, oast, peon, padre, mistry or mastery, almyra, agra, cobra, mosquito, pomfret, cancaz, palmyra, still in general use; picutta, rolana, pial, fogass, margosa, preserved in the South; batel, brab, forus, oart, villard in Bombay; joss, compradore, linguit in the ports of China; and among more or less obsolete terms, Moor, for a Mahommedan, still surviving under the modified form Moorman, in Madras and Ceylon; Genboo, still partially kept up, I believe. at Madras in application to the Telugu language, mustees, castes, bandeja ('a tray'), Kittysol ('an umbrella,' and this survived ten years ago in the Calcutta customs tariff), cuspadore ('a spittoon'), and corvi ('a cubit or ell'). Words of native origin which bear the mark of having come to us through the Portuguese may be illustrated by such as palanquin, mandarin, mangelin (a small weight for pears, &c.) monsoon, tuphoon, mango, mangosteen, jack-fruit, butt, curry, chop, congee, coir, catch, cutamaru, cussinar, nabob, avadavat, batel, areca, benox, cong, corpa.* A few examples of Hindustani words borrowed from the Portuguese are chitti ('a key'), badda ('a portmanteau'), bidli ('a bucket'), marbil ('a hammer'), tanliva ('a towel,' Port. toalha), sabain ('soap'), bidan ('plate' from Port. beira), lilm and rdld ('an auction'), besides a number of terms used by Lascars on board ship.

The Dutch language has not contributed much to our store. The Dutch and the English arrived in the Indies contemporaneously, and though both inherited from the Portuguese, we have not been the heirs of the Dutch to any great extent, except in Ceylon, and even there Portuguese vocables had already occupied the colloquial ground. Petrsilly, the word in general use in English families for 'parsley,' appears to be Dutch. An example from Ceylon that occurs to memory is burgher. The Dutch admitted people of mixt descent to a kind of citizenship, and these were distinguished from the pure natives by this term, which survives. Burgher in Bengal means 'a rafter,' properly burra. A word spelt and pronounced in the same way had again a curiously different application in Madras, where it was a corruption of Vadhagor, the name given to a tribe in the Nilgherry hills — to say nothing of Scotland, where Burghers and Antiburghers were Northern tribes (cet/ Gog et Magog!) which have long been condensed into elements of the United Presbyterian Church — !

Southern India has contributed to the Anglo-Indian stock words that are in hourly use also from Calcutta to Peshawur (some of them already noted under another cleavage), e.g. batel, mango, jack, cheroot, mangossa, pariah, handicoot, tok, patcharre, chatry, catechu, tope ('a grove'), curry, multigawty, congee. Manwooly (a digging tool) is familiar in certain branches of the

* The nasal termination given to many Indian words, when adopted into European use, as in palanquin, mandarin, &c., must be attributed mainly to the Portuguese; but it cannot be entirely due to them. For we find the nasal termination of Arkan, in Mahommedan writers (see p. 3), and that of Cochín before the Portuguese time (see p. 225), whilst the conversion of Pase, in Sumatra, into Pasem, as the Portuguese call it, is already indicated in the Basma of Marco Polo.
service, owing to its having long had a place in the nomenclature of the Ordnance department. It is Tamil, manvetti, 'earth-cutter.' Of some very familiar words the origin remains either dubious, or matter only for conjecture. Examples are hackery (which arose apparently in Bombay), florican, topaz.

As to Hindustani words adopted into the Anglo-Indian colloquial the subject is almost too wide and loose for much remark. The habit of introducing these in English conversation and writing seems to prevail more largely in the Bengal Presidency than in any other, and especially more than in Madras, where the variety of different vernaculars in use has tended to make their acquisition by the English less universal than is in the north that of Hindustani, which is so much easier to learn, and also to make the use in former days of Portuguese, and now of English, by natives in contact with foreigners, and of French about the French settlements, very much more common than it is elsewhere. It is this bad habit of interlarding English with Hindustani phrases which has so often excited the just wrath of high English officials, not accustomed to it from their youth, and which (e.g.) drew forth in orders the humorous indignation of Sir Charles Napier.

One peculiarity in this use we may notice, which doubtless exemplifies some obscure linguistic law. Hindustani verbs which are thus used are habitually adopted into the quasi-English by converting the imperative into an infinitive. Thus to buñor, to lujor, to fozilor, to puckoror, to dumbor, to sunjor, and so on, almost ad libitum, are formed as we have indicated.*

It is curious to note that several of our most common adoptions are due to what may be most especially called the Oordoo (Urdū) or 'Camp' language, being terms which the hosts of Chinghiz brought from the steppes of North Eastern Asia—e.g. "The old Balshoo is an awful bahudur, but he keeps a first-rate bobschee." That is a sentence which might easily have passed without remark at an Anglo-Indian mess-table thirty years ago—perhaps might be heard still. Each of the outlandish terms embraced in it came from the depths of Mongolia in the thirteenth century. Chick (in the sense of a cane-blind), daroga, oordoo itself, are other examples.

With the gradual assumption of administration after the middle of last century, we adopted into partial colloquial use an immense number of terms, very many of them Persian or Arabic, belonging to technicalities of revenue and other departments, and largely borrowed from our Mahommedan predecessors. Malay has contributed some of our most familiar expressions, owing partly to the ceaseless rovings among the Eastern coasts of the Portuguese, through whom a part of these reached us, and partly doubtless to the fact that our early dealings and the sites of our early factories lay much more on the shores of the Eastern Archipelago than on those of Continental India. Paddy, godown, compound, bankshall, rattan, durian, a-muck, prow, and adjin, junk, create, are some of these. It is true that several of them may be traced eventually to Indian originals, but it seems not the less certain that we got them through the Malay, just as we got words already indicated through the Portuguese.

We used to have a very few words in French form, such as boutique and mort-de-chien. But these two are really distortions of Portuguese words.

A few words from China have settled on the Indian shores and been adopted by Anglo-India, but most of them are, I think, names of fruits or

* The first five examples will be found in Gloss. Benaño, is imperative of banā-nā, 'to fabricate'; lagāo of lagā-nā, 'to lay alongside,' &c.; sawjhāo, of sawjhā-nā, 'to cause to understand,' &c.
other products which have been imported, such as lognot, leechee, chow-chow, cumquat, ginseng, &c. and (recently) jinrickshaw. For it must be noted that a considerable proportion of words much used in Chinese ports, and often ascribed to a Chinese origin, such as mandarin, junk, chop, pagoda, and (as I believe) typhoon (though this is a word much debated) are not Chinese at all, but words of Indian languages, or of Malay, which have been precipitated in Chinese waters during the flux and reflux of foreign trade.

Within my own earliest memory Spanish dollars were current in England at a specified value if they bore a stamp from the English mint. And similarly there are certain English words, often obsolete in Europe, which have received in India currency with a special stamp of meaning; whilst in other cases our language has formed in India new compounds applicable to new objects or shades of meaning. To one or other of these classes belong outery, buggy, home, interloper, vague (-elephant), tiffin, furlough, elk, roundel ('an umbrella,' obsolete), pish-pash, earth-oil, hog-deer, flying-fox, garden-house, mask-rat, nor-weather, iron-wood, long-drawers, barking-deer, custard-apple, grass-cutter, &c.

Other terms again are corruptions, more or less violent, of Oriental words and phrases which have put on an English mask. Such are maund, fool's rack, bearer, cot, boy, belly-band, Panang-lawyer, buckshaw, goddess (in the Malay region, representing Malay gädi, 'a maiden'); compound, college-pleasanta, chopper, sumner-head, *engle-wood, jackass-copal, bobbery, Upper Bay-er (used in a correspondence given by Dalrymple, for Yvra Raja, the 'Young King,' or Caesar, of Indo-Chinese monarchies), Isti-o-Buts (for Allahabad or Hulhélét as the natives often call it), hobson-johnson (see Preface), St. John's. The last proper name has at least three applications. There is "St. John's" in Guzerat, viz. Sanjān, the landing-place of the Parsee immigration in the 8th century; there is another "St. John's" which is a corruption of Shang-Chwang, the name of that island off the southern coast of China whence the pure and ardent spirit of Francis Xavier fled to a better world: there is the group of "St. John's Islands" near Singapore, the chief of which is properly Pulo-Sikajang.

Yet again we have hybrids and corruptions of English fully accepted and adopted as Hindustani by the natives with whom we have to do, such as sinkin, port-shrdb, brandy-paññ, apil, rasul, tumlet (a tumbler), gîda ("glass," for drinking vessels of sorts), rail-yârî, lumber-dâr, jail-khana, bottle-khana, buggy-khana, 'et omnem quod exit in' khâna, including gymkhâna, a very modern concoction (q.v.), and many more.

Taking our subject as a whole, however considerable the philological interest attaching to it, there is no disputing the truth of a remark with which Burnell's fragment of intended introduction concludes, and the application of which goes beyond the limit of those words which can be considered to have 'acquired as additions to the English language': "Considering the long intercourse with India, it is noteworthy that the additions which have thus accrued to the English language are, from the intellectual standpoint, of no intrinsic value. Nearly all the borrowed words refer to material facts, or to peculiar customs and stages of society, and, though a few of them furnish allusions to the penny-a-liner, they do not represent new ideas."

It is singular how often, in tracing to their origin words that come within the field of our research, we light upon an absolute dilemma, or bifurcation, i.e. on two or more sources of almost equal probability, and in themselves

* This is in the Bombay ordinance nomenclature for a large umbrella. It represents the Port. sombrero!
entirely diverse. In such cases it may be that, though the use of the word originated from one of the sources, the existence of the other has invigorated that use, and contributed to its eventual diffusion.

An example of this is boy, in its application to a native servant. To this application have contributed both the old English use of boy (analogous to that of puer, garçon, Knabe) for a camp-servant, or for a slave, and the Hindi-Marathi bhoi, the name of a caste which has furnished palanquin and umbrella-bearers to many generations of Europeans in India. The habitual use of the word by the Portuguese, for many years before any English influence had touched the shores of India (e.g., bóy de sombrero, bóy d'água, bóy de palangru), shows that the earliest source was the Indian one.

Cuddy, in its application to a carrier of burdens, or performer of inferior labour, is another example. The most probable origin of this is from a nomen gentile, that of the Kolis, a hill-people of Guzerat and the Western Ghats (compare the origin of slave). But the matter is perplexed by other facts which it is difficult to connect with this. Thus, in S. India, there is a Tamil word kāli, in common use, signifying 'daily hire or wages,' which H. H. Wilson regards as the true origin of the word which we call cuddy. Again, both in Oriental and Osmani Turkish, kol is a word for a slave, and in the latter also there is kūlKick, 'a male slave, a bondsman.' Khol is, in Tibetan also, a word for a slave or servant.

Tank, for a reservoir of water, we are apt to derive without hesitation, from etymology, whence Sp. estanque, old Fr. estang, old Eng. and Lowland Scotch stank; Port. tângue, till we find that the word is regarded by the Portuguese themselves as Indian, and that there is excellent testimony to the existence of tānkā in Guzerat and Rajputana as an indigenous word, and with a plausible Sanskrit etymology.

Veranda has been confidently derived by some etymologists (among others by M. Defrémery, a distinguished scholar) from the Pers. barāmada, 'a projection,' a balcony; an etymology which is indeed hardly a possible one, but has been treated by Mr. Beames (who was evidently unacquainted with the facts that do make it hardly possible) with inappropriate derision, he giving as the unquestionable original a Sanskrit word baranča, 'a portico.' On this Burnell has observed that the word does not belong to the older Sanskrit, but is only found in comparatively modern works. Be that as it may, it need not be doubted that the word veranda, as used in England and France, was imported from India, i.e., from the usage of Europeans in India; but it is still more certain that either in the same sense, or in one closely allied, the word existed, quite independent of either Sanskrit or Persian, in Portuguese and Spanish, and the manner in which it occurs in the very earliest narrative of the Portuguese adventure to India (Roteiro do Viagem de Vasco da Gama, written by one of the expedition of 1497), confirmed by the Hispano-Arabic vocabulary of Pedro de Alcalá, printed in 1505, preclude the possibility of its having been adopted by the Portuguese from intercourse with India.

Mangrove, John Crawford tells us, has been adopted from the Malay manggi-manggi, applied to trees of the genus Rhizophora. But we learn from Oviedo, writing early in the sixteenth century, that the name mangle was applied by the natives of the Spanish Main to trees of the same, or a kindred genus, on the coast of S. America, which same mangle is undoubtedly the parent of the French manglier, and not improbably therefore of the English form mangrove.*

* Mr. Skeat's Etym. Dict. does not contain mangrove. [It will be found in his Concise Etymological Dict. ed. 1901.]
INTRODUCTORY REMARKS.

The words bearer, mate, cotidal, partake of this kind of dual or doubtful ancestry, as may be seen by reference to them in the Glossary.

Before concluding, a word should be said as to the orthography used in the Glossary.

My intention has been to give the headings of the articles under the most usual of the popular, or, if you will, vulgar quasi-English spellings, whilst the Oriental words, from which the headings are derived or corrupted, are set forth under precise transliteration, the system of which is given in a following "Nota Bene." When using the words and names in the course of discursive elucidation, I fear I have not been consistent in sticking either always to the popular or always to the scientific spelling, and I can the better understand why a German critic of a book of mine, once-upon-a-time, remarked upon the etwas schmackende unliche Orthographie. Indeed it is difficult, it never will for me be possible, in a book for popular use, to adhere to one system in this matter without the assumption of an ill-fitting and repulsive pedantry. Even in regard to Indian proper names, in which I once advocated adhesion, with a small number of exceptions, to scientific precision in transliteration, I feel much more inclined than formerly to sympathise with my friends Sir William Muir and General Macalpine, who have always favoured a large and liberal recognition of popular spelling in such names. And when I see other good and able friends following the scientific Will-o’-the-Wisp into such bogs as the use in English composition of sipahi and jungal, and verandah—may, I have not only heard of bogs, but have recently seen it—instead of the good English words 'sepoy,' and 'jungle,' 'veranda,' and 'buggy,' my dread of pedantic usage becomes the greater.*

For the spelling of Marathi, I suppose I must apologize (though something is to be said for it), Marathi having established itself as orthodox.

NOTE A.—LIST OF GLOSSARIES.

1. Appended to the Roteiro de Vasco da Gama (see Book-list, p. xlii.) is a Vocabulary of 185 Portuguese words with their corresponding word in the Lingua de Calicut, i.e. in Malayalam.

2. Appended to the Voyages, &c., du Sieur de la Boulaye-le-Gouz (Book-list, p. xxxii.), is an Explication de plusieurs mots dont l'intelligence est nécessaire au Lecteur (pp. 27).

3. Fryer's New Account (Book-list, p. xxxiv.) has an Index Explanatory, including Proper Names, Names of Things, and Names of Persons (12 pages).

4. "Indian Vocabulary, to which is prefixed the Forms of Impeachment." 12mo. Stockdale, 1788 (pp. 139).


* 'Buggy' of course is not an Oriental word at all, except as adopted from us by Orientals. I call sepoy, jungle, and veranda, good English words; and so I regard them, just as good as alligator, or hurricane, or canoe, or Jerusalem artichoke, or chervet. What would my friends think of spelling these in English books as alagarto, and huracan, and canoe, and girasole, and shariful?
INTRODUCTORY REMARKS.

7. Glossary prepared for the Fifth Report (see Book-list, p. xxxiv.), by Sir Charles Wilkins. This is dated in the preface "E. I. House, 1813." The copy used is a Parliamentary reprint, dated 1890.

8. The folio compilation of the Bengal Regulations, published in 1828-29, contains in each volume a Glossarial Index, based chiefly upon the Glossary of Sir C. Wilkins.

9. In 1842 a preliminary "Glossary of Indian Terms," drawn up at the E. I. House by Prof. H. H. Wilson, 4to, unpublished, with a blank column on each page "for Suggestions and Additions," was circulated in India, intended as a basis for a comprehensive official Glossary. In this one the words are entered in the vulgar spelling, as they occur in the documents.

10. The only important result of the circulation of No. 9, was "Supplement to the Glossary of Indian Terms, A—M," by H. M. Elliot, Esq., Bengal Civil Service, Agra, 1845, 8vo. (pp. 147). This remarkable work has been revised, re-arranged, and re-edited, with additions from Elliot's notes and other sources, by Mr. John Beames, of the Bengal Civil Service, under the title of "Memoirs on the Folk-Lore and Distribution of the Races of the North-Western Provinces of India, being an amplified edition of" (the above), 2 vols. 8vo. Trinbner, 1869.

11. To "Morley's Analytical Digest of all the Reported Cases Decided in the Supreme Courts of Judicature in India," Vol. I., 1850, there is appended a "Glossary of Native Terms used in the Text." (pp. 20).

12. In "Wanderings of a Pilgrim" (Book-list, p. xivii), there is a Glossary of some considerable extent (pp. 10 in double columns).


15. A useful folio Glossary published by Government at Calcutta between 1860 and 1870, has been used by me and is quoted in the present Gloss. as "Calcutta Glossary." But I have not been able to trace it again so as to give the proper title.


17. "Kachahri Technicalities, or A Glossary of Terms, Rural, Official, and General, in Daily Use in the Courts of Law, and in Illustration of the Tenures, Customs, Arts, and Manufactures of Hindustan." By Patrick Carnegy, Commissioner of Kal Boreli, Oomil, Svo. 2nd ed. Allahabad, 1877 (pp. 361).

18. "A Glossary of Indian Terms, containing many of the most important and Useful Indian Words Designed for the Use of Officers of Revenue and Judicial Practitioners and Students," Madras, 1877, 8vo. (pp. 255).

19. "A Glossary of Reference on Subjects connected with the Far East" (China and Japan), By H. A. Giles. Hong-Kong, 1878, 8vo. (pp. 182).


21. "Anglo-Indian Dictionary. A Glossary of such Indian Terms used in English, and such English or other non-Indian terms as have obtained special meanings in India." By George Clifford Whitworth, Bombay (3rd Service, London, Svo, 1885 (pp. xv. — 350).

Also the following minor Glossaries contained in Books of Travel or History:

NOTE B.—THE INDO-PORTUGUESE PATOIS

(By A. C. Burnell.)

The phonetic changes of Indo-Portuguese are few. \( F \) is substituted for \( p \); whilst the accent varies according to the race of the speaker.* The vocabulary varies, as regards the introduction of native Indian terms, from the same cause.

Grammatically, this dialect is very singular:

1. All traces of genders are lost—e.g., we find \( sao \) povo (Mat. i. 21); \( sao \) nome (Id. i. 23); \( sao \) filho (Id. i. 25); \( sao \) filhos (Id. ii. 18); \( sao \) olhos (Acts, ix. 8); \( o \) das (Mat. ii. 1); \( a \) cpa (Id. ii. 2); \( hum \) vez tinha ouvido (Id. ii. 15).

2. In the plural, \( s \) is rarely added; generally, the plural is the same as the singular.

3. The genitive is expressed by \( de \), which is not combined with the article—e.g., conforme \( de \) o tempo (Mat. ii. 16); \( De \) pois de \( o \) morto (Id. ii. 19).

4. The definite article is unchanged in the plural: \( como \) \( o \) discipulos (Acts, ix. 19).

5. The pronouns still preserve some inflexions: \( Eu, \) \( mi; \) \( nos, \) \( nossos; \) \( minha, \) \( minhas, \) \&c.; \( to, \) \( te, \) \( vossos, \) \&c.; \( Elle, \) \( ella, \) \( elle, \) \( elas, \) \( sua, \) \( suas, \) \&c.

6. The verb substantive is (present) \( tem, \) (past) \( tinha, \) and (subjunctive) \( seja. \)

7. Verbs are conjugated by adding, for the present, \( te \) to the only form, viz., the infinitive, which loses its final \( r \). Thus, \( te \) folha; \( te \) faze; \( te \) vi. The past is formed by adding \( ja \)—e.g., \( ja \) folh\( a \); \( ja \) olha. The future is formed by adding \( set \). To express the infinitive, \( per \) is added to the Portuguese infinitive deprived of its \( r. \)

* Unfortunately, the translators of the Indo-Portuguese New Testament have, as much as possible, preserved the Portuguese orthography.
NOTA BENE
IN THE USE OF THE GLOSSARY

(A.) The dates attached to quotations are not always quite consistent. In
beginning the compilation, the dates given were those of the publication
quoted; but as the date of the composition, or of the use of the word in
question, is often much earlier than the date of the book or the edition in
which it appears, the system was changed, and, where possible, the date
given is that of the actual use of the word. But obvious doubts may some-
times rise on this point.

The dates of publication of the works quoted will be found, if required,
from the Book List, following this Nota bene.

(B.) The system of transliteration used is substantially the same as that
modification of Sir William Jones's which is used in Shakespear's Hindustani
Dictionary. But—

The first of the three Sanskrit sibilants is expressed by (ś), and, as in
Wilson's Glossary, no distinction is marked between the Indian aspirated k, g,
and the Arabic gutturals kh, gh. Also, in words transliterated from Arabic,
the sixteenth letter of the Arabic alphabet is expressed by (t). This is the
same type that is used for the cerebral Indian (ṭ). Though it can hardly give
rise to any confusion, it would have been better to mark them by distinct
types. The fact is, that it was wished at first to make as few demands as
possible for distinct types, and, having begun so, change could not be made.

The fourth letter of the Arabic alphabet is in several cases represented
by (th) when Arabic use is in question. In Hindustani it is pronounced as (ṣ).

Also, in some of Mr. Burnell's transliterations from S. Indian languages,
he has used (ṇ) for the peculiar Tamil hard (r), elsewhere (ṛ), and (ṝ) for the
Tamil and Malayalam (k) when preceded and followed by a vowel.
LIST OF FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY


Abreu, A. de. Desc. de Malaca, from the Parnaso Portuguez.


Acosta, Christ. Tractado de las Drogas y Medicinas de las Indias Orientales. 4to. Burgos, 1578.


Adams, Francis. Names of all Minerals, Plants, and Animals described by the Greek authors, &c. (Being a Suppl. to Dunbar's Greek Lexicon.)

Adelard. Claudii Adelard. De Natura Animalium, Libri XVII.


(Orig.). The same. Edited in the original Persian by H. Blochmann, M.A. 2 vols. 4to. Calcutta, 1872. Both these were printed by the Asiatic Society of Bengal.


Ajayb-al-Hind. See Merveilles.


Amari. 1 Diplomi Arabi del R. Archivio Fiorentino. 4to. Firenze, 1862.


Andriesz. G. Beschrijving der Reyzen. 4to. Amsterdam, 1679.


Annaes Maritimos. 4 vols. Svo. Lisbon, 1840-44.


Arbuthnot. Sir A. Memoir of Sir T. Munro, prefixed to ed. of his Minutes. 2 vols. 1881.


Archivio Storico Italiano. The quotations are from two articles in the Appendice to the early volumes, viz.:


Arnold. Edwin. The Light of Asia (as told in Verse by an Indian Buddhist). 1879.


Ayeen Akbery. By this spelling are distinguished quotations from the tr. of Francis Gladwin, first published at Calcutta in 1783. Most of the quotations are from the London edition, 2 vols. 4to. 1800.


Baboo and other Tales, descriptive of Society in India. Smith & Elder, London, 1834. (By Augustus Prinsep, B.C.S., a brother of James and H. Thoby Prinsep.)

Bacon. T. First Impressions of Hindustan. 2 vols. 1837.


Bailie, N. B. D. Digest of Moohommudan Law applied by British Courts in India. 2 vols. 1855-59.


Baldwin, Capt. J. H. Large and Small Game of Bengal and the N.W. Provinces of India. 1876.

Balfour, Dr. E. Cyclopaedia of India. [3rd ed. London, 1886.]


Ball, V. Jungle Life in India, or the Journeys and Journals of an Indian Geologist. London, 1880.]

Banaras, Narrative of Insurrection at, in 1781. 4to. Calcutta, 1782. Reprinted at Roorkee, 1853.

Bányan Tree, The. A Poem. Printed for private circulation. Calcutta, 1856. (The author was Lt.-Col. R. A. Yule, 9th Lancers, who fell before Delhi, June 19, 1857.)


N.B. It is impossible to discover from Lord Stanley of Alderney's Preface whether this was a reprint, or printed from an unpublished MS.


— Also in tom. ii. of Ramusio.


Barros, João de. Decades of Asia, Dos feitos que os Portuguesez fizeram na Conquista e Descobrimento das Terras e Mares do Oriente.

Most of the quotations are taken from the edition in 12mo., Lisbon, 1778, issued along with Couto in 24 vols.

The first Decad was originally printed in 1552, the 2nd in 1553, the 3rd in 1563, the 4th as completed by Lavanha in 1613 (Barbosa-Machado, Bibl. Lusit. ii. pp. 660-667, as corrected by Figuiner, Bibliogr. Hist. Port. p. 169.). A. B.

In some of Burnell's quotations he uses the 2nd ed. of Descs. i. to iii. (1628), and the 1st ed. of Decs. iv. (1613). In these there is apparently no division into chapters, and I have transferred the references to the edition of 1778, from which all my own quotations are made, whenever I could identify the passages, having myself no convenient access to the older editions.


Also English translation by Rev. T. Wood. Trübner's Or. Series. 1882.


Beale, Rev. Samuel. Travels of Fah-hian and Sung-yun, Buddhist Pilgrims from China to India. Sm. Svo. 1869.


See also in List of Glossaries.

[Belcher, Capt. Sir E. Narrative of the Voyage of H.M.S. Samarang, during the years 1813-16, employed surveying the Islands of the Eastern Archipelago. 2 vols. London, 1816.]


Bengal Annual, or Literary Keepsake, 1831-32.

Bengal Obituary. Calcutta, 1815. This was I believe an extended edition of De Rozario’s ‘Complete Monumental Register’, Calcutta, 1815. But I have not been able to recover trace of the book.


[Berncastle, J. Voyage to China, including a Visit to the Bombay Presidency. 2 vols. London, 1850.]


[Beveridge, H. The District of Bakarganj, its History and Statistics. London, 1876.]


Blumentritt, Ferd. Vocabular einzelner Ausdrücke und Redensarten, welche dem Spanischen der Philippinischen In-

seln eigenthümlich sind. Druck von Dr. Karl Pickert in Leitmeritz. 1852.


Bocarro. Decada 13 da Historia da India, composta por Antonio B. (Published by the Royal Academy of Lisbon). 1876.

Bocarro. Detailed Report (Portuguese) upon the Portuguese Forts and Settlements in India. MS. transcript in India Office. Geoq. Dept. from B.M. Sloane MSS. No. 197, fol. 172 seqy. Date 1644.


Bogle. See Markham’s Tibet.

Boileau. A. H. E. (Bengal Engineers). Tour through the Western States of Rajwara in 1855. 4to. Calcutta, 1857.


Bol Pongis, by H. M. Parker. 2 vols. Svo. 1851.

Bombay. A Description of the Port and Island of, and Hist, Account of the Transactions between the English and Portuguese concerning it, from the year 1661 to the present time. 12mo. Printed in the year 1724.


[Bose, S. C. The Hindoos as they are: A Description of the Manners, Customs, and Inner Life of Hindoo Society in Bengal. Calcutta, 1851.]

Bosquejo das Possesiones, &c. See p. 509.


Botelho. Sinh. Tombo do Estado da India. 1554. Forming a part of the Subsidios, q.v.

Bourcher, Col. (Sir George). Eight Months’ Campaign against the Bengal Sepoy Arm. 8vo. London, 1853.


Brooks, T. Weights, Measures, Exchanges, &c., in East India. Small 4to. 1792.


Broughton, T. D. Letters written in a Mahratta Camp during the year 1809. 4to. 1813. [New ed. London, 1892.]


Brugsch Bey (Dr. Henry). Hist. of Egypt under the Pharaohs from the Monuments. 4to. 2nd ed. 2 vols. 1851.


[--- Also see Eastern India.]

Buchanan, Dr. Francis (afterwards Hamilton), A Journey . . . through . . . Mysore, Canna and Malabar . . . &c. 3 vols. 4to. 1807.

Burchardt, J. L. See p. 315a.


Burnes, Alexander. Travels into Bokhara. 3 vols. 2nd ed. 1835.

[Burnes, J. A Visit to the Court of Scinde. London, 1831.]


--- Scinde, or the Unhappy Valley. 2 vols. 1851.

--- Sind Revisited. 2 vols. 1877.


--- Goa and the Blue Mountains. 1851.


[Buyers, Rev. W. Recollections of Northern India. London, 1818.]
1833 (8 vols. sm. 4to). This last ed. is used in quotations of the Port. text.

Castanheda was the first writer on Indian affairs (Barbara Machado, Bibli. Lusit., ii. p. 30. See also Pignatelli, Bibliographia Hist. Port., [op. 165-167]. He went to Goa in 1522, and died in Portugal in 1559.


The translator has often altered the spelling of the Indian words, and his version is very loose, comparing it with the printed text of the Port. in the ed. of 1586. It is possible, however, that Litchfield had the first ed. of the first book (1581) before him, whereas the ed. of 1613 is a reprint of 1584 (A.B.).


[Catrou, F. F. A History of the Mogul Dynasty in India. London, 1826.]


Chardin. Voyages en Perse. Several editions are quoted, e.g. Amsterdam, 4 vols. 4to, 1757; by Langles, 10 vols. Svo. 1811.

Charnock's Hist. of Marine Architecture. 2 vols. 1601.

Charters, &c. of the East India Company (a vol. in India Office without date).


[Chevers. N. A. A Manual of Medical Jurisdiction for India. Calcutta, 1870.]

Childers. R. A Dictionary of the Pali Language. 1875.


Chow Chow. being Selections from a Journal kept in India, &c., by Viscountess Falkland. 2 vols. 1557.


Coast of Coromandel: Regulations for the Hon. Compt's Black Troops on the. 1787.

Cobarruivas. Tesoro de la Lengua Castellana o Española, compuesto por el Licenciado Don Sebastian de Figanire. Madrid, 1811.


Cogan. See Pinto.

Colesbrooke. Life of, forming the first vol. of the collection of his Essays, by his son, Sir E. Colebrooke. 1773.


Colonial Papers. See Sainsbury.


Complete Hist. of the War in India (Tract). 1761.

Conti. Nicolo. See Poggia; also see India in the XVth Century.

Cooper. T. T. The Mishmee Hills, an Account of a Journey made in an Attempt to penetrate Thibet from Assam, to open out new Routes for Commerce. London, 1873.]


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> 'We have also used the second edition of the original (?) Italian text (12mo. Venice, 1517). A third edition appeared at Milan in 1529 (4to.), and a fourth at Venice in 1535. This interesting Journal was translated into English by Eden in 1576 (8vo.), and Purchas (ii. pp. 1183-1494) gives an abridgement; it is thus one of the most important sources,'

### Neither Mr. Winter Jones nor my friend Dr. Badger, in editing Varthema, seem to have been aware of the disparagement cast on his veracity in the famous Colloqüios de Gareia de Orta (f. 29c. and f. 30). These affect his statements as to his voyages in the further East; and deny his ever having gone beyond Calicut and Cochín; a thesis which it would not be difficult to demonstrate out of his own narrative.

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CORRIGENDA.

32 b.—Apollo Bunder. Mr. S. M. Edwardes (History of Bombay, Town and Island, Census Report, 1901, p. 17) derives this name from 'Pallav Bandar,' 'the Harbour of Clustering Shoots.'


276 b.—For "Porus" read "Portus."

380 b.—For "It is probable that what that geographer . . ." read "It is probable from what . . ."

499 b.—The reference to Bao was accidentally omitted. The word is Peguan bā (pronounced bā-a), "a monastery." The quotation from Sangermano (p. 88) runs: "There is not any village, however small, that has not one or more large wooden houses, which are a species of convent, by the Portuguese in India called Bao."

511 a.—For "Adawlvt" read "Adawlat."

565 a.—Mr. Edwardes (op. cit. p. 5) derives Mazagong from Skt. matsu-grāma, "fish-village," due to "the pungent odour of the fish which its earliest inhabitants caught, dried and ate."

655 b.—For "Steven's" read "Stevens'."

678 a.—Mr. Edwardes (op. cit. p. 15) derives Parell from pādel, "the Tree-Trumpet Flower" (Bignonia suaveolens).

816 a.—For "sha-bāsh" read "shā-bāsh."

858 b.—Far "Sowar" read "Sonar, a goldsmith."

920 b.—Tiffin add:

1784.—"Each temperate day
   With health glides away,
   No Triffings * our forenoons profane."
   —Memoirs of the Late War in Asia, by An Officer of
   Colonel Baillie's Detachment, ii. Appendix, p. 293.

1802.—"I suffered a very large library to be useless whence I might have extracted that which would have been of more service to me than running about to Tiffins and noisy parties."—Metcalfe, to J. W. Sherer, in Kaye, Life of Lord Metcalfe, I. 81.

* [In note "Luncheons."]
A GLOSSARY
OF
ANGLO-INDIAN COLLOQUIAL TERMS AND
PHRASES OF ANALOGOUS ORIGIN.

ABADA

ABADA, s. A word used by old Spanish and Portuguese writers for a 'rhinoceros,' and adopted by some of the older English narrators. The origin is a little doubtful. If it were certain that the word did not occur earlier than c. 1530-40, it would most probably be an adoption from the Malay badak, 'a rhinoceros.' The word is not used by Barros where he would probably have used it if he knew it (see quotation under GANDA); and we have found no proof of its earlier existence in the language of the Peninsula; if this should be established we should have to seek an Arabic origin in such a word as abada, abid, fem. abida, of which one meaning is (v. Lane) 'a wild animal.' The usual form abada is certainly somewhat in favour of such an origin. [Prof. Skeat believes that the a in abada and similar Malay words represents the Arabic article, which was commonly used in Spanish and Portuguese prefixed to Arabic and other native words.] It will be observed that more than one authority makes it the female rhinoceros, and in the dictionaries the word is feminine. But so Barros makes Ganda. [Mr W. W. Skeat suggests that the female was the more dangerous animal, or the one most frequently met with, as is certainly the case with the crocodile.]

1541.—''Myne of Silver, Copper, Tin, and Lead, from whence great quantities thereof were continually drawn, which the Merchants carried away with Troops of Elephants and Rhinoceroses (em officias de elefantes e badas) for to transport into the Kingdoms of Siam [i.e., the present day Thailand], by us called Siam, Passiloco, Sarady, (Sarady in orig.), Tangu, Prom, Calaminhan and other Provinces . . . .''—Pinto (orig. cap. xli.) in Cogan, p. 49. The kingdoms named here are Siam (see under SARNAU); Pitchalok and Sawatti (now two provinces of Siam); Taungu and Prone in B. Burma; Calaminham, in the interior of Indo-China, more or less fabulous.

1544.—''Now the King of Tartary was fallen upon the city of Pepula with so great an army as the like had never been seen since Adam's time: in this army . . . were seven and twenty Kings, under whom marched 1,500,000 men . . . with four score thousand Rhinoceroses' (dondi partitiro con oitenta mil badas).—Ibid. (orig. cap. cvii.) in Cogan, p. 149.

1560.—See quotation under LAOS.

1562.—''We sent commodities to their king to barter for Amber-greese, and for the horns of Abath, whereas the Kings only hath the trunche in his hands. Now this Abath is a beast that hath one horn only in her forehead, and is thought to be the female Vinocorne, and is highly esteemed of all the Moors in those parts as a most sovereigne remedy against poysyon.'''—Barber in Halki, ii. 561.

1569.—''The Abada, or Rhinoceros, is not in India, but only in Bengala and Polatane.'''—Linschoten, SS. [Hak. Soc. ii. 5.]

''Also in Bengala we found great numbers of the beasts which in Latin are called Rhinoceroses, and of the Portingalles Abadas.'''—Ibid. 28. [Hak. Soc. i. 96.]

C. 1606.—''... ove portano le loro mercanzie per venderle a Cinesi particolarmente ... molti corni della Bada, detto Rinoceronte . . . .''—Carletti, p. 199.

1611.—''Bada. a very fierce animal, called by another more common name Rhinoceros. In our days they brought to the King Philip II., now in glory, a Bada which was long at Madrid, having his horn sawn off, and being blinded, for fear he should hurt anybody, ... The name of Bada is one imposed by the Indians themselves: but assuming that''

* i.e., not on the W. coast of the Peninsula, called India especially by the Portuguese. See under INDIA.
there is no language but had its origin from the Hebrew in the confusion of tongues . . . it will not be out of the way to observe that Bada is an Hebrew word, from Bedad, 'solus, solitarius,' for this animal is produced in desert and very solitary places."—Coburnius, s. v.

1613.—"And the woods give great timber, and in them are produced elephants, badas . . .—Godinho de Eredia, 10 v.

1618.—"A China brought me a present of a cup of abado (or black unicorns horse) with sugar cakes."—Cocks's Diary, ii. 56.

1626.—On the margin of Pigafetta's Congo, as given by Purchas (ii. 1001), we find: "Rhinoceros or Abadas."


1726.—"Abada, s. f. La hembra del Rhinoceronte."—Dicc. de la Lengua Castellana.

ABCÁREE, ABKÁRY. H. from P. āb-kārī, the business of distilling or selling (strong) waters, and hence elliptically the excuse upon such business. This is the sense in which it is used by Anglo-Indians. In every district of India the privilege of selling spirits is farmed to contractors, who manage the sale through retail shopkeepers. This is what is called the 'Abkary System.' The system has often been attacked as promoting tippling, and there are strong opinions on both sides. We subjoin an extract from a note on the subject, too long for insertion in integrity, by one of much experience in Bengal—Sir G. U. Yule.

June, 1879.—"Natives who have expressed their views are, I believe, unanimous in ascribing the increase of drinking to our Abkaree system. I don't say that this is putting the cart before the horse, but they are certainly too forgetful of the increased means in the country, which, if not the sole cause of the increased consumption, has been at least a very large factor in that result. I myself believe that more people drink now than formerly; but I knew one gentleman of very long and intimate knowledge of Bengal, who held that there was as much drinking in 1820 as in 1860."

In any case exaggeration is abundant. All Sanskrit literature shows that tippling is no absolute novelty in India. [See the article on "Spirituous Drinks in Ancient India," by Rajendralal Mitra, Indo-Argina, i. 389 seqq.]

1790.—"In respect to Abkarry, or Tax on Spirituous Liquors, which is reserved for Taxation . . . it is evident that we cannot establish a general rate, since the quantity of consumption and expense of manufacture, etc., depends upon the vicinity of principal stations. For the amount leviable upon different Stills we must rely upon officers' local knowledge. The public, indeed, cannot suffer, since, if a few stills are suppressed by over-taxation, drunkenness is diminished."—In a Letter from Board of Revenue (Bengal) to Government, 12th July, MS. in India Office.

1797.—"The stamps are to have the words 'Abcaree licenses' inscribed in the Persian and Hindu languages and character."—Bengal Regulations, x. 33.

ABHIÓWA. Properly P. āb-o-hāwa, 'water and air.' The usual Hindustani expression for 'climate.'

1786.—"What you write concerning the death of 500 Koores from small-pox is understood . . . they must be kept where the climate [āb-o-hāwa] may best agree with them."—Tippeo's Letters, 269.

ABYSSINIA, n.p. This geographical name is a 16-century Latinisation of the Arabic Hashash, through the Portuguese Abex, bearing much the same pronunciation, minus the aspirate. [See HUBBES.]

[1598.—"The countrey of the Abexynes, at Prester John's land."—Linschoten, Hak. Soc. i. 38.

1617.—"He sent mee to buy three Abassines."—Sir T. Roe, Travels, Hak. Soc. ii. 415.]

A. C. (i.e. 'after compliments'). In official versions of native letters these letters stand for the omitted formalities of native compliments.

ACHÁNOCK, n.p. H. Chānak and Achānan. The name by which the station of Barrackpore is commonly known to Sepoys and other natives. Some have connected the name with that of Job Charnock, or, as A. Hamilton calls him, Channock, the founder of Calcutta, and the quotations render this probable. Formerly the Cantonment of Secore at Benares was also known, by a transfer no doubt, as Chhotā (or 'Little') Achānak. Two additional remarks may be relevantly made: (1) Job's name was certainly Charnock, and not Channock. It is distinctly signed "Job Charnock," in a MS. letter from the factory at "Chutta," i.e. Chuttanuttee (or Calcutta) in the India Office records, which I have seen. (2) The map in Valentiijn which shows the village of Tsjannok, though published in 1726, was apparently compiled by Van der
Broeck in 1662. Hence it is not probable that it took its name from Job Charnock, who seems to have entered the Company's service in 1658. When he went to Bengal we have not been able to ascertain. [See Diary of Hedges, edited by Sir H. Yule, ii., xci.] In some "Documentary Memoirs of Job Charnock," which form part of vol. lxxxv. (1888) of the Hakluyt Soc., Job is said to have "arrived in India in 1653 or 1656."

1677.—"The ship Falcone to go up the river to Hughly, or at least to Channock."


1711.—"Channock—Reach hath two shoals, the upper one in Channock, and the lower one on the opposite side... you must from below Begon as aforesaid, keep the starboard shore aboard until you come up with a Lime-Tree... and then steer over with Channock Trees and house between the two shoals, until you come mid-river, but no nearer the house."—The English Pilot, 56.

1726.—"it is stateden Tsajannock. —Val-entijn, v. 153. In Val's map of Bengal also, we find opposite to Qiql (Hoogly), Tsajannock, and then Collettace, and Calcuta.

1758.—"Notwithstanding these solemn assurances from the Dutch it was judged expedient to send a detachment of troops... to take possession of Tanna Fort and Charnock's Battery opposite to it."—Narrative of Dutch attempt in the Hoogly, in Malcolm's Life of Clive, ii. 76.

1810.—"The old village of Acharon stood on the ground which the post of Barrackpore now occupies."—M. Graham, 142.

1818.—"From an oral tradition still prevalent among the natives at Barrackpore... we learn that Mr. Charnock built a bungalow there, and a flourishing bazar arose under his patronage, before the settlement of Calcutta had been determined on. Barrackpore is at this day best known to the natives by the name of Channock."—The Bengal Obituary, Calcutta, p. 2.

ACHAR, s. P. achar, Malay achar, adopted in nearly all the vernaculars of India for acid and salt relishes. By Europeans it is used as the equivalent of 'pickles,' and is applied to all the stores of Crosse and Blackwell in that kind. We have adopted the word through the Portuguese; but it is not impossible that Western Asiatics got it originally from the Latin acetaria. —See Plu. Hist. Nat. xix. 19.

1583.—"And they prepare a conserve of it (Anacardiun) with salt, and when it is green (and this they call Achar), and this is sold in the market just as olives are with us."—Garcia, f. 17.

1596.—Linschoten in the Dutch gives the word correctly, but in the English version (Hak. Soc. ii. 26) it is printed Mechar.

1612.—"Achar none to be had except one jar."—D'Anvers, Letters, i. 290.

1616.—"Our jurulasso's (Juribasso) wife... and brought me a small jar of Achar for a present, desiring me to ex-kew her husband in that he abstained hymselfe to take phisik."—Cocks, i. 185.

1623.—"And all these preserved in a way that is really very good, which they call acciae."—P. della Valle, ii. 705. [Hak. Soc. ii. 327.]

1653.—"Achar est un nom Indiastami, on Indien, que signifie des manges, on autres fruits confis avec de la montarde, de l'ail du sel, et du vinaigre à l'Indienne."—De la Boulaye-le-Gouz, 531.

1657.—"Achar I presume signifies sauce. They make in the East Indies, especially at Sumat and Pegu, several sorts of Achar, as of the young tops of Bamboos, &c. Bambo-Achar and Mango-Achar are most used."—Dampier, i. 391.

1727.—"And the Solidyers, Fishers, Peasants, and Handicrafts (of Goa) feed on a little Rice boiling in Water, with a little bit of Salt Fish, or Atchea, which is pickled Fruits or Roots."—A. Hamilton, i. 252. [And see under KEDGEREE.]

1758.—We learn from Forrest that news, salted for sea-use against scurvy, were used by the Chilias (Cholia), and were called atchar (Voyage to Mergui, 40). Thus the word passed to Java, as in next quotation:

1765-71.—"When green it (the mango) is made into attjar; for this the kernel is taken out, and the sauce filled in with ginger, pimento, and other spicy ingredients, after which it is pickled in vinegar."—Stororius, i. 237.

ACHEEN, n.p. (P. Achin [Tanj, Attir, Malay Acheh, Achik] a wood-leech). The name applied by us to the State and town at the N.W. angle of Sumatra, which was long, and especially during the 16th and 17th centuries, the greatest native power on that Island. The proper Malay name of the place is Acheh. The Portuguese generally called it Acheem (or frequently by the adhesion of the genitive preposition, Daechem, so that Sir F. Greville below makes two kingdoms), but our Acheen seems to have been derived from mariners of the P. Gulf or W. India, for we find the name so given (Achim) in the Sin-i-Akbari, and in the Geog. Tables of Siddik Isfahani. This form may have been suggested by a jingling analogy, such as Orientals love.
ADAMS APPLE. This name (Pomo d'Adamo) is given at Goa to the fruit of the *Mimusops Elegans*, Linn. (Bird-wood); and in the 1635 ed. of Gerard's *Herball* it is applied to the Plantain. But in earlier days it was applied to a fruit of the Citron kind.—(See *Mareo Polo*, 2nd ed., i. 101), and the following:

1580.—"In his hortis (of Cairo) ex arboribus virenscent mala citria, aurantia, limesia sylvestria et domestica poma Adami vocata."—*Prosp. Alpinus*, i. 16.

1712.—"It is a kind of lime or citron tree... it is called *Pomum Adami*, because it has on its rind the appearance of two bites, which the simplicity of the ancients imagined to be the vestiges of the impression which our forfathers made upon the forbidden fruit...?"—Bluteau, quoted by Tr. of *Albuquerqu.* Sec. i. 100. The fruit has nothing to do with *zambooa*, with which Bluteau and Mr. Birch connect it. See *JAMBOO*.

ADATI, s. A kind of piece-goods exported from Bengal. We do not know the proper form or etymology. It may have been of half-width (from *H. a'hah, 'half'). [It may have been half the ordinary length, as the Salumpore (*Salempoory*) was half the length of the cloth known in Madras as *Panjum.* (Madras Man. of Ad. i. 799). Also see Yule's note in *Hedges' Diary*, ii. cclxl.]

1726.—"Casseri (probably Kasarí) in Malnapur Dist. supplies many Tafalsh בעל (Alleja, Shalee), Ginggangs, Alleigos, and Adathays, which are mostly made there."—*Valentijn*, v. 139.

1813.—Among piece-goods of Bengal: "*Addaties, Pieces 700*" (i.e. pieces to the ton).—*Milburn*, ii. 221.

ADAWLUT, s. Ar.—*H.-'adulat, a Court of Justice,* from *'adal, 'doing justice.* Under the Mohommedan government there were 3 such courts, viz., *Nizamat* Adulat, *Dinmâh* Adulat, and *Fanjdari* Adulat, so-called from the respective titles of the officials who nominally presided over them. The first was the chief Criminal Court, the second a Civil Court, the third a kind of Police Court. In 1793 regular Courts were established under the British Government, and then the *Sudder Adawlut* (Sudder 'Adulat) became the chief Court of Appeal for each Presidency, and its work was done by several European (Civilian) Judges. That Court was, on the criminal side, termed *Nizamat* Adawlut, and on the civil side *Dewanny Ad.* At Madras and Bombay, *Fonjdarry* was the style adopted in lieu of *Nizamat.* This system ended in 1863, on the introduction of the Penal Code, and the institution of the High Courts on their
present footing. (On the original history and constitution of the Courts see Fifth Report, 1812, p. 6.)

What follows applies only to the Bengal Presidency, and to the administration of justice under the Company's Courts beyond the limits of the Presidency town. Brief particulars regarding the history of the Supreme Courts and those Courts which preceded them will be found under **SUPREME COURT**.

The grant, by Sháh 'Alam, in 1765, of the Dewanny of Bengal, Behar, and Orissa to the Company, transferred all power, civil and military, in those provinces, to that body. But no immediate attempt was made to undertake the direct detailed administration of either revenue or justice by the agency of the European servants of the Company. Such superintendence, indeed, of the administration was maintained in the prior acquisitions of the Company—viz., in the Zemindary of Calcutta, in the Twenty-four Pargunas, and in the Chucklas (Chucklah) or districts of Burdwan, Midnapoor, and Chittagong, which had been transferred by the Nawab Kasim 'Ali Khan, in 1760; but in the rest of the territory it was confined to the agency of a Resident at the Moorschedabad Durbar, and of a 'Chief' at Patna. Justice was administered by the Mohammedan courts under the native officials of the Dewanny.

In 1770, European officers were appointed in the districts, under the name of **Supervisors**, with powers of control over the natives employed in the collection of the Revenue and the administration of justice, whilst local councils, with superior authority in all branches, were established at Moorschedabad and Patna. It was not till two years later that, under express orders from the Court of Directors, the effective administration of the provinces was undertaken by the agency of the Company's covenanted servants. At this time (1772) Courts of Civil Justice (Mofussil Dewanny Addaulut) were established in each of the Districts then recognised. There were also District Criminal Courts (Fouisday Adawlut) held by Cazee or Mufity under the superintendence, like the Civil Court, of the Collectors, as the Supervisors were now styled; whilst Superior Courts (Sudder Dewanny, Sudder Nizamat Adawlut) were established at the Presidency, to be under the superintendence of three or four members of the Council of Fort William.

In 1774 the Collectors were recalled, and native 'Amils (Aumil) appointed in their stead. Provincial Councils were set up for the divisions of Calcutta, Burdwan, Dacla, Moorschedabad, Dinagepore, and Patna, in whose hands the superintendence, both of revenue collection and of the administration of civil justice, was vested, but exercised by the members in rotation.

The state of things that existed under this system was discreditable. As Courts of Justice the provincial Councils were only "colourable imitations of courts, which had abdicated their functions in favour of their own subordinate (native) officers, and though their decisions were nominally subject to the Governor-General in Council, the Appellate Court was even a more shadowy body than the Courts of first instance. The Court never sat at all, though there are some traces of its having at one time decided appeals on the report of the head of the Khalsa, or native exchequer, just as the Provincial Council decided them on the report of the Cazis and Mutillis."*

In 1770 the Government resolved that Civil Courts, independent of the Provincial Councils, should be established in the six divisions named above, each under a civilian judge with the title of Superintendent of the Dewanny *Adawlut*; whilst to the Councils should still pertain the trial of causes relating to the public revenue, to the demand of zemindars upon their tenants, and to boundary questions. The appeal from the District Courts still lay to the Governor-General and his Council, as forming the Court of *Sudder Dewanny*; but that this might be real, a judge was appointed its head in the person of Sir Elijah Impey, the Chief Justice of the Supreme Court, an appointment which became famous. For it was represented as a transaction intended to compromise the acute dis-

* Sir James Stephen, in Nunoanor and Impey, ii. 221.  
† These six were increased in 1781 to eighteen.
sions which had been going on between that Court and the Bengal Government, and in fact as a bribe to Impey. It led, by an address from the House of Commons, to the recall of Impey, and constituted one of the charges in the abortive impeachment of that personage. Hence his charge of the Sudder Dewanny ceased in November, 1782, and it was resumed in form by the Governor-General and Council.

In 1787, the first year of Lord Cornwallis's government, in consequence of instructions from the Court of Directors, it was resolved that, with an exception as to the Courts at Moorshedabad, Patna, and Dacca, which were to be maintained independently, the office of judge in the Mofussil Courts was to be attached to that of the collection of the revenue; in fact, the offices of Judge and Collector, which had been divorced since 1774, were to be reunited. The duties of Magistrate and Judge became mere appendages to that of Collector; the administration of justice became a subordinate function; and in fact all Regulations respecting that administration were passed in the Revenue Department of the Government.

Up to 1790 the criminal judiciary had remained in the hands of the native courts. But this was now altered; four Courts of Circuit were created, each to be superintended by two civil servants as judges; the Sudder Nizamat Adawlut at the Presidency being presided over by the Governor-General and the members of Council.

In 1793 the constant succession of revolutions in the judicial system came to something like a pause, with the entire reformation which was enacted by the Regulations of that year. The Collection of Revenue was now entirely separated from the administration of justice; Zillah Courts under European judges were established (Reg. iii.) in each of 23 Districts and 3 cities, in Bengal, Behar, and Orissa; whilst Provincial Courts of Appeal, each consisting of three judges (Reg. v.), were established at Moorshedabad, Patna, Dacca, and Calcutta. From these Courts, under certain conditions, further appeal lay to the Sudder Dewanny Adawluts at the Presidency.

As regarded criminal jurisdiction, the judges of the Provincial Courts were also (Reg. ix., 1793) constituted Circuit Courts, liable to review by the Sudder Nizamat. Strange to say, the impracticable idea of placing the duties of both of the higher Courts, civil and criminal, on the shoulders of the executive Government was still maintained, and the Governor-General and his Council were the constituted heads of the Sudder Dewanny and Sudder Nizamat. This of course continued as unworkable as it had been; and in Lord Wellesley's time, eight years later, the two Sudder Adawluts were reconstituted, with three regular judges to each, though it was still ruled (Reg. ii., 1801) that the chief judge in each Court was to be a member of the Supreme Council, not being either the Governor-General or the Commander-in-Chief. This rule was rescinded by Reg. x. of 1805.

The number of Provincial and Zillah Courts was augmented in after years with the extension of territory, and additional Sudder Courts, for the service of the Upper Provinces, were established at Allahabad in 1831 (Reg. vi.), a step which may be regarded as the inception of the separation of the N.W. Provinces into a distinct Lieutenant-Governorship, carried out five years later. But no change that can be considered at all organic occurred again in the judiciary system till 1862; for we can hardly consider as such the abolition of the Courts of Circuit in 1829 (Reg. i.), and that of the Provincial Courts of Appeal initiated by a section in Reg. v. of 1831, and completed in 1833.

1822.—"This refers to a traditional story which Mr. Elphinstone used to relate . . . During the progress of our conquests in the North-West many of the inhabitants were encountered flying from the newly-occupied territory. 'Is Lord Lake coming?' was the enquiry. 'No,' was the reply, 'the Adawlut is coming.'"—Life of Elphinstone, ii. 131.

1826.—"The adawlut or Court-house was close by."—Pandurang Hari, 271 [ed. 1873. ii. 90].
also in Ceylon (adikatrama, adiktr) the title of chief minister of the Candyan Kings. See PATEL.

1541.—"Fac te comem et humanum cum isti Gentii praebens, tum praestantis magnitudo eorum et Praeectis Pagorum, quos Adigares vocant."—S. Fr. Xuv. Epist. 113.

1583.—"Mentre che noi eravamo in questa città, l'assalirono su la mezza notte all'improviso, mettendoci il fuoco. Erano questi d'una città vicina, lontana da S. Thomé, dove stanno i Portoghesi, un miglio, sotto la scorta d'un loro Capitano, che risiede in detta città ... et questo Capitano è da loro chiamato Adicario."—Bagbi, 1. 57.

1681.—"There are two who are the greatest and highest officers in the land. They are called Adigars; I may term them Chief Judges."—Knoz, 48.

1726.—"Adigaar. This is as it were the second of the Desan."—Valentijn (Ceylon), Names of Officers, &c., 9.

1780.—"In Malabar esiste oggidì l'uffizio ... molti Harkarëer o ministri: molti Adhigari o ministri d'un distretto ..."—Praefectis, 256.

1803.—"The highest officers of State are the Adigars or Prime Ministers. They are two in number."—Percival's Ceylon, 256.

1810-17.—"Announcing in letters, his determination to exercise the office of Serv Adikar."—Wilks, Mysore, i. 264.

1857.—"Each emus or parish has now besides the Adibkari or man of authority, headman, an accountant."—Logan, Man. of Malabar, i. 90.

ADJUTANT, s. A bird so called (no doubt) from its comical resemblance to a human figure in a stiff dress pacing slowly on a parade-ground. It is the H. hargiia, or gigantic crane, and popular scavenger of Bengal, the Leptoptilus argala of Linnean. The H. is by some dictionaries derived from a supposed Skt. word hadha-gila, 'bone-swallower.' The compounding, however appropriate, is not to be found in Bohtlingk and Roth's great Dictionary. The bird is very well described by Aelian, under the name of Kijak, which is perhaps a relic of the still preserved vernacular one. It is described by another name, as one of the peculiarities of India, by Sultan Baber. See PELICAN.

"The feathers known as Marabou or Comercolly feathers, and sold in Calcutta, are the tail-coverts of this, and the Lept. Jamaicano, another and smaller species" (Jordon). The name marabout (from the Ar. mrarabit, 'quiet,' and thence 'a hermit,' through the Port. marabuto) seems to have been given to the bird in Africa on like reason to that of adjutant in India. [Comercolly, properly Kumarkhali, is a town in the Nadia District, Bengal. See Balfour, Cyc. i. 1982.]

c. A.D. 250.—"And I hear that there is in India a bird Keia, which is 3 times as big as a bastard; it has a mouth of a frightful size, and long legs, and it carries a huge crop which looks like a leather bag; it has a most dissonant voice, and whilst the rest of the plumage is ash-coloured, the tail-feathers are of a pale (or greenish) colour."—Adjutant, de Nat. Anim. xvi. 4.

c. 1530.—"One of these (fowls) is the dug, which is a large bird. Each of its wings is the length of a man; on its head and neck there is no hair. Something like a bag hangs from its neck; its back is black, its breast white; it frequently visits Kâbul. One year they caught and brought me a dug, which became very tame. The flesh which they threw it. It never failed to catch in the air, and carried very well."—Balbi, 321.

1754.—"In the evening excursions we had often observed an extraordinary species of birds, called by the natives Aryill or Harjill, a native of Bengal. They would majestically stalk along before us, and at first we took them for Indians naked. The following are the exact marks and dimensions ... The wings extended 14 feet and 10 inches. From the tip of the bill to the extremity of the claw it measured 7 feet 6 inches. ... In the claw was a Terapin or land-tortoise. 10 inches long; and a large black male cat was found entire in its stomach."—Ices, 138-4.

1798.—"The next is the great Heron, the Aryill or Adjutant, or Gigantic Crane of Latham ... It is found also in Guinée."—Pennant's View of Hindostan, ii. 158.

1810.—"Every bird saving the vulture, the Adjutant (or argolá) and kite, retires to some shady spot."—Williamson, I. M. ii. 3.

1850.—[Ball (Jungle Life, 52) describes the "snake-stone" said to be found in the head of the bird.]

AFGHÁN. n.p. P.—H—Afghán. The most general name of the predominant portion of the congeries of tribes beyond the N.W. frontier of India, whose country is called from them Afghánistán. In England one often hears the country called Afghunistán, which is a mispronunciation painful to an Anglo-Indian ear, and even Afghann, which is a still more excruciating solecism. [The common local pronunciation of the name is Afghán, which accounts for some of the forms below. Bellew insists on the distinction between the
Afgân and the Pathân (PUTTAN).

"The Afgân is a Pathân merely because he inhabits a Pathân country, and has to a great extent mixed with its people and adopted their language" (Races of Af., p. 25). The name represents Skt. aśaka in the sense of a 'cavalier;' and this reappears scarcely modified in the Assakani or Assakeni of the historians of the expedition of Alexander.[

14th cent.—The Afgâns are named by the continuator of Rashiduddin among the tribes in the vicinity of Herat (see J. d. E. xiv. 494).

1504.—"The Afgâns, when they are reduced to extremities in war, come into the presence of their enemy with grass between their teeth; being as much as to say, 'I am your ox.'"—Biber, 159.

c. 1556.—"He was afraid of the Afgâns."—Śâli 'Alî, in J. A., 1st S., ix. 201.

1609.—"Agwans and Potans."—W. Finch, in Purchas, i. 521.

c. 1665.—"Such are those petty Sovereigns, who are seated on the Frontiers of Persia, who almost never pay him anything, no more than they do to the King of Persia. As also the Botunchees and Augans, and other Moun- taineers, of whom the greatest part pay him but a small matter, and even care but little for him: witness the Affront they did him, when they stopped his whole Army by cutting off the Water . . . . where they passed from Atek on the River Indus to Caboul to lay siege to Kandahar . . . ."—Bernier, E. T. 64 [ed. Constable, 205].

1676.—"The people called Augans who inhabit from Candahar to Caboul . . . a sturdy sort of people, and great robbers in the night-time."—Tavernier, E. T. ii. 44; [ed. Ball, i. 92].

1767.—"Our final sentiments are that we have no occasion to take any measures against the Afgâns' King if it should appear he comes only to raise contributions, but if he proceeds to the eastward of Delhi to make an attack on your allies, or threatens the peace of Bengal, you will concert such measures with Sujah Dowla as may appear best adapted for your mutual defence."—Courte's Letter, Nov. 20. In Long, 486; also see ROHILLA.

1838.—"Professor Dorn . . . discusses several the theories that have been maintained of the descent of the Afgâns: 1st, from the Copts; 2nd, the Jews; 3rd, the Georgians; 4th, the Tooriks; 5th, the Moguls; 6th, the Armenians; and he mentions more cursorily the opinion that they are descended from the Indo-Scythians, Medians, Sogdians, Persians, and Indians; on considering all which, he comes to the rational conclusion, that they cannot be traced to any tribe or country beyond their present seats and the adjoining mountains."—Elphinstone's Outdo., ed. 1839, i. 299.


1682.—"Here we met with ye Barbadoes Merchant . . . . James Cock, Master, laden with Salt, Mules, and Africos."—Hedges, Diary, Feb. 27. [Hak. Soc. i. 16.]

[AGAM, adj. A term applied to certain cloths dyed in some particular way. It is the Ar. 'ajâm (lit. "one who has an impediment or difficulty in speaking Arabic"), a foreigner, and in particular, a Persian. The adj. 'ajâm thus means "foreign" or "Persian," and is equivalent to the Greek ἑξωχός and the Hind. mleccha. Sir G. Birdwood (Rep. on Old Rec., p. 145) quotes from Hieronymino di Santo Stefano (1494-99), "in company with some Armenian and Azâmî merchants"; and (ibid.) from Vartheman: "It is a country of very great traffic in merchandise, and particularly with the Persians and Azâmî, who come so far as there."]

[1614.—"Kerseys, Agam colours."—Foster, Letters, ii. 237.]

[1614.—"Persia will vent five hundred cloths and one thousand kerseys, Agam colours, per annum."—Ibid. ii. 237.]

AGAR-AGAR, s. The Malay name of a kind of sea-weed (Spheroceclus lichenoides). It is succulent when boiled to a jelly; and is used by the Chinese with birdsnest (q.v.) in soup. They also employ it as a glue, and apply it to silk and paper intended to be transparent. It grows on the shores of the Malay Islands, and is much exported to China.—(See Crawford, Dict. Ind. Arch., and Milburn, ii. 304).

AGDAUN, s. A hybrid H. word from H. āg and P. dān, made in imitation of pîk-dān, jālam-dān, shāma-dān ('spittoon, penecase, candlestick'). It means a small vessel for holding fire to light a cheroot.

ĀG-GĀRI, s. H. 'Fire carriage.' In native use for a railway train.
AGUN-BOAT. s. A hybrid word for a steamer, from H. agan, ‘fire,’ and Eng. boat. In Bombay Ag-bôt is used.

1853.—"... Agin boat."—Oakfield, i. 81.

[AJNÁS, s. Ar. plur. of jins, ‘goods, merchandise, crops,’ etc. Among the Moguls it was used in the special sense of pay in kind, not in cash.]

[c. 1665.—"It (their pay) is, however, of a different kind, and not thought so honourable, but the Routindors are not subject, like the Munseebars (Munsubdar) to the Agenas; that is to say, are not bound to take, at a valuation, carpets, and other pieces of furniture, that have been used in the King’s palace, and on which an unreasonable value is sometimes set."—Bernier (ed. Constable), 215-6.]

AK, s. H. ák and ark, in Sindí ák: the prevalent name of the madár (MUDDAR) in Central and Western India. It is said to be a popular belief (of course erroneous) in Sind, that Akbar was so called after the ák; from his birth in the desert. [Ives (488) calls it Ogg.] The word appears in the following popular rhyme quoted by Tod (Rajasthan, i. 669):

Ak-rá jhoprá,
Phok-rá bár,
Bajra-á roti,
Motah-rá dál:
Dekho Rája teri Márwár.

(For houses hurdles of madár,
For hedges heaps of withered thorn.
Millet for bread, horse-peas for pulse:
Such is thy kingdom, Raja of Márwár.)

AKALEE, or Nihang (‘the naked one’), s. A member of a body of zealots among the Sikhs, who take this name ‘from being worshippers of Him who is without time, eternal’ (Wilson). Skt. a privative, and kāl, ‘time.’ The Akalis may be regarded as the Wahabis of Sikhism. They claim their body to have been instituted by Guru Govind himself, but this is very doubtful. Cunningham’s view of the order is that it was the outcome of the struggle to reconcile warlike activity with the abandonment of the world; the founders of the Sikh doctrine rejecting the inert asceticism of the Hindu sects. The Akalis threw off all subjection to the earthly government, and acted as the censors of the Sikh community in every rank. Ranjeet Singh found them very difficult to control. Since the annexation of the Punjáb, however, they have ceased to give trouble. The Akalee is distinguished by blue clothing and steel armlets. Many of them also used to carry several steel chukras (CHUCKER) encircling their turbans. [See Ibbetson, Punjáb Ethnog., 286; Mackinian, in Punjáb Census Rep., 1891, i. 166.]

1832.—"We received a message from the Acaal who had set fire to the village. . . . These fanatics of the Seik creed acknowledge no superior, and the ruler of the country can only moderate their frenzy by intrigues and bribery. They go about everywhere with naked swords, and lavish their abuse on the nobles as well as the peaceable subjects. . . . They have on several occasions attempted the life of Ranjeet Singh."—Burnes, Travels, ii. 10-11.

1840.—"The Akalis being summoned to surrender, requested a conference with one of the attacking party. The young Khan bravely went forward, and was straightforward shot through the head." Mrs. Mackenzie, Storms and Sunshine, i. 115.

AKYÁB. n.p. The European name of the seat of administration of the British province of Arakan, which is also a port exporting rice largely to Europe. The name is never used by the natives of Arakan (of the Burmese race), who call the town Tsit-hwé, ‘Crowd (in consequence of) War.’ This indicates how the settlement came to be formed in 1825, by the fact of the British force encamping on the plain there, which was found to be healthier than the site of the ancient capital of the kingdom of Arakan, up the valley of the Arakan or Kaladvin R. The name Akyab had been applied, probably by the Portuguese, to a neighbouring village, where there stands, about 1½ miles from the present town, a pagoda covering an alleged relique of Gautama (a piece of the lower jaw, or an incuration of the throat), the name of which pagoda, taken from the description of relique, is Au-kyab-dau, and of this Akyab was probably a corruption. The present town and cantonment occupy dry land of very recent formation, and the high ground on which the pagoda stands must have stood on the shore at no distant date, as appears from the finding of a small anchor there about 1833. The village adjoining the pagoda must then have stood at the mouth of the Arakan R., which was much frequented by the Portuguese and the Chittagong people.
in the 16th and 17th centuries, and thus probably became known to them by a name taken from the Pagoda. — (From a note by Sir Arthur Phayre.) [Col. Temple writes—"The only derivation which strikes me as plausible, is from the Agyattaw Phaya, near which, on the island of Sittwe, a Cantonment was formed after the first Burmese war, on the abandonment of Mrohaung or Arakan town in 1825, on account of sickness among the troops stationed there. The word Agyattaw is spelt Akhyap-taw, whence probably the modern name."]

[1826.—"It (the despatch) at length arrived this day (3rd Dec. 1826), having taken two months in all to reach us, of which forty-five days were spent in the route from Akyab in Aracan."—Crawford, Arc. 286.]

ALAB-A-BLAZE PAN, s. This name is given in the Bombay Presidency to a tinned-copper stew-pan, having a cover, and staples for straps, which is carried on the march by European soldiers, for the purpose of cooking in, and eating out of. On out picnics a larger kind is frequently used, and kept continually going, as a kind of pot-au-feu. [It has been suggested that the word may be a cor. of some French or Port. term—Fr. brasser; Port. brazero, 'a fire-pan,' braza, 'hot coals.]

ALBACORE, s. A kind of rather large sea-fish, of the Tunny genus (Thynnus albacora, Lowe, perhaps the same as Thynnus macrurus, Day), from the Port. albacor or albacora. The quotations from Ovington and Grose below refer it to alba, but the word is, from its form, almost certainly Arabic, though Dozy says he has not found the word in this sense in Arabic dictionaries, which are very defective in the names of fishes (p. 61). The word albacora in Sp. is applied to a large early kind of fig, from Ar. al-bika'r, 'praecox' (Dozy), Heb. bikkarah, in Mecah vii. 1.—See Cobarruvias, s. v. Albacora. [The N.E.D. derives it from Ar. al-bakr, 'a young camel, a heifer,' whence Port. baco, 'a young pig.' Also see Gray's note on Pyrrhul, i. 9.]

1579.—"These (flying fish) have two enemies, the one in the sea, the other in the air. In the sea the fish which is called Albocore, as big as a salmon."—Letter from Goa, by T. Stevens, in Hakl. ii. 583.

1592.—"In our passage over from S. Laurence to the mine, we had exceeding great store of Bonitos and Albocores."—Barker, in Hakl. ii. 592.

1606.—"We met likewise with shoals of Albacores (so call'd from a piece of white Flesh that sticks to their Heart) and with multitudes of Bonettos, which are named from their Goodness and Excellence for eating; so that sometimes for more than twenty Days the whole Ship's Company have feasted on these curious fish."—Ovington, p. 48.

c. 1760.—"The Albacore is another fish of much the same kind as the Bonito... from 60 to 90 pounds weight and upward. The name of this fish too is taken from the Portuguese, importing its white colour."—Gove, i. 5.

ALBATROSS, s. The great seabird (Diomedea exulans, L.), from the Port. albatraz, to which the forms used by Hawkins and Dampier, and by Flacourt (according to Marcel Devic) closely approach. [Albatras 'in this sense altered to albir, albè, albatross (perhaps with etymological reference to albus, "white," the albatross being white, while the albatras was black.) N.E.D. s.v.] The Port. word properly means 'a pelican.' A reference to the latter word in our Glossary will show another curious misapplication. Devic states that albatraz in Port. means 'the bucket of a Persian wheel,'* representing the Ar. al-kàdîs, which is again from کادس. He supposes that the pelican may have got this name in the same way that it is called in ordinary Ar. safîka, 'a water-carrier.' It has been pointed out by Dr Murray, that the alcatraz of some of the earlier voyagers, e.g., of Davis below, is not the Diomedea, but the Man-of-War (or Frigate) Bird (Fregata aequilus). Hawkins, at p. 187 of the work quoted, describes, without naming a bird which is evidently the modern albatross. In the quotation from Moquet again, alcatraz is applied to some smaller sea-bird. The passage from Shelvoke is that which suggested to Coleridge "The Ancient Mariner."

1564.—"The 8th December we ankered by the good Island called Alcatrarsa, wherein at our going a shore, we found nothing but sea-birds, as we call them Galuts, but by the Portugals called Alcatrarses, who for that cause gave the said Island the same name."—Hawkins (Hak. Soc.), 15.

* Also see Dozy, s. v. alcaduz. Alcaduz, according to Cobarruvias, is in Sp. one of the earthen pots of the porto or Persian wheel.
ALBATROSS.

1564.—"The dolphins and bonitos are the bounedes, and the alcatraces the hawks, and the flying fishes the game."—Herod., i. 152.

1604.—"The other foule called Alcatrazzi is a kind of Hawke that lieth by fishing. For when the Bonitos or Dolphins doe chase the flying fish under the water . . . this Alcatrazzi dyeth after them, like a Hawke after a Partridge."—Davis (Hak. Soc.), 158.

c. 1608-10.—"Alcatrazz sont petits oiseaux ainsi comme estorneaux."—Manget, Voyages, 229.

1672.—"We met with those feathered Harbingers of the Cape . . . Albatrosses . . . they have great Bodies, yet not proportionate to their Wings, which mete out twice their length."—Fryer, 12.

1690.—"They have several other Signs, whereby to know when they are near it, as by the Sea Fowl they mete at Sea, especially the Albatrosses, a very large long-winged Bird."—Dampier, i. 591.

1719.—"We had not had the sight of one fish of any kind,—none we were some Southward of the Straights of Le Maire, nor one sea-bird, except a disconsolate black Albitross, who accompanied us for several days, hovering about us as if he had lost himself, till Hatley (my second Captain) observing, in one of his melancholy fits, that this bird was always hovering near us, imag'in'd from his colour, that it might be some ill omen . . . . But be that as it would, he after some fruitless attempts, at length shot the Albitross, not doubting (perhaps) that we should have a fair wind after it."—Shevocke's Voyage, 72, 73.

1740.—". . . a vast variety of sea-fowl, amongst which the most remarkable are the Penguins; they are in size and shape like a goose, but instead of wings they have short stumps like fins . . . their bills are narrow like those of an Albitross, and they stand and walk in an erect posture. From this and their white bellies, Sir John Narborough has whimsically likened them to little children standing up in white aprons."—Anson's Voyage, 9th ed. (1756), p. 68.

1754.—"An albatrose, a sea-fowl, was shot off the Cape of Good Hope, which measured 173 feet from wing to wing."—Ibid., 5.

1803.—"At length did cross an Albatross: Thorough the fog it came: As if it had been a Christian soul We hailed it in God's name."—The Ancient Mariner, c. 1861.

1865.—"Some (mosquies) have their Alcorana's high, slender, round steeples or towers, most of which are terrassed near the top, like the Standard in Cheapside, but twice the height."—Herbert, Travels, 3rd ed. 164.

ALCOVE.

ALCATIF, s. This word for 'a carpet' was much used in India in the 16th century, and is treated by some travellers as an Indian word. It is not however of Indian origin, but is an Arabic word (alcatif, 'a carpet with long pile') introduced into Portugal through the Moors.

c. 1540.—"There came aboard of Antonio de Faria more than 60 bales, and balcoons, and mazuchas (i. e. v.) with awnings and drags of silk, and rich alcatifas."—Pinto, ch. xviii. (orig.).

1670.—"The whole tent was cut in a variety of arabesques, inlaid with coloured silk, and was carpeted with rich alcatifas."—Trovajo, Itia, c. xvii.

1690.—"The windows of the streets by which the Viceroy passes shall be hung with carpets (alcatifadas), and the doors decorated with branches, and the whole adorned as richly as possible."—Archiv. Port. Orient., fascic. ii. 225.

1703.—"Great store of rich Tapestrie, which are called alcatifas."—Linschoten, Hak. Soc. i. 47.

1688-10.—"Quand elles vont à l'Eglise on les porte en palanquin . . . le dedans est d'vn grand tapis des Perse, qu'il appellent Alcatif . . . ."—Puygart, ii. 62: [Hak. Soc. ii. 102].

1684.—". . . many silk stuffs, such as satin, contienzis (Cuttanees) attelap (read attelas), alegie . . . brel (H. opit, 'A woman's sheet') of gold and silk for women's wear, gold alacatijven . . . ."—Van Tweeck, 50.

1726.—"They know nought of chairs or tables. The small folks sit on a mat, and the rich on an Alcatif, or carpet, sitting with their feet under them, like our Tailors."—Valentijn, v. Chorom, 55.

ALCORANAS, s. What word does Herbert aim at in the following? [The Stanf. Dict. regards this as quite distinct from Alcoram, the Koran, or sacred book of Mohammedans (for which see N.E.D. s.v.), and suggests Al-qorum, 'the horns;' or al-qirum, 'the vertiges.]"—Herbert, Travels, 3rd ed. 164.

ALCOVE. s. This English word comes to us through the Span. alcova and Fr. alcove (old Fr. aucube), from Ar. el-kubbah, applied first to a kind of tent (so in Heb. Numbers xxv. 8) and then to a vaulted building or recess. An edifice of Saracen con-
struction at Palermo is still known as La Cuba; and another, a domed tomb, as La Cubola. Whatever be the true formation of the last word, it seems to have given us, through the Italian, Cupola. [Not so in N.E.D.]

1738.—"Cubba, commonly used for the vaulted tomb of march-buts" [Adjutant.—Shaw's Travels, ed. 1757, p. 40.

ALDEA, s. A village; also a villa. Port. from the Ar. al-ľdā'a, 'a farm or villa.' Bluteau explains it as 'Povoção menor que lugar.' Lane gives among other and varied meanings of the Ar. word: 'An estate consisting of land or of land and a house, . . . land yielding a revenue.' The word forms part of the name of many towns and villages in Spain and Portugal.

1547.—"The Governor (of Ica) Dom João de Castro, has given and given many aldeas and other grants of land to Portuguese who served and were wounded at the fortress of Dongo, and to others of long service. . . ."—Sinódo Botelho, Cartas 3.

[1609.—"Aldeas in the Country."—Davies, Letters, i. 25.]

1673.—"Here . . . in a sweet Air, stood a Magnificent Rural Church; in the way to which, and indeed all up and down this Island, are pleasant Aldeas or villages and hamlets that . . . swarm with people."—Valentijn, v. (Malabar), 11.

1753.—"Les principales de ces qu'on appelle Aldées (termes que les Portugais ont mis en usage dans l'Inde) autour de Pondichéry et dans sa dépendance sont . . ."—D'Auderville, Éclaircissements, 122.

1780.—"The Coast between these is filled with Aldées, or villages of the Indians."—Duan, X. Directory, 5th ed., 110.

1782.—"Il y a aussi quelques Aldées considérables, telles que Navar et Portenove, qui appartient aux Princes du pays."—Somarat, Voyage, i. 37.

ALEPPEE, n.p. On the coast of Travancore; properly Alappuli. [Mal. alappuṣṭa, 'the broad river'—(Mod. Adm. Mal. Gloss, s.v.).]

[ALFANDICA, s. A custom-house and resort for foreign merchants in an oriental port. The word comes through the Port. alfandega, Span. fundado, Ital. fondoaco, Fr. fondéeque or fondéeque, from Ar. al-funduḫ, 'the inn,' and this from Gk. πανδοκεῖον or πανδοχεῖον, 'a pilgrim's hospice.'

[c. 1610.—"The conveyance of them thence to the alfandique."—Pyrard della Valle, Hak. Soc. i. 301.]

[1615.—"The judge of the Alfandica came to invite me."—Sir T. Roe, Embassy, Hak. Soc. i. 72.]

[1615.—"That the goods of the English may be freely landed after dispatch in the Alfandiga."—Foster, Letters, iv. 79.]

ALGUADA, n.p. The name of a reef near the entrance to the Bassein branch of the Irawadi R., on which a splendid lighthouse was erected by Capt. Alex. Fraser (now Lieut.-General Fraser, C.B.) of the Engineers, in 1861-65. See some remarks and quotations under NEGRAIS.

ALJOFAR, s. Port. 'seed-pearl.' Colaburrivas says it is from Ar. al-jauhar, 'jewel.'

1404.—"And from these bazaars (alucoricós) issue certain gates into certain streets, where they sell many things, such as cloths of silk and cotton, and sendals, and alfandanas, and silk, and pearl (alxofar)."—Cueojo, § lxxxii. (comp. Marckham, 81.)

1568.—"The aljofar and pearls that (your Majesty) orders me to send you I cannot have as they have them in Ceylon and in Caille, which are the sources of them: I would buy them with my blood, and with my money, which I have only to give. The Sinabaffs (sinabafos), porcelain vases (porcelanas), and wares of that sort are further off. If for my sins I stay here longer I will endeavour to get everything, the slave girls that you order me to send you must be taken from prizes,* for the Heathen women of this country are black, and are mistresses to everybody by the time they are ten years old."—Letter of the Viceroy D. Francisco d'Almeida to the King, in Correa, i. 968-9.

[1665.—"As it (the idol) was too deformed, they made hands for it of the small pearls which we call 'pearls by the ounce.'"—Tavernier, ed. Ball, ii. 228.]

ALLAHABAD, n.p. This name, which was given in the time of Akbar to the old Hindu Prayāg or Prāg (PRAAG) has been subjected to a variety of corrupt pronunciations, both European and native. Ilīhabādz is a not uncommon native form, converted by Europeans into Halobas, and further by English soldiers formerly into Isle of Bats. And the Illiabad, which we find in the Hastings charges, survives in the Elleabad still heard occasionally.

* Query, from captured vessels containing foreign (non-Indian) women? The words are as follows: "As escribas que me diz que lhes mande, tomados de prezas, que as Gentias d'esta terra são prezas, e mineiras do mundo como chezão a dez annos."
ALLEJ.

13 ALLIGATOR.

c. 1666.—"La Province de Halabas s'appelait autrefois Puroph (Poorn)."—Therond, v. 197.

[... "Elabas (where the Gemma (Jumna) falls into the Ganges)."—Ber nier (ed. Constable), p. 36.]

1726.—"This exceptionally great river (Ganges) . . . comes so far from the N. to the S. . . . and so further to the city Halabas."—Valentin.

1758.—"Mais ce qui interesse davantage dans la position de Halabas, c'est d'y retrouver celle de l'ancienne Pali bothra. Aucune ville de l'Inde ne paroit égale Pali bothra ou Patimbothra, dans l'Antiquite. . . . C'est satisfaire une curiosité géographique bien placée, que de retrouver l'emplacement d'une ville de cette considération: mais j'ai lieu de croire qu'il faut employer quelque critique, dans l'examen des circonstances que l'Antiquité a fournie sur ce point . . . Je suis donc persuadé, qu'il ne faut point chercher d'autre emplacement à Pali bothra que celui de la ville d'Halabas."—D'An ville, Establissement, pp. 53-55.

(Here D'Anville is in error. But see Rennell's Memoir, pp. 50-54, which clearly identifies Patimbothra with Patna.)

1758.—"... an attack and invasion of the Rohillas . . . which nevertheless the said Warren Hastings undertook at the very time when, under the prudence of the difficulty of defending Corah and Illiabad, he sold these provinces to Sujah Dowla."—Articles of Charge, &c., in Lives, vi. 577.

"... You will see in the letters from the Board . . . a plan for obtaining Illi abad from the Vizier, to which he had spirit enough to make a successful resistance."—Cornwallis, i. 258.

ALLEJA, s. This appears to be a stuff from Turkestan called (Turki) _alchah, alajah, or alchah_. It is thus described: "a silk cloth 5 yards long, which has a sort of wavy line pattern running in the length on either side." (Boden-Powell's Punjab Handbook, 66). [Platts in his Hind. Dict. gives _ilchah_, "a kind of cloth woven of silk and thread so as to present the appearance of cardaneous (_ilachah_)."

But this is evidently a folk etymology. Yusuf Ali (Mon. on Silk Fabrics, 95) accepts the derivation from _Alcha_ or _Alchah_, and says it was probably introduced by the Moguls, and has historical associations with Agra, where alone in the N.W.P. it is manufactured. "This fabric differs from the _Doriya_ in having a substantial texture, whereas the _Doriya_ is generally flimsy. The colours are generally red, or bluish-red, with white stripes." In some of the western Districts of the Punjab various kinds of fancy cotton goods are described as _Lacha_. (Francis, Mon. on Cotton, p. 8). It appears in one of the trade lists (see PIECE-GOODS) as _Elatches_.

c. 1590.—"The improvement is visible . . . secondly in the _sand Alchahs_ also called Tarhârds . . ."—Jun., i. 91. (Bleichmann says: "Alchah or Aláchah, any kind of corded stuff. Tarhâr means corded.")

[1612.—"Hold the Allesas at 50 Rs."—Dancers, Letters, i. 203.]

1613.—"The _Nebb_ bestowed upon him 850 Manmodies, 10 fine Bajats, 30 Topylres and 30 Aliziaes."—Inxton, in Purchas, i. 504. "Topylres are Tafjalâ (a stuff from _Moscow_)."—Jun., i. 393. [See ADATI, PIECE-GOODS.]

1615.—"1 pec. of Allesa of 30 Rs. . . ."—Cocks's Diary, i. 64.

1618.—See Van Tieat above, under AL CATIF. And 1673, see Fryer under ATLAS.

1653.—"_Aliaas_ (Alajas) est un mot Indien, qui signifie des toiles de coton et de soie: mélée de plusieurs couleurs."—De la Boulby—Le Gouz, ed. 1657. p. 532.

[c. 1696.—"Alachas, or silk stuffs interwoven with gold and silver."—Berner (ed. Constable), p. 120-21.]

1690.—"It (Suratt) is renowned . . . both for rich Silks, such as Atlases, Cun tanees, Sooseses, Cylgars, Allajas . . ."—Tregon, 21s.

1712.—"An Allejah petticote striped with green and gold and white."—Advert, in Spectator, cited in Malcolm, Anecdotes, 429.

1726.—"Gold and silver _Allegias._"—Vanitiain (Surat), iv. 146.

1513.—"_Allachas_ (pieces to the ton) 1200."—Millones, ii. 221.

1855.—"The cloth from which these pyjamas are made in (Swat) is known as _Alacha_, and is as a rule manufactured in their own houses. From 2 to 20 threads of silk being let in with the cotton; the silk as well as the cotton is brought from Peshawur and spun at home."—McNair's Report on Explorations, p. 3.

ALLIGATOR, s. This is the usual Anglo-Indian term for the great lacer tine amphibia of the rivers. It was apparently in origin a corruption, imported from S. America, of the Spanish _el_ or _al lagarto_ (from Lat. _lacerta_), a lizard. The "Summary of the Western Indies" by Pietro Martire d'Angheria, as given in Ramusio, recounting the last voyage of Columbus, says that, in a certain river, "they sometimes encountered those _crocodiles_ which they call _lagarti_; these make away when they see the Christians, and in making away they leave behind them an odour more fragrant than musk." (Ram. iii.
ALLIGATOR-PEAR.

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ALLIGATOR-PEAR.

f. 17r.). Oviedo, on another page of the same volume, calls them "Lagarto o dragoni" (f. 62).

Bluteau gives "Lagarto, Crocodilo" and adds: "In the Oriente Conquistado (Part I. f. 823) you will find a description of the Crocodile under the name of Lagarto."

One often, in Anglo-Indian conversation, used to meet with the endeavour to distinguish the two well-known species of the Ganges as Crocodile and Alligator, but this, like other applications of popular and general terms to mark scientific distinctions, involves fallacy, as in the cases of 'panther, leopard,' 'camel, dromedary,' 'attorney, solicitor,' and so forth. The two kinds of Gangetic crocodile were known to Aelian (c. 250 A.D.), who writes: "It (the Ganges) breeds two kinds of crocodiles; one of these is not at all hurtful, while the other is the most voracious and cruel eater of flesh; and these have a horny prominence on the top of the nostril. These latter are used as ministers of vengeance upon evil-doers; for those convicted of the greatest crimes are cast to them; and they require no executioner."

1493.—"In a small adjacent island . . . our men saw an enormous kind of lizard (lagarto muy grande), which they said was as large round as a calf, and with a tail as long as a lance . . . but bulky as it was, it got into the sea, so that they could not catch it."—Letter of Dr. Chaucer, in Select Letters of Columbus by Major, Hak. Soc., 2nd ed., 43.

1539.—"All along this River, that was not very broad, there were a number of Lizards (lagartos), which might more properly be called Serpents . . . with scales upon their backs, and mouths two foot wide . . . . there be of them that will sometimes get upon an almaidia . . . and overturn it with their tails, swallowing up the men whole, without dismembering of them."—Pinto, in Cogan's tr. 17 (orig. cap. xiv.).

1552.—"... aquatic animals as . . . very great lizards (lagartos), which in form and nature are just the crocodiles of the Nile."—Barros, I. iii. 8.

1568.—"In this River we killed a monstrous Lagarto, or Crocodile . . . he was 23 foot long by the rule, headed like a hogge . . . ."—Job Hortop, in Hakl. iii. 580.

1579.—"We have found here many good commodities . . . besides alagartoes, murreckyes, and the like."—Drake, World Encompassed, Hak. Soc. 112.

1591.—"In this place I have seen very great water aligartos (which we call in English crocodiles), seven yards long."—

Master Antonio Knivet, in Purchas, iv. 1228.

1593.—"In this River (of Guayaquil) and all the Rivers of this Coast, are great abundance of Alagartoes . . . persons of credit have certified to me that as small fishes in other Rivers abound in sakes, so the Alagartos in this . . ."—Sir Richard Hawkins, in Purchas, iv. 1400.

c. 1593.—

"And in his needy shop a tortoise hung, An alligator stuff'd, and other skins
Of ill-shaped fishes . . ."—

Romeo & Juliet, v. 1.

1595.—"Upon this river there were great store of fowe . . . but for lagartos it exceeded, for there were thousands of those ugly serpents; and the people called it for the abundance of them, the riper of Lagartos in their language."—Raleigh, The Discoverie of Guiana, in Hakl. iv. 137.

1596.—"Once he would needs defend a rat to be animal rationale . . . because she eate and gnawd his bookes . . . And the more he confirmed it, because everie one looked at him . . . the next rat he sent'd on hee made an anatomic of, and read a lecture of 3 dayes long upon everie arte or muskele, and after hanged her over his head in his studio in stead of an apothecarie's crocodile or drife Alligator."—T. Nashe's 'Have with you to Saffron Walden.' Repr. in J. Payne Collier's Misc. Tracts, p. 72.

1610.—"These Blackes . . . told me the River was full of Alligatas, and if I saw any I must fight with him, else he would kill me."—D. Midleton, in Purchas, i. 241.

1613.—". . . mais avante . . . por distancia de 2 legoas, estoa o fermoso rio de Casuma de lagartos o crocodilos."—Guindo de Erebel, 10.

1673.—"The River was full of Alligators or Crocodiles, which lay basking in the Sun in the Mud on the River's side."—Fryer, 55.

1727.—"I was cleaning a vessel . . . and had Stages fitted for my People to stand on . . . and we were plagued with five or six Alligators, which wanted to be on the Stage."—J. Hamilton, ii. 133.

1761.—

". . . else that sea-like Stream
(Whence Traffic pours her bounties on mankind)
Dread Alligators would alone possess."—

Grainger, Bk. ii.

1851.—"The Hooghly alone has never been so full of sharks and alligators as now. We have it on undoubted authority that within the past two months over a hundred people have fallen victims to these brutes."—Pioneer Mail, July 10th.

ALLIGATOR-PEAR. s. The fruit of the Laurus persea, Lin. Persa gratissima, Gaertn. The name here given is an extravagant, and that of avocato or avogato a more moderate,
ALMADIA.

1655. — “The Avogato Pear-tree is as big as most Pear-trees . . . and the Fruit as big as a large Lemon. . . . The Substance in the inside is green, or a little yellowish, and soft as Butter. . . .” — Dampier, i. 263.

1736. — “Avogato, Baum. . . . This fruit itself has no taste, but when mixed with sugar and lemon juice gives a wholesome and tasty flavour.” — Zeidler’s Lexicon, s.v.

1761. — “And thou green avocado, charm of sense, Thy ripen’d marrow liberally bestows’t.” — Grainger, bk. 1.

1830. — “The avocado, with its Brobdignag pear, as large as a pursuer’s lantern.” — Tom Cringle, ed. 1833, 49.

1863. — “There is a well-known West Indian fruit which we call an avocado or alligator pear.” — Tylor, Antiquaries, 227.

1870. — “The avocado or Alligator pear.” — Spire, Honduras, 142.

1873. — “Thus the fruit of the Person gratiissima was called Abucati! by the ancient Mexicans; the Spaniards corrupted it to avocado, and our sailors still further to ‘Alligator pears.’” — Bell’s Nicaragua, 107.

[ALLYGOLE, ALIGHOL, ALLYGOLE, s. H.—P. ‘aligol, from otti ‘lofty, excellent,’ Skt. golja, a troop; a nondescript word used for ‘irregular foot in the Maratha service, without discipline or regular arms. According to some they are so named from charging in a dense mass and invoking ‘Ali, the son-in-law of Mohammedan,—(Wilson.)’

1798. — The Nezibs (Nujees) are match-lockmen and according to their different casts are called Allegoles or Rohilla: they are indirectly formed of high-cast Hindoes and Musselmans, armed with the country Bandook (bundook), to which the ingenuity of De Boigne had added a Bayonet.” — W. H. Tom., A Letter on the Maratha People, p. 50.

1804. — Allegole. A sort of chosen light infantry of the Rohilla Patajas: sometimes the term appears to be applied to troops supposed to be used generally for depurate service.” — Fraser, Military Memoirs of Skinner, ii. 71 note. 75, 76.


ALMADIA, s. This is a word introduced into Portuguese from Moorish Ar. almadiya. Properly it means ‘a raft’ (see Dozy, s.v.). But it is generally used by the writers on India for a canoe, or the like small native boat.

[1539.—See quotation from Pinto under ALIGATOR.]  
c. 1610.—"Light vessels which they call almadia."—Pyg erad delta Valle, Hak. Soc. i. 122; and also see under DONETY.)  
1644.—"Huma Almadia pera servicio do dito Baluarte, com seis marinheiros que cada hum ven-se hum xeral"

ALMANACK, s. On this difficult word see Dozy's Oosterlingen and N.E.D. In a passage quoted by Eusebius from Porphyry (Præpa. Evangel. t. iii. ed. Gaisford) there is mention of Egyptian calendars called αλμανακα. Also in the Vocabulary Arcaïo of Pedro de Alcala (1505) the Ar. Manak is given as the equivalent of the Span. almanaque, which seems to show that the Sp. Arabs did use manalh in the sense required, probably having adopted it from the Egyptian, and having assumed the initial al to be their own article.

ALMYRA, s. H. almáiri. A wardrobe, chest of drawers, or like piece of (closed) furniture. The word is in general use, by masters and servants in Anglo-Indian households, in both N. and S. India. It has come to us from the Port. armario, but it is the same word as Fr. armoire, Old E. armbray [for which see N.E.D.] &c., and Sc. armery, originating in the Lat. armarium, or -ria, which occurs also in L. Gr. as ἀμαρίῳ, ἀμάριῳ.

c. B.C. 200.—"Hoc est quod olim clanculum ex armario te surripuisset aiebus uxori tuae..."—Plautus, Men. iii. 3.

A.D. 1450.—"Item, I will my chamber prestes hane... the thone of thame the to almer, & the tothir of yame the tother armar whilik I ordnyd for kepyng of vestementes."—Will of Sir T. Cumberlidge, in Academy, Sept. 27, 1879, p. 231.

1589.—"Item, one langsett, item one almarie, one Kist, one sait burde..."—Ezct. Records Burgh of Glasgow, 1876, 130.

1578.—"Sahib, have you looked in Mr. Morrison's almirah?"—Life in Mofussil, i. 34.

ALOE, s. The name of aloes is applied to two entirely different substances: a. the drug prepared from the inspissated bitter juice of the Aloe Socotrina, Lam. In this meaning (a) the name is considered (Henbury and Flickiger, Pharmacographia, 616) to be derived from the Syriac 'elwai (in P. albāt). b. Aloe-wood, the same as Eagle-wood. This is perhaps from one of the Indian forms, through the Hebrew (pl. forms) akhēthin, akhēthim and akhēloth, akhēloth. Neither Hippocrates nor Theophrastus mentions aloes, but Dioscorides describes two kinds of it (Mat. Med. iii. 3). "It was probably the Socotrine aloes with which the ancients were most familiar. Eustathius says the aloe was called iepa, from its excellence in preserving life (ad. II. 630). This accounts for the powder of aloes being called Hiera piera in the older writers on Pharmacy."—(Francis Adams, Names of all Minerals, Plants, and Animals desc. by the Greek authors, etc.)

(a) c. A.D. 70.—"The best Aloe (Latin the same) is brought out of India. Much use there is of it in many cases, but principally to loosen the belli; being the only purgative medicine that is comfortable to the stomach."—Pliny, Bk. xxvii (Ph. Holland, ii. 212).

(b) "Hilde dē kai Νικώδης... φέρων μῦμα σφόνησα καὶ ἀλόγη δωκὶ Χρυσᾶς ἡκταίων."—John xix. 39.

c. A.D. 545.—"From the remoter regions, I speak of Tānista and other places, the imports to Taproban are silk Aloys-wood (Διοτ), cloves, sandal-wood, and so forth."—Cosmus, in Cathay, p. clxvii.

[c. 1605.—"In wch Island of Allasakatrina are good harbors faire deppth and good Anchor ground."—Description in Bird-"s First Letter Book, 82. (Here there is a confusion of the name of the island Socotra with that of its best-known product — Ales Socotrana.)]

1617.—"... a kind of lignum Aloys-waeis."—Cocks's Diary, i. 369 [and see i. 3].

ALOO, s. Skt. — H. əlā. This word is now used in Hindustani and other dialects for the 'potato.' The original Skt. is said to mean the esculent root Arum campanulatum.

ALOO BOKHARA, s. P. əlā-bokhtra, "Bokh. plumb"; a kind of prune commonly brought to India by the Afghan traders.

[c. 1656.—"Usbee being the country which principally supplies Delhi with... many loads of dry fruit, as Bokhara prunes...."—Bernier, ed. Constable, 118.]
ALPEEN.  s. H. alpin, used in Bombay. A common pin, from Port. afine (Punjab N. & Q., ii. 117).

AMAH. s. A wet nurse; used in Madras, Bombay, China and Japan. It is Port. ama (comp. German and Swedish amme).

1839.—". . . A sort of good-natured housekeeper-like bodies, who talk only of ayahas and amahas, and bad nights, and babies, and the advantages of Hodgson's ale while they are nursing: seeming in short devoted to 'suckling fools and chronicling small beer.'"—*Letters from Madras*, 294. See also p. 106.

AMBAREE. s. This is a P. word (vamári) for a Howdah, and the word occurs in Colebrooke's letters, but is quite unusual now. Gladwin defines Amaree as "an umbrella over the Howdeh" (*Index to Ajeeen*, i.). The proper application is to a canopied howdah, such as is still used by native princes.

[c. 1661.—"Aurengzebe felt that he might venture to shut his brother up in a covered *embary*, a kind of closed litter in which women are carried on elephants."—Bernier (ed. Constable), 99.]

c. 1665.—"On the day that the King went up the Mountain of Pure-pom'jale ... being followed by a long row of elephants, upon which sat the Women in Middlembers and Embarys . . ."—Bernier, E. T. 190 [ed. Portable, 497].

1798.—"The Rajah's *Socaree* was very grand and superb. He had twenty elephants, with richly embroidered ambarrehs, the whole of them mounted by his sirdars, —he himself riding upon the largest, put in the centre."—Skinner, Mem. i. 157.

1799.—"Many of the largest Ceylon and other Deccany Elephants bore ambarís on which all the chiefs and nobles rode, dressed with magnificence, and adorned with the richest jewels."—*Life of Colebrooke*, p. 164.

1800.—"Amaury, a canopied seat for an elephant. An open one is called *Houza* or *Howda*."—*Dict. of Words used in E. Indies*, 2nd ed. 21.

1807.—"A royal tiger which was started in beating a large cover for game, sprang up so far into the *umbarry* or state howdah, in which Sujah Dowlah was sent, to leave little doubt of a fatal issue."—Williamson, Orient. Field Sports, 15.

AMARREH, s. Dekh. Hind. and Mahr. ambirá, ambirí [Skt. amla-vatika], the plant *Hibiscus cannabinus*, affording a useful fibre.

AMBOYNA, n.p. A famous island in the Molucca Sea, belonging to the Dutch. The native form of the name is *Ambun* (which according to Marsden means 'dew').

[1605.—"He hath sent hither his forces which hath expelled all the Portugalins out of the corts they here should sit. *Ambweno* and Tydore."—Birdwood, *First Letter Book*, 68.]

AMEEN, s. The word is Ar. *amin*, meaning 'a trustworthy person,' and then an inspector, intendant, &c. In India it has several uses as applied to native officials employed under the Civil Courts, but nearly all reducible to the definition of *jide-commissarius*. Thus an ameen may be employed by a Court to investigate accounts connected with a suit, to prosecute local enquiries of any kind, bearing on a suit, to sell or to deliver over possession of immovable property, to carry out legal process as a bailiff, &c. The name is also applied to native assistants in the duties of land-survey, But see Sudder Ameen (Sudder).

[1616.—"He declared his office of Amin required him to hear and determine differences."—*Foster, Letters*, iv. 351.]

1817.—"Native officers called *aumeens* were sent to collect accounts, and to obtain information in the districts. The first incidents that occurred were complaints against these *aumeens* for injurious treatment of the inhabitants . . ."—*Milt. Hist.*, ed. 1840, iv. 12.

1861.—"Bengallic dewans, once pure, are converted into demons: *Ameens*, once harmless, become tigers; magistrate, supposed to be just, are converted into oppressors."—Peterson, *Speech for Prosecution in Nil Durpan case*.

1878.—"The Ameen employed in making the partition of an estate."—*Life in the Moghull*, i. 290.

1882.—"A missionary . . . might, on the other hand, be brought to a standstill when asked to explain all the terms used by an *amin* or vali who had been sent to fix the judicial rents."—*Sayy. Rev.*, Dec. 30, p. 866.

AMEER, s. Ar. *Amir* (root *amr*, 'commanding,' and so) 'a commander, chief, or lord,' and, in Ar. application, any kind of chief from the *Amir al-lāmāumīn, *the Amir of the Faithful'*
i.e. the Caliph, downwards. The word in this form perhaps first became familiar as applied to the Princes of Sind, at the time of the conquest of that Province by Sir C. J. Napier. It is the title affected by many Musulman sovereigns of various calibres, as the Amir of Kābul, the Amir of Bokhāra, &c. But in sundry other forms the word has, more or less, taken root in European languages since the early Middle Ages. Thus it is the origin of the title ‘Admiral,’ now confined to generals of the sea service, but applied in varying forms by medieval Christian writers to the Amirs, or lords, of the court and army of Egypt and other Mohammedan States. The word also came to us again, by a later importation from the Levant, in the French form, Emir or Emer.—See also Omrah, which is in fact Umari, the pl. of Amir. Byzantine writers use ἀνέρ, ἀμπαράς, ἀμπαράς, ἀμπαράς, &c. (See Ducange, gloss. Græcit.) It is the opinion of the best scholars that the forms Amiral, Ammiraglio, Admiral &c., originated in the application of a Low Latin termination -alis or -albus, though some doubt may still attach to this question. (See Marcel Devie, s. v. Amiral, and Dozy, Oosterlingen, s. v. Admiral [and N. E. D. s. v. Admiral]. The 'd in admiral probably came from a false imagination of connection with admirari.”

1250.—“Li grand amirau des galies m'envoia querre, et me demanda si j'estoie consis le roy ; et je le dis de quanam . . . .” —Jouville, p. 178. This passage illustrates the sort of way in which our modern use of the word admiral originated.

c. 1345.—“The Master of the Ship is like a great amir; when he goes aboard the archers and the blackamoors march before him with javelins and swords, with drums and horns and trumpets.” —Hen Battuta, iv. 93.

Compare with this description of the Commander of a Chinese Junk in the 14th century, A. Hamilton’s of an English Captain in Malabar in the end of the 17th:

“Captain Beawes, who commanded the Albeenare, accompanied us also, carrying a Drum and two Trumpets with us, so as to make our Compliment the more solemn.” —i. 294.

And this again of an “interloper” skipper at Hooghly, in 1683:—

1683.—“Alley went in a splendid Equipage, habited in scarlet richly laced. Ten Englishmen in Blue Capps and Coats edged with Red, all armed with Blunderbusses, went before his pallankeen, 80 (18) Peons before them, and 4 Musicians playing on the Weights with 2 Flags, before him, like an Agent . . .” —Hedges, Oct. 8 (Hak. Soc. i. 129).

1864.—“Il Soldano fu cristiano di Grecia, e fu venduto per schiavo quando era fanciullo a uno ammiraglio, come tu disessi ‘capitano di guerra.’” —Prespodali, p. 28.

[1516.—See quotation from Northcote under XERAFINE.]

1615.—“The inhabitants (of Sidon) are of sundry nations and religions; governed by a succession of Princes whom they call Emers; descended, as they say, from the Druses.” —Sandys, Journey, 210.

AMOY, n.p. A great seaport of Fokien in China, the name of which in Mandarin dialect is Hia-men, meaning 'Hall Gate,' which is in the Changchau dialect A-mo.* In some books of the last century it is called Emey and the like. It is now a Treaty-Port.

1687.—“Amoy or Ahnay, which is a city standing on a Navigable River in the Province of Fokien in China, and is a place of vast trade.” —Dampier, i. 417. (This looks as if Dampier confounded the name of Amoy, the origin of which (as generally given) we have stated, with that of Ao-ba†, one of the connected ports, which lies to the N.E., about 30 m., as the crow flies, from Amoy).

1727.—“There are some curiosities in Amoy. One is a large Stone that weighs above forty Tons . . . in such an Equilibrium, that a Youth of twelve Years old can easily make it move.” —A. Hamilton, ii. 243.

AMSHOM, s. Malayal. aūzam, from Skt. āmśah, ‘a part,’ defined by Gunter as ‘part of a Talook, formerly called habilit, greater than a tara.’ [Logan (Men. Malabar, i. 87) speaks of the ansam as a ‘parish.’] It is further explained in the following quotation:—

1878.—“The amshom is really the smallest revenue division there in Malabar, and is generally a tract of country some square miles in extent, in which there is no such thing as a village, but a series of scattered homesteads and farms, where the owner of the land and his servants reside . . . separate and apart, in single separate huts, or in scattered collections of huts.” —Report of Census Comm. in India.

A MUCK, to run, v. There is we believe no room for doubt that, to us at least, this expression came from the Malay countries, where both the phrase and the practice are still familiar. Some valuable remarks on the phenomenon, as prevalent among the Malays,
were contributed by Dr Oxley of Singapore to the Journal of the Indian Archipelago, vol. iii. p. 532; see a quotation below. [Mr W. W. Skeat writes—"The best explanation of the fact is perhaps that it was the Malay national method of committing suicide, especially as one never hears of Malays committing suicide in any other way. This form of suicide may arise from a wish to die fighting and thus avoid a 'straw death, a cow's death'; but it is curious that women and children are often among the victims, and especially members of the suicide's own family. The act of running a-muck is probably due to causes over which the culprit has some amount of control, as the custom has now died out in the British Possessions in the Peninsula, the offenders probably objecting to being caught and tried in cold blood. I remember hearing of only about two cases (one by a Sikh soldier) in about six years. It has been suggested further that the extreme monotonous heat of the Peninsula may have conducd to such outbreaks as those of Running amuck and Latah."

The word is by Crawfurd ascribed to the Javanese, and this is his explanation:

"A muck (J.). An a-muck; to run a-muck; to tilt; to run furiously and desperately at any one; to make a furious onset or charge in combat."—Malay Inet.) [The standard Malay, according to Mr Skeat, is rather amok (mengamok).]

Marsten says that the word rarely occurs in any other than the verbal form mengamuk, 'to make a furious attack' (Mem. of a Malayan Family, 96).

There is reason, however, to ascribe an Indian origin to the term; whilst the practice, apart from the term, is of no rare occurrence in Indian history. Thus Tod records some notable instances in the history of the Râjputs. In one of these (1634) the eldest son of the Raja of Mârwar ran a-muck at the court of Shah Jahân, failing in his blow at the Emperor, but killing five courtiers of eminence before he fell himself. Again, in the 18th century, Bijai Singh, also of Mârwar, bore strong resentment against the Talpur prince of Hyderabad, Bijar Khan, who had sent to demand from the Rajput tribute and a bride. A Bhatti and a Chondawat offered their services for vengeance, and set out for Sind as envoys. Whilst Bijar Khan read their credentials, muttering, 'No mention of the bride!' the Chondawat buried a dagger in his heart, exclaiming 'This for the bride!' And this for the tribute!' cried the Bhatti, repeating the blow. The pair then plied their daggers right and left, and 26 persons were slain before the envoys were hacked to pieces (Tol, ii. 45 & 315).

But it is in Malabar that we trace the apparent origin of the Malay term in the existence of certain desperados who are called by a variety of old travellers amouchi or amuco. The nearest approach to this that we have been able to discover is the Malayâlam amar-kkân, 'a warrior' (from amar, 'right, war'). [The proper Malayâlam term for such men was Chaver, literally those who took up or devoted themselves to death.] One of the special applications of this word is remarkable in connection with a singular custom in Malabar. After the Zamnorin had reigned 12 years, a great assembly was held at Tirimâvâya, when that Prince took his seat surrounded by his dependants, fully armed. Any one might then attack him, and the assailant, if successful in killing the Zamorin, got the throne. This had often happened. [For a full discussion of this custom see Frazer, Golden Bough, 2nd ed., ii. 14 sq.] In 1600 thirty such assailants were killed in the enterprise. Now these men were called amar-kkân (pl. of amar-kkân, see Guindert s.v.). These men evidently ran a-muck in the true Malay sense; and quotations below will show other illustrations from Malabar which confirm the idea that both name and practice originated in Continental India. There is indeed a difficulty as to the derivation here indicated, in the fact that the amuco or amouchi of European writers on Malabar seems by no means close enough to amarkkân, whilst it is so close to the Malay amuk; and on this further light may be hoped for. The identity between the amoucos of Malabar and the amuck runners of the Malay peninsula is clearly shown by the passage from Correa given below. [Mr Whiteway adds—"Gouvea (1606) in his Jornada (ch. 9, Bk. ii.) applies the word amouques
to certain Hindus whom he saw in S. Malabar near Quilon, whose duty it was to defend the Syrian Christians with their lives. There are reasons for thinking that the worthy priest got hold of the story of a cock and a bull; but in any case the Hindus referred to were really Jangadass."

(See JANCADA.)

De Gubernatis has indeed suggested that the word amuck was derived from the Skt. amoksha, 'that cannot be loosed'; and this would be very consistent with several of the passages which we shall quote, in which the idea of being 'bound by a vow' underlies the conduct of the persons to whom the term was applicable both in Malabar and in the Archipelago. But amoksha is a word unknown to Malayalam, in such a sense at least.

We have seen a-muck derived from the Ar. ahmāk, 'famous' [e.g. Ball, Jungle Life, 358.] But this is etymology of the kind which seems history.

The phrase has been thoroughly naturalised in England since the days of Dryden and Pope. [The earliest quotation for "running amuck" in the N.E.D. is from Marvell (1672).]

c. 1430.—Nicolo Conti, speaking of the greater Islands of the Archipelago under the name of the Two Javas, does not use the word, but describes a form of the practice:—

"Homicide here is a jest, and goes without punishment. Debtors are made over to their creditors as slaves; and some of these, preferring death to slavery, will with drawn swords rush on, stabbing all whom they fall in with of less strength, then themselves, until they meet death at the hands of some one more than a match for them. This man, the creditors then sue in Court for the dead man's debt."—In India in the XVIth C. 45.

1516.—"There are some of them (Javanese) who if they fall ill of any severe illness vow to God that if they remain in health they will of their own accord seek another more honourable death for their service, and as soon as they get well they take a dagger in their hands, and go out into the streets and kill as many persons as they meet, both men, women, and children, in such wise that they go like mad dogs, killing until they are killed. These are called Amuco. And as soon as they see them begin this work, they cry out, saying Amuco, Amuco, in order that people may take care of themselves, and they kill them with dagger and spear thrusts."—Barbosa, Hak. Soc. 194. This passage seems to show that the word amuck must have been commonly used in Malay countries before the arrival of the Portuguese there, c. 1511.

1539.—". . . The Tyrant (a Rey Ache) sallied forth in person, accompanied with 5000 resolute men (cinco mil Amoucos) and charged the Batuas very furiously."—Pinto (orig. cap. xvii.) in Cogan, p. 20.

1552.—De Barros, speaking of the capture of the Island of Beth (Beij, off the N.W. point of Kâthâwâr) by Nuno da Cunha in 1531, says: "But the natives of Guzarat stood in such fear of Sultan Badur that they would not consent to the terms. And so, like people determined on death, all that night they shaved their heads (this is a superstitious practice of those who despise life, people whom they call in India Amoucoos, the Dutch, thus as it then was known, and there devoted their persons to death . . . . and as an earnest of this vow, and an example of this resolution, the Captain ordered a great fire to be made, and cast into it his wife, and a little son that he had, and all his household and his goods, in fear lest anything of his should fall into our possession." Others did the like, and then they fell upon the Portuguese.—Dec. IV. iv. 13.

e. 1561.—In war between the Kings of Calicut and Cochin (1560) two princes of Cochin were killed. A number of these desperadoes who have been spoken of in the quotations were killed. . . . But some remained who were not killed, and these went in shame, not to have died avenging their lords . . . . these were more than 200, who all, according to their custom, shaved off all their hair, even to the eyebrows, and embraced each other and their friends and relations, as men about to suffer death. In this case they are as madmen—known as amoucos—and count themselves as already among the dead. These men dispersed, seeking wherever they might find men of Calicut, and among these they rushed fearless, killing and slaying till they were slain. And some of them, about twenty, reckoning more highly of their honour, desired to turn their death to better account; and these separated, and found their way secretly to Calicut, determined to slay a few, as it was known that they were amoucos, the city gave the alarm, and the King sent his servants to slay them as they slew others. But they like desperate men played the devil (fuzii disobedientes) before they were slain, and killed many people, with women and children. And five of them got together to a wood near the city, which they haunted for a good while after, making robberies and doing much mischief until the whole of them were killed."—Coron, i. 364-5.

1566.—"The King of Cochin . . . . hath a great number of gentlemen which he calleth Amochi, and some now calleth Naier, these two sorts of men esteem not their lives anything, so that it may be for the honour of their King."—M. Caesar Frederike in Purchas, ii. 1708. [See Logan, Mon. Malabar, i. 138.]

1584.—'Their forces (in Cochin) consist in a kind of soldiers whom they call
Amochi. who are under obligation to die at the King's pleasure, and all soldiers who in war lose their King or their general lie under this obligation. And of such the King makes use in urgent cases, sending them to die fighting."—Letter of F. Sassenetti to Francesco L., Gd. of Tuscany, in De Gubernatis, 124.

c. 1584.—"There are some also who are called Amochi... who being weary of living, set themselves in the way with a weapon in their hands, which they call a Criée, and kill as many as they meet with, till somebody killeth them: and this they doe for the least anger they conceive, as desperate men."—G. Balbi in Purchas, ii. 1724.

1602.—De Couto, speaking of the Javanese: "They are chivalrous men, and of such determination that for whatever offence may be offered them they make themselves Amoucos in order to get satisfaction thereof. And were a spear run into the stomach of such an one he would still press forward without fear till he got at his foe."—Dec. IV. iii. 1.

In another passage (ib. vii. 14) De Couto speaks of the Amoucos of Malabar just as Della Valle does below. In Dec. VI. viii. 8 he describes how, on the death of the King of Pimenta, in action with the Portuguese, "nearly 4000 Nairs made themselves Amoucos with the usual ceremonies, shaving their heads on one side, and shaving with their pagoda to avenge the King's death."

1603.—"Esté es el genero de milicia de la India, y los Reyes señalan mas o menos Amoyos (o Amacos, que todo es uno) para su guarda ordinaria."—San Roman, Historia, 48.

1604.—"Aúa hecho vna junta de Amocos, con sus ceremonias para venir a morir adonde el Panical aúa sedo muerto."—Guerrero, Relacion, 91.

1611.—"Viceroy. What is the meaning of Amouco? Soldier. It means men who have made up their mind to die in killing as many as they can, is done in the parts about Malaca by those whom they call Amoucos in the language of the country."—Couto, Diálogo do Soldado Pratico, 2nd part, p. 9. (Printed at Lisbon in 1790.

1615.—"Hos inter Nairs genus est et ordo quem Amocas vocant quibus ob studium rei bellicae præcipua laus tribuitur, et omnium habentur validissimi."—Jurrio, Thesaurus, l. 65.

1624.—"Though two kings may be at war, either enemy takes great heed not to kill the King of the opposite faction, nor yet to strike his umbrella, wherever it may go... for the whole kingdom of the slain or wounded king would be bound to avenge him with the complete destruction of the enemy, or all, if needful, to perish in the attempt. The greater the king's dignity among these people, the longer period lasts this obligation to furions revenge... this period or method of revenge is termed..."
A MUCK. 22

22.

"Amouco (Termo da India) vale o mesmo que homem determinado e apostado que despreza a vida e não teme a morte."

—Bluette, s.v.

1727. "I answered him that I could no longer bear their Insults, and, if I had not Permission in three Days, I would run a Muck (which is a mad Custom among the Malayans when they become desperate)."

—H. Hamilton, ii. 231.

1737. "Satire's my weapon, but I'm too discreet To run a muck, and tilt at all I meet."

—Poete, In. of Horace, B. ii. Sat. i. 69.

1789-1791. "These acts of indiscriminate murder are called by us mucks, because the perpetrators of them, during their frenzy, continually cry out amok, amok, which signifies kill, kill..."—Stevorinius, i. 291.

1783—At Bencoolen in this year (1760)—the Court (d'Estaing) afraid of an insurrection among the Buggesses... invited several to the Fort, and when these had entered the Wicket was shut upon them; in attempting to disarm them, they mangled, that is, ran a muck; they drew their cresses, killed one or two Frenchmen, wounded others, and at last suffered themselves, for supporting this point of honour."

—Forest's Voyage to Mergul, 17.

1784. "It is not to be controverted that these desperate acts of indiscriminate murder, called by us mucks, and by the natives moosjamo, do actually take place, and frequently too, in some parts of the east (in Java in particular)."—Marsden, H. of Sumatra, 239.

1798. "We are determined to run a muck rather than suffer ourselves to be forced away by these Hollander."

—Mem. of a Malayan Family, 60.

1798. "At Batavia, if an officer take one of these amoks, or mohawks, as they have been called by an easy corruption, his reward is very considerable; but if he kill them, nothing is added to his usual pay..."

—Translator of Stevorinius, i. 294.

1805. "We cannot help thinking that, one day or another, when they are more full of opium than usual, they (the Malays) will run a muck from Cape Comorin to the Caspian."


1846. "On the 8th July, 1836, Sunan, a respectable Malay house-builder in Penang, ran amok... killed an old Hindu woman, a Kling, a Chinese boy, and a Kling girl about three years old... and wounded two Hindus, three Klings, and two Chinese, of whom only two survived... On the trial Sunan declared he did not know what he was about, and persisted in this at the place of execution... The amok took place on the 8th, the trial on the 13th, and the execution on the 15th July,—all within 8 days."


1849. "A man sitting quietly among his friends and relatives, will without provocation suddenly start up, weapon in hand, and slay all within his reach... Next day when interrogated... the answer has invariably been, 'The Devil entered into me, and I was incraved, I did not know what I was about.' I have received the same reply on at least 20 different occasions: on examination of these monomaniacs, I have generally found them labouring under some gastric disease, or troublesome ulcer... The Bagis, whether from revenge or disease, are by far the most addicted to run amok. I should think three-fourths of all the cases I have seen have been by persons of this nation."

—Dr T. Oxley, in J. Ind. Arch., iii. 532.

1869. "Macassar is the most celebrated place in the East for 'running a muck.'"


1870. "For a full account of many cases in India, see Cheers, Med. Jurisprudence, p. 781 seqq.

1873. "They (the English)... crave governors who, not having bound themselves beforehand to 'run amuck,' may give the land some chance of repose."—Blackwood's Magazine, June, p. 759.

1875. "On being struck the Malay at once stabbed Arshad with a kris; the blood of the people who had witnessed the deed was aroused, they ran amok, attacked Mr Birch, who was bathing in a floating bath close to the shore, stabbed and killed him."

—Sir W. H. Jervois to the E. of Carnarvon, Nov. 16, 1875.

1876. "Twice over, while we were wending our way up the steep hill in Galata, it was our luck to see a 'Park run a muck... nine times out of ten this frenzy is feigned, but not always, as for instance in the case where a priest took to running a muck on an Austrian Lloyd's boat on the Black Sea, and after killing one or two passengers, and wounding others, was only stopped by repeated shots from the Captain's pistol."

—Barkley, Five Years in Bulgaria, 210-11.

1877. "The Times of February 11th mentions a fatal muck run by a Spanish sailor, Manuel Alves, at the Sailors' Home, Liverpool, and the Oriental Times of India (31st August) another run by a sepoy at Meerut.

1879. "Running a muck does not seem to be confined to the Malays. At Ravenna, on Monday, when the streets were full of people celebrating the feast of St John the Baptist, a maniac rushed out, snatched up a knife from a butcher's stall and fell upon everyone he came across... before he was captured he wounded more or less seriously 11 persons, among whom was one little child."

—Pall Mall Gazette, July 1.

"Captain Shaw mentioned... that he had known as many as 40 people being injured by a single 'amok' runner. When the cry 'amok! amok!' is raised, people fly to the right and left for shelter, for after the blinded madman's kris has once 'drunk blood,' his fury becomes ungovernable, his sole desire is to kill; he strikes
here and there; he stabs fugitives in the back, his *vir* drips blood, he rushes on yet more wildly, blood and murder in his course; there are shrieks and groans, his blood-shot eyes start from their sockets, his frenzy gives him unnatural strength; then all of a sudden he drops, shot through the heart, or from sudden exhaustion, clutching his bloody *vir*."—*Miss Bird, Golden Chersonese*, 356.

**ANACONDA.** s. This word for a great python, or boa, is of obscure origin. It is now applied in scientific zoology as the specific name of a great S. American water-snake. Cuvier has *"L'Anacondo (Boa scytale et mirina, L.—Boa aquatica, Prince Max.),"* (Regne Animal, 1829, ii. 78). Again, in the Official Report prepared by the Brazilian Government for the Philadelphia Exhibition of 1876, we find: "Of the genus Boa . . . we may mention the . . . *sueurii* or *sueurivba (B. anaconda)*, whose skins are used for boots and shoes and other purposes." And as the subject was engaging our attention we read the following in the *St James' Gazette* of April 3, 1882:—"A very unpleasant account is given by a Brazilian paper, the *Voz do Poro* of Diamantinho, of the proceedings of a huge water-snake called the *sueuriva*, which is to be found in some of the rivers of Brazil . . . A slave, with some companions, was fishing with a net in the river, when he was suddenly seized by a *sueuriva*, who made an effort with his hinder coils to carry off at the same time another of the fishing party." We had naturally supposed the name to be S. American, and its S. American character was rather corroborated by our finding in Raminus's version of Pietro Martire d'Angheria such S. American names as *Anaconchoa* and *Anacona*.

Serious doubt was however thrown upon the American origin of the word when we found that Mr H. W. Bates entirely disbelieved it, and when we failed to trace the name in any older books about S. America.

In fact the oldest authority that we have met with, the famous John Ray, distinctly assigns the name, and the serpent to which the name properly belonged, to Ceylon. This occurs in his *Synopsis Methodica Animalium Quadrupedum et Serpentini Generis*, Lond. 1693. In this he gives a Cata-logue of Indian Serpents, which he had received from his friend Dr Tancred Robinson, and which the latter had noted in *Museo Leydeni*. No. 8 in this list runs as follows:—


The following passage from St Jerome, giving an etymology, right or wrong, of the word *boa*, which our naturalists now limit to certain great serpents of America, but which is often popularly applied to the pythons of E. Asia, shows a remarkable analogy to Ray's explanation of the name *Anaconda*:

in c. A.D. 395-100.—"Si quidem draco mirae magnitudinis, nos gentili sermone Boas vocant, ab eo quod tam grandis sint ut boves *guliure solent*, onnem late vastatam provinciam, et non solam armenta et pecudes sed agricolas quoque et pastores tractos ad se vi spiritus absorbet."—In *Vita S. Hilarionis Eremitae*, Opera S. Eus. Hieron. Venetis, 1707, ii. col. 35.

Ray adds that on this No. 8 should be read what D. Cleverns has said in the *Ephem. German. An* 12. obser. 7, entitled: *De Serpente magno Indian Orientalis Urobubalum de glutinante*. The serpent in question was 25 feet long. Ray quotes in abridgment the description of its treatment of the buffalo; how, if the resistance is great, the victim is dragged to a tree, and compressed against it; how the noise of the crushing bones is heard as far as a cannon; how the crushed carass is covered with saliva, etc. It is added that the country people (apparently this is in Amboyna) regard this great serpent as most desirable food.

The following are extracts from Cleverns's paper, which is, more fully cited, *Miscellanea Curiosa, sive Epiphemeredum Medico-Physicorum Germanicorum Academiae Naturae Curiosorum*, Dec. ii.—*Annis Secundus*, Anno MDCLXXXIII. Norimbergae. Anno MDCLXXXIV. pp. 18-20. It is illustrated by a formidable but inaccurate picture showing the serpent seizing an ox (not a buffalo) by the muzzle, with huge teeth. He tells how he dissected a great snake that he bought from a huntsman in which he found a whole stag of middle age, entire in skin and every part:
and another which contained a wild goat with great horns, likewise quite entire; and a third which had swallowed a porcupine armed with all his "sagittiferis aculeis." In Amboyna a woman great with child had been swallowed by such a serpent.

"Quod si animal quoddam robustius resi- tatur, ut spiris anguis unceari non possit, serpentem erebris cum animali convulsionibus canit, ut sic proximam arborem in auxilium et robur corporis arripit eaque circumdant, quo eo fortius et valentius gyris suis animal comprimere, suffocare, et demum necesse possit . . . ."

"Factum est hoc modo, ut (quod ex fide dignissimis habeo) in Regno Aracan . . . talis vasti corporis anguis propie dument quoddam, cum Uro-bubalo, sive sylvestri bubalo antiquo immuniti spectabilis congregdi visus fuerit, eunque dicto modo occiderit: quo conficiet et plus quam hostili amplexus fragor ossium in bubalo communi- terum ad distantiam tormenti bellici majoris . . . a spectatoribus sat eminos stantibus exaudiri potuit. . . ."

The natives said these great snakes had poisonous fangs. These Cleyer could not find, but he believes the teeth to be in some degree venomous, for a servant of his scratched his hand on one of them. It swelled, greatly inflamed, and produced fever and delirium:

"Nee prius cessabant symptomata, quam Serpentinus lapsi (sic SNAKE-STONE) quam Patres Jesuitae hic compoment, vulneri adaptatus obre venenum extrahere, et ubique symptomata convenientibus antidotis essent profugata."

Again, in 1768, we find in the Scots Magazine, App. p. 673, but quoted from "London pap. Aug. 1768," and signed by R. Edwin, a professed eye-witness, a story with the following heading: "Description of the Anaconda, a monstrous species of serpent. In a letter from an English gentleman, many years resident in the Island of Ceylon in the East Indies . . . . The Ceylonese seem to know the creature well; they call it Anaconda, and talked of eating its flesh when they caught it." He describes its seizing and disposing of an enormous "tyger." The serpent darts on the "tyger" from a tree, attacking first with a bite, then partially crushing and dragging it to the tree . . . . "winding his body round both the tyger and the tree with all his violence, till the ribs and other bones began to give way . . . . each giving a loud crack when it burst . . . . the poor creature all this time was living, and at every loud crash of its bones gave a houl, not loud, yet piteous enough to pierce the cruelest heart."

Then the serpent drags away its victim, covers it with slaver, swallows it, etc. The whole thing is very cleverly told, but is evidently a romance founded on the description by "D. Cleyerus," which is quoted by Ray. There are no tigers in Ceylon. In fact, "R. Edwin" has developed the Romance of the Anaconda out of the description of D. Cleyerus, exactly as "Mynheer Forsch" some years later developed the Romance of the Upas out of the older stories of the poison tree of Macassar. Indeed, when we find "Dr Andrew Cleyer" mentioned among the early relators of these latter stories, the suspicion becomes strong that both romances had the same author, and that "R. Edwin" was also the true author of the wonderful story told under the name of Foersch. (See further under UPAS.)

In Percival's Ceylon (1803) we read: "Before I arrived in the island I had heard many stories of a monstrous snake, so vast in size as to devour tigers and buffaloes, and so daring as even to attack the elephant." (p. 303). Also, in Priddham's Ceylon and its Dependencies (1849, ii. 750-51): "Pimbera or Anaconda is of the genus Python, Cuvier, and is known in English as the rock-snake." Emerson Tennent (Ceylon, 4th ed., 1869, i. 196) says: "The great python (the 'bona' as it is commonly designated by Europeans, the 'anaconda' of Eastern story) which is supposed to crush the bones of an elephant, and to swallow a tiger . . . . It may be suspected that the letter of "R. Edwin" was the foundation of all or most of the stories alluded to in these passages. Still we have the authority of Ray's friend that Anaconda, or rather Anacondia, was at Leyden applied as a Ceylonese name to a specimen of this python. The only interpretation of this that we can offer is Tamil anai-kondra (anvik-konda), "which killed an elephant"; an appellative, but not a name. We have no authority for the application of this appellative to a snake, though
the passages quoted from Percival, Pridham, and Tennant are all suggestive of such stories, and the interpretation of the name anacondaia given to Ray: "Bubalorum... membra conterens," is at least quite analogous as an appellative. It may be added that in Malay anakanda signifies "one that is well-born," which does not help us... [Mr Skeat is unable to trace the word in Malay, and rejects the derivation from anakanda given above. A more plausible explanation is that given by Mr D. Ferguson (8 Ser. N. & Q. xii. 123), who derives anacendaia from Sinhalese Henakandaya (hena, 'lightening'; kanda, 'stem, trunk,' which is a name for the whip-snak (Passerita mycterizens), the name of the smaller reptile being by a blunder transferred to the greater. It is at least a curious coincidence that Ogilvy (1670) in his "Description of the African Isles" (p. 690), gives: "Anakand-f, a sort of small snakes," which is the Malagasy Anakandidy, 'a snake."


ANANAS. s. The Pine-apple (Ananas sativa, Lindl.; Bromelia Ananas, L.), a native of the hot regions of Mexico and Panama. It abounded, as a cultivated plant, in Hispaniola and all the islands according to Oviedo. The Brazilian Nana, or perhaps Nanas, gave the Portuguese Ananas or Ananas. This name has, we believe, accompanied the fruit whithersoever, except to England, it has travelled from its home in America. A pine was brought home to Charles V., as related by J. D'Acosta below. The plant is stated to have been first, in Europe, cultivated at Leyden about 1650 (?) In England it first fruited at Richmond, in Sir M. Decker's garden, in 1712.* But its diffusion in the East was early and rapid. To one who has seen the hundreds of acres covered with pine-apples on the islands adjoining Singapore, or their profusion in a seemingly wild state in the valleys of the Kasia country on the eastern borders of Bengal, it is hard to conceive of this fruit as introduced in modern times from another hemisphere. But, as in the case of tobacco, the name bewrayeth its true origin, whilst the large natural family of plants to which it belongs is exclusively American. The names given by Oviedo, probably those of Hispuniola, are Iamana as a general name, and Boniana and Aiagua for two species. Pine-apples used to cost a pardao (a coin difficult to determine the value of in those days) when first introduced in Malabar, says Linschoten, but "now there are so many grown in the country, that they are good cheap" (91); [Hak. Soc. ii. 19]. Athanasius Kircher, in the middle of the 17th century, speaks of the ananas as produced in great abundance in the Chinese provinces of Canton, Kiangsu and Fuhkien. In Ibn Muhammad Wali's H. of the Conquest of Assam, written in 1662, the pine-apples of that region are commended for size and flavour. In the last years of the preceding century Carletti (1599) already commends the excellent ananas of Malacca. But even some 20 or 30 years earlier the fruit was grown profusely in W. India, as we learn from Chr. d'Acosta (1578). And we know from the Ain that (about 1590) the ananas was habitually served at the table of Akbar, the price of one being reckoned at only 4 dams, or 1/2 of a rupee: whilst Akbar's son Jahangir states that the fruit came from the sea-ports in the possession of the Portuguese.—(See Ain, i. 66-68.)

In Africa too, this royal fruit has spread, carrying the American name along with it. "The Mananazi + or pine-apple," says Burton, "grows luxuriantly as far as 3 marches from the coast (of Zanzilar). It is never cultivated, nor have its qualities as a fibrous plant been discovered." (J.R.G.S. xxxii. 35). On the He Ste Marie, of Madagascar, it grew in the first half of the 17th century as manasse (Flacourt, 29).

Abul Fażl, in the Ain, mentions that the fruit was also called kothal-issafiri, or 'travel jack-fruit,' "because young plants put into a vessel may be taken on travels and will yield fruits." This seems a nonsensical pre-
text for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the Safari-
dum, or 'travel mango.' It has been suggested by one of the present writers that these cases may present an uncommon use of the word safiri in the sense of 'foreign' or 'outlandish,' just as Clusius says of the pine-apple in India, 'peregrinus est hic fructus,' and as we begin this article by speaking of the ananas as having 'travelled' from its home in S. America. In the Tesoro of Colomnivas (1611) we find "Cafiri, cosa de Africa o Argel, como grenada" ('a thing from Africa or Algiers, such as a pomegranate'). And on turning to Doyy and Eng. we find that in Saracen Spain a renowned kind of pomegranate was called romanti saftiri: though this was said to have its name from a certain Saffir ibn-Oboid al Kili, who grew it first. One doubts here, and suspects some connection with the Indian terms, though the link is obscure. The lamented Prof. Blochmann, however, in a note on this suggestion, would not admit the possibility of the use of safiri for 'foreign.' He called attention to the possible analogy of the Ar. safirjal for 'quince.' [Another suggestion may be hazarded. There is an Ar. word, ḍīs firīg, which the dict.s define as 'a kind of olive.' Burton (Ar. Nights, iii. 79) translates this as 'sparrow-olives,' and says that they are so called because they attract sparrows (ṭīs firīg). It is perhaps possible that this name for a variety of olive may have been transferred to the pine-apple, and on reaching India, have been connected by a folk etymology with safiri applied to a 'travelled' fruit.] In Macassar, according to Crawfur'd, the ananas is called Pandang, from its strong external resemblance, as regards fruit and leaves, to the Pandanus. Conversely, we have called the latter screw-pine, from its resemblance to the ananas, or perhaps to the pine-cone, the original owner of the name. Acosta again (1578) describes the Pandanus odoratissima as the 'wild ananas,' and in Malayalam the pine-apple is called by a name meaning 'pandanus-jackfruit.'

The term ananas has been Arabized, among the Indian pharmacists at least, as 'ain-un-nas 'the eye of man'; in Burmese naa-nas, and in Singhales and Tamil as unnadi (see Modern Sheriff).

We should recall attention to the fact that pine-apple was good English long before the discovery of America, its proper meaning being what we have now been driven (for the avoiding of confusion) to call a pine-cone. This is the only meaning of the term 'pine-apple' in Minshew's Guide into Tongues (2nd ed. 1627). And the ananas got this name from its strong resemblance to a pine-cone. This is most striking as regards the large cones of the Stone-Pine of S. Europe. In the following three first quotations 'pine-apple' is used in the old sense:

1563.—'To all such as die so, the people erectch a chappell, and to each of them a pillar and pole made of Pine-apple for a perpetuall monument.'—Reports of Japan, in Hakl. ii. 567.

"The greater part of the quadrangle set with savage trees, as Okes, Ches-
nuts, Cypresses, Pine-apples, Cedars."—Reports of China, tr. by R. Willes, in Hakl. ii. 559.

1577.—'In these islands they found no trees knowne vnto them, but Pine-apple


trees, and Date trees, and those of marnel-


tous heght, and exceeding harde.'—Peter Martyl, in Eden's II. of Travayle, fol. 11.

Oviedo, in H. of the (Western) Indies, fills 2 1/2 folio pages with an enthusiastic description of the pine-apple as first found in Hispaniola, and of the reason why it got this name ('pinn in Spanish, pigna in Ramusio's Italian, from which we quote). We extract a few fragments.

1535.—"There are in this iland of Spa-


gnolo certain thistles, each of which bears a Pigna, and this is one of the most beauti-


ful fruits that I have seen. . . . It has all these qualities in combination, viz. beauty of aspect, fragrance of colour, and exquisite flavour. The Christians gave it the name it bears (Pigna) because it is, in a manner, like that. But the pine-apples of the Indies of which we are speaking are much more beautiful than the pigna [i.e. pine-cones] of Europe, and have nothing of that hardmess which is seen in those of Castile, which are in fact nothing but wood," &c.—Ramusio, iii. f. 135 v.

1564.—'Their pines be of the bigness of two fists, the outside whereof is of the making of a pine-apple [i.e. pine-cone], but it is softe like the rinde of a cucumber, and the inside eateth like an apple, but it is more delicious than any sweet apple sugared.'—Master John Hawkins, in Hakl. iii. 602.
ANANAS.

1756. — "Aussi la plus part des Sauvages s'en nourrissent vue bonne partie de l'année, comme aussi ils font d'une autre espèce de fruit, nommé Nepana, que tout gros confe vue moyenn de citrouille, et fait autant comme vue pomme de pin." — A. Thevet, Cosmographie Universelle, liv. xxii. ff. 935 c., 936 (with a pretty good cut).

1590. — "The Pines, or Pine-apples, are of the same fashion and form outwardly to those of Castille, but within they wholly differ. ... One presented one of these Pine-apples to the Emperor Charles the fift, which must have cost much paine and care to bring it so farre, with the plant from the Indies, yet would he not trie the taste." — Jos. de Acosta, E. T. of 1694 (Hak. Soc.), 2267.

1595. — "... Woman sortes of excellent fruits and roots, and great abundance of Pine, the pricessse of fruits that grow under the Sun." — Raleigh, Disc. of Guiana (Hak. Soc.), 75.

c. 1610. — "Ananats, et plusieurs autres fruicts." — P. de Laet, i. 236 [Hak. Soc. i. 328].

1616. — "The ananases or Pine, which seems to the taste to be a pleasing compound, made of strawberries, claret-wine, rose-water, and sugar, well tempered together." — Terra, in Purchas, ii. 1149.

1623. — "The ananases is esteemed, and with reason, for it is of excellent flavour, though very peculiar, and rather acid than otherwise, but having an indescribable dish of sweetness that renders it agreeable. And as even these books (Chilus, &c.) don't mention it, if I remember rightly, I will say in brief that when you regard the entire fruit externally, it looks just like one of our pine-cones (pinus), with just such scales, and of that very colour." — P. della Valle, ii. 582 [Hak. Soc. i. 137].

1631. — Bonitus thus writes of the fruit: "Qui legitim Cynamus, atque Indica dulcia fruga.
Ne nimis hae comedas, fugito hinc, latet anguis in herba."

Lib. vi. cap. 50. p. 145.

1661. — "I first saw the famous Queen Pine brought from Barbadoes and presented to his Majesty: but the first that we were ever in England were those sent to Cromwell House four years since." — Evelyn's Diary, July 19.

[c. 1665. — "Among other fruits, they preserve large citrons, such as we have in Europe, a certain delicate root about the length of sarsaparilla, that common fruit of the Indies called ambo, another called ananas ... ." — Bernier (ed. Constable), 493.]


1668. — "Standing by his Majesty at dinner in the Presence, there was of that rare fruit call'd the King-apple, grown in the Barbadoes and the West Indies, the first of them I have ever seen. His Majesty having cut it up was pleas'd to give me a piece off his owne plate to taste of, but in my opinion it falls short of those ravishing varieties of deliciousness describ'd in Capt. Ligon's history and others." — Evelyn, July 19.

1673. — "The fruit the English call Pine-apple (the Moors Ananas) because of the Resemblance." — Prior, 182.

1716. — "I had more reason to wonder that night at the King's table" (at Hanover) "to see a present from a gentleman of this country ... what I thought, worth all the rest, two fine Ananases, which to my taste are a fruit perfectly delicious. You know they are naturally the growth of the Brazil, and I could not imagine how they came here but by enchantment." — Lady M. W. Montague, Letter XIX.

1727. — "Oft in humble station dwells
Unostentous worth, above fastidious pomp:
Witness, thou best Anana, thou the pride
Of vegetable life, beyond whate'er
The poets imaged in the golden age."

Thomson, Summer.

The poet here gives the word an unusual form and accent.

c. 1730. — "They (the Portuguese) cultivate the skirts of the hills, and grow the best products, such as sugar-cane, pine-apples, and rice." — Khafi Khan, in Elliot, vii. 345.

A curious question has been raised regarding the ananas, similar to that discussed under Custard-Apple, as in the existence of the pine-apple to the Old World, before the days of Columbus.

In Prof. Rawlinson's Ancient Monarchies (i. 578), it is stated in reference to ancient Assyria: "Fruits ... were highly prized; amongst those of most repute were pomegranates, grapes, citrus, and apparently pine-apples." A footnote adds: "The representation is so exact that I can hardly doubt the pine-apple being intended. Mr Layard expresses himself on this point with some hesitation (Nineveh and Babylon, p. 398)." The cut given is something like the conventional figure of a pine-apple, though it seems to us by no means very exact as such. Again, in Winter Jones's tr. of Conti (c. 1430) in India in the 15th Century, the traveller, speaking of a place called Panconia (read
Pawonia apparently Pegu) is made to say: "they have pine-apples, oranges, chestnuts, melons, but small and green, white sandal-wood and camphor."

We cannot believe that in either place the object intended was the Ananas, which has carried that American name with it round the world. Whatever the Assyrian representation was intended for, Conti seems to have stated, in the words pinus habent (as it runs in Poggio's Latin) merely that they had pine-trees. We do not understand on what ground the translator introduced pine-apples. If indeed any fruit was meant, it might have been that of the screw-pine, which though not eaten might perhaps have been seen in the bazaars of Pegu, as it is used for some economical purposes. But pinus does not mean a fruit at all. 'Pine-cones' even would have been expressed by pinus or the like. [A reference to Mr L. W. King was thus answered: "The identity of the tree with the date-palm is, I believe, acknowledged by all naturalists who have studied the trees on the Assyrian monuments, and the 'cones' held by the winged figures have obviously some connection with the trees. I think it was Prof. Tylor of Oxford (see Academy, June 8, 1886, p. 283) who first identified the ceremony with the fertilization of the palm, and there is much to be said for his suggestion. The date-palm was of very great use to the Babylonians and Assyrians, for it furnished them with food, drink, and building materials, and this fact would explain the frequent repetition on the Assyrian monuments of the ceremony of fertilisation. On the other hand, there is no evidence, so far as I know, that the pine-apple was extensively grown in Assyria." Also see Maspero, Dawn of Civ. 556 seq.; on the use of the pine-cone in Greece, Fraser, Pausanias, iii. 65.]

ANCHEDIVA, ANJEDIVA, n.p.
A small island off the W. coast of India, a little S. of Carwar, which is the subject of frequent and interesting mention in the early narratives. The name is interpreted by Malayalam as anju-di, 'Five Islands,' and if this is correct belongs to the whole group. This may, however, be only an en-deavour to interpret an old name, which is perhaps traceable in Ἄγγελος Νησος of Ptolemy. It is a remarkable example of the slovenliness of English professional map-making that Keith Johnston's Royal Atlas map of India contains no indication of this famous island. [The Times Atlas and Constable's Hand Atlas also ignore it.] It has, between land surveys and sea-charts, been omitted altogether by the compilers. But it is plain enough in the Admiralty charts; and the way Mr Birch speaks of it in his translation of Alboquerque as an "Indian seaport, no longer marked on the maps," is odd (ii. 168).

B. 1345.—Ibn Batuta gives no name, but Anjediva is certainly the island of which he thus speaks: "We left behind us the island (of Sindibâr or Goa), passing close to it, and cast anchor by a small island near the mainland, where there was a temple, with a grove and a reservoir of water. When we had landed on this little island we found there a Jogi leaning against the wall of a Badkhanâk or house of idols."—Ibn Batuta, iv. 63.

The like may be said of the Roteiro of V. da Gama's voyage, which likewise gives no name, but describes in wonderful correspondence with Ibn Batuta; as does Correa, even to the Jogi, still there after 150 years!

1498.—"So the Captain-Major ordered Nicolas Coello to go in an armed boat, and see where the water was; and he found in the same island a building, a church of great ashlar-work, which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones in the midst of the body of the church. Moreover they found, just beyond the church, a tanque of wrought ashlar, in which we took as much water as we wanted; and at the top of the whole island stood a great tanque of the depth of 4 fathoms, and moreover we found in front of the church a beach where we easened the ship."—Roteiro, 95.

1510.—"I quitted this place, and went to another island which is called Anzadiva... There is an excellent port between the island and the mainland, and very good water is found in the said island."—Varthema, 120.

B. 1552.—"Dom Francisco de Almeida arrived at the Island of Anchediva, the first thing he did was to send João Homem with letters to the factors of Cannon, Cochin, and Coilão..."—Barros, i. viii. 9.

C. 1561.—"They went and put in at Ange-diva, where they enjoyed themselves much; there were good water springs, and there was in the upper part of the island a tank
ANDAMAN. 29

ANDAMAN, n.p. The name of a group of islands in the Bay of Bengal, inhabited by tribes of a negrito race, and now partially occupied as a convict settlement under the Government of India. The name (though perhaps obscurely indicated by Ptolemy—see H. Y. in P.R.G.S. 1881, p. 665) first appears distinctly in the Ar. narratives of the 9th century. [The Ar. dual form is said to be from Agamítubes, the Malay name of the aborigines.] The persistent charge of cannibalism seems to have been unfounded. [See E. H. Man, On the Aboriginal Inhabitants of the Andaman Islands, Intro. xiii. 45.]

A.D. 851.—"Beyond are two islands divided by a sea called Andāman. The natives of these isles devour men alive: their hue is black, their hair woolly: their countenance and eyes have something frightful in them . . . they go naked, and have no boots. . . . (Relation des Voyages, &c. par Reinand. 1. 8.)

c. 1650.—These islands are mentioned in the great Tanjore ample-inscription (11th cent.) as Tumattivas. 'Islands of Impurity,' inhabited by cannibals.

c. 1292.—"Angamanain is a very large Island. The people are without a King and are idolators, and are no better than wild beasts . . . they are a most cruel generation, and eat everybody that they can catch if not of their own race."—Marco Polo, Bis. iii. c. 13.

c. 1430.—". . . leaving on his right hand an island called Andemania, which means the island of Gold, the circumference of which is 800 miles. The inhabitants are cannibals. No travellers touch here unless driven to do so by bad weather, for when taken they are torn to pieces and devoured by these cruel savages."—Conti, in India in XV. Cent., 8.

c. 1566.—"Da Nicobar sinò a Pogu è vna catena d'Isole infinite, delle quali molte sono habitate da gente seluaggia, è chiamansi Isole d'Andaman . . . e se per disgratia si perde in queste Isole qualche nome, come già se n'ha perso, non ne scampa alcuno, che tutti gli amazzano, e mangiano."—Coare de' Federici, in Ramusio, iii. 391.

1727.—"The Islands opposite the Coast of Tanavarie are the Andemans. They lie about 80 leagues off, and are surrounded by many dangerous Banks and Rocks; they are all inhabited with Cannibals, who are so fearless that they will swim off to a Boat if she approach near the shore, and attack her with their wooden Weapons . . . ."—A. Hamilton, ii. 65.

ANDOR, s. Port. 'a litter,' and used in the old Port. writers for a palankin. It was evidently a kind of Muncheel or Dandy, i.e. a slung hammock rather than a palankin. But still, as so often is the case, comes in another word to create perplexity. For andas is, in Port., a bier or a litter, appearing in Bluteau as a genuine Port. word, and the use of which by the writer of the Roteiro quoted below shows that it is so indeed. And in defining Andor the same lexicographer says: "A portable vehicle in India, in those regions where they do not use beasts, as in Malabar and elsewhere. It is a kind of contrivance like an uncovered Andas, which men bear on their shoulders, &c. . . . Among us Andor is a machine with four arms in which images or reliques of the saints are borne in processions." This last term is not, as we had imagined an old Port. word. It is Indian, in fact Sanskrit, hindola, 'a swing, a swinging cradle or hammock,' whence also Mahr. hindola, and H. hindolă or handolă. It occurs, as it will be seen, in the old Ar. work about Indian wonders, published by MM. Van der Lith and Marcel Devie. To this Mr Skeat adds that in Malay andor means 'a buffalo-sledge for carting rice,' &c. It would appear to be the same as the Port. word, though it is hard to say which is the original.

1031.—"Le même m'a conté qu'à Sérendib, les rois et ceux qui se comportent à la façon des rois, se font porter dans le handoul (handâ) qui est semblable à une litière, soutenu sur les épaules de quelques piétons."—Kitāb Ḥiṣbīl Hind. p. 118.

1485.—"After two days had passed he (the Cutch [Cotwal]) came to the factory in an andor which men carried on their shoulders, and these (andors) consist of great canes which are bent overhead and arched, and from these are hung certain cloths of a half fathom wide, and a fathom and a half long, and at the ends are pieces of wood to bear the cloth which hangs from the cane: and laid over the cloth there is a great
ANDRUM, s. Malayal. andram. The form of hydroege common in S. India. It was first described by Kaempher, in his Devar, Leyden, 1634. (See also his Amoecites Ecotiaca, Fascic. iii. pp. 557 seqq.)

ANGELY-WOOD, s. Tam. anjili- or anjili-maram; artecorpus kirsuta Lam. [in Malabar also known as Iypee (ajily) (Logan, i. 39)]. A wood of great value on the W. Coast, for shipbuilding, house-building, &c.

o. 1550. — "In the most eminent parts of it (Siam) are thick Forests of Angelin wood, whereof thousands of ships might be made." — Cato, in Cogan, p. 285; see also p. 64.

1598. — "There are in India other wonderfull, and thickes trees, whereof Ships are made: there are trees by Cochin, that are called Angelina, whereof certaine scutes or skilles called Tonese [Doney] are made . . . it is so strong and hard a woode that Iron in tract of time would be consumed thereby by reason of the hardness of the woode." — Linschoten, ch. 58 [Hak. Soc. ii. 50].

1644. — "Another thing which this province of Malavar produces, in abundance and of excellent quality, is timber, particularly that called Angelin, which is most durable, lasting many years, insomuch that even if you desire to build a great number of ships, or vessels of any kind . . . you may make them all in a year." — Barroso, Ms. f. 315.

ANGENGO, n.p. A place on the Travancore coast, the site of an old English Factory; properly said to be Ajun-tengu, Anchathenna, Malayal; the trivial meaning of which would be "five cocoa-nuts." This name gives rise to the marvellous rhapsody of the once famous Abbé Raynal, regarding "Sirene's Eliza," of which we quote below a few sentences from the 32 pages of close print which it fills.

1711. — " . . . Anjengo is a small Fort belonging to the English East India Company. There are about 40 Soldiers to defend it . . . most of whom are Topazes, or mangelz Portugese." — Lockyer, 199.

1782. — "Territoire d'Aningia; n'en n'a rien; mais tu as donne naissance & a Eliza. Un jour; ces entrepots . . . ne subsisteront plus; mais si mes dits ont quelque duree, le nom d'Aningia restera dans le memoire des hommes . . . Anjgingia, c'est à l'influence de ton heureux climat qu'elle doit, sans doute, cet accord presqu'incompatible de volupté et de decence qui accompagnoit toute sa personne, et qui se mélait à tous ses mouvemens, &c. &c." — Hist. Philosophique des Deux Indes, ii. 72-73.

ANICUT, s. Used in the irrigation of the Madras Presidency for the dam constructed across a river to fill and regulate the supply of the channels drawn off from it; the cardinal work in fact of the great irrigation systems. The word, which has of late years become familiar all over India, is the Tam. comp. amai-katta, 'Dambuilding.'

1776. — "Sir — We have received your letter of the 24th. If the Raja pleases to go to the Anicut, to see the repair of the bank, we can have no objection, but it will not be
ANILE, NEEL. 31

ANNA.

convenient that you should leave the garrison at present."—Letter from Council at Madras to Lt.-Col. Harper, Comm. at Tanjore, in E. I. Papers, 1777, 4to, i. 536.

1754.—"As the cultivation of the Tanjore country appears, by all the surveys and reports of our engineers employed in that service, to depend altogether on a supply of water by the Cauvery, which can only be secured by keeping the Anicut and banks in repair, we think it necessary to repeat to you orders of the 4th July, 1777, on the subject of these repairs."—Dep. of Court of Directors, Oct. 27th, as amended by Bd. of Control, in Burke, iv. 104.

1753.—"The Anicut is no doubt a judicious building, whether the work of Solar Rajah or anybody else."—Correspondence between A. Ross, Esq., and G. J. Ram, Esq., at Tanjore, on the subject of furnishing water to the N. Circars. In Dalrymple, O. R., ii. 459.

1862.—"The upper Coleroon Anicut or weir is constructed at the west end of the Island of Seringham."—Markham, Pers. & India, 426.

[1883.—Just where it enters the town is a large stone dam called Fischer's Anaikat. —Lefebvre, Man. of Salem, ii. 32.]

ANILE, NEEL, s. An old name for indigo, borrowed from the Port. anil. They got it from the Ar. al-nil, pron. an-nil; nil again being the common name of indigo in India, from the Skt. nile, 'blue.' The vernacular (in this instance Bengali) word appears in the title of a native satirical drama Nil-Durpon, 'The Mirror of Indigo (planting),' famous in Calcutta in 1861, in connection with a cause celebre, and with a sentence which discredited the now extinct Supreme Court of Calcutta in a manner unknown since the days of Impey.

"Neel-walla" is a phrase for an Indigo-planter [and his Factory is "Neel-kothee"].

1501.—Amerigo Vespucci, in his letter from the Id. of Cape Verde to Lorenzo di Piero Francesco de' Medici, reporting his meeting with the Portuguese Fleet from India, mentions among other things brought "anib and tuzin," the former a manifest transcription's error for anil.—In Baldelli Boni, 'It Milione,' p. ivi.

1516.—In Barbosa's price list of Malabar we have:

"Anil madador (i.e. floating; see Garcia below) very good, per farazola . . . . . . . . . . jumana 30.

Anil loaded, 4th much sand, per farazola . . . . . . . . . . jumana 15 to 20."

In Lisbon Collection, ii. 398.

1525.—"A load of anyil in cakes which weighs 3½ maunds, 333 tangas."—Lembrança, 52.

1553.—"Anil is not a medicinal substance but an article of trade, so we have no need to speak thereof. . . . The best is pure and clear of earth, and the surest test is to burn it in a candle . . . . others put it in water, and if it floats then they reckon it good."—Garcia, f. 25 v.

1558.—"Neel, the curious ducks, and a curious 27 rotellis and a half of Aleppo."—Mr John Newton, in Hubl. ii. 378.

1558.—"They see to prickie the skin, and to put on it a kind of anile, or blacking which doth continue always."—Fisch, in Hubl. ii. 395.

c. 1610.—". . . l'Anil ou Indique, qui est une teinture bleue violette, dont il ne s'en trouvent qu'a Cambaye et Suratte."—Pirard de Laval, i. 158. [Hakl. Soc. ii. 216.]

[1614.—I have 30 fardels Anil Geree.

Foster, Letters, ii. 110. Here Geree is probably H. jafri (from jare, 'the root'), the crop of indigo growing from the stumps of the plants left from the former year].


1638.—"Les autres marchandises, que l'on y débite le plus, sont . . . du sel ammoniac et de l'Indigo, que ceux de pais appelent Anil."—Mandelles, Paris, 1639, 158.

1648.—" . . . and a good quality of Anil, which after the place where most of it is got, is called Chirchees Indigo."—Van Tweert, 11, Sharkej or Sirkej, 5 m. from Ahmedabad. "Cinquze Indigo" (1624) occurs in Sinaurap, iii. 442. It is the "Sirose" of Forbes [Or. Mem. 2nd ed, ii. 204]. The Dutch, about 1820, established a factory there on account of the indigo. Many of the Sultans of Guzerat were buried there (Sainz de las Bóvedas, i. 190). Some account of the "Sirkhaj Rast" at Mandapeea, is given in H. Brigg's 'Cours de l'Inde' (Bombay, 1849, pp. 274, sqq.). "Indigo de Biaen (Biana) Soroee." (1699), 'Journals, Letters, i. 28: "Indiceo, of Luher, here worth vijj the pounde Soroee."—Birdwood, Letter Book, 257.]

1653.—"Indico is a great Portugaise, dont l'on appelle une teinture bleue qui vient des Indes Orientales, qui est de contrabande en France, les Turgs et les Arabes la nommont Nil."—In la Frottoue-le-Geors, 548.

[1670.—"The neighbourhood of Delhi produces Anil or Indigo."—Becker (ed. Constit. Lippes. 285.)

ANNA. s. Properly H. dina, dina, the 16th part of a rupee. The term belongs to the Moomedean monetary system (RUPEE). There is no coin of one anana only, so that it is a money of account only. The term anana is used in denoting a corresponding fraction of any kind of property, and especially in regard to coparcenary
shares in land, or shares in a speculation. Thus a one-anna share is \( \frac{1}{12} \) of such right, or a share of \( \frac{1}{16} \) in the speculation; a four-anna is \( \frac{1}{4} \), and so on. In some parts of India the term is used as subdivision (\( \frac{1}{16} \)) of the current land measure. Thus, in Sauror, the anuma=16 rasis, and is itself \( \frac{1}{16} \) of a kancha (Elliot, Gloss. s.v.). The term is also sometimes applied colloquially to persons of mixt parentage. "Such a one has at least 2 annas of dark blood," or "coffee-colour." This may be compared with the Scotch expression that a person of deficient intellect 'wants twopence in the shilling.'

1708.—"Provided . . . that a debt due from Sir Edward Littleton . . . of 50,407 Rupees and Eight Annas Money of Bengal, with Interest and Damages to the said English Company shall still remain to them."—Karl of Godolphin's Award between the Old and the New E. I. Co., in Charters, &c., p. 358.

1727.—"The current money in Surat: Bitter Almonds go 32 to a Pice:
1 Annoe . . . . . . 4 Pice.
1 Rupee . . . . . . 16 Annoes.

In Bengal their Accounts are kept in Pice:
12 to an Annoe.
16 Annoes to a Rupee."

ANT. WHITE. s. The insect (Termes bellicosus of naturalists) not properly an ant, of whose destructive powers there are in India so many disagreeable experiences, and so many marvellous stories. The phrase was perhaps taken up by the English from the Port, formigeras brunchas, which is in Bluteau's Dict. (1713, iv. 175). But indeed exactly the same expression is used in the 14th century by our medieval authority. It is, we believe, a fact that these insects have been established at Rochelle in France, for a long period, and more recently at St. Helena. They exist also at the Convent of Mt. Sinai, and a species in Queensland.

A.D. c. 250.—It seems probable that Aelian speaks of White Ants.—"But the Indian ants construct a kind of heaped-up dwellings, and these not in depressed or flat positions easily liable to be flooded, but in lofty and elevated positions. . . ."—De Nat. Animal. xvi. cap. 15.

c. 1328.—"Est etiam unum genus parvisissaerum formigerum sicut lana Arborum, quorum duritie dentium tanta est quod etiam ligna rodunt et venas lapidum; et quotquot breviter inveniunt scumum super terram, et punnos lanaes, et bombycinos laniant; et faciunt ad modum muri crustanu unan de arenula minutilissima, ita quod sol non possit eas tangere; et sic non recte quod proprie; verum est quod si contingat illam crustanam frangii, et solem eas tangere, quam citius moruortur.—Fr. Jordanus, p. 53.

1679.—"But there is yet a far greater inconvenience in this Country, which proceeds from the infinite number of white Emmets, which though they are but little, have teeth so sharp, that they will eat down a wooden Post in a short time. And if great care be not taken in the places where you lock up your Bales of Silk, in four and twenty hours they will eat through a Bale, as if it had been saw'd in two in the middle."—Tacuinier's Tacuin, E. T., p. 11.

1688.—"Here are also abundance of Ants of several sorts, and Wood-lice, called by the English in the East Indies, White Ants."

—Bompiere. ii. 127.

1713.—"On voir encore des fourmis de plusieurs espèces: la plus pernicieuse est celle que les Européens ont nommé fourmi blanche."

—Lettres Edifiantes. xii. 98.

1727.—"He then began to form Projects how to clear Accounts with his Master's Creditors, without putting anything in their Pockets. The first was on 500 chests of Japan Copper . . . and they were brought into Account of Profit and Loss, for so much eaten up by the White Ants."—A. Hamilton, ii. 189.

1751.—". . . concerning the Organ, we sent for the Revd. Mr. Bellamy, who declared that when Mr. Franklin applied to him for it that he told him that it was not in his power to give it, but wished it was removed from thence, as Mr. Pearson informed him it was eaten up by the White Ants."—Ft. Will. Cons., Aug. 12. In Long. 25.

1789.—"The White Ant is an insect greatly dreaded in every house; and this is not to be wondered at, as the devastation it occasions is almost incredible."—Mann, Narrative, 51.

1827.—"The metal cases of this baggage are disagreeably suggestive of White Ants, and such omnivorous vermin."—Nat. Review, No. 1057, p. 6.

APĪL, s. Transfer of Eng. 'Appeal'; in general native use, in connection with our Courts.

1872.—"There is no Sind, however wild, that cannot now understand 'Rasid' (receipt) [Rased] and 'Apl' (appeal)."—Barton, Sind Revisited, i. 283.

APOLLO BUNDER, n.p. A well-known wharf at Bombay. A street near it is called Apollo Street, and a gate of the Fort leading to it 'the Apollo
Gate? The name is said to be a corruption, and probably is so, but of what it is a corruption is not clear. The quotations given afford different suggestions, and Dr Wilson's dictum is entitled to respect, though we do not know what pāla-wīd here means. Sir G. Birdwood writes that it used to be said in Bombay, that Apollo-bandar was a corr. of pālnea-bandar, because the pier was the place where the boats used to land pālnea fish. But we know of no fish so called; it is however possible that the palla or Sable-fish (Hilsa) is meant, which is so called in Bombay, as well as in Sind. [The Ain (ii. 338) speaks of "a kind of fish called pallaeh which comes up into the Indus from the sea, unrivalled for its fine and exquisite flavour," which is the Hilsa.] On the other hand we may observe that there was at Calcutta in 1748 a frequented tavern called the Apollo (see Long, p. 11). And it is not impossible that a house of the same name may have given its title to the Bombay street and wharf. But Sir Michael Westropp's quotation below shows that Pollo was at least the native representation of the name more than 150 years ago. We may add that a native told Mr W. G. Pedder, of the Bombay C.S., from whom we have it, that the name was due to the site having been the place where the "polly" cake, eaten at the Holi festival, was baked. And so we leave the matter.

[1823.—"Lieut. Mudge had a tent on Apollo-green for astronomical observations."—Owen, Narrative, i. 327.]

1847.—"A little after sunset, on 2nd Jan. 1843, I left my domicile in Ambroile, and drove to the Pālāwā bandar, which receives from our accommodating countrymen the more classical name of Apollo pier."—Wilson, Lands of the Bible, p. 4.

1850.—"And atte what place ye Kyghtye came to Londe, thye ye fylle ... worshypyen II Idols" in cheefe. Ye ffynte is Apollo, wherefore ye cheefe londyngye place of theyr Metropole is hyght Apollo-Bandur. . . ."—Ext. from a MS. of Sir John Mandeville, lately discovered. (A friend here queries: 'By Mr. Shapire ?')

1877.—"This bunder is of comparatively recent date. Its name 'Apollo' is an English corruption of the native word Pālīō (fish), and it was probably not extended and brought into use for passenger traffic till about the year 1819. . . ."—Maclean, Guide to Bombay, 167. The last work adds a note: "Sir Michael Westropp gives a different derivation: . . . Polo, a corruption of Pālīō, derived from Pāl, which inter alia means a fighting vessel, by which kind of craft the locality was probably frequented. From Pālīō or Pālīōar, the bunder now called Apollo is supposed to take its name. In the memorial of a grant of land, dated 5th Dec., 1743, the pālēhēd in question is called Pollo."—High Court Reports, iv. pt. 3.

[1850.—"His mind is not prehensile like the tail of the Apollo Bandar."—Aberigh-Mackay, Twenty-one Days in India, p. 141.]

APRICOT, s. Prunus Armeniaca, L. This English word is of curious origin, as Dozy expounds it. The Romans called it Matum Armeniacum, and also (Persicum) pracoec, or 'early.' Of this the Greeks made πρακύκες, &c., and the Arab conquerors of Byzantine provinces took this up as birkēk and bardkū, with the article al-barkūk, whence Sp. albarcoque, Port. albircóque, albiquorque, Ital. albercoca, albicocca, Prov. albreicot, ambriquet, Fr. abricot, Dutch abricouk, abrikoos. Eng. apricock, apricot. Dozy mentions that Dodonaenus, an old Dutch writer on plants, gives the vernacular name as Troego Persen, 'Early Peaches,' which illustrates the origin. In the Cyprus bazaars, apricots are sold as κρυσώνα; but the less poetical name of 'kill-johns' is given by sailors to the small hard kinds common to St. Helena, the Cape, China, &c. Zard ālā [alo] (Pers.) 'yellow-plum' is the common name in India.

1615.—I received a letter from Jorge Durois . . . with a baskit of apreccokes for my selfe. . . .—Cocks's Diary, 1. 7.

1711.—"Apricocks—the Persians call Kill Franks, because Europeans not knowing the Danger are often hurt by them."—Lockyer, p. 231.

1785.—"The common apricot is . . . known in the Frank language (in Barbarzy) by the name of Matza Frans, or the Killer of Christians."—Shaw's Travels, ed. 1757, p. 144.

ARAB, s. This, it may be said, in Anglo-Indian always means 'an Arab horse.'

1298.—"Car il va du port d'Aden en Inde mont grant quantité de bons destriers arrabins et chevans et grans rocesins de ij selles."—Marco Polo. Bk. iii. ch. 36. [See Sir H. Yule's note, 1st ed., vol. ii. 375.]

1385.—"Alexandre descent du destrier Arrabia."—Rommaut d'Alexandre (Bodl. MS.).
c. 1590.—"There are fine horses bred in every part of the country; but those of Cachă excełl, being equal to Arabs."—Rus, i. 133.

1825.—"Arabs are excessively scarce and dear; and one which was sent for me to look at, at a price of 800 rupees, was a skittish, cat-legged thing."—Heber, i. 189 (ed. 1844).

c. 1841.—A local magistrate at Simla had returned from an unsuccessful investigation. An acquaintance hailed him next day: 'So I hear you came back re infecta?" 'No such thing,' was the reply; 'I came back on my grey Arab!' 1856.—"... the true blood-royal of his race, The silver Arab with his purple veins Translucent, and his nostrils caverned wide, And flaming eye."

The Boanar Tree.

ARAKAN, ARRACAN, n.p. This is an European form, perhaps through Malay [which Mr Skelt has failed to trace], of Rakhaing, the name which the natives give themselves. This is believed by Sir Arthur Phayre [see Journ. As. Soc. Ben. xii. 24 seqq.] to be a corruption of the Skt. raksha, Pali rakkhaso, i.e. 'ogre' or the like, a word applied by the early Buddhists to unconverted tribes with whom they came in contact. It is not impossible that the 'Arryóp of Ptolemy, which unquestionably represents Arakan, may disguise the name by which the country is still known to foreigners; at least no trace of the name as 'Silver-land' in old Indian Geography has yet been found. We may notice, without laying any stress upon it, that in Mr. Beal's account of early Chinese pilgrims to India, there twice occurs mention of an Indo-Chinese kingdom called O-lé-kí-le, which transliterates fairly into some name like Arryé, and not into any other yet recognisable (see J.R.A.S. (N.S.) xiiii. 560, 562).

c. 1420-30.—"Mari déinceps cum mense integro ad ostium Rachiuni fluvii pervenisset."—N. Coit, in Poggius, De Varigale Fortunae. 1516.—"Dentro fra terra del detto regno di Verma, verso tramontana vi è un altro regno di Gentili molto grande..... confina similmente col regno di Bégula e col regno di Aua, e chiamasi Arracon."—Barbosa, in Ramusio, i. 316.

ARAKAN, or RACAN, or RACANN, is a large island country, called Arkung, to which the Bandier of Chittagong properly belongs. —Gudow's Aegon, ed. 1800, ii. 4. [Ed. Jarrett, ii. 119] in orig. (i. 388) Arkhang.

ARAKAN, See MACAO.

Rakhang. See CHAMPA.

ARRACAN. See PROME.

ARAKAN. See TALAPOIN. 1660.—"Despatches about this time arrived from Mu'azzaam Khan, reporting his successive victories and the flight of Suja to the country of Rakhang, leaving Bengal undefended."—Khajji Khan, in Elliot, viii. 254.

c. 1600.—"The Prince..... sent his eldest son, Sultan Banque, to the King of Rakan, or Mog."—Bernier (ed. Constable), 109.

c. 1665.—"Knowing that it is impossible to pass any Cavalry by Land, no, not so much as any Infantry, from Bengale into Rakan, because of the many channels and rivers upon the Frontiers..... he (the Governor of Bengal) thought upon this experiment, viz. to engage the Hollanders in his design. He therefore sent a kind of Ambassador to Batavia."—Bernier, E. T., 55 (ed. Constable, 180). 1763.—"... A mixture of that Race, the most accursedly base of all Mankind who are known for their Bastard-breed lurking in the Islands at the Mouths of the Ganges, by the name of Raccanners."—Fryer, 219. (The word is misprinted Buccaniers; but see Fryer's Index.)

1726.—"It is called by some Portuguese Orrakan, by others among them Arrakaon, and by some again Rakan (after its capital) and also Mog (Mugg)."—Valentijn, v. 149.

1727.—"Arrakan has a Conveniency of a noble spacious River."—A. Hamilton, ii. 30.

ARBOL TRISTE. s. The tree or shrub, so called by Port. writers, appears to be the Nyctanthes arbor tristis, or Arabiah jasmine (N. O. Jasminae), a native of the drier parts of India.
[The quotations explain the origin of the name.]

[c. 1610. — "Many of the trees they call *tristes*, of which they make saffron." — *Pyrard de Laval*, Hak. Soc., i. 411.]

"That tree called *triste*, which is produced in the East Indies, is so named because it blooms only at night." — *Ibid.*, ii. 362; and see Burnell’s *Linschoten*, Hak. Soc. ii. 58-62.

1524. — "I keep among my baggage to show the same in Italy, as also some of the tree *trifoe* (in orig. *Arbor Trise*, a misprint for *Tristo*) with its odoriferous flowers, which blow every day and night, and fall at the approach of day." — *P. della Valle*, Hak. Soc. ii. 406.]

**AROCOT.** n.p. *Arbeit*, a famous fortress and town in the Madras territory, 65 miles from Madras. The name is derived by Bp. Caldwell from Tam. *ārkātī*, the ‘Six Forests,’ confirmed by the Tam.-Fr. Dict. which gives a form of *ārakātu* = ‘Six forests’ ("the abode of six Rishis in former days. There are several places of this name in the southern districts besides the town of Arcot near Vellore. One of these in Tanjore would correspond better than that with Harkatu of Ibn Batuta, who reached it on the first evening of his march inland after landing from Ceylon, apparently on the shallow coast of Madura or Tanjore." — *Madras Ad. Man.*, ii. 211). Notwithstanding the objection made by Maj.-Gen. Cunningham in his *Geog. of Ancient India*, it is probable that Arcot is the ‘*Ārkātū ḫabšātān* Șārā of Ptolemy, ‘Arkatu, residence of K. Sora’.

c. 1346. — "We landed with them on the beach, in the country of Ma'bar . . . . we arrived at the fortress of *Harkatū*, where we passed the night." — *Ibn Batuta*, iv. 157, 188.

1785. — "It may be said that this letter was written by the Nabob of Arcot in a moody humour. . . . Certainly it was; but it is in such humours that the truth comes out." — *Burke’s Speech*, Feb. 25th.

**ARECA.** s. The seed (in common parlance the nut) of the palm *Areca catechu*, L., commonly, though somewhat improperly, called ‘betel-nut;’ the term Betel belonging in reality to the leaf which is chewed along with the areca. Though so widely cultivated, the palm is unknown in a truly indigenous state. The word is Malayal. *udakka* [according to Bp. Caldwell, from adai ‘close arrangement of the cluster,’ koy, ‘nut,’ N.E.D.], and comes to us through the Port.

1510. — "When they eat the said leaves (betel), they eat with them a certain fruit which is called *coffolo,* and the tree of the said *coffolo* is called *Areca.*" — *Varthema*, Hak. Soc., 144.


1521. — "They are always chewing Areca, a certain fruit like a Pear; cut in quarters and rolled up in leaves of a Tree called *Betle* (or *Vettele*), like Bay leaves; which having chewed they spit forth. It makes the mouth red. They say they do it to comfort the heart, nor could live without it." — *Pepysiana*, in *Purchas*, i. 48.

1543. — "In the *Risata do Betel*, or Betel duties and Goa are included Betel, *arequa*, jacks, green ginger, oranges, lemons, figs, coir, mangos, citrus. . . . *Bettrobo, Tombo*, 48. The Port. also formed a word *ariequeira* for the tree bearing the nuts.

1563. — "... and in Malabar they call it *paie* (Tam. *pāy*); and the Nairs (who are the gentlemen) call it *areca.*" — *Garcia D'O.,* f. 91 b.

c. 1566. — "Great quantitie of Archa, which is a fruite of the bignesse of nutmegs, which fruite they eate in all these parts of the Indies, with the leaf of an Herbe, which they call *Betell.*" — *C. Fredericis*, transl. in *Hakl.* ii. 350.


1829. — "And therewith they mix a little ashes of sea-shells and some small pieces of an Indian nut sufficiently common, which they here call *Fungel,* and in other places *Areca;* a very dry fruit, seeming within like perfect wood: and being of an astringent nature they hold it good to strengthen the Teeth." — *P. della Valle*, Hak. Soc. i. 36. Mr Grey says: "As to the Port. name, *Fungel or Fugel,* the origin is uncertain. In Sir J. Maundeville’s Travels it is said that black pepper ‘is called *Fugel,*’ which is probably the same word as ‘*Fungel.*’ But the Ar. *Fungel* or *Fugel* is ‘betel-nut.’"

1859. — "... the *Nerī* which is drawn from the *Arequies* Tree in a fresh earthen vessel, is as sweet and pleasant as Milk." — Ovington, 237. [*Nerī* = H. and Mahr. *nūr,* ‘sap,’ but *nerī* is, we are told, Guzerati for toddy in some form.]

**ARGEMONE MEXICANA.** This American weed (N.O. *Papaveraceae*) is notable as having overrun India, in every part of which it seems to be familiar. It is known by a variety of names, *Firinghā dhatāra*, gamboge thistle, &c. [See Watt, *Dict. Econ. Prod.*, i. 306 seqq.]
ARRACK, RACK, s. This word is the Ar. 'arak, properly 'perspiration,' and then, first the exudation or sap drawn from the date palm ('arak al-tamar); secondly any strong drink, 'distilled spirit,' 'essence,' etc. But it has spread to very remote corners of Asia. Thus it is used in the forms ariki and arki in Mongolia and Manchuria, for spirit distilled from grain. In India it is applied to a variety of common spirits; in S. India to those distilled from the fermented sap of sundry palms; in E. and N. India to the spirit distilled from cane-molasses, and also to that from rice. The Turkish form of the word, raki, is applied to a spirit made from grape-skins; and in Syria and Egypt to a spirit flavoured with aniseed, made in the Lebanon. There is a popular or slang Fr. word, riquiqui, for brandy, which appears also to be derived from araki (Marcel Dorie). Humboldt (Esquima, &c., ii. 300) says that the word first appears in Pigafetta's Voyage of Magellan; but this is not correct.

c. 1420.—"At every yorn (post-house) they give the travellers a sheep, a goose, a fowl . . . . 'arak . . . ."—Shah Rukh's Embassy to China, in N. & E., xiv. 395.

1516.—"And they bring cocoa-nuts, huraca (which is something to drink) . . . ."—Barbour, Hak. Soc. 59.

1518.—"que todos os mantimentos asy de pão, como vinhos, orraquas, arrozes, carnes, e pescados."—In Archiv, Port. Oriental, fasc. 2, 57.

1521.—"When these people saw the politeness of the captain, they presented some fish, and a vessel of palm-wine, which they call in their language uraca . . . ."—Pigafetta, Hak. Soc. 72.

1514.—"Manueli a cruce . . . . commendo al plurimum invigilat duobus illis Christianorum Carcerum pagis, diligenter attendere . . . . nemo potu Orraca so inebriet . . . . si ex hoc deiniceps temore Punicall Orrachae potetur, ipsos ad mihi suo gravi damno hauitos."—Sed. Fr. Xav. Epist., p. 111.

1554.—"And the excise on the orraquas made from palm-trees, of which there are three kinds, viz., para, which is as it is drawn; orraqua, which is para once boiled (ocisida, un. distilled?); sharab (zaras) which is boiled two or three times and is stronger than orraqua."—S. Botelho, Tombo, 50.

1563.—"One kind (of coco-palm) they keep to bear fruit, the other for the sake of the para, which is vino mosto; and this when it has been distilled they call orraca."—Garcia D'O., f. 67. (The word sura, used here, is a very ancient importation from India, for Cosmas (6th century) in his account of the coco-nut, confounding (it would seem) the milk with the toddy of that palm, says: "The Argelion is at first full of a very sweet water, which the Indians drink from the nut, using it instead of wine. This drink is called rhoneaoura, and is extremely pleasant." It is indeed possible that the rhonco here may already be the word arrack).

1605.—"A Chines born, but now turned lauan, who was our next neighbour . . . . and brewed Arackle which is a kind of hot drink, that is used in most of these parts of the world, instead of Wine. . . ."—E. Scot, in Purchas, ii. 123.

1631.—". . . . jeour. . . . a potu istius maledici Arac, non tantum in temperamentum immutatum sed etiam in substantiâ suâ corrumpitur."—Joc. Bontius, lib. ii. cap. vii. p. 22.

1657.—"Two jars of Arrack (made of rice as I judged) called by the Chines Samshu [Surname].—Dumper, p. 419.

1719.—"We exchanged some of our wares for opium and some arrack . . . ."—Robinson Crusoe, Pt. ii.

1727.—"Mr Boucher had been 14 Months soliciting to procure his Phirnouard; but his repeated Petitions . . . . had no Effect. But he had an Englishman, one Sican, for his Interpreter, who often took a large Dose of Arrack . . . . Swan got pretty near the King (Arunzegh) . . . . and cried with a loud Voice in the Persan Language, that his Master wanted Justice done him" (see DOAI).—J. Hamilton, i. 97.

Rack is a further corruption; and rake-punch is perhaps not quite obsolete.

1603.—"We taking the But-ends of Pikes and Halkerts and Faggot-sticks, drave them into a Raccoe-house."—E. Scot, in Purchas, i. 184.

Purchas also has Vraca and other forms; and at i. 648 there is mention of a strong kind of spirit called Rack-apec (Malay ara = 'fire'). See FOOL'S RACK.

1616.—"Some small quantite of Wine, but not common, is made among them; they call it Raack, distilled from Sugar and a spicce Rinde of a Tree called Iagry [Jaggery]."—Terry, in Purchas, ii. 1470.

1622.—"We'll send him a jar of rake by next conveyance."—Letter in Satchbury, iii. 40.
ARSENAL. 37 ARYAN.

1627.—"Java hath been fatal to many of the English, but much through their own distemper with rack."—Purchas, Pilgrim-age, 683.

1548.—"Jos...finally insisted upon having a bowl of rack punch. ... That bowl of rack punch was the cause of all this history."—Vanity Fair, ch. vi.

ARSENAL, s. An old and ingenious etymology of this word is arz navallis. But it is really Arabic. Hyde derives it from tars-khannah, 'domus terroris,' contracted into tarssthah, the form (as he says) used at Constantinople (Syntagma Dissertiit, i. 100). But it is really the Ar. dlr-al-sinda, 'domus artificii,' as the quotations from Mas'udi clearly show. The old Ital. forms darsene, darsinale corroborate this, and the Sp.ataragaana, which is rendered in Ar. by Pedro de Alcalá, quoted by Dozy, as dar a cinana.—(See details in Dozy, Oosterlingen, 16-18.)

A.D. 943-4.—"At this day in the year of the Hijra 332, Rhodes (Rodas) is an arsenal (dhr-sinda) where the Greeks build their war-vessels,"—Mas'udi, ii. 428. And again "dhr-sinda at al marakeb, 'an arsenal of ships,' iii. 67.

1573.—"In this city (Fez) there is a very great building which they call Daraçana, where the Christian captives used to labour at blacksmith's work and other crafts under the superstendence and orders of renegade headmen...here they made cannon and powder, and wrought swords, cross-bows, and arquebusses."—Marmol, Desc. General de Africa, lib. iii., f. 92.

1672.—"On met au Tershana deux belles galères à l'eau."—Antoine Galland, Journ., i. 80.

ART, EUROPEAN. We have heard much, and justly, of late years regarding the corruption of Indian art and artistic instinct by the employment of the artists in working for European patrons, and after European patterns. The copying of such patterns is no new thing, as we may see from this passage of the brightest of writers upon India whilst still under Asiatic government.

c. 1665.—"...not that the Indians have not wit enough to make them successful in Arts, they doing very well (as to some of them) in many parts of India, and it being found that they have inclination enough for them, and that some of them make (even without a Master) very pretty workmanship and imitate so well our work of Europe, that the difference thereof will hardly be discerned."—Bernier, E. T., 81-82 [ed. Constantine, 254].

ARTICHOKE, s. The genealogy of this word appears to be somewhat as follows: The Ar. is al-kharashf (perhaps connected with harash, 'rough-skinned') or al-kharshaf; hence Sp. alcarchofa and It. carcioffo and arcicovo, Fr. artichaut, Eng. artichoke.

c. 1348.—"The Incense (benzoin) tree is small...Its branches are like those of a thistle or an artichoke (al-kharshaf)."— Ibn Batuta, iv. 240. Al-kharshaf in the published text. The spelling with h instead of k is believed to be correct (see Dozy, s.v. Alcarchofa); [also see N.E.D., s.v. Artichoke].

ARYAN, adj. Skt. Ārya, 'noble.' A term frequently used to include all the races (Indo-Persic, Greek, Roman, Celtic, Slavonic, &c.) which speak languages belonging to the same family as Sanskrit. Much vogue was given to the term by Pictet's publication of Les Origines Indo-Européennes, ou les Aryas Primitifs (Paris, 1859), and this writer seems almost to claim the name in this sense as his own (see quotation below). But it was in use long before the date of his book. Our first quotation is from Ritter, and there it has hardly reached the full extent of application. Ritter seems to have derived the use in this passage from Lassen's Pentapotamia. The word has in great measure superseded the older term Indo-Germanic, proposed by F. Schlegel at the beginning of the last century. The latter is, however, still sometimes used, and M. Hovelaque, especially, prefers it. We may observe here that the connection which evidently exists between the several languages classed together as Aryan cannot be regarded, as it was formerly, as warranting an assumption of identity of race in all the peoples who speak them.

It may be noted as curious that among the Javanese (a people so remote in blood from what we understand by Aryan), the word ārya is commonly used as an honorary prefix to the names of men of rank: a survival of the ancient Hindu influence on the civilisation of the island.

The earliest use of Aryan in an ethnic sense is in the Inscription on the tomb of Darius, in which the king calls himself an Aryan, and of Aryan descent, whilst Ormuzd is in the Median version styled, 'God of the Aryans.'
the sway, physical or intellectual and moral, of the alien race; it was thoroughly Aryanized."—Whitney, u., s. 7.

ASHRAFEE, s. Arab. ashrifi, 'noble,' applied to various gold coins (in analogy with the old English 'noble'), especially to the dinar of Egypt, and to the Gold Mohur of India.—See XERAFINE.

c. 1550.—'There was also the sum of 500,000 Falory ashraves equal in the currency of Persia to 50,000 royal Irak toman's.—Mem. of Humayan, 125. A note suggests that Falory, or Flori, indicates florin.

ASSAM, n.p. The name applied for the last three centuries or more to the great valley of the Brahmaputra River, from the emergence of its chief sources from the mountains till it enters the great plain of Bengal. The name Assam and sometimes Asham is a form of Ahom or Ahom, a dynasty of Shan race, who entered the country in the middle ages, and long ruled it. Assam politically is now a province embracing much more than the name properly included.

c. 1590.—'The dominions of the Rajah of Asham join to Kamroop; he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse."—Gladwin's Ayeen (ed. 1800) ii. 3; Jaffier, trans. ii. 118.

1682.—'Ye Nabob was very busy dispatching and vesting divers principal officers sent with all possible diligence with recruits for their army, lately overthrown in Asham and Sillet, two large plentiful countries 8 days' journey distant from this city (Dacca)."—Hedges, Diary, Oct. 29th; [Hak. Soc. i. 49.]

1770.—'In the beginning of the present century, some Bramins of Bengal carried their superstitions to Asham, where the people were so happy as to be guided solely by the dictates of natural religion."—Royal (tr. 1777) i. 420.

1788.—"M. Chevalier, the late Governor of Chandernagore, by permission of the King, went up as high as the capital of Assam, about the year 1762."—Rennell's Mem., 3rd ed. p. 299.

ASSEGAY, s. An African throwing-spear. Dozy has shown that this is Berber zaghaya, with the Ar. article prefixed (p. 223). Those who use it often seem to take it for a S. African or Eastern word. So Godinho de Eredia seems to use it as if Malay (f. 21r). [Mr Skeat remarks that the nearest word in Malay is seligi, ex-
plained by Klinkert as ‘a short wooden throwing-spear,’ which is possibly that referred to by G. de Eredia.

c. 1270.—“There was the King standing with three ‘exortis’ (or men of the guard) by his side armed with javelins [ab her atzagayes].”—Chronicle of K. James of Aragon, tr. by Mr. Foster, 1853, i. 173.

c. 1444.—“... They have a quantity of azagaiais, which are a kind of light darts.”

—Cadamosto, Navigatio primi, 32.

1352.—“But in general they all came armed in their fashion, some with azagaias and shields and others with bows and quivers of arrows.”—Barros, i. iii. 1.

1572.

“Hum de escudo embraccado, e de azagaia, Outro de arco encurvado, e setta ervada.”

By Burton:

‘this, targe on arm and assegai in hand, that, with his bended bow, and venom’d reed.’

1586.—“I loro archibugi sono belli, e buoni, come i nostri, e le lance sono fatte con alcune canne piene, e forti, in capo delle quali mettono vn ferro, come nno di quelli delle nostri zagaglie.”—Balbi, 111.

1600.—“These they use to make Instruments of wherewith to fish & as also to make weapons, as Bows, Arrows, Aponers, and Assagayen.”—Disc. of Guthrie, from the Dutch, in Purchas, ii. 927.

1608.—“Doneques voyant que nous ne pouvions passer, les deux hommes sont venus en nageant aprés de nous, et ayans en leurs mains trois Lancettes ou Assagayez.”—Houtman, 5h.

[1648.—“The ordinary food of these Cafres is the flesh of this animal (the elephant), and four of them with their Assseigae (in orig. ageagayes), which are a kind of short pike, are able to bring an elephant to the ground and kill it.”—Taucernier (ed. Ball), ii. 161, cf. ii. 295.]

1666.—“Les autres armes offensives (in India) sont l’arc et la flèche, le javelot ou zagaye ...”—Therentot, v. 132 (ed. 1727).

1651.—“... encontraron diez y nueve hombres bzos armados con dardas, y azagayes, assi llaman los Arabes vnas lanzas pequenas arrojadas, y pulearon con ellos.”

—Martinez de la Puente, Compendio, 87.

1579.—

“Alert to sight, abstrist to slay,
They shake the dreaded assegai,
And rush with blind and frantic will
On all, when few, whose force is skill.”


**ATAP, ADAP.** s. Applied in the Malayo-Javanese regions to any pinnatrons used in thatching, commonly to those of the Nipa (Nipa fruticosa, Thumb.). [Atap, according to Mr Skat, is also applied to any roofing; thus tiles are called atap batu, ‘stone ataps.’]

The Nipa, “although a wild plant, for it is so abundant that its culture is not necessary, it is remarkable that its name should be the same in all the languages from Sumatra to the Philippines.”—(Crawfurd, Dict. Ind. Arch. 301). **Atēp** is Javanese for ‘thatch.’

1672—“Atap or leaves of Palm-trees...”—Baldens, Ceylon, 164.

1690.—“Adapol (quae folia sunt sica et vetusta)...”—Rumphious, Herb. Amb. i. 14.

1817.—“In the maritime districts, átap or thatch is made... from the leaves of the nipa.”—Raffles, Java, i. 166; [2nd ed. i. 186].

1748.—“The universal roofing of a Perak house is Atap stretched over bamboo rafters and ridge-poles. This atap is the dried leaf of the nipah palm, doubled over a small stick of bamboo, or nikong.”—McNair, Perak, &c., 164.

**ATLAS.** s. An obsolete word for ‘satin,’ from the Ar. atlas, used in that sense, literally ‘bare’ or ‘bald’ (comp. the Ital. raso for ‘satin’). The word is still used in German. [The Draper’s Dict. (s.v.) says that “a silk stuff wrought with threads of gold and silver, and known by this name, was at one time imported from India.” Yussuf Ali (Mon. on Silk Fabrics, p. 93) writes: “Atlas is the Indian satin, but the term satin (corrupted from the English) is also applied, and sometimes specialised to a thicker form of the fabric. This fabric is always substantial, i.e. never so thin or netted as to be semi-transparent; more of the weft showing on the upper surface than of the warp.”]

1284.—“Cette même nuit par ordre du Sultan quinze cents de ses Mamlouks furent revêtus de robes d’atlas rouges brodées...”—Maclaurin, t. ii. pt. i. 69.

“... The Sultan Mas’ud clothed his dogs with trappings of atlas of divers colours, and put bracelets upon them.”—Fahri, p. 68.

1506.—“Raso per seda rasa.”—Atlas, Vocabular Aramico de Fr. P. de Meula.

1673.—“They go Rich in Apparel, their Turbats of Gold, Danzaks’ Gold Atlas Coats to their Heels, Silk Azyah or Cottanee breeches.”—Frier, 196.

1838.—“I saw ye Taffatis and Atlases in ye Warehouse, and gave directions concerning their several colours and stripes.”—Hedges, Diary, May 6; [Hak. Soc. i. 55].

1859.—(Surat) “is renown’d for... rich Silks, such as Atlases... and for Zarbafts [Zerbaft]...”—Orrington, 218.
1712.—In the Spectator of this year are advertised “a purple and gold Atlas gown” and “a scarlet and gold Atlas petticoat edged with silver.”—Cited in Malcolm’s Anecdotes (1808), 429.

1727.—“They are exquisite in the Weaver’s Trade and Embroidery, which may be seen in the rich Atlases . . . . made by them.”—A. Hamilton, i. 160.

c. 1750-60.—“The most considerable (manufacture) is that of their atlasses or satin flowered with gold and silver.”—Grose, i. 117.

A Note.—I saw not long ago in India a Polish Jew who was called Jacob Atlas, and he explained to me that when the Jews (about 1500) were forced to assume surnames, this was assigned to his grandfather, because he wore a black satin gaberidine!—(A. B. 1879.)

ATOLL, s. A group of coral islands forming a ring or chaplet, sometimes of many miles in diameter, enclosing a space of comparatively shallow water, each of the islands being on the same type as the atoll. We derive the expression from the Maldivie islands, which are the typical examples of this structure, and where the form of the word is atolu. [P. de Laval (Hak. Soc. i. 93) states that the provinces in the Maldives were known as Atollon.] It is probably connected with the Singhalese iitol, ‘inside’; [or etula, as Mr Gray (P. de Laval, Hak. Soc. i. 94) writes the word. The Mad. Admin. Mem. in the Glossary gives Malayal. attilem, ‘a sinking reef’]. The term was made a scientific one by Darwin in his publication on Coral Reefs (see below), but our second quotation shows that it had been generalised at an earlier date.

c. 1610.—“Estant an milieu d’un Atollon, vous voyez autour de vous ce grand bane de pierre que jay dit, qui environne et qui defend les isles contre l’impetuosité de la mer.”—Pyrard de Laval, i. 71 (ed. 1679); [Hak. Soc. i. 94].

1732.—“Atollon, a name applied to such a place in the sea as exhibits a heap of little islands lying close together, and almost hanging on to each other.”—Zeidler’s (German) Universal Lexicon, s.v.

1812.—“I have invariably used in this volume the term atoll, which is the name given to these circular groups of coral islands by their inhabitants in the Indian Ocean, and is synonymous with ‘lagoon-island.’”—Darwin, The Structure, &c., of Coral Reefs, 2.

AUMIL, s. Ar. and thence H. 'amal (noun of agency from 'amal, ‘he performed a task or office,’ therefore ‘an agent’). Under the native governments a collector of Revenue; also a farmer of the Revenue invested with chief authority in his District. Also

AUMILDAR. Properly 'am aldār, ‘one holding office’; (Ar. 'amal, ‘work,’ with P. term of agency). A factor or manager. Among the Mahrattas the 'Amaldār was a collector of revenue under varying conditions—(See details in Wilson). The term is now limited to Mysore and a few other parts of India, and does not belong to the standard system of any Presidency. The word in the following passage looks as if intended for 'amaldar, though there is a term Malālr, ‘the holder of property.’


c. 1780.—“. . . having detected various frauds in the management of the Amuldar or renter . . . . (M. Lally) paid him 40,000 rupees.”—Orme, iii. 496 (ed. 1803).

1793.—“The amildars, or managers of the districts.”—Dixon, p. 56.

1799.—“I wish that you would desire one of your people to communicate with the Amildar of Soondarh respecting this round.”—A. Wellesley to T. Munro, in Munro’s Life, i. 335.

1804.—“I know the character of the Peshwah, and his ministers, and of every Mahratta amilder sufficiently well . . . .”—Wellington, iii. 38.

1809.—“Of the amil I saw nothing.”—Ld. Valentia, i. 412.

AURUNG, s. H. from P. aurany, ‘a place where goods are manufactured, a depot for such goods.’ During the Company’s trading days this term was applied to their factories for the purchase, on advances, of native piece-goods, &c.

1778.—“. . . Gentoo-factors in their own pay to provide the investments at the different Aurungs or cloth markets in the province.”—Orme, ii. 51.

1789.—“I doubt, however, very much whether he has had sufficient experience in the commercial line to enable him to manage so difficult and so important an aurung as Luckipore, which is almost the only one of any magnitude which supplies the species of coarse cloths which do not interfere with the British manufacture.”—Corravallis, i. 435.

AVA, n.p. The name of the city which was for several centuries the
capital of the Burmese Empire, and was applied often to that State itself. This name is borrowed, according to Crawfurd, from the form A
d'Amadavat.

The proper Burmese form was Eng-va, or 'the Lake-Mouth,' because the city was built near the opening of a lagoon into the Irawadi; but this was called, even by the Burmese, more popularly A
d'Ambavat. The city was founded a.d. 1564. The first European occurrence of the name, so far as we
can tell, is (c. 1440) in the narrative of Nicolo Conti, and it appears again (no doubt from Conti's information) in the great
Atlas of Fra Mauro at Venice (1459).

c. 1450.—'Having sailed up this river for the space of a month he arrived at a city
more noble than all the others, called Ava, and the circumference of which is 15 miles.' —Conti, in India in the XVe Ent. 11.

c. 1490.—'The country (Pegu) is distant 15 days' journey by land from another called
Ava in which grow rubies and many other precious stones.'—Hier. di Sto. Stefano, u. s. p. 6.

1516.—'Inland beyond this Kingdom of Pegu . . . there is another Kingdom of
Gentiles which has a King who resides in a very great and opulent city called Ava, 3 days'
journey from the sea: a place of rich merchants, in which there is a great trade of
ejewels, rubies, and spinel-rubies, which are gathered in this Kingdom.'—Barbosa, 156.

1560.—' . . . The King of Ova having already sent much people, with cavalry, to
relieve Porio (Prome), which marches with the Pozio (i) and city of Ova or Anva,
(which means 'surrounded on all sides with streams') . . .  —Antonio Beccarro, Iucundo, 156.

1726.—'The city Ava is surpassing
great. . . One may not travel by land to
Ava, both because this is permitted by the
Emperor to none but envoy's, on account of
the Rubies on the way, and also because it
is a very perilous journey on account of the
tigers.'—Valentijn, V. (Chorom.) 127.

AVADAVAT, s. Improperly for
Amadavat. The name given to a
certain pretty little cage-bird (Estrela
amandava. L. or 'Red Wax - Bill')
found throughout India, but originally brought to Europe from Ahmadabad in
Guzerat, of which the name is a
corruption. We also find Ahmadabad represented by Madava: as in old maps Astarabad on the Caspian is represented by Strava (see quotation from Corea below). [One of the
native names for the 'bird is lal, 'ruby,' which appears in the quota-
tion from Mrs. Meer Hassan Ali below.]

1538.—' . . . o qual vego d'Amadava
principall cidade do reino.'—In S. Botelho,
Tombo, 228.

1546.—'The greater the resistance they
made, the more of their blood was spilt in
their defeat, and when they took to flight,
we gave them chase for the space of half a
league. And it is my belief that as far as
the will of the officers and lascars went,
we should have halted on this side of
Madava; but as I saw that my people were
much fatigued, and that the Moors were
in great numbers. I withdrew them and
brought them back to the city.'—D. João
de Castro's despatch to the City of Goa
respecting the victory at Diu.—Corea, iv.
542.

1648.—'The capital (of Guzerat) lies in
the interior of the country and is named
Hamed-Ekat, i.e. the City of King Hamed
which built it; nowadays they call it Amadavat or Amadabat.'—Van Twist, 4.

1673.—'From Amiadavat small Birds,
who, besides that they are spotted with
white and Red no bigger than Measles, the
principal Chorister beginning, the rest in
Consort. Fifty in a Cage, make an admirable
Chorus.'—Feyer, 118.

1777.—' . . . a few presents now and then
china, shawls, congou tea, avadavats, and
Indian crackers.'—The School for Scandal,
v. i.

1813.—'Avadavats, and other
songsters are brought thither (Bombay)
from Surat and different countries.'—Forbes,
Or. Mem. i. 47. [The 2nd ed. (i. 32) reads
amadavads.]

[1832.—'The lolbath, known to many by
the name of haver-dewatt, is a beautiful
little creature, about one-third the size of a
hedge-sparrow.'—Mrs Meer Hasan Ali,
Observ. ii. 54.]

AVATAR. s. Skt. Araturo, an
incarnation on earth of a divine Being.
This word first appears in Baldaeus
(1672) in the form Autaar (Afgolergy, p. 52), which in the German version
generally quoted in this book takes the
corrupter shape of Altar.

[c. 1590.—In the city of Sambal is a
temple called Hari Mandal (the temple of
Vishnu) belonging to a Brahman, from
among whose descendants the tenth avatar
will appear at this spot.'—Ali, tr. Jarrett,
ii. 281.]

1672.—'Bey den Benjenen haben auch
diese zehen Verwandlungen den Namen
dass sie Altar heissen, und also hat Mats
Altar as dieser erste, gewahret 2500 Jahr.'
—Baldaeus, 472.

1784.—'Then ten Avatars or descendants of
the deity, in his capacity of Preserver.'—Sir W. Jones, in Asiatic. Res. (reprint) i. 234.
1812.—"The *Avatars* of Vishnu, by which are meant his descents upon earth, are usually counted ten..."—*Maria Graham*, 49.

1821.—"The Irish *Avatar*."—*Byron*.


1872.—"... all which cannot blind us to the fact that the Master is merely another *avatar* of Dr Holmes himself."—*Sat. Review*, Dec. 14, p. 768.

1873.—"He... builds up a curious History of Spiritualism, according to which all matter is mediately or immediately the *avatar* of some Intelligence, not necessarily the highest."—*Academy*, May 16th, 1726.

1875.—"Balzac's *avatars* were a hundredfold as numerous as those of Vishnu."—*Bib*. April 24th, p. 421.

**AVERAGE.** s. Skeat derives this in all its senses from L. *Latin avērīa*, used for cattle; for his deduction of meanings we must refer to his Dictionary. But it is worthy of consideration whether *average*, in its special marine use for a proportionate contribution towards losses of those whose goods are cast into the sea to save a ship, &c., is not directly connected with the Fr. *avere*, which has quite that significance. And this last Dozy shows most plausibly to be from the Ar. *awīr*, spolit merchandise. [This is rejected by the *N.E.D.*, which concludes that the Ar. *awīr* is "merely a mod. Arabic translation and adaptation of the Western term in its latest sense."] Note that many European words of trade are from the Arabic; and that *avere* is in Dutch *averij*, *averij*, or *haverij*.—(See *Dozy, Osterlingen*.)

**AYAH.** s. A native lady's-maid or nurse-maid. The word has been adopted into most of the Indian vernaculars in the forms *āya* or *āyā*, but it is really Portuguese (f. *aia*, 'a nurse, or governess'; m. *ão*, 'the governor of a young noble'). [These again have been connected with L. *Latin auxīs*, Fr. *aide*, 'a helper.']

1779.—"I was sitting in my own house in the compound, when the *īya* came down and told me that her mistress wanted a candle."—*Kitawatu* case, in the case of *Grand v. Francis*. *Ext. in Echoes of Old Calcutta*, 225.

1782.—(A Table of Wages):—

<table>
<thead>
<tr>
<th><em>Companah</em></th>
<th><em>10</em> (rupees a month).</th>
</tr>
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**Eyah**... ...5."—*India Gazette*, Oct. 12.

1810.—"The female who attends a lady while she is dressing, etc., is called an *Ayah*."—*Williamson*, *V. M.*, i. 337.

1826.—"The lieutenant's visits were now less frequent than usual; one day, however, he came... and on leaving the house I observed him slip something, which I doubted not was money, into the hand of the *Ayah*, or serving woman, of Jane."—*Pandurang Hari*, 71; [ed. 1873, i. 99].

1842.—"Here (at Simla) there is a great preponderance of Mahometans. I am told that the guns produced absolute consternation, visible in their countenances. One *Ayah* threw herself upon the ground in an agony of despair... I fired 42 guns for Gauzeni and Cubul; the 22nd (42nd) gun—which announced that all was finished—was that which overcame the Mahometans."—*Lord Ellenborough*, in *Indian Administration* 285. This stuff was written to the great Duke of Wellington!

1873.—"The white-robed *ayah* flits in and out of the tents, finding a home for our various possessions, and thither we soon retire."—*Fraser's Mag.*, June, i. 99.

1879.—"He was exceedingly fond of his two children, and got for them servants; a man to cook their dinner, and an *ayah* to take care of them."—*Miss Stokes, Indian Fairy Tales*, 7.

**BABA.** s. This is the word usually applied in Anglo-Indian families, by both Europeans and natives, to the children—often in the plural form, *bābāt lōg* (lōg = 'folk'). The word is not used by the natives among themselves in the same way, at least not habitually: and it would seem as if our word *baby* had influenced the use. The word *bābā* is properly *Turki* = 'father'; sometimes used to a child as a term of endearment (or forming part of such a term, as in the P. *Bībī-jīn*, 'Life of your Father'). Compare the Russian use of *batushka*, [Bābītī] is a common form of address to a Fākir, usually a member of one of the Musulman sects. And hence it is used generally as a title of respect.]


1886.—"I reached the hut of a Gossein... and reluctantly tapped at the wicket, calling, 'O Bāba, O Mahāraj.'"—*Pandurang Hari*; [ed. 1873, i. 76].

1889.—"While Sunny Baba is at large, and might at any time make a raid on Mamma, who is dozing over a novel on the spider chair near the mouth of the ther-
mantdote, the Ayah and Bearer dare not leave their charge." — Abrigh-Mackay, Twenty-one Days, p. 94.)

BABAGOOREE, n. H. Babīghūrī, the white agate (or chalcedony?) of Cambay. [For these stones see Forbes, Or. Mem. 2nd ed. i. 323 : Tavernier, ed. Ball, i. 68.] It is apparently so called from the patron saint or martyr of the district containing the mines, under whose special protection the miners place themselves before descending into the shafts. Tradition alleges that he was a prince of the great Ghori dynasty, who was killed in a great battle in that region. But this prince will hardly be found in history.

1516.—"They also find in this town (Limadura in Guzerat) much chalcedony, which they call babagore. They make beads with it, and other things which they wear about them."—Barbost, 67.

1554.—"In this country (Guzerat) is a profusion of Babāghūrī and carnelians; but the best of these last are those coming from Yaman."—Said 'Ali Kapudan, in J.A.S.B. v. 483.

1590.—"By the command of his Majesty grain weights of babāghūrī were made, which were used in weighing."—Ata, i. 53, and note, p. 615 (Blockmann).

1818.—"On the summit stands the tomb of the titular saint of the country, Baba Ghor, to whom a devotion is paid more as a deity than as a saint.

1819.—Among ten kinds of carnelians specified in H. Briggs’s Cities of Gujarāsthe we find Bawa Gori Akik, a veined kind."—P. 183.

BABBS, n.p. This name is given to the I. of Perin, in the St. of Babelmandel, in the quotation from Ovington. It was probably English sea-slang only. [Mr Whiteway points out that this is clearly from albabo, the Port. form of the Ar. word. João de Castro in Roteiro (1541), p. 34, says: "This strait is called by the neighbouring people, as well as those who dwell on the shores of the Indian Ocean, Albabo, which in Arabic signifies ‘gates.’"]

[1610.—"We attempting to work up to the Babe."—Dunners, Letters, i. 52.]

[1611.—"There is at the Bab a ship come from Swahell."—Ibid. i. 111.]

1690.—"The Babbs is a small island opening to the Red Soc. . . . Between this and the Main Land is a safe Passage."—Ovington, 458.

[1769.—"Yet they made no estimation of the currents without the Babbs"; (note), "This is the common sailors’ phrase for the Straits of Babelmandel."—Bruce, Travels to discover the Source of the Nile, ed. 1790, Bk. i. cap. ii.]

BABER, BAHBUR, s. H. bhabar, bhabar. A name given to those districts of the N.W. Provinces which lie immediately under the Himalaya to the dry forest belt on the talus of the hills, at the lower edge of which the moisture comes to the surface and forms the wet forest belt called Tarāi. (See TERAI.) The following extract from the report of a lecture on Indian Forests is rather a happy example of the danger of "a little learning" to a reporter:

1877.—"Beyond that (the Tarāi) lay another district of about the same breadth, called in the native dialect the Bahadar. That in fact was a great filter-bed of sand and vegetation."—London Morning Post of 26th May.

BABI-ROUSSA, s. Malay bābi* (‘hog’) rāsa (‘stag’). The Stag-hog, a remarkable animal of the swine genus (Sus babirussa, L.; Babirussa alfarus, F. Cuvier), found in the island of Bouron, and some others of the I. Archipelago, but nowhere on continental Asia. Yet it seems difficult to apply the description of Pliny below, or the name and drawing given by Cosmas, to any other animal. The 4-horned swine of Aelian is more probably the African Wart-hog, called accordingly by F. Cuvier Phacochoerus Aelian.

C. A.D. 70.—"The wild bores of India have two bowing fangs or tusks of a cubit’s length, growing out of their mouth, and as many out of their foreheads like calves horns."—Pliny, viii. 52 (Holland’s Tr. i. 231).


C. 545.—"The Choerelaphus (‘Hog-stag’) I have both seen and eaten."—Cosmas Indiaca, in Cathay, &c., p. cxlv.

1555.—"There are hogs also with horns, and parats which prattle much which they call noris (Lory)."—Galvano, Discoveries of the World, Hak. Soc. 120.

* This word takes a ludicrous form in Dampier: "All the Indians who spake Malayan . . . lockt on those Malayans as a kind of Barbarians; and upon any occasion of dislike, would call them Bobby, that is Hogs."—I. 515.
BABOO. 44

1685.—"Quadrupes hoc insinutatae
figurae monstrarum bestiarum ascribunt Indi
quod adversas specie animalibus, Porco
scilicet et Cervo, pronatum putent . . .
ita ut primo intuitu quattuor cornibus juxta
se positis videtur arnatum hoc animal
Baby-Roussa."—I. Scio., App. to &ontius,
pi. 61.

[1889.—"The wild pig seems to be of a
species peculiar to the island (Celebes); but
a much more curious animal of this family
is the Babirusa or Pig-deer, so named by
the Malays from its long and slender legs,
and curved tusks resembling horns. This
extraordinary creature resembles a pig in
general appearance, but it does not dig with
its snout. as it feeds on fallen fruits.
. . . Here again we have a resemblance to
the Wart-hogs of Africa, whose upper canines
grow outwards and curve up so as to form a
transition from the usual mode of growth to
that of the Babirusa. In other respects
there seems no affinity between these animals,
and the Babirusa stands completely isolated.

1781.—"I said . . . From my youth to
this day I am a servant to the English.
I have never gone to any Rajahs or Baaboo
nor will I go to them."—Depn. of Dooud
Sing, Commandant. In Nurr. of Insurr. of
Banaras in 1781. Calc. 1782. Reprinted
at Roorkee, 1853. App., p. 165.

1782.—"Cwaboo Baboo" appears as a
subscriber to a famine fund at Madras for
200 Sica Rupees.—India Gazette, Oct. 12.

1791.—"Here Edmund was making a monstrosus ado,
About some bloody Letter and Conta
Bah-Boo."—
Letters of Simkin the Second, 147.

1803.—". . . Calling on Mr. Neave I
found there Baboo Dheep Narrain, brother
to Oodit Narrain, Rajah at Benares."—Lord
Valentia’s Travels, i. 112.

1824.—". . . the immense convent-like
mansion of some of the more wealthy
Baabos."—Heber, i. 31, ed. 1844.

1834.—"The Baboo and other Tales,
descriptive of Society in India."—Smith
& Elder, London. (By Augustus Prinsep).

1850.—"If instruction were sought for
from them (the Mohammedan historians)
we should no longer hear bombastic Baboons,
enjoying under our Government the highest
degree of personal liberty . . . rave about
patriotism, and the degradation of their
present position."—Sir H. M. Elliot, Orig.
Preface to Mahom. Historians of India,
in Dowson’s ed., i. xxii.

1866.—"But I’d sooner be robbed by a tall man
who showed me a yard of steel,
Than be freighted by a sneaking Baboo, with
a peon and hodge at his heel."—Sir A. C. Lyall, The Old Pindarce.

1873.—"The pliable, plastic, receptive
Baboo of Bengal eagerly avails himself of
this system (of English education) partly
from a servile wish to please the Sahibs logus,
and partly from a desire to obtain a

[1880.—"English officers who have become
de-Europeanised from long residence among
undomesticated natives . . . Such officials
are what Lord Lytton calls White Baboons."

—Aberigh-Mockey, Twenty-one Days, p. 104.]
N.B.—In Java and the further East babal
means a nurse or female servant (Javanese word).

BABOOL, s. H. babal, babir
(though often mispronounced baboo, as
in two quotations below); also
called kikar. A thorny mimosa
common in most parts of India except
the Malabar Coast; the Acacia arabica,
Wild. The Bblis use the gum as food.

1666.—"L’eau de Vie de ce Pays . . .
qu’on y boit ordinairement, est faictue de
jage ou sucure noir, qu’on met dans l’eau
avec de l’ecorce de l’arbre Baboul, pour
y donner quelque force, et ensuite on les dis-
tite ensemble."—Thevenot, v. 59.

1780.—"Price Current. Country Produce:
Babool Trees, large, 5 pc. each tree.
Hickey’s Bengal Gazette, April 29.
[This is babal, the Bengali form of the word.]

1824.—"Rampoor is . . . chiefly remark-
able for the sort of fortification which sur-
rounds it. This is a high thick hedge . . .
of babooms . . . faced on the outside by a
formidable underwood of cactus and babool."

—Heber, ed. 1844, i. 290.

1849.—"Look at that great tract from
Deesa to the Hala mountains. It is all
sand; sometimes it has a little roughened clothing of bābul or milk-bush.”—Dry Leaves from Young Egypt, 1.

BABOON. s. This, no doubt, comes to us through the Ital. babutina; but it is probable that the latter word is a corruption of Pers. maimān [‘the auspicious one’], and then applied by way of euphemism or irony to the baboon or monkey. It also occurs in Ital. under the more direct form of maimone in gatto-maimone, ‘cat-monkey,’ or rather ‘monkey-cat.’ [The N.E.D. leaves the origin of the word doubtful, and does not discuss this among other suggested derivations.]

BACANORE and BARCELORE, nn.pp. Two ports of Canara often coupled together in old narratives, but which have entirely disappeared from modern maps and books of navigation, insomuch that it is not quite easy to indicate their precise position. But it would seem that Bacanore, Malayāl. Vakkānār, is the place called in Canarese Bārīkār, the Barcoor-petah of some maps, in lat. 13° 28′. This was the site of an ancient and important city, “the capital of the Jain kings of Tulava . . . . and subsequently a stronghold of the Vijayanagar Rajas.”—Imp. Gazet. [Also see Stuart, Man. S. Canara, ii. 264.]

Also that Barcolore is a Port. corruption of Basīrār [the Canarese Basārūru, ‘the town of the waved-leaf fig tree.’ (Mad. Adm. Man. Gloss, s.v.)] It must have stood immediately below the ‘Basilur Peak’ of the Admiralty charts, and was apparently identical with, or near to, the place called Seroor in Scott’s Map of the Madras Presidency, in about lat. 13° 55′. [See Stuart, ibid. i. 242. Seroor is perhaps the Skirīr of Mr Stuart (ibid. p. 243).]

c. 1390.—“Thence (from Hannot) the traveller came to Bāsārūr, a small city . . . .”—Abulfeda, in Gildeleister, 181.

c. 1343.—“The first town of Malaiār that we visited was the little Abū-Sārrūr, which is small, situated on a great estuary, and abounding in coco-nut trees. . . . Two days after our departure from that town we arrived at Pākanār, which is large and situated on an estuary. One sees there an abundance of sugar-cane, such as has no equal in that country.”—Ibn Batuta, iv. 77-78.

c. 1420.—“Duas praetera ad maritimass urbem, alteram Pachamuriam . . . nomine, xx diebus transit.”—Conti, in Poggios de Var. Fort. iv.

1501.—“Bacanur,” for Bacanur, is named in Amerigo Vespucci’s letter, giving an account of Da Gama’s discoveries, first published by Baldelli Boni, II Milione, pp. liii. sqq.

1516.—“Passing further forward . . . along the coast, there are two little rivers on which stand two places, the one called Bacanor, and the other Bracalor, belonging to the kingdom of Narasamgu and the province of Tolinate (Tulava, Tulava or S. Canara). And in them is much good rice grown round about these places, and this is loaded in many foreign ships and in many of Malabar . . . .”—Barros, in Lisbon Coll. 294.

1545.—“The Port of the River of Bar- calor pays 500 loads (of rice as tribute).”—Botelho, Tombo, 246.

1552.—“Having dispatched this vessel, he (V. da Gama) turned to follow his voyage, desiring to erect the padrão (votive pillar) of which we have spoken; and not finding a place that pleased him better, he erected one on certain islands joined (as it were) to the land, giving it the name of Sancta Maria, whence these islands are now called Saint Mary’s Isles, standing between Bacanor and Baticall, two notable places on that coast.”—De Barros, l. iv. 11.

1728.—“In Barsoor or Bassoore have we still a factory . . . a little south of Bassoore lies Baquanoor and the little River hear.”—Vedrutina, v. (Malabar) 6.

1727.—“The next town to the Southward of Batculo (Batcul) is Barceloar, standing on the Banks of a broad River about 4 Miles from the Sea . . . . The Dutch have a Factory here, only to bring up Rice for their Garrisons . . . . Baccanoor and Molkey lie between Barceloar and Mangalore, both having the benefit of Rivers to export the large quantities of Rice that the Fields produce.”—A. Hamilton, i. 285-6. [Molkey is Mulkki, see Stuart, op. cit. l. 259.]

1750.—“St Mary’s Islands lie along the coast X. and S. as far as off the river of Bacanor, or Callanpor, being about 6 leagues . . . in lat. 18° 30′ N.: 5 leagues from Bacanor, runs the river Barsalor.”—Irvine’s N. Directory, 5th ed. 103.

1514.—“Barcolore, now frequently called Cundapore.”—Forbes, Or. Mem. iv. 109, also see 113; [2nd ed. ii. 194].

BACKDORE, s. H. bīg-dor (‘bridle-cord’); a halter or leading rein.

BACKSEE. Sea H. bākṣi; nautical ‘aback,’ from which it has been formed (Roebuck).
BADEGA, n.p. The Tamil Vada-gor, i.e. 'Northerners.' The name has at least two specific applications:

a. To the Telegu people who invaded the Tamil country from the kingdom of Vijayanagara (the Bissnaga or Narsinga of the Portuguese and old travellers) during the later Middle Ages, but especially in the 16th century. This word first occurs in the letters of St. Francis Xavier (1544), whose Parava converts on the Tinnevelly Coast were much oppressed by these people. The Badega language of Lucena, and other writers regarding that time, is the Telegu. The Badagas of St. Fr. Xavier's time were in fact the emissaries of the Nâyaka rulers of Madura, using violence to exact tribute for those rulers, whilst the Portuguese had conferred on the Paravas "the somewhat dangerous privilege of being Portuguese subjects."—See Caldwell, H. of Tinnevelly, 69 seqq.

1544.—"Ego ad Comorinum Promontoriun contendo cõque naviculas deduce xx. cibaris omnus, ut miseris illis subveniam Neophytis, qui Bagadarum (read Bada-garum) aecrerrimorum Christiani nominis hostium terrore percurrit, relictis viis, in desertas insulas se abdiderunt."—N. P. Var. Epist. I. vi., ed. 1677.

1572.—"Gens est in regno Bisnagae quos Badagas vocant."—E. Arcoxt, 4 h.

1677.—"In eâ parte missionis Carnotannis in qua Telugu, ut inuit, lingua viget, seu inter Badagas, qui multo annos versatus sum; neque quinam viguerunt vires ab illâ dilec-tissimâ et sanctissimâ Missione Pudecherium veni."—In Norbert, iii. 230.

1875.—"Mr C. P. Brown informs me that the early French missionaries in the Guntur country wrote a vocabulary de la langue Telugùa, dite vulgairement le Badaga."—Bp. Caldwell, Dravidian Grammar, Intr. p. 35.

b. To one of the races occupying the Nilgiri Hills, speaking an old Canarese dialect, and being apparently a Canarese colony, long separated from the parent stock.—(See Bp. Caldwell's Grammar, 2nd ed., pp. 34, 125, &c.) [The best recent account of this people is that by Mr Thurston in Bulletin of the Madras Museum, vol. ii. No. 1.] The name of these people is usually in English corrupted to Burghers.

BADGEER, s. P. bād-gir, 'wind-catch.' An arrangement acting as a windsail to bring the wind down into a house; it is common in Persia and in Sind. [It is the Bādhanj of Arabia, and the Malik of Egypt (Burton, Ar. Nights, i. 227; Lane, Mod. Egypt, i. 23.)

1298.—"The heat is tremendous (at Hormus), and on that account the houses are built with ventilators (ventiers) to catch the wind. These ventilators are placed on the side from which the wind comes, and they bring the wind down into the house to cool it."—Marco Polo, ii. 450.

[1598.—A similar arrangement at the same place is described by Linschoten, i. 51, Hak. Soc.]

1682.—At Gamron (Gombroon) "most of the houses have a square tower which stands up far above the roof, and which in the upper part towards the four winds has ports and openings to admit air and catch the wind, which plays through these, and ventilates the whole house. In the heat of summer people lie at night at the bottom of these towers, so as to get good rest."—Nieuhof, Zee en Lent-Reize, ii. 79.


1872.—"... Badgirs or windcatchers. You see on every roof these diminutive screens of wattle and dab, forming acute angles with the hatches over which they project. Some are moveable, so as to be turned to the S.W. between March and the end of July, when the monsoon sets in from that quarter."—Burton's Sind Revisted, 224.

1881.—"A number of square turrets stick up all over the town; these are badgirs or ventilators, open sometimes to all the winds, sometimes only to one or two, and divided inside like the flues of a great chimney, either to catch the draught, or to carry it to the several rooms below."—Pioneer Mail, March 8th.

BADJOE, BAJOO, s. The Malay jacket (Mal. hājā) [of which many varieties are described by Denny's (Disc. Dict. p. 107)].

[c. 1610.—"The women (Portuguese) take their ease in their smocks or Bajus, which are more transparent and fine than the most delicate cape of those parts."—Pyrand de Laval, Hak. Soc. ii. 112.]

1784.—"Over this they wear the badjoo, which resembles a morning gown, open at the neck, but fastened close at the wrist, and half-way up the arm."—Marsden, H. of Sumatra, 2nd ed. 44.

1878.—"The general Malay costume . . . consists of an inner vest, having a collar to button tight round the neck, and the baju, or jacket, often of light coloured dimity, for undress."—McNair, 147.
BAEL. s. H. bel, Mahr. buil, from Skt. vīla, the Tree and Fruit of Aegle marmelos (Correa), or 'Bengal Quince,' as it is sometimes called, after the name (Marmelos de Bengala) given it by Garcia de Orta, who first described the virtues of this fruit in the treatment of dysentery, &c. These are noticed also by P. Vincenzo Maria and others, and have always been familiar in India. Yet they do not appear to have attracted serious attention in Europe till about the year 1850. It is a small tree, a native of various parts of India. The dried fruit is imported into England.—(See Hanbury and Flickinger, 116); [Watt, Econ. Dict. i. 117 seqq.). The shelly rind of the bel is in the Punjab made into carved snuff-boxes for sale to the Afghans.

1563.—"And as I knew that it was called beli in Basain, I enquired of those native physicians which was its proper name. Cirvifolé or belli, and they told me that cirvifolé or cirifole was the physician's name for it."—Garcia De O., ff. 221 r., 222.

1614.—"One jar of Byle at ru. 5 per maund."—Foster, Letters, iii. 41.

1631.—Jac. Bontius describes the bel as malum cydonium (i.e. a quince), and speaks of its pulp as good for dysentery and the cholerae immaminem organum.—Lib. vi. cap. viii.

1672.—"The Bili plant grows to no greater height than that of a man [this is incorrect], all thorny . . . the fruit in size and hardness, and nature of rind, resembles a pomegranate, dotted over the surface with little dark spots equally distributed. . . . With the fruit they make a decoction, which is a most efficacious remedy for dysenteries or fluxes, proceeding from excessive heat."—P. Vincenzo, 333.

1759.—". . . On this plain you will see a large bel-tree, and on it one big bel-fruit."—Miss Stokes, Indian Fairy Tales, 140.

BAFTA. s. A kind of calico, made especially at Baroch; from the Pers. bafita, 'woven.' The old Baroch bafitas seem to have been fine goods. Nothing is harder than to find intelligible explanations of the distinction between the numerous varieties of cotton stuffs formerly exported from India to Europe under a still greater variety of names; names and trade being generally alike obsolete. Bafitas however survived in the Tariffs till recently. [Bafita is at present the name applied to a silk fabric. (See quotation from Yusuf Ali below.) In Bengal, Charpata and Noakhali in the Chittagong Division were also noted for their cotton bafitas (Birdwood, Industr. Arts, 249).]

1598.—"There is made great store of Cotton Linnen of divers sort . . . Boffetas."—Linhchoten, p. 15. [Hak. Soc. i. 60.]

1605-8.—"Putta Kasas of the finest Totya, Baffa."—Birdwood, First Letter Book, 73. We have also "Black Baffata."—Ibid. 74.

1610.—"Baffata, the corge Rs. 100."—Dancers, Letters, i. 72.

1612.—"Baffas or white Callicos, from twenty to forty Royal's the corge."—Capt. Sris, in Purchas, i, 547.

1638.—". . . tisserans qui y font cette sorte de toilles de cotton, que l'on appelle bafetas, qui sont les plus fines de toutes celles qui se font dans la Province de Guzarratta."—Mandelbrot, 128.

1653.—"Bafitas est un nom Indien qui signifie des toilles fort serrées de cotton, lesquelles la plus part viennent de Baroch, ville du Royaume de Guzarat, appartenant au Grand Mogol."—De la B. le Gout, 515.

1665.—"The Baftas, or Callicuts painted red, blue, and black, are carried white to Agra and Ameelabad, in regard those cities are nearest the places where the Indigo is made that is used in colouring."—Tavernier, (E. T.) p. 127; [ed. Ball, ii. 5].

1672.—"Brooch Baftas, broad and narrow."—Fryer, 86.

1727.—"The Baroch Baftas are famous throughout all India, the country producing the best Cotton in the World."—I. Hamilton, i. 144.

1785.—In the Calcutta Tariff valuation of this year we find Piece Goods, Cotton: 

Baftas, score, Rs. 30.

[1900.—"Akin to the pot thâna is a fabric known as Bafta (literally woven), produced in Benares; body pure silk, with buta in kalabatia or cloth; . . . used for angarkhás, kirti, and women's patâlames (Musulmans)."—Yusuf Ali, Mon. on Silk Fabrics, 57.]

It is curious to find this word now current on Lake Nyanza. The burial of King Mtesa's mother is spoken of:

1588.—"The chiefs half filled the nicely-padded coffin with buta (bleached calico) . . . after that the corpse and then the coffin was filled up with more buta . . ."—In Ch. Missy, Intelligencer, s.s., viii. p. 543.

BAHAR. s. Ar. bahar, Malayal. bhutram, from Skt. bhūtra, 'a load.' A weight used in large trading transactions; it varied much in different localities; and though the name is of
Indian origin it was naturalised by the Arabs, and carried by them to the far East, being found in use, when the Portuguese arrived in those seas, at least as far as the Moluccas. In the Indian islands the bahār is generally reckoned as equal to 3 peculs (q.v.), or 400 avoidupois. But there was a different bahār in use for different articles of merchandise; or, rather, each article had a special surplus allowance in weighing, which practically made a different bahār (see PICOTA).

[Mr. Skeat says that it is now uniformly equal to 400 lbs. av. in the British dominions in the Malay Peninsula; but Klinkert gives it as the equivalent of 12 pākūl of Agar-agar; 6 of cinnamon; 3 of Triangp.]

1198.—"... and begged him to send to the King his Lord a bagar of cinnamon, and another of clove,... for example" (a nostra). —Ridotto de V. da Gama, 78.

1506.—"In Camanor el suo Re si è ventil, e qui nasce zz. (i.e. zenzori or ‘ginger’); ma li za, pochi e non essi boni come quelli de Colcut, e suo peso si chiamà bahār, che sono K. (Cantari) 4 da Lisbona."—Relazione di Leonardo Ca’ Masser, 26.

1510.—"If the merchandise about which they treat be spices, they deal by the bahār, which bahār weighs three of our cantari."—Varthema, p. 170.

1516.—"It (Malacca) has got such a quantity of gold, that the great merchants do not estimate their property, nor reckon otherwise than by bahārs of gold, which are 4 quintals to each bahār."—Barbosa, 193.

1552.—"300 bahāres of pepper."—Castanheira, ii. 301. Correa writes bares, as does also Couto.

1554.—"The baar of nuts (nos) contains 20 farağolas, and 5 maunds more of picota; thus the baar, with its picota, contains 20½ farağolas. ..."—A. Neres, 6.

C. 1569.—"After this I saw one that would have given a barre of Pepper, which is two Quintals and a half, for a little Measure of water, and he could not have it."—C. Frederick, in Hakl, ii. 358.

1598.—"Each Bhar of Swndo weigheth 330 attas of China."—Linschoten, 34: [Hakl. Soc. i. 113].

1696.—"... the rain in his company a Portuguese Souldier, which brought a Warrant from the Capitaine to the Governor of Mavilla, to trade with vs, and likewise to give John Rogers, for his pains a Bhar of Clounes."—Middleton’s Voyage, 2. b. 6.

1613.—"Porque os naturaes na quelle tempo possuyão muitos bares de ouro."—Godinho de Erédia, 4th.

[1802.—"That at the proper season for gathering the pepper and for a Pallam weighing 13 rupees and 1½ Vissaria 120 of which are equal to a Talaum or Muand weighing 1,732 rupees, calculating, at which standard for one barom or Cundy the Sirer’s price is Rs. 120."—Proct. at Malabar, in Logap, iii. 348, This makes the barom equal to 650 lbs.]

BAHAUDUR, s. H. Bahādūr, a hero, or champion. It is a title affixed commonly to the names of European officers in Indian documents, or when spoken of ceremoniously by natives (e.g. "Jones Sāhib Bahādūr"), in which use it may be compared with "the gallant officer" of Parliamentary courtesy, or the Illustriissimo Signore of the Italians. It was conferred as a title of honour by the Great Mogul and by other native princes [while in Persia it was often applied to slaves (Barton, Ar. Nights, iii. 114)]. Thus it was particularly affected to the end of his life by Hyder Ali, to whom it had been given by the Raja of Mysore (see quotation from John Lindsay below [and Wilks, Mysoor, Madras reprint, i. 280]). Bahādūr and Sirdīr Bahādūr are also the official titles of members of the 2nd and 1st classes respectively of the Order of British India, established for native officers of the army in 1857. [The title of Rāi Bahādūr is also conferred upon Hindu civil officers.]

As conferred by the Court of Delhi the usual gradation of titles was (ascending):—1. Bahādūr; 2. Bahādūr Jung; 3. Bahādūr ud-Daulah; 4. Bahādūr-ul-mulk. At Hyderabad they had also Bahādūr-ul-Umri (Kirkpatrick, in Tippoo’s Letters, 354). [Many such titles of Europeans will be found in North Indian N. & Q., i. 35, 143, 179; iv. 17.]

In Anglo-Indian colloquial parlance the word denotes a haughty or pompous personage, exercising his brief authority with a strong sense of his own importance; a don rather than a squireer. Thackeray, who derived from his Indian birth and connections a humorous felicity in the use of Anglo-Indian expressions, has not omitted this serviceable word. In that brilliant burlesque, the Memoirs of Major Gahagan, we have the Mahratta traitor Lobache Bahauher. It is said also that Mr Canning’s malicious wit bestowed on Sir John Malcolm, who was not less great as a talker than as a soldier and statesman, the title, not included in the
Great Mogul's repertory, of Bahaudur

*BAHAUDUR.*

Bahaudur is one of the terms which the hosts of Chingiz Khan brought with them from the Mongol Steppes. In the Mongol genealogies we find Yesugai Bahadur, the father of Chingiz, and many more. Subutai Bahadur, one of the great soldiers of the Mongol host, twice led it to the conquest of Southern Russia, twice to that of Northern China. In Samang Setzen's poetical annals of the Mongols, as rendered by I. J. Schmidt, the word is written Bughotur, whence in Russian Bogatir still survives as a memento probably of the Tartar domination, meaning 'a hero or champion.' It occurs often in the old Russian epic ballads in this sense; and is also applied to Samson of the Bible. It occurs in a Russian chronicle as early as 1240, but in application to Mongol leaders. In Polish it is found as Batyr, and in Hungarian as Batór,—this last being in fact the popular Mongol pronunciation of Bughotur. In Turkic also this elision of the guttural extends to the spelling, and the word becomes Batür, as we find it in the Dicts. of Vambéry and Pavet de Courtelle. In Manchu also the word takes the form of Baturu, expressed in Chinese characters as Pa-la-bu;* the Kirghiz has it as Batyr; the Altai-Tataric as Paattyr, and the other dialects even as Maqathyre. But the singular history of the word is not yet entirely told. Benfey has suggested that the word originated in Skt. bhaga-dhara (happiness-possessing);* But the late lamented Prof. A. Schiefer, who favoured us with a note on the subject, was strongly of opinion that the word was rather a corruption "through dissimulation of the consonant," of the Zend bagha-pautha 'Son of God,' and thus but another form of the famous term Faghfuir, by which the old Persians rendered the Chinese Tien-tsze ('Son of Heaven'), applying it to the Emperor of China.

* At Lord Wellesley's table, Major Malcolm mentioned as a notable fact that he and three of his brothers had once met together in India. "Impossible, Malcolm, quite impossible," said the Governor-General. Malcolm persisted, "No, no," said Lord Wellesley, "if four Malays had met, we should have heard the noise all over India!"


2 Orient und Occident, i. 137.

1289–90.—In an eccentric Persian poem purposely stuffed with Mongol expressions, written by Parshâ Jami in praise of Arghân Khan of Persia, of which Hammer has given a German translation, we have the following:

"The Great Khan names thee his Ulagh-Bekkê [Great Secretary].

Seeing thou art hit-kei and Behâdir to boot.

O Well-beloved, the parâligh [rescript] that thou dost issue is obeyed

By Turk and Mongol. By Persian, Greek, and Barbarian!"

Gesch. der oidl. Horde, 401, c. 1400.—"I ordained that every Ameer who should reduce a Kingdom, or defeat an army, should be exalted by three things: by a title of honour, by the Togh [Yak's old standard], and by the Noûkhis [great annettises] that should be dignified by the title of Bahaudur."—Timour's Institute, 283; see also 291–293.

194.—"E ciles le dixerem ñi aquel era uno de los valiêtes e Bahaudures qen un elinage del Señor aui."—Chuçja, § lxixix.

"E el home ñi este haze e mas vino beue dizen que e Bahaudur, que dizen ciles por homen reizio."—Do, § exii.

1497.—"The Prince mounted, escorted by a troop of Bahaudurs, who were always about his person."—Abu'lchâk's Hist. in Not. et Est. xiv. 126.

1536.—("As a proper name.") "Itaç ille potentissimus Rex Badur, Indiae universae terror, a quo nonnulli regna Pori maximis quidam regis teneri affirmant...."—Letter from John III. of Portugal to Pope Paul III.

Hardly any native name occurs more frequently in the Portuguese Hist. of India than this of Badur—viz. Bahádur Shah, the warlike and powerful king of Guzerat (1536–37), killed in a fray which closed an interview with the Viceroy, Nuno da Cunha, at Diu.

1754.—"The Kirgeese Turbars... are divided into three Horads, under the Government of a Khan. That part which borders on the Russian dominions was under the authority of Joan Beck, whose name on all occasions was honored with the title of Bater."—Hebrard, t. 230. The name Joan Beck is probably Jan-jeck, a name which one finds among the horads as far back as the early part of the 14th century (see Ibn Battuta, ii. 397).

1759.—"From Shah Alum Bahadur, son of Alum Guiere, the Great Mogul, and successor of the Empire, to Colonel Sabut Jung Bahadre" (i.e. Clive).—Letter in Long, p. 163.

We have said that the title Behauder (Bahaudur) was one by which Hyder Ali of Mysore was commonly known in his day. Thus in the two next quotations:

D
BAHIRWUTTEEA. 50

1781.—"Sheik Hussein upon the guard tells me that our army has beat the Behauer [i.e. Hyder Ali], and that peace was making. Another sepoy in the afternoon tells us that the Behauer had destroyed our army, and was besieging Madras."—Casperty of Hon. John Lindsay, in Lives of the Lindsays, iii. 296.

1800.—"One lac of Behaudry pagodas,"—Williamson, i. 148.

1801.—"Thomas, who was much in liquor, now turned round to his sisters, and said—'Could any one have stopped Subh Bahau- door at this gate but one month ago?'—"No, no,' replied they; on which—"—Skinner, Mid. Mem. i. 296.

1872.—"... the word ' Bahâdûr ...'
(at the Mogul's Court) ... was only used as an epithet. Ahmed Shâh used it as a title and ordered his name to be read in the Friday prayer as Bahâdûr Khan and in Muhammed Abâ' nacer Ahmed Shâh Bahâdûr. Hence also 'Kompatâ's Bahâdûr,' the name by which the E. F. Company is still known in India. The modern 'Khan Bahâdûr' is, in Bengal, by permission assumed by Muhammadan Deputy Magistrates, whilst Hindu Deputy Magistrates assume 'Bal Bahâdûr'; it stands, of course, for, 'Khan-i-Bahâdûr, the courageous Khan.' The compound, however, is a modern abnormal one; for 'Khan' was conferred by the Dîlib Emperors, and so also 'Bahâdûr' and 'Bahâdûr Khan,' but not 'Khan Bahâdûr.'"—Prof. Blochmann, in Ind. Antiquary, i. 251.

1876.—"... Reverencing at the same time bravery, dash, and boldness, and loving their freedom, they (the Kirghiz) were always ready to follow the standard of any batyr, or hero, ... who might appear on the stage."—Schaghty's Turkistan, i. 33.

1878.—"... Peacock feathers for some of the subordinate officers, a yellow jacket for the successful general, and the bestowal of the Mancheo title of Baturu, or 'Brave,' on some of the most distinguished brigadiers, are probably all the honours which await the return of a triumphal army. The reward which fell to the share of 'Chinese Gordon' for the part he took in the suppression of the Taiping rebellion was a yellow jacket, and the title of Baturu has lately been bestowed on Mr Mesny for years of faithful service against the rebels in the province of Kwei-chow."—Saturday Rev., Aug. 10, p. 182.

"... There is nothing of the great bahawder about him."—Atheneum, No. 2670, p. 851.

1879.—"This strictly prohibition Proclamation is issued by the Provincial Administrative Board of Lîkîm ... and Chang, Brebet- Provincial Judge, chief of the Foochow Lîkîm Central Office, Taotâi for special service, and Baturu with the title of 'Awe-inspiring Brave'"—Transl. of Proclamation against the cultivation of the Poppy in Foochow, July 1879.

BAHIRWUTTEEA. s. Gujr. bahîrwaṭā. A species of outlawy in

Guzarat; bahîrwaṭā, the individual practising the offence. It consists "in the Rajpoots or Grassias making their ryots and dependants quit their native village, which is suffered to remain waste; the Grassia with his brethren then retires to some asylum, whence he may carry on his depredations with impunity. Being well acquainted with the country, and the redress of injuries being common cause with the members of every family, the Bahîr-wuttea has little to fear from those who are not in the immediate interest of his enemy, and he in consequence enabled to commit very extensive mischief."—Col. Walker, quoted in Forbes, Rís Masû, 2nd ed, p. 254-5.

Col. Walker derives the name from bahîr, 'out,' and wāt, 'a road.' [Toold, in a note to the passage quoted below, says "this term is a compound of bîr (bahîr) and wuttan (watuṭan), literally 'ex patria.']"

[1829,—"This petty chieftain, who enjoyed the distinctive epithet of outlaw (bârmaṭa), was of the Sonigirra clan."—Pers. Narr., in Annals of Raj, (Calcutta reprint), i. 724.]

The origin of most of the brigandage in Sicily is almost what is here described in Kattiaur.

BAIKREE. s. The Bombay name for the Barking-deer. It is Guzarâîi bekrî; and acc. to Jordan and [Blandford, Mem. de l'Ac. de l'Ind., 553] Mahr. bekara or bekur, but this is not in Molesworth's Diet. [Forsyth (Highlands of C. I., p. 470) gives the Gond and Korku names as Bherki, which may be the original].

1879.—"... Any one who has shot baikri on the spars of the Ghats can tell how it is possible merringly to mark down these little beasts, taking up their position for the day in the early dawn."—Observer. Times of India, Supt. May 12, 7b.

BAJRA. s. H. bâjîra and bâjîra (Pe- nius laticauda, Wildden). One of the tall millets forming a dry crop in many parts of India. Forbes calls it baijerie (Or. Mem. ii. 406; [2nd ed. i. 167], and bajere [i. 23]).

1841.—"... The ground (at Maharajpore) was generally covered with bajree, full 5 or 6 feet high."—Lord Ellenborough, in Ind. Admin. 414.

BAKIR-KHĀNĪ. s. P.—H. bâkîr-khânī; a kind of cake almost exactly resembling pie-crust, said to owe its name to its inventor, Bakir Khan.
1871.—"The best kind of (native cakes) are baka kanah and 'sheer mahl' (Sheermaul)."—Riddell, Ind. Immest. Econ. 386.] BALACHONG, BLACHONG. 51 BALASORE.

[1871.—"The best kind of (native cakes) are baka kanah and 'sheer mahl' (Sheermaul)."—Riddell, Ind. Immest. Econ. 386.]

BALACHONG, BLACHONG. s. Malay ballichain; [acc. to Mr Skeat the standard Malay is blachan, in full balachann.] The characteristic condiment of the Indo-Chinese and Malayan races, composed of prawns, sardines, and other small fish, allowed to ferment in a heap, and then mashed up with salt. [Mr Skeat says that it is often, if not always, trodden out like grapes.] Marsden calls it 'a species of caviare,' which is hardly fair to caviare. It is the ngopi (Ngapee) of the Burmese, and Irish of the Javanese, and is probably, as Crawford says, the Roman garum. One of us, who has witnessed the process of preparing ngopi on the island of Negrais, is almost disposed to agree with the Venetian Gasparo Balbi (1583), who says "he would rather smell a dead dog, to say nothing of eating it" (f. 125r). But when this experience is absent it may be more tolerable.

1858.—Dampier writes it Balachann, ii. 28.

1727.—"Balachang is famous for making Ballichang, a sauce made of dried Shrimps, Cod-pepper, Salt, and a Sea-weed or Grass, all well mixed and beaten up to the Consistency of thick Mustard."—1. Hamilton, ii. 194. The same author, in speaking of Pegu, calls the like sauce Prook (44), which was probably the Talain name. It appears also in Somerat under the form Prooz (ii. 305).

1784.—"Blachang ... is esteemed a great delicacy among the Malays, and is by them exported to the west of India. ... It is a species of caviare, and is extremely offensive and disgusting to persons who are not accustomed to it."—Marsden's II. of Sumatra, 2nd ed. 57.

[1871.—Riddell (Ind. Immest. Econ. p. 237) gives a receipt for Ballachong, of which the basis is prawns, to which are added chillies, salt, garlic, tamarind juice, &c.]

1883.—"... blachang—a Malay preparation much relished by European lovers of decomposed cheese. ..."—Miss Bird, Golden Cherries, 96.

BALAGHAUT. used as n.p.; P. balti, 'above,' H. Mahir, &c., ghái, 'a pass,'—the country 'above the passes,' i.e., above the passes over the range of mountains which we call the "Western Ghauts." The mistaken idea that ghái means 'mountains' causes Forbes to give a nonsensical explanation, cited below. The expression may be illustrated by the old Scotch phrases regarding "below and above the Pass" of so and so, implying Lowlands and Highlands.

c. 1562.—"All these things were brought by the Moors, who traded in pepper which they brought from the hills where it grew, by land in Bignea, and Balagate, and Cambay."—Crawfurd, ed. Ed. Stanley, Hak. Soc. 3, 244.

1563.—"R. Let us get on horseback and go for a ride; and as we go you shall tell me what is the meaning of Nizimahsa (Nizamaluco), for you often speak to me of such a person.

"O, I will tell you now that he is King in the Bagalate (misprint for Balagate), whose father I have often attended medically, and the son himself sometimes. From him I have received from time to time more than 12,000 pardaos: and he offered me a salary of 40,000 pardaos if I would visit him for so many months every year, but I would not accept."—Garcia de Ortiga, f. 335.

1365.—"This high land on the toppe is very flatte and good to build upon, called Balagatte."—Lindetien, 29; [Hak. Soc. i. 63 & Ed. 235].

"... Ballagate, that is to say, above the hill, for Balute is above, and foate is a hill."—Ibid. 49; [Hak. Soc. i. 169].

1614.—"The coast of Coromandel, Balagatt or Telingana."—Smith, 1. 301.

1665.—"Balagate est une des riches Provinces du Grand Mogol. ... Elle est au midi de celle de Candich."—Thomson, v. 216.

1673.—"... opening the ways to Baligat, that Merchants might with safety bring down their Goods to Port."—Fryer, 73.

c. 1570.—"The Ball-a-gat Mountains, which are extremely high, and so called from Balit, mountain, and gatt, flat [!], because one part of them affords large and delicious plains on their summit, little known to Europeans."—Grose, i. 231.

This is nonsense, but the following are also absurd misdescriptions:—

1565.—"Bal Ghaunt, the higher or upper Gaunt or Gaut, a range of mountains so called to distinguish them from the Payen Gaunts, the lower Gaunts or Passes."—Dict. of Words used in E. India, 28.

1581.—"In some parts this tract is called the Balla-Gaut, or high mountain: to distinguish them from the lower Gaunt, nearer the sea."—Forbes, Or. Mem. i. 206; [2nd ed. i. 119].

BALASORE. n.p. A town and district of Orissa; the site of one of the earliest English factories in the "Bay," established in 1642, and then an important seaport; supposed to be
properly Baléscarum, Skt. bala, 'strong,' śvāra, 'lord,' perhaps with reference to Krishna. Another place of the same name in Madras, an isolated peak, 6762° high, lat. 11° 41' 43", is said to take its name from the Asura Bana.

1676.—
"When in the vale of Balaser I sought,
And from Bengal the captive Monarch brought."

Dryden, Amorogebi. ii. 1.

1727.—"The Sea-shore of Balassore being very low, and the Depths of Water very gradual from the Strand, make Ships in Balassore Road keep a good Distance from the Shore: for in 4 or 5 Fathoms, they ride 3 Leagues off."—J. Hamilton, i. 387.

BALASS. s. A kind of ruby, or rather a rose-red spinelle. This is not an Anglo-Indian word, but it is a word of Asiatic origin, occurring frequently in old travellers. It is a corruption of Balakshi, a popular form of Badakhshi, because these rubies came from the famous mines on the Upper Oxus, in one of the districts subject to Badakhshan. [See Vambeiry, Sketches, 255: Ball, Tavencier, i. 382 n.]

c. 1350.—"The mountains of Badakhshan have given their name to the Badakhshi ruby, vulgarly called w-balaksh."—Ibn Battut., iii. 59, 394.

1404.—Tenia (Tamerlan) vestido vn ropa et vn palo de seda ros in lavores e la cabeza tenia vn sombrero blanco alto con un Balax on cina e con aljofar e piedras."—Oviedo, § ex.

1516.—"These balasses are found in Balacayo, which is a kingdom of the mainland near Pegu and Bengal."—Barbosa, 233. This is very bad geography for Barbosa, who is usually accurate and judicious, but it is surpassed in much later days.

1581.—"I could never understand from whence those that be called Balassi come."—Cesar Frederick, in Halk., ii. 372.

[1588.—"The Ballayses are likewise sold by weight."—Lischesden, Hak. Soc. ii. 156.]

1611.—"Of Ballace Rubies little and good, and bad, there are single two thousand pieces" (in Akbar's treasury).—Hawkins, in Purchas, i. 217.

[1616.—"Fair pearls, Ballast rubies."—Foster, Letters, iv. 243.]

1653.—"Les Royaumes de Pegou, d'où viennent les rubis baïetas."—De la Boulayse-Gonz, 129.

1673.—"The last sort is called a Balace Ruby, which is not in so much esteem at the Spinell, because it is not so well coloured."—Feyer, 215.

1689.—"... The Balace Ruby is supposed by some to have taken its name from Palatinum, or Palace;... the most probable Conjecture is that of Marcus Paulus Petrus, that it is borrow'd from the Country, where they are found in greatest Plentie. ..."—Ovington, 588.

BALCONY. s. Not an Anglo-Indian word, but sometimes regarded as of Oriental origin; a thing more than doubtful. The etymology alluded to by Mr. Schuyler and by the lamented William Gill in the quotations below, is not new, though we do not know who first suggested it. Neither do we know whether the word balagna, which Erman (Tr. in Siberia, E. T. i. 115) tells us is the name given to the wooden booths at the Nijnei Fair, be the same P. word or no. Wedgwood, Littre, [and the N.E.D.] connect ballocony with the word which appears in English as bank, and with the Italian balco, 'a scaffolding' and the like, also used for 'a box' at the play. Balco, as well as paleo, is a form occurring in early Italian. Thus Franc. da Buti, commenting on Dante (1385-87), says: "Baloè è luogo alto dove si monta e scende." Hence naturally would be formed ballocone, which we have in Giov. Villani, in Boccaccio and in Petrarch. Manuzzi (Vocabolario It.) defines ballocone as = finestrò (?).

It may be noted as to the modern pronunciation that whilst ordinary mortals (including among verse-writers Scott and Lockhart, Tennyson and Hood) accent the word as a dactyl (balcony), the crème de la crème, if we are not mistaken, makes it, or did in the last generation make it, as Cowper does below, an amphibrach (balcony): "Xanthus his name with those of heavenly birth, But called Scamander by the sons of earth!" [According to the N.E.D., the present pronunciation, "which," said Sam. Rogers, "makes me sick," was established about 1825.]

c. 1348.—"E al continuo v'era pieno di belle donne a' balconi."—Gior. Villani, x. 132-4.

c. 1340-50.—
"Il figliuol di Latona avea già nove
Volte guardato dal balcon sovra.
Per quella, ch'alcun tempo mosse.
Io suo sommo, ed or gli altrui commove in
vano.

BALOON.

53

BALWAR.

c. 1340-50.—

"Ma si com' uomo talor che piance, a parte
Vede cosa che gli occhi, e 'l cor alletta,
Così celi per ch'io son in prigione
Standosi ad un balcone,
Che fia sola a suoi di cosa perfezta
Comincia a mirar con tale deso
Che me stesso, e 'l mio mal posse in oblio:
'l era in terra, e 'l cor mio in Paradiso."


1615-52.—"When the King sits to do
Justice, I observe that he comes into the
Balcony that looks into the Palace."—
Tocquevill, E. T. ii. 64; [cit. Bull, i. 152].

1667.—"And be it further enacted, That
the Front of all Houses hereafter to be
erected in any such Streets as by Act of
Common Council shall be declared to be
High Streets. Balconies Four Foot broad
with Rails and Bars of Iron . . . shall be
placed. . . ."—Act 19 Car. II. cap. 3.
sect. 13. (Act for Rebuilding the City of
London.)

1783.

"At Edmonton his loving wife
From the balcoyn spied
Her tender husband, wond'ring much
To see how he did ride."
John Gilpin.

1805.—

"For from the lofty balcoyn,
Rung trumpet, shalm and psaltery."

Lay of the Last Minstrel.

1833.—

"Under tower and balcoyn,
By garden-wall and gallery,
A gleaming shape she floated by;
Dead pale between the houses high."

Tennyson's Lady of Shalott.

1756.—"The houses (in Turkystan)
are generally of but one story, though sometimes
there is a small upper room called bala-khana
(P. bala, upper, and khana, room) whence
we get our balcony."—Schuyler's Turkystan,
i. 120.

1850.—"Balâ khâna means 'upper house,'
or 'upper place,' and is applied to the room
built over the archway by which the choppâ
khâna is entered, and from it, by the way,
we get our word 'Balcoyn.'"—MS. Journal
in Persia of Captain W. J. Gill, R.E.

BALOON, BALLOON, &c., s. A
rowing vessel formerly used in various
parts of the Indies, the basis of which
was a large canoe, or 'dug-out.' There
is a Mahr. word balîpine, a kind of
barge, which is probably the original.

[See Bombay Gazetteer, xiv. 26.]

1539.—"E embarcando-se . . . partio, co
forio acompanhando dez on doze balôes ate
a ilha de Upe. . . ."—Pinto, ch. xiv.

1634.—

"Neste tempo da terra para a armada
Balôes, e cal' luzes cruzar vimos, . . ."

Malaca Conquistas, iii. 44.

1673.—"The President commanded his
own Baloon (a Barge of State, of Two and
Twenty Oars) to attend me."—Frzr, 70.

1755.—'The Burmas has now Eighty
Ballongs, none of which as [sic] great Guns.'

—Letter from Capt. R. Jackson, in Bulleynne
Ar. Report, i. 155.

1811.—'This is the simplest of all boats,
and consists merely of the trunk of a tree
hollowed out, to the extremities of which
pieces of wood are applied, to represent
a stern and prow: the two sides are boarded
jointed by rotten or small bambous without
nails: no iron whatsoever enters into their
construction. . . . The Ballaus are used in
the district of Chittagong."

—Solsen, iii.

BALSORA, BUSSORA. &c., n.p.

These old forms used to be familiar
from their use in the popular version
of the Arabian Nights after Galland.
The place is the sea-port city of Basra
at the mouth of the Shat-al-Arab, or
United Euphrates and Tigris.

[Burton (Ar. Nights, x. 1) writes Bussarah.]

1298.—"There is also on the river as you go
from Baudas to Kisi, a great city called
Bassa surrounded by woods in which grow
the best dates in the world."—Marco Polo,
Bk. i. ch. 6.

c. 1589.—"Balsara, notmente detta
Bassora, è una città posta nell' Arabia, la
quale al presente e signoreggiata dal Turco
. . . è città di gran negocio di spettario, di
droghie, e altre merci che usano di Orrmus;
è abondante di dattili, risi, e granai."—Balbi,
iv. 327.

1598.—"The town of Balsora; also
Bassora."—Lischoten, Hak. Soc. i. 45.

1671.—

"From Atropatia and the neighbouring
plains
Of Adiabene. Media, and the south.
Of Susiana to Balsara's Haven. . . ."

Paradise Regained, iii.

1747.—"He (the Prest. of Bombay) further
advises us that they have wrote our Hombre.
Masters of the Loss of Madrass by way of
Bussero, the 7th of November."—Pt. S.
David Conson, 5th January 1746-7. MS. in
India Office.

[Also see CONGO.]

BALTY, s. H. bâlti, 'a bucket,'
which Platts very improbably connects
with Skt. wîri, 'water,' is the Port.
balde.

BALWAR. s. This is the native
servant's form of 'barber,' shaped by
the 'striving after meaning' as bîlwar,
for balvild, i.e. 'capillarius,' 'hair-man.'
It often takes the further form bâl-bûr,
another factitious hybrid, shaped by
P. bûridon, 'to cut,' quasi 'hair-cutter,'
But though now obsolete, there was
BAMBOO, s. Applied to many gigantic grasses, of which Bambusa arundinacea and B. vulgaris are the most commonly cultivated; but there are many other species of the same and allied genera in use; natives of tropical Asia, Africa, and America. This word, one of the commonest in Anglo-Indian daily use, and thoroughly naturalised in English, is of exceedingly obscure origin. According to Wilson it is Canarese bātāba (or as the Madras Admira. Mem. (Gloss. s.v.) writes it, bombu), which is said to be "onomatopoeic from the crackling and explosions when they burn." Marsden inserts it in his dictionary as good Malay. Crawford says it is certainly used on the west coast of Sumatra as a native word, but that it is elsewhere unknown to the Malay languages. The usual Malay word is babā. He thinks it more likely to have found its way into English from Sumatra than from Camara. But there is evidence enough of its familiarity among the Portuguese before the end of the 16th century to indicate the probability that we adopted the word, like so many others, through them. We believe that the correct Canarese word is bājana. In the 16th century the form in the Concan appears to have been mambu, or at least it was so represented by the Portuguese. Rumphius seems to suggest a quaint onomatopoeic: "vehementissimos edunt ietus et souitus, quan incendio combaruntur, quando notum ejus nomen Bānba, Bambu, facile exauditur."—(Herb. Amb. iv. 17.) (Mr. Skeat writes: "Although bātāba is the standard Malay, and babā apparently introduced, I think bāmbu is the form used in the low Javanese vernacular, which is quite a different language from high Javanese. Even in low Javanese, however, it may be a borrowed word. It looks curiously like a trade corruption of the common Malay word samambu, which means the well-known 'Malaca cane,' both the bamboo and the Malacca cane being articles of export. Klinkert says that the samambu is a kind of rattan, which was used as a walking-stick, and which was called the Malacca cane by the English. This Malacca cane and the rattan 'bamboo cane' referred to by Sir H. Yule must surely be identical. The fuller Malay name is actually roton samambu, which is given as the equivalent of Calamus Scrupulorum, Lour. by Mr. Ridley in his Plant List (J.R.A.S., July 1897)."

The term applied to tabāshīr (Tabashir), a siliceous concretion in the bamboo, in our first quotation seems to show that bambu or mambu was one of the words which the Portuguese inherited from an earlier use by Persian or Arab traders. But we have not been successful in finding other proof of this. With reference to sakkar-mambu Ritter says: "That this drug (Tabashir), as a product of the bamboo-cane, is to this day known in India by the name of Sucee Mamba is a thing which no one needs to be told" (ix. 334). But in fact the name seems now entirely unknown.

It is possible that the Canarese word is a vernacular corruption, or development, of the Skt. vānā [or vambha], from the former of which comes the H. bāyis. Bambo does not occur, so far as we can find, in any of the earlier 16th-century books, which employ evam or the like.

In England the term bamboo-cane is habitually applied to a kind of walking-stick, which is formed not from any bamboo but from a species of rattan. It may be noted that some 30 to 35 years ago there existed along the high road between Putney Station and West Hill a garden fence of bamboos of considerable extent; it often attracted the attention of one of the present writers.

1563.—"The people from whom it (tabashir) is got call it sereb-mambu . . . . because the canes of that plant are called by the Indians mambu."—García, f. 194.

1578.—"Some of these (canes), especially in Malabar, are found so large that the people make use of them as boats (nadar-macum) not opening them out, but cutting one of the canes right across and using the natural knots to stop the ends, and so a couple of naked blacks go upon it . . . each of them at his own end of the mambu [in orig. mābā] (so they call it), being provided
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with two paddles, one in each hand . . . . and so upon a cane of this kind the folk pass across, and sitting with their legs clining naked."—C. Alciato, Tractatus, 296.

Again:

"... and many people on that river (of Cunabar) make use of these canes in place of boats, to be safe from the numerous Crocodiles or Crocodylus (as they call them) which are in the river (which are in fact great and ferocious lizards)" [logartos].—Ind. 297.

These passages are curious as explaining, if they hardly justify, Ctesias, in what we have regarded as one of his greatest bounce, viz. his story of Indian canes big enough to be used as boats.

1586. — "All the houses are made of canes, which they call Bambos, and bee covered with Straw."—Fitch. in Hakl. ii. 391.

1598. — "... a thick edge rea as big as a man’s legge, which is called Bambus."—Linschoten, 56; [Hak. Soc. i. 193].


1610. — "Les Portugalais et les Indiens se servent point d’autres bastons pour porter leurs palanquins ou litières. Ils l’appellent par tout Bambou."—Picard, i. 297; [Hak. Soc. i. 329].

1615. — "These two kings (of Cambaja and Siam) have neither Horses, nor any fire Instruments; but make use only of bowes, and a certaine kind of pike, made of a knottie wood like Canes, called Bambuc, which is exceeding strong, though pliant and supple for vse."—Dr. Montfort, 33.

1621. — "These Forts will better appeare by the Draught thereof, herewith sent to your Worships, inclosed in a Bambou."—Letter in Purchas, i. 699.

1623. — "Among the other trees there was an immense quantity of bamboo, or very large Indian canes, and all clothed and covered with pretty green foliage that went creeping up them."—P. della Valle, ii. 640; [Hak. Soc. ii. 220].

1646. — "Cette machine est suspendue à une longue barre que l'on appelle Pambou."—Thévenot. v. 162. (This spelling recurs throughout a chapter describing palankins, though elsewhere the traveller writes bambou.)

1673. — "A Bambo, which is a long hollow cane."—Firer, 34.

1727. — "The City (Ava) tho’ great and populous, is only built of Bambou canes."—A. Hamilton, ii. 47.

1855. — "When I speak of bamboo huts, I mean to say that post and walls, wall-plates and rafters, floor and thatch and the withes that bind them, are all of bamboo. In fact it might almost be said that among the Indo-Chinese nations the staff of life is of Bamboo. Scaffolding and ladders, landing-jotties, fishing apparatus, irrigation-wheels and scoops, oars, masts and yards, spears and arrows, hats and helmets, bow, bow-string and quiver, oil-cans, water-stoups and cooking pots, pipe-sticks, conduits, clothes-boxes, pan-boxes, dinner-trays, pickles, preserves, and melodious musical instruments, torches, footballs, cordage, bellows, mats, paper, these are but a few of the articles that are made from the bamboo."—Yule, Mission to Ava, p. 153. To these may be added, from a cursory inspection of a collection in one of the museums at Kew, combs, mugs, an-blinds, cages, grotesque carvings, brushes, fans, shirts, sails, teapots, pipes and harps.

Bambus are sometimes popularly distinguished (after a native idiom) as male and female; the latter embracing all the common species with hollow stems, the former title being applied to a certain kind (in fact, a spec. of a distinct genus, Dendrocalamus strictus), which has a solid or nearly solid core, and is much used for bludgeons (see LATTE) and spearsheets. It is remarkable that this popular distinction by sex was known to Ctesias (c. b.c. 400) who says that the Indian reeds were divided into male and female, the male having no epiremexy.

One of the present writers has seen (and partaken of) rice cooked in a joint of bamboo, among the Khvans, a hill-people of Arakan. And Mr Markham mentions the same practice as prevalent among the Chinchos and savage aborigines on the eastern slopes of the Andes (J. R. Geog. Soc. xxv. 155). An endeavour was made in Pegu in 1855 to procure the largest obtainable bamboo. It was a little over 10 inches in diameter. But Clusius states that he had seen two great spectans in the University at Leyden, 30 feet long and from 14 to 16 inches in diameter. And E. Haecckel, in his Visit to Ceylon (1882), speaks of bamboo-stems at Peridenta, "each from a foot to two feet thick." We can obtain no corroboration of anything approaching 2 feet.—[See Gray’s note on Pipard, Hak. Soc. i. 330.]

BAMÓ, n.p. Burnm. Bha-mo, Shan Magway; in Chinese Sin-Kai, ‘New-market.’ A town on the upper Irawadi, where one of the chief routes from China abuts on that river; regarded as the early home of the Karens. ([McMahon. Karens of the Golden Cherr., 103.]) The old Shan
town of Banió was on the Tapeng R., about 20 m. east of the Irawadi, and it is supposed that the English factory alluded to in the quotations was there.

[1684.—"A Settlement at Bannoo upon the confines of China."—Pringle, Madras Cons., iii. 102.]

1759.—"This branch seems formerly to have been driven from the Establishment at Pannoo,":—Dallymple, Or. Rep., i. 111.

BANANA, s. The fruit of Musa paradisiaca, and M. sapientum of Linnaeus, but now reduced to one species under the latter name by R. Brown. This word is not used in India, though one hears it in the Straits Settlements. The word itself is said by De Orta to have come from Guinea; so also Pigafetta (see below). The matter will be more conveniently treated under PLANTAIN. Prof. Robertson Smith points out that the coincidence of this name with the Ar. *banán*, 'fingers or toes,' and *bānu*n, 'a single finger or toe,' can hardly be accidental. The fruit, as we learn from Mukaddasi, grew in Palestine before the Crusades; and that it is known in literature only as *mauz* would not prove that the fruit was not somewhere popularly known as 'fingers.' It is possible that the Arabs, through whom probably the fruit found its way to W. Africa, may have transmitted with it a name like this; though historical evidence is still to seek. [Mr. Skeat writes: "It is curious that in Norwegian and Danish (and I believe in Swedish), the exact Malay word *pisang*, which is unknown in England, is used. Prof. Skeat thinks this may be because we had adopted the word *banana* before the word *pisang* was brought to Europe at all."]

1563.—"The Arab calls these *mewes* or *muares*; there are chapters on the subject in Avicenna and Serapion, and they call them by this name, as does Rasis also. Moreover, in Guinea they have these figs, and call them *bananas*.":—Garcia, 95c.

1598.—"Other fruits there are termed Banana, which we think to be the *Muses* of Egypt and Soria... but here they cut them yearly, to the end they may bear the better."—Tr. of Pigafetta's Cojpo, in Harleian Coll. ii. 593 (also in Pecock, ii. 1008.)

c. 1610.—"Des *bannes* (marginal rubric *Bannanes*) que les Portugais appellent *figues d'Inde*, and aux Maldives *Quella*.":—Pigord de Levad, i. 85; [Hak. Soc. i. 113]. The Maldivian word is here the same as H. *kotá* (Skt. *kotá*).

1673.—"*Bonances*, which are a sort of *Plantain*, though less, yet much more grateful."—Freyer, 40.

1666.—"The *Bano* tree is exactly like the *Plantain* for shape and bigness, not easily distinguishable from it but by the Fruit, which is a great deal smaller."—Dampier, i. 316.

BANCHOOT, BETEECHOOT, ss. Terms of abuse, which we should hesitate to print if their odious meaning were not obvious "to the general." If it were known to the Englishmen who sometimes use the words, we believe there are few who would not shrink from such brutality. Something similar in character seem the words which Saul in his rage flings at his noble son (1 Sam. xx. 30).

1638.—"On nous montra à une demy heue de la ville vn sepulchre, qu'ils appellent *Bety-chuit*. c'est à dire la vergogne de la ville decouverte."—Mandelbrot, Paris, 1659, 112. See also Volta, iv. 157.

There is a handsome tomb and mosque to the N. of Ahmedabad, erected by Hajji Malik Baha-ud-din, a wazir of Sultan Mohammed Bigara, in memory of his wife Bbí *Achut* or *Ach-kit*; and probably the vile story to which the 17th-century travellers refer is founded only on a vulgar misrepresentation of this name.

1648.—"*Bety-chuit*; dat is (onder eercledinge gesproeken) in onse tale te seggen, u Docthe Schmeielheyt."—Van Twist, 16.

1792.—"The officer (of Tippoo's troops) who led, on being challenged in Moors answered (Aquoi que tose), 'We belong to the advance'—the title of Lally's brigade, supposing the people he saw to be their own Europeans, whose uniform also is red; but soon discovering his mistake the commandant called out (Firingby Banchoot!)—cchelor) 'they are the rascally English! Make off!' in which he set the corps a ready example."—Dirson's Narrative, 117.

BANCOCK, n.p. The modern capital of Siam, properly Bang-kok; see explanation by Bp. Pallegoix in quotation. It had been the site of forts erected on the ascent of the Menam to the old capital Ayuthia, by Constantine Phaulacon in 1675; here the modern city was established as the seat of government in 1767, after the capture of Ayuthia (see JUDEA) by the Burmese in that year. It is uncertain if the first quotation refer to Bancock.
1552. — "... and Bamplacot, which stands at the mouth of the Menam." — Burros, i. ix. 1.

1611. — "They had arrived in the Road of Suyn the fifteenth of August, and cast Anchor at three fathom high water. ... The Towne lyeth some thirtie leagues vp along the Rive, whither they sent newes of their arrivall. The Salander (see SHAH-BUNDER) and the Governor of Mancocck (a place situated by the Rive), came backe with the Messengers to receive his Majesties Letters, but chiefly for the presents expected." — P. Williamson Floris, in Pur Pur, i. 321.

1727. — The Ship arrived at Bencock, a Castle about half-way up, where it is customary for all Ships to put their Guns ashore." — A. Hamilton, i. 365.

1850. — "Civitas regia tria habet nomina: ... ban makok, per contractionem Bangkok, pagus oleastrorum, est nomen primitivum quod hodie etiam vulgo ususpatur." — Patleoga, Gram. Linguae Thai, Bangkok, 1850, p. 167.

**BANDANNA, s.** This term is properly applied to the rich yellow or red silk handkerchief, with diamond spots left white by pressure applied to prevent their receiving the dye. The etymology may be gathered from Shakespeare’s Dict., which gives "Bän-dûnà : 1. A mode of dyeing in which the cloth is tied in different places, to prevent the parts tied from receiving the dye; ... 3. A kind of silk cloth. A class or caste in Guzerat who do this kind of preparation for dyeing are called Bandâttrâ (Drummond). [Such handkerchiefs are known in S. India as Pulicat handkerchiefs. Cloth dyed in this way is in Upper India known as Chârâ. A full account of the process will be found in Journ. Ind. Art, ii. 63, and S. M. Hadi’s Mon. on Dyes and Dyeing, p. 35.]"

**BANDAREE. s.** Mahur, Bandârû, the name of the caste or occupation. It is applied at Bombay to the class of people (of a low caste) who tend the coco-palm gardens in the island, and draw toddy, and who at one time formed a local militia. [It has no connection with the more common Bhandârû, a treasurer or storekeeper.]

1858. — "... certain duties collected from the bandârûs who draw the toddy (saro) from the alendas ..." — S. Bowell, Bombay, 203.

1864. — "The people ... are all Christians, or at least the greater part of them consisting of artizans, carpenters, Chandaris (this word is manifestly a mis-transcription of bandaris), whose business is to gather nuts from the coco-palms, and corombas (see KOONBEE) who till the ground. ..." — Bowre, Ms.

1873. — "The President ... if he go abroad, the Bandarines and Moors under two Standards march before him." — Frays, 65.

1883. — "... besides 60 Field-pieces ready in their Carriages upon occasion to attend the Militia and Bandarines." — Vid. 66.

c. 1790. — "There is also on the island kept up a sort of militia, composed of the land-tillers, and bandarees, whose living depend chiefly on the cultivation of the coco-nut trees." — Gros, i. 46.

1808. — "... whilst on the Brab trees the cast of Bhundarees paid a due for extracting the liquor." — Bombay Regulation, i. of 1808, sect. vi. para. 2.

1810. — "Her husband came home, laden with toddy for distilling. He is a bandari or toaddy-gatherer." — Maria Graham, 26.

c. 1836. — "Of the Bhundarees the most remarkable usage is their fondness for a peculiar species of long trumpet, called Bhongals, which, ever since the dominion of the Portuguese, they have had the privilege of carrying and blowing on certain State occasions." — R. Murphy, in Tr. R. Geog. Soc. i. 131.

1838. — "We have received a letter from one of the large Bhundaries in the city, pointing out that the tax on toddy trees is now Rs. 15 (/ Rs. 1. 8 s.) per tapped toddy tree per annum; whereas in 1872 it was only..."
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BANDICOOT.

Re. 1 per tree: ... he urges that the Bombay toddy-drawers are entitled to the privilege of practising their trade free of license, in consideration of the military services rendered by their ancestors in garrisoning Bombay town and island, when the Dutch fleet advanced towards it in 1670."—*Times of India* (Mail), July 17th.

BANDJEAH, s. Port. *bandeja*, a salver, 'a tray to put presents on.' We have seen the word used only in the following passages:

1621.—"We and the Hollanders went to vizit Semi Dnao, and we earid hym a bottell of strong water, and an other of Spanish wine, with a great box (or *bandeja*) of sweet bread."—*Cook's Diary*, ii. 143.

[1717.]—"Received the Phraomand (see *FIRMAUN*) from Captain Boddam in a *banday* covered with a rich piece of Atlass (see *ATLAS*)."—*Hodges, Diary*, Hak. Soc. ii. 85.

1747.—"Making a small Cott (see *COT*) and a rattan *Bandijas* for the Nabob . . . (Pagaodas) 4: 32: 21."—*Auct. Expenses at Fort St. David, Jan'y, MS. Records in India Office*.

C. 1760.—"(Bottle) in large companies is brought in ready made up on Japan chargers, which they call from the Portuguese name, *Bandejas*, something like our tea-boards."—*Goss. 1: 257*.

1766.—"To Monnirhad Dowla Nabob—

R. N. P.

1 Pair Pistols . . . 20 0 0

2 China Bandazes 172 12 9"

—*Lord Glicet's Decorah Charges, in Long, 433.*

Bandjea appears in the *Maxilla Variaedit* of Blumenrett as used there for the present of cakes and sweetmeats, tastefully packed in an elegant basket, and sent to the priest, from the wedding feast." It corresponds therefore to the Indian *dali* (see *DOLLY*).

BANDEL, n.p. The name of the old Portuguese settlement in Bengal about a mile above Hoogly, where there still exists a monastery, said to be the oldest church in Bengal (see *Imp. Gazetr*). The name is a Port, corruption of *bander*, 'the wharf'; and in this shape the word was applied among the Portuguese to a variety of places. Thus in Correa, under 1541-42, we find mention of a port in the Red Sea, near the mouth, called Bandel dos Malemes ('of the Pilots'). Chittagong is called Bandel de Chatighio (e.g. in *Beccaro*, p. 444), corresponding to *Bundar Chatgiam* in the *Autobiog.* of Jahangir (Elliot, vi. 326). [In the Diary of Sir T. Roe (see below) it is applied to *Gombroon*], and in the following passage the original no doubt runs *Bundar-i-Hughi* or *Hugli-Bundar.*

1616.—"To this Purpose took *Bundell* their foot on the Mayne."—*Sir T. Roe*, Hak. Soc. i. 120.

1631.—". . . these Europeans increased in number, and erected large substantial buildings, which they fortified with cannons, muskets, and other implements of war. In due course a considerable place grew up, which was known by the name of Port of Hugl.*"—*Abdel Halim* in *Elliot*, vi. 32.

1758.—". . . les établissements formés pour assurer leur commerce sont situés sur les bords de cette rivière. Celui des Portugais, qu'ils ont appelé *Bundel*, en adoptant le terme Persen de Banders, qui signifie port, est aujourd'hui reduit à peu de chose . . . et il est presque contigu à Ugli en remontant."—*Maurice, Établissements*, p. 64.

1782.—"There are five European factories within the space of 20 miles, on the opposite banks of the river Ganges in Bengal; Houghly, or *Bandell*, the Portuguese President; Chinsura, the Dutch; Chandernagore, the French; Sirmanore, the Danish; and Calcutta, the English."—*Price's Observations*, &c., p. 51. In *Price's Treats*, i.

BANDICOOT, s. Corr. from the Telegu *pandi-kokku*, lit. "pig-rat." The name has spread all over India, as applied to the great rat called by naturalists *Mus* *mallebricous* (Shaw), *Mus* *giganteus* (Hardwicke), *Mus bandicota* (Bechstein), *Nesocia bandicota* (Blanford, p. 425). The word is now used also in Queensland, and is the origin of the name of the famous Bandido gold-field (3 ser. N. d'Q. ix. 97).

c. 1390.—"In Lesser India there be some rats as big as foxes, and venomous exceeding—"—*Prior Jacobus*, Hak. Soc. 29.

c. 1318.—"They imprison in the dungeons (of Dwaigir, i.e. Dalatabad) those who have been guilty of great crimes. There are in those dungeons enormous rats, bigger than cats. In fact, these latter animals run away from them, and can't stand against them, for they would get the worst of it. So they are only caught by strangulation. I have seen these rats at Dwaigir, and much amazed I was!"—*Ibn Batuta*, iv. 47.

Fryer seems to exaggerate worse than the Moor:

1673.—"For Vermin, the strongest huge Rats as big as our Pigs, which burrow under the Houses, and are bold enough to venture on Poultry."—*Fryer*, 116.

The following surprisingly confounds two entirely different animals:

1789.—"The *Bandicoot*, or musk rat, is another troublesome animal, more indeed from its offensive smell than anything else."—*Maurice, Narrative*, 32. See *MUSK-RAT*.

[1828.—"They be called *Brandy-cutes.*"

—*Or, Sporting Mag*, i. 128.]
1879.—"I shall never forget my first night here (on the Cocos Islands). As soon as the Sun had gone down, and the moon risen, thousands upon thousands of rats, in size equal to a bandicoot, appeared."—

Pollok, Sport in B. Barmuth, &c., ii. 14.

1880.—"They (wild dogs in Queensland) hunted Kangaroo when in numbers, but usually preferred smaller and more easily obtained prey, as rats, bandicoots, and 'possums.'—Blackwood's Mag., Jan., p. 65.

[1880.—In England the Collector is to be found riding at anchor in the Bandicoot Club."—Abercromby's Twenty-one Lines, 87.]

BANDICOY. s. The colloquial name in S. India of the fruit of Hibiscus esculentus; Tamil vaḻai-bendi, i.e. unripe fruit of the vendâli, called in H. bendi. See BENDY.

BANDOO! H. imperative bandho, 'tie or make fast.' "This and probably other Indian words have been naturalised in the docks on the Thames frequented by Lascar crews. I have heard a London lighterman, in the Victoria Docks, throw a rope ashore to another Londoner, calling out, Bandoo!"—[M. Gen. Keatinge.]

BANDY. s. A carriage, bullock-carriage, buggy, or cart. This word is usual in both the S. and W. Presidencies, but is unknown in Bengal, and in the N.W.P. It is the Tamil vendil, Telug. bandi, 'a cart or vehicle.' The word, as bendi, is also used in Java. [Mr Skeat writes:—]Klinkert has Mal. bendi, 'a chaise or calèche,' but I have not heard the word in standard Malay, though Clifford and Swett. have bendu, 'a kind of sedan-chair carried by men,' and the commoner word bandu 'a sedan-chair or litter,' which I have heard in Selangor. Wilkinson says that kerta (i.e. kera bendi) is used to signify any two-wheeled vehicle in Johor.]"—

1791.—"To be sold, an elegant new and fashionable Bandy, with copper panels, lined with Morocco leather."—Madras Courir, 29th Sept.

1890.—"No wheel-carriages can be used in Canara, not even a buffalo-bandy."—Letter of Sir T. Munro, in Life, i. 243.

1819.—"None but open carriages are used in Ceylon; we therefore went in bandies, or in plain English, gigs."—Maria Graham, 38.

1826.—"Those persons who have not European coachmen have the horses of their bandies or gigs, led by these men, . . . Gigs and backeries all go here (in Ceylon) by the name of bendy."—Haber (ed. 1841), ii. 172.

1829.—"A mighty solemn old man, seated in an open bandy (read bendy) (as a gig with a head that has an opening behind is called) at Madras."—Mem. of Col. Mountain, 2nd ed. 81.

1860.—"Bullock bandies, covered with caijans met us."—Tennent's Ceylon, i. 146.

1862.—"At Coimbatore I bought a bandy or country cart of the simplest construction."—Markham's Pers. and India, 363.

BANG, BHANG. s. H. bhâng, the dried leaves and small stalks of hemp (i.e. Cannabis indica), used to cause intoxication, either by smoking, or when eaten mixed up into a sweetmeat (see MAJOON). Hashish of the Arabs is substantially the same; Birdwood says it "consists of the tender tops of the plants after flowering." [Bhang is usually derived from Skt. bhangâ, 'breaking,' but Burton derives both it and the Ar. banj from the old Coptic Nibnî, "meaning a preparation of hemp; and here it is easy to recognise the Homeric Neptene.""

"On the other hand, not a few apply the word to the herbane (hemp) as such used in medieval Europe. The Kânis evidently means hempbane, distinguishing it from Hashish at hordrik, 'rascal's grass,' i.e. the herb Pantarguneum. . . . The use of Bhang doubtless dates from the dawn of civilisation, whose earliest social pleasures would be inebriants. Herodotus (iv. c. 75) shows the Scythians burning the seeds (leaves and capsules) in worship and becoming drunk upon the fumes, as do the S. African Bushmen of the present day."—[Arab. Nights, i. 65.]

1588.—"The great Sultan Badur told Martim Affonso de Souza, for whom he had a great liking, and to whom he told all his secrets, that when in the night he had a desire to visit Portugal, and the Brazil, and Turkey, and Arabia, and Persia, all he had to do was to eat a little bangue . . ."—Geber, i. 26.

1573.—"Bange is a plant resembling hemp, or the Cannabis of the Latins . . . the Arabs call this Bange. ..." (i.e. Hashish).—[C. Avran, 399-61.

1569.—"They have . . . also many kinds of Drugs, as Aramon, or opium, Camfora, Bangue, and Sampall Wood."—Linnean, 19; [Hak. Soc. i. 61; also see ii. 115].

1606.—"O maist de tépo estava cheo de bangue."—Geber, ii. 83.

1638.—"Il se fit apporter vn petit cabinet d'or . . . dont il tira deux layettes, et prit dans l'une de Lavina, ou opium, et dans l'autre du benghi, qui est une certaine drogue ou ondre, dont ils se servent pour s'exécuter à la lucre."—Mandeha, Paris, 1558, 150.
BANGED. 60

BANGY, BANGHY. 1810.—“Some wear... a stout silver ornament of the ring kind, called a bangie, or karah [kara] on either wrist.”—Williamson, V. M., i. 305.

1826.—“I am paid with the silver bangles of my enemy, and his cash to boot.”—Pan- durang Hari, 27; ed. 1873, i. 36.

1873.—“Year after year he found some expense for coming up to Sirmoor—now a proposal for a tax on bangles, now a scheme for a new mode of Hindustani pronunciation.”—The True Reformer, i. 24.

BANGUN, s.—See BRINJAL.

BANGUR, s. Hind. bangar. In Upper India this name is given to the higher parts of the plain country on which the towns stand—the older alluvium—in contradistinction to the khadar [Khadir] or lower alluvium immediately bordering the great rivers, and forming the limit of their inundation and modern divagations; the khadar having been cut out from the bangar by the river. Medlicott spells bhangar (Man. of Geol. of India, i. 404).

BANGY, BANGHY, &c. s. H. bangâri, Mahr. bangî; Skt. vihangamâ, and vihangiâ.

a. A shoulder-yoke for carrying loads, the yoke or bangy resting on the shoulder, while the load is apportioned at either end in two equal weights, and generally hung by cords. The milkmaid’s yoke is the nearest approach to a survival of the bangystaff in England. Also such a yoke with its pair of baskets or boxes.—(See PITARRAH).

b. Hence a parcel post, carried originally in this way, was called bangy or dawk-bangy, even when the primitive mode of transport had long become obsolete. “A bangy parcel” is a parcel received or sent by such post.

BANGED—is also used as a participle for ‘stimulated by bang,’ e.g. "be jad up to the eyes.”

BANGLE, s. H. bangâri or bangri. The original word properly means a ring of coloured glass worn on the wrist by women; [the chaîri of N. India;] but bangle is applied to any native ring-bracelet, and also to an anklet or ring of any kind worn on the ankle or leg. Indian silver bangles on the wrist have recently come into common use among English girls.

1803.—“To the cowslip he gave a heavy pair of gold bangles, of which he considerably enhanced the value by putting them on his wrists with his own hands.”—Journal of Sir J. Nicolls, in note to Wellington Despatches, ed. 1897, ii. 373.

1809.—“Bangles, or bracelets.”—Maria Graham, 13.
[1843.—"I engaged eight bearers to carry my palankeen. Besides these I had four banghy-badars, men who are each obliged to carry forty pound weight, in small wooden or tin boxes, called pettrunks."—

Traveller's account, Carey, Good Old Days, ii. 91.]

b.—

c. 1844.—"I will forward with this by bhangy dik a copy of Capt. Moreby's Survey of the Red Sea."—Sir G. Arthur, in Ind. Admin. of Lord Elphinstone, p. 221.

1873.—"The officers of his regiment ... subscribed to buy the young people a set of crockery, and a plated tea and coffee service (got up by dawk banghee ... at not much more than 200 per cent. in advance of the English price."—The True Reformer, i. 57.

BANJO. s. Though this is a Western and not East-Indian term, it may be worth while to introduce the following older form of the word:

1764.—"Permit thy slaves to lead the choral dance To the wild banshaw's melancholy sound."—Grevinger, iv.

See also Davies, for example of banjore. [and N.E.D for banjer].

BANKSHALL. s. a. A warehouse. b. The office of a Harbour Master or other Port Authority. In the former sense the word is still used in S. India; in Bengal the latter is the only sense recognised, at least among Anglo-Indians; in Northern India the word is not in use. As the Calcutta office stands on the banks of the Hooghly, the name is, we believe, often accepted as having some indefinite reference to this position. And in a late work we find a positive and plausible, but entirely unfounded, explanation of this kind, which we quote below. In Java the word has a specific application to the open hall of audience, supported by wooden pillars without walls, which forms part of every princely residence. The word is used in Sea Hindustani, in the forms banatr, and bangsil for a 'store-room' (Roebuck).

Bankshall is in fact one of the oldest of the words taken up by foreign traders in India. And its use not only by Correa (c. 1561) but by King John (1524), with the regularly-formed Portuguese plural of words in -al, shows how early it was adopted by the Portuguese. Indeed, Correa does not even explain it, as is his usual practice with Indian terms.

More than one serious etymology has been suggested:—(1) Crawford takes it to be the Malay word banosel, defined by him in his Malay Dict. thus: "(J.) A shed; a storehouse; a workshop; a porch; a covered passage" (see J. Ind. Archip. iv. 182). [Mr Skect adds that it also means in Malay 'half-husked paddy,' and 'fallen timber, of which the outer layer has rotted and only the core remains."

But it is probable that the Malay word, though marked by Crawford ("J.") as Javanese in origin, is a corruption of one of the two following:

(2) Beng. bangkasala, from Skt. banik or village, 'trade,' and sili, 'a hall.' This is Wilson's etymology.

(3) Skt. bhangdalis, Canar. bangdalis, Malayal. pandalsala, Tam. pandala-silai or pandakasiilai, 'a storehouse or magazine.'

It is difficult to decide which of the two last is the original word; the prevalence of the second in S. India is an argument in its favour; and the substitution of g for d would be in accordance with a phonetic practice of not uncommon occurrence.

a.—

c. 1345.—"For the bandar there is in every island (of the Maldives) a wooden building, which they call bajansar [evidently for bangasal, i.e. Arabic spelling for banjasar] where the Governor ... collects all the goods, and there sells or barter them."—The Battuto, iv. 120.

[1520.—"Collected in his bamgasal" in the Maldives)—Des. du Torre do Tombo, p. 1452.]

1524.—A grant from K. John to the City of Goa. says: "that hencethrough even if no market rent in the city is collected from the bacaces, viz. those at which are sold honey, oil, butter, bete (i.e. betel), spices, and cloths, for permission to sell such things in the said bacaces, is our pleasure that they shall sell them freely."

A note says: "Apparently the word should be bacases, or banacaces, or bangaczes, which then signified any place to sell things, but now particularly a wooden house."—Archi. Porti. Or., Fasc. ii. 43.

1561.—"... in the bangaczes, in which stand the goods ready for shipment."—Coroa, Londes, i. 2, 250.

1610.—The form and use of the word have led P. Teixeira into a curious confusion (as it would seem) when speaking of foreigners at Ormus, he says: "they muches gentiles, Baneases [see BANYAN], Bangasalys, y Cambayats"—where the word in italics
probably represents Bangalys, i.e. Bengalis (Rel. de Harven, 18).

1610.—"Le facteur du Roy chrestien des Maldives tenoit sa banquesalle ou plustost cellier, sur le bord de la mer en l'Île de Maké."—Pyrard de Laval, ed. 1679, i. 65; [Hak. Soc. i. 85; also see i. 267].

1613.—"The other settlement of Yler... with houses of wood thatched extends... to the fields of Tanjupacer, where there is a bangasal or sentry's house without other defense."—Godinho de Ervio, 6.

1623.—"Bangal, a shed (or barn), or often also a roof without walls to sit under, sheltered from the rain or sun."—Gaspar Willens, Vocabulary, &c., ins' Gravenhaage; repr. Batavia, 1706.

1734-5.—"Paid the Bankshall Merchants for the house poles, country reapers, &c., necessary for housebuilding."—In Wheeler, iii. 148.

1748.—"A little below the town of Wampo... These people (comproprietors) build a house for each ship. They are called by us banksalls. In these we deposit the rigging and yards of the vessel, chests, water-casks, and every thing that incommodes us aboard."—A Voyage to the E. Indies in 1747 and 1748 (1752), p. 294. It appears from this book (p. 118) that the place in Canton River was known as Banksall Island.

1750-52.—"One of the first things on arriving here (Canton River) is to procure a bangshall, that is, a great house, constructed of bamboo and mats... in which the stores of the ship are laid up."—A Voyage, &c., by Olyf Turen... in a series of letters to Dr Linnaeus, Transl. by J. R. Forster (with Osbeck's Voyage), 1771.

1783.—"These people (Chutias, &c., from Indin, at Achin)... on their arrival immediately build, with contract with the natives, houses of bamboo, like what in China at Wampo is called bankshall, very regular, on a convenient spot close to the river."—Forrest, V. to Mergui, 41.

1788.—"Banksaals—Storehouses for depositing ships' stores in, while the ships are unlading and refitting."—Indian Vocab. (Stockdale).

1813.—"The East India Company for seventy years had a large banksaol, or warehouse, at Mirzoe, for the reception of the pepper and sandalwood purchased in the island of the Mysore Rajah."—Forbes, Or. Mem. iv. 109.

1817.—"The bangal or wetghyo is a large open hall, supported by a double row of pillars, and covered with shingles, the interior being richly decorated with paint and gilding."—Raffles, Java (2nd ed.), i. 93.

1823.—"And on the Place by the sea there was the Custom-house, which the Persians in their language call Banksal, a building of no great size, with some open outer porticoes."—P. della Valle, ii. 345.

1877.—"... Their Bank Solls, or Custom House Keys, where they land, are Two; but mean, and shut only with ordinary Gates at Night."—Fryer, 27.

1883.—"I came ashore in Capt. Goyer's Pinnace to ye Bankshall, about 7 miles from Bullassore."—Holges, Diary, Feb. 2; [Hak. Soc. i. 65].

1887.—"The Mayor and Aldermen, etc., do humbly request the Honourable President and Council would please to grant and assign over to the Corporation the petty dues of Banksal Tolls."—In Wheeler, i. 207.

1727.—"Above it is the Dutch Bankshall, a Place where their Ships ride when they cannot get further up for the too swift Currents."—J. Hamilton, ii. 6.

1789.—"And that no one may plead ignorance of this order, it is hereby directed that it be placed constantly in view at the Bankshall in the English and country languages."—Provt. against Slave-Trading in Sum-River, ii. 5.

1578.—"The term 'Banksoll' has always been a puzzle to the English in India. It is borrowed from the Dutch. The 'Soll' is the Dutch or Danish 'Zoll,' the English 'Toll.' The Banksoll was then the place on the 'bank' where all tolls or duties were levied on landing goods."—Tallboys Wheeler, Early Records of B. India, 196. (Quite erroneous, as already said; and Zoll is not Dutch.)

BANTAM, n.p. The province which forms the western extremity of Java, properly Bantam. [Mr Skeat gives Bantun, Crawford, Bantam.] It formed an independent kingdom at the beginning of the 17th century, and then produced much pepper (no longer grown), which caused it to be greatly frequented by European traders. An English factory was established here in 1603, and continued till 1682, when the Dutch succeeded in expelling us as interlopers.

[1615.—"They were all valued in my invoice at Bantam."—Foster, Letters, iv. 33.]

1727.—"The only Product of Bantam is Pepper, wherein it abounds so much, that they can export 10,000 Tuns per annum."—J. Hamilton, ii. 127.

BANTAM FOWLS, s. According to Crawford, the dwarf poultry which we call by this name were imported from Japan, and received the name "not from the place that produced them, but from that where our
vole il giorno" (251). See also Luiliier
below. The men of this class profess
an extravagant respect for animal life;
but after Stanley brought home Dr.
Livingstone's letters they became
notorious as chief promoters of slave-
trade in Eastern Africa. A. K. Forbes
speaks of the mediaeval Wanias at
the Court of Anhilwaram as "equally
gallant in the field (with Rajputs),
and wiser in council... already
in profession puritans of peace, but
not yet drained enough of their herc
Kshatri blood."—(Hols Mabu, i. 240;
[ed. 1878, 184]).
Banyan is the form in which viniya
appears in the Anglo-Indian use of
Bengal, with a different shade of mean-
ing, and generally indicating a grain-
dealer.

1516.—"There are three qualities of these
Gentiles, that is to say, some are called
Razunts... others are called Banians,
and are merchants and traders."—Barbour.
51.

1552.—"... Among whom came cer-
tain men who are called Baneanes of
the same heathen of the Kingdom of
Cambia... coming on board the ship
of Vasco da Gama, and seeing in his cabin
a pictorial image of Our Lady, to which our
people did reverence, they also made adora-
tion with much more fervency..."—

1555.—"We may mention that the inher-
habitants of Guzerat call the unbelievers
Banyanas, whilst the inhabitants of Hindu-
istan call them Hindu."—Sidi Ali Kepadan,
in J. As., 1st S. ix. 197-8.

1563.—"R. If the fruits were all as good
as this mango it would be no such great
matter in the Baneanes, as you tell me,
not to eat flesh. And since 1 touch on
this mango, tell me, prithee, who are these
Baneanes... who do not eat flesh..."—
Gervas, f. 136.

1608.—"The Governor of the Towne of
Gandwre is a Banyan, and one of those
kind of people that observe the Law of
Pythagoras."—Jones, in Purchas, i. 231.

[1610.—"Baneanes." See quotation under
BANKSHALL. a.]

1623.—"One of these races of Indians is
that of those which call themselves Valho,
but who are called, somewhat corruptly by
the Portuguese, and by all other our
Franks, Banians; they are all for the most part,
traders and brokers."—I. diUo Valile, i.
480-7; [and see i. 75 Hak. Soc.]

1630.—"A people presented themselves
to mine eyes, clothed in linen garments,
somewhat low descending, of a gesture and
garble, as I may say, maidenly and well
mannered; of a countenance shy, and
somewhat estranged: yet smiling on
a closed and bashful familiarity..." I
asked what manner of people these were, so strangely notable, and notably strange. Reply was made that they were Banians.”
—Lord, Preface.

1665.—“In trade these Banians are a thousand times worse than the Jews; more expert in all sorts of cunning tricks, and more maliciously mischievous in their revenge.”—Taucerier, E. T. ii. 58; [ed. Bell, i. 198, and see i. 91].

c. 1666.—“Aussi chacun un son Banian dans les Indes, et il y a des personnes de qualité qui leur confient tout ce qu'ils ont...” —Therien, v. 166. This passage shows in anticipation the transition to the Calcutta use (b., below).

1672.—“The inhabitants are called Guizematts and Benyans.”—Holdsworth, 2.

1673.—“It is the custom to say that to make one Banyan (so they call the Gentile Merchants) you need three Chinese, and to make one Chinese three Hebrews.”—P. F. Vieonzo de Maria, 114.

1677.—“The Banyan follows the Soldier, though as contrary in Humour as the Antipodes in the same Meridian are opposite to one another. In Cases of Trade they are not so hide-bound, giving their Consequences more Scope, and boggle at no Villainy for an Emolument.”—Fryer, 183.

1677.—“In their letter to Ft. St. George, 15th March, the Court offer £20 reward to any of our servants or soldiers as shall be able to speak, write, and translate the Banyan language, and to learn their arithmetic.”—In Madras Notes and Exts., No. i. 18.

1705.—“... ceux des premieres castes, comme les Baignans.”—Lecier, 106.

1812.—“... it will, I believe, be generally allowed by those who have dealt much with Banians and merchants in the larger trading towns of India, that their moral character cannot be held in high estimation.”—Forbes, Or. Mon., ii. 456.

1817.—“... of the Ward, Banyan, or trader caste there are five great families in this country.”—Barton, Suid Revidted, ii. 281.

b.—

1761.—“We expect and positively direct that if our servants employ Banians or black people under them, they shall be accountable for their conduct.”—The Court of Directors, in Long, 254.

1764.—“Resolutions and Orders. That no Moonshie, Linguist, Banyan, or Writer, be allowed to any officer, excepting the Commander-in-Chief.”—Pt. William Proc., in Long, 382.

1775.—“We have reason to suspect that the intentional way to make him (Numonoo) Banyan to General Clavering, to surround the General and us with the Governor’s creatures, and to keep us totally unacquainted with the real state of the Government.”—Minute by Clavering, Monson, and Francis, Pt. William, 11th April. In Price’s Tracts, ii. 198.

1780.—“We are informed that the Juty Wallahs or Makers and Vendors of Bengal Shoes in and about Calcutta... intend sending a Joint Petition to the Supreme Council... on account of the great decay of their Trade, entirely owing to the Luxury of the Bengalis, chiefly the Banyans (sic) and Sarcars, as there are scarce any of them to be found who does not keep a Chariot, Phaeton, Buggy or Pallaquins, and some all four...” —In Hicky’s Bengal Gazette, June 24th.

1783.—“Mr. Hastings’ bannian was, after this auction, found possessed of territories yielding a rent of £110,000 a year.”—Burke, Speech on J. I. Bill, in Writings, ii. 3, 490.

1786.—“The said Warren Hastings did permit and suffer his own banyan or principal black steward, named Canto Baboo, to hold farms... to the amount of 13 lacs of rupees per annum.”—Art. astru, Hastings, Burke, vii. 111.

1789.—“A practice has gradually crept in among the Banians and other rich men of Calcutta, of dressing some of their servants... nearly in the uniform of the Honourable Company’s Sepoys and Lascars...” —Notification, in Seton Kair, i. 122.

1789.—“Banyan—A Gentoo servant employed in the management of commercial affairs. Every English gentleman at Bengal has a Banyan who either acts of himself, or as the substitute of some great man or black merchant.”—Indian Vocabulary (Stockdale). 1810.—“The same person frequently was banian to several European gentlemen; all of whose concerns were of course accurately known to him, and thus became the subject of conversation at those meetings the banians of Calcutta invariably held.”—Williamson, My. 1819.

1817.—“The European functionary... has first his banyan or native secretary.”—Milt, Hist. (ed. 1840), iii. 11. Mr. Mill does not here accurately interpret the word.

(2) BANYAN. s. An undershirt, originally of muslin, and so called as resembling the body garment of the Hindus; but now commonly applied to under body clothing of elastic cotton, woolen, or silk web. The following quotations illustrate the stages by which the word reached its present application. And they show that our predecessors in India used to adopt the native or banyan costume in their hours of ease. C. P. Brown defines Banyan as a “loose dressing-gown, such as Hindu tradesmen wear.” Probably this may have been the original use; but it is never so employed in northern India.

1672.—“It is likewise ordered that both Officers and Soldiers in the Fort shall, both
on every Sabbath Day, and on every day when they exercise, wear English apparel; in respect the garbe is most becoming as Souldiers, and correspondent to their profession."—Sir W. Langhorne's Standing Order, in Wheeler, iii. 426.

1731.—"The Ensign (as it proved, for his first appearance, being undressed and in his banyon coat, I did not know him) came off from his cot, and in a very haughty manner cried out, 'None of your disturbance, Gentleman.'"—In Wheeler, iii. 109.

1751.—"I am an Old Stager in this Country, having arrived in Calcutta in the Year 1736. . . . Those were the days, when Gentlemen studied Eto instead of Fashion; when even the Hon. Members of the Council met in Banyan Shirts, Long Drawers (q.v.), and Conjee (Congee) caps; with a Case Bottle of good old Arack, and a Goulet of Water placed on the Table, which the Secretary (a Skilful Hand) frequently converted into Punch . . ."—Letter from An Old Country Captain, in India Gazette, Feb. 24th.

1773.—In a letter from Horace Walpole to the Countess of Upper Ossory, dated April 30th, 1773 (Cunningham's ed., v. 459) he describes a ball at Lord Stanley's, at which two of the dancers, Mr. Storer and Miss Wrottesley, were dressed "in banians with furs, for winter, cock and hen." It would be interesting to have further details of these garments, which were, it may be hoped, different from the modern Banyan.

1810.—"... an undershirt, commonly called a banian."—Williamson, V.M. i. 19.

(3) BANYAN, s. See BANYAN-TREE.

BANYAN-DAY, s. This is sea-slang for a jour maigre, or a day on which no ration of meat was allowed; when (as one of our quotations above expresses it) the crew had "to observe the Law of Pythagoras."

1690.—"Of this (Kichery or Kedgeree, q.v.) the European Sailors feed in these parts once or twice a Week, and are for'd at those times to a Pagan Abstinence from Flesh, which creates in them a perfect Dislike and utter Detestation to those Bannian Days, as they commonly call them."—Ovington, 310, 311.

BANYAN-FIGHT, s. Thus:

1690.—"This Tongue Tempest is termed there a Bannian-Fight, for it never rises to blows or bloodshed."—Ovington, 275. Sir G. Birdwood tells us that this is a phrase still current in Bombay.

BANYAN-TREE, also elliptically Banyan, s. The Indian Fig-Tree (Ficus Indica, or Ficus bengalensis, L.), called in H. har [or harpat], the latter the "Bourgade" of Bernier (ed. Constable, p. 309).] The name appears to have been first bestowed popularly on a famous tree of this species growing near Gombroon (q.v.), under which the Banyans or Hindu traders settled at that port, had built a little pagoda. So says Tavernier below. This original Banyan-tree is described by P. della Valle (ii. 453), and by Valentijn (v. 202). P. della Valle's account (1622) is extremely interesting, but too long for quotation. He calls it by the Persian name, bal. The tree still stood, within half a mile of the English factory, in 1758, when it was visited by Ives, who quotes Tickell's verses given below. [Also see CUBEE BURR.]

c. a.d. 70.—"First and foremost, there is a Fig-tree there (in India) which beareth very small and slender figges. The property of this Tree, is to plant and set it selfe without mans help. For it spreadeth out with mightie armes, and the lowest water-boughes underneath, do bend so downward to the very earth, that they touch it againe, and lie upon it; whereby, within one years space they will take fast root in the ground, and put forth a new Spring round about the Mother-tree: so as these branches, thus growing, seeme like a trallie or border of arbours most curiously and artificially made." —Phil. Nat. Historie, by Philomen Holland, i. 350.

1624.—"... The goodly hole being got To certain cubits' height, from every side The boughs decline, which, taking root afresh, Spring up new boles, and these spring new, and newer, Till the whole tree become a portico, Or arched arbour, able to receive A numerous troop."—Ben Jonson. Neptune's Triumph.

c. 1650.—"Cet Arbre estoit de meme espece que celui qui est a une lieue du Bander, et qui passe pour une merveille; mais dans les Indes il y en a quantite. Les Persans l'appellent bal, les Portugais Arbre de Reys, et les Francais L'Arbre des Banianes; parce que les Banianes ont fait baut dessous une Pagode avec un caravasero accompagné de plusieurs petits étangs pour se laver."—Tavernier, V. de Perse, liv. v. ch. 23. [Also see ed. Bull, ii. 195.]

c. 1650.—"Near to the City of Orans was a Bannians tree, being the only tree that grew in the Island."—Tavernier, Eng. Tr. i. 255.

c. 1688.—"Nous vimes a cent ou cent cinquante pas de ce jardin, l'arbre War dans toute son etendue. On l'appelle aussi B-r. et arbre des Banians, et arbre des racines . . . ."—Tavernier, v. 76.
1677.—  
"The fig-tree, not that kind for fruit, renown'd;  
But such as at this day, to Indians known,  
In Malabar or Decan spreads her arms  
Branching so broad and long, that in the ground  
The bended twigs take root, and daughters grow  
About the mother-tree, a pillar'd shade  
High over-arch'd, and echoing walks between."  
Paradise Lost, ix. 1101.  
[Warren points out that Milton must have had in view a description of the Banyan-tree in Gerard's Herbal under the heading "of the arched Indian fig-tree."]

1672.— "Eastward of Surat two Courses, i.e. a League, we pitched our Tent under a Tree that besides its Leaves, the Branches bear its own Roots, therefore called by the Portuguese, Arbor de Raiz; For the Adoration the Banyans pay it, the Banyan-Tree."  
—Fryer. 105.

1691.— "About a (Dutch) mile from Ganon . . . stands a tree, heretofore described by Mandelslo and others . . . Beside this tree is an idol temple where the Banyans do their worship." —Fréry, 1856.—  
A note of the publishers on the preceding passage, in the edition of 1855, is diverting:  
"Un journaliste allemand a accusé M. Casimir Delavigne d'avoir pris pour un arbre une secte religieuse de l'Inde . . . The German journalist was wrong here, but he might have found plenty of matter for ridicule in the play. Thus the Brahmins (men) are Akbar (!), Jdanore (19), and Empost (!!!); their women Néla (!), Zaide (!), and Mirzá (!)."

1726.— "On the north side of the city (Surat) is there an uncommonly great Pichar or Varang's* tree . . . The Portuguese call this tree Albergo de ilai, i.e. Root-tree . . . Under it is a small chapel built by a Branyun . . . Day and night lamps are alight there, and Benyans commonly come in pilgrimage, to offer their prayers to this saint." —Valentijn, iv. 145.

1771.— ". . . being employed to construct a military work at the fort of Tripilasore (afterwards called Marsden's Bastion) it was necessary to cut down a banyan-tree which so incensed the brahmans of that place, that they found means to poison him" (i.e. Thomas Marsden of the Madras Engineers).—Mem. of W. Marsden, 7-8.

1809.— "Their greatest enemy (i.e. of the buildings) is the Banyan-Tree." —Ld. Valentine, i. 396.

* Waringin is the Javanese name of a sp. kindred to the banyan, Ficus benjamina, L.
BARASINHA. 67

BARBIERS.

Grow up huge stems again, which shooting forth
In many branches, these again despatch
Their drooping heralds, till a labyrinth
Of root and stem and branch commingling,
Forms
A great cathedral, ailed and choired in
wood."

The Banyan Tree, a Poem.

1865. — "A family tends to multiply families around it, till it becomes the centre of a tribe, just as the banyan tends to surround itself with a forest of its own offspring." — Macdunnan, Primitively Marriage, 269.


BARASINHA. s. The H. name of the widely-spread Cervus Wallcrichi, Cuvier. This H. name ('12-horn') is no doubt taken from the number of tines being approximately twelve. The name is also applied by sportsmen in Bengal to the Rucrerns Duracellii, or Swamp-Deer. [See Blanford, Mamm. 538 seqq.]

(1875. — "I know of no flesh equal to that of the ibex; and the naga, a species of gigantic antelope of Chinese Tibet, with the barra-singh, a red deer of Kashmir, are nearly equally good." — Wilson, Aboe of Snow, 91.)

[BARBER'S BRIDGE, n.p.] This is a curious native corruption of an English name. The bridge in Madras, known as Barber's Bridge, was built by an engineer named Hamilton. This was turned by the natives into Aombuton, and in course of time the name Ambuton was identified with the Tamil aimbuton, 'barber,' and so it came to be called Barber's Bridge. — See Le Fann, Rom. of the Salem Dist. ii. 169, note.]

BARBICAN. s. This term of medioeval fortification is derived by Littre, and by Marcel Devic, from AR. barbagh, which means a sewer-pipe or water-pipe. And one of the meanings given by Littre is, "une ouverture longue et étroite pour l'écoulement des eaux." Apart from the possible, but untraced, history which this alleged meaning may involve, it seems probable, considering the usual meaning of the word as 'an outwork before a gate,' that it is from AR. P. bâb-khana, 'gate-house.' This etymology was suggested in print about 50 years ago by one of the present writers,* and confirmed to his mind some years later, when in going through the native town of Cawnpore, not long before the Mutiny, he saw a brand-new double-towered gateway, or gate-house, on the face of which was the inscription in Persian characters: "Ehîh-Khâînâ-i-Mahommed Bakhsh," or whatever was his name, i.e. "The Barbican of Mahommed Bakhsh." [The N. E. D. suggests P. barbar-khanâh, 'house on the wall,' it being difficult to derive the Romance forms in bar- from bâb-khana.]

The editor of the Chron. of K. James of Aragon (1833, p. 423) says that barbacana in Spain means a second, outermost and lower wall; i.e. a false-braye. And this agrees with facts in that work, and with the definition in Colarrevias; but not at all with Joinville's use, nor with V. le-Duc's explanation.

... 1250. — "Tuit le baron ... s'acoerderent que en un terrtre ... füst l'en une fortessse qui fust bien garnie de gent, si qui se li Tur feseient sallies ... cell tore fust ainsi com barbacane (orig. 'quasi aturnurale') de l'oste." — The Med. Fr. tr. of William of Tyre, ed. Paul Paris, i. 158.

... 1270. — "... en condition of his at once putting me in possession of the albarana tower ... and should besides make his Saracens construct a barbacana round the tower." — James of Aragon, as above.

1309. — "Pour requerrer sa gent plus soudemment, fust le roys faire une barbaquane devant le pont qui estoit entrel nos doux os, en tel maniere que l'on pouiient entrer de douz pans en la barbaquane a cheval." — Joinicile, p. 162.

1552. — "Lourenço de Brito ordered an interchusement of great strength to be dug, in the fashion of a barbican (barbaca) outside the wall of the fort ... on account of a well, a stone-east distant ... " — Barros, ii. 1. 5.

... 1570. — "Barbacana. Défense extérieure protégeant une entrée, et permettant de réunir un assez grand nombre d'hommes pour disposer des sorties ou protéger une retraite." — Viollet-le-Duc. II. d'une Forteresse, 361.

BARBIERS. s. This is a term which was formerly very current in the East, as the name of a kind of paralysis, often occasioned by exposure to chills. It began with numbness and imperfect command of the power of movement, sometimes also affecting the muscles of the neck and power of

* In a Glossary of Military Terms, appended to Fortification for Officers of the Army and Students of Military History, Edinburgh, Blackwood, 1851.
Articulation, and often followed by loss of appetite, emaciation, and death. It has often been identified with Beriberi, and medical opinion seems to have come back to the view that the two are forms of one disorder, though this was not admitted by some older authors of the last century. The allegation of Lind and others, that the most frequent subjects of barbiers were Europeans of the lower class who, when in drink, went to sleep in the open air, must be contrasted with the general experience that beriberi rarely attacks Europeans. The name now seems obsolete.

1673.—"Whenee follows Fluxes, Dropes, Scarry, Barbiers (which is an enervating (sic) the whole Body, being neither able to use hands or Feet), Gout, Stone, Malignant and Putrid Fevers."—Fyzer, 63.

1690.—"Another Distemper with which the Europeans are sometimes afflicted, is the Barbeers, or a deprivation of the Vse and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot."—Ovington, 350.

1755.—"(If the land wind blow on a person sleeping) 'the consequence of this is always dangerous, as it seldom fails to bring on a fit of the Barbiers (as it is called in this country), that is, a total deprivation of the use of the limbs.'”—Ives, 77.

[c. 1755.—"There was a disease common to the lower class of Europeans, called the Barbiers, a species of palsy, owing to exposure to the land winds after a fit of intoxication."—In Carey, Good Old Days, ii. 266.]

1768.—"The barbiers, a species of palsy, is a disease most frequent in India. It distresses chiefly the lower class of Europeans, who when intoxicated with liquors frequently sleep in the open air, exposed to the land winds."—Lind on Diseases of Hot Climates, 260. (See BERIBERI.)

BARGANY, BARGANY. H. bāra-kānī. The name of a small silver coin current in W. India at the time of the Portuguese occupation of Goa, and afterwards valued at 40 reis (then about 5d.). The name of the coin was apparently a survival of a very old system of coinage-nomenclature. Kānī is an old Indian word, perhaps Dravidian in origin, indicating ¼ of ¼ of ¼, or 1-64th part. It was applied to the jītal (see JEE TUL) or 64th part of the medieval Delhi silver tanka—this latter coin being the prototype in weight and position of the Rupee, as the kānī therefore was of the modern Anglo-Indian piece (= 1-64th of a Rupee). There were in the currency of Mohammed Tughlak (1324-1351) of Delhi, alliquot parts of the tanka, Dokānīs, Shāsh-kānīs, Hasht-kānīs, Dwīz-dō-kānīs, and Shēntzā-kānīs, representing, as the Persian numerals indicate, pieces of 2, 6, 8, 12, and 16 kānīs or jītals. (See E. Thomas, Pathan Kings of Delhi, pp. 218-219.) Other fractional pieces were added by Firoz Shāh, Mohammed's son and successor (see Id. 276 seqq. and quotation under c. 1360, below). Some of these terms long survived, e.g. do-kānī in localities of Western and Southern India, and in Western India in the present case the bādakānī or 12 kānīs, a vernacular form of the dwīz-dō-kānī of Mohammed Tughlak.

1330.—"Thousands of men from various quarters, who possessed thousands of these copper coins . . . now brought them to the treasury, and received in exchange gold tankas and silver tankas (Tanga), shāsh-gānis and dwīz-gānis, which they carried to their homes."—Tārīkh-i-Firoz-Shāhī, in Elliot, iii. 210-211.

e, 1350.—"Sultan Firoz issued several varieties of coins. There was the gold tanka and the silver tanka. There were also distinct coinages of the respective value of 48, 25, 12, 10, 8 and 6, and one jītal, known as chīhal-o-hashk-gānī, bīst-o-panjānī, bīst-o-chakār-gānī, dwīz-dōzānī, dozānī, hāshk-gānī, shēntzā-gānī, and yēk jītal."—Ibid. 357-358.

1710.—Barganym, in quotation from Corea under Pardao.

1551.—"Esas tanguas brancas que se recebem de Corea, são de 4 barganias a tanga, e de 24 leaes de barganys, a i.e. "And the white tanguas that are received in payment of land revenues are at the rate of 4 barganias to the tanga, and of 24 leaes to the bargany."—A. Núez, in Savidis, p. 31.

"Statement of the Revenues which the King our Lord holds in the Island and City of Goa."

"Item—The Islands of Tiyarpay, and Dīcūr, and that of Chorūda, and Jokōla, all of them, pay in land revenue (de juro) according to ancient custom 36,471 white tanguas, 3 barguanias, and 21 leaes, at the tale of 3 barguanias to the tanga and 24 leaes to the barganym, the same thing as 21 bareceus, amounting to 14,006 pardaos, 1 tanga and 47 leaes, making 4,291,913 ½ reis. The Isle of Tiyarpay (Salsette) is the largest, and on it stands the city of Goa; the others are much smaller and are annexed to it, they being all contiguous, only separated by rivers."—Butelho, Tombe, ibid. pp. 46-7.

1584.—"They use also in Goa amongst the common sort to bargain for coals, wood, lime and such like, at so many braganines, accounting 24 basarachies for one braganine,
albeit there is no such money stamped."—Barret, in Hakluyt, ii. 411; (but it is copied from G. Balbi's Italian, f. 71v).

BARGEER, s. H. from P. birgir. A trooper of irregular cavalry who is not the owner of his troop horse and arms (as is the normal practice (see SILLADAR), but is either put in by another person, perhaps a native officer in the regiment, who supplies horses and arms and receives the man's full pay, allowing him a reduced rate, or has his horse from the State in whose service he is. The P. word properly means 'a load-taker,' 'a baggage horse.' The transfer of use is not quite clear. ["According to a man's reputation or connections, or the number of his followers, would be the rank (mansab) assigned to him. As a rule, his followers brought their own horses and other equipment: but sometimes a man with a little money would buy extra horses, and mount relations or dependants upon them. When this was the case, the man riding his own horse was called, in later parlance, a silodar (literally, 'equipment-holder'), and one riding somebody else's horse was a birgir ('burden-taker')."]—W. Irvine, The Army of the Indian Moghuls, J.R.A.S. July 1896, p. 539.

1844.—"If the man again has not the cash to purchase a horse, he rides one belonging to a native officer, or to some privileged person, and becomes what is called his bargeer . . . ."—Calcutta Rec., vol ii. p. 57.

BARKING DEER. s. The popular name of a small species of deer (Cervulus aureus, Jerdon) called in H. kokar, and in Nepal ratvej; also called Rib-faced Deer, and in Bombay Baikree. Its common name is from its call, which is a kind of short bark, like that of a fox but louder, and may be heard in the jungles which it frequents, both by day and by night. (Jerdon).

[1873.—"I caught the cry of a little barking deer."—Cooper, Mishnee Hills, 177.]

BARODA. n.p. Usually called by the Dutch and older English writers Brodea; proper name according to the Imp. Gazetteer, Wadodra; a large city of Guzerat, which has been since 1732 the capital of the Mahratta dynasty of Guzerat, the Gaikwârs. (See GUICOWAR.

1552.—In Barros, "Cidade de Barodar," IV, vi. 8.

1555.—"In a few days we arrived at Baraj; some days after at Baloudra. and then took the road towards Champanjir (read Champañir r)."—Sadi 'Ath., p. 81.

1606.—"That city (Champanjir) may be a day's journey from Debedora or Barodar, which we commonly call Verdora."—Costa, IV, ix. 5.

[1814.—"We are to go to Amadvar, Cambala and Broders."—Poster, Letters, ii. 219; also see iv. 197.]

1638.—"La ville de Brodra est située dans une plaine sablonneuse, sur la petite rivière de Wosset, a trente Cm, ou quinze lieues de Brotschea."—Mandelo, 190.

1513.—Brodera, in Forbes, Or. Mem., iii. 286; [2nd ed. ii. 252, 389].

1557.—"The town of Baroda, originally Barapatra (for a bar leaf, i.e. leaf of the Ficus indica, in shape), was the first large city I had seen."—Aut. of Lutgêthk, 99.

BAROS, n.p. A fort on the West Coast of Sumatra, from which the chief export of Sumatra camphor, so highly valued in China, long took place. [The name in standard Malay is, according to Mr Skeat, Barus.] It is perhaps identical with the Pânsûr or Fanşûr of the Middle Ages, which gave its name to the Fanşûrî camphor, famous among Oriental writers, and which by the perpetuation of a misreading is often styled Kaisûrî camphor, &c. (See CAMPHOR, and Marco Polo, 2nd ed. ii. 282, 283 seqq.). The place is called Barrows in the E. I. Colonial Papers, ii. 32, 153.

1727.—"Baros is the next place that abounds in Gold, Campbire, and Benzoil but admits of no foreign Commerce."—A. Hamilton, ii. 113.

BARRACKPORE, n.p. The auxiliary Cantonment of Calcutta, from which it is 15 m. distant, established in 1772. Here also is the country residence of the Governor-General, built by Lord Minto, and much frequented in former days before the annual migration to Simla was established. The name is a hybrid. (See ACHANOCK.

BARRAMUHUL. n.p. H. Bârmaâhal, 'Twelve estates'; an old designation of a large part of what is now the district of Salem in the Madras Presidency. The identifica-
tion of the Twelve Estates is not free from difficulty; [see a full note in Le Fanu’s Man. of Salem, i. 83, seqq.]

1881.—“The Baramahal and Dindigal was placed under the Government of Madras; but owing to the deficiency in that Presidency of civil servants possessing a competent knowledge of the native languages, and to the unsatisfactory manner in which the revenue administration of the older places of the Company under the Madras Presidency had been conducted, Lord Cornwallis resolved to employ military officers for a time in the management of the Baramahal.”—Arbuthnot, Mem. of Sir T. Mauro, xxxviii.

BASHAW, s. The old form of what we now call *pasha*, the former being taken from *bdsha*, the Ar. form of the word, which is itself generally believed to be a corruption of the P. *pādīshāh*. Of this the first part is Skt. *pāt*, Zend. *paitis*, Old P. *patt*, ‘a lord or master’ (comp. Gr. *δεσπότης*). *Pachah*, indeed, for ‘Governor’ (but with the *h* guttural) occurs in I. Kings x. 15, 11. Chron. ix. 14, and in Daniel iii. 2, 3, 27. Prof. Max Müller notices this, but it would seem merely as a curious coincidence.—(See *Pusey on Daniel*, 567.)


1584.—“Great kings of Barbary and my portly bassas.”


c. 1590.—“Filium alter Osmamis, Vranchias frater, aliam non habet in Annalibus titulum, quam Alis *bassa*: quod bassae vocabulum, Turcis caput significat.”—Levenshcaus, *Annales Turcarum Othomanorum*, ed. 1650, p. 402. This etymology connecting *bdsha* with the Turkish *bāsh*, ‘head,’ must be rejected.

c. 1610.—“Un Bascha estoit venu en sa Cour pour luy rendre compte du tribut qu’il luy apportoit; mais il fut neuf mois entiers à attendre que celiuy qui a la charge ..., eut le temps et le loisir de le compter ...”—*Livrard de Laval* (of the Great Mogul), ii. 161.

1702.—“... The most notorious injustice we have suffered from the Arabs of Muscat, and the Bashaw of Judda.”—In Wheeler, ii. 7.

1727.—“It (Bagdad) is now a prodigious large City, and the Seat of a Beglerbeg. ... The Bashaws of Bassora, Comera, and Musul (the ancient Nineveh) are subordinate to him.”—*A. Hamilton*, i. 78.

BASIN, s. H. *bisan*. Pease-meal, generally made of *Gram* (q. v.) and used, sometimes mixed with ground orange-peel or other aromatic substance, to cleanse the hair, or for other toilet purposes.

[1832.—“The attendants present first the powdered peas, called *basun*, which answers the purpose of soap.”—Mrs. Moor Hassan Alī, *Observations*, i. 328.]

BASSADORE, n.p. A town upon the island of *Kishm* in the Persian Gulf, which belonged in the 16th century to the Portuguese. The place was ceded to the British Crown in 1817, though the claim now seems dormant. The permission for the English to occupy the place as a naval station was granted by Saivyッド Sultan bin Ahmad of ‘Oman, about the end of the 18th century; but it was not actually occupied by us till 1821, from which time it was the depot of our Naval Squadron in the Gulf till 1882. The real form of the name is, according to Dr. Badger’s transliterated map (in *H. of India*, d. of *Oman*), *Bāsdū.*

1673.—“At noon we came to *Bassatu*, an old ruined town of the Portugals, fronting Congo.”—Friger, 329.

BASSAN, s. H. *bisan*, ‘a dinner-plate’; from Port *bacia* (*Pannāb* N. d. Q. ii. 117).

BASSEIN, n.p. This is a corruption of three entirely different names, and is applied to various places remote from each other.

(1) *Wūsāt*, an old port on the coast, 26 m. north of Bombay, called by the Portuguese, to whom it long pertained, *Baçaim* (q. *Baros*, i. ix. 1).

(2) *Baçaim* (*Baros*), *Bird’s tr., 129.

1756.—“Bandar Bassai.”—*Mīrāt-Āhmad*, *Bird’s tr.*, 129.

1781.—“General Goddard after having taken the fortress of *Bessi*, which is one of the strongest and most important fortresses under the Mahratta power ...”—*Seer Mutagharia*, iii. 327.

(2) A town and port on the river which forms the westernmost delta-arm of the Irawadi in the Province of Pegu. The Burmese name *Bathein*, was, according to Prof. Forchhammer, a change, made by the Burmese conqueror *Alompra*, from the former
name Kuthein (i.e. Kuscin), which was a native corruption of the old name Kusima (see COSMIN). We cannot explain the old European corruption Persain. [It has been supposed that the name represents the Boynega of Ptolemy (Geog. ii. 4; see McCrindle in Ind. Ant. xiii. 372); but (ibid. xxi. 20) Col. Temple denies this on the ground that the name Bassein does not date earlier than about 1780. According to the same authority (ibid. xxii. 19), the modern Burmese name is Patheng, by ordinary phonetics used for Patheng, and spelt Pusin or Pusim. He disputes the statement that the change of name was made by Abangpiya or Alonpra. The Talaing pronunciation of the name is Pasim or Pusim, according to dialect.]

[1781.—“Intanto piacutto era alla Congregazione di Propagando che il Regno di Ava fosse allora colliziato nella fede da’ Sacerdoti secolari di essa Congregazione, e a’ nostri destino li Regni di Battiam, Martaban, e Pegu.”—Quinso, Mission. 16.]

[1801.—“An ineffectual attempt was made to repossess and defend Bassien by the late Chekey or Lieutenant.”—Synes, Mission. 16.]

The term Persain occurs in Deponymy, (1759) (Or. Report, i. 127 and passim).

(3) Basim, or properly Wdsim; an old town in Berar, the chief place of the district so-called. [See Berar Gazett. 176.]

BATARA, s. This is a term applied to divinities in old Javanese inscriptions, &c., the use of which was spread over the Archipelago. It was regarded by W. von Humboldt as taken from the Skt. avatara (see AVATAR); but this derivation is now rejected. The word is used among R. C. Christians in the Philippines now as synonymous with “God”; and is applied to the infant Jesus (Blumenstritt, Vocabular). [Mr. Skote (Malay Magic, 86 seqq.) discusses the origin of the word, and prefers the derivation given by Favre and Wilkin, Skt. bhattrai, ‘lord.’ A full account of the “Pitara, or Sea Dyak gods,” by Archdeacon J. Perham, will be found in Roth, Natives of Sarawak, i. 168 seqq.]

BATAVIA, n.p. The famous capital of the Dutch possessions in the Indies; occupying the site of the old city of Jakarta, the seat of a Javanese kingdom which combined the present Dutch Provinces of Batang, Buitenzorg, Krawang, and the Preanger Regencies.

1619.—“On the day of the capture of Jakarta, 30th May 1619, it was certainly time and place to speak of the Governor-General’s dissatisfaction that the name of Batavia had been given to the Castle.”—Valentijn, iv. 458.

The Governor-General, Jan Pietersen Coen, who had taken Jakarta, desired to have called the new fortress New Hoorn, from his own birth-place, Hoorn, on the Zuider Zee.

c. 1649.—“While I stay’d at Batavia, my Brother dy’d; and it was pretty to consider what the Dutch made me pay for his Funeral.”—Tavernier (E.T.), i. 203.

BATOCUL, BATCOLE, BATECALA, &c., n.p. Bhatkal. A place often named in the older narratives. It is on the coast of Canara, just S. of Pigeon Island and Hog Island, in lat. 13° 59', and is not to be confounded (as it has been) with BEITCUL.

1328.—“... there is also the King of Batigala. but he is of the Saracens.”—Freer Jordans, p. 41.

1510.—“The Bathecala, a very noble city of India,” of Varthema (119), though misplaced, must we think he be this place and not Beitcoul.

1548.—“Trelado (i.e. ‘Copy’) do Contrato que o Governador Gracie de S. sao fez com a Raynha de Batecalas por náo avex Revi e ela reger o Reycma.”—In X. Batellio, Tombo. 292.

1599.—“... part is subject to the Queen of Baticola, who selletth great store of pepper to the Portugals, at a town called Onor...”—Sir Fulke Greville to Sir Fr. Walsingham, in Bruce’s Annals, i. 125.

1618.—“The fift of March we anchored at Batakala, shooting three Peeces to give notice of our arrival...”—Wm. Hors, in Purchas, i. 657. See also Sainsbury, ii. p. 374.

[1824.—“We had the wind still contrary, and having sail’d three other leagues, at the usual hour we cast anchor near the Rocks of Baticola.”—P. della Valle, Hak. Soc. ii. 396.]

1727.—“The next Sea-port to the Southward of Ormey is Batacota, which has the noticky of this [i.e. o] very large city...”.—A. Hamilton, i. 282.

[1785.—“Byte Koal.” See quotation under DHOW.]

BATEL, BATELO, BOTELLA, s. A sort of boat used in Western India, Sind, and Bengal. Port. batell, a word which occurs in the Roteiro de V. do Guima, 91 [cf. PATTELLO].
[1856.—"About four or five hundred houses burnt down with a great number of their Bettilos. Boras and boats."—Hedges, Diary, Hak. Soc. ii. 55.]

1838.—"The Botella may be described as a Dow in miniature. . . It has invariably a square flat stern, and a long grab-like head."—Vappell, in Trans. Bo. Greg. Soc. viii. 98.

1837.—"A Sindhi battéla, called Rahwati, under the Tindal Kasim, laden with dry fish, was about to proceed to Bombay."—Lutfullah, 347. See also Burton, Sud Resisted (1877), 32, 33.

[1900.—"The Sheikh has some fine war-vessels, called batils."—Beat, Southern Arabia, 8.]

BATTÁ, s. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner confounded.

a. H. bhata or bhántá: an extra allowance made to officers, soldiers, or other public servants, when in the field, or on other special grounds; also subsistence money to witnesses, prisoners, and the like. Military Batta, originally an occasional allowance, as defined, grew to be a constant addition to the pay of officers in India, and constituted the chief part of the excess of Indian over English military emoluments. The question of the right to batte on several occasions created great agitation among the officers of the Indian army, and the measure of economy carried out by Lord William Bentinck when Governor-General (G. O. of the Gov.-Gen. in Council, 29th November 1828) in the reduction of full batta to half batta, in the allowances received by all regimental officers serving at stations within a certain distance of the Presidency in Bengal (viz. Barrackpore, Dumdum, Berhampore, and Dinapore) caused an enduring bitterness against that upright ruler.

It is difficult to arrive at the origin of this word. There are, however several Hindi words in rural use, such as bhát, bhántá, 'advances made to ploughmen without interest,' and bhatta, bhántá, 'ploughmen's wages in kind,' with which it is possibly connected. It has also been suggested, without much probability, that it may be allied to bahut, 'much, excess,' an idea entering into the meaning of both a and b. It is just possible that the familiar military use of the term in India may have been influenced by the existence of the European military term bát or bát-money. The latter is from bát, 'a pack-saddle,' [Late Lat. bastum], and implies an allowance for carrying baggage in the field. It will be seen that one writer below seems to confound the two words.

b. H. battá and bátta: agio, or difference in exchange; discount on coins not current, or of short weight. We may notice that Sir H. Elliot does not recognize an absolute separation between the two senses of Batta. His definition runs thus: "Difference of exchange; anything extra; an extra allowance; discount on uncurrenct, or short-weight coins; usually called Batta. The word has been supposed to be a corruption of Bharata, increase, but it is a pure Hindi vocable, and is more usually applied to discount than to premium."—(Supp. Gloss. ii. 41.) [Platts, on the other hand, distinguishes the two words—Batta, Skt. writto, 'turned,' or varta, ‘livelihood’—"Exchange, discount, difference of exchange, deduction, &c." and Bhatta, Skt. bhaktā ‘allotted,’—"advances to ploughmen without interest; ploughman's wages in kind."] It will be seen that we have early Portuguese instances of the word apparently in both senses.

The most probable explanation is that the word (and I may add, the thing) originated in the Portuguese practice, and in the use of the Canarese word bhatta, Mahr. blatt, ‘rice’ in ‘the husk,’ called by the Portuguese bate and bata, for a maintenance allowance.

The word batty, for what is more generally called paddy, is or was commonly used by the English also in S. and W. India (see Linschoten, Lucena and Frier quoted s.v. Paddy, and Wilson's Glossary, s.v. Bhatta).

The practice of giving a special allowance for mantimento began from a very early date in the Indian history of the Portuguese, and it evidently became a recognised augmentation of pay, corresponding closely to our batta, whilst the quotation from Botelho below shows also that batta and mantimento were used, more or less interchangeably, for this allowance. The correspondence with our Anglo-Indian batta went very far, and a case singularly parallel to the discontent raised in the Indian army by the reduction
of full-batta to half-batta is spoken of by Correa (iv. 256). The mantimento had been paid all the year round, but the Governor, Martin Afonso de Sousa, in 1542, "desiring," says the historian, "a way to curry favour for himself, whilst going against the people and sending his soul to hell," ordered that in future the mantimento should be paid only during the 6 months of winter (i.e. of the rainy season), when the force was on shore, and not for the other 6 months when they were on board the cruisers, and received rations. This created great bitterness, perfectly analogous in depth and in expression to that entertained with regard to Lord W. Bentinck and Sir John Malcolm, in 1829. Correa's utterance, just quoted, illustrates this, and a little lower down he adds: "And thus he took away from the troops the half of their mantimento (half their batta, in fact), and whether he did well or ill in that, he'll find in the next world."—(See also ibid. p. 430.)

The following quotations illustrate the Portuguese practice from an early date:

1502.—"The Captain-major...between officers and men-at-arms, left 60 men (at Cochin), to whom the factor was to give their pay, and every month a cruzado of mantimento, and to the officers when on service 2 cruzados..."—Corrêa, i. 228.

1507.—(In establishing the settlement at Mozambique) "And the Captains took counsel among themselves, and from the money in the chest, paid the force each a cruzado a month for mantimento, with which the men greatly refreshed themselves."—Ibid, 768.

1511.—"All the people who served in Malaca, whether by sea or by land, were paid their pay for six months in advance, and also received monthly two cruzados of mantimento, cash in hand" (i.e. they had double batta).—Ibid. ii. 267.

a. 1548.—"And for 2 farases (see Faras) 2 pardas a month for the two and 1 tanga for batta."—S. Botelho, Tombo, 283. The editor thinks this is for bate, i.e. paidy. But even if so it is used exactly like batta or maintenance money. A following entry has: "To the constable 38.929 reis a year, in which is comprised maintenance (mantimento)."

1554.—An example of batee for rice will be found s. v. MOORAH.

The following quotation shows batee (or batty) used at Madras in a way that also indicates the original identity of batty, 'rice,' and batta, 'extra allowance':—

1680.—"The Peons and Tarvare (see Taliar) went in quest of two soldiers who had deserted from the garrison returned with answer that they could not light of them, whereupon the Peons were turned out of service, but upon Verona's intercession were taken in again, and fined each one month's pay, and to repay the money paid them for batee..."—Pt. St. Geo. Coms., Feb. 10. In Notes and Exts., No. iii., p. 3.

1707.—"...that they would allow Batta or subsistence money to all that should desert us."—In Wheeler, ii. 63.

1765.—"...orders were accordingly issued...that on the 1st January, 1765, the double batta should cease..."—Caraccioli's Clive, iv. 160.

1759.—"...batta, or as it is termed in England, bat and forgone money, which is here, in the field, almost double the peace allowance."—Monro's Narrative, p. 97.

1799.—"He would rather live on half-pay, in a garrison that could boast of a lives court, than vegetate on full batta, where there was none."—Life of Sir T. Monro, i. 227.

The following shows Batty used for rice in Bombay:

[1513.—Rice, or batty, is sown in June.]

—Forsyth, Or. Mem. 2nd ed. i. 28.]

1529.—"To the Editor of the Bengal Hur- var.—Sir,—Is it understood that the Wives and daughters of officers on half batta are included in the order to mourn for the Queen of Wirtemberg; or will half-mourning be considered sufficient for them?"—Letter in above. dated 15th April 1829.

1557.—"They have made me a K.C.B. I may confess to you that I would much rather have got a year's batta, because the latter would enable me to leave this country a year sooner."—Sir Hope Grant, in Incidents of the Sepoy War.

b. 1564.—"And gold, if of 10 mutes or 2½ carats, is worth 10 cruzados the tael...if of 9 mutes, 9 cruzados: and according to whatever the mutes may be it is valued; but moreover it has its batao, i.e. its shroffage (paramagre) or agio (vaibo) varying with the season."—A. Nunes, 40.

1650.—"The payment or receipt of Batta or Vatam upon the exchange of Pollicit for Madras pagodas prohibited, both coins being of the same Matt and weight, upon pain of forfeiture of 24 pagodas for every offence together with the loss of the Batta."—Pt. St. Geo. Coms., Feb. 10. In Notes and Exts., p. 17.

1769.—"The Nabob receives his revenues in the siccas of the current year only...and all siccas of a lower date being
BAY, The, n.p. In the language of the old Company and its servants in the 17th century, The Bay meant the Bay of Bengal, and their factories in that quarter.

1683. "And the Counsell of the Bay is as expressely distinguished from the Counsell of Hugly, over which they have noe such power."—In Hedges, under Sept. 24. [Hak. Soc. i. 114.]
BAYADÈRE. s. A Hindu dancing-girl. The word is especially used by French writers, from whom it has been sometimes borrowed as if it were a genuine Indian word, particularly characteristic of the persons in question. The word is in fact only a Gallicized form of the Portuguese bailadeira, from bailar, to dance. Some 50 to 60 years ago there was a famous ballet called Le dieu et la bayadère, and under this title Punch made one of the most famous hits of his early days by presenting a cartoon of Lord Ellenborough as the Bayadère dancing before the idol of Sounath; [also see DANCING-GIRL].

1513.—There also came to the ground many dancing women (mulleres bailadeiras) with their instruments of music, who make their living by that business, and these danced and sang all the time of the banquet...—Garrick, ii. 364.

1528.—XLVII. The dancers and danceresses (bayadores e bayadeiras) who come to perform at a village shall first go and perform at the house of the principal man of the village" (Gancar, see GAUM).—Ford de usos costumes dos Gancarees e Lavadores de rota Ilha de Goa, in Arch. Port. Or., fascic. 5, 132.

1598.—The heathenish whore called Balliadera, who is a dancer.—Linsdieten, 74; [Hak. Soc. i. 261].

1599.—"In hae iconem primum proponentur Inda Balliadera, id est saltatrix, quae in publicis ludis alibi solenimatas saltando spectaculum exhibet."—De Bry, Text to pl. xii. in vol. ii. (also see p. 90, and vol. vii. 20), etc.

[c. 1676.—"All the Baladines of Gom- broon were in present in their own manner according to custom."—Tavernier, ed. Ball, li. 325.]

1782.—"Surate est renommé par ses Bayadères, dont le véritable nom est Dévi dance; celui de Bayadères que nous leur donnons, vient du mot Bailadeiras, qui signifie en Portugalais Dancseuses."—Somervait, i. 7.

1794.—"The name of Balliadera, we never heard applied to the dancing girls; or saw but in Raynal, and 'War in Asia, by an Officer of Colonel Bailloie's Detachment;' it is a corrupt Portuguese word."—Moore's Narrative of Little's Detachment, 356.

1825.—"This was the first specimen I had seen of the southern Bayadère, who differ considerably from the natch girls of northern India, being all in the service of different temples, for which they are purchased young."—Heber, i. 180.

c. 1838.—"On one occasion a rumour reached London that a great success had been achieved in Paris by the performance of a set of Hindoo dancers, called Les Bayaderes, who were supposed to be priestesses of a certain sect, and the London theartreal managers were at once on the qui vive to secure the new attraction... My father had concluded the arrangement with the Bayadères before his brother managers arrived in Paris. Shortly afterwards, the Hindoo priestesses appeared at the Adelphi. They were utterly uninteresting, wholly unattractive. My father lost 2,000l by the speculation, and in the family they were known as the 'Buy-em-dears' ever after."—Edmund Yates, Recollections, i. 29, 30 (1854).

BAYPARRÉE, BOPARRY, s. H. hopàrī, and hopārī (from Skt. vyāpārin) a trader, and especially a petty trader or dealer.

A friend long engaged in business in Calcuta (Mr J. F. Ogilvy, of Gillanders & Co.) communicates a letter from an intelligent Bengal-gentleman, illustrating the course of trade in country produce before it reaches the hands of the European shipper :—

1873.—"... the enhanced rates... do not practically benefit the producer in a marked, or even in a corresponding degree; for the lion's share goes into the pockets of certain intermediate classes, who are the growth of the above system of business.

"Following the course of trade as it flows into Calcuta, we find that between the cultivators and the exporter these are: 1st. The Boparry, or petty trader; 2nd. The Aurat-dar; * and 3rd. The Mahajun, interested in the Calcuta trade. As soon as the crops are cut, Boparry appears upon the scene; he visits village after village, and goes from homestead to homestead, buying at the village marts, from the ryota; he then takes his purchases to the Aurat-dar, who is stationed at a centre of trade, and to whom he is perhaps under advances, and from the Aurat-dar the Calcutta Mahajun obtains his supplies... for eventual despatch to the capital. There is also a fourth class of dealers called Phoreus, who buy from the Mahajun and sell to the European exporter. Thus, between the cultivator and the shipper there are so many middlemen, whose participation in the trade involves a multiplication of profits, which goes a great way towards enhancing the price of commodities before they reach the shipper's hands."—Letter from Baboo Noblokissin Ghose. [Similar details for Northern India will be found in Hoey, Mon. Trade and Manufactures of Lucknow, 59 seq.]

BAZAAR, s. H. &c. From P. bîzdr, a permanent market or street of shops. The word has spread westward into

* Aurat-dar is árkat-dar, from H. árkt, 'agency'; phoreus=H. phariyä, 'a retailer.'
Arabic, Turkish, and, in special senses, into European languages, and eastward into India, where it has generally been adopted into the vernaculars. The popular pronunciation is bazaar. In S. India and Ceylon the word is used for a single shop or stall kept by a native. The word seems to have come to S. Europe very early. F. Balducci Pegolotti, in his Mercantile Handbook (c. 1340) gives Bazaar as a Genoese word for 'market-place' (Cathay, &c. ii. 286). The word is adopted into Malay as pusar, or in the poems pasure.

1474. — Ambrose Contarini writes of Kazan, that it is 'walled like Como, and with bazars (bazzari) like it.'— Ravusio, ii. f. 117.

1478. — Josafat Barbaro writes: 'An Armenian Chozas Mirech, a rich merchant in the bazar' (bazzaro).—Ibid. f. 111r.

1563. — "... bazar, as much as to say the place where things are sold."— García, f. 170.

1564. — A privilege by Don Sebastian of Portugal gives authority 'to sell garden produce freely in the bazars (bazzare), markets, and streets (of Goa) without necessity for consent or license from the farmers of the garden produce, or from any other person whatsoever.'—Arch. Port. Or., fasc. 2, 157.

C. 1566. — "La Pescaria delle Perle... si fa ogni anno... e su la costa all'in centro pianzano una villa di case, e bazarri di paglia."— Cesare de' Federici, in Ravusio, iii. 390.

1606. — "... the Christians of the Bazar."—Gozas, 29.

1610. — "En la Ville de Cananor il y a un beau marché tous les jours, qu'ils appellent Bazar."—Pyrard de Laval, i. 325; [Hak. Soc. i. 448].

[1615. — "To buy pepper as cheap as we could in the busser."— Foster, Letters, iii. 114.]

[... "He forbid all the bazar to sell us victuals or else."—Ibid. iv. 80.]

[1623. — "They call it Bazeri Kelan, that is the Great Merkat."—P. della Valle, Hak. Soc. i. 96. (P. Kalân, 'great').]

1638. — "We came into a Bussar, or very faire Market place."—W. Bruton, in Hakl. v. 50.

1666. — "Les Bazzards ou Marchés sont dans une grande rue qui est au pied de la montagne."—Tlicvot, v. 18.

1672. — "... Let us now pass the Pale to the Heathen Town (of Madras) only parted by a wide Parrade, which is used for a Bussar or Mercate-place."—Fryer, 38.

[1826. — "The Kotwall went to the bazaar-master."—Pandurang Hari, ed. 1878, p. 156.]

1837. — "Lord, there is a honey bazar, repair thither."—Turnour's transl. of Mahawanso, 24.

1873. — "This, remarked my handsome Greek friend from Vienna, is the finest wife-bazaar in this part of Europe. ... Go a little way east of this, say to Roumania, and you will find wife-bazaar completely undisguised, the ladies seated in their carriages, the youths filing by, and pausing before this or that beauty, to bargain with papa about the dower, under her very nose."—Fraser's Mag. N. S. vii. p. 617 (Vienna, by M. D. Conway).

**BDELLIUM.** s. This aromatic gum-resin has been identified with that of the Balsamodendron Mukul, Hooker, inhabiting the dry regions of Arabia and Western India; *goyal* of Western India, and *mokl* in Arabic, called in P. bo-z-jahedân (Jews' scent). What the Hebrew *bdolah* of the R. Phison was, which was rendered *bdellium* since the time of Josephus, remains very doubtful. Lassen has suggested *musk* as possible. But the argument is only this: that Dioscorides says some called bdellium *pādēkōv*; that *pādēkōv* perhaps represents *Maddalak*, and though there is no such Skt. word as *maddalak*, there might be *maddakārak*, because there is *madāra*, which means some perfume, no one knows what! (Ind. Alterth. i. 292.) Dr. Royle says the Persian authors describe the *BDellium* as being the product of the Doom palm (see *Hindu Medicine*, p. 90). But this we imagine is due to some ambiguity in the sense of *mokl*. [See the authorities quoted in *Encel.* *Bibl. s.v. BDellium* which still leave the question in some doubt.]

c. A.D. 90.—"In exchange are exported from Barbarie (Indus Delta) costus, bdella ..."—Periplus, ch. 39.

c. 1230.—"*Bdallyn*. A Greek word which as some learned men think, means 'The Lion's Repose.' This plant is the same as *mokl*."—Eden El-Beithâr, i. 125.

1612.—"*BDellium*, the pond ... *xs*."—Rates and Valuations (Scotland), p. 298.

**BEADALA.** n.p. Formerly a port of some note for native craft on the Râmnâd coast (Madura district) of the Gulf of Manar, *Vadavay* in the Atlas of India. The proper name seems to be *Vēdalai*, by which it is mentioned in Bishop Caldwell's *Hist. of Tinnevelly* (p. 235), [and which is derived from Tānu. *vedu*, 'hunting,' and *al*, 'a banyan-tree'] (Mad. Adm. Man. Gloss.
BEADALA. 77  BEARER.

p. 953]. The place was famous in the Portuguese History of India for a victory gained there by Martin Affonso de Sousa (Capitão Mór do Mar) over a strong land and sea force of the Zamarin, commanded by a famous Mahomedan Captain, whom the Portuguese called Pate Marcar, and the Tuhat-al-Mujähidin calls 'Ali Ibrahim Markâr, 15th February, 1538. Barros styles it "one of the best fought battles that ever came off in India." This occurred under the viceroyalty of Nuno da Cunha, not of Stephen da Gama, as the allusions in Camões seem to indicate. Captain Burton has too hastily identified Beadala with a place on the coast of Malabar, a fact which has perhaps been the cause of this article (see Lusiads, Commentary, p. 177).

1552.—"Martin Affonso, with this light fleet, on which he had not more than 300 soldiers, went round Cape Comorim, being aware that the enemy were at Beadala. . . ."—Barros, Dec. IV., liv. viii. cap. 13.

1562.—"The Governor, departing from Cochyn, coast as far as Cape Comorim, doubled that Cape, and ran for Beadala, which is a place adjoining the Shooals of Chilao [Chilaw] . . ."—Corvo, iv. 324.

c. 1570.—"And about this time Alee Abraham Murkar, and his brother-in-law Kunjeet-Alee-Murkar, sailed out with 22 grubs in the direction of Kaeel, and arriving off Bentalah, they landed, leaving their grubs at anchor. . . . But destruction overtook them at the arrival of the Franks, who came upon them in their galiots, attacking and capturing all their grubs. Now this capture by the Franks took place in the latter part of the month of Shaban, in the year 941 [end of January, 1538]."—Tuhat-al-Mujâhidin, tr. by Rowlandson.

1572.—

"E depois junto ao Cabo Comorim Huma façanha faz esclarecida, A frota principal do Samorim, Que destruir o mundo não duvida, Vencerá o o furor do ferro e fogo; Em si verá Beadala o martio jogo,"

Camões, x. 65.

By Burton (but whose misconception of the locality has here affected his translation):

"then well nigh reached the Cape 'e'leet Co- morin, another wreath of Fame by him is won; the strong squadron of the Samorim who doubted not to see the world undone, he shall destroy with rage of fire and steel: Beadala's self his martial yoke shall feel."

1814.—"Vaidalai, a pretty populous village on the coast, situated 13 miles east of Mutupetta, inhabited chiefly by Mus- umans and Shânars, the former carrying on a wood trade."—Account of the Prov. of Rumaal, from Mackenzie Collections in J. R. As. Soc. iii. 170.

BEAR-TREE, BAIR, &c. s. H. ber, Mahr. boro, in Central Provinces ber, [Malay bedara or bedara China,] (Skt. badara and vedara) Zizyphus juju- ba, Lam. This is one of the most widely diffused trees in India, and is found wild from the Punjab to Burma, in all which region it is probably native. It is cultivated from Queensland and China to Morocco and Guinea. "Sir H. Elliot identifies it with the lotus of the ancients, but although the large juicy product of the garden Zizyphus is by no means bad, yet, as Madden quaintly remarks, one might eat any quantity of it without risk of for- getting home and friends."—(Punjab Plants, 43.)

1563.—"O. The name in Canarese is boro, and in the Decan ber, and the Malays call them vedaras, and they are better than ours; yet not so good as those of Balagate . . . which are very tasty."—Garcia De O., 33

[1608.—"Here is also great quantity of gum-lack to be had, but is of the tree called Ber, and is in grain like unto red mastic."—

Dunners, Letters, i. 99.]

BEARER, s. The word has two meanings in Anglo-Indian colloquial: a. A palanquin-carrier; b. (In the Bengal Presidency) a domestic servant who has charge of his master's clothes, household furniture, and (often) of his ready money. The word in the latter meaning has been regarded as distinct in origin, and is stated by Wilson to be a corruption of the Bengali veârô from Skt. evâvahârî, a domestic servant. There seems, however, to be no historical evidence for such an origin, e.g. in any habitual use of the term veârô, whilst as a matter of fact the domestic bearer (or sirdar-bearer, as he is usually styled by his fellow-servants, often even when he has no one under him) was in Calcutta, in the penultimate generation when English gentlemen still kept palankins, usually just what this literally implies, viz. the head-man of a set of palankin-bearers. And throughout the Presidency the bearer, or valet, still, as a rule, belongs to the caste of Kahars (see KUHAR), or palki-bearers. [See BOY.]
BEEBEE. 78 BEECH-DE-MER.

a.—

c. 1760.—"... The poles which ... are carried by six, but most commonly four bearers."—Grieve, i. 153.

1768-71.—"Every house has likewise ... one or two sets of berras, or palankeen-bearers."—Stevenson, i. 523.

1771,—"Le bout le plus court du Palanquin est en devant, et porté par deux Berras, que l'on nomme Boys à la Côte (c'est à dire Garçons, Scritureux, en Anglais). Le long bout est par derrière et porté par trois Berras."—Anquetil du Perron, Descri. Predia, p. xxiii. ad not.

1778.—"They came on foot, the town having neither horses nor palanquin-bearers to carry them, and Colonel Coote received them at his headquarters. ..."—Grieve, iii. 719.

1803.—"I was ... detained by the scarcity of bearers."—Luard Valutina, i. 372.

b.—

1782.—"... imposition ... that a gentleman should pay a rascal of a Sirdar Bearer monthly wages for 8 or 10 men, out of whom he gives 4, or may perhaps indulge his master with 5, to carry his palankeen."—India Gazette, Sept. 2.

c. 1815.—"Henry and his Bearer."—(Title of a well-known book of Mrs. Sherwood's.)

1824.—"... I called to my sirdar-bearer who was lying on the floor, outside the bedroom."—Seylo, Eloyro, ch. i.

1831.—"... le grand maitre de ma garde-robe, sirdar beehrah."—Jacquemont, Correspondance, i. 114.

1876.—"My bearer who was to go with us (Eyn's ayah had struck at the last moment and stopped behind) had literally gilt up his loins, and was loading a diminutive mule with a miscellaneous assortment of brass pots and blankets."—A True Reformer, ch. iv.

BEEBEES, s. H. from P. bibi, a lady. [In its contracted form bī, it is added as a title of distinction to the names of Musulman ladies.] On the principle of degradation of titles which is so general, this word in application to European ladies has been superseded by the hybrids Mem-Sahib, or Madam-Sahib, though it is often applied to European maid-servants or other Englishwomen of that rank of life. [It retains its dignity as the title of the Bibi of Cananore, known as Bibi Valiya, Malayāl, 'great lady,' who rules in that neighbourhood and exercises authority over three of the islands of the Laccadives, and is by race a Moplah Mohammedan.] The word also is sometimes applied to a prostitute. It is originally, it would seem, Oriental Turki. In Pavet de Courteille's Dict. we have "Bibi, dame, éponne légitime" (p. 181). In W. India the word is said to be pronounced bōho (see Burton's Sind). It is curious that among the Sikaliava of Madagascar the wives of chiefs are termed biby, but there seems hardly a possibility of this having come from Persia or India. [But for Indian influence on the island, see Encycl. Britt. 9th ed. x. 174.] The word in Hova means 'animal.'—(Sibree's Madagascar, p. 253.)

[c. 1610.—"Nobles in blood ... call their wives Bybis."—Pygarg of Laval, Hak. Soc. i. 217.]

1611,—"... the title Bibi ... is in Persian the same as among us, sennora, or doña."—Teixeira, Relación ... de Hormuz, 19.

1786.—"The word Lowadika, which means the son of a slave-girl, was also continually on the tongue of the Nawab, and if he was angry with anyone he called him by this name; but it was also used as an endearing fond appellation to which was attached great favour, until one day, Ali Zumān Khan ... represented to him that the word was low, discreditable, and not fit for the use of men of knowledge and rank. The Nawab smiled, and said, 'O friend, you and I are both the sons of slave women, and the two Huxses only (on whom be good wishes and Paradise!) are the sons of a Bibi.'—Hist. of Hydar Nāqī, tr. by Miles, 486.

[1793.—"I, Beebee Bulae, the Princess of Cananore and of the Laccadives Islands, &c., do acknowledge and give in writing that I will pay to the Government of the English East India Company the moiety of whatever is the produce of my country, ..."—Engagement in Logan, Malabar, iii. 181.]

BEECH-DE-MER. s. The old trade way of writing and pronouncing the name, bicho-de-mar (borrowed from the Portuguese) of the sea-slug or holothuria, so highly valued in China. [See menu of a dinner to which the Duke of Connaught was invited, in Ball, Things Chinese, 3rd ed. p. 247.] It is split, cleaned, dried, and then carried to the Straits for export to China, from the Maldives, the Gulf

* The "Bahadur" could hardly have read Don Quixote! But what a curious parallel presents itself! When Sancho is bragging of his daughter to the "Squire of the Wood," and takes umbrage at the free epithet which the said Squire applies to her (= bounadib and more); the latter reminds him of the like term of apparent abuse (hardly reproducible here) with which the mob were wont to greet a champion in the bull-ring after a defeat thrift-thrust, meaning only the highest fondness and applause!—Part ii. ch. 13.
of Manar, and other parts of the Indian seas further east. The most complete account of the way in which this somewhat important article of commerce is prepared, will be found in the Tijdschrift voor Nederlandsch Indie, Jaarg. xvii. pt. 1. See also SWALLOW and TRIPANG.

BECHMÁN, also MEECHIL-MAN, s. Sea-H. for ‘midshipman’ (Roebuck).

BEEGAH, s. H. bigdahl. The most common Hindu measure of land-area, and varying much in different parts of India, whilst in every part that has a bigdahl there is also certain to be a pukka beegah and a kutcha beegah (vide CUTCHA and BUCKA), the latter being some fraction of the former. The beegah formerly adopted in the Revenue Survey of the N.W. Provinces, and in the Canal Department there, was one of 3025 sq. yards or ½ of an acre. This was apparently founded on Akbar’s beegah, which contained 3600 sq. nasha gaz, of about 33 inches each. [For which see Aim, trans. Jarrett, ii. 62.] But it is now in official returns superseded by the English acre.

1763.—“I never seized a beega or bence (½ bigdahl) belonging to Calcutta, nor have I ever impressed your gomasahs.” —Nicolai Rasin Alli, in Gledj’s Mem. of Hastings, i. 129.

1823.—“A Begah has been computed at one-third of an acre, but its size differs in almost every province. The smallest Begah may perhaps be computed at one-third, and the largest at two-thirds of an acre.” —Malcolm’s Central India, ii. 15.

1877.—“The Resident was gratified at the low rate of assessment, which was on the general average eleven annas or 1½ paisa, per beegah, that for the Nizam’s country being upwards of four rupees.” —Meadows Taylor, Story of my Life, ii. 5.

BEGUM, BEGUM, &c. s. A Princess, a Mistress, a Lady of Rank; applied to Mahommedan ladies, and in the well-known case of the Begum Sumroo to the professedly Christian (native) wife of a European. The word appears to be Or. Turk. bigam, [which some connect with Skt. bhaga, ‘lord,’] a feminine formation from Beg, ‘chief, or lord,’ like Khanum from Khan; hence P. b-gam. [Beg appears in the early travellers as Beoge.]

[1614.—“Narrans mo saith he standeth bound before Beage for 4,800 and odd mammolies.” —Foster, Letters, ii. 282.]

[1655.—Begum.” See quotation under KHANUM.]

[1617.—“Their Company that offered to rob the Beagam’s junck.” —Sir T. Roe, Hak. Soc. ii. 165.]

1619.—“Behind the girl came another Begum, also an old woman, but lean and feeble, holding on to life with her teeth, as one might say.” —P. della Valla, Hak. Soc. ii. 6.


[1708.—“They are called for this reason ‘Begum,’ which means Free from Care or Solicitude” (as if P. be-gaum. *without care?”) —Cotton, H. of the Mogul Dynasty in India, E. T., 287.]

1787.—“Among the charges (against Hastings) there is but one engaged, two at most—the Begum’s to Sheridan; the Rannee of Goheed (Gohud) to Sir James Erskine. So please your palate.” —Ed. Burke to Sir G. Elliot. L. of Ed. Minto, i. 110.

BEEJOO, s. Or ‘Indian bader,’ as it is sometimes called. H. bijda [bijda], Meliora Indian, Jerdon. [Blenford, Mammalia, 176.] It is also often called in Upper India the Grave-digger, [gorkhodo] from a belief in its bad practices, probably unjust.

BEER, s. This liquor, imported from England, [and not largely made in the country], has been a favourite in India from an early date. Porter seems to have been common in the 18th century, judging from the advertisements in the Calcutta Gazette; and the Pale Ale made, it is presumed, expressly for the India market, appears in the earliest years of that publication. That expression has long been disused in India, and beer, simply, has represented the thing. Hodgson’s at the beginning of this century, was the beer in almost universal use, replaced by Bass, and Allsopp, and of late years by a variety of other brands. [Hodgson’s ale is immortalised in Bot Gravilier.]

1638.—“... the Captain ... was well provided with ... excellent good Sack, English Beer, French Wines, Arak, and other refreshments.” —Mandello, E. T., p. 10.

1690.—(At Surat in the English Factory) ... Europe Wines and English Beer, because of their former acquaintance with our Palates, are most coveted and most desirable Liquors, and tho’ sold at high.
Rates, are yet purchased and drunk with pleasure."—Orington, 395.

1784.—"London Porter and Pale Ale, light and excellent . . . 150 Sicca Rs. per hhd. . . ."—In Selon-Karr, i. 39.

1810.—"Porter, pale-ale and table-beer of great strength, are often drunk after meals."—Williamson, V. M. i. 122.

1814.—"What are the luxuries they boast them here? The lolling couch, the joys of bottled beer." From 'The Cadet, a Poem in 6 parts, &c. by a late resident in the East.' This is a most lugubrious production, the author finding nothing to his taste in India. In this respect it reads something like a caricature of "Oakfield," without the noble character and sentiment of that book. As the Rev. Hobart Cantor, the author seems to have come to a less doleful view of things Indian, and for some years he wrote the letter-press of the "Oriental Annual."

BEER, COUNTRY. At present, at least in Upper India, this expression simply indicates ale made in India (see COUNTRY) as at Masuri, Kasauli, and Ootacamund Breweries. But it formerly was (and in Madras perhaps still is) applied to ginger-beer, or to a beverage described in some of the quotations below, which must have become obsolete early in the last century. A drink of this nature called Sugar-beer was the ordinary drink at Batavia in the 17th century, and to its use some travellers ascribed the prevalent unhealthiness. This is probably what is described by Jacob Bontius in the first quotation:

1631.—"There is a recipe given for a beer of this kind, "not at all less good than Dutch beer, . . . Take a hooped cask of 80 amphorae (f), fill with pure river water; add 2lb. black Java sugar, 4oz. tamarinds, 3 lemons cut up, cork well and put in a cool place. After 14 hours it will boil as if on a fire," &c.—Hist. Nat. et Med. Indica Orient., p. 8. We doubt the result anticipated.

1759.—"They use a pleasant kind of drink, called Country-beer, with their victuals; which is composed of toddy . . . porter, and brown-sugar; is of a brisk nature, but when cooled with saltwater and pepper, becomes a very refreshing draught."—Munro, Narrative, 42.

1810.—"A temporary beverage, suited to the very hot weather, and called Country-beer, is in rather general use, though water artificially cooled is commonly drunk during the repasts."—Williamson, V. M. ii. 122.

BEER-DRINKING. Up to about 1850, and a little later, an ordinary exchange of courtesies at an Anglo-Indian dinner-table in the provinces, especially a mess-table, was to ask a guest, perhaps many yards distant, to "drink beer" with you; in imitation of the English custom of drinking wine together, which became obsolete somewhat earlier. In Western India, when such an invitation was given at a mess-table, two tumblers, holding half a bottle each, were brought to the inviter, who carefully divided the bottle between the two, and then sent one to the guest whom he invited to drink with him.

1848.—"'He ain't got distany manners, dummy,' Bragg observed to his first mate; he wouldn't do at Government House, Ropy, when his Lordship and Lady Williamson was kind to me . . . and asking me at dinner to take beer with him before the Commander-in-Chief himself . . ."—Vanity Fair, II. ch. xxii.

1858.—"First one officer, and then another, asked him to drink beer at mess, as a kind of tacit suspension of hostilities."—Oakfield, ii. 52.

BEETLEFAKKEE, n.p. "In some old Voyages coins used at Mocha are so called. The word is Bait-ul-fakhia, the 'Fruit-market,' the name of a bazaar there." So C. P. Brown. The place is in fact the Coffee-mart of which Hodelia is the port, from which it is about 30 m. distant inland, and 4 marches north of Mocha. And the name is really Bait-ul-Fakhī, 'The House of the Divine,' from the tomb of the Saint Ahmad ibn Mūsā, which was the nucleus of the place.—See Ritter, xii. 872; see also BEETLEFACKIE, Millburn, i. 96.)

1699.—"Coffee . . . grows in abundance at Beetle-fuckee . . . and other parts."—Orington, 405.

1710.—"They daily bring down coffee from the mountains to Betelfaqui, which is not above 3 leagues off, where there is a market for it every day of the week."—(French) Voyage to Arabia the Happy, E. T., London, 1728, p. 99.

1779.—"The tree that produces the Coffee grows in the territory of Betel-faqui, a town belonging to Yemen."—Raynal (tr. 1777), i. 352.

BEGAR, BIGARRY, s. H. begārī, from P. hagārī, 'forced labour' ['be without,' gār (for kār), 'one who works'] ; a person pressed to carry a load, or do other work really or professedly for public service. In some provinces
begār is the forced labour, and bigārī the pressed man; whilst in Karnāta, begārī is the performance of the lowest village offices without money payment, but with remuneration in grain or land (Wilson). C. P. Brown says the word is Canarese; but the P. origin is hardly doubtful.

[1519.].—"It happened that one day sixty begairis went from the Comorin side towards the fort loaded with oyster-shells."—Casan- keda, Bk. V. ch. 38.]

[1525.—"The inhabitants of the villages are bound to supply begarins who are workmen."—Archie. Port. Orient. Fasc. V. p. 126.]

[1535.—"Telling him that they fought like heroes and worked (at building the fort) like bygairys."—Correa, iii. 625.]

1541.—"And to 4 begguryns, who serve as water-carriers to the Portuguese and others in the said intrenchment, 15 leas a day to each. . . ."—S. Betelho, Tome, 7S.

1673.—"Gouras, whither I took a Pilgrimage, with one other of the Factors. Four Peons, and Two Biggereens, or Porters only."—Fryer, 158.

1800.—"The bygarry system is not bearable; it must be abolished entirely."—Wellingt. i. 244.

1815.—Hickson's Indian Treasures, &c., contains under this year numerous annals issued, in Nepāl War, to Hill Chiefs, stipulating for attendance when required with "begarees and sepoys."—ii. 339 seqq.

1852.—"The Malduna people were some time back ordered to make a practicable road, but they flatly refused to do anything of the kind, saying they had never done any begār labour, and did not intend to do any."—(ref. vauting.)

BEHAR. n.p. H. Bhār. That province of the Mogul Empire which lay on the Ganges immediately above Bengal, was so called, and still retains the name and character of a province, under the Lieutenant-Governor of Bengal, and embracing the ten modern districts of Patna, Sāran, Gāva, Shāhābād, Tīrhit, Chauparan, the Santāl Parganas, Bhāgālpūr, Monghūr, and Purnīa. The name was taken from the old city of Bhār, and that derived its title from being the site of a famous Vihaṇa in Buddhist times. In the later days of Mahommedan rule the three provinces of Bengal, Behar and Orissa were under one Subadar, viz. the Nawāb, who resided latterly at Murshidabād.

[c. 1590.—"Sarkar of Behar; containing 46 Mahals."—Jta (tr. Jarrett), ii. 153.]

1676.—"Translate of a letter from Shams- teth Cakne (Shahista Khan) . . . in answer to one from Wares Cawne. Great Chancellor of the Province of Bearra about the English."—In Birdsall, Rep. 59.

The following is the first example we have noted of the occurrence of the three famous names in combination:

1679.—"On perusal of several letters relating to the procuring of the Great Mogul's Phrymaud for trade, custom free, in the Bay of Bengall, the Chief in Council at Hugly is ordered to procure the same, for the English to be Customs free in Bengal, Orīxa and Bearra."—F. St. Geo. Cons., 20th Feb. in Nobs Ext., Pt. ii. p. 7.

BEHUT, n.p. H. Behat. One of the names, and in fact the proper name, of the Punjab river which we now call Jelum (i.e. Jhalay) from a town on its banks: the Hidāsp or Bidāsp of the ancients. Both Behat and the Greek name are corruptions, in different ways, of the Skt. name Pitāṭa. Sidi 'Ali (p. 200) calls it the river of Bāhra. Bāhra or Bhera was a district on the river, and the town and tahsil still remain, in Shahpur Dist. [It "is called by the natives of Kaśmir, where it rises, the Bedastā, which is but a slightly altered form of its Skt. name, the Pitāṭa, which means: wide-spread."—McCrindle, Invasion of India, 93 seqq.]

BEIRAMEE, BYRAMAAEE, also BYRAMPAUT. s. P. bairam, bairanā. The name of a kind of cotton stuff which appears frequently during the flourishing period of the export of these from India; but the exact character of which we have been unable to ascertain. In earlier times, as appears from the first quotation, it was a very fine stuff. [From the quotation dated 1609 below, they appear to have resembled the fine linen known as "Holland" (for which see Draper's Dict. s.v.).]

1314.—Ibn Batuta mentions, among presents sent by Sultan Mahommed Tughkhal of Delhi to the great Kaan, "100 suits of rainment called bairamlyah, i.e. of a cotton stuff, which were of unequalled beauty, and were each worth 100 dinārs [ruppees]."—iv. 2.

1485.—"20 pieces of white stuff, very fine, with gold embroidery which they call Beyramias."—Correa. Hak. Soc. 197.

1510.—"Fifty ships are laden every year in this place (Bengala) with cotton and silk
BENAMEE. "—Var-thena, 212.

[1513.—"And captured two Chaul ships laden with beirames."—Albuquerue, Cartas, p. 166.]

1554.—"From this country come the muslims called Candaharians, and those of Daulatshad, Beraspiti, and Bairami."—Sid' 'Ali, in J. s. S., v. 460.

... "And for 6 beirames for 6 surplics, which are given annually... which may be worth 7 pardaos."—S. Boteelho, Tombo, 129.

[1609.—"A sort of cloth called Byramy resembling Holland cloths."—Dancers, Letters, i. 29.]

[1610.—"Bearams white will vent better than the black."—Ibid. i. 75.]

1615.—"10 pec. byramys nil (see ANILE) of 51 Rs. per corg..."—Cocks's Diary, i. 4.

[1648.—"Beronis." Quotation from Van Twist, s. v. GINGHAM.]

[e. 1700.—"50 blew byrampants" (read byrampouts. H. pdt, 'a length of cloth').—In Notes and Queries, 7th Ser. ix. 29.]

1727.—"Some Surat Berams dyed blue, and some Berams dyed red, which are both coarse cotton cloth."—A. Hamilton, ii. 125.

1813.—"Byrams of sorts," among Surat piece-goods, in Millburn, i. 124.

BEITCUL. n.p. We do not know how this name should be properly written. The place occupies the isthmus connecting Carwar Head in Canara with the land, and lies close to the Harbour of Carwar, the inner part of which is Beitecule Cove.

1711.—"Ships may ride secure from the South West Monsoon at Beete Cove (q. p. BATTECOLE?), and the River is navigable for the largest, after they have once got in."—Lockyer, 272.

1727.—"The Portuguse have an Island called Anjediva [see ANCHEDIVA]... about two miles from Batcool."—A. Hamilton, i. 277.

BELGAUM. n.p. A town and district of the Bombay Presidency, in the S. Maharashtra country. The proper name is said to be Canarese Vinamgrämät, 'Bamboo-Town.' [The name of a place of the same designation in the Vizagapatam district in Madras is said to be derived from Skt. bila-gráma, 'cave-village.'—Mad. Admin. Rev. Mon. Gloss, s. v.]

The name occurs in De Barros under the form "Cidade de Bilgan" (Dec. IV., liv. vii. cap 5).

BENAMEE, adj. P.—H. be-nàmi, 'anonymous'; a term specially applied to documents of transfer or other contract in which the name entered as that of one of the chief parties (e.g. of a purchaser) is not that of the person really interested. Such transactions are for various reasons very common in India, especially in Bengal, and are not by any means necessarily fraudulent, though they have often been so. ["There probably is no country in the world except India, where it would be necessary to write a chapter of the practice of putting property into a false name."—(Mayne, Hindu Law, 379.)] In the Indian Penal Code (Act XLV. of 1860), sections 421-423, "on fraudulent deeds and dispositions of Property," appear to be especially directed against the dishonest use of this benamee system.

It is alleged by C. P. Brown on the authority of a statement in the Friend of India (without specific reference) that the proper term is bànumí, adopted from such a phrase as bámíni chítthi, 'a transferable note of hand,' such notes commencing, 'bànumí-i-fâlâna,' to the name or address of (Abraham Newlands). This is conceivable, and probably true, but we have not the evidence, and it is opposed to all the authorities: and in any case the present form and interpretation of the term bànumí has become established.

1854.—"It is very much the habit in India to make purchases in the name of others, and from whatever causes the practice may have arisen, it has existed for a series of years: and these transactions are known as 'Benamee transactions'; they are noticed at least as early as the year 1778, in Mr. Justice Hyde's Notes."—Ed. Justice Knight Bruce, in Moore's Reports of Cases on Appeal before the P. C., vol. vi. p. 72.

"The presumption of the Hindoo law, in a joint undivided family, is that the whole property of the family is joint estate, whereas a rechase of real estate is made by a Hindoo in the name of one of his sons, the presumption of the Hindoo law is in favour of its being a benamee purchase, and the burden of proof lies on the party in whose name it was purchased, to prove that he was solely entitled."—Note by the Editor of above Vol., p. 53.

1861.—"The decree Sale law is also one chief cause of that nuisance, the benamee system... It is a peculiar contrivance for getting the benefits and credit of property, and avoiding its charges and liabilities. It consists in one man holding land, nominally for himself, but really in secret trust for another, and by ringing the changes between the two... relieving the land from being
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ATTACHED FOR ANY LIABILITY PERSONAL TO THE PROPRIETOR."—W. Money, Jatra, ii. 261.

1862.—"Two ingredients are necessary to make up the offence in this section (§ 423 of Penal Code). First a fraudulent intention, and secondly a false statement as to the consideration. The mere fact that an assignment has been taken in the name of a person not really interested, will not be sufficient. Such... known in Bengal as bannamée transactions... have nothing necessarily fraudulent."—J. D. Magee's Comm. on the Penal Code, Madras 1862, p. 257.

BENARES, n.p. The famous and holy city on the Ganges. H. Bandaras from Skt. Vārānasi. The popular Pundit etymology is from the names of the streams Vāraya (mod. Barnā) and Asā, the former a river of some size on the north and east of the city, the latter a rivulet now embraced within its area; [or from the mythical founder, Rājā Bānār]. This origin is very questionable. The name, as that of a city, has been (according to Dr. F. Hall) familiar to Sanscrit literature since B.C. 120. The Buddhist legends would carry it much further back, the name being in them very familiar.

[c. 250 A.D.—"... and the Errenysis from the Mathai, an Indian tribe, unite with the Ganges."—Aelian, Indici, iv.]

c. 637.—"The Kingdom of P'olo-nisse (Vārānaśi Bānārā) is 400 li in compass. On the west the capital adjoins the Gangetic..."—Hienan Thang, in Pel. Boudd, ii. 354.

c. 1020.—"If you go from Bari on the banks of the Ganges, in an easterly direction, you come to Ajodh, at the distance of 25 parasangs; thence to the great Benares (Bānārās) about 20."—Al-Birāni, in Elliot, i. 56.

1665.—"Bananau is a large City, and handsomely built; the most part of the Houses being either of Brick or Stone... but the inconvenience is that the Streets are very narrow."—Therier, E. T., ii. 52; ed. Balt, i. 115. He also uses the forms Benares and Banarous. Ibid. ii. 182, 229.

BENCOOLEN, n.p. A settlement on the West Coast of Sumatra, which long pertained to England, viz. from 1685 to 1824, when it was given over to Holland in exchange for Malacca, by the Treaty of London. The name is a corruption of Malay Bangkoulu, and it appears as Mangkoulou or W'enkoulou in Pauthier's Chinese geographical quotations, of which the date is not given (Marc. Pol., p. 566, note). The English factory at Bencoolen was from 1714 called Fort Marlborough.

1501.—"Bencolu" is mentioned among the ports of the East Indies by Amerigo Vespucci in his letter quoted under BAC-ANORE.

1690.—"We... were forced to bear away to Bencouli, another English Factory on the same Coast... It was two days before I went ashore, and then I was imprisoned by the Governor to stay there, to be Gunner of the Fort."—Bampier, i. 512.

1727.—"Bencolon is an English colony, but the European inhabitants not very numerous."—A. Hamilton, ii. 114.

1788.—"It is nearly an equal absurdity, though upon a smaller scale, to have an establishment that costs nearly 40,000. at Bencoolen, to facilitate the purchase of one cargo of pepper..."—Cormacullis, i. 390.

BENDAMEER, n.p. Pers. Bandamir. A popular name, at least among foreigners, of the River Kur (Araxes) near Shiraz. Properly speaking, the word is the name of a dam constructed across the river by the Amir Fanā Khusruh, otherwise called Aded-uddaulah, a prince of the Buwell family (A.D. 965), which was then known in later days as the Band-i-Amir, "The Prince's Dam." The work is mentioned in the Geog. Dict. of Yākūt (c. 1220) under the name of Sīkru Fannā-Khusrāh Khurrah and Kirdu Fannā Khusrāh (see Barb. Meynard, Dict. de la Perse, 313, 480). Fryer repeats a rigmarole that he heard about the miraculous formation of the dam or bridge by Band Haimero (a) a prophet, "wherefore both the Bridge and the Plain, as well as the River, by Boterus is corruptly called Bindamire" (Fryer, 258).

c. 1475.—"And from thence, a daies jiorney, ye come to a great bridge upon the Byndamyr, which is a notable great ryer. This bridge they said Salomon caused to be made."—Bartho (Old E. T.), Hak. Soc. 56.

1621.—"... having to pass the Kur by a longer way across another bridge called Bend Emir, which is as much as to say the Tie (ligatura), or in other words the Bridge, of the Emir, which is two leagues distant from Chehil mumar... and which is so called after a certain Emir Hamza the Dilemite who built it... Fra Filippo Ferrari, in his Geographical Epitome, attributes the name of Bendmir to the river, but he is wrong, for Bendmire is the name of the bridge and not of the river."—P. della Valle, ii. 264.
1686.—"Il est bon d'observer, vue le commun peuple appelle le Bend-Emir en cet endroit ab palmen, c'est à dire le Fleuve du Pont Neuf; qu'on ne leappelle par son nom de Bend-Emir que proche de la Diwye, qui lui a fait donner ce nom."—Chardin (ed. 1711), ix. 45.

1659.—"We proceeded three miles further, and crossing the River Bend-emir, entered the real plain of Mardasht."—Morier (First Journey), 124. See also (1811) 2nd Journey, pp. 73-74, where there is a view of the Band-Amir.

1813.—"The river Bund Emmer, by some ancient Geographers called the Cyren,* takes its present name from a dyke (in Persian a band) erected by the celebrated Amoor Azad-a-Doulah Delomi."—Macdonald Kin-neir, Geog. Mem. of the Persian Empire, 59.

1817.—"There's a bow of roses by Bendameer's stream, And the nightingale sings round it all the day long."—Lalla Rookh.

1850.—"The water (of Lake Neyriz) is almost entirely derived from the Kur (known to us as the Bund Amir River)."—Abbott, in J. R. G. S., xxv. 73.

1878.—We do not know whether the Band-i-Amir is identical with the quasi-synonymous Pal-i-Khaw by which Col. Macgregor crossed the Kur on his way from Shiraz to Yazd. See his Khurasan, i. 45.

BENDÁRA, s. A term used in the Malay countries as a title of one of the higher ministers of state—Malay bandahara, Jav. bendara, 'Lord.' The word enters into the numerous series of purely honorary Javanese titles, and the etiquette in regard to it is very complicated. (See Tijdshcr. v. Nedelr. Indic, year viii. No. 12, 253 seqq.) It would seem that the title is properly bandara, 'a treasurer,' and taken from the Skt. bhnddarin, 'a steward or treasurer.' Haex in his Malay-Latin Dict. gives Bandari, 'Oeconomus, quaestor, expeditor.' [Mr. Skeat writes that Clifford derives it from Benda-hara-cao, 'a treasurer,' which he again derives from Malay bendu, 'a thing,' without explaining hara, while Wilkinson with more probability classes it as Skt.]

1599.—"Whilst Sequeira was consulting with his people over this matter, the King sent his Bendara or Treasure-Master on board."—Vallentijn, v. 222.

1599.—"There the Bandara (Bendara) of Malaca, (who is as it were Chief Justice among the Mahometans), (a supreme no mande, na kown e me justice do my) was present in person by the express commandment of Pedro de Farran for to entertain him."—Pinto (orig. cap. xiv.), in Cogan, p. 17.

1552.—"And as the Bendara was by nature a traitor and a tyrant, the counsel they gave him seemed good to him."—Castanheda, i. 359, also iii. 433.

1561.—"Então manson... que dizer que matára o sen bandara polo mao conselho que lhe deve."—Correia, Lendas, ii. 225.

1610.—An official at the Maldives is called Rango-bandaré Tavormon, which Mr. Gray interprets—Singh, rau, 'gold,' bandhara, 'treasury,' thakuram, Skt., 'an idol,'—Pavard de Lacalm, Hak. Soc. i. 58.

1613.—"This administration (of Malacca) is provided for a three years' space with a governor... and with royal officers of revenue and justice, and with the native Bendara in charge of the government of the lower class of subjects and foreigners."—Gulino de Eireia, 6c.

1631.—"There were in Malaca five principal officers of dignity... the second is the executive (vassal da fazenda) and governs the Kingdom; sometimes the Bendard holds both offices, that of Pulucna raja and of Bendara."—D. Al-berquerque, Commentaries (orig.), 385-389.

1634.—"O principal sogério no governo de Mahomet, e privane, era o Bendara, Magistrado supremo."—Malaca Conquistada, iii. 6.

1726.—"Bandares or Adabares are those who are at the Court as Dukes, Counts, or even Princes of the Royal House."—Valentia (Ceylon), Names of Officers, &c., 8.

1810.—"After the Raja had amused himself with their speaking, and was tired of it, he sent a person to the bintara with the green eyes (for it is the custom that the eldest bintara should have green shades before his eyes, that he may not be dazzled by the greatness of the Raja, and forget his duty) brought the books and packets, and delivered them to the bintara with the black bero, from whose hands the Raja received them, one by one, in order to present them to the youths."—A Malay's account of a visit to Govt. House, Calcutta, tr. by Dr. Leyden in Maria Graham, p. 202.

1883.—"In most of the States the reigning prince has regular officers under him, chief among whom... the Bandahara or treasurer, who is the first minister."—Miss Bird, The Golden Chersonese, 26.

BENDY, BINDY, s.; also BANDICOY (q. v.), the form in S. India; H. bhe, [bendh] Dakh. bhe, Mahr. bhandh; also in H. raamraa; the fruit of the plant Abelsonius sculentus, also Hibiscus esc. It is called in Arab. baniyagh (Lane, Mod. Egypt, ed. 1837, i. 199: [5th ed. i. 184: Burton, Ar.)
BENDY-TREE.  s. This, according to Sir G. Birdwood, is the Thespesia populnea, Lam. [Watt, Econ. Dict. vi. pt. iv. 45 seqq.], and gives a name to the 'Bendy Bazar' in Bombay. (See PORTIA.)

BENGAL, n.p. The region of the Ganges Delta and the districts immediately above it; but often in English use with a wide application to the whole territory garrisoned by the Bengal army. This name does not appear, so far as we have been able to learn, in any Mahommedan or Western writing before the latter part of the 13th century. In the earlier part of that century the Mahommedan writers generally call the province Lakhwaoti, after the chief city, but we have also the old form Bang, from the indigenous Vanga. Already, however, in the 11th century we have it as Vangalam on the Inscription of the great Tanjore Pagoda. This is the oldest occurrence that we can cite.

The alleged City of Bengal of the Portuguese which has greatly perplexed geographers, probably originated with the Arab custom of giving an important foreign city or seaport the name of the country in which it lay (compare the city of Solmandala, under COROMANDEL). It long kept a place in maps. The last occurrence that we know of is in a chart of 1743, in Dalrymple's Collection, which identifies it with Chittagong, and it may be considered certain that Chittagong was the place intended by the older writers (see Varthema and Orington). The former, as regards his visiting Banghella, deals in fiction—a thing clear from internal evidence, and expressly alleged, by the judicious Garcia de Orta: "As to what you say of Ludovico Varto- mano, I have spoken, both here and in Portugal, with men who knew him here in India, and they told me that he went about here in the garb of a Moor, and then reverted to us, doing penance for his sins; and that the man never went further than Calcutt and Cochim." —Colloquies, i. 30.


c. 1295.—"Bangala is a Province towards the south, which up to the year 1290 . . . had not yet been conquered . . ." (see).—Marcro Polo, Bk. ii. ch. 55.

c. 1300.—". . . then to Bijalur (but better reading Bangāla), which from of old is subject to Delhi . . ."—Roshiduddin, in Elliot, i. 72.

c. 1345.—". . . we were at sea 43 days and then arrived in the country of Bangāla, which is a vast region abounding in rice. I have seen no country in the world where provisions are cheaper than in this; but it is muggy, and those who come from Khorāsān call it 'a hell full of good things.'"—Ibn Battuta, iv. 211. (But the Emperor Aurungzebe is alleged to have 'emphatically styled it the Paradise of Nations.'—Note in Stororiones, i. 201.)

c. 1350.—"Shoki sikhan shavand hama ḥalāna-Ḥid. Zin 'and-i-Pārsī kik la Bangāla ni raviwad."—Hāf.: i.e.,

"Sugar nibbling are all the parrots of Ind From this Persian candy that travels to Bengal"

(viz. his own poems).

1485.—"Bemala: in this Kingdom are many Moors, and few Christians, and the King is a Moor . . . in this land are many cotton cloths, and silk cloths, and much silver; it is 40 days with a fair wind from Calicut."—Rodrigo de V. da Gama, 2nd ed. p. 110.

1506.—"A Banzelo, el suo Re è Moro, e li se fa el forzo de 'nanni de cotton . . ."—Leomaro do Ca' Maseri, 28.

1510.—"We took the route towards the city of Banghella . . . one of the best that I had hitherto seen."—Varthema, 210.
1516.—"... the Kingdom of Bengal, in which there are many towns. ... Those of the interior are inhabited by Gentiles subject to the King of Bengal, who is a Moor; and the seaports are inhabited by Moors and Gentiles, amongst whom there is much trade and much shipping to many parts, because this sea is a gulf ... and at its inner extremity there is a very great city inhabited by Moors, which is called Bengal, with a very good harbour."—Barbosa, 178-9.

c. 1590.—"Bungaleh originally was called Bung; it derived the additional al from that being the name given to the mounds of earth which the ancient Rajahs caused to be raised in the low lands, at the foot of the hills."—Ayton, Abery, tr. Gladwin, ii. (ed. 1800); [tr. Jarrett, ii. 120].

1690.—"Arunaen ... is bounded on the North-West by the Kingdom of Bengal, some Authors making Chatigun to be its first Frontier City; but Torriva, and generally the Portuguese Writers, reckon that as a City of Bengal, and not only so, but place the City of Bengal itself ... more South than Chatigun. Tho' I confess a late French Geographer has put Bengal into his Catalogue of imaginary Cities."—Ovington, 554.

BENGAL, s. This was also the designation of a kind of piece-goods exported from that country to England, in the 17th century. But long before, among the Moors of Spain, a fine muslin seems to have been known as abangada, surviving in Spanish abengada. (See Dozy and Eng. s. v.) [What were called "Bengal Stripes" were striped gingham brought first from Bengal and first made in Great Britain at Paisley. (Draper's Dict. s. v.). So a particular kind of silk was known as "Bengal wound," because it was "rolled in the rude and artless manner inmemorably practised by the natives of that country." (Miliburn, in Watt, Econ. Dict. vi. pt. 3, 185.) See N.E.D. for examples of the use of the word as late as Lord Macaulay.]

1696.—"Tis granted that Bengals and staint Callicoes, and other East India Goods, do hinder the Consumption of Norwich stuffs ..."—Incentent, An Essay on the East India Trade, 31.

BENGAL, s. This is or was also applied in Portuguese to a sort of cane carried in the army by Sergeants, &c. (Bluteau).

BENGALIEE, n.p. A native of Bengal [Baboo]. In the following early occurrence in Portuguese, Bengal is used:

1552.—"In the defence of the bridge died three of the King's captains and Tunan Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavalheiro)."—Barros, II., vi. iii.

[1610.—"Bangasals." See quotation from Teixeira under BANKSHALL.]

A note to the Seir Mutaghérin quotes a Hindustani proverb: Bangâli jamâlgâli, Kôshîrî beynîrî, i.e. 'The Bengalee is ever an entangler, the Cashmiree without religion.'

[In modern Anglo-Indian parlance the title is often applied in provinces other than Bengal to officers from N. India. The following from Madras is a curious early instance of the same use of the word:—]

[1609.—"Two Bengalies here of Council."—Hedges, Diary, Hak. Soc. ii. cc.xvii.]

BENIGHTED, THE, adj. An epithet applied by the denizens of the other Presidencies, in facetious disparagement to Madras. At Madras itself "all Carnatic fashion" is an habitual expression among older English-speaking natives, which appears to convey a similar idea. (See MADRAS, MULL.)

1860.—"... to ye Londe of St Thome. It ys one darke Londe, & ther dwellen ye Cimmerians wherof speket Symmerus Poeta in hys Odyssea & to thys Daye thei callen Trenches, or Ye Bencudits Folk."—Fragments of Sir J. Mansfield, from a MS. lately discovered.

BENJAMIN, BENZOIN, &c., s. A kind of incense, derived from the resin of the Styrax benzoin, Dryander, in Sumatra, and from an undetermined species in Siam. It got from the Arab traders the name lubîn-Jâwî, i.e. 'Java Frankincense,' corrupted in the Middle Ages into such forms as we give. The first syllable of the Arabic term was doubtless taken as an article— to bengoi, whence bengoi, benzoin, and so forth. This etymology is given correctly by De Orta, and by Valentijn, and suggested by Barbosa in the quotation below. Spanish forms are benji, menji; Modern Port. beijina, beijum; Ital. belzuno, &c. The terms Jâwî, Jâvi were applied by the Arabs to the Malay countries generally (especially
Sumatra) and their products. (See Marco Polo, ii. 266; [Linschoten, Hak. Soc. ii. 96] and the first quotation here.)

c. 1350.—"After a voyage of 25 days we arrived at the Island of Jawa (here Sumatra) which gives its name to the Jātī incense (al-lubān al-Jāwī)."—Ibn Battuta, iv. 228.

1861.—"Have these things that I have written to thee not thy heart, and God grant that we may be always at peace. The presents (herewith): Benzoï, rotoli 30. Legno Aloë, rotoli 20. Due paja di tapeti, . . ."—Letter from the Sultan of Egypt to the Doge Pasquale Malipiero, in the Lives of the Doges, Maratori, Rerum Italicarum Scriptores, xxii. col. 1170.

1498.—"Xaranaus . . . is from Calecut 50 days' sail with a fair wind (see SARNAU) . . . in this land there is much beljoim, which costs 3½ cruzados the farazalla, and much else which costs 2½ cruzados the farazallæ." (see FRAZ ALA).—Roteiro do Viagem de V. da Gama, 109-110.

1516.—"Benjuy, each farazalla 1s, and the very good ixs fanams."—Barbosa (Tarihi of Prices at Calecut), 222.

1563.—"Bengetti is a tree of which the Moors call benjuy fazi."—Ibid. 188.

1539.—"Cinco quintais de beijojim de bonisas."—Pinto, cap. xiii.

1584.—"Belzuinum mandolalo [from Sian and Baros. Belzuniun, burned, from Bonnìa] (Borneo l.)—Barret, in Hakl. ii. 413.

1612.—"Beniamin, the pund iii in."—Rates and Valuations of Merchandize (Scotland), pub. by the Treasury, Edin. 1867, p. 208.

BENUA, n.p. This word, Malay banuwa, [in standard Malay, according to Mr. Skeat, benuva or benua], properly means 'land, country,' and the Malays use orang-banuwa in the sense of aborigines, applying it to the wilder tribes of the Malay Peninsula. Hence "Benuas" has been used by Europeans as a proper name of those tribes.—See Crawford, Diet. Ind. Arch. sub voce.

1613.—"The natives of the interior of Vionta (Ujong-tana, q. v.) are properly those Banuas, black anthropophagi, and hairy, like satyrs."—Gouldian de Eridia, 20.

BERIBERI, BARBERYN, n.p. Otherwise called Beruwalla, a small port with an anchorage for ships and a considerable coasting trade, in Ceylon, about 35 m. south of Columbo.

c. 1350.—"Thus, led by the Divine mercy, on the morrow of the Invention of the Holy Cross, we found ourselves brought safely into port in a harbour of Seylyan, called Pervilis, over against Paradise."—Marignolli, in Cathay, ii, 357.

c. 1618.—"At the same time Barreto made an attack on Berbelim, killing the Moorish modeliar [Modellar] and all his kinsfolk."—Bocarro, Decada, 713.

1700.—"Barbarien Island."—Dana, New Directory, 5th ed. 77.

1816.—"Berberyn Island . . . There is said to be an anchorage north of it, in o or 7 fathoms, and a small bay further in . . . where small craft may anchor."—Horsburgh, 5th ed. 551.

[1859.—Tennent in his map (Ceylon, 3rd ed.) gives Barbery, Barbery, Barberry.]

BERIBERI, s. An acute disease, obscure in its nature and pathology, generally but not always presenting dropisical symptoms, as well as paralytic weakness and numbness of the lower extremities, with oppressed breathing. In cases where debility, oppression, anxiety and dyspnœa are extremely severe, the patient sometimes dies in 6 to 30 hours. Though recent reports seem to refer to this disease as almost confined to natives, it is on record that in 1795, in Trincomalee, 200 Europeans died of it.

The word has been alleged to be Singhalese beri [the Mad. Admin. Man. Gloss. s. v. gives baribar], 'debility.' This kind of reduplication is really a common Singhalese practice. It is also sometimes alleged to be a W. Indian Negro term; and other worthless guesses have been made at its origin. The Singhalese origin is on the whole most probable [and is accepted by the N.E.D.]. In the quotations from Bontius and Bluteau, the disease described seems to be that formerly known as Barbiers. Some authorities have considered these diseases as quite distinct, but Sir Joseph Fayrer, who has paid attention to beriberi and written upon it (see The Practitioner, January 1877), regards Barbiers as "the dry form of beri-beri," and Dr. Lodewijks, quoted below, says briefly that "the Barbiers of some French writers is incontestably the same disease." (On this
it is necessary to remark that the use of the term Barbiers is by no means confined to French writers, as a glance at the quotations under that word will show. The disease prevails endemically in Ceylon, and in Peninsular India in the coast-tracts, and up to 40 or 60 m. inland; also in Burma and the Malay region, including all the islands, at least so far as New Guinea, and also Japan, where it is known as kokké: [see Chamberlain, Things Japanese, 3rd ed. p. 238 seqq.]. It is very prevalent in certain Madras Jails. The name has become somewhat old-fashioned, but it has recurred of late years, especially in hospital reports from Madras and Burma. It is frequently epidemic, and some of the Dutch physicians regard it as infectious. See a pamphlet, Beri-Beri door J. A. Lobweijks, oud-officier van Gezondheit bij het Ned. Indische Leger, Harderwijk, 1882. In this pamphlet it is stated that in 1879 the total number of beri-beri patients in the military hospitals of Netherlands-India, amounted to 9873, and the deaths among these to 1862. In the great military hospitals at Achin there died of beri-beri between 1st November 1879, and 1st April 1880, 574 persons, of whom the great majority were davemypeiders, i.e. 'forced labourers.' These statistics show the extraordinary prevalence and fatality of the disease in the Archipelago. Dutch literature on the subject is considerable.

Sir George Birdwood tells us that during the Persian Expedition of 1857 he witnessed beri-beri of extraordinary virulence, especially among the East African stokers on board the steamers. The sufferers became dropically distressed to a vast extent, and died in a few hours.

In the second quotation survey is evidently meant. This seems much allied by causes to beriberi though different in character.

[1568.—"Our people sickened of a disease called berbere, the belly and legs swell, and in a few days they die, as there died many, ten or twelve a day."—Conto, viii. ch. 25.]

c. 1610.—"Cé ne fut pas tout, car i'eus encore coste fascheue maladie de louende que les Portugais appellent autrement berber et les Hollandais sarbat."—Moequet, 221.

1613.—"And under the orders of the said General André Furtado de Mendoça, the discoverer departed to the court of Goa, being ill with the malady of the berebere, in order to get himself treated."—Godinho de Eredia, f. 58.

1631.—"... Constat frequenti illorum usu, praesertim liquoris suiper dicti, non solum diarrhoeas . . . sed et paralyse de Beri-Beri dictum hine natum esse."—Juc. Bonditi, Dial. iv. See also Lib. ii. cap. iii., and Lib. iii. p. 40.

1639.—"There is also another sickness which prevails in Banda and Ceylon, and is called Berberi; it does not vex the natives so much as foreigners."—Starr, 37.

1682.—"The Indian and Portuguese women draw from the green flowers and cloves, by means of firing with a still, a water or spirit of marvellous sweet smell . . . especially is it good against a certain kind of paralysis called Berebery."—Nieuhof, Zee en Lant-Reize, ii. 33.

1685.—"The Portuguese in the island suffer from another sickness which the natives call beré-beré."—Ribeiro, f. 55.

1720.—"Berebere (termo da India). Huma Paralysia bastardre, on entorce-mento, com que fica o corpo como tolhido."—Blateau, Dict. s. v.

1809.—"A complaint, as far as I have learnt, peculiar to the island (Ceylon), the berri-berri: it is in fact a dropsy that frequently destroys in a few days."—Ld. Valentia, f. 318.

1835.—(On the Maldives) . . . the crew of the vessels during the survey . . . suffered mostly from two diseases; the Beri-beri which attacked the Indians only, and generally proved fatal."—Young and Christopher, in Tr. Ro. Geog. Soc., vol. i.

1837.—"Empyematic oil called oleum pictum, from the seeds of Celastrus nuxia (Malays: kayu) described in Mr. Malcolmson's able present Essay on the Hist. and Treatment of Beri-Beri . . . the most efficacious remedy in that intractable complaint."—Route on Hindu Medicine, 46.

1880.—"A malady much dreaded by the Japanese, called Kokké . . . It excites a most singular dread. It is considered to be the same disease as that which, under the name of Beriberi, makes such havoc at times on crowded jails and barracks."—Miss Bird's Japan, i. 283.

1882.—"Berba, a disease which consists in great swelling of the abdomen."—Blumentritt, Vocabulary, s. v.

1885.—"Dr. Wallace Taylor, of Osaka, Japan, reports important discoveries respecting the origin of the disease known as beri-beri. He has traced it to a microscopic spore largely developed in rice. He has finally detected the same organism in the earth of certain alluvial and damper localities."—St. James's Gazette, Aug. 9th.


BERYL. s. This word is perhaps a very ancient importation from India to
the West, it having been supposed that its origin was the Skt. vaidūrya, Prak. vērdūrya, whence [Malay baiduri and bēduri], P. bīlaur, and Greek βητέλλος. Bochart points out the probable identity of the two last words by the transposition of t and r. Another transposition appears to have given Ptolemy his Ὠροφία βητοσ (for the Western Ghats), representing probably the native Vaidūrya mountains. In Ezekiel xxvii. 13, the Sept. has βητέλλω, where the Hebrew now has ταρσίλια, [another word with probably the same meaning being shōhem (see Professor Ridgeway in Encycl. Bibl. s.v. Beryl)], Professor Max Müller has treated of the possible relation between vaidūrya and vaidula, 'a cat,' and in connection with this observes that "we should, at all events, have learnt the useful lesson that the chapter of accidents is sometimes larger than we suppose."—(India, What can it Teach us?" p. 267). This is a lesson which many articles in our book suggest; and in dealing with the same words, it may be indicated that the resemblance between the Greek ἀλάργος, bēlaur, a common H. word for a cat, and the P. bīlaur, 'bēl'ry,' are at least additional illustrations of the remark quoted.

c. a. d. 70.—"Beryls ... from India they come as from their native place, for seldom are they to be found elsewhere. ... Those are best accounted of which carry a sea-water green."—Pīnus, Bk. XXXVII. cap. 20 (in P. Holland, ii. 613).

c. 150.—"Πίναρα ἐν Ἡ βητέλλως."—Ptolemy, l. viii.

**BETEL.**

The leaf of the *Piper betel*, L., chewed with the dried areca-nut (which is thence improperly called betel-nut, a mistake as old as Frier—1673,—see p. 40), chunam, etc., by the natives of India and the Indo-Chinese countries. The word is Malayal. vettila, i.e. eru+ila=simple or mere leaf, and comes to us through the Port. betre and bete. *Pawn* (q.v.) is the term more generally used by modern Anglo-Indians. In former times the betel-leaf was in S. India the subject of a monopoly of the E. I. Co.

1298.—"All the people of this city (Caul) as well as of the rest of India, have a custom of perpetually keeping in the mouth a certain leaf called Tembul ... the lords and gentlefolks and the King have these leaves prepared with camphor and other aromatic spices, and also mixt with quick-line."—Marco Polo, ii. 355. See also *Abdarraschāk, in India in X1. Cent.,* p. 32.

1485.—In Vasco da Gama's *Rotaria*, p. 59, the word used is atombur, i.e. ṣabā Kurd (Arab.) from the Skt. cumbala. See also *Costa*, p. 159. [See TEMBOOL.]

1519.—"This betel resembles the leaves of the sour orange, and they are constantly eating it."—*Furtado*, p. 144.

1516.—"We call this betel Indian leaf."—*Barbot*, 73.

[1521.—"Bettre (or vettele)." See under ARECA.]

1532.—"... at one side of the heel ... stood a man ... who held in his hand a gold plate with leaves of betelle. ..."—In *Botts*, Dec. i. iv. cap. viii.

1568.—"We call it betre, because the first land known by the Portuguese was Malabar, and it comes to my remembrance that in Portugal they used to speak of their coming not to *Indio*, but to Calcutta ... insomuch that in all the names that occur, which are not Portuguese, are Malabar, like betre."—*Garcia*, i. 3,f.

1582.—The transl. of *Caudañeda* by N. L. has betelle (f. 35), and also vitele (f. 44).

1585.—A King's letter grants the revenue from betel (betre) to the bishop and clergy of Goa.—In *Arch. Port. Oc.*, facs. 3, p. 38.

1615.—"He sent for Coco-Nuts to give the Company, himself chewing Bittle and lime of Oyster-shells, with a Kernels of Nut called Arraca, like an Akorne, it bites in the mouth, accordes rheume, cooles the head, strengthens the teeth, & is all their Phisick."—*Sir T. Roe*, in *Purchas*, i. 537; [with some trifling variations in Peter's ed. (Hak. Soc.) i. 19].


1672.—"They pass the greater part of the day in indolence, occupied only with talk, and chewing Betel and Areca, by which means their lips and teeth are always stained."—*P. di Vincenzo Mario*, 292.

1677.—The Court of the E. I. Co, in a letter to Pt. St. George, Dec. 12, disapprove of allowing "*Valentine Nurse* 20 Rupees a month for diet, 7 Rs. for house-rent, 2 for a cook, 1 for *Beetle*, and 2 for a Porter, which is a most extravagant rate, which we shall not allow him or any other."—*Notes and Letts.*, No. i, p. 21.

1727.—"I presented the Officer that *Folium indicum* of the druggist is, however, not betel, but the leaf of the wild cassia (see MALABABHURM)."
waited on me to the Sea-side (at Calicut) with 5 sequens for a feast of bettle to him and his companions."—A. Hamilton, i. 306.

**BETEELA, BEATELLE. &c., s.** The name of a kind of muslin constantly mentioned in old trading-lists and narratives. This seems to be a Sp. and Port. word betilla or betilha, for 'a veil,' derived according to Cobarruvias, from "certain beatas, who invented or used the like." Beata is a religiosa. [The Betilla is a certain kind of white E. I. chintz made at Masulipatam, and known under the name of Organdi."—Mad. Admin. Man. Gloss. p. 233.]

[1566.—A score Byatilhas, which were worth 200 pardoas."—Correa, iii. 479.]

1572—
"Vestida huma camisa preciosa
Trazida de delgada betilha,
Que o corpo crystalino deixa ver-se;
Que tanto bem não hao para esconder-se."—Comões, vi. 21.

1598—...this linen is of divers sorts, and is called Serampuras, Cassas, Canzas, Bettilhas, Satopassas, and a thousand such names."—Jesuítas, 28; [Hak. Soc. i. 95; and cf. i. 59.]

1685.—"To servants, 3 pieces betelaeas."—In Wheeler, i. 149.

1727.—"Before Aungrasch conquered Visiapour, this country (Sandah) produced the finest Betterelas or Muslins in India."—A. Hamilton, i. 261.

[1788.—"There are various kinds of muslins brought from the East Indies, chiefly from Bengal: Betelles, &c."—Chambers' Cyclo., quoted in 3 ser. Notes & Q. iv. 88.]

**BEWAURIS, adj. P.—H. be-wāris, 'without heir,' Unclaimed, without heir or owner.**

**BEYPOOR, n.p.** Properly Veppur, or Bēppūr, [derived from Malayāl. veppur, 'de/po/st, ur, 'village,' a place formed by the receding of the sea, which has been turned into the Skt. form Vāripura, 'the town of the Wind-god']. The terminal town of the Madras Railway on the Malabar coast. It stands north of the river; whilst the railway station is on the S. of the river—(see CHALLIA). Tippoo Sahib tried to make a great port of Beypoor, and to call it Sultampatnam. [It is one of the many places which have been suggested as the site of Ophir (Logan, Malabar, i. 246), and is probably the Belliperto of Tavernier, "where there was a fort which the Dutch had made with palms" (ed. Bell, i. 235).]

1572.—
"Chamarā o Samorim mais gente nova;
Virão Reis de Bipur, e de Tapor..."

Comões. x. 14.

1727.—"About two Leagues to the Southward of Calicut, is a fine River called Baypor, capable to receive ships of 3 or 400 Tuns."—A. Hamilton, i. 322.

**BEZOAR, s.** This word belongs, not to the A.-Indian colloquial, but to the language of old oriental trade and materia medica. The word is a corruption of the P. name of the thing, pāzahr, 'pellens venenum,' or pāzahr. The first form is given by Meninski as the etymology of the word, and this is accepted by Littre [and the N.E.D.]. The quotations of Littre from Ambrose Paré show that the word was used generically for 'an antidote,' and in this sense it is used habitually by Avicenna. No doubt the term came to us, with so many others, from Arab medical writers, so much studied in the Middle Ages, and this accounts for the b, as Arabic has no p, and writes bāzahr. But its usual application was, and is, to certain hard concretions found in the bodies of animals, to which antidotal virtues were ascribed, and especially to one obtained from the stomach of a wild goat in the Persian province of Lar. Of this animal and the bezoar an account is given in Kaenupfier's Aomoemitates Exoticae, pp. 398 seqq. The Bezoar was sometimes called Snake-Stone, and erroneously supposed to be found in the head of a snake. It may have been called so really because, as Ibn Baithar states, such a stone was laid upon the bite of a venomous creature (and was believed) to extract the poison. Moodeen Sheriff, in his Subpt. to the Indian Pharmacopoeia, says there are various bezoars in use (in native mat. med.), distinguished according to the animal producing them, as a goat-, camel-, fish-, and snake-bezoar; the last quite distinct from Snake-Stone (q.v.).

[A false Bezoar gave occasion for the establishment of one of the great distinctions in our Common Law, viz. between actions founded upon contract, and those founded upon wrongs: Chantelot v. Lopus was decided in 1604 (reported in 2. Croke, and in Smith's Leading Cases). The head-note runs—
\[\text{BEZOAR.} \quad 91 \quad \text{BHEEL.}\]

"The defendant sold to the plaintiff a stone, which he affirmed to be a Bezoar stone, but which proved not to be so. No action lies against him, unless he either knew that it was not a Bezoar stone, or warranted it to be a Bezoar stone" (quoted by Gray, *Pyram de Laval*, Hak. Soc. ii. 484.)

1516.—Barbosa writes pajaro.

[1528.—"Near this city (Lara) in a small mountain are bred some animals of the size of a buck, in whose stomach grows a stone they call bazar."—Toméro, ch. iii. p. 14.]

[1554.—Castanheda (I. ch. 46) calls the animal whence bezoar comes bagold, which he considers an Indian word.]

c. 1580.—"... adeo ut ex solis Bezahar nonnulla vasa confitata viderim, maxime apud eos qui a venenis sibi caverne student."—Proper Alpinus, Pt. i. p. 56.

1599.—"Body o' me, a shrewd mischance. Why, had you no unicorn's horn, nor bezoar's stone about you, ha?"—B. Johnson, Every Man out of his Humour, Act v. sc. 4.

[., "Bezahar sive bazar"; see quotation under MACÉ.]

1605.—The King of Bantam sends K. James I. two beazar stones.—Stainsbury, ii. 143.

1610.—"The Persians call it, por excellence, Pazazar, which is as much as to say 'antidote' or more strictly 'remedy of poison or venom.' from Zabar, which is the general name of any poison, and pazar, 'remedy'; and as the Arabic lacks the letter p, they replace it by b, or f, and so they say, instead of Pazazar, Babazar, and we with a little additional corruption Bezahar."—P. Teixeira, Relaciones, etc., p. 157.

1613.—"... elks, and great snakes, and apes of bazar stone, and every kind of game birds."—Gisthuo de Eridot, 10.

1617.—"... late at night I drunken a little bezas stone, which gave me much paine; most part of night, as though 100 Wormes had byn knowing at my hart: yet it gave me ease afterward."—Cocks's Diary, i. 301; [in i. 154 he speaks of "beza stone"]

1634.—Bentius claims the etymology just quoted from Teixeira, erroneously, as his own,—Lib. iv. p. 47.

1673.—"The Persians then call this stone Pazazar, being a compound of Pa and Za- zahar, the first of which is against, and the other a bezas,"—Fryer, 228.

"The Monkey Bezoars which are long, and the best:..."—Ibid. 212.

1711.—"In this animal (Hog-deer of Simata, apparently a sort of chevrotain or Tragul) is found the bitter Bezoar, called Pedca dei Porco Sianos, valued at ten times its Weight in Gold."—Lockyer, 49.

1826.—"What is spikenard? what is mino; what is pahzer? compared even to a twinkle of a royal eye-lash!"—Haji Baba, ed. 1835, p. 148.

\[\text{BHAV, s. H. &c. bhūt (Skt. bhūta, a title of respect, probably connected with bhūtra, 'a supporter or master'), a man of a tribe of mixed descent, whose members are professed genealogists and poets; a bard. These men in Râjputana and Guzerat had also extraordinary privileges as the guarantors of travellers, whom they accompanied, against attack and robbery. See an account of them in Forbes's *Râjs and Mâls*, i. ix. &c., reprint 558 seqq.; [for Bengal, Risley, Tribes & Castes, i. 101 seqq.; for the N. W. P., Crooke, Tribes & Castes, ii. 20 seqq.]

[1554.—"Bats," see quotation under RAJPUT.]

c. 1555.—"Among the iníheid Bānya in this country (Guzerat) there is a class of *literati* known as Bâts. These undertake to be guides to traders and other travellers... when the caravans are waylaid on the road by Rimâths, i.e. Indian horsemen, coming to pilage them, the Bât takes out his dagger, points it at his own breast, and says: 'I have become surety! If aught befals the caravan I must kill myself!' On these words the Rimâths let the caravan pass unharmed."—Salt's *Journals*, 86.

1823.—"Those who perform the office of Priests, whom they call Boti."—P. de la Vallée, Hak. Soc. i. 80.

1775.—"The Hindoo rajahs and Maharra chieftains have generally a Bhaut in the family, who attends them on public occasions... sounds their praise, and proclaims their titles in hyperbolical and figurative language... many of them have another mode of living; they offer themselves as security to the different governments for payment of their revenue, and the good behaviour of the Zemindars, patels, and public farmers; they also become guarantees for treaties between native princes, and the performance of bonds by individuals."—Forbes, Op. Mem. ii. 89; [2nd ed. i. 377; also see ii. 258]. See TRAGA.

1910.—"India, like the nations of Europe, had its minstrels and poets, concerning whom there is the following tradition: At the marriage of Siva and Parvatty, the immortals having exhausted all the amusements then known, wished for something new, when Siva, wiping the drops of sweat from his brow, shook them to earth, upon which the Baws, or Bardis, immediately sprang up."—Maria Graham, 169.

1828.—"A 'Bhat' or Bard came to ask a gratuity."—H. Br. ed. 1844, ii. 58.

\[\text{BHEEL.} \quad \text{up. Skt. Bhilla; H. Bhil.}\]

The name of a race inhabiting the hills and forests of the Vindhyas, Malwa, and
of the N.-Western Deccan, and believed to have been the aborigines of Rajputana; some have supposed them to be the Περσιοί of Ptolemys. They are closely allied to the Coolies (q.v.) of Guzerat, and are believed to belong to the Kolbarian division of Indian aborigines. But no distinct Bhil language survives.

1785.—"A most infernal yell suddenly issued from the deep ravines. Our guides informed us that this was the noise always made by the Bheels previous to an attack."—Forbes, Or. Mem. iii. 480.

1825.—"All the Bheels whom we saw to-day were small, slender men, less broad-shouldered... and with faces less Celtic than the Paharees of the Rajmahal... Two of them had rude swords and shields, the remainder had all bows and arrows."—Heber, ed. 1844, ii. 75.

BHEEL, s. A word used in Bengal—bhid: a marsh or lagoon; same as Jeel (q.v.)

[1860.—] The natives distinguish a lake so formed by a change in a river's course from one of usual origin or shape by calling the former a bhoti, whilst the latter is termed a Bheel."—Grant, Rural Life in Bengal, 35.]

1789.—"Below Shony-doing there used to be a big bheel, wherein I have shot a few duck, teal, and snipe."—Pollak, Sport in B. Baromoh, i. 26.

BHEESTY, s. The universal word in the Anglo-Indian households of N. India for the domestic (corresponding to the sakké of Egypt) who supplies the family, with water, carrying it in a mussock, (q.v.), or goatskin, slung on his back. The word is P. bhishyati, a person of bhishyati or parasite, though the appearance appears to be peculiar to Hindustan. We have not been able to trace the history of this term, which does not apparently occur in the Ain, even in the curious account of the way in which water was cooled and supplied in the Court of Akbar (Blockmann, tr. i. 55 seqq.), or in the old travellers, and is not given in Meninski's lexicon. Vullers gives it only as from Shakespear's Hindustani Dict. [The trade must be of ancient origin in India, as the leather bag is mentioned in the Veda and Mann (Wilson, Rig Veda, ii. 25; Institutes, ii. 79.) Hence Col. Temple (Ind. Ant., xi. 117) suggests that the word is Indian, and connects it with the Skt. ešh, ‘to sprinkle.’] It is one of the fine titles which Indian servants rejoice to bestow on one another, like Mehtar, Khalifa, &c. The title in this case has some justification. No class of men (as all Anglo-Indians will agree) is so diligent, so faithful, so unobtrusive, and uncomplaining as that of the bhishyati. And often in battle they have shown their courage and fidelity in supplying water to the wounded in face of much personal danger.

[c. 1600.—] "Even the menials and carriers of water belonging to that nation (the Pathans) are high-spirited and war-like."—Bernier, ed. Constable, 207.

1778. —"Bheeestee, Waterman" (etc.)—Ferguson, Dict. of the Hindostanee Language, &c.

1781. —"I have the happiness to inform you of the fall of Bijah Gurb in the 7th inst. with the loss of only 1 sepoy, 1 beasty, and a cossy (! Cossid) killed..."—Letter in India Gazette of Nov. 24th.

1782. —(Table of Wages in Calcutta),

Consmahah 10 Rs.
Kistmutdar . . . . 6 .
Beasty . . . . 5 .

India Gazette, Oct. 12.

Five Rupees continued to be the standard wage of a bhishyati for full 80 years after the date given.

1810.—"... If he carries the water himself in the skin of a goat, prepared for that purpose, he then receives the designation of Bheesty."—Williamson, V. M. i. 229.

1829.—"Dressing in a hurry, find the drunken bhishyati... has mistaken your boot for the goget in which you carry your water on the line of march."—Camp Miseries, in John Skirp, ii. 149. N.B.—We never knew a drunken bhishyati.

1785.—"Here comes a seal carrying a porpoise on its back. No! it is only our friend the bhishyati."—In my Indian Garden, 79.

[1898]

4. Of all them black-faced crew,
The finest man I knew.
Was our regimental bhisti, Ganga Din."

R. Kipling, Barrock-room Ballads, p. 29.

BHISTY, s. The usual Calcutta name for the fish Lates calcarifer. See COCKUP.

[BHOOSA, s. H. Mahr. bhos, bhoosa; the husks and straw of various kinds of corn, beaten up into chaff by the feet of the oxen on the threshing-floor; used as the common food of cattle all over India.

[1829.—] "Every commune is surrounded with a circumvallation of thorns... and the stacks of bhos, or 'chaff,' which are
placed at intervals, give it the appearance of a respectable fortification. These bhoo stacks are erected to provide provender for the cattle in scanty rainy seasons. —Tel., Amut, Calcutta reprint, i. 737.]

[Bhoot. s. H. &c., bhūt, bhūta, Skt. bhūta, 'formed, existent,' the common term for the multitudinous ghosts and demons of various kinds by whom the Indian peasant is so constantly beset.]

[1823.—"All confessing that it was Buto, i.e. the Devil." —P. della Valle, Hak. Soc. ii. 341.]

[1826.—"The sepoys started up, and cried 'Bhoob. bhooeb, arry arry.' This cry of a ghost reached the ears of the officer, who bid his men fire into the tree, and that would bring him down, if there." —Panduvarang Hari, ed. 1573, i. 107.]

Bhounsla. n.p. Properly Bhooslah or Bhouslah, the surname of Sivaji, the founder of the Mahratta empire. It was also the surname of Parsoji and Raghaji, the founders of the Mahratta dynasty of Berar, though not of the same family as Sivaji.

1673.—"Seva Gi, derived from an Ancient Line of Rajahs, of the Cast of the Bouncees. a Warlike and Active Offspring." —F ener, 171.

1. 1730.—"At this time two parpavas, named Pina and Sipra, became the jagir of Sahd Bhouslah. Sivaji became the manager. . . . He was distinguished in his tribe for courage and intelligence; and for craft and trickery he was reckoned a sharp son of the devil." —Khalf Khat, in Elliot, vii. 257.

1750.—"It was at first a particular tribe governed by the family of Bhossehah, which has since lost the sovereignty." —Sir Muttajfera, iii. 211.

1782.—... le Bonzolo. le Marates, and les Mogols. —Saundert, i. 60.

Bhyacharra. s. H. bhaychchari. This is a term applied to settlements made with the village as a community, the several claims and liabilities being regulated by established customs, or special traditional rights. Wilson interprets it as "fraternal establishments." This hardly explains the tenure, at least as found in the N.W.P., and it would be difficult to do so without much detail. In its perhaps most common form each man’s holding is the measure of his interest in the estate, irrespective of the share to which he may be entitled by ancestral right.]

Bichāna. s. Bedding of any kind. H. bichchhaut.

1659.—"The Heat of the Day is spent in Rest and Sleeping . . . sometimes upon Cotts, and sometimes upon Bechanahs which are thick Quilts." —Bringin, 318.

Bidree. Bidry. s. H. Bidri; the name applied to a kind of ornamental metal-work, made in the Deccan, and deriving its name from the city of Bidar (or Bedar), which was the chief place of manufacture. The work was, amongst natives, chiefly applied to hooka-bells, rose-water bottles and the like. The term has acquired vogue in England of late amongst amateurs of "art manufacture." The ground of the work is pewter alloyed with one-fourth copper; this is inlaid (or damascened) with patterns in silver; and then the pewter ground is blackened. A short description of the manufacture is given by Dr. G. Smith in the Madras Lit. Soc. Journ., N.S. i. 81-84: [by Sir G. Birdwood, Indust. Arts, 163 seqq.; Journ. Ind. Art., i. 41 seqq.] The ware was first described by B. Heyne in 1813.

Bilabundy. s. H. bilabund. An account of the revenue settlement of a district, specifying the name of each mahal (estate), the farmer of it, and the amount of the rent (Wilson). In the N.W.P. it usually means an arrangement for securing the payment of revenue (Elliot). C. P. Brown says, quoting Raikes (p. 109), that the word is bilalund, 'hole-stopping,' viz. stopping those vents through which the coin of the proprietor might ooze out. This, however, looks very like a 'striving after meaning,' and Wilson's suggestion that it is a corruption of behri-bandl, from behri, 'a share,' 'a quota,' is probably right.

[1858.—"This transfer of responsibility, from the landholder to his tenants, is called 'Jumog Laguna,' or transfer of jumuka. The assembly of the tenants, for the purpose of such adjustment, is called zowjeer kowddar, or linking together. The adjustment thus made is called the bilabundance." —Slemen, Journey through Oudh, i. 208.]

Bilayut. Billait. &c. n.p. Europe. The word is properly At. Bilayut, 'a kingdom, a province,' variously used with specific denotation, as the Aghans term their own country
BIRD OF PARADISE. The name given to various beautiful birds of the family Paradisaeidae, of which many species are now known, inhabiting N. Guinea and the smaller islands adjoining it. The largest species was called by Linnaeus Paradisaea apoda, in allusion to the fable that these birds had no feet (the dried skins brought for sale to the Moluccas having usually none attached to them). The name Manucode which Buffon adopted for these birds occurs in the form Manucodiiatum in some of the following quotations. It is a corruption of the Javanese.
name Manuk-devata, 'the Bird of the Gods,' which our popular term renders with sufficient accuracy. [The Siamese word for 'bird,' according to Mr. Skeat, is nok, perhaps from manok.]

1430.—"In majori Java avis praecipua reperitur sine pedibus, instar palumbi, plumata, cauda oblonga, semper in arboribus quiescens: caro non editur, pellis et cauda habentur pretiosiores, quibus pro ornamento capitis utuntur."—N. Conti, in Poggio's Varietate Fortunae, lib. iv.

1552.—"The Kings of the said (Moluccas) began only a few years ago to believe in the immortality of souls, taught by no other argument than this, that they had seen a most beautiful little bird, which never alighted on the ground or on any other terrestrial object, but which they had sometimes seen to come from the sky, that is to say, when it was dead and fell to the ground. And the Machometan traders who traffic in those islands assured them that this little bird was a native of Paradise, and that Paradise was the place where the souls of the dead are; and on this account the princes attached themselves to the sect of the Machometans, because it promised them many marvellous things regarding this place of souls. This little bird they called by the name of Manucodíata. . . ."—Letter of Maximilian of Transylvania, Sec. to the Emp. Charles V., in Rannueio, i. f. 351 f.; see also f. 352.

c. 1524.—"He also (the K. of Bachian) gave us for the King of Spain two most beautiful dead birds. These birds are as large as thrushes; they have small heads, long beaks, legs slender like a writing pen, and a span in length; they have no wings, but instead of them long feathers of different colours like flames; their tail is like that of the thrush. All the feathers, except those of the wings (?), are of a dark colour; they never fly except when the wind blows. They told us that these birds come from the terrestrial Paradise, and they call them Bolor, devata, [i.e., same as Javanese Manuk-devata, spred] that is, divine birds."—Pigafetta, Hak. Soc. 143.

1598.—". . . in these Islands (Moluccas) one finds the bird, which the Portingales call Pauaro de Sol, that is Foule of the Sunne, the Italians call it Monu codíata, and the Latinists Paradises, by us called Paradice birdes, for ye beauty of their feathers which passe al other birds: these birds are never seen alive, but being dead they are found vpon the Iland; they flie, as it is said, alwayes into the Sunne, and keepe themselves continually in the ayre . . . for they have neither feet nor wings, but one head and bodie, and the most part tayle. . . ."—Linschoten, 35; [Hak. Soc. i. 115].

1572.—

"Olha cá pelos mares do Oriente
As infinitas ilhas esquaihadas
Aquí as aureas aces, que não decem
Nunca á terra, e só mortas aparecem."

Camões, x. 192.

Eng. shed by Burton:

"Here see o'er orient seas bespread
Infinite island-groups and alwhere strewed
here dwell the golden fowls, whose home
is air,
And near earthward save in death may fare."

1645.—". . . the male and female Monoco
díata, the male having a hollow in the back, in which 'tis reported the female both lays and hatches her eggs."—Evelyn's Diary, 4th Feb.

1674.—

"The strangest long-wing'd hawk: that flies,
That like a Bird of Paradise,
Or herald's martlet, has no legs . . . ."

Hudibras, Pt. ii. cant. 3.

1591.—"As for the story of the Monucodíata or Bird of Paradise, which in the former Age was generally received and accepted for true, even by the Learned, it is now discovered to be a fable, and rejected and exploded by all men" (i.e. that it has no feet).—Ray, Wisdom of God Manifested in the Works of the Creation, ed. 1692, Pt. ii. 147.

1705.—"The Birds of Paradise are about the bigness of a Pidgeon. They are of varying Colours, and are never found or seen alive; neither is it known from whence they come . . . ."—Parent, in Dampier's Voyages, iii. 2067.*

1585.—"When seen in this attitude, the Bird of Paradise really deserves its name, and must be ranked as one of the most beautiful and wonderful of living things."—Wallace, Malay Archip., 7th ed., 461.

**BIRDS' NESTS.** The famous edible nests, formed with incun, by certain swiftlets, Colluricin nidiifica, and C. lineki. Both have long been known on the eastern coasts of the B. of Bengal, in the Malay Islands [and, according to Mr. Skeat in the islands of the Inland Sea (Tale Sap) at Singora]. The former is also now known to visit Darjeeling, the Assam Hills, the Western Ghats, &c., and to breed on the islets off Malabar and the Concan.

**BISCOBRA, s. H. bishopára or bishaprá.** The name popularly applied to a large lizard alleged, and commonly believed, to be mortally venomous. It is very doubtful whether there is any real lizard to which this name applies, and it may be taken as certain that there is none in India with the qualities attributed. It is probable that the name does carry to many the terrific character which the ingenious author of Tribes on My Frontier alleges. But the name has nothing to do with either
bis in the sense of 'twice,' or cobra in that of 'snake.' The first element is no doubt *bishi,* (q.v.) 'poison,' and the second is probably *khapra,* 'a shell or skull.' [See J. L. Kipling, *Beast and Man in India* (p. 317), who gives the scientific name as *varanus dactylius,* and says that the name *biscobra* is sometimes applied to the lizard generally known as the *gharpad,* for which see GUANA.]

1883.—"But of all the things on earth that bite or sting, the palm belongs to the *biscobra,* a creature whose very name seems to indicate that it is twice as bad as the cobra. Though known by the terror of its name to natives and Europeans alike, it has never been described in the Proceedings of any learned Society, nor has it yet received a scientific name. . . . The awful deadliness of its bite admits of no question, being supported by countless authentic instances. . . . The points on which evidence is required are—first, whether there is any such animal; second, whether, if it does exist, it is a snake with legs, or a lizard without them."—*Tribes on my Frontier*, p. 295.

**BISH, BIKH.**, &c., n. H. from Skt. *visha,* 'poison.' The word has several specific applications, as (a) to the poison of various species of aconite, particularly *Aconitum ferox,* otherwise more specifically called in Skt. *vata-nātha,* 'calf's navel,' corrupted into *buchānā or bchaunā,* &c. But it is also applied (b) in the Himalaya to the effect of the rarefied atmosphere at great heights on the body, an effect which there and over Central Asia is attributed to poisonous emanations from the soil, or from plants; a doctrine somewhat naively accepted by Huc in his famous narrative. The *Central Asiatic* (Turki) expression for this is *Esh,* 'smell.'

**BISMILLAH.**

1661-2.—"Est autem Langus mons omnium altissimus, ita ut in summata ejus victores vix respirare ob aëris sublimitatim queant: neque is ob *virulentas* nonnullarum *herbarum exhalationes* aestivo tempore, sine manifsto vitae periclo transire possit."—PP. *Dorville and Gruber,* in *Kircher, China Illustrata,* 65. It is curious to see these intelligent Jesuits recognize the true cause, but accept the fancy of their guides as an additional one!

(i) "La partie supérieure de cette montagne est rempli d'exhalations pestilentielles."—Chinese *Itinerary to Husoo,* in *Klaproth, Magasin Asiatique,* ii. 112.

1812.—"Here begins the *Esh*—this is a Turkish word signifying Smell . . . it implies something the odour of which induces indisposition; far from hence the breathing of horse and man, and especially of the former, becomes affected."—*My New Ulah,* in *J. R. As. Soc.* i. 283.

1815.—"Many of the coolies, and several of the Mewattee and Ghoorkha sepoys and chuprasses now lagged, and every one complained of the *bis* or poisoned wind. I now suspected that the supposed poison was nothing more than the effect of the rarefaction of the atmosphere from our great elevation."—*Fawer, Journal of a Tour,* &c., 1820, p. 412.

1819.—"The difficulty of breathing which at an earlier date Andrade, and more recently Moorecroft had experienced in this region, was confirmed by Webb: the Bittias themselves felt it, and call it *bis ki huwa,* i.e. poisonous air; even horses and yaks . . . suffer from it."—*Webb's Narrative,* quoted in *Ritter, Asien,* ii. 532, 649.

1815.—"Nous arrivions à neuf heures au pied du Bouhar-Bota. La caravane s'arrêta un instant . . . on se montrait avec anxiété un gaz subtil et léger, qu'on nommait *vapeur pestilentielle,* et tout le monde paraissait abattu et découragé . . . Bientôt les chevaux se refusèrent à porter leurs cavaliers, et chacun avança à pied et à petits pas . . . tous les visages blêmirent, on sentit le cœur s'affaiblir, et les jambes ne pouvant plus fonctionner . . . Une partie de la troupe, par mesure de prudence s'arrêta . . . le reste par prudence aussi épuisé tous les efforts pour arriver jusqu'au bout, et ne pas mourir asphyxié au milieu de cet air chargé d'acide carbonique," &c., *Hec et Gélat,* ii. 211; [E. T., ii. 114].

[BISMILLAH, intj., lit. "In the name of God"; a pious ejaculation used by Mahommedans at the commencement of any undertaking. The ordinary form runs—*Bi-si'mi 'l-lahī 'r-rābīnā 'r-rāḥīm,* i.e. "In the name of God, the Compassionate, the Merciful," is of Jewish origin, and is used at the commencement of meals, putting on new clothes, beginning any new work, &c. In the second form, used
Bisnagar, Beejanugger. n.p. These and other forms stand for the name of the ancient city which was the capital of the most important Hindu kingdom that existed in the peninsula of India, during the later Middle Ages, ruled by the Kadja dynasty. The place is now known as Humpy (Humpi), and is entirely in ruins. [The modern name is corrupted from Pompa, that of the river near which it stood. (Rice, Myore, ii. 487.)] It stands on the S. of the Tungabhadra R., 36 m. to the N.W. of Bellary. The name is a corruption of Vijayanganaga (City of Victory), or Vidyanaganaga (City of learning), [the latter and earlier name being changed into the former (Rice, Ibid. i. 342, note.)] Others believe that the latter name was applied only since the place, in the 13th century, became the seat of a great revival of Hinduism, under the famous Sayana Madhava, who wrote commentaries on the Vedas, and much besides. Both the city and the kingdom were commonly called by the early Portuguese Narsinga (q.v.), from Narasimha (c. 1490-1508), who was king at the time of their first arrival. [Rice gives his dates as 1488-1508.]

c. 1420.—"Profectus hinc est procul a mari milliaribus trecentis, ad divitatem ingentem, nomine Biznegaliam, ambitu milliarum sexaginta, circa praeruptos montes sitam."—Conti, in Poggias de Var. Fortunae, iv.

1442.—"... the chances of a maritime voyage had led Abi-er-nazzak, the author of this work, to the city of Bidjanagar. He saw a place extremely large and thickly peopled, and a King possessing greatness and sovereignty to the highest degree, whose dominion extends from the frontier of Serendib to the extremity of the county of Kalbergh—from the frontiers of Bengal to the environs of Malabar."—Abdurrazak, in India in XV. Cent., 22.

c. 1470.—"The Hindu sultan Kadam is a very powerful prince. He possesses a numerous army, and resides on a mountain at Bichenegher."—Athan. Vikitia, in India in XV. Cent., 20.

1516.—"... the Royal crown is a very splendid and precious one, made from the mountains inland, there is a very great city, which is called Bikanagar..."—Barbosa, 85.

1611.—"... Le Roy de Bisnagar, qu'on appelle aussi quelquefois le Roy de Narzinga, est puissant."—Wybriiit, ii, des Indo, ii. 94.

BISON. s. The popular name, among Southern Anglo-Indian sportsmen, of the great wild-ox called in Bengal gaur and gauril (Gaurus gaurus, Jerdon); [Bos gaurus, Blanford]. It inhabits sparsely all the large forests of India, from near Cape Comorin to the foot of the Himalaya (at least in their Eastern portion), and from Malabar to Tenasserim.

1581.—"... once an unfortunate native superintendent or mistari [Maistry] was surrounded to death by a savage and solitary bison."—Satty. Récit, Sept. 19, p. 385.

Blacan-Matée. n.p. This is the name of an island adjoining Singapore, which forms the beautiful New Harbour of that port; Malay belakana, or blakang-matti, lit. Dead-Back island; [of which, writes Mr. Skeat, no satisfactory explanation has been given. According to Dennys (Diser. Dict., 51), "one explanation is that the Southerner, or as regards Singapore, hinder, face was so unhealthy that the Malays gave it a designation signifying by onomatopoea that death was to be found behind its ridge]. The island (Blacan-matti) appears in one of the charts of Godinho de Eredia (1613) published in his Malaca, &c. (Brussels, 1882), and though, from the excessive looseness of such old charts, the island seems too far from Singapore, we are satisfied after careful comparison with the modern charts that the island now so-called is intended.

Black. s. "... In the 5th ditto came in a ship from Molucco with 25 Portugals and 35 Blacks. [Foster, Letters, ii. 31."

1675.—"... We do not approve of your sending any persons to St. Helena against their wills. One of them you sent there makes a great complaint, and we have
ordered his liberty to return again if he desires it; for we know not what effect it may have if complaints should be made to the King that we send away the natives; besides that it is against our inclination to buy any blacks, and to transport them from their wives and children without their own consent."—Court's Letter to Ft. St. Geo., in Notes and Exts. No. i. p. 12.

1747.—"Venetachlam, the Commanding Officer of the Black Military, having behaved very commendably on several occasions against the French; in consideration thereof Agreed that a Present be made of Six hundred Rupees to buy a Horse, that it may encourage him to act in like manner."—Pt. St. David Cons., Feb. 6. (MS. Record, in Indian Office).

1750.—"Having received information that some Blacks residing in this town were dealing with the French for goods proper for the European market, we told them if we found any proof against any residing under your Honours' protection, that such should suffer our utmost displeasure."—Pt. Wm. Cons., Feb. 4, in Long, 24.

1753.—"John Wood, a free merchant, applies for a pass which, if refused him, he says 'it will reduce a free merchant to the condition of a foreigner, or indeed of the meanest black fellow.'"—Pt. Wm. Cons., in Long, p. 41.

1761.—"You will also receive several private letters from Hastings and Sykes, which must convince me as Circumstances did me at the time, that the Dutch forces were not sent with a View only of defending their own Settlements, but absolutely with a Design of disputing our Influence and Possessions; certain Ruin must have been the Consequence to the East India Company. They were raising black Forces at Patna, Cossimbazar, Chinara, &c., and were working Night and day to complete a Field Artillery... all these prepartions previous to the commencement of Hostilities plainly prove the Dutch meant to act offensively not defensively."—Hollograph. Letter from Clive (unpublished) in the India Office Records. Intai Berkeley Square, and indorsed "27th Decr. 1761."

1762.—"The Black inhabitants send in a petition setting forth the great hardship they labour under in being required to sit as arbitrators in the Court of Cutcherry."—Pt. Wm. Cons., in Long, 277.

1782.—See quotation under Sepoy, from Prick.

"... the 35th Regiment, commanded by Major Popham, which had lately behaved in a mutinous manner... was broke with infamy... The black officers with halters about their necks, and the sepoys strip of their coats and turbans were drummed out of the Cantonments."—India Gazette, March 900.

1787.—"As to yesterday's particular charge, the thing that has made me most invertebrate and unrelenting in it is only that it related to cruelty or oppression inflicted on two black ladies..."—Lord Minto, in Life, 2d., i. 128.

1789.—"I have just learned from a Friend at the India House, y^t the object of Trews' ambition at present is to be appointed to the Adjutant of Braves, which is now held by a Black named Ali Cann. Understanding that most of the Adjutats are now held by Europeans, and as I am informed y^t it is the intention y^t the Europeans are to be so placed in future, I shd be vastly happy if without committing any injustice you ed place young Trewes in y^t situation."—George P. of Wales, to Lord Cornwallis, in C.'s Corresp. ii. 28.

1832-3.—"And be it further enacted that all in all captures which shall be made by H. M.'s Army, Royal Artillery, provincial, black, or other troops..."—Act 2 & 3 Will. IV., ch. 53, sect. 2.

The phrase is in use among natives, we know not whether originating with them, or adopted from the usage of the foreigner. But Kāla ādmi 'black man,' is often used by them in speaking to Europeans of other natives. A case in point is perhaps worth recording. A statue of Lord William Bentinck, on foot, and in bronze, stands in front of the Calcutta Town Hall. Many years ago a native officer, returning from duty at Calcutta to Barrackpore, where his regiment was, reported himself to his adjutant (from whom we had the story in later days). 'Anything new, Sirhadār, Sāhib?' said the Adjutant. 'Yes,' said the Sirhadār, 'there is a figure of the former Lord Sahib arrived.' And what do you think of it?' 'Sāhib,' said the Sirhadār, 'abhī hai kāla ādmi kā sa, jāb pctā ho jācā jāb achchhā hojā!' ('It is now just like a native—a black man'); when the whitewash is applied it will be excellent.'

In some few phrases the term has become crystallised and semi-official. Thus the native dressers in a hospital were, and possibly still are, called Black Doctors.

1757.—"The Surgeon's assistant and Black Doctor take their station 100 paces in the rear, or in any place of security to which the Doolies may readily carry the wounded."—Regulations for the H. C.'s Troops on the Coast of Coromandel.

In the following the meaning is special:

1788.—"For Sale. That small upper-roomed Garden House, with about 5 big-gahs (see BEEGAH) of ground, on the road leading from Cheringhee to the Buring Ground, which formerly belonged to the
Moravians; it is very private, from the number of trees on the ground, and having lately received considerable additions and repairs, is well adapted for a Black Family. * Apply to Mr. Camac.* — In Seton-Karr, i. 282.

**BLACK ACT.** This was the name given in odium by the non-official Europeans in India to Act XI. 1836, of the Indian Legislature, which laid down that no person should by reason of his place of birth or of his descent be, in any civil proceeding, excepted from the jurisdiction of the Courts-named, viz.: Sudder Dewanny Adawlut, Zillah and City Judges' Courts, Principal Sudder Ameens, Sudder Ameens, and Moonsiff's Court, or, in other words, it placed European subjects on a level with natives as to their subjection in civil causes to all the Company's Courts, including those under Native Judges. This Act was drafted by T. B. Macaulay, then Legislative Member of the Governor-General's Council, and brought great abuse on his head. Recent agitation caused by the "Ibert Bill," proposing to make European subject to native magistrates in regard to police and criminal charges, has been, by advocates of the latter measure, put on all fours with the agitation of 1836. But there is much that discriminates the two cases.

1576.—"The motive of the severity with which Macaulay was assailed by a handful of sorry scribblers was his advocacy of the Act, familiarly known as the Black Act, which withdrew from British subjects resident in the provinces their so called privilege of bringing civil appeals before the Supreme Court at Calcutta." — Trevelyan's Life of Macaulay, 2nd ed., i. 389.

**BLACK BEER, s.** A beverage mentioned by early travellers in Japan. It was probably not a malt liquor. Dr. Aston suggests that it was *kuro-hi*, a dark-coloured *sake* used in the service of the Shinto gods.

[1616.—"One jar of black beer."—Foster, Letters, iv. 270.]

**BLACK-BUCK, s.** The ordinary name of the male antelope (*Antilope cervicapra*, Jerdon) [A. cervicapra, Blanford], from the dark hue of its back, by no means literally black.

1690.—"The Indians remark, 'tis September's Sun which caused the black line on the Antelopes' Backs."—Ovington, 139.

**BLACK COTTON SOIL.** — (See REGUR.)

**BLACK JEWS, a term applied to the Jews of S. India; see 2 ser. N. & Q., iv. 4. 429; vii. 232, 418, 521; Logan, Matabir, i. 246 seqq.)

**BLACK LANGUAGE.** An old-fashioned expression, for Hindustani and other vernaculars, which used to be common among officers and men of the Royal Army, but was almost confined to them.

**BLACK PARTRIDGE, s.** The popular Indian name of the common tracolin of S.E. Europe and Western Asia (*Francolinus vulgaris*, Stephens), notable for its harsh quasi-articulate call, interpreted in various parts of the world into very different syllables. The rhythm of the call is fairly represented by two of the imitations which come nearest one another, viz. that given by Sultan Baber (Persian): *Shir dawar, shoktrak* ('I've got milk and sugar!') and (Hind.) one given by Jerdon: *Lahsen piva-adroak* ('Garlic, onion, and ginger!') A more pious one is: *Kuddi bii kudrat, 'God is thy strength!'' Another mentioned by Capt. Baldwin is very like the truth: 'Be quick, pay your debts!' But perhaps the Greek interpretation recorded by Athenaeus (ix. 39) is best of all: *ποιησα αυτος ιατρος ακακα* 'Three-fold ills to the ill-doers!' see Marco Polo, Bk. i. ch. xviii. and note 1; [Burton, Ar. Nights, iii. 234, iv. 17].

**BLACK TOWN, n.p.** Still the popular name of the native city of Madras, as distinguished from the Fort and southern suburbs occupied by the English residents, and the bazaars which supply their wants. The term is also used at Bombay.

1673.—Fryer calls the native town of Madras "the Heathen Town," and "the Indian Town."

1727.—"The Black Town (of Madras) is inhabited by Gentew, Mahometans, and Indian Christians. . . . It was walled in towards the Land, when Governor Pit ruled it."—A. Hamilton, i. 397.

1780.—"Adjoining the glades of Fort St. George, to the northward, is a large town commonly called the Black Town, and which is fortified sufficiently to prevent any surprise by a body of horse."—Hodges, p. 6.
BLACK WOOD. 100  BOBACHEE.

1780.—“... Cadets upon their arrival in the country, many of whom... are obliged to take up their residence in dirty punch-houses in the Black Town...”—Mauro's Narrative, 22.

1782.—“When Mr. Hastings came to the government he added some new regulations... divided the black and white town (Calcutta) into 35 wards, and purchased the consent of the natives to go a little further off.”—Prior, Some Observations, etc., p. 60. In Tracts, vol. i.

[1813.—“The large bazar, or the street in the Black Town. (Bombay) ... contained many good Asiatic houses.”—Forbes, Or. Mem., 2nd ed., i. 96. Also see quotation (1809) under BOMBAY.]

1827.—“Hartley hastened from the Black Town, more satisfied than before that some deceit was about to be practised towards Menie Gray.”—Walter Scott, The Surgeon's Daughter, ch. xi.

BLACK WOOD. The popular name for what is in England termed 'rose-wood'; produced chiefly by several species of Dalbergia, and from which the celebrated carved furniture of Bombay is made. [The same name is applied to the Chinese ebony used in carving (Ball, Things Chinese, 3rd ed., 107).] (See SISSO.)

[1815.—“Her lading is Black Wood, I think ebony.”—Cocks's Diary, Hak. Soc., i. 35.]

[1813.—“Black wood furniture becomes like heated metal.”—Forbes, Or. Mem., 2nd ed., i. 106.]

1870.—[In Babylonia, “In a mound to the south of the mass of city ruins called Jam-juna, Mr. Rassam discovered the remains of a rich hall or palace... the cornices were of painted brick, and the roof of rich Indian blackwood.”—Altenmuß, July 5, 22.

BLANKS, s. The word is used for 'whites' or 'Europeans' (Port. branco) in the following, but we know not if anywhere else in English:

1718.—“The Heathens... too shy to venture into the Churches of the Blankes (so they call the Christians), since these were generally adorned with fine cloaths and all manners of proud apparel.”—Ziegenbalg and Plütschke, Propagation of the Gospel, etc. Pt. i., 3rd ed., p. 76.

[BLATTY, adj. A corr of willyati, 'foreign' (see BILAYUT). A name applied to two plants in S. India, the Sonneratia acida, and Hydrocla zeylanica (see Mad. Adm. Mem. Bot. Gloss. s. v.). In the old records it is applied to a kind of cloth. Owen (Narrative, i. 349) uses Blat as a name for the landwind in Arabia, of which the origin is perhaps the same.

[1610.—“Blatty, the large Rs. 060.”—Bawarchi, Letters, i. 72.]

BLIMBEE, s. Malayál. bilimbi; H. bilambaí [or bilambú.] Malay, bilambio or belimming. The fruit of Averrhoa bilimbi, L. The genus was so called by Linnaeus in honour of Averrhoes, the Arab commentator on Aristotle and Avicenna. It embraces two species cultivated in India for their fruits; neither known in a wild state. See for the other CARAMEBOLA.

BLOOD-SUCKER, s. A harmless lizard (Lacerta cristata) is so called, because when excited it changes in colour (especially about the neck) from a dirty yellow or grey, to a dark red.

1810.—“On the morn, however, I discovered it to be a large lizard, termed a blood-sucker.”—Morton's Life of Leyden, 110.

[1813.—“The large seroor, or lacerta, commonly called the bloodsucker.”—Forbes, Or. Mem. i. 110 (2nd ed.).]

BOBACHEE, s. A cook (male). This is an Anglo-Indian vulgarisation of bawarchi, a term originally brought, according to Hammer, by the hordes of Chingiz Khan into Western Asia. At the Mongol Court the Băwarchi was a high dignitary, 'Lord Sewer' or the like (see Hammer's Golden Horde, 235, 461). The late Prof. A. Schiefner, however, stated to us that he could not trace a Mongol origin for the word, which appears to be Or. Tûrki. [Platts derives it from P. băver, 'confidence.]

c. 1333.—“Chaque manir a un băwerdjy, et lorsque la table a été dressée, cet officier s'assied devant son maître... le băwerdjy coupe la viande en petits morceaux. Ces gens-la possèdent une grande habileté pour dépecer la viande.”— Ibn Batuta, ii. 407.

c. 1500.—Băwarchi is the word used for cook in the original of the Fīn (Blockmann's Eng. Tr. i. 58).

1810.—“... the dripping... is returned to the meat by a bunch of feathers... tied to the end of a short stick. This little neat, clanny, and cheap dripping-ladle, answers admirably; it being in the power of the băbáchee to haste any part with great precision.”—Williamson, V. M. i. 238.

1866.—“And every night and morning The bobachee shall kill The sempiternal moonghee, And we'll all have a grill.”

The Darjeel Bungalow, 223.
BOBACHEE CONNAH. s. H. Bivarchi-khana, ‘Cook-house,’ i.e. Kitchen; generally in a cottage detached from the residence of a European household.

[1729.—“In defiance of all Bawurchekhana rules and regulations.” —Or. Sport Mag., i. 115.]

BOBBERY. s. For the origin see BOBBERY-BOB.

BOBBERY-BOB. A noise, a disturbance, a row.

[1710.—“And beat with their hand on the mouth, making a certain noise, which we Portuguese call babare. Babare is a word composed of bab, ‘a child’ and are, an adverb implying ‘to call.’” —Ovante Conquis-tado, vol ii.: Conquis. i, div. i, sec. 8.]

1830.—“When the band struck up (my Arab) was much frightened, made bobbery, set his foot in a hole and nearly pitched me.” —Mem. of Col. Mountain, 2nd ed., 106.

1866.—“But what is the meaning of all this bobbery?” —The Back Bungalow, p. 357.

Bobbery is used in ‘pigeon English,’ and of course a Chinese origin is found for it, viz. pa-pi, Cantonese, ‘a noise.’ [The idea that there is a similar English word (see 7 ser. N. & Q., v. 205, 271, 338, 415, 513) is rejected by the N. E. D.]

BOBBERY-BOB’, interj. The Anglo-Indian colloquial representation of a common exclamation of Hindus when in surprise or grief—Bap-re or Bap-re Bap!’ ‘O Father!’ (we have known a friend from north of Tweed whose ordinary interjection was ‘My great-grandmother’!). Blumenroth’s Philippine Vocabulary gives Nacá.= Madre nia, as a vulgar exclamation of admiration.

1752.—“Captain Cowe being again examined . . . if he had any opportunity to make any observations concerning the execution of Nunplemar said, he had; that he saw the whole except the immediate act of execution . . . there were 8 or 10,000 people assembled; who at the moment the Rajah was turned off, dispersed suddenly, crying ‘Ah-bauparee!’ leaving nobody about the gallows but the Sheriff and his attendants, and a few European spectators. He explains the term Ah-bauparee, to be an exclamation of the black people, upon the appearance of anything very alarming, and when they are in great pain.” —Price’s 2nd Letter to E. Burke, p. 5. In Tracts, vol ii.

1834.—“They both hastened to the spot, where the man lay senseless, and the eye by his side muttering Bāpre bāpre.” —The Baboon, i. 45.

1863-64.—“My men soon became aware of the unwelcome visitor, and raised the cry, ‘A bear, a bear!’

“Ah! bap-re-bap! Oh, my father! go and drive him away,” said a timorous voice from under a blanket close by.” —Lt. Col. Lewis, A Fly on the Wheel, 142.

BOBBERY-PACK. s. A pack of hounds of different breeds, or (oftener) of no breed at all, wherewith young officers hunt jackals or the like; presumably so called from the noise and disturbance that such a pack are apt to raise. And hence a ‘scratch pack’ of any kind, as a ‘scratch match’ at cricket, &c. (See a quotation under BUNOW.)

1578.—“ . . . on the mornings when the ‘bobbera’ pack went out, of which Macpherson was ‘master,’ and I ‘whip,’ we used to be up by 4 A.M.” —Life in the Mofussil, i. 142.

The following occurs in a letter received from an old Indian by one of the authors, some years ago:

“What a Cabinet — has put together! — a regular bobbery-pack.”

BOCCA TIGRIS. n.p. The name applied to the estuary of the Canton River. It appears to be an inaccurate reproduction of the Portuguese Boca do Tigre, and that to be a rendering of the Chinese name Hu-men, “Tiger Gate.” Hence in the second quotation Tigris is supposed to be the name of the river.

1747.—“At 8 o’clock we passed the Bog of Tygers, and at noon the Lyon’s Tower.” —A Visit to the E. Indies in 1747 and 1748.

1770.—“The City of Canton is situated on the banks of the Tigris, a large river. . . .” —Rajnal (tr. 1771), ii. 258.

1752.—“ . . . A sept lieues de la bouche du Tigre, on apperoit la Tour du Lion.” —Sommet, Voyage, ii. 234.

[1900.—“The launch was taken up the Canton River and abandoned near the Bocca Tigris (the Bogue),” —The Times, 29 Oct.]

BOCHA. s. H. bochī. A kind of chair-palakīn formerly in use in Bengal, but now quite forgotten.

1810.—“Ladies are usually conveyed about Calcutta . . . in a kind of palanquin called
a bochah... being a compound of our sedan chair with the body of a chariot... I should have observed that most of the gentlemen residing at Calcutta ride in bochah."—Williamson, I. M. i. 322.

BOGUE, n.p. This name is applied by seamen to the narrows at the mouth of the Canton River, and is a corruption of Boca. (See BOCCA TIGRIS.)

BOLIAH, BAULEAH, s. Beng. bāsāli. A kind of light accommodation boat with a cabin, in use on the Bengal rivers. We do not find the word in any of the dictionaries. Yves, in the middle of the 18th century, describes it as a boat very long, but so narrow that only one man could sit in the breadth, though it carried a multitude of rowers. This is not the character of the boat so called now. (Buchanan Hamilton, writing about 1820, says: "The bhauliya is intended for the same purpose, [conveyance of passengers], and is about the same size as the Pahsi [see PAUNCHWAY]. It is sharp at both ends, rises at the ends less than the Pahsi, and its tilt is placed in the middle, the rowers standing both before and behind the place of accommodation of passengers. On the Kosi, the Bhauliya is a large fishing-boat, carrying six or seven men. (Eastern India, iii. 345.) Grant (Royal Life, p. 5) gives a drawing and description of the modern boat.)

1757.—"To get two bolias, a Goordore, and 88 dundies from the Nazir."—Ives, 157.

1810.—"On one side the picturesque boats of the natives, with their floating huts; on the other the bolios and pleasure-boats of the English."—Maria Graham, 142.

1811.—"The extreme lightness of its construction gave it incredible speed. An example is cited of a Governor General who in his Bawalee performed in 8 days the voyage from Lucknow to Calcutta, a distance of 400 marine leagues."—Salings, iii. The drawing represents a very light skiff, with only a small kiosque at the stern.

1824.—"We found two Bholihas, or large row-boats, with convenient cabins,..."—Heber, i. 26.

1831.—"Rivers's attention had been attracted by seeing a large beauliah in the act of swinging to the tide."—The Baboo, i. 14.

BOLTA, s. A turn of a rope; sea H. from Port. volta (Roebuck).

BOMBASA, n.p. The Island of Mombasa, off the E. African Coast, is so called in some old works. Bombōsi is used in Persia for a negro slave; see quotation.

1516.—"... another island, in which there is a city of the Moors called Bombaza, very large and beautiful."—Barbosa, i. See also Colonial Papers under 1609, i. 188.

1883.—"... the Bombassi, or coal-black negro of the interior, being of much less price, and usually only used as a cook."—Wills, Modern Persia, 326.

BOMBAY, n.p. It has been alleged, often and positively (as in the quotations below from Fryer and Grose), that this name is an English corruption from the Portuguese Bombalhia, 'good bay.' The grammar of the alleged etymology is bad, and the history is no better; for the name can be traced long before the Portuguese occupation, long before the arrival of the Portuguese in India. C. 1430, we find the islands of Mahim and Mumbad-Devi, which united form the existing island of Bombay, held, along with Salsette, by a Hindu Rāj, who was tributary to the Mohammedan King of Guzerat. (See Rās Māli, ii. 350); [ed. 1878, p. 270]. The same form reappears (1516) in Barbosa's Tana-Mayambu (p. 68), in the Estado da India under 1525, and (1563) in Garcia de Orta, who writes both Bombay and Bombaim. The latter author, mentioning the excellence of the area produced there, speaks of himself having had a grant of the island from the King of Portugal (see below). It is customarily called Bombaim on the earliest English Rupee coinage. (See under RUPEE.) The shrine of the goddess Mumba-Devi from whom the name is supposed to have been taken, stood on the Esplanade till the middle of the 17th century, when it was removed to its present site in the middle of what is now the most frequented part of the native town.

1507.—"Sultan Mahommed Bigarrah of Guzerat having carried an army against Chiniwal, in the year of the Hijra 913, in order to destroy the Europeans, he effected his designs against the towns of Bassa (see BASSEIN) and Mambai, and returned to his own capital..."—Mirzah-i-Kuhf (Bird's travel.), 214-15.

1588.—"The Viceroy quitted Dabi, passing by Chaul, where he did not care to go in, to avoid delay, and anchored at Bombaim, whence the people fled when they saw the fleet, and our men carried off
many cows, and caught some blacks whom they found hiding in the woods, and of these they took away those that were good, and killed the rest."—Correa, i. 926.

1516.—"... a fortress of the formerly named King (of Guzerat), called Tanamayambu, and near it is a Moorish town, very pleasant, with many gardens ... a town of very great Moorish mosques, and temples of worship of the Gentiles ... it is likewise a sea port, but of little trade."—Barrosa, 69. The name here appears to combine, in a common oriental fashion, the name of the adjoining town of Thana (see TANA) and Bombay.

1527.—"E a Ilha de Mombayn, que no foral velho estaunia em catorze mil e quatro cento fedeas ... j xii j. iii. i. fedeas.

"E es anos outras estaunia arrendada por mill trezentos setenta e cinco pardaos ... j iii. i. x. xix. pardaos.

"Foy aforado a mestre Diogo pelo dito governador, por mill trinta e sete cento e trinta duas de fedeas ... j xii j. iii. i. fedeas.

"E os anos outra estaunia arrendada por mill trezentos setenta e cinco pardaos ... j iii. i. x. xix. pardaos.

"Tomo do Estuda da India. 190-161.

1531.—"The Governor at the island of Bombaim awaited the junction of the whole expedition, of which he made a muster, taking a roll from each captain, of the Portuguese soldiers and sailors and of the captive slaves who could fight and help, and of the number of musketeers, and of other people, such as servants. And all taken together he found in the whole fleet some 3500 soldiers (homens d'armas), counting captains and gentlemen; and some 1150 Portuguese seamen, with the pilots and masters; and some 2000 soldiers who were Marbakes and Goans, or marines; and 800 slaves, fit to fight: and among these he found more than 3000 musketeers (espingardiers), and 4000 country seamen who could row (marindeiros de terra convos), besides the mariners of the junk who were more than 800; and with married and single women, and people taking goods and provisions to sell, and menial servants, the whole together was more than 30,000 souls.

..."—Correa, iii. 392.

1538.—"The Isle of Bombay has on the south the waters of the bay which is called after it, and the island of Chaul; on the N., the island of Salsete; on the east Salsete also; and on the west the Indian Ocean. The coast of this island is very low, and covered with great and beautiful groves of trees. There is much game, and abundance of meat and rice, and there is no memory of any scarcity. Nowadays it is called the island of Boa-Vida: a name given to it by Hector da Silveira, because when his fleet was cruising on this coast his soldiers had great refreshment and enjoyment there."—J. de Castro, Primeiro Reloio, p. 81.

1552.—"The Governor advanced against Bombay on the 6th February, which was moreover the very day on which Ash Wednesday fell."—Costa, IV. v. 5.

1553.—"Item of Mazaguao 5700 fedeas.

"Item of Mombaym, 17,000 fedeas.

"Rents of the land surrendered by the King of Cambay in 1543, from 1535 to 1548."—S. Bulche, Tombo, 130.

1563.—"... and better still is (that the areca) of Mombaim, an estate and island which the King our Lord has graciously granted me on perpetual lease."—Garcia De Orta, f. 91.

"SERTAV. Sir, here is Simon Toscano, your tenant at Bombay, who has brought this basket of mangoes for you to make a present to the Governor: and he says that when he has measured his vessel he will come here to put up."—Ibid. f. 134.

1544.—"Description of the Port of Bombay. ... The Viceroy Corde de Linhares sent the 8 councillors to fortify this Bay, so that no European enemy should be able to enter. These Ministers visited the place, and were of opinion that the width (of the entrance) being so great, becoming even wider and more unobstructed further in, there was no place that you could fortify so as to defend the entrance. ..."—Bonrep, MS. f. 257.

1666.—"Ces Tehérons ... demeurent pour la plupart à Kéroche, à Bombaye et à Amebadab."—Thévenot, v. 40.

"De Bécain à Bombalim il y a six lieues."—Ibid. 248.

1673.—"December the Eighth we paid our Homage to the Union-fag flying on the Fort of Bombay."—Fevre, 59.

"Bombay ... ventures furthest out into the Sea, making the Mouth of a spacious Bay, whence it has its Eymology: Bombaim, quasi Boon bay."—Ibid. 82.

1675.—"Since the present King of England married the Princess of Portugal, who had in Portion the famous Port of Bombay, they coin both Silver, Copper, and Tin."—Taveraer, E. T., ii. 6.

1677.—"Quod dicta Insula de Bombaim, una cum dependentia suis, nobis ab origine bona fide ex pacto (skent opportuni) tradita non fuerit."—King Charles II. to the Viceroy L. de Mendoza Furtado, in Deso. of the Port and Island of Bombay, II. 27, p. 77.

1690.—"This Island has its Denomination from the Harbour, which ... was originally called Boon Bay, i.e. in the Portuguese Language, a Good Bay or Harbour."—Oriington, 124.

"... Terem ilha de que El-Rei nosso senhor me fez merecer, aforada em fatiota. Em fatiota é a corruption apparently of emphytenta, i.e. properly the person to whom land was granted on a lease such as the Civil Law called emphytenta. "The emphytenta was a perpetual lessee who paid a perpetual rent to the owner."—English Civil s.v. Emphytence.
1711.—Lockyer declares it to be impossible, with all the Company's Strength and Art, to make Bombay "a Mart of great Business."—P. 83.

c. 1760.—"... one of the most commodious bays perhaps in the world, from which distinction it received the denomination of Bombay, by corruption from the Portuguese Bom Bani, though now usually written by them Bombaim."—Grose, i. 29.

1770.—"No man chose to settle in a country so unhealthy as to give rise to the proverb That at Bombay a man's life did not exceed two monsoons."—Russia (E. T., 1777), i. 389.

1809.—"The largest pagoda in Bombay is in the Black Town. ... It is dedicated to Mambu Dicor ... who by her images and attributes seems to be Parvati, the wife of Siva."—Maria Graham, 14.

BOMBAY BOX-WORK. This well-known manufacture, consisting in the decoration of boxes, desks, &c., with veneers of geometrical mosaic, somewhat after the fashion of Tumbridge ware, is said to have been introduced from Shiraz to Surat more than a century ago, and some 30 years later from Surat to Bombay. The veneers are formed by cementing together fine triangular prisms of ebony, ivory, green-stained ivory, stag's horn, and tin, so that the sections when sawn across form the required pattern, and such thin sections are then attached to the panels of the box with strong glue.

BOMBAY DUCK.—See BUMMEO.

BOMBAY MARINE. This was the title borne for many years by the meritorious but somewhat depressed service which in 1830 acquired the style of the "Indian Navy," and on 30th April, 1863, ceased to exist. The detachments of this force which took part in the China War (1841-42) were known to their brethren of the Royal Navy, under the temptation of alliteration, as the "Bombay Buccaneers." In their earliest employment against the pirates of Western India and the Persian Gulf, they had been known as "the Grab Service." But, no matter for these names, the history of this Navy is full of brilliant actions and services. We will quote two noble examples of public virtue:

(1) In July 1811, a squadron under Commodore John Hayes took two large junks issuing from Batavia, then under blockade. These were lawful prize, laden with Dutch property, valued at £600,000. But Hayes knew that such a capture would create great difficulties and embarrassments in the English trade at Canton, and he directed the release of this splendid prize.

(2) 30th June 1815, Lieut. Boyce in the brig 'Nautillus' (180 tons, carrying ten 18-pr. carronades, and four 9-prs.) encountered the U.S. sloop-of-war 'Peacock' (539 tons, carrying twenty 32-pr. carronades, and two long 18-prs.). After he had informed the American of the ratification of peace, Boyce was peremptorily ordered to haul down his colours, which he answered by a flat refusal. The 'Peacock' opened fire, and a short but brisk action followed, in which Boyce and his first lieutenant were shot down. The gallant Boyce had a special pension from the Company (£35 5 in all) and lived to his 93rd year to enjoy it.

We take the facts from the History of this Navy by one of its officers, Lieut. C. R. Low (i. 294), but he erroneously states the pension to have been granted by the U.S. Govt.

1780.—"The Hon. Company's schooner, Caringar, with Lieut. Murry Commander, of the Bombay Marines, is going to Archin (sic, see ACHEEN) to meet the Ceres and the other Europe ships from Madras, to put on board of them the St. Helena stores."—Hicky's Bengal Gazette, April 8th.

BONITO, s. A fish (Thynnus pehmans, Day) of the same family (Scombridae) as mackerel and tuna, very common in the Indian seas. The name is Port., and apparently is the adj. bonito, 'fine.'

c. 1610.—"On y pesche mme quantité admirable de gros poissons, de sept ou huit sortes, qui sont néanmoins quasi de mesmo race et espèce ... commes bonites, allibores, daurades, et autres."—Pyrrard, i. 137.

1615.—"Bonites and allibores are in colour, shape, and taste much like to Mackerels, but grow to be very large."—Terry, in Purchas, ii. 1461.

c. 1620.—"How many sail of well-mann'd ships As the Bonito does the Flying-fish Have we pursued. ..."—Brown. & Phl., The Double Marriage, ii. 1.

c. 1760.—"The fish undoubtedly takes its name from relishing so well to the taste of the Portuguese ... that they call it
BONZE. s. A term long applied by Europeans in China to the Buddhist clergy, but originating with early visitors to Japan. Its origin is however not quite clear. The Chinese Fén-séng, 'a religious person' is in Japanese bonzi or bonzo; but Koppen prefers fa-sze, 'Teacher of the Law,' pron. in Japanese bo-zi (Die Rel. des Buddha, i. 321, and also Schott's Zur Litt. des Chín. Buddhismus, 1873, p. 46). It will be seen that some of the old quotations favour one, and some the other, of these sources. On the other hand, Bandhyia (for Skt. candra, 'to whom worship or reverence is due, very reverend') seems to be applied in Nepal to the Buddhist clergy, and Hodgson considers the Japanese bonze (bonzo?) traceable to this. (Essays, 1874, p. 63.) The same word, as bande or bande, is in Tibetan similarly applied.—(See Jaoeschke's Dict., p. 365.)

The word first occurs in Jorge Alvarez's account of Japan, and next, a little later, in the letters of St. Francis Xavier. Cocks in his Diary uses forms approaching boze.

1519. — 'I find the common secular people here less imperious and more obedient to reason than their priests, whom they call bonzos.'—Letter of St. F. Xavier, in Coleridge's Life, ii. 285.

1552. — 'Erubescunt enim, et incredibiliter confessuntur Bonzii, ubi male cohaerere, ac pugnare inter se, ca quae docent, palam ostendunt.'—St. F. Xavieri Epist. V. viii., ed. 1667.

1572. — 'sacerdotes . . . qui ipsorum lingua Bonzii appellantu.'—E. Aosta, 38.

1585. — 'They have amongst them (in Japan) many priests of their idols whom they call Bonzos, of the which there be great convents.'—Parkes's Tr. of Mundze (1589), ii. 309.

1590. — 'This doctrine doe all they embrace, which are in China called Cín, but with us at Japon are named Bonzi.'—On Ecc. Treatise of the Kingd. of China, &c., Hakl. ii. 380.

1618. — 'And their is 300 boze (or pagon pristes) have allowance and mantaynance for ever to pray for his sole, in the same sort as monks and Fryes use to doe amongst the Roman papiers.'—Cocks's Diary, ii. 73; [in i. 117, boze]: bosses (i. 113).

1675. — 'It is estimated that there are in this country (Siam) more than 200,000 priests called Bonzes.'—Tavernier, ed. Bell, ii. 263.

1727. — ' . . . or perhaps make him fadre in a Christian bonze in his Calendar, under the name of a Christian Saint.'—A. Hamilton, i. 253.

1794. — 'Alike to me enca'sd in Grecian bronze Koran or Vulgate, Veda, Priest, or Bonze.'

BORA. s. Beng. bhaa, a kind of cargo-boat used in the rivers of Bengal.

1657. — 'About noone overtook the eight boraes.'—Hedges, Diary, Hak. Soc. ii. cxxxvii.

1650. — 'The bora . . . being a very floaty light boat, rowing with 20 to 30 Ovars, these carry Salt Peeter and other goods from Hugly downwadres, and some trade to Dacca with sit; they also serve for tow boats for ye ships bound up or downe ye river.'—Ibid. ii. 15.

(2) BORA. s. H. and Guz. bhärı and bohārī, which H. H. Wilson refers to the Skt. vyprahārī, 'a trader, or man of affairs,' from which are formed the ordinary H. words bhabhari, bhabhariya (and a Guzerati form which comes very near bohārī). This is confirmed by the quotation from Xurullah below, but it is not quite certain. Dr. John Wilson (see below) gives an Arabic derivation which we have been unable to verify. [There can be no reasonable doubt that this is incorrect.]

There are two classes of Bohrās belonging to different Mohammedan sects, and different in habit of life.

1. The Shi'a Bohrās, who are essentially town-people, and especially congregate in Surat, Birlahpur, Ujjain, &c. They are those best known far and wide by the name, and are usually devoted to trading and money-lending.
Their original seat was in Guzerat, and they are most numerous there, and in the Bombay territory generally, but are also to be found in various parts of Central India and the N.-W. Provinces, \[where they are all Hindus\]. The word in Bombay is often used as synonymous with pedlar or boxwallah. They are generally well-to-do people, keeping very cleanly and comfortable houses. \[See an account of them in Forbes, Or. Mem. i. 470 seqq. 2nd ed.\]

These Bohras appear to form one of the numerous Shi'a sects, akin in character to, and apparently of the same origin as, the Isma'iliyah (or Assas-sis of the Middle Ages), and claim as their original head and doctor in India one Ya'kub, who emigrated from Egypt, and landed in Cambay A.D. 1137. But the chief sect of the doctrine is alleged to have been in Yemen, till that country was conquered by the Turks in 1538. A large exodus of the sect to India then took place. Like the Isma'ilihs they attach a divine character to their Mullah or chief Pontiff, who now resides at Surat. They are guided by him in all things, and they pay him a percentage on their profits. But there are several sectarian subdivisions: 

*Da'udi* Bohras, *Sulaimani* Bohras, &c. \[See Forbes, Ras Malai, ed. 1878, p. 264 seqq.\]

2. The Sunni Bohras. These are very numerous in the Northern Concan and Guzerat. They are essentially peasants, studiously thrifty, and excellent cultivators, retaining much of Hindu habit; and are, though they have dropped caste distinctions, very exclusive and "denominational". \[as the Bombay Gazetteer expresses it.\] Exceptionally, at Pattan, in Baroda State, there is a rich and thriving community of trading Bohras of the Sunni sect; they have no intercourse with their Shi'a namesakes.

The history of the Bohras is still very obscure; nor does it seem ascertained whether the two sections were originally one. Some things indicate that the Shi'a Bohras may be, in accordance with their tradition, in some considerable part of foreign descent, and that the Sunni Bohras, who are unquestionably of Hindu descent, may have been native converts of the foreign immigrants, afterwards forcibly brought over to Sunnism by the Guzerat Sultans. But all this must be said with much reserve. The history is worthy of investigation.

The quotation from Ibn Batuta, which refers to Gandari on the Baroda river, south of Cambay, alludes most probably to the Bohras, and may perhaps, though not necessarily, indicate an origin for the name different from either of those suggested.

c. 1343. — "When we arrived at Kandahar we received a visit from the principal Musulmans dwelling at his (the pagan King's) Capital, such as the Children of Khajeh Bohrah, among whom was the Nakhoda Ibrahim, who had 6 vessels belonging to him." — Ibn Batuta, iv. 58.

c. 1620. — Nurullah of Shuster, quoted by Colebrooke, speaks of this class as having been converted to Islam 300 years before. He says also: "Most of them subsist by commerce and mechanical trades; as is indicated by the name Bohrah, which signifies 'merchant' in the dialect of Gujerat." — In *As. Res.*, iv. 383.

c. 1673. — "The rest (of the Mohammedans) are divided under the name of the Province or Kingdom they are born in, as Mogul . . . or Sehisms they have made, as Bilivin, Judee, and the lowest of all is Borgah." — Fryer, 93.

c. 1750. — "Among the rest was the whole of the property of a certain Muhammad Mokrim, a man of the Bohra tribe, the Chief of all the merchants, and the owner of three or four merchant ships." — *H. of Hyder Nabi*, 383.

1810. — "The Bohras are an inferior sort of travelling merchants. The inside of a Bohra's box is like that of an English country shop, spelling-books, prayer-books, lavender water, can de lace, soap, tapes, scissors, knives, needles, and thread make but a small part of the variety." — Maria Graham, 53.

1825. — "The Boras (at Broach) in general are unpopular, and held in the same estimation for parsimony that the Jews are in England." — Hunter, ed. 1844, ii. 119; also see 72.

1853. — "I had the pleasure of baptizing Ismail Ibrahim, the first Bohra who, as far as we know, has yet embraced Christianity in India. . . . He appears thoroughly divorced from Muhammad, and from 'Ali the son-in-law of Muhammad, whom the Bohras or Initiated, according to the meaning of the Arabic word, from which the name is derived, esteem as an improvement on his father-in-law, having a higher degree of devotion, which has in good measure as they imagine, manifested itself among his successors, recognised by the Bohras and by the Amsariyah, Ismaeliyah, Drus, and Metawilch of Syria . . . ." — Letter of Dr. John Wilson, in *Life*, p. 456.

1863. — " . . . India, between which and the north-east coast of Africa, a consider-
able trade is carried on, chiefly by Borah merchants of Guzerat and Cutch."—Badger, Introd. to Varthema, Hak. Soc. xlix.

BORNEO, n.p. This name, as applied to the great island in its entirety, is taken from that of the capital town of the chief Malay State existing on it when it became known to Europeans, Bruné, Burné, Brunai, or Burnai, still existing and known as Brunet.

1516.—"In this island much camphor for eating is gathered, and the Indians value it highly. . . . This island is called Bornay."—Barbosa, 203-4.

1571.—"The two ships departed thence, and running among many islands came on one which contained much cinnamon of the finest kind. And then again running among many islands they came to the Island of Borneo, where in the harbour they found many junks belonging to merchants from all the parts about Malacca, who make a great mart in that Borneo."—Corea, ii. 631.

1584.—"Camphora from Brimeo (misreading probably for Brunoe) near to China."—Barret, in Hakl. ii. 412.

[1610.1]—"Bornealaya are with white and black quarls, like checkers, such as Polingkatsy are."—Dancers, Letters, i. 72.

The cloth called Bornelaya perhaps took its name from this island.

[1614.—In Sainsbury, i. 313 [and in Foster, Letters, ii. 94], it is written Burnea.

1727.—"The great island of Bornow or Borneo, the largest except California in the known world."—A. Hamilton, i. 44.

BORO-BODOR, or -BUDUR, n.p. The name of a great Buddhist monument of Indian character in the district of Kadri in Java; one of the most remarkable in the world. It is a quasi-pyramidal structure occupying the summit of a hill, which apparently forms the core of the building. It is quadrangular in plan, the sides, however, broken by successive projections; each side of the basement, 406 feet. Including the basement, it rises in six successive terraces, four of them forming corridors, the sides of which are panelled with bas-reliefs, which Mr. Ferguson calculated would, if extended in a single line, cover three miles of ground. These represent scenes in the life of Sakya Muni, scenes from the Játakas, or pre-existences of Sakya, and other series of Buddhistic groups. Above the corridors the structure becomes circular, rising in three shallower stages, bordered with small dagobas (72 in number), and a large dagoba crowns the whole. The 72 dagobas are hollow, built in a kind of stone lattice, and each contains, or has contained, within, a stone Buddha in the usual attitude. In niches of the corridors also are numerous Buddhas larger than life, and about 400 in number. Mr. Ferguson concludes from various data that this wonderful structure must date from A.D. 650 to 800.

This monument is not mentioned in Valentijn's great History of the Dutch Indies (1726), nor does its name ever seem to have reached Europe till Sir Stamford Raffles, the British Lieut.-Governor of Java, visited the district in January 1814. The structure was then covered with soil and vegetation, even with trees of considerable size. Raffles caused it to be cleared, and drawings and measurements to be made. His History of Java, and Crawford's Hist. of the Indian Archipelago, made it known to the world. The Dutch Government, in 1874, published a great collection of illustrative plates, with a descriptive text.

The meaning of the name by which this monument is known in the neighbourhood has been much debated. Raffles writes it Boro Buda [Hist. of Java, 2nd ed., ii. 30 seqq.]; Crawford, Descr. Diet. (s.v.), says: "Boro is, in Javanese, the name of a kind of fish-trap, and buda may possibly be a corruption of the Sanscrit buda, 'old.']" The most probable interpretation, and accepted by Friedrich and other scholars of weight, is that of 'Myriad Buddhas.' This would be in some analogy to another famous Buddhist monument in a neighbouring district, at Brambisan, which is called Chandi Seva, or the "Thousand Temples," though the number has been really 238.

BOSH, s. and interj. This is alleged to be taken from the Turkish bosh, signifying "empty, vain, useless, void of sense, meaning or utility" (Redhouse's Diet.). But we have not been able to trace its history or first appearance in English. [According to the N.E.D. the word seems to have come into use about 1834 under the influence of Morier's novels, Ayesha, Hajji Baba,
&c. For various speculations on its origin see 5 ser. N. & Q. iii. 114, 173, 257.

[1843.—"The people flatter the Envoy into the belief that the tumult is Bash (nothing)."—Lady Sale, Journal, 47.]

BOSMÁN, BOCHMÁN, s. Boat-swan. Lascar's H. (Roebuck). BOUTIQUE, s. A common word in Ceylon and the Madras Presidency (to which it is now peculiar) for a small native shop or booth: Port. butica or boteca. From Blutean (Suppt.) it would seem that the use of butica was peculiar to Portuguese India. [1518.—Buticas. See quotation under SIND.]

1554.—"... nas quaes buticas ninguem pode vender senio os que se concertam com o Rendeiro."—Blotehão, Tombo do Estado da India, 50.

1727.—"... he past all over, and was forced to relieve the poor Botickeers or Shopkeepers, who before could pay him Taxes."—A. Hamilton, i. 298.

BO TREE, s. The name given in Ceylon to the Pipal tree (see PEEPUL) as reverenced by the Buddhists; Singh. bo-ga-s. See in Emerson's (Ceylon, ii. 632 sqq.), a chronological series of notices of the Bo-tree from B.C. 288 to A.D. 1739.

1675.—"(Of their (the Veddas') worship there is little to tell, except that like the Cingalese, they set round the high trees Bogas, which our people call Pagod-trees, with a stone base and put lamps upon it."—Ruykof Van Gonda, in Valentin (Ceylon), i. 209.

1681.—"I shall mention but one Tree more as famous and highly set by as any of the rest, if not more so, tho' it bear no fruit, the benefit consisting chiefly in the Holiness of it. This tree they call Bogahah: we the God-tree."—Knorr, 18.

BOTIQUE-Tree, s. Qu. Adamsonia digitata, or 'baolah'? Its aspect is somewhat suggestive of the name, but we have not been able to ascertain. [It has also been suggested that it refers to the Babool, on which the Baya, often builds its nest. "These are formed in a very ingenious manner, by long grass woven together in the shape of a bottle." (Forbes, Or. Mem., 2nd ed., i. 33.)

1850.—"Look at this prisoner slumbering peacefully under the suggestive bottletree."—Ali Baba, 153.

BOWLY, BOWRY. 1792.—"A Bound Hedge, formed of a wide belt of thorny plants (at Seringapatam)."—Wills, Historical Sketches, iii. 257.

BOTICKEER, s. Port. botiqueiro. A shop or stall-keeper. (See BOUTIQUE.)

1557.—"Item, parece que ... os botiqueiros não tenham à buticas apertas nos dias de festa, senão depois la messa da terça."—Decree 31 of Council of Goa, in Arch. Port. Oriental, fasc. 4.

1727.—"... he past all over, and was forced to relieve the poor Botickeers or Shopkeepers, who before could pay him Taxes."—A. Hamilton, i. 298.

BOGHMAN. 1767.—"Mr. Russell, as Collector-General, begs leave to represent to the Board that of late years the Street by the river side ... has been greatly encroached upon by a number of golahs, little straw huts, and boutiques."—In Log. 501. 1772. —"... a Boutique merchant having died the 12th inst., his widow was desirous of being burnt with his body."—Papers relating to E. I. Affairs, 1821, p. 268. 1790.—"You must know that Mrs. Hen- peck ... is a great buyer of Bargains, so that she will often go out to the Europe Shows and the Boutiques, and lay out 5 or 600 Rupes in articles that we have not the least occasion for."—India Gazette, Dec. 9.

1782.—"For Sale at No. 18 of the range Bottiques to the northward of Lyon's Buildings, where musters (q.v.) may be seen."—India Gazette, Oct. 12.

1834.—"The boutiques are ranged along both sides of the street."—Chitty, Ceylon Gazetteer, 172.

BOWLA, s. A portmanteau. H. baolâ, from Port. baol, and baha, 'a trunk.'

BOWLY, BOWRY, s. H. bâlî, and bâlî, Mahr. bâvâlî. C. P. Brown (Zillah Diet. s.v.) says it is the Telegu bâvâli; bâî and bâvâlî = 'well.' This is doubtless the same word, but in all its forms it is probably connected with Skt. vâra, 'a hole, a well,' or with vâpi, 'an oblong reservoir, a pool or lake.' There is also in Singhalese vâvâ, 'a lake or pond,' and in inscriptions vaniyâ. There is again Maldivian
BOEY, BOWLY, BOWRY. 109

BOY.

... a well,' which comes near the Guzerati forms mentioned below. A great and deep rectangular well (or tank dug down to the springs), furnished with a descent to the water by means of long flights of steps, and generally with landings and loggia where travellers may rest in the shade. This kind of structure, almost peculiar to Western and Central India, though occasionally met with in Northern India also, is a favourite object of private native munificence, and though chiefly beneath the level of the ground, is often made the subject of most effective architecture. Some of the finest specimens are in Guzerat, where other forms of the word appear to be reo and ro. One of the most splendid of these structures is that at Asirwa in the suburbs of Ahmedabad, known as the Well of Dhai (?the Nurse?) Harir, built in 1485 by a lady of the household of Sultan Mohammed Bigara (that famous Prince of Cambay) celebrated by Butler—seen under CAMBAY), at a cost of 3 lakhs of rupees. There is an elaborate model of a great Guzerati bioli in the Indian Museum at S. Kensington.

We have seen in the suburbs of Palermo a regular bioli, excavated in the tufaceous rock that covers the plain. It was said to have been made at the expense of an ancestor of the present proprietor (Count Ranchibile) to employ people in a time of scarcity.

c. 1343.—"There was also a bali, a name by which the Indians designate a very spacious kind of well, revetted with stone, and provided with steps for descent to the water's brink. Some of these wells have in the middle and on each side pavilions of stone, with seats and benches. The Kings and chief men of the country rival each other in the construction of such reservoirs on roads that are not supplied with water."—Bon Batta, iv. 18.

1526.—"There was an empty space within the fort (of Agra) between Ibrahim's palace and the ramparts. I directed a large wain to be constructed on it, ten goz by ten. In the language of Hindostan they denominate a large well having a staircase down it wain."—Baber, Mem., 312.

1775.—"Near a village called Sevasee Contra I left the line of march to sketch a remarkable building . . . on a near approach I discerned it to be a well of very superior workmanship, of that kind which the natives call Bhoure or Bhoulie."—Forbes, Or. Mem. ii. 102; [2nd ed. i. 387].

1808.—"Who-so digs a well deserves the love of creatures and the grace of God," but a Varidee is said to value 10 Konas (or wells) because the water is available to bipeds without the aid of a rope."—R. Drummond, Illustrations of Guzeratte, etc.

1825.—"These bowlies are singular contrivances, and some of them extremely handsome and striking . . ."—H. Bar, ed. 1844, ii. 37.

1856.—"The wâv (Sansk. ñañi) is a large edifice of a picturesque and stately as well as peculiar character. Above the level of the ground a row of four or five open pavilions at regular distances from each other . . . are visible. The entrance to the wâv is by one of the end pavilions."—Forbes, Bas Mas, i. 257; [reprint 1878, p. 197].

1876.—"To persons not familiar with the East such an architectural object as a bowlie may seem a strange perversion of ingenuity but the grateful coolness of all subterranean apartments, especially when accompanied by water, and the quiet gloom of these recesses, sufficiently compensate in the eyes of the Hindu for the more attractive magnificence of the lights. Consequently the descending flights of which we are speaking have been more elaborate and expensive pieces of architecture than any of the buildings above-ground found in their vicinity."—Ferguson, Indian and Eastern Architecture, 459.

BOXWALLAH. s. Hybrid H. Babas (i.e. box) walla. A native itinerant pedlar, or pachman, as he would be called in Scotland by an analogous term. The boxwalla sells cutlery, cheap nick-nacks, and small wares of all kinds, chiefly European. In former days he was a welcome visitor to small stations and solitary bungalows. The Bora of Bombay is often a boxwalla, and the boxwalla in that region is commonly called Bora. (See BORA.)

BOY. s.

a. A servant. In Southern India and in China a native personal servant is so termed, and is habitually summoned with the vocative 'Boy.' The same was formerly common in Jamaica and other W. I. Islands. Similar uses are familiar of puer (e.g. in the Vulgate Dixit [i.e. puer Viri Dei], II Kings v. 20), Ar. velad, wald, vardov, guare, knave (Germ. Knabe); and this same word is used for a camp-servant in Shakespeare, where Fluellen says: "Kill the Pows and the luggage: 'tis expressly against the laws of arms."—See also Grose's Mill. Antiquities, i. 153, and Latin quotation from Xavier under Conicopoly. The
word, however, came to be especially used for 'Slave-boy,' and applied to slaves of any age. The Portuguese used moço in the same way. In 'Pigeon English,' also 'servant,' is Boy, whilst 'boy' in our ordinary sense is discriminated as 'small-boy.'

b. A Palankin-bearer. From the name of the caste, Telug. and Malayál, bòyi, Tam. bôri, &c. Wilson gives bhôi as H. and Mahr. also. The word is in use northward at least to the Nerbudda R. In the Konkan, people of this class are called Kahâr bhâî (see Ind. Ant. ii. 134, iii. 77). P. Paolino is therefore in error, as he often is, when he says that the word boy as applied by the English and other Europeans to the coolies or farchini who carry the dooly, "has nothing to do with any Indian language." In the first and third quotations (under b), the use is more like a, but any connection with English at the dates seems impossible.

a.

1609.—"I bought of them a Portugal Boy (which the Hollanders had given unto the King) ... hee cost mee forte-five Dollers."—Keling, in Purchas, i. 196.

1617.—"My Boy Stephen Grovener."—Hawkins, in Purchas, 211. See also 267, 296.

1618.—"We had a black boy my Father brought from Porto Nova to attend upon him, who seeing his Master to be a Prisoner in the hands of the People of his own Complexion, would not now obey his Command."—Kins, 124.

1616.—"Being informed where the Chief man of the Choultry lived, he (Dr. Brown) took his sword and pistol, and being followed by his boy with another pistol, and his horse keeper. . . ."—In Wheeler, i. 300.

1781.—"Eloped, From his master's House at Moidapore, a few days since, A Malay Slave Boy."—In Seton-Karr, i. 45; see also pp. 120, 179.

1836.—"The real Indian ladies lie on a sofa, and if they drop their handkerchief, they just lower their voices and say Boy! in a very gentle tone."—Letters from Madras, 38.


Also used by the French in the East:

1872.—"Mon boy m'accompagnait pour me servir à l'occasion de guide et d'interprète."—Rev. des Deux Mondes, xviii. 357.

1875.—"He was a faithful servant, or boy, as they are here called, about forty years of age."—Thomson's Malacca, 228.

1876.—"A Portuguese Boy . . . from Bombay."—Blackwood's Mag., Nov., p. 578.

b.

1554.—(At Goa) also to a unique, with 6 peons (piutes) and a meadow with 6 torch-bearers (toldos), one umbrella boy (from boy de sombreiro), two washermen (malhatos), 6 water-carriers (boys d'aqua) all serving the governor . . . in all 250 pardas and 4 tassas annually, or 81,240 reis."—Sa Botelho, Tombo, 57.

1853.—"And there are men who carry this umbrella so dexterously to ward off the sun, that although their master trots on his horse, the sun does not touch any part of his body, and such men are called in India boi."—Ibarico, Dec. 3, Bk. x. ch. 9.

1591.—A proclamation of the viceroy, Matthias d'Albuquerque, orders: "that no person, of what quality or condition soever, shall go in a palanquin without my express licence, save they be over 60 years of age, to be first proved before the Auditor-General of Police . . . and those who contravene this shall pay a penalty of 200 cruzados, and persons of mean estate the half, the palanqueys and their belongings to be forfeited, and the bois or monos who carry such palanqueys shall be condemned to his Majesty's galleys."—Arcbic, Port. Orient., face. 3, 324.

1605—10.—". . . faisans les grans et observans le Sossiego à l'Espagnol, ayans touscoune leur boy qui porte leur parasol, sans lequel ils n'osent sortir de logis, ou autrement on les estimeroit pecareus et miserables."—Mouquet, Voyages, 305.

1610.—". . . autres Gentils qui sont comme Crochetiers et Porte-faix, qu'ils appellent Boye, c'est a dire Bœuf pour porter quelque paix que ce soit."—Pyrrard de Letec, ii. 27; [Hak. Soc. ii. 41. On this Mr. Gray notes: "Pyrrard's fanciful interpretation 'ox,' Port. boi, may be due either to himself or to some Portuguese friend who would have his jape. It is repeated by Boullaye-de-Gouz (p. 211), who finds a parallel indignity in the use of the term nobles by the French gentry towards their chair-men."

1673.—"We might recite the Coolies and Palanquin Boys; by the very Heathens esteemed a degenerate Offspring of the Holcenors (see HALACORE)."—Pryer, 34.

1720.—"Bois. In Portuguese India are those who carry the Andores (see ANDOR), and in Salsete there is a village of them which pays its dues from the fish which they sell, buying it from the fishermen of the shores."—Blainv., Dict. s.v.

1755—60.—". . . Palanquin-boys."—Ives, 50.

1778.—"Boys de palanquin, Kâhâr."—Gramatica Hindustana (Port.), Roma, 86.

1782.—". . . un bambou arqué dans le milieu, qui tient au palanquin, et sur
BOYANORE, BAONOR. s. A corr. of the Malayal. Palliłowar. 'Ruler.'

BOY A. s. A buoy, Sea H. (Roebuck). [Mr. Skeat adds: "The Malay word is also boya or bej-prop, which latter I cannot trace."]

BRAB, s. The Palmyra Tree (see PALMYRA) or Borassus flabelliformis). The Portuguese called this Palmeira "brava" ('wild') palm, whence the English corruption. The term is unknown in Bengali, where the tree is called 'fan-palm,' 'palmyra,' or by the H. name tal or tór.

BRAGMEN. s. In some parts of India called Brähmān; Skt. Brahmāna. This word now means a member of the priestly caste, but the original meaning and use were different. Haug. (Brahma und die Brahmanen, pp. 8-11) traces the word to the root brdh, 'to increase,' and shows how it has come to have its present signification. The older English form is Brachman, which comes to us through the Greek and Latin authors.

c. B.C. 330.—"... τῶν ἐν Ταξιδιος θυσίων ἑδέω δώροι, Βραχμᾶνας ἄμφωτερον, τῶν μὲν προσθέτεσσάν εὑρίσκον, τῶν δὲ νεωτέρων κοιμώμεν, ἀμφωτέρον δὲ ἀκολουθεῖν μαθητὰς..."—Aristobulus, quoted by Strabo, xv. c. 61.

c. A.D. 150.—"But the evil stars have not forced the Brahmins to do evil and abominable things: nor have the good stars persuaded the rest of the (Indians) to abstain from evil things."—Bardesanes, in Curdon's Spicilegium, 15.

c. A.D. 500.—"Βραχμᾶνες: Ἵδικον ἐννοοῦσαντον οὐ καὶ ἱεράς καλοῦσαν..."—Stephanus Byzantinus.

1298.—Marco Polo writes (pl.) Abraiaman or Abrahamian, which seems to represent an incorrect Ar. plural (e.g. Abrahamian) picked up from Arab sailors: the correct Ar. plural is Bar-Onian.

1414.—Poggio taking down the reminiscences of Nicolò Conti writes Bramones.

1555.—"Among these is ther a people called Brachmanes, which (as Didimus their Kinge wrote unto Alexandre . . .) live a pure and simple life, led with no likerous lustes of other mennes vanities."—W. Watemen, Pardle of Richmond.

1572.—"Brahmenes sio os seus religiosos. Nome antigo, e de grande preeminencia: Observam os preceitos tão famosos D'hum, que primeiro por norno a scienza."—Camões, vii. 40.

1578.—Acosta has Bragmen.

1582.—"Castañeda, tr. by N. L.," has Bramane.

1630.—"The Bramanes ... Origen, cap. 13 & 15. affirmeth to bee descended from Abraham by Cheturah, who seate them-
selves in India, and that so they were called Abrahamites."—Lord, Des. of the
Baravian Rel., 71.

1676.—
"Comes he to upbraid us with his inno-
cence?
Seize him, and take this preaching Brach-
man hence."
Dryden, Ann. and Arg., iii. 3.
1688.—"The public worship of the pagods was tolerated at Goa, and the sect of the
Brachmans daily increased in power, be-
cause these Pagan priests had bribed the Portuguese officers."—Dryden, Life of Xaver.
1714.—"The Dervis at first made some scruple of violating his promise to the dying
brachman."—The Spectator, No. 578.

BRAHMINY BULL, s. A bull
devoted to Siva and let loose; gene-
 rally found frequenting Hindu bazaars,
and fattened by the run of the Bunyas' shops. The term is sometimes used more generally (Brah miniy bull, -ox, or -cow) to denote the humped Indian ox as a species.

1872.—"He could stop a huge Bramini
bull, when running in fury, by catching
hold of its horns."—Gowinda Sastri, i. 85.
[1889.—"Herbert Edwards made his mark
as a writer of the Brahminie Bull Letters
in the Delhi Gazette."—Calcutta Rec., app.
xxii.]

BRAHMINY BUTTER, s. This
seems to have been an old name for
Ghee (q.v.). In MS. "Act. Charges, Dieting, &c., at Fort St. David for
Nov.—Jany., 1746-47," in India Office, we find :

"Butter . . . Pagodas 2 2 0
Brahminy do. " 1 31 0."

BRAHMINY DUCK, s. The
common Anglo-Indian name of the
handsome bird Cuscuta rutila (Pallas), or 'Ruddy Sheldrake'; constantly
seen on the sandy shores of the
Gangetic rivers in single pairs, the
pair almost always at some distance
apart. The Hindi name is chakwā,
and the chakwā-chakwā (male and
female of the species) afford a common-
place comparison in Hindi literature
for faithful lovers and spouses. "The
Hindus have a legend that two lovers
for their indiscretion were transformed
into Brahmini Ducks, that they are
condemned to pass the night apart
from each other, on opposite banks of
the river, and that all night long
each, in its turn, asks its mate if it
shall come across, but the question
is always met by a negative—"Chakwa,
shall I come?" "No, Chakwi," "Chak-
wi, shall I come?" "No, Chakwa."
—(Jordon.) The same author says the
bird is occasionally killed in England.

BRAHMINY KITE, s. The
Milvus Pondeicranus of Jerdon, Hal-
astor Indus, Boddaert. The name is
given because the bird is regarded
with some reverence by the Hindus
as sacred to Vishnu. It is found
throughout India.

1832.—"There is also in this India a
certain bird, big, like a Kite, having
a white head and belly, but all red above,
which boldly snakes fish out of the hands
of fishermen and other people, and
indeed [these birds] go on just like dogs."—
Frier Jordains, 36.
1673.—" . . . 'tis Saeiregle with them to
kill a Cow or Calf; but highly pecu liar
to shoot a Kite, dedicated to the Brachmins,
for which Money will hardly pacify."—
Fryer, 33.
[1813.—"We had a still bolder and more
ravenous enemy in the hawks and brahminee
kites."—Forbes, Or. Mens., 2nd ed., ii. 162.]

BRAHMO-SOMAJ, s. The Ben
gali pronunciation of Skt. Brahma
Samaj, 'assembly of Brahmis';
Brahma being the Supreme Being
according to the Indian philosophic
systems. The reform of Hinduism
so called was begun by Rani Mohun
Roy (Rina Mohana Rāi) in 1830.
Professor A. Weber has shown that
it does not constitute an independent
Indian movement, but is derived from
European Theism. [Also see Monier-
Williams, Brahmanism, 486.]
1876.—"The Brahmo Somaj, or Theistic
Church of India, is an experiment hitherto
unique in religious history."—Collet, Brahmo
Year-book, 5.

BRANDUL, s. 'Backstay,' in Sea
H. Port. brandal (Roebuck).

BRANDY COORTEE, COATEE,
s. Or sometimes simply Brandy. A
corruption of bārānī, 'a cloak,' literally
pluviale, from P. bārān, 'rain.' Bārānī-
kurtī seems to be a kind of hybrid
shaped by the English word coat,
though kurtī and kurtī are true P.
words for various forms of jacket or
tunic.

[1754.—"Their women also being not less
than 6000, were dressed with great costs
(these are called baranni) of crimson cloth,
after the manner of the men, and not to be
BRANDYPAWNEE. 113

BRANDYPAWNEE. s. Brandy and water; a specimen of genuine Urdu, i.e. Camp jargon, which hardly needs interpretation. H. peni, 'water.'—Williamson (1810) has brandy-shrun-prawne (V. M. ii. 123).

[1854.—"I'm sorry to see you gentlemen drinking brandy-pawnee," says he; "it plays the duce with our young men in India."—Thackeray, Novels, ch. i.]

[1866.—"The brandy pawnee of the East, and the 'sangaree' of the West Indies, are happily now almost things of the past, or exist in a very modified form."—Waring, Tropical Resident, 177.]

BRASS. s. A brace. Sea dialect. —(Roebuck.)

[BRASS-KNOCKER. s. A term applied to a ravache or serving up again of yesterday's dinner or supper. It is said to be found in a novel by Winwood Reade called Liberty Hall, as a piece of Anglo-Indian slang; and it is supposed to be a corruption of bādi khāna, H. 'stale food'; see 5 ser. N. & Q., 34, 77.]

BRATY. s. A word, used only in the South, for cakes of dry cow-dung, used as fuel more or less all over India. It is Tam. vavatti, [or viavatti], 'dried dung.' Various terms are current elsewhere, but in Upper India the most common is upld.—(Vide OOPLA.)

BRAVA, n.p. A sea-port on the east coast of Africa, lat. 1° 7' N., long. 44° 3', properly Barāwa.

[1516.—"... a town of the Moors, well walled, and built of good stone and white-wash, which is called Brava. It is a place of trade, which has already been destroyed by the Portuguese, with great slaughter of the inhabitants. ..."—Barbosa, 15.]

BRAZIL-WOOD. s. This name is now applied in trade to the dye-wood imported from Pernambuco, which is derived from certain species of Caesalpinia indigenous there. But it originally applied to a dye-wood of the same genus which was imported from India, and which is now known in trade as Sappan (q.v.). [It is the ambam or bakkam of the Arabs (Burton, Ar. Nights, ii. 49.) The history of the word is very curious. For when the name was applied to the newly discovered region in S. America, probably, as Burros alleges, because it produced a dye-wood similar in character to the brazil of the East, the trade-name gradually became appropriated to the S. American product, and was taken away from that of the E. Indies. See some further remarks in Marco Polo, 2nd ed., ii. 368-370 [and Encycl. Bibl. i. 120]. This is alluded to also by Camoës (x. 140):

"But here where Earth spreads wider, ye shall claim realms by the ruddy Dye-wood made renown'd; these of the 'Sacred Cross' shall win the name; by your first Navy shall that world be found."—Burton.

The medieval forms of brasul were many; in Italian it is generally versi, versino, or the like.

1552.—"And here they burn the brasul-wood (versino) for fuel ..."—Fr. Odoric, in Caithyg, &c., p. 77.

The name of Holy Cross should be lost, as if the name of a wood for colouring cloth were of more moment than that wood which imbibes all the sacraments with the tincture of salvation, which is the Blood of Jesus Christ."—Burros, 1. v. 2.

1554.—"The baer (Bahar) of Brazil contains 20 faragoses (see FRAZALAS), weighing it in a coir rope, and there is no picdao (see PICOTA)—1. Nenvs. 18.

1641.—"We went to see the Rasp-house where the lusty knaves are compelled to labour, and the rasping of Brazil and Logwood is very hard labour."—Evelyn's Diary, August 19.
BRINJARRY, n.p. A locality on the shore of Bombay Island to the north of Malabar Hill. The true name, as Dr. Murray Mitchell tells me, is believed to be Burj-khâdi, ‘the Tower of the Creek.’

BRIDEMAN, s. Anglo-Sepoy H. brijmân, denoting a military prisoner, of which word it is a quaint corruption.

BRINJARRY, s. Also BINJARREE, BUNJARREE, and so on. But the first form has become classical from its constant occurrence in the Indian Despatches of Sir A. Wellesley. The word is properly H. banjārā, and Wilson derives it from Skt. bārij, trade, kāra, ‘doer.’ It is possible that the form brinjārā may have been suggested by a supposed connection with the Pers. birinj, ‘rice.’ (It is alleged in the Dict. of Words used in the E. Indies, 2nd ed., 1805, that derived from birinj, ‘rice,’ and are, ‘bring!’) The Brinjaries of the Deccan are dealers in grain and salt, who move about, in numerous parties with cattle, carrying their goods to different markets, and who, in the days of the Deccan wars were the great resource of the commissariat, as they followed the armies with supplies for sale. They talk a kind of Maharrata or Hindipatois. Most classes of Banjaras in the west appear to have a tradition of having first come to the Deccan with Moghul camps as commissariat carriers. In a pamphlet called Some Account of the Banjarrah Class, by N. R. Cumberlege, District Sup. of Police, Basain, Berar (Bombay, 1882; [North Indian N. & Q. iv. 163 seqq.]), the author attempts to distinguish between brinjārās as ‘grain-carriers,’ and banjarahs, from banjar, ‘waste land’ (meaning banjar or bārij). But this seems fanciful. In the N.W. Provinces the name is also in use, and is applied to a numerous tribe spread along the skirt of the Himalaya from Hardwar to Gorakhpur, some of whom are settled, whilst the rest move about with their cattle, sometimes transporting goods for hire, and sometimes carrying grain, salt, lime, forest produce, or other merchandise for sale. [See Crooke, Tribes and Castes, i. 149 seqq.] Vanjaras, as they are called about Bombay, used to come down from Rajputana and Central India, with large droves of cattle, laden with grain, &c., taking back with them salt for the most part. These were not mere carriers, but the actual dealers, paying ready money, and they were orderly in conduct.

1565.—“As scarcity was felt in his camp (Sultan Sikandar Lodi’s) in consequence of the non-arrival of the Banjaras, he despatched ‘Azam Hamâyûn for the purpose of bringing in supplies.”—N’Amût Ulrah, in Elliot, v. 100 (written c. 1612).

1516.—“The Moors and Gentiles of the cities and towns throughout the country come to set up their shops and cloths at Chenl . . . they bring these in great caravans of domestic oxen, with packs, like donkeys, and on the top of these long white, sleek horses placed crosswise, in which they bring their goods; and one man drives 30 or 40 beasts before him.”—Barloso, 71.

1563.—“. . . This King of Doli took the Baluzet from certain very powerful gentoes, whose tribe are those whom we now call Venezaras, and from others dwelling in the country, who are called Colles; and all these Colles, and the Venezaras, and Reisabotes, live by theft and robbery to this day.”—García de O., f. 51.

1632.—“The very first step which Mohabut Khan [Khân Khânum] took in the Deccan, was to present the Banjaras of Hindostan with elephants, horses, and cloths; and he collected (by these conciliatory measures) so many of them that he had one chief Banjar at Agra, another in Goojrat, and another above the Ghats, and established the advanced price of 10 sars per rape (in his camp) to enable him to buy it cheaper.”—MS. Life of Mohabut Khan (Khan Khânum), in Briggs’s paper quoted below, 183.

1638.—“Il y a dans le Royanne de Oas- ran vu certaine people qu’ils appellent Vene- sars, qui achettent le bled et le ris ... pour le reendre dans l’Indosthan . . . ou vont avec des soldats et Ouvrarees de cinq ou six, et quelque fois de neuf ou dix milh on ches bestes de somme. . . .”—Mendelso, 215.

1793.—“Whilst the army halted on the 23d, accounts were received from Captain Read . . . that his convoy of brinjaries had been attacked by a body of horse.”—Diurns. 2.

1800.—“The Binjarries I look upon in the light of servants of the public, of whose grain I have a right to regulate the sale . . . always taking care that they have a proportionate advantage.”—A. Wellesley, in Life of Sir T. Munro, i. 204.

1810.—“The Binjarries drop in by degrees.”—Wellington, i. 175.
1813.—"We met there a number of Vivarjaras, or merchants, with large droves of oxen, laden with valuable articles from the interior country, to commute for salt on the sea-coast."—Forbes, Or. Mem. i. 206; [2nd ed. i. 118; also see ii. 266 seqq.]

"As the Decuan is devoid of a single navigable river, and has no roads that admit of wheel-carriages, the whole of this extensive intercourse is carried on by laden bullocks, the property of that class of people known as Bunjaras."—Lee of Origin, Hist., and Manners of . . . Brinjaras, by Capt. John Briggs, in Tr. Lit. Soc. Boc. i. 61.

1825.—"We passed a number of Brinjarrees who were carrying salt. . . . They . . . had all bows, arrows, sword and shield. . . . Even the children had, many of them, bows and arrows suited to their strength, and I saw one young woman equipped in the same manner."—Heber, ii. 94.

1877.—"They were brinjarries, or carriers of grain, and were quietly encamped at a village about 24 miles off; trading most un suspiciously in grain and salt."—Meadow's Taylor, Life, ii. 17.

**BRINJAU.** s. The name of a vegetable called in the W. Indies the Egg-plant, and more commonly known to the English in Bengal under that of bangun (prop. baingan). It is the *Solanum Melongena*, L., very commonly cultivated on the shores of the Mediterranean as well as in India and the East generally. Though not known in a wild state under this form, there is no reasonable doubt that *S. Melongena* is a derivative of the common Indian *S. insana*, L. The word in the form *brinjaul* is from the Portuguese, as we shall see. But probably there is no word of the kind which has undergone such extraordinary variety of modifications, whilst retaining the same meaning, as this. The Skt. is bhantake, H. bhanta, baingan, baiygan, P. badian, batygan, Ar. badyin. Span. alberengena, berengena, Port. berinjela, brinjela, bringinga, Low Latin *melangola*, merangola, Ital. melangola, *melanzana*, melo insana, &c. (see P. *Vella* Valle, below), French aubergine (from albergena), melangenu, merangenu, and provincially belingene, albargine, albeurgine, albergine. (See Marcel Devie, p. 46.) Littre, we may remark, explains (dormantote Homero?) aubergine as 'espée de morelle,' giving the etymology as 'duminutif de alberge' (in the sense of a kind of peach). *Melangena* is no real Latin word, but a factitious rendering of *melanzana*, or, as Marcel Devie says, "Latini du botaniste." It looks as if the Skt. word were the original of all. The H. *baingan* again seems to have been modified from the P. *badian*, [or, as Platts asserts, direct from the Skt. vanopa, vanypa, 'the plant of Bengal,' and *baingan* also through the Ar. to have been the parent of the Span. berengena, and so of all the other European names except the English 'egg-plant.' The Ital. *mela insana* is the most curious of these corruptions, framed by the usual effort after meaning, and connecting itself with the somewhat indigestible reputation of the vegetable as it is eaten in Italy, which is a fact. When cholera is abroad it is considered (e.g. in Sicily) to be an act of folly to eat the *melanzana*. There is, however, behind this, some notion (exemplified in the quotation from Lane's Mod. Egypt. below) connecting the *badinjën* with madness. [Burton, Ar. Nights, iii. 417.] And it would seem that the old Arab medical writers give it a bad character as an article of diet. Thus Avicenna says the *badinjën* generates melancholy and obstructions. To the N. O. *Solanacea* many poisonous plants belong.

The word has been carried, with the vegetable, to the Archipelago, probably by the Portuguese, for the Malays call it *beriunjal*. [On this Mr. Skeat writes: "The Malay form *brinjal*, from the Port., not *beriunjal*, is given by Clifford and Sweetenham, but it cannot be established as a Malay word, being almost certainly the Eng. *brinjul* done into Malay. It finds no place in Klinkert, and the native Malay word, which is the only word used in pure Peninsular Malay, is *terong* or *trong*. The form *brinjul*, I believe, must have come from the Islands if it really exists."]

1554.—(At Goa). "And the excise from garden stuff under which are comprised these things, viz.: Radishes, beetroot, garlic, onions green and dry, green tamarinds, betel-nuts, mentha citrina, cardamon; pepper, ginger, oranges, dill, coriander, mint, cabbage, salted mangoes, *brinjelas*, lemons, gourds, citrus, cucumbers, which articles none may sell in retail except the Rendier of this excise, or some one who has got permission from him. . . ."—S. Botelho, Tombo, 49.

c. 1580.—"Trifolium quoque virens comedunt *Arabes*, mentham Judaei crudam, . . . *mala insana* . . ."—Prosper Alpinus, i. 65.

1611.—"We had a market there kept
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Upon the Strand of dinters sorts of provisions, towit...Pallingenies, cucumbers..."—N. Donston, in Purchas, i. 298.

1616.—"It seems to me to be one of those fruits which are called in good Tuscan petroncian, but which by the Lombards are called melanzane, and by the vulgar at Rome matrigna; and if my memory does not deceive me, by the Neapolitans in their patois molegane."—P. della Valle, i. 197.

1673.—"The Garden...planted with Potatoes, Yawms, Berenjaws, both hot plants..."—Fryer, 101.

1788.—"Then follow during the rest of the summer, cabalabas...bedin-janais, and tomatas."—Shaw's Travels, 2nd ed. 1757, p. 141.

c. 1740.—"This man (Babaji Rao), who had become absolute in Hindostan as well as in Decan, was fond of bread made of Badjara, and they are driven to eat raw as Bringelas, on unripe mangoes, and on raw red pepper."—Sir Muttyquin, iii. 229.

1782.—Somarat writes Beringedes.—i. 156.

1783.—Forrest spells brinjalles (V. to Mer- gii, 40); and (1810) Williamson brinjal (V. M. i. 133). Forbes (1813), bringal and berenjal (Or. Mem. i. 32) [in 2nd ed. i. 22, bungalal.] ii. 50; [in 2nd ed. i. 345].

1810.—"I saw last night at least two acres covered with brinjal, a species of Solanum."—Maria Graham, 24.

1826.—"A plate of poached eggs, fried in sugar and butter: a dish of badenjans, slit in the middle and boiled in grease."—Haji Baba, ed. 1835, p. 150.

1835.—"The neighbours unanimously declared that the husband was mad...One exclaimed: 'There is no strength nor power but in God! God restore thee!' Another said: 'How sad! He was really a worthy man.' A third remarked: 'Badingans are very abundant just now.'"—Iton. Mod. Eggdians, ed. 1860, 299.

1860.—"Amongst other triumphs of the native cuisine were some singular, but by no means elegant chefs d'evre, brinjals boiled and stuffed with savoury meats, but exhibiting ripe and undressed fruit growing on the same branch."—Tennent's Ceylon, ii. 161. This dish is mentioned in the Sanskrit Cookery Book, which passes as by King Nala. It is managed by wrapping part of the fruit in wet cloths whilst the rest is being cooked.

BROACH, n.p., Bhrurich, an ancient and still surviving city of Guzerat, on the River Nerbudda. The original forms of the name are Bhegghoo-Khetra (sic), lose the half in consonance, and call it Barrigache."—Drummond, Illus. of Guzeratte, &c.

c. B.C. 20.—"And then laughing, and stript naked, anointed and with his loin-cloth on, he leaped upon the pyre. And this inscription was set upon his tomb: Zarmanochugas the Indians from Borgase having rendered himself immortal after the hereditary custom of the city hath here."—Nicolaus Damascenus, in Strabo, xv. 72. [Lassen takes the name Zarmanochgas to represent the Skt. Śrīmanākhyāna, teacher of the Śrīmanānas, from which it would appear that he was a Buddhist priest.]

c. A.D. 80.—"On the right, at the very mouth of the gulf, there is a long and narrow strip of shalot. ...And if one succeeds in getting out of the gulf, still it is hard to hit the mouth of the river leading to Barygaza, owing to the land being so low...and when found it is difficult to enter, owing to the shoals of the river near the mouth. On this account there are at the entrances fishermen employed by the King...to meet ships as far off as Syrastrene, and by these they are piloted up to Barygaza."—Periplus, sect. 48. It is very interesting to compare Horsburgh with this ancient account. "From the sands of Swallow to Broach a continued bank extends along the shore, which at Broach river projects out about 5 miles...The tide flows here...velocity 6 knots...rising nearly 30 feet...On the north side of the river, a great way up, the town of Broach is situated; vessels of considerable burden may proceed to this place, as the channels are deep in many places, but too intricate to navigate without a pilot."—India Directory (in loco).

c. 718.—Barus is mentioned as one of the paces against which Arab attacks were directed.—See Elliot, i. 441.

c. 1300.—"...a river which lies between the Saras and Ganges...has a south-westerly course till it falls into the sea near Bahrūch."—Al-Biruānī, in Elliot, i. 49.

A.D. 1321.—"After their blessed martyrdom, which occurred on the Thursday before Palm Sunday, in Thana of India, I baptised about 90 persons in a certain city called Parocco, 10 days' journey distant therefrom..."—Frier Jorduinus, in Cathay, &c. 226.

1552.—"A great and rich ship said to belong to Meleque Gujip, Lord of Baroche."—Barros, II, vi. 2.

1555. — "Sultan Ahmed on his part marched upon Barj."—Sidi 'Ali, 85.

[1615.—"It would be necessary to give credit unto two or three Guzzarrattas for some cloth to make a voyage to Burrosse..."—Foster, Letters, iv. 94.]

1617.—"We gave our host...a piece of backar baroche to his children to make
BUCK.  117  BUCKEESH.  BUXEES.

them 2 coates."—Cocks's  Diary, i. 390.
[Backar here seems to represent a port
connected with Brouch, called in the Aia
(ii. 243) Bhakora or Bakar; Bayle gives
Bhakorah as a village on the frontier of
Gujerat.]

1623.—"Before the hour of complines...we
arrived at the city of Baroche, or Behrug,
as they call it in Persian, under the walls of
which, on the south side, flows a river
called Nerbeda."—P. della Valle, ii. 529; [Hak.
Soc. i. 90].
1648.—In Van Twist (p. 11), it is written
Broichia.

[1676.—"From Surat to Baroche, 22
coos."—Tawner, ed Bell, i. 65.]
1750.—"Bandar of Bhragh."—(Bird's tr.
of Mirat-i-Ahmad). 115.
1803.—"I have the honour to enclose...papers
which contain a detailed account of the...capture
of Baroach."—Willington, ii. 289.

BUCK, v.  To prate to chatter, to
talk much and egotistically.  H. baknâ.
[A buck-stick is a chatterer.]
1880.—"And then...he bucks with
a quiet stubborn determination that would
fill an American editor, or an Under
Secretary of State with despair.  He belongs to
the 12-foot-tiger school, so perhaps he can't
help it."—Ali Baba, 164.

BUCKAUL, s.  Ar. H. bakkül, 'a
shopkeeper'; a bungia (q. v. under
BANYAN). In Ar. it means rather a
'second-hand' dealer.
[c. 1590.—"There is one cast of the
Vâlîys called Bonik, more commonly termed
Rânya (grain-merchant).  The Persians
name them bakkâl..."—Ibn, tr. Jarrett.
iii. 118.]
1590.—...a buccal of this place told
me he would let me have 500 bags to
morrow."—Willington, i. 196.
1520.—"Should I find our neighbour the
Baqala...at whose shop I used to spend
in sweetmeats all the copper money that I
could purloin from my father."—Hitji Baba,
ed. 1835, 295.

BUCKSHAW, s.  We have not
been able to identify the fish so
called, or the true form of the name.
Perhaps it is only H. buckhâ, Mahr.
bâchhad (P. bubha, Skt. vatsa), 'the
young of any creature.'  But the
Konnakîn Dict. gives bousset—peixe
pequeno de qualquer sorte,' 'little
fish of any kind.'  This is perhaps
the real word; but it also may
represent bâchhad.  The practice of
manuring the coco-palms with putrid
fish is still rife, as residents of the
Government House at Parell never
forget.  The fish in use is refuse
bummelo (q. v.).  [The word is really
the H. buckhâ, a well-known edible
fish which abounds in the Ganges
and other N. Indian rivers.  It is
either the Pseudeotropius garna, or
P. mutrius of Day, Fish. Ind., nos.
474 or 471; Fam. Br. Ind. i. 141.
137.]
1673.—...Cocoe Nuts, for Oyl,
which latter they dunging with (Bubsha) Fish,
the Land-Breezes brought a poisonous Smell on
board Ship."—Fryer, 55.  [Also see Whisho.
Early Rec., 40.]
1727.—"The Air is somewhat unhealth-
ful, which is chiefly imputed to their
dunging their Coca-nut trees with Buck-
shoe, a sort of small Fishes which their Sea
abounds in."—A. Hamilton, i. 151.
1760.—...manure for the coco-
nut-tree...consisting of the small fry
of fish, and called by the country name of
Buckshaw."—Ibis, i. 31.
[1853.—"Mahâr, roîh and batchwa
are found in the river Jumma."—Transactions of
Bull Districi, 21.]

BUCKSHAW, s.  This is also used in
Cocks's Diary (i. 63, 99) for some
kind of Indian piece-goods, we know
not what.  [The word is not found
in modern lists of piece-goods.  It
is perhaps a corruption of Pers.
bâchhad, 'a bundle,' used specially of clothes.
Tavernier (see below) uses the word
in its ordinary sense.
[1611.—"Peralla.  Boxshaes."—Foster.
Letters, ii. 55.]
[1615.—"50 pieces Boxsha ginzmas":
"Per Puxshaws, double piece, at 2 mas."
—Jbid. iii. 156; iv. 50.
1655.—"I went to lie down, my bouchha
being all the time in the same place, half
under the head of my bed and half outside."
—Tawner, ed. Bull, ii. 161.]

BUCKSHEESH.  BUXEES, s.  P.
through P. H. bukheesh.  Buomoano,
Trinkgeld, pourboire; we don't seem
to have in England any exact equiva-
Ient for the word, though the thing
is so general; 'something for (the
driver) is a poor expression; 'tip'$
accurate, but is slang; gratuity is
official or dictionary English.
[1625.—"Basseese as they say in
the Arabieke tongue that is gratis freely."—
Purchas, ii. 1340 [N.E.D.].
1759.—To Presents:—R. A. p.
2 Pieces of dowered Velvet .  52 7 0
1 ditto of Broad Cloth .  50 0 0
Buxis to the Servants .  50 0 0
Cost of Entertainment to Jugger Sr. In
Long. 190.
BUCKYNE, s. H. buckîtun, the tree Melița semperivens, Roxb. (N. O. Malíaceæ). It has a considerable resemblance to the nîm tree (see leEM); and in Bengali it is called mahá-nîm, which is also the Skt. name, mahi-nimha. It is sometimes erroneously called vrsín Lílác.

BUDDHA, BUDDHISM, BUDDHIST. These words are often written with a quite erroneous assumption of precision Bhudda, &c. All that we shall do here is to collect some of the earlier mentions of Buddha and the religion called by his name.


c. 210.—"Wisdom and deeds have always from time to time been brought to mankind by the messengers of God. So in one age they have been brought to mankind by the messenger called Bhudda to India, in another by Zarathushtr to Persia, in another by Jesus to the West. Therupon this revelation has come down, this prophecy in this last age, through me, Mání, the messenger of the God of truth to Babylonia." The Book of Mâni, called Shoûtharán, quoted by Alburgnâ, in his Chronology, tr. by Sachau, p. 190.


c. 440.—"... Teukálai aýá tò 'Epeídoûkloû toû parû̂ Eλλάπt fíleóphón óumá, diá tòv Mavíñhov xristínamóv úpéstouta... toûv dé tòv Skíthvánov maðí̂ thí̂ th yínete Boûddhás, pròperevov Terebíñhos kalóv̂ nu... k. t. l." (see the same matter from Georgius Calvénus below).—Socrates, Hist. Eccêís, Lib. i. cap. 22.


c. 870.—"The Indians give in general the name of Budd to anything connected with their worship, or which forms the object of their veneration. So, an idol is called budd."—Bilâdâr, in Ellid, i. 123.

c. 904.—"Buddâsâf was the founder of the Sabæum Religion... he preached to mankind renunciation (of this world) and the intimate contemplation of the superior worlds. There was to be read on the gate of the Xoabârâ star at Balkh an inscription in the Persian tongue of which this is the interpretation: 'The words of Buddâsâf: In the courts of kings three things are needed, Sence, Patience, Wealth.' Below had been written in Arabic: 'Buddâsâf lies. If a free man possesses any of the three, he will flee from the courts of Kings.'"—Mâsû'dî, iv. 45 and 49.

c. 1000.—"... pseudo-prophets came forward, the numír and history of whom it would be impossible to detail. The first mentioned is Budhâsâf, who came forward in India."—Allârirâd, Chronology, by Sachau, p. 186. This name given to Buddha is specially interesting as showing a step nearer the true Budhâsâta, the origin of the name Twâsra, under which Buddha became a Saint of the Church, and as elucidating Prof. Max Müller's ingenious suggestion of that origin (see Chips, &c., iv. 181; see also Academy, Sept. 1, 1883, p. 146).

c. 1030.—"A stone was found there in the temple of the great Budda on which an inscription was found, purporting that the temple had been founded 50,000 years ago. ..."—Al'U'bî, in Ellid, ii. 39.

c. 1060.—"This madman then, Manis (also called Seythenius) was by race a Brachman, and he had for his teacher Budas, formerly called Terebinthus, who having been brought up by Seythenius in the learning of the Greeks became a follower of the sect of Empedocles (who said there were two first principles opposed to one another), and when he entered Persia declared that he had been born of a virgin, and had been brought up among the hills... and this Budas (alias Terebinthus) did perish, crushed by an unclean spirit."—Georg. Calvénus, Hist. Comp., vol. ii. pp. 308, 309.

* Xoabârâ = Nava-Vihâra (‘New Buddhist Monastery’) is still the name of a district adjoining Balkh.

Bonn ed., 455 (old ed. i. 250). This wonderful
jumble, mainly copied, as we see, from
Sectates (supra), seems to bring Buddha and
Manes together. "Many of the ideas of
Manicheism were but fragments of
Buddhism."—E. B. Cowell, in Smith's Dict.
of Christ. Bap.

e. 1190.—"Very grieved was Susrung Deva.
Constantly he performed the worship of
the Arihant; the Buddhist religion he adopted;
he wore no sword."—The Poem of Chand
Burdai, paraph. by Baines, in Ind. Ant.
i. 271.

1610.—"... This Prince is called in
the histories of him by many names; his
proper name was Drand Reijo; but that
by which he has been known since then
has held him for a saint is the Budao,
which is as much as to say "Sage"
and to this name the Gentiles throughout
all India have dedicated great and superb
Pagodas."—Coute, Dec. V., liv. vi. cap. 2.

[1615.—"The image of Dibottes, with
the hudge collosso or bras imadg (or rather idoll)
in it."—Cock's Diary, i. 200.]

e. 1666.—"There is indeed another, a
seventh Sect, which is called Baute, whence
do proceed 12 other different sects; but this
is not so common as the others, the Votaries
of it being hated and despised as a company
of irreligious and atheistical people, nor do
they live like the rest."—Bernier, E. T., ii.
107; [ed. Constanti, 336].

1685.—"Above all these they have one to
whom they pay much veneration, whom they
call Bodh: his figure is that of a man."—
Ribeiro, i. 406.

1728.—"Before Gautama Budhum there
have been known 26 Budhama—vii.:
—Valentinus, v. (Ceylon) 369.

1753.—"Edris nous instruit de cette
circonstance, en disant que le Boudhah est
adorateur de Bodda. Les Brahmanes du
Malabar disent que c'est le nom que
Vishthu a pris dans une de ses apparitions,
et on connoit Vishtu pour une des trois
principales divinités Indiennes. Suivant St.
Jerome et St. Clément d'Alexandrie, Budha
ou Butta est le legislateur des Gymno-
Sophistes de l'Inde. La secte des Shamans
ou Samanaks, qui est demeurée la dominante
dans tous les royaumes d'au delà du Gange,
a fait de Budha en cette qualité son objet
d'adoration. C'est la premiere des divinités
Chinguales ou de Célian, selon Ribeiro.
Samano-Codome (see GAUTAMA), la grande
idole des Samoens, est par eux appelé Putthi."—
D'Arville, Éclaircissements, 75. What
knowledge and apprehension, on a subject then so
obscure, is shown by this great Geographer:
Compare the pretentious ignorance of the
dashless Aylas Raynal in the quotations under
1770.

1770.—"Among the deities of the second
order,—particular honours are paid to Bud-
dou, who descended upon earth to take upon
himself the office of mediator between God
and mankind."—Raynal (tr. 1777), i. 91.

"The Budzoists are another sect of Japan,
of which Budzo was the founder. ... The
spirit of Budzoon is dreadful. It breathes
nothing but penitence, excessive fear, and
cruel severity."—Hist. i. 139. Raynal in the
two preceding passages shows that he was
not aware that the religions alluded to in
Ceylon and in Japan were the same.

1779.—"He y avoit alors dans ces parties
de l'Inde, et principalement à la Côte de
Coromandel et à Ceylan, un Culte dont on
ignore absolument les Dogmes: le Dieu
Baouth, dont on ne connoit aujourd'hui,
dans l'Inde que le Nom et l'objet de ce
Culte: mais il est tout-a-fait aboli. si ce
n'est, qu'il se trouve encore quelques familles
d'Indiens séparées et méprisées des autres
Castes, qui sont restées fidèles à Baouth,
et qui ne reconnaissent pas la religion des
Brumes."—Voyage de M. Gréville, quoted by
W. Chambers, in As. Res. i. 170.

1801.—"It is generally known that the
religion of Budhno is the religion of the
people of Ceylon, but no one is acquainted
with its forms and precepts. I shall here
relate what I have heard upon the subject."—
M. J. 449, in As. Res. vi. 399.

1806.—... The head is covered with
the cone that ever adorns the head of
the Chinese deity Fo, who has been often sup-
poused to be the same as Budhah."—Salt,
Caves of Selote, in Tr. Lit. Soc. Bo. i. 50.

1810.—"Among the Bhuddists there are
no distinct castes."—Maria Graham, 59.

It is remarkable how many poems on the
subject of Buddha have appeared of late years. We have noted:

1. Buddha. Epische Dichtung in
Zweinzig Gesängen, i. e. an Epic Poem in
20 cantos (in ottava rima). Von Joseph
Vittor Widmann, Bern. 1869.

2. The Story of Gautama Buddha
and his Creed: An Epic by Richard
Phillips, Longmans. 1871. This is
also printed in octaves, but each octave
consists of 4 heroic couplets.

3. Vasudhara, a Buddhist Idyl:
by Dean Plumtre. Republished in
Things New and Old, 1884. The
subject is the story of the Courtman of
Mathura ("Vasavadatá and Upagupta"), which is given in Burnouf's
Introdi. et l'histoire du Buddhaisme Indien,
146-148; a touching story, even in its
original crude form.

It opens:

"Where proud Mathoura rears her hun-
dred towers. ..."

The Skt. Dict. gives indeed as an
alternative Mathára, but Mathára is
the usual name, whence Anglo-Ind.
Muttra.

4. The brilliant Poem of Sir Edwin
Arnold, called The Light of Asia, or the
Great Renunciation, being the Life and
Teaching of Gautama, Prince of India, and Founder of Buddhism, as told in verse by an Indian Buddhist, 1879.

BUDGE-BUDGE, s. A village on the Hooghly R., 15 m. below Calcutta, where stood a fort which was captured by Clive when advancing on Calcutta to recapture it, in December, 1756. The Imperial Gazetteer gives the true name as Baj-baj; [but Hamilton writes Bhaja-bhaj].

1756.—"On the 29th December, at six o'clock in the morning, the admiral having landed the Company's troops the evening before at Mayaprov or, under the command of Lieutenant-Colonel Clive, cannonaded Bou-gee Bougee Fort, which was strong and built of mud, and had a wet ditch round it."
—Ives, p. 99.

1757.—The Author of Memoir of the Revolution in Bengal calls it Busbudja: (1763), Luke Scranton Budge Boodjee.

BUDGEROW. s. A lumbering keelless barge, formerly much used by Europeans travelling on the Ganges rivers. Two-thirds of the length ait was occupied by cabins with Venetian windows. Wilson gives the word as H. and B. bajra; Shakespeare gives H. bajra and bajra, with an improbable suggestion of derivation from bajrā, 'hard or heavy.' Among Blochmann's extracts from Mahommedan accounts of the conquest of Assam we find, in a detail of Mir Jumla's fleet in his expedition of 1662, mention of 4 bajras (J. As. Soc. Ben, xli. pt. i. 73). The same extracts contain mention of war-sloops called backharis (pp. 57, 75, 81), but these last must be different. Bajra may possibly have been applied in the sense of 'thunder-bolt.' This may seem unsuited to the modern budgerow, but is not more so than the title of 'lightning-darter' is to the modern Burkundæuz (q.v.). We remember how Joinville says of the approach of the great galley of the Count of Jaffa:—"Sembloit que fondre chœst des cier." It is however perhaps more probable that bajra may have been a variation of bagli. And this is especially suggested by the existence of the Portuguese form pajeres, and of the Ar. form baghgara (see under BUGGALOW). Mr. Edye, Master Shipwright of the Naval Yard in Trincomalee, in a paper on the Native Craft of India and Ceylon, speaks of the Baggala or Budgerow, as if he had been accustomed to hear the words used indiscriminately. (See J. R. A. S., vol. i. p. 12). [There is a drawing of a modern Budgerow in Grant, Rural Life, p. 5.]

c. 1570.—"Their barks be light and armed with oars, like to Poelies ... and they call these barks Bazaz and Patumas" (in Bengal).—Oscar Fredericke, E. T. in Holb. ii. 388.

1662.—(Blochmann's Ext. as above).

1705.—"... des Bazaz qui sont de grands bateaux."—Luillier, 52.

1723.—"Le lendemain nous passâmes sur les Bazaz de la compagnie de France."—Lett. Edij, xiii. 269.

1727.—"... in the evening to recreate themselves in Chaisas or Palankins: ... or by water in their Budgeroes, which is a convenient Boat."—J. Hamilton, ii. 12.

1737.—"Charges, Budgrows ... Rs. 281. 6. 3."

1738.—"... his boat, which, though in Kashmir (it) was thought magnificent, would not have been disgraced in the station of a Kitchen-tender to a Bengal budgero."—G. Forster, Journey, ii. 10.

1751.—"'I shall not be at liberty to enter my budgerow till the end of July, and must be again at Calcutta on the 22nd of October."—Sir W. Jones, in M. M., ii. 38.

1785.—"Mr. Hastings went aboard his Budgerow, and proceeded down the river, as soon as the tide served, to embark for Europe on the Berrington."—In Seton-Karr, i. 86.

1791.—"By order of the Governor-General in Council ... will be sold the Hon'ble Company's Budgerow, named the Sona-mookhee ... the Budgerow lays in the nullah opposite to Chipore."—Ibid. ii. 114.

1830.—

"Upon the bosom of the tide
Nest of every fabric ride;
The fisher's skiff, the light canoe,

The Buja, broad, the Bhola trim,
Or Pinnaces that gallant swim,
With favouring breeze—or dull and slow
Against the heavily current go ... ."

H. H. Wilson, in Bengal Annual, 29.

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This (Somunokhi, 'Chrysostoma') has continued to be the name of the Viceroy's river yacht (probably) to this day. It was so in Lord Canning's time, then represented by a large adapted to be towed by a steamer.
BUDGROOK. s. Port. basarucco.
A coin of low denomination, and of varying value and metal (copper, tin, lead, and tutenague), formerly current at Goa and elsewhere on the Western Coast, as well as at some other places on the Indian seas. It was also adopted from the Portuguese in the earliest English coinage at Bombay. In the earliest Goa coinage, that of Albuquerque (1519), the _leal_ or _basarucco_ was equal to 2 _reis_ of which _reis_ there went 420 to the gold _cruzado_ ( _Gerson da Cunha_). The name appears to have been a native one in use in Goa at the time of the conquest, but its etymology is uncertain. In Van Noort's Voyage (1648) the word is derived from _badir_ and said to mean "market-money" (perhaps _badar-ruhka_, the last word being used for a copper coin in Canarese). [This view is accepted by Gray in his notes on Pyrard (Hak. Soc. ii. 68).] and by Burnell ( _Linschoten_, Hak. Soc. ii. 143). The _Madras, Admin. Min. Gloss._ (s.v.) gives the Can. form as _badir-rokkha_, "market-money._"
C. P. Brown (MS. notes) makes the word _badaga-roka_, which he says would be in Canarese be "base-penny," and he ingeniously quotes Shakespeare's "beggarly denier," and Horace's _"vilum asinum._" This is adopted in substance by Mr. E. Thomas, who points out that _rukki_ or _rucka_ is in Mahratti (see _Molesworth_, s.v.) one-twelfth of an _anna_. But the words of Khāt Khān below suggest that the word may be a corruption of the P. _buzurg_, "big," and according to Wilson, _buddrākh_ (s.v.) is used in Mahratti as a dialectic corruption of _buzurg_. This derivation may be partially corroborated by the fact that at Mocha there is, or was formerly, a coin (which had become a money of account only, 80 to the dollar) called _kabir_, i.e. "big." (see _Ovington_, 463, and _Milburn_, i. 98). If we could attach any value to Pyrard's spelling— _bousuruques—_ this would be in favour of the same etymology; as is also the form _besorg_ given by Mandelslo. [For a full examination of the value of the _budgrook_ based on the most recent authorities, see _Whiteway, Rise of the Port. Pover_, p. 68.]

1554.— _Bazaruccos_ at Maluc ( _Moluccas_ 50—1 _tanga_, at 60 _reis_ to the _tanga_, 5 _tangas_ =1 _pardo._ "Os quaes bazaruccos se faz comua de 299 caixas" (i.e. to the tanga).— _A. Nauvo, 41._

[1584.—_Basaruchies._ _Bustral_ in _Hak._ See _SHROFF._]

1598.—"They pay two _Bassarukes_, which is as much as a Hollander's _Dr._ or 1 molen money of badde Times."— _Trav. in_ _Marck._

1609.—"Le plus bas argent, sont _Bazaruccos_... et sont fait de mauvais Estain.— _Hernias_, in _Navigation des Hollandois_, i. 53._

1611.—"Or a Viceroy coins false money: for so I may call it, as the people lose by it. For copper is worth 10 _coroas_ (see _XERAFINE_), the hundred weight, but they coin the _basaruccos_ at the rate of 60 and 70. The Moors on the other hand, keep a keen eye on our affairs, and seeing what a huge profit there is, coin there on the mainland a great quantity of _basaruccos_ and gradually smuggle them into Goa, making a pitiful of gold."— _Puerad. ii._ 98; see also 21.— [ _Hak._ Soc. ii. 33, 68.]

1638.—"They have (at Gombroon) a certain Copper Coin which they call _Besorg_, whereof 6 make a _Pea_, and 10 _Peas_ make a _Chay_ ( _Shahi_ ) which is worth about 30 English—1. and _Tr._ of _J._ _A._ _Mandelslo_, _the_ _E. Indies_, _E. T._ 1638, p. s.

1712.—"Their coins (at Tanor in Malabar) of Copper, a _Baserook_, 29 of which make 1 _Fanam._— _Puerad., 58._ [He also spells the word _Basarock_. See quotation under _REAS._]

1757.—"Rupees, Pies, and _Budgrooks._

1711.—"The _Budgerookas_ (at Muskat) are mixt Mettle, rather like Iron than anything else, have a Cross on one side, and are coined by the Portuguese. Thirty of them make a silver _Marocho, of about Eight Pence Value._— _Lobkay, 211._

c. 1720—30.—"They (the Portuguese) also use bits of copper which they call _buzurg_, and four of these _buzurgos_ pass for a _pudz._— _Khaf. Khān._ in _Ellis_, v. 345.

c. 1760.—"At Goa the scrophanum is worth 210 Portuguese _roos_; or about 16d. sterling; 2 _roos_ make a _basaraco, 15 basaracos_ a _shilling, 40 _shillings_ a _tanga_, 5 _tangas_ a _pound._— _Puerad._ 1. 252.

1788.—"Only eight or ten lunds (of coffee) were imported this year, including two loads of _Kopac._" See _COPECK_, the copper currency of Russia, known in this country by the name of Bughrukcha. They are converted to the same uses as copper.— _Report from _Koth._ by _J._ _Burns_; in _Punjab Trade Report_, App. p. iii.
This may possibly contain some indication of the true form of this obscure word, but I have derived no light from it myself. The *buffalo* was apparently current at Muscat down to the beginning of last century (see Milburn, i. 116).

**BUFFALO.**

A substitute in public or domestic service. *H. bubalis*, 'exchange; a person taken in exchange; a *locum tenens*'; from Ar. *budal*, 'he changed.' (See *Muddle*.)

**BUDZAT.** s. II. from *P. budzat*, 'evil race,' a low fellow, 'a bad lot,' a blackguard.

1866.—"Chalmondeley. Why the shaitan didn't you come before, you hazy old *budzat*?"—The *Buck Bungalow*, p. 215.

**BUFFALO.** s. This is of course originally from the Latin *bubalis*, which we have in older English forms, *buffle* and *buff* and *bogle*, through the French. The present form probably came from India, as it seems to be the Port. *buffalo*. The proper meaning of *bubalis*, according to Pliny, was not an animal of the ox-kind (*boesbae* was a kind of African antelope); but in Martial, as quoted, it would seem to bear the vulgar sense, rejected by Pliny.

At an early period of our connection with India the name of *buffalo* appears to have been given erroneously to the common Indian ox, whence came the still surviving misnomer of London shops, 'buffalo humps.' (See also the quotation from Ovington.) The *buffalo* has no hump. Buffalo *tongues* are another matter, and an old luxury, as the third quotation shows. The ox having appropriated the name of the *buffalo*, the true Indian domestic *buffalo* was differentiated as the *water buffalo,* a phrase still maintained by the British soldier in India. This has probably misled Mr. Blochmann, who uses the term 'water buffalo,' in his excellent English version of the *Ain* (e.g. i. 219). We find the same phrase in Barkley's *Five Years in Bulgaria, 1876:* "Besides their bullocks every well-to-do Turk had a drove of *water-buffaloes*" (32). Also in Collingwood's *Rambles of a Naturalist* (1868), p. 43, and in Miss Bird's *Golden Chersonese* (1883), 60, 274. [The unscientific use of the word as applied to the American Bison is as old as the end of the 18th century (see N.E.D.).]

The domestic *buffalo* is apparently derived from the wild *buffalo* (*Bubalis arni*, Jerd.; *Bos bubalis*, Blain.), whose favourite habitat is in the swampy sites of the Sunderbunds and Eastern Bengal, but whose haimextends north-eastward to the head of the Assam valley, in the Terai west to Oudh, and south nearly to the Godavery; not beyond this in the Peninsula, though the animal is found in the north and north-east of Ceylon.

The domestic *buffalo* exists not only in India but in Java, Sumatra, and Manilla, in Mazanderan, Mesopotamia, Babylonia, Adherbijan, Egypt, Turkey, and Italy. It does not seem to be known how or when it was introduced into Italy.—(See Hahn.) [According to the *Encyc. Brit.* (9th ed. iv. 442), it was introduced into Greece and Italy towards the close of the 6th century.]

c. a.D. 70. — "Howbeit that country bringeth forth certain kinds of goodly great wild hautes: to wit the Bisons, mained with a collar, like Lions; and the Vri [Uras], a mightie strong beast, and a swift, which the ignorant people call Buffes (bubalos), whereas indeed the Buff is bred in Afrience, and carketh some resemblance of a calfe rather, or a Stag."—Pliny, *Hist. Nat.* Aegypt, i. 199-200.


c. 1585.—"Here be many Tigers, wild *Bufs*, and great store of wilde *Foule*. . . ."—R. Fick, in *Habilt.* ii. 389.

"Here are many wilde *buffes* and Elephants."—*Hist.* 391.
"The King (Akbar) hath ... as they doe credibly report, 1000 Elephants, 30,000 horses, 1400 tame deer, 800 condycines: such store of ounces, tigers, Buffles, cockes and Haukkes, that it is very strange to see."

—Ibid. 326.

1559.—"They doo plough and till their ground with kine. bufalos, and bulles."—Mendoza's China, tr. by Parkes, p. 56.

[c. 1590.—Two methods of sharing the buffalo are described in ita, Bockhamen, tr. i. 263.]

1695.—"There is also an infinite number of wild buffets that go wandering about the desarts."—Pigafetta. E. T. in Harian Coll. of Voyages, ii. 546.

[1623.—"The inhabitants (of Malabar) keep Cows, or buffaloes."
—P. d. la Valla, Ital. Hak. Soc., ii. 267.]

1690.—"As to Kine and Buffaloes ... they besmear the floore of their houses with their dung, and thinke the ground sanctified, where in which they put down their sacrificial victual."—Lord, Discoveries of the Banian Religion. 60-61.

1644.—"We tooke coach to Livorno, thro' the Great Duke's new Parke, full of huge corke-trees; the underwood all myrtills, amongst which were many buffalos feeding, a kind of wild ox, short nos'd, horns reversed."—Everson, Oct. 21.

1666.—"... it produces Elephants in great number, oxen and buffaloes (bufaros)."
—Faria y Socas, i. 189.

1689.—"... both of this kind (of Oxen), and the Buffaloes, are remarkable for a big piece of Flesh that rises above Six Inches high between their Shoulders, which is the choicest and delicatest piece of Meat upon them, especially put into a dish of Palan."—Owington, 254.

1716.—"... the Buffala milk, and curd, and butter simply churned and clarified, is in common use among these Indians, whilst the dainties of the Cow Dairy is preserved to valutuarians, as Hectics, and preferred by vicious (sic) appetites, or importants-alone, as that of the caprine and assine is at home."—Drummond, Illus. of Gavattus, &c.

1810.—"The tank which fed his fields was there ... There from the intolerable heat
The buffaloes retreat ;
Only their nostrils raised to meet the air,
Amid the sheltering element they rest."—Core of Khahia. ix. 7.

1875.—"I had in my possession a head of a cow buffalo that measures 13 feet 8 inches in circumference, and 6 feet 6 inches between the tips—the largest buffalo head in the world."—Pollok. Sport in Br. Borneah, &c., i. 167.

BUGGALOW. s. Mahr. bayld, bay-ld. A name commonly given on the W. coast of India to Arab vessels of the old native form. It is also in common use in the Red Sea (bakald) for the larger native vessels, all built of teak from India. It seems to be a corruption of the Span. and Port. bajel, bazel, bazel, bazello, from the Lat. vasellum (see Dice, Etym. Wortherb. i. 439, s. v.). Cobarruivas (1611) gives in his Sp. Dict. "Bazel, quasi vesel" as a generic name for a vessel of any kind going on the sea, and quotes St. Isidore, who identifies it with phliesus, and from whom we transcribe the passage below. It remains doubtful whether this word was introduced into the East by the Portuguese, or had at an earlier date passed into Arabic marine use. The latter is most probable. In Correa (c. 1561) this word occurs in the form pajer, pl. pajeres (j and z being interchangeable in Sp. and Port. See Lendas, i. 2, pp. 592, 619, &c.). In Pinto we have another form. Among the models in the Fisheries Exhibition (1853) there was "A Zaroopet or Bagarah from Aden." [On the other hand Burton (Ar. Nihal, i. 119) derives the word from the Ar. baghlah, 'a she-nuile.' Also see BUDGEROW."

[c. 1599.—"Partida a mano pena Goa, Fernão de Morais, ... seguia sua via na volta do porto de Daubal, onde chegou ao outro dia as nove horas, e tomando nella ha paguel de Malavares, cargueado de algodao e de pimenta, poz logo a tormento o Capitao e o piloto della, os quais confessario, ..."—Pinto, ch. viii.
1542.—"As store and horse boats for that service. Capt. Oliver. I find, would prefer the large class of native buggalas, by which so much of the trade of this coast with Scinde. Cutch, ... is carried on."—Sir G. Arthur, in Ind. Admin. of Lord Ellenborough, 222.]

[1860.—"His tiny baghalla, which mounted ten tiny guns, is now employed in trade."—Bird, Southern Arabia, 8.]
Buggy.

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Bugis.

Ireland and in America. Littré gives boghe'i as French also. The American buggy is defined by Noah Webster as "a light, one-horse, four-wheel vehicle, usually with one seat, and with or without a calash-top." Cuthbert Bede shows (N. & Q. 5 ser. v. p. 445) that the adjective 'buggy' is used in the Eastern Midlands for 'conceited.' This suggests a possible origin. "When the Hunterian spelling-controversy raged in India, a learned Member of Council is said to have stated that he approved the change until—began to spell buggy as bagi. Then he gave it up." (M.-G. Keatinge.) I have recently seen this spelling in print. [The N.E.D. leaves the etymology unsettled, merely saying that it has been connected with boogie and bug. The earliest quotation given is that of 1773 below.]

1773.—"Thursday 3d (June). At the sessions at Hick's Hall two boys were indicted for driving a post-coach and four against a single horse-chaise, throwing out the driver of it, and breaking the chaise to pieces. Justice Welch, the Chairman, took notice of the frequency of the bruitish custom among the post drivers, and their insensibility in making it a matter of sport, ludicrously denominating mischief of this kind 'Running down the Buggies.'—The prisoners were sentenced to be confined in Newgate for 12 months." — Gentleman's Magazine, xiii. 297.

[Continued]

1780.—"Shall (mortal) d come with Butts and tons
   And knock down Epigrams and Puns!
With Chairs, old Cots, and Buggies trick ye!
Forbid it, Phæbus, and forbid it, Hicky!"

In Hick's Bengal Gazette, May 13th.

..., go twice round the Race-Course as hard as we can set legs to ground, but we are best hollow by Bob Crochet's Horses driven by Miss Fanny Hardheart, who in her career oversets Tim Capias the Attorney in his Buggy. . . . — In India Gazette, Dec. 23rd.

1782.—"Wanted, an excellent Buggy Horse about 15 Hands high, that will trot 15 miles an hour." — India Gazette, Sept. 14.

1784.—"For sale at Mr. Mann's, Rada Bazaar. A Phaeton, a four-spring'd Buggy, and a two-spring'd ditto. . . ." — Calcutta Gazette, in Stor-Karr, i. 41.

1783.—"For sale. A good Buggy and Horse. . . ." — Bombay Courier, Jan. 20th.

1824.—"The Archdeacon's buggy and horse had every appearance of issuing from the back-gate of a college in Cambridge on Sunday morning." — Heber, i. 192 (ed. 1844).

1837.—"The vehicles of the place (Mong-
1583. — "The word Burgess has become among Europeans consonant to soldier, in the east of India, as Sepoy is in the West." — Ibid. 78.

1811. — "We had fallen in with a fleet of nine Burgess' prows, when we went towards Pulo Manapen." — Lord Minto in India, 279.

1875. — "The Bugis are evidently a distinct race from the Malays, and come originally from the southern part of the Island of Celebes." — M. Viset. Perad, 130.

BULBUL. s. The word bulbul is originally Persian (no doubt intended to imitate the bird's note), and applied to a bird which does duty with Persian poets for the nightingale. Whatever the Persian bulbul may be correctly, the application of the name to certain species in India "has led to many misconceptions about their powers of voice and song," says Jerdon. These species belong to the family Brachipodidae, or short-legged thrushes, and the true bulbuls to the sub-family Pycnonotidae, e.g. genera Hypocolius, Hemipus, Alcavius, Criniger, Leos, Keburtia, Rubigula, Brachipodius, Otocoepus, Pycnonotus (P. pygaeus, common Bengal Bulbul; P. harmonia, common Madras Bulbul). Another sub-family, Phyllornithinae, contains various species which Jerdon calls green Bulbuls.

[From a lady having asked the late Lord Robertson, a Judge of the Court of Session, "What sort of animal is the bulb-bull?" he replied, "I suppose, Ma'am, it must be the mate of the coo-coo." — 3rd ser., N. & Q. v. 81.]

1784. — "We are literally lulled to sleep by Persian nightingales, and cease to wonder that the Bulbul, with a thousand talents, makes such a figure in Persian poetry." — Sir W. Jones, in Memoires, &c., ii. 57.

1813. — "The bulbul or Persian nightingale. . . . I never heard one that possessed the charming variety of the English nightingale. . . . whether the Indian bulbul and that of Iran entirely correspond I have some doubts." — Forbes, Oriental Memoirs, i. 59; [2nd ed. i. 34].

1843. — "It is one's nature to sing and the other's to hoot," he said, laughing, "and with such a sweet voice as you have yourself, you must belong to the Bulbul faction." — Vanity Fair, ii. ch. xxvii.

BULGAR. BOLGAR. s. P. bulghar. The general Asiatic name for what we call 'Russia leather,' from the fact that the region of manufacture and export was originally Bolghar on the Volga, a kingdom which stood for many centuries, and gave place to Kazan in the beginning of the 15th century. The word was usual also among Anglo-Indians till the beginning of last century, and is still in native Hindustani use. A native (mythical) account of the manufacture is given in Beden-Powell's Panjub Handbook, 1872, and this fanciful etymology: "as the scent is derived from soaking in the pits (ghdr), the leather is called Bulghar." (p. 124.)

1298.—"He bestows on each of those 12,000 Brons . . . likewise a pair of boots of Borgail, curiously wrought with silver thread." — Marco Polo, 2nd ed. i. 381. See also the note on this passage.

1814. — "Of your Bulgarayan hides there are brought hither some 120." — Foster, Letters, iii. 87.

1829. — Offer of Sheriff Freeman and Mr. Cox to furnish the Company with "Bulgarian hides." — Court Minutes, in ibid., iii. 154.

1824. — "Parsley and Hayward. Factors at Ispahan to the E. I. Co., have bartered mouve-those and 'bulgars' for carpets." — Ibid., p. 268.

1873. — "They carry also Bulgar-Hides, which they form into Tanks to bathe themselves." — Foster, 395.

1850. — "Putting on a certain dress made of Bulgar-leather, stuffed with cotton." — See Metropolitan, ii. 357.

1759. — Among expenses on account of the Nabob of Bengal's visit to Calcutta we find:

"To 50 pair of Bulgar Hides at 18 per pair, Rs. 702 : 0 : 0." — Jorteet, 193.

1786. — Among "a very capital and choice assortment of Europe goods," we find "Bulgar Hides." — Cal., Gazette, June 8 in Scotsman, i. 177.

1811. — "Most of us furnished at least one of our servants with a kind of bottle, holding nearly three quarts, made of bulghar . . . or Russia-leather." — W. Ousley's Travels, i. 247.

In Tibetan the word is bulhari.

BULKUT. s. A large decked ferry-boat; from Telug. balu, a board. (C. P. Brown.)

BULLUMTEER. s. Anglo-Sepoy dialect for "Volunteer." This distinctive title was applied to certain regiments of the old Bengal Army, whose terms of enlistment embraced service
beyond sea; and in the days of that army various ludicrous stories were current in connection with the name.

**BUMBA.** s. H. *bamba*, from Port. *bomba*, 'a pump.' Haex (1631) gives: "*Bomba*, organum pneumaticum quo aqua hauritur," as a Malay word. This is incorrect, of course, as to the origin of the word, but it shows its early adoption into an Eastern language. The word is applied at Ahmedabad to the water-towers, but this is modern; [and so is the general application of the word in N. India to a canal distributary).

1572.—
"Alija, disse o mestre rijamente,
Alija tudo ao mar, não falte acorde
Vão outros dar à *bomba*, não cosando;
A *bomba* que nos imos alagando,"

*Oriundos*, vi. 72.

By Burton:

'Heave! I' roared the Master with a mighty roar,
'Heave overboard your all, together's the word!'

Others go work the pumps, and with a will:

'The pumps! and sharp, look sharp, before she fill!'"

**BUMMELO.** s. A small fish, abounding on all the coasts of India and the Archipelago; *Harpodon nehereus* of Buch. Hamilton: the specific name being taken from the Bengali name *nehere*. The fish is a great delicacy when fresh caught and fried. When dried it becomes the famous Bombay Duck (see DUCKS, BOMBAY), which is now imported into England.

The origin of either name is obscure. Molesworth gives the word as Maharatti with the spelling *bombal*, or *bombila* (p. 595 o). *Bummeleo* occurs in the Supp. (1727) to Bluteau's Dict. in the Portuguese form *bumbulim*, as "the name of a very savoury fish in India." The same word *bumbulim* is also explained to mean 'humus pregas na sogu a moda,' 'certain plaits in the fashionable ruff,' but we know not if there is any connection between the two. The form *Bombey Duck* has an analogy to *Digby Chicks* which are sold in the London shops, also a kind of dried fish, pilchards we believe, and the name may have originated in imitation of this or some similar English name. [The Digby Chick is said to be a small herring cured in a peculiar manner at Digby, in Lincolnshire; but the Americans derive them from Digby in Nova Scotia; see 8 ser. N. e Q. vii. 247.]

In an old chart of Chittagong River (by B. Plaisted, 1764, published by A. Dalrymple, 1785) we find a point called Bumbello Point.

1673.—"Up the Bay a Mile lies Massingaun, a great Fishing-Town, peculiarly notable for a Fish called *Bumbelow*, the Sustenance of the Poorer sort."—Fryer, 67.

1785.—"My friend General Campbell, Governor of Madras, tells me that they make Speldings in the East Indies, particularly at Bombay, where they call them Bumbaloos."—Note by Boswell in his *Tour to the Hebrides*, under August 18th, 1773.

1810.—"The *bumbelo* is like a large sandel; it is dried in the sun, and is usually eaten at breakfast with kedgeree."—*Maria Graham*, 25.

1813.—Forbes has *bumbalo*; *Or. Mem.* i. 53; [2nd ed., i. 36].

1877.—"**Bummalow** or **Bobbil**, the dried fish still called "Bombay Duck.""—*Burton, Student Revised*, i. 68.

**BUNCUS, BUNCO.** s. An old word for cheroot. Apparently from the Malay *bungkles*, 'a wrapper, bundle, thing wrapped.'

1711.—"Tobacco . . . for want of Pipes they smoke in Buncus, as in the *Cromwell* Coast. A *Buncus* is a little Tobacco wrappt in the Leaf of a Tree, about the Bigness of one's little Finger; they light one End, and draw the Smoke thro' the other ... these are curiously made up, and sold 20 or 30 in a bundle."—*Lochiel*, 61.

1726.—"After a meal, and on other occasion it is one of their greatest delights, both men and women, old and young, to eat *Pitang* (areca), and to smoke tobacco, which the women do with a *Bongkos*, or dry leaf rolled up, and the men with a *Gorregori* (a little can or flower pot) whereby they both manage to pass most of their time."—*Valentijn*, vi. *China*, 55. [Gorregori is Malay *gurjun*, 'a small earthenware pot, also used for holding provisions' *(Klinkert).']

"(In the retinue of Grandees in Java:)

"One with a coconut shell mounted in gold or silver to hold their tobacco or *bongkooses* (i.e. tobacco in rolled leaves)."—*Valentijn*, iv. 61.

e. 1760.—"The tobacco leaf, simply rolled up, in about a finger's length, which they call a *buncus*, and is, I fancy, of the same make as what the West Indians term a segar; and of this the Gentoes chiefly make use."—*Grose*, i. 146.
BUND, s. Any artificial embarkment, a dam, dyke, or causeway. H. band. The root is both Skt. (bandh) and P., but the common word, used as it is without aspirate, seems to have come from the latter. The word is common in Persia (e.g. see BENDAMEER). It is also naturalised in the Anglo-Chinese ports. It is there applied especially to the embanked quay along the shore of the settlements. In Hong Kong alone this is called (not bund, but) praia (Port. 'shore' [see PRAYA]), probably adopted from Macao.

1810.—"The great bund or dyke."—Williamson, V. M. ii. 279.

1850.—"The natives have a tradition that the destruction of the bund was effected by a foreign enemy."—Tennent's Ceylon, ii. 304.

1875.—"... it is pleasant to see the Chinese ... being propelled along the bund in their hand carts."—Thomson's Malacca, &c., 408.

1876.—"... so I took a stroll on Tien-Tsin bund."—Gill, River of Golden Sand, i. 28.

BUNDER, s. P. bandar, a landing-place or quay; a seaport; a harbour; (and sometimes also a custom-house). The old Ital. scala, mod. scala, is the nearest equivalent in most of the senses that occurs to us. We have (c. 1563) the Mir-bandar, or Port Master, in Sind (Elliot, i. 277) [cf. Shabunder]. The Portuguese often wrote the word bandel. Bunder is in S. India the popular native name of Masulipatam, or Machilbander.

c. 1344.—"The profit of the treasury, which they call bandar, consists in the right of buying a certain portion of all sorts of cargo at a fixed price, whether the goods be only worth that or more; and this is called the Law of the Bandar."—Ibn Battuta. iv. 120.

c. 1346.—"So we landed at the bandar, which is a large collection of houses on the sea-shore."—Ibid. 222.

1552.—"Coga-atar sent word to Affonzio d'Alboquerque that on the coast of the main land opposite, at a port which is called Bandar Angon ... were arrived two ambassadors of the King of Shiraz."—Barros, ii. ii. 4.

1616.—"Besides the danger in intercepting our boats to and from the shore, &c., their firing from the Banda would be with much difficulty."—Foster, Letters, iv. 328.

1673.—"We fortify our Houses, have Bunder(s) or Docks for our Vessels, to which belong Yards for Seamen, Soldiers, and Stores."—Fryer, 115.

1689.—"... On the new bunder or pier."—Macao Graham, 11.

1857. 1860. — See quotations under APOLLO BUNDER.

BUNDER-BOAT, s. A boat in use on the Bombay and Madras coast for communicating with ships at anchor, and also much employed by officers of the civil departments (Salt, &c.) in going up and down the coast. It is rigged as Bp. Heber describes, with a cabin amidships.

1825.—"... We crossed over ... in a stout boat called here a bundar boat. I suppose from 'bandar' a harbour, with two masts, and two lateen sails ..."—Heber, ii. 121, ed. 1841.

BUNDOUST, s. P. H.—bando-bast, lit. 'tying and binding.' Any system or mode of regulation; discipline; a revenue settlement.

1768.—"Mr. Rumbold advises us ... he proposes making a tour through that province ... and to settle the Bandobust for the ensuing year."—Letter to the Court of Directors, in Verelst, View of Bengal, App. 77.]

c. 1843.—"There must be bahut achak kha bandobast (i.e. very good order or discipline) in your country," said an aged Khansamâ (in Hindustani) to one of the present writers. "When I have gone to the Soundheads to meet a young gentleman from Bilâyot, if I gave him a cup of tea, 'tanvi tanki,' said he. Three months afterwards this was all changed: bad language, violence, no more tâkki!"

1880.—"There is not a more fearful wild-fowl than your travelling M.P. This unhappy creature, whose mind is a perfect blank regarding Fugdidari and Bandobast ..."—Ali Baba, 181.

BUNDOOK, s. H. bunâdik, from Av. bunâdâk. The common H. term for a musket or matchlock. The history of the word is very curious. Bundâk, pl. bunâdik, was a name applied by the Arabs to filberts (as some allege) because they came from Venice (Banadik, comp. German Venedig). The name was transferred to the nut-like pellets shot from cross-bows, and thence the cross-bows or arblasts were called bundâk, elliptically for kavas al-b, 'pellet-bow.' From cross-bows the name was transferred again to firearms, as in the parallel case of arquebus. [Al-Bandukâni, 'the man of the pellet-bow;' was one of the names by which the Caliph Hârûn-al-Rashîd was known, and Al Zahir Baybars
BUNGALOW.

al-Bandukdari, the fourth Baharite Soldan (a.d. 1260-77) was so entitled because he had been slave to a Banduka-
dar, or Master of Artillery (Burton, Ar. Nights, xii. 38).]

[1875.—“Bandukis, or orditories of the Maharaja, carrying long guns in a loose red cloth cover.”—Irew, Jimmoo and Kashmir. 74.]

BUNGALOW, s. H. and Mahr. banglia. The most usual class of house occupied by Europeans in the interior of India; being on one story, and covered by a pyramidal roof, which in the normal bungalow is of thatch, but may be of tiles without impairing its title to be called a bangalor. Most of the houses of officers in Indian cantonments are of this character. In reference to the style of the house, bangalow is sometimes employed in contradistinction to the (usually more pretentious) paka house; by which latter term is implied a masonry house with a terraced roof. A bangalor may also be a small building of the type which we have described, but of temporary material, in a garden, on a terraced roof for sleeping in, &c., &c. The word has also been adopted by the French in the East, and by Europeans generally in Ceylon, China, Japan, and the coast of Africa.

Wilson writes the word bangla, giving it as a Bengali word, and as probably derived from Banga, Bengal. This is fundamentally the etymology mentioned by Bp. Heber in his Journal (see below), and that etymology is corroborated by our first quotation, from a native historian, as well as by that from F. Buchanan. It is to be remembered that in Hindustan proper the adjective of or belonging to Bengal is constantly pronounced as bangli or bangla. Thus one of the eras used in E. India is distinguished as the Bangla era. The probability is that, when Europeans began to build houses of this character in Behar and Upper India, these were called bangla or Bengal-fashion houses; that the name was adopted by the Europeans themselves and their followers, and so was brought back to Bengal itself, as well as carried to other parts of India. [“In Bengal, and notably in the districts near Calcutta, native houses to this day are divided into ath-chala, chaw-chala, and Bangalo, or eight-roofed, four-roofed, and Bengali, or common huts. The first term does not imply that the house has eight coverings, but that the roof has four distinct sides with four more projections, so as to cover a verandah all round the house, which is square. The Bangalo, or Bengal house, or bungalow has a sloping roof on two sides and two gable ends. Doubtless the term was taken up by the first settlers in Bengal from the native style of edifice, was materially improved, and was thence carried to other parts of India. It is not necessary to assume that the first bungalows were erected in Behar.” (Saturday Rev., 17th April 1886, in a review of the first ed. of this book.)]

A.H. 1011 = A.D. 1603.—“Under the rule of the Bengalis (durudal-i-Bangalidgan) a party of Frank merchants, who are inhabitants of Sundip, came trading to Sârgâwn. One kos above that place they occupied some ground on the banks of the estuary. Under the pretence that a building was necessary for their transactions in buying and selling, they erected several houses in the Bengali style.”—Badshâh-nâma, in Elliot, vii. 31.

c. 1620.—In the tracing of an old Dutch chart in the India Office, which may be assigned to about this date, as it has no indication of Calcutta, we find at Hoogly: “Ooglī . . . Hollaurtz Logie . . . Banglarer of Speelhuys” i.e. “Hoogo . . . Dutch Factory . . . Bungalow, or Pleasure-house.”

1711.—“Mr. Herriques, the Pilot’s Directions for bringing of Ships down the River of Hooghly.”

“From Gulf Gâit all along the Hooghly Shore until below the New Chaney almost as far as the Dutch Bungalow lies a Sand. . . .”—Thornton, The English Pilot, Pt. III. p. 54.

1711.—“Natty Bungelo or Nedds Bangalla River lies in this Reach (Tanna) on the Larboard side. . . .”—Ibid. 56. The place in the chart is Nedds Banglea, and seems to have been near the present Akra on the Hoogly.


1758.—“I was talking with my friends in Dr. Fullerton’s banglia when news came of Ram Narain’s being defeated.”—Seir Mutaghirin, ii. 103.

1780.—“To be Sold or Let, A Commodious Bungalow and out Houses . . . situated on the Road leading from the Hospital to the Buring Ground, and directly opposite to the Avenue in front of Sir Elijah Impey’s House . . .”—The India Gazette, Dec. 23.
1781-83.—"Bungelows are buildings in India, generally raised on a base of brick. One, two, or three feet from the ground, and consist of only one story; the plan of them usually is a large room in the center for eating and sitting room, and rooms at each corner for sleeping; the whole is covered with one general thatch, which comes low to each side; the spaces between the angle rooms are either open or open porticoes; sometimes the center rooms are entirely converted into rooms."—Hodges, Travels, 146.

1784.—"To be let at Chinsurah... That large and commodious House... The out-buildings are—a warehouse and two large bottle-connahs, 6 store-rooms, a cook-room, and a garden, with a bungalow near the house."—Cal. Gazette, in Seton-Karr, i. 40.

1787.—"At Barrackpore many of the Bungalows much damaged, though none entirely destroyed."—Ibid. p. 213.

1793.—"... the bungalow, or Summer-house..."—Dixon, 211.

1794.—"The candid critic will not however expect the parched plains of India, or bungalows in the land-winds, will hardly tempt the Aonian maid's wont to disport on the banks of Tiber and Thames..."—High Boyd, 1790.

1809.—"We came to a small bungalow or garden-house, at the point of the hill, from which there is, I think, the finest view I ever saw."—Maria Graham, 10.

c. 1810.—"The style of private edifices, that is proper and peculiar to Bengal consists of a hut with a pent roof constructed of two sloping sides which meet in a ridge forming the segment of a circle. This kind of hut, it is said, from being peculiar to Bengal, is called by the natives Banguolo, a name which has been somewhat altered by Europeans and applied to them by all their buildings in the cottage style, although none of them have the proper shape, and many of them are excellent brick houses."—Buchanan's Divagpore (in Eastern India, ii. 92).

1817.—"The forêt-bangalo is made like two thatched houses or bangalas, placed side by side... These temples are dedicated to different gods, but are not now frequently seen in Bengal."—Ward's Hindoos, Bk. II. ch. i.

c. 1818.—"As soon as the sun is down we will go over to the Captain's bungalow."—Mrs. Sherwood, Stories, &c., ed. 1873, p. 1.

The original editions of this book contain an engraving of "The Captain's Bungalow at Cawnpore" (c. 1811-12), which shows that no material change has occurred in the character of such dwellings down to the present time.

1824.—"The house itself of Barrackpore... barely accommodates Lord Amherst's own family, and his aides-de-camp and visitors sleep in bungalows built at some little distance from it in the Park. Bungalow, a corruption of Bengalee, is the general name in this country for any structure in the cottage style, and only of one floor. Some of these are spacious and comfortable dwellings..."—Hodges, ed. 1814, i. 93.

1872.—"L'emplacement du bungalou avait été choisi avec un soin tout particulier."—Rec. des Indes Mondes, tom., xviii. 930.

1875.—"The little groups of officers dispersed to their respective bungalows to dress and breakfast."—The Dilemma, ch. i.

[In Oudh the name was specially applied to Fyzabad.]

[1858.—"Fyzabad... was founded by the first rulers of the reigning family, and called for some time Bungalow, from a bungalow which they built on the verge of the stream."—Steele, Journey through the Kingdom of Oudh, i. 137.]

BUNGALOW, DAWK, s. A rest-house for the accommodation of travellers, formerly maintained (and still to a reduced extent) by the paternal care of the Government of India. The matériel of the accommodation was humble enough, but comprised the things essential for the weary traveller—shelter, a bed and table, a bathroom, and a servant furnishing food at a very moderate cost. On principal lines of thoroughfare these bungalows were at a distance of 10 to 15 miles apart, so that it was possible for a traveller to make his journey by marches without carrying a tent. On some less frequented roads they were 40 or 50 miles apart, adapted to a night's run in a palankin.

1858.—"Dak-bungalows have been described by some Oriental travellers as the 'lans of India.' Playful satirists!"—Oxfield, ii. 17.


1875.—"I am inclined to think the value of life to a dak bungalow bow must be very trifling."—In my Indian Garden, 11.

BUNGY, s. H. bhangi. The name of a low caste, habitually employed as sweepers, and in the lowest menial offices, the man being a house sweeper and dog-boy, [his wife an Ayah]. Its members are found throughout Northern and Western India, and every European household has a servant of this class. The colloquial application of the term bungy to such
servants is however peculiar to Bombay, [but the word is commonly used in the N.W.P. but always with a contemptuous significance]. In the Bengal Pray; he is generally called Mehtar (g.v.), and by politer natives Halalkhor (see HALALCORE), &c. In Madras toti (see TOOTY) is the usual word; [in W. India Dher or Dhed]. Wilson suggests that the caste name may be derived from bhag (see BANG), and this is possible enough, as the class is generally given to strong drink and intoxicating drugs.

1826.—"The Kalpa or Skinner, and the Bunghee, or Sweeper, are yet one step below the Dher."—Tr. Lit. Soc. Bombay, iii. 302.

BUNOW. s. and v. H. bundo, used in the sense of 'preparation, fabrication,' &c., but properly the imperative of bunda, 'to make, prepare, fabricate.' The Anglo-Indian word is applied to anything fictitious or factitious, 'a cram, a shave, a sham'; or, as a verb, to the manufacture of the like. The following lines have been found among old papers belonging to an officer who was at the Court of the Nawâb Sirâdat 'Ali at Lucknow, at the beginning of the last century:

"Young Grant and Ford the other day
Would fain have had some Sport,
But Hound nor Beagle none had they,
Nor aught of Canine sort.
A luckless Furry * came most pat
When Ford—'we've Dogs now!
Here Maitre—Koa! envoi ko kind
Judd! Terrier bunnow!'

"So Saudut with the like design
(I mean, to form a Pack)
To * * * * * I gave a Feather fine
And Red Coat to his Back;
A Persian Sword to clag his side,
And Boots Hüsuar sub-nouah.*
Then eyed his Handiwork with Pride,
Crying Meerj ooyu buannyah ! ! ! !"§

"Appointed to be said or sung in all
Mosques, Mutts, Tuckahs, or Eedgahs
within the Respected Dominions." |
1853.—"You will see within a week if

* i.e. Pariah dog.
† "Mehtar! cut his ears and tail, quick; fabricate a Terrier!"
‡ All new.
§ 'See, I have fabricated a Major!'
|| The writer of these lines is believed to have been Captain Robert Skirving, of Grops, Galway, a brother of Archibald Skirving, a Scotch artist of repute, and the son of Archibald Skirving, of East Lothian, the author of a once famous ballad on the battle of Prestonpans. Captain Skirving served in the Bengal army from about 1790 to 1806, and died about 1840.

this is anything more than a banau."—Oakfield, ii. 58.
[1870.—"We shall be satisfied with choosing for illustration, out of many, one kind of benowed or prepared evidence."—Chevers, Med. Jurisprud., 86.]

BURDWAN. n.p. A town 67 m. N.W. of Calcutta — Bardwan, but in its original Skt. form Vardhamâna, 'thriving, prosperous,' a name which we find in Ptolemy (Bardamana), though in another part of India. Some closer approximation to the ancient form must have been current till the middle of 18th century, for Holwell, writing in 1765, speaks of "Burdwan, the principal town of Bardomana" (Hist. Events, &c., i. 112; see also 122, 125).

BURGER. This word has three distinct applications.

a. s. This is only used in Ceylon. It is the Dutch word burger, 'citizen.' The Dutch admitted people of mixt descent to a kind of citizenship, and these people were distinguished by this name from pure natives. The word now indicates any persons who claim to be of partly European descent, and is used in the same sense as 'half-caste' and 'Eurasian' in India Proper. [In its higher sense it is still used by the Boers of the Transvaal.]

1807.—"The greater part of them were admitted by the Dutch to all the privileges of citizens under the denomination of Burghers."—Cordier, Desc. of Ceylon.

1877.—"About 60 years ago the Burghers of Ceylon occupied a position similar to that of the Eurasians of India at the present moment."—Calcutta Review, exvii. 180-1.

b. n.p. People of the Nilgherry Hills, properly Badagars, or 'Northerners.'—See under BADEGA.

c. s. A rafter, H. barga.

BURKUNDIAZEE, s. An armed retainer; an armed policeman, or other armed unmounted employé of a civil department; from Ar.-P. bark-nâzî, 'lightning-darter,' a word of the same class as jin-bâzî, &c. [Also see BUXERRY.]

1792.—"2000 men on foot, called Bircandes, and 2000 pioneers to make the road, called Bieldars (see BILDAR)."—Valentine, iv, Surtote, 276.

1793.—"Capt. Welsh has succeeded in driving the Bengal Ber kendosses out of Assam."—Cornwallis, ii. 207.
BURMA, BURMAH.

1794. — "Notice is hereby given that persons desiring to send escorts of burkundases, or other armed men, with merchandise, are to apply for passports." —In Seton-Karr, ii. 139.

[1832. — "The whole line of march is guarded in each procession by burkhand-hars (matchlock men), who fire singly, at intervals, on the way." —Mrs Meer Hassan Ali, i. 57.]

BURMA, BURMAH (with BURMESE, &c.) n.p. The name by which we designate the ancient kingdom and nation occupying the central basin of the Irrawady River. "British Burma" is constituted of the provinces conquered from that kingdom in the two wars of 1824-26 and 1852-53, viz. (in the first) Arakan, Martaban, Tenasserim, and (in the second) Pegu, [Upper Burma and the Shan States were annexed after the third war of 1885.]

The name is taken from Mran-ma, the national name of the Burmese people, which they themselves generally pronounce Bama-ma, unless when speaking formally and emphatically. Sir Arthur Phayre considers that this name was in all probability adopted by the Mongoloid tribes of the Upper Trawadi, on their conversion to Buddhism by missionaries from Gangetic India, and is identical with that (Bráma-ma) by which the first and holy inhabitants of the world are styled in the (Pali) Buddhist Scriptures. Bráhma-desa was the term applied to the country by a Singhaleses-monk returning thence to Ceylon, in conversation with one of the present writers. It is however the view of Bp. Bigandet and of Prof. Forchhammer, supported by considerable arguments, that Mran, Myan, or Myen was the original name of the Burmese people, and is traceable in the names given to them by their neighbours; e.g. by Chinese Mien (and in Marco Polo); by Kakhyens, Myen or Myen; by Shan, Mén; by Sgaw Karens, Payo; by Pgw Karens, Payan; by Paloughts, Pardin, &e.* Prof. F. considers that Mran-ma (with this homorific suffix) does not date beyond the 14th century. [In J. R. A. Soc. (1894, p. 152 seqq.), Mr. St John suggests that the word Myamma is derived from myan, 'swift,' and ma, 'strong,' and was taken as a sobriquet by the people at some early date, perhaps in the time of Anawratha, A.D. 1150.]

1538. - "Having passed the Kingdom of Bengal, along the coast which turns to the South, there is another Kingdom of Gentiles, called Berma... They frequently are at war with the King of Pegu. We have no further information respecting this country, because it has no shipping." —Barrosa, 154.

[...] "Berma." See quotation under ARAKAN.

1583. — "But the war lasted on and the Bramas took all the kingdom." —Correa, iii. 851.

1543. — "And folk coming to know of the secrecy with which the force was being despatched, a great desire took possession of all to know whether the Governor intended to send so large an armament, there being no Rumis to go after, and nothing being known of any other cause why ships should be despatched in secret at such a time. So some gentlemen spoke of it to the Governor, and much importuned him to tell them whither they were going; and the Governor, all the more bent on concealment of his intentions, told them that the expedition was going to Pegu to fight with the Bramas who had taken that Kingdom." —Boed. iv. 298.

e. 1545. — "How the King of Bramas undertook the conquest of this kingdom of Siam (Siam, and of what happened till his arrival at the City of Odéck." —F. M. Pinto (orig.) cap. 185.

[1583. — "Berma." See quotation under JANGOMAY.]

1666. — "Although one's whole life was wasted in describing the superstitions of these Gentiles—the Pegus and the Bramas—one could not have done with the half, there was only treat of some. In passing, as I am now about to do." —Costa, viii. cap. xii.

[1630. — "His (King of Pegu's) Guard consists of a great number of Souldiers, with them called Brahmans. is kept at the second Port." —Mandello, Travels, E. T. ii. 118.]

1680. — "Articles of Commerce to be proposed to the King of Burma and Pegu, in behalf of the English Nation for the settling of a Trade in those countries." —St. J. Geo. Cona., in Notes andExtras, iii. 7.

1727. — "The Dominions of Burma are at present very large, reaching from Morari near Tanacera, to the Province of Tunan in China." —A. Hamilton, ii. 41.

1759. — "The Buraghmahs are much more numerous than the Peguses and more addicted to commerce; even in Pegu their numbers are 100 to 1." —Letter in Bibliographia, O. R. 3, 180. The writer appears desirous to convey by his unusual spelling some accurate reproduction of the name which he had heard it. His testimony as to the
BURRAMPOOTER.

predominance of Burmese in Pegu, at that date even, is remarkable.

[1763.—"Burmah." See quotation under MUNEEPORE.

[1767.—"Buraghmagh." See quotation under SONAPARANTA.

[1782.—"Bahmans." See quotation under GAUTAMA."

1783.—"Burmah" borders on Pegu to the north, and occupies both banks of the river as far as the frontiers of China."—Rennell’s Memoir, 257.

[1795.—"Birman." See quotation under SHAN.

[c. 1819.—"In fact in their own language, their name is not Burmese, which we have borrowed from the Portuguese, but Biamma."—Stagnermanca, 36.]

BURRA-BEEBEE, s. H. bāri bibi, ‘Grande dame!’ This is a kind of slang word applied in Anglo-Indian society to the lady who claims precedence at a party. [Nowadays Bāri Mem is the term applied to the chief lady in a Station.]

1807.—"At table I have hitherto been allowed but one dish, namely the Burro Bebee, or lady of the highest rank."—Lord Minto in India, 29.

1818.—"The ladies carry their burrah-bibishop into the steamers when they go to England. . . . My friend endeavoured in vain to persuade them that whatever their social importance in the ‘City of Palaces,’ they would be but small folk in London."—Chow Chow, by Viscountess Falkland, i. 92.

[BURRA-DIN, s. H. barā-din, A ‘great day,’ the term applied by natives to a great festival of Europeans, particularly to Christmas Day.

[1880.—"This being the Burra Din, or great day, the fact of an animal being shot was interpreted by the men as a favourable augury."—Bell, Jungle Life, 279.]

BURRA-KHANA, s. H. barā khāna, ‘Big dinner’; a term of the same character as the two last, applied to a vast and solemn entertainment.

[1880.—"To go out to a burra khana, or big dinner, which is succeeded in the same or some other house by a larger evening party."—Wilson, Abode of Snow, 51.]

BURRA-SAHIB. H. barā, ‘great’; ‘the great Sahib (or Master),’ a term constantly occurring, whether in a family to distinguish the father or the elder brother, in a station to indicate the Collector, Commissioner, or whatever officer may be the recognised head of the society, or in a depart-

ment to designate the head of that department, local or remote.

[1889.—"At any rate a few of the great lords and ladies (Burra Sahib and Burra Mem Sahib) did speak to me without being driven to it."—Lady Dufferin, 84.]

BURRAMPOOTER, n.p. Properly (Skt.) Brahmaputra (‘the son of Brahma’), the great river Brahmaputra of which Assam is the valley. Rising within in 100 miles of the source of the Ganges, these rivers, after being separated by 17 degrees of longitude, join before entering the sea. There is no distinct recognition of this great river by the ancients, but the Diardames or Oidames, of Curtius and Strabo, described as a large river in the remoter parts of India, abounding in dolphins and crocodiles, probably represents this river under one of its Skt. names, Hidānī.

1592.—Barros does not mention the name before us, but the Brahmaputra seems to be the river of Cuo, which traversing the kingdom so called (Gour) and that of Comotay, and that of Cirde (see SILHET), issues above Chitpānā (see CHITTAGAIN), in the notable arm of the Ganges which passes through the island of Sornagam.

c. 1590.—‘There is another very large river called Berumphutter, which runs from Khatol to Coach (see COOCH BEHAR) and from thence through Bazookah to the sea."—Ayen Akhery (Gladwin) ed. 1800, ii. 6; [ed. Jarrett, ii. 121.]

1728.—‘Out of the same mountains we see . . . a great river flowing which . . . divides into two branches, whereof the easterly one on account of its size is called the Great Barrempooter."—Valentinj, v. 151.

1753.—‘Un peu au-dessous de Daka, le Gange est joint par une grosse rivière, qui sort de la frontière du Tibet. Le nom de Bramanpoutre qu’on lui trouve dans quelques cartes est une corruption de celui de Brahmaputren, qui dans le langage du pays signifie tirant son origine de Brahma."—D’Anville, Éclaircissements, 62.

1767.—‘Just before the Ganges falls into the Bay of Bengal, it receives the Baramputre or Assam River. The Assam River is larger than the Ganges . . . it is a perfect Sea of fresh Water after the Junction of the two Rivers."—MS. Letter of James Rennell, d. 10th March.

1778.—‘. . . till the year 1765, the Burrampooter, as a capital river, was unknown in Europe. On tracing this river in 1765, I was not only surprised at finding it rather larger than the Ganges, than at its course previous to its entering Bengal. . . . I could no longer doubt that the Burrampooter and Sampoo were one and the same river."—Rennell, Memoir, 3rd ed. 356.
BURREL, s. H. bhurâl; Oris uNu hurâ, Hodgson. The blue wild sheep of the Himalaya. [Blanford, Mamm. 499, with illustration.]

BURSAUTEE, s. H. bursâtî, from bursâtî, 'the Rains.'

a. The word properly is applied to a disease to which horses are liable in the rains, pustular eruptions breaking out on the head and fore parts of the body.

[1828.—"That very extraordinary disease, the bursattee."—Or. Sport. Mag., reprint, 1873, i. 125.]

[1832.—"Horses are subject to an infectious disease, which generally makes its appearance in the rainy season, and therefore called bürhsaatte."—Mrs Moor Hassan Ali, ii. 27.]

b. But the word is also applied to a waterproof cloak, or the like. (See BRANDY COORTEE.)

BUS, adv. P.-H. bas, 'enough.' Used commonly as a kind of interjection: 'Enough! Stop! Ohe jum attis! Basta, basta!' Few Hindustani words stick closer by the returned Anglo-Indian. The Italian expression, though of obscure etymology, can hardly have any connection with bas. But in use it always feels like a mere expansion of it!

[1853.—"And if you pass," say my dear good-natured friends, 'you may get an appointment. Bais! (you see my Hindoostanee knowledge already carries me the length of that emphatic monosyllable). . . .'—Oakfield, 2nd ed. i. 42.]

BUSHIRE, n.p. The principal modern Persian seaport on the Persian Gulf; properly Aushahhr.

[1727.—"Bowchier is also a Maritain Town. . . It stands on an Island, and has a pretty good Trade."—A. Hamilton, i. 90.]

BUSTEE, s. An inhabited quarter, a village. H. bastî, from Skt. râs = 'dwell.' Many years ago a native in Upper India said to a European assistant in the Canal Department: "You Feringis talk much of your country and its power, but we know that the whole of you come from five villages" (punch basti). The word is applied in Cabûutta to the separate groups of huts in the humber native quarters, the sanitary state of which has often been held up to reproval.

[1889.—"There is a dreary bustee in the neighbourhood which is said to make the most of any cholera that may be going."—R. Kipling, City of Dreadful Night, 51.]

BUTLER, s. In the Madras and Bombay Presidencies this is the title usually applied to the head-servant of any English or quasi-English household. He generally makes the daily market, has charge of domestic stores, and superintends the table. As his profession is one which affords a large scope for feathering a nest at the expense of a foreign master, it is often followed at Madras by men of comparatively good taste. (See CONSUMAH.)

1816.—"Yosky the butler, being sick, asked license to go to his house to take physic."—Oceka, i. 135.

1829.—". . . the Butlers are enjoined to take an account of the Place each Night, before they depart home, that they (the Peons) might be examined before they stir, if ought be wanting."—Oriental, 398.

1782.—"Wanted a Person to act as Steward or Butler in a Gentlemen's House, he must understand Hairdressing."—India Gazette, March 2.

1789.—"No person considers himself as comfortably accommodated without entertaining a Butlah at 4 pagodas per month, a Butler at 3, a Peon at 2, a Cook at 3, a Compadore at 2, and kitchen boy at 1 pagoda."—Murdock's Narrative of Operations, p. 27.

1783.—"Glancing round, my eye fell on the pantry department . . . and the butler trimming the reading lamps."—Camps Life in India. Peer's Mag., June, 496.

1778.—". . . the moment when it occurred to him (i.e. the Young-young Prince of Burma) that he ought really to assume the guise of a Madras butler, and be off to the Presidency, was the happiest inspiration of his life."—Standard, July 11.

BUTLER-ENGLISH. The broken English spoken by native servants in the Madras Presidency; which is not very much better than the Pigeon-English of China. It is a singular dialect; the present participle (e.g.) being used for the future indicative, and the preterite indicative being formed by 'done': thus I telling = 'I will tell'; I done tell = 'I have told'; done come = 'actually arrived.' Peculiar meanings are also attached to
words; thus family = 'wife.' The oddest characteristic about this jargon is (or was) that masters used it in speaking to their servants as well as servants to their masters.

BUXEE, s. A military paymaster; H. bakhshi. This is a word of complex and curious history.

In origin it is believed to be the Mongol or Turkic corruption of the Skt. *bhakshya,* 'a beggar;' and thence a Buddhist or religious mendicant or member of the ascetic order, bound by his discipline to obtain his daily food by begging.* Bakshī was the word commonly applied by the Tartars of the host of Chingiz and his successors, and after them by the Persian writers of the Mongol era, to the regular Buddhist clergy; and thus the word appears under various forms in the works of medieval European writers from whom examples are quoted below. Many of the class came to Persia and the west with Halakū and with Bātū Kāhān; and as the writers in the Tartar camps were probably found chiefly among the *bakhshī,* the word underwent exactly the same transfer of meaning as our clerk, and came to signify a literatus, scribe or secretary. Thus in the Latino-Perso-Turkish vocabulary, which belonged to Petrarch and is preserved at Venice, the word *serva* is rendered in Comanian, i.e. the then Turkish of the Crimea, as Bācā. The change of meaning did not stop here.

Abul-Fazl in his account of Kashmir (in the *Ain,* [ed. Jarrett, iii, 212]) re-call the fact that *bakhshī* was the title given by the learned among Persian and Arabic writers to the Buddhist priests whom the Tibetans styled *lāmas.* But in the time of Baber, say circa 1500, among the Mongols the word had come to mean *surgeon,* a change analogous again, in some measure, to our colloquial use of doctor. The modern Mongols, according to Pallas, use the word in the sense of 'teacher,' and apply it to the most venerable or learned priest of a community. Among

the Kirghiz Kazzâks, who profess Mahomedanism, it has come to bear the character which Marco Polo more or less associates with it, and means a mere conjurer or medicine-man; whilst in Western Turkestān it signifies a 'Bard' or 'Minstrel.' [Vanbèry in his *Sketches of Central Asia* (p. 81) speaks of a Bakshi as a troubadour.]

By a further transfer of meaning, of which all the steps are not clear, in another direction, under the Moham- medan Empors of India the word *bakhshi* was applied to an officer high in military administration, whose office is sometimes rendered 'Master of the Horse' (of horse, it is to be remembered, the whole substance of the army consisted), but whose duties sometimes, if not habitually, embraced those of Paymaster-General, as well as, in a manner, of Com- mander-in-Chief, or Chief of the Staff. [Mr. Irvine, who gives a detailed account of the Bakshi under the latter Moguls (J. R. A. Soc., July 1896, p. 539 seq.), prefers to call him Adjutant-General.] More properly perhaps this was the position of the Mir Bakhshī, who had other *bakhshīs* under him. Bakhshīs in military command continued in the armies of the Mahr- rattas, of Hyder Ali, and of other native powers. But both the Persian spelling and the modern connection of the title with *pay* indicate a probability that some confusion of association had arisen between the old Tartar title and the P. *bakhshī,* 'portion,' *bakhshādān,* 'to give,' *bakhshī,* 'payment.' In the early days of the Council of Fort William we find the title Buxee applied to a European Civil officer, through whom payments were made (see Long and Seton-Karr, passim). This is obsolete, but the word is still in the Anglo-Indian Army the recon- nised designation of a Paymaster.

This is the best known existing use of the word. But under some Native Governments it is still the designation of a high officer of state. And according to the *Calcutta Glossary* it has been used in the N.W.P. for 'a collector of a house tax' (?) and the like; in Bengal for 'a superintendent of peons'; in Mysore for 'a treasurer,' &c. In the N.W.P. the Bakhshī, popularly known to natives as *Bakhshī Tikkas,* 'Tax Bakhshi,' is the person in charge

* In a note with which we were favoured by the late Prof. Anton Schiefner, he expressed doubts whether the *bakhshī* of the Tibetans and Mongols was not of early introduction through the *T'igmas* from some other corrupted Sanskrit word, or even of pre-buddhistic derivation from an Iranian source. We do not find the word in Jaspé's Tibetan Dictionary,
of one of the minor towns which are not under a Municipal Board, but are
managed by a Panch, or body of assess-
sors, who raise the income needed for
watch and ward and conservancy by
means of a graduated house assess-
ment.] See an interesting note on
this word in Quaternère, II, des Mon-
gols, 184 seqq.; also see Marco Polo,
Bk. i. ch. 61, note.

1298.—"There is another marvel per-
formed by those Bacci, of whom I have been
speaking as knowing so many enchant-
ments..."—Marco Polo, Bk. i. ch. 61.

c. 1300.—"Although there are many
Bakhshis, Chinese, Indian and others,
those of Tibet are most esteemed."—Roshkia-
uddin, quoted by D'Ohsson, ii. 570.

c. 1300.—"Et setendum, quod Tartar
quosdam hominum super omnes de mundo
honorable: boxitas..."—Ricoldus, Panch,
Feregrinationes, IV., p. 117.

c. 1308.—"Tauta γάρ Κοινωνίας επα-
νήμων πρὸς βασιλεα διεξεξαίρετο πρώτος ἐν
τον ἑρμανήν, τοτισδέωτεληπηκτα..."—Georg. Paskoumesse de Andronicus Palae-
ologo, Lib. vii. The last part of the name of
this Kutsimaxis, 'the first of the sacred
magi,' appears to be Bakhshi; the whole
perhaps to be Khaje Bakhshi, or Kachin-
Bakhshi.

c. 1340.—"The Kings of this country
sprung from Jinghiz Khan... followed
exactly the yasash (or laws) of that Prince
and the dogmas received in his family, which
consisted in revering the sun, and confor-
mizing in all things to the advice of the
Bakhshi."—Shikhuddin, in Not. et Extr.
xiii. 297.

1420.—"In this city of Kamehew there is
an idol temple, 500 cubits square. In the
middle is an idol lying at length, which
measures 50 paces... Behind this image
figures of Bakhshis as large as life..."—Shak Rukh's Mission to China, in Cathay,
iii. ceili.

1615.—"Then I moved him for his favor
for an English Factory to be Resident in
the Towne, which hee willingly granted, and
gave present order to the Buxy, to draw a
Firma both for their coming vp, and for
their residence."—Sir T. Roe, in Purchas,
i. 541 [Hak. Soc. i. 93.]

1660.—"... obliged me to take a
Salary from the Grand Mogul in the quality
of a Physician, and a little after from
Dutchmand Koon, the most knowing man of
Asia, who had been Bakhshi, or Great
Master of the Horse."—Beverley, E.T. p. 2:
[ed. Constable, p. 4].

1701.—"The friendship of the Buxie
is not so much desired for the post he is now
in, but that he is of a very good family, and
has many relations near the King."—In
Wheeler, i. 378.

1706—7.—"So the Emperor appointed a
nobleman to act as the bakshi of Kam
Bakhsh, and to him he intrusted the Prince,
with instructions to take care of him. The
bakshi was Sultan Husain, otherwise called
Mir Malang."—Dorson's Eidsch, vii. 385.

1711.—"To his Excellency Zulikhan
Bahadur, Nurzent Singh (Nasut-Jongl)
Backshee of the whole Empire."—Address
of a Letter from President and Council of
Fort St. George, in Wheeler, ii. 160.

1712.—"Cham Dhjehaan... first Baksy
general, or Muster-Master of the horsemen..."
—Valentijn, iv. (Suratte), 295.

1783.—"The Buxy acquaints the Board
he has been using his endeavours to get
sundry artificers for the Negrais."—In Long,
48.

1756.—Barth. Plaisted represents the bad
treatment he had met with for "strictly
adhering to his duty during the Buxy-
ship of Nersis, Bellamy and Kempe... and the
abuses in the post of Buxy..."—Letter to the
Hon. the Council of Directors, dec., p. 3.

1783.—"The buxey or general of the
army, at the head of a select body, closed
the procession..."—Omer, i. 29 (reprint).

1786.—"The Buxey lays before the Board
an account of charges incurred in the Buxey
Connah... for the relief of people saved
from the Falmouth."—It. William, Cons.,
Long, 457.

1783.—"The bakshey allowed it would
be prudent in the Sultan not to hazard the
event."—Dinou, 50.

1804.—"A buckshee and a body of horse
belonging to this same man were opposed to
me in the action of the 5th; whom I dare say
that I shall have the pleasure of meeting
shortly at the Peshwah's durbar."—Wal-
lington, ii. 50.

1811.—"There appear to have been dif-
cerent descriptions of Bukshies (in Tippoo's
service). The Bukshies of Kusoomuns were
a sort of commissaries and paymasters, and
were subordinate to the sippadhur, if not to
the Russildar or commandant of a battalion.
The Meer Bukhteshy, however, took rank of
the Sippadhur. The Bukshies of the Elaham
and Jyshe were, I believe, the superior
officers of these corps respectively."—Note
to Tippoo's Letters, 163.

1823.—"In the Mahratta armies the
prince is deemed the Sirdar or Commander:
next to him is the Bukshee or Paymaster,
who is vested with the principal charge and
responsibility, and is considered accountable
for all military expenses and disbursements..."
—Malcolm, Central India, i. 531.

1857.—"Doubt it not—the soldiers of
the Beegum Mootee Mahul... are less hers
than mine; I am myself the Bukshee
and her Sirdars are at my devotion..."
—Walter Scott, The Syrupon's Daughter, ch. xii.

1861.—"To the best of my memory he was
accused of having done his best to urge
the people of Dhar to rise against our Govern-
ment, and several of the witnesses depos-
ed to this effect; amongst them the Bukshi..."
—Moore, on Dhar, by Major McMullen.
1874.—"Before the depositions were taken down, the gomasta of the planter drew aside the Bakshe, who is a police-officer next to the darogá."—Govinda Savannah, ii. 235.

BUXERRY, s. A matchlock man; apparently used in much the same sense as Burkundauze (q.v.) now obsolete. We have not found this term excepting in documents pertaining to the middle decades of 18th century in Bengal; [but see references supplied by Mr. Irvine below:] nor have we found any satisfactory etymology. Buxo is in Port. a gun-barrel (Geru, Buche); which suggests some possible word buxiró. There is however none such in Bluteau, who has, on the other hand, "Buxyros, an Indian term, artillery-men, &c," and quotes from Hist. Orient. iii. 7: "I Buxyri sunt hi qualunque tormentis praehicuntur." This does not throw much light. Bujurj, 'thunderbolt,' may have given vogue to a word in analogy to P. bakundaré, 'lightning-darter,' but we had no such word. As an additional conjecture, however, we may suggest Baksarí, from the possible circumstance that such men were recruited in the country about Baksar (Buxar), i.e. the Shatkhira district, which up to 1857 was a great recruiting ground for sepoys. [There can be no doubt that this last suggestion gives the correct origin of the word. Buchanan Hamilton, Eastern India, i. 471, describes the large number of men who joined the native army from this part of the country.]

1890.—The Mogul army was divided into three classes—Sadrān, or mounted men; Topshānak, artillery; Akmāsh, infantry and artificers. ["Akhshām—Bundāshīr jāngī—Baksariyāb, or Bundelkh Aksahm, i.e. regular matchlock-men, Baksariyābs and Bundel-khāns."—Dastār u Zāmul, written about 1690-1; B. Museum MS., No. 1641, fol. 58b.]

1748.—"Ordered the Zemindars to send Buxerries to clear the boats and bring them up as Prisoners."—Pt. William Cox, April, in Long, p. 6.

1755.—"We received a letter from ... Council at Cosimbazar ... advising of their having sent Ensign McKion with all the Military that were able to travel, 150 buxeries, 4 field pieces, and a large quantity of ammunition to Cutwāy."—Ibid. p. 1.

1756.—"Having frequent reports of several straggling parties of this banditti plundering about this place, we on the 20 November ordered the Zemindars to entertain one hundred buxeries and fifty pike-men over and above what were then in pay for the protection of the outskirts of your Honor's town."—Letter to Court, Jan. 18, Ibid. p. 21.

1755.—"Agreed, we despatch Lieutenant John Harding of a command of soldiers 25 Buxaries in order to clear these boats if stopped in their way to this place."—Ibid. 55.

1761.—"In an account for this year we find among charges on behalf of William Wallis, Esq., Chief at Cosimbazar: Rs. 1,400 Buxeries . . . 20 (year) . 240."—MS. Records in India Office.

1772.—"Bucksberries. Foot soldiers whose common arms are only sword and target."—Glossary in Grose's Voyage, 2nd ed. [This is copied, as Mr. Irvine shows, from the Glossary of 1755 prefixed to An Address to the Proprietors of E. I. Stock, in Holwell's Indian Travels, 3rd ed., 1779.]

1788.—"Buxerries—Foot soldiers, whose common arms are swords and targets or spears."—Indian Vocabulary (Stockdale's).

1850.—"Another point to which Clive turned his attention ... was the organization of an efficient native regular force. ... Hitherto the native troops employed at Calcutta ... designated Buxerries were nothing more than Barksundas, armed and equipped in the usual native manner."—Bromer, Hist. of the Rise and Progress of the Bengal Army, i. 92.

BYDE, or BEDE HORSE, s. A note by Kirkpatrick to the passage below from Tippoo's Letters says byde Horse are "the same as Pindarehs, Looties, and Kuzzaks" (see PINDARY, LOOTY, COSSACK). In the Life of Hyder Ali by Hussain 'Ali Khan Kirmānī, tr. by Miles, we read that Hyder's Kuzzaks were under the command of "Ghazi Khan Bede." But whether this leader was so called from leading the "Bede" Horse, or gave his name to them, does not appear. Miles has the highly intelligent note: 'Bede is another name for (Kuzzak): Kirkpatrick supposed the word Bede meant infantry, which, I believe, it does not' (p. 36). The quotation from the Life of Tippoo seems to indicate that it was the name of a caste. And we find in Sherrington's Indian Tribes and Castes, among those of Mysore, mention of the Bedar as a
tribe, probably of huntsmen, dark, tall, and warlike. Formerly many were employed as soldiers, and served in Hyder's wars (iii. 153; see also the same tribe in the S. Mahrrata country, i. 321). Assuming *cab* to be a plural sign, we have here probably the "Bedes" who gave their name to these plundering horse. The Bedar are mentioned as one of the preludial classes of the peninsula, along with Marawars, Kallars, Ramasis (see *RAMOOSY*), &c. in Sir Walter Elliot's paper (J. Ethnol. Soc., 1869. N.S. pp. 112-13). But more will be found regarding them in a paper by the late Gen. Briggs, the translator of Ferishta's Hist. (J. R. A. Soc. xiii.). Besides Bedar, Bednor (or Nagar) in Mysore seems to take its name from this tribe. [See *Rice, Mysore*, i. 255.]

1758.—"... The Cavalry of the Rao... received such a defeat from Hydur's Bedes or Kuzzaks that they fled and never looked behind them until they arrived at Goori Bundar."—*Hist. of Hydur Nâl*, p. 120.

1757.—"Byde Horse. out of employ, have committed great excesses and depredations in the Sicar's dominions."—*Letters of Tipu, Sultan*, 6.

1809.—"The Kakur and Chapoo horse... (Although these are included in the Bede tribe, they carry off the palm even from them in the arts of robbery)".—*H. of Tipu*, by Hussein 'Ali Khan Kirmâni, tr. by Miles, p. 76.

**BYLEE.** s. A small two-wheeled vehicle drawn by two oxen. H. *bahol, bahli, batli*, which has no connection, as is generally supposed, with *ball*, "an ox"; but is derived from the Skt. *vah*, "to carry." The *bylee* is used only for passengers, and a larger and more imposing vehicle of the same class is the *Rut*. There is a good drawing of a Panjub bylee in *Kipling's Beast and Man* (p. 117); also see the note on the quotation from Forbes under HACKERY.

*Bylee* is a native bylee will usually produce, in gold and silver of great purity, ten times the weight of precious metals to be obtained from a general officer's equipage. —*Society in India*, i. 162.

1854.—"Most of the party... were in a barouche. but the rich man himself [one of the Muttra Seths] still adheres to the primitive conveyance of a *bylis*, a thing like a footboard on two wheels, generally drawn by two oxen, but in which he drives a splendid pair of white horses, sitting cross-legged the while!"—*Mrs MacKenzie, Life in the Mission*, &c. ii. 205.

**CABAYA.** s. This word, though of Asiatic origin, was perhaps introduced into India by the Portuguese, whose writers of the 16th century apply it to the surcoat or long tunie of muslin, which is one of the most common native garments of the better classes in India. The word seems to be one of those which the Portuguese had received in older times from the Arabic (kabâ, 'a vesture'). From Dozy's remarks this would seem in Barbary to take the form *kabaya*. Whether from Arabic or from Portuguese, the word has been introduced into the Malay countries, and is in common use in Java for the light cotton surcoat worn by Europeans, both ladies and gentlemen, in dis-habille. The word is not now used in India Proper, unless by the Portuguese. But it has become familiar in Dutch, from its use in Java. [Mr. Gray, in his notes to *Pyramid* (i. 372), thinks that the word was introduced before the time of the Portuguese, and remarks that *kabaya* in Ceylon means a coat or jacket worn by a European or native.

c. 1540.—"There was in her an Embassador who had brought *Hidoban* [dalcan] a very rich Cabaya... which he would not accept of, for that thereby he would not acknowledge himself subject to the Turk."—*Cogan's Plato*, pp. 10-11.

1552.—"... he ordered him then to bestow a cabaya."—*Cajusida*. iv. 499. See also Stanley's *Correa*, 132.

1554.—"And moreover there are given to these Kings (Malabar Rajas) when they come to receive these allowances, to each of them a *cabaya* of silk, or of scarlet, of 4 cubits, and a cap or two, and two sheath-knives."—*S. Botelho, Tombo*, 26.

1572.—"Luzem da fina purpura as cabaigas. Lustram os pannos da tecida seda."—*Camões*, ii. 93.

"Cabaia de damasco rico e dino Da Tyria cor, entre elles estimada."—*Fidél*, 95.

In these two passages Burton translates *cabasian*.

1585.—"The King is appareled with a *Cabie* made like a shirt tied with strings on one side."—*R. Pitch. in Habt.*, ii. 388.

1586.—"They wear sometimes when they go abroad a thinne cotton linen gowne called *Cabaia*. ...*Linschoten*, 70; [Hak. Soc. i. 247].
c. 1610.—"Cette jaquette ou soutane, qu’ils appellent Lhassé (P. Ibis, ‘clothing’) on Cabaye, est de toile de Cotton finement fine à l’hanche, qui leur va jusqu’aux talons."—Pyrrard de Laval, i. 265; [Hak. Soc. i. 372].

[1614.—"The white Cabas which you have with you at Bantam would sell here." —Foster, Letters, ii. 44.]

1643.—"Vne Cabaye qui est vne sorte de veste qui se tient et s’ouvre par le devant, à manches fort larges."—Cardin, Rel. de la Prov. du Japon, 56.

1659.—"It is a distinction between the Moores and Bannians, the Moores tie their Cabas’s always on the Right side, and the Bannians on the loft..."—Ovington, 314. This distinction is still true.

1860.—"I afterwards understood that the dress they were wearing was a sort of native garment, which there in the country they call sarong or kabai, but I found it very unbecoming."—Mac Harlou, 43. [There is some mistake here, sarong and Kabaya are quite different.]

1878.—"Over all this is worn (by Malay women) a long loose dressing-gown style of garment called the kabaya. This robe falls to the middle of the leg, and is fastened down the front with circular brooches."—McNair, Perak, &c., 151.

CABOB, s. Ar.-H. kubab. This word is used in Anglo-Indian households generically for roast meat. [It usually follows the name of the dish, e.g. murghi kubab, ‘roast fowl’.] But specifically in the dishes described in the quotations from Fryer and Ovington.

c. 1550.—"Alterno modo...ipsam (carnem) in parva frusta dissectam, et verniculis aequo modo infixam, super erates ferreis igne supposito postimae tormentaque, quam sueso limonum aspersam avide estant."—Proser Alphonc, Pt. i. 229.

1673.—"Cabob is Rosomet on Skewers, cut in little round pieces no bigger than a Sixpence, and Ginger and Garlick put between each."—Fryer, 401.

1689.—"Cabob, that is Beef or Mutton cut in small pieces, sprinkled with salt and pepper, and dippt with Oil and Garlick, which falls to the middle of the leg, and then roasted on a Spit, with sweet Herbs put between and stuff in them, and lasted with Oil and Garlick all the while."—Ovington, 397.

1814.—"I often partook with my Arabs of a dish common in Arabia called Cabob or Kabab, which is meat cut into small pieces and placed on thin skewers, alternately between slices of onion and green ginger, seasoned with pepper, salt, and Kian, fried in ghee, to be ate with rice and dilloll."—Forbes, Or. Mon., ii. 489; [2nd ed. ii. 82; in i. 315 he writes Kebabs].

[1876.—"... Kabab (a name which is naturalised with us as Cabobs), small bits of meat roasted on a spit..."—Schrogher, Turkston, i. 125.]

CABOOK, s. This is the Ceylon term for the substance called in India Laterite (q.v.), and in Madras by the native name Moorum (q.v.). The word is perhaps the Port. cabooco or cavouco, ‘a quarry.’ It is not in Singh. Dictionaries. [Mr. Ferguson says that it is a corruption of the Port. pedras de cavouco, ‘quarry-stones,’ the last word being by a misapprehension applied to the stones themselves. The earliest instance of the use of the word he has met with occurs in the Travels of Dr. Aegidius Daulmans (1657-59), who describes kaphok stone as ‘like small pebbles lying in a hard clay, so that if a large square stone is allowed to lie for some time in the water, the clay dissolves and the pebbles fall in a heap together: but if this stone is laid in good mortar, so that the water cannot get at it, it does good service.’ (J. As. Soc. Ceylon, x. 162.) The word is not in the ordinary Singhalese Dictionaries, but A. Mendis Gunesekara in his Singhalese Grammar (1891), among words derived from the Port., gives kubook-gal (cabouco), cabook (stone), ‘laterite.’]

1834.—"The soil varies in different situations on the Island. In the country round Colombo it consists of a strong red clay, or marl, called Cabook, mixed with sandy ferruginous particles."—Ceylon Gazetteer, 33. —The houses are built with cabook, and neatly whitewashed with chunnam."—Ibid. 18.

1860.—"A peculiarity which is one of the first to strike a stranger who lands at Galle or Colombo is the bright red colour of the streets and roads... and the ubiquity of the fine red dust which penetrates every crevice and imparts its own tint to every neglected article. Natives resident in these localities are easily recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence... of laterite... or, as the Singhalese call it, cabook."—Tennent’s Ceylon, i. 17.

CABUL, CABOOL, &c., n.p. This name (Kabul) of the chief city of N. Afghanistan, now so familiar, is perhaps traceable in Ptolemy, who gives in that same region a people called Kafalacræ, and a city called Kafouspa. Perhaps, however, one or both may be corroborated by the vappoos Kafalirn of the Periplus. The
accent of Kabul is most distinctly on the first and long syllable, but English mouths are very perverse in error here. Moore accents the last syllable:

"... pomegranates full Of melting sweetness, and the tears And sunniest apples that Caubul In all its thousand gardens bears."

*Light of the Harem.*

Mr. Arnold does likewise in Sohrab and Rustam:

"... as a troop of peddlars from Cabool, Cross underneath the Indian Caucasus..."

It was told characteristically of the late Lord Ellenborough that, after his arrival in India, though for months he heard the name correctly spoken by his counsellors and his staff, he persisted in calling it Cából till he met Dost Mahommed Khan. After the interview the Governor-General announced as a new discovery, from the Amir's pronunciation, that Cából was the correct form.

1552.—Barros calls it "a Cidade Cabol. Metropoli dos Mogoles."—IV. vi. 1.

[c. 1590.—"The territory of Kabul comprises twenty Tumáns."—Ita, tr. Jarret, l. 410.]

1856.—

"Ah Cabul! word of woé and bitter shame: Where proud old England's flag, dishonoured, sank Beneath the Crescent; and the butcher knives Beat down like reeds the bayonets that had flashed From Plassey on to snow-capt Caucasus. In triumph through a hundred years of war."

*The Bangyan Tore,* A Poem.

**CACOULI.** s. This occurs in the App. to the Journal d'Antoine Galland, at Constantinople in 1673: "Dragunes de Cacouli, drogues qu'on use dans le Cahue," i.e. in coffee (ii. 206). This is Pers. Arab. *kakula* for Cardamom, as in the quotation from Garcia. We may remark that *Kakula* was a place somewhere on the Gulf of Siam, famous for its fine aloes-wood (see *Tbn Batuta*, iv. 240-44). And a bastard kind of Cardamom appears to be exported from Siam, *Amonium xanthoides*, Wal.

1563.—"O. Avicena gives a chapter on the *caœlî* ã, dividing it into the *bijî* and the *les*:... calling one of them *caœlî* *quebîr*, and the other *caœlî* *equêr* [Ar. *kabîr, suqîr*], which is as much as to say greater cardamom and smaller cardamom."

Garcia *De O., i. 75*.

1759.—"These Vakels... stated that the Rani (of Bednore) would pay a yearly sum of 100,000 *Houses* or Pagodas, besides a tribute of other valuable articles, such as *Fopal* (Betel), Dates, Sandal-wood, *Kakul*... black pepper. &c."—Hist. of Hindus Naik, 133.

**CADDY.** s. i.e. tea-caddy. This is possibly, as Crawford suggests, from Catty (q.v.), and may have been originally applied to a small box containing a catty or two of tea. The suggestion is confirmed by this advertisement:

1792.—"By R. Henderson... A Quantity of Tea in Quarter Chests and Caddies imported last season..."—*Matras Courier*, Dec. 2.

**CADET.** s. (From Prov. *capdet,* and Low Lat. *capitellum,* [dim. of *caput,* head?] Sk eat). This word is of course by no means exclusively Anglo-Indian, but it was in exceptionally common and familiar use in India, as all young officers appointed to the Indian army went out to that country as cadets, and were only promoted to ensigns and posted to regiments after their arrival—in olden days sometimes a considerable time after their arrival. In those days there was a building in Fort William known as the 'Cadet Barrack'; and for some time early in last century the cadets after their arrival were sent to a sort of college at Barracet; a system which led to no good, and was speedily abolished.

1784.—"We should very gladly comply with your request for sending you young persons to be brought up as assistants in the Engineering branch, but as we find it extremely difficult to procure such, you will do well to employ any who have a talent that way among the cadets or others."—*Gor's Letter*, in *Long*. 290.

1769.—"Upon our leaving England, the cadets and writers used the great cabin promiscuously; but finding they were troublesome and quarrelsome, we brought a Bill into the house for their ejection."—*Life of Lord Townsend*, 1. 15.

1781.—"The Cadets of the end of the years 1771 and beginning of 1772 served in the country four years as Cadets and carried the musket all the time."—Letter in *Hick's Royal Gazette*, Sept. 29.

**CADJAN.** s. Jav. and Malay *kajian*, [or according to Mr. Skeat, *kojung*], meaning "palm-leaves," especially those
of the Nipa (q.v.) palm, dressed for thatching or matting. Favre's Dict. renders the word feuilles entrelacées. It has been introduced by foreigners into S. and W. India, where it is used in two senses:

a. Coco-palm leaves matted, the common substitute for thatch in S. India.

b. A strip of fan-palm leaf, i.e. either of the Talipot (q.v.) or of the Palmyra, prepared for writing on, and so a document written on such a strip. (See OLLAH.)

c. 1680.—"Ex his (foliis) quoque radiorese mactae, Cadang vocatae, conscientiunt, quibus aestium muri et navium orae, quum frumentum aliquod in eis deponere velitium, obtenguntur."—Rumphius, i. 71.

1727.—"We travelled 8 or 10 miles before we came to his (the Cananore Raja's) Palace, which was built with Twigs, and covered with Cadsans or Cocos-nut Tree Leaves woven together."—J. Hamilton, i. 206.

1809.—"The lower classes (at Bombay) content themselves with small huts, mostly of clay, and roofed with cadjan."—Marie Graham, 4.

1860.—"Houses are timbered with its wood, and roofed with its plaited fronds, which under the name of cadjans, are likewise employed for constructing partitions and fences."—Travels of Clift, ii. 126.

c. 1673.—"... flags especially in their Villages (by them called Cajans, being Coco-tree branches) upheld with some few sticks, supplying both Sides and Coverings to their Cottages."—Feyer, 17. In his Explanatory Index Fryer gives 'Cajan, a bough of a Toddy-tree.'

b. A strip of fan-palm leaf, i.e. either of the Talipot (q.v.) or of the Palmyra, prepared for writing on, and so a document written on such a strip. (See OLLAH.)

1707.—"The officer at the Bridge Gate bringing in this morning to the Governor a Cajan letter that he found hung upon a post near the Gate, which when translated seemed to be from a body of the Right Hand Caste."—In Wheeler, ii. 78.

1716.—"The President acquaints the Board that he has intercepted a villainous letter or Cajan."—Ibid., i. 231.

1839.—"At Rahjamundry... the people used to sit in our reading room for hours, copying our books on their own little cadjan leaves."—Letters from Murdass, 275.

CADJOWA, s. [P. kajawah]. A kind of frame or panmer, of which a pair are slung across a camel, sometimes made like litters to carry women or sick persons, sometimes to contain sundries of camp equipage.

1645.—"He entered the town with 8 or 10 camels, the two Cajavas or Litters on each side of the Camel being close shut... But instead of Women, he had put into every Cajava two Souldiers."—Tachvier, E. T. ii. 61; [ed. Bell, i. 141].

1790.—"The camel appropriated to the accommodation of passengers, carries two persons, who are lodged in a kind of pannier, hid loosely on the back of the animal. This pannier, termed in the Persic Kidjadhwah, is a wooden frame, with the sides and bottom of netted cords, of about 3 feet long and 2 broad, and 2 in depth... the journey being usually made in the night-time, it becomes the only place of his rest... Had I been even much accustomed to this manner of travelling, it must have been irksome; but a total want of practice made it excessively grievous."—Forster's Journey, ed. 1808, ii. 104-5.
Ar. کافر, pl. کافرون, 'an inidél, an unbeliever in Islâm.' As the Arabs applied this to pagan negroes, among others, the Portuguese at an early date took it up in this sense, and our countrymen from them. A further appropriation in one direction has since made the name specifically that of the black tribes of South Africa, whom we now call, or till recently did call, Cafres. It was also applied in the Philippine Islands to the Papuans of N. Guinea, and the Alfuras of the Moluccas, brought into the slave-market.

In another direction the word has become a quasi-proper name of the (more or less) fair, and non-Mahomedan, tribes of Hindu-Kush, sometimes called more specifically the Sindpoth or 'black-robed' Cafirs.

The term is often applied malevolently by Mahomedans to Christians, and this is probably the origin of the mistake pervading some of the early Portuguese narratives, especially the Roteiro de Vasco da Gama, which described many of the Hindu and Indo-Chinese States as being Christian.*

[c. 1300.—"KAFIR." See under LACK.]

c. 1404.—Of a people near China: "They were Christians after the manner of those of Cathay."—Crivio by Markham, 141.

And of India: "The people of India are Christians, the Lord and most part of the people, after the manner of the Greeks: and among them also are other Christians who mark themselves with fire in the face, and their creed is different from that of the others: for those who thus mark themselves with fire are less esteemed than the others. And among them are Moors and Jews, but they are subject to the Christians."—Crivio, (orig.) § xxxi: comp. Markham, 1534. Here we have (1) the confusion of Caffer and Christian: and (2) the confusion of Abyssinia (India Tertia or Molte India of some medieval writers) with India Proper.

c. 1470.—"The sea is infested with pirates, all of whom are Kofars, neither Christians nor Mussulmans: they pray to stone idols, and know not Christ."—Athos, Vitæs, in India in the 17th Cent., p. 11.

c. 1552.—"... he learned that the whole people of the Island of S. Lourenço ... were black Cafres with curly hair like those of Mozambique."—Barros, II. i. 1.

1563.—"In the year 1561 there came to Portugal the King of Benin, a Caffer by nation, and he became a Christian."—Stanley's Covey, p. 8.

1572.—"Verão os Cafres aspersos a avares
Tirar a linda dama seus vestidos."—Cassio, v. 47.

By Barton:

"shall see the Cafres, greedy race and fierce ...
strip the fair Ladye of her refuse torn."

1582.—"These men are called Cafres and are Gentiles."—Castaneda (by N.L.), f. 426.

c. 1610.—"Il estoit d vn Caffre d'Ethiopie, et d'une femme de ces Isles, ce qu'on appelle Malastre."—Peyrand de Laval, i. 220: Hak. Soc. i. 307.

[e. 1610.—"... a Christian whom they call Caparou."—Ibid., Hak. Soc. i. 261.]

1614.—"That knave Simon the Caffro, not what the writer took him for—he is a knave, and better lost than found."—Stainsbury, i. 356.

[1615.—"Odaia and Gala are Capharis which signifieth misbelievers."—Sir T. Rot., Hak. Soc. ii. 22.]

1653.—"... toy me-me qui passe pour vn Kaffer, ou homme sans Dieu, parmi les Musulmans."—De la Boulangère-Gonz, 310 (ed. 1657).

c. 1665.—"It will appear in the sequel of this History, that the pretence used by Avuncul-Zoë, his third Brother, to cut off {Danae's} head, was that he was turned Kafer, that is to say, an Infidel of no Religion, an Idolater."—Bernier, E. T. p. 3: [ed. Constable, p. 7].

1673.—"They show their Greatness by their number of Sunbrecces and Cofferies, whereby it is dangerous to walk late."—Fryer, 74.

1678.—"Bezars of the Mussulmen Cast, that if they see a Christian in good Clothes . . . are presently upon their Punctilos with God Almighty, and interrogate him, Why he suffers him to go about and in Rags, and this Coffery (Unbeliever) to vaunt it thus!"—Ibid., 91.

1678.—"The Justices of the Choulry to turn Padry Passqull, a Popeish Priest, out of town, not to return again, and if it proves to be true that he attempted to seduce Mr. Moham's Coffre Franck from the Protestant religion."—P. S. Nat. Curs, in Notes and Eks., Pt. i. p. 72.

1749.—"Blacks, whites, Coffres, and even the natives of the country (Pega) have not been exempted, but all universally have been subject to intermittent Fevers and Fluxes" (at Negrais).—In Dalrymple, ed. Rep. i. 124.

Among expenses of the Council at Calcutta in entertaining the Nabob we find "Purchasing a Coffre boy, Rs. 500."—In Long, 194.

1761.—"To be sold by Private Sale —Two Coffree Boys, who can play remarkably
well on the French Horn, about 18 Years of Age, belonging to a Portuguese Paddrie lately deceased. For particulars apply to the Vicar of the Portuguese Church, Calcutta, March 17th, 1781."—The India Gazette or Public Advertiser, No. 19.

1781.—"Run away from his Master, a good-looking Coffee Boy, about 20 years old, and about 6 feet 7 inches in height. . . . When he went off he had a high topick."—Ibid. Dec. 29.

1782.—"On Tuesday next will be sold three Coffee Boys, two of whom play the French Horn . . . a three-wheel'd Buggy, and a variety of other articles."—India Gazette, June 15.

1799.—"He (Tippoo) had given himself out as a Champion of the Faith, who was to drive the English Caflers out of India."—Letter in Life of Sir T. Munro, i. 221.

1800.—"The Caffre slaves, who had been introduced for the purpose of cultivating the lands, rose upon their masters, and seizing on the boats belonging to the island, effected their escape."—Synces, Embassy to Aro, p. 10.

c. 1856.—

"And if I were forty years younger, and my life before me to choose, I wouldn't be lectured by Kaflrs, or swindled by fat Hindoes."—Sir A. C. Lyell, The Old Pindarce.

CAFILA, s. Arab, icaidia; a body or convoy of travellers, a Caravan (q.v.). Also used in some of the following quotations for a sea convoy.

1552.—"Those roads of which we speak are the general routes of the Caflas, which are sometimes of 3,000 or 4,000 men . . . for the country is very perilous because of both hill-people and plain-people, who haunt the roads to rob travellers."—Barros, iv. vi. 1.

1596.—"The shipp of Chatlin (see CHETTY) of these parts is not to sail along the coast of Mahvar or to the north except in a caflia, that they may come and go more securely, and not be cut off by the Mahvars and other corsairs."—Proclamation of Gov. Viceroy, in Archiv. Port. Or., fase. iii. 601.

[1598.—"Two Caffylen, that is companies of people and Camelies."—Linschoten, Hak. Soc. ii. 159.]

[1616.—"A caflowe consisting of 200 broadcloths." &c.—Foster, Letters, iv. 276.]

[1617.—"By the failing of the Goa Caflia."—Sir T. Roe, Hak. Soc. ii. 402.]

1623.—"Non navigammo di notte, perché la caflia era molto grande, al mio parere di più di ducento vascelli."—P. della Valle, ii. 587; [and comp. Hak. Soc. i. 18].

1630.—". . . . some of the Rainibs . . . making Outroades prey on the Caflaoes passing by the Way. . . ."—Lord, Banian's Religion, 81.

1672.—"Several times yearly numerous caflas of merchant barques, collected in the Portuguese towns, traverse this channel (the Gulf of Cambay), and these always await the greater security of the full moon. It is also observed that the vessels which go through with this voyage should not be joined and fastened with iron, for so great is the abundance of loadstone in the bottom, that in habitually such vessels go to pieces and break up."—P. Vinerino, 109. A curious survival of the old legend of the Loadstone Rocks.

1673.—". . . . Time enough before the Caphalas out of the Country come with their Wares."—Feger, 86.

1727.—"In Anno 1689, a pretty rich Caffia was robbed by a Band of 4 or 5000 villains . . . which struck Terror on all that had commerce at Tutto."—A. Hamilton, i. 116.

1867.—"It was a curious sight to see, as was seen in those days, a carriage enter one of the northern gates of Palermo preceded and followed by a large convoy of armed and mounted travellers, a kind of Kaffia, that would have been more in place in the opening chapters of one of James's romances than in the latter half of the 19th century."—Quarterly Review, Jan., 191-2.

CAFIRISTAN, n.p. P. Kazirstan, the country of Kaffirs, i.e. of the pagan tribes of the Hindu Kush noticed in the article Caffer.

c. 1514.—"In Cheghânserâi there are neither grapes nor vineyards; but they bring the wines down the river from Kaferistan. . . . So prevalent is the use of wine among them that every Kafer has a hâqir, or leathern bottle of wine about his neck; they drink wine instead of water."—Automolg. of Baker, p. 144.

[e. 1590.—The Kãfris in the Timâans of Alishang and Najro are mentioned in the Ain, tr. Jarrett, ii. 406.]

1603.—". . . . they fell in with a certain pilgrim and devotee, from whom they learned that at a distance of 80 days' journey there was a city called Capperstam, into which no Mahomedan was allowed to enter . . ."—Journey of Bred. Gôs, in Cathay, &c. ii. 554.

CAIMAL, s. A Nair chief; a word often occurring in the old Portuguese historians. It is Malayal. kaimal.

1504.—"So they consulted with the Zamorin, and the Moors offered their agency to send and poison the wells at Cochín, so as to kill all the Portuguese, and also to send Nairs in disguise to kill any of our people that they found in the palm-woods, and away from the town. . . . And meanwhile the Mangate Caimal, and the Caimal of Primbalam, and the Caimal of Diamper, seeing that the Zamorin's affairs were going
from hill to worse, and that the castles which the Italians were making were all wind and nonsense, that it was already August when ships might be arriving from Portugal . . . departed to their own estates with a multitude of their followers, and sent to the King of Cochins their ollas of allegiance.'—Coron. i. 482.

1366—" . . . certain lords bearing title, whom they call Caimais (catians).—Donadio de Göis, Chron. del Rei Dom Emanuel, p. 49.

1606.—"The Malakars give the name of Caimais (Caimais) to certain great lords of vassals, who are with their governments haughty as kings; but most of them have confederation and alliance with some of the great kings, whom they stand bound to aid and defend . . .—Gouvea, i. 27'.

1631.—"Flecion seus Caimais prezos e mortos.'

Malaca Conquista, v. 10.

CAIQUE, s. The small skiff used at Constantinople, Turkish käik. Is it by accident, or by a radical connection through Turkish tribes on the Arctic shores of Siberia, that the Greenlander's kayak is so closely identical? [The Stonf. Dict. says that the latter word is Esquimaux, and recognises no connection with the former.]

CAJAN, s. This is a name given by Sprengel (Cajanus indicus), and by Linnaeus (Cajanus cajan), to the leguminous shrub which gives dhall (q.v.). A kindred plant has been called Dolichos catjang, Willdenow. We do not know the origin of this name. The Cajan was introduced into America by the slave-traders from Africa. De Candolle finds it impossible to say whether its native region is India or Africa. (See DHALL CALAVANCE.) [According to Mr. Skeat the word is Malay, pokok kachang, 'the plant which gives beans,' quite a different word from kajang which gives us Cadjan.]

CAJEPUT, s. The name of a fragrant essential oil produced especially in Celebes and the neighbouring island of Bouro. A large quantity is exported from Singapore and Batavia. It is used most frequently as an external application, but also internally, especially (of late) in cases of cholera. The name is taken from the Malay kaju-putth, i.e. Lignum album.' Filet (see p. 140) gives six different trees as producing the oil, which is derived from the distillation of the leaves.

The chief of these trees is Melaleuca leucadendron, L., a tree diffused from the Malay Peninsula to N.S. Wales. The drug and tree were first described by Rumphius, who died 1693. (See Hanbury and Flâkiger, 247 and Wallace, Malay Arch., ed. 1890, p. 294.)

CAKSEN, s. This is Sea H. for Coesıcin (Roebuck).

CALALUZ, s. A kind of swift rowing vessel often mentioned by the Portuguese writers as used in the Indian Archipelago. We do not know the etymology, nor the exact character of the craft. [According to Mr. Skeat, the word is Jav. kelulus, kalanus, spelt keloelis by Klinkert, and explained by him as a kind of vessel. The word seems to be derived from loelos, 'to go right through anything,' and thus the literal translation would be 'the-thresher,' the reference being, as in the case of most Malay boat names, to the special figure-head from which the boat was supposed to derive its whole character.]

[1518.—Calauz, according to Mr. White- way, is the form of the word in Andrade's Letter to Albuquerque of Feb. 22nd.—India Office MS.]

1525.—"4 great hancharas, and 6 calaluzes which row very fast."—Lem- brong, s.

1530.—"The King of Achin set forward with the greatest possible dispatch, a great armament of 200 rowing vessels, of which the greater part were hancharas, junks, and calaluzes, besides 15 high-sided junks."—F. M. Pinto, cap. xxxii.

1552.—"The King of Siam . . . ordered to be built a fleet of some 200 sail, almost all hancharas and calaluzes, which are rowing-vessels."—Barros, II. vi. 1.

1613.—"And having embarked with some companions in a calaluz or rowing vessel . . ."—Gudeia de Esdilia, i. 51.

CALAMANDER WOOD. s. A beautiful kind of rose-wood got from a Ceylon tree (Disopyros quercia). Tennent regards the name as a Dutch corruption of Coromandel wood (i. 118), and Drury, we see, calls one of the ebony-trees (D. melanoxybon) "Coromandel-ebony." Forbes Watson gives as Singhalese names of the wood Calu- midiriya, Kabumederiye, &c., and the term Kabumadiriya is given with this meaning in Clough's Singh. Dict.; still in absence of further information, it
may remain doubtful if this be not a borrowed word. It may be worth while to observe that, according to Tavernier, [ed. Ball, ii. 4] the "painted calicoes" or "chites" of Masulipatam were called "Calmender, that is to say, done with a pencil" (Kalam-der), and possibly this appellation may have been given by traders to a delicately veined wood. [The N.E.D. suggests that the Singh, terms quoted above may be adaptations from the Dutch.]

1777.—"In the Cingalesse language Calamander is said to signify a black flowering tree. The heart, or woody part of it, is extremely handsome, with whitish or pale yellow and black or brown veins, streaks and waves."—Thunberg, iv. 205-6.

1813.—"Calminder wood" appears among Ceylon products in Milburn, i. 345.

1825.—"A great deal of the furniture in Ceylon is made of ebony, as well as of the Calamander tree . . . which is become scarce from the Improvident use formerly made of it."—Heber (1844), ii. 161.

1834.—"The forests in the neighbourhood afford timber of every kind (Calamander excepted)."—Chitty, Ceylon Gazeteer, 198.

CALAMBAC. s. The finest kind of aloes-wood. Crawfurd gives the word as Javanese, kalambuk, but it perhaps came with the article from Champa (q.v.).

1510.—"There are three sorts of aloes-wood. The first and most perfect sort is called Calampat."—Varthema, 235.

1516.—" . . . It must be said that the very fine calambuco and the other eaglewood is worth at Calicut 1000 maravedis the pound."—Barboza, 294.

1539.—"This Ambassador, that was Brother-in-law to the King of the Batas . . . brought him a rich Present of Wood of Aloe, Calambaa, and 5 quintals of Benajmon in flowers."—F. M. Pinto, in Cogan's tr. p. 15 (orig. cap. xiii.).

1551.—(Campur, in Sumatra) "has nothing but forests which yield aloes-wood, called in India Calambuco."—Cortes, bk. iii. cap. 63, p. 218, quoted by Crawford, Des. Disc. 7.

1552.—"Past this kingdom of Camboja begins the other Kingdom called Campa (Champa), in the mountains of which grows the genuine aloes-wood, which the Moors of those parts call Calambuc."—Barros, i. ix. 1.

[c. 1590.—"Kalanbak (calambic) is the wood of a tree brought from Zirbad; it is heavy and full of veins. Some believe it to be the raw wood of aloes."—Ains, ed. Blochmann, i. 81.]

[c. 1610.—"From this river (the Ganges) comes excellent wood Calamboo, which is believed to come from the Earthly Paradise."—Pigaud de Laval, Hak. Soc. i. 335.]

1613.—"And the Calambo is the most fragrant wood of the said tree."—Gulino de Ercilla, f. 15c.

[1615.—"Lumara (a black gum), gumblack, collomack."—Foster, Letters, iv. 57.]

1618.—"We opened the jj chites which came from Syam with calambuck and silk, and waid it out."—Cook's Diary, ii. 51.

1774.—"Les Mahometans font de ce Kalambac des chaplets qu'ils portent à la main par amusement. Ce bois quand il est échantou ne un peu frotté, rend un odeur agréable."—Nieuhoff, Des. de l'Arabie, 127.

See EAGLE-WOOD and ALOES.

CALASH. s. French caliche, said by Littre to be a Slav word, [and so N.E.D.]. In Bayly's Dict. it is calash and caliche. [The N.E.D. does not recognise the latter form; the former is as early as 1679.] This seems to have been the earliest precursor of the buggy in Eastern settlements. Bayly defines it as 'a small open chariot.' The quotation below refers to Batavia, and the President in question was the Prest. of the English Factory at Chusan, who, with his council, had been expelled from China, and was halting at Batavia on his way to India.

1702.—"The Shabander riding home in his Calash this morning, and seeing the President sitting without the door at his Lodgings, alighted and came and Sat with the President near an hour . . . what moved the Shabander to speak so plainly to the President thereof he knew not; But observed that the Shabander was in his dilates at his first alighting from his Calash."—Proc'y, "Monday, 30th March," M.S. Report in India Office.

CALAVANCE. s. A kind of bean; acc. to the quotation from Osbeck, Dolichos sinensis. The word was once common in English use, but seems forgotten, unless still used at sea. Sir Joseph Hooker writes: "When I was in the Navy, haricot beans were in constant use as a substitute for potatoes and in Brazil and elsewhere, were called Calavances. I do not remember whether they were the seed of Phaseolus lunatus or vulgaris, or of Dolichos sinensis, alias Caljau" (see CAJAN). The word comes from the Span. garbanzos, which De Candolle mentions as Castilian for 'pois chiche,' or Cicér arietinus, and as used also in Basque under the form garbantzu,
CALAY.

s. Tin; also v. to tin copper vessels.—H. kalā'ī karnā. The word is Ar. kalā'ī, 'tin,' which according to certain Arabic writers was so called from a mine in India called kalā'. In spite of the different initial and terminal letters, it seems at least as possible that the place meant was the same that the old Arab geographers called Kalah, near which they place mines of tin (al-kalā'ī), and which was certainly somewhere about the coast of Malacca, possibly, as has been suggested, at Kudah* or as we write it. Queda. [See Âin, tr. Jarrett, iii 45.]

The tin produce of that region is well known. Kalang is indeed also a name of tin in Malay, which may have been the true origin of the word before us. It may be added that the small State of Salangor between Malacca and Perak was formerly known as Negri-Kalang, or the Tin Country, and that the place on the coast where the British Resident lives is called Klang (see Miss Bird, Golden Czarouses, 210, 215). The Portuguese have the forms calaim and calin, with the nasal termination so frequent in their Eastern borrowings. Bluteau explains kalīm as 'Tin of India, finer than ours.' The old writers seem to have hesitated about the identity with tin, and the word is confounded in one quotation below with Tootnague (q.v.). The French use calin. In the P. version of the Book of Numbers (ch. xxxi, v. 22) kalā'ī is used for 'tin.' See on this word Quatremire in the Journal des Savans, Dec. 1846.

c. 920.—"Kalā'ī is the focus of the trade in abacwood, in camphor, in sandalwood, in ivory, in the lead which is called al-Kalā'ī."—Relation des Voyages, &c., i. 94.

c. 1154.—"Thence to the Isles of Lankalīfus is reckoned two days, and from the latter to the Island of Kalā'ī. There is in this last island an abundant mine of tin (al-Kalā'ī). The metal is very pure and brilliant."—Édits, by Jeanvet, i. 80.

1532.—"Tin, which the people of the country call Calem."—Castanheda, iii. 213. It is mentioned as a staple of Malacca in ii. 138.

1606.—"That all the zachilles which were neither of gold, nor silver, nor tin, nor of calaim, should be broken up and destroyed."—Quatrem. Synodo, t. 20, i. 118.

1610.—"They carry (to Hormuz) cloves, cinnamon, pepper, cardamom, ginger, mace, nutmeg, sugar, calain, or tin."—Relations de P. Teixeira, 382.

c. 1610.—"... money... not only of gold and silver, but also of another metal which is called calin, which is white like tin, but harder, purer, and finer, and which is much used in the Indies."—Pardon de Laval (1679) i. 164: [Hak. Soc. i. 284, with Gray's note].

1613.—"And he also reconnoitred all the sites of mines, of gold, silver, mercury, tin or calain and iron and other metals..."—Galinha de Eraldo, t. 55.

[1644.—"Callaym." See quotation under TOOTNAGUE.]

1646.—"... il y a (i.e. in Siam) plusieurs minieres de calain qui est un metal metoyen, entre le plomb et l'estain."—Cardim, Rel. de la Prow. de Japon, 168.

1726.—"The goods exported hither (from Pegu) are... Kalin (a metal coming very near silver)..."—Welles, v. 125.

1770.—"They send only one vessel (viz. the Dutch to Siam) which transports Java- nese horses, and is freighted with sugar, spices, and linen; for which they receive in return calin at 70 livres 100 weight."—Royal (tr. 1777), i. 208.

1789.—"... the port of Quedah; there is a trade for calin or tutenague... to
export to different parts of the Indies."—

1784-5.—In the Travels to China of the younger Dugaignes, Calin is mentioned as a kind of tin imported into China from Batavia and Madacca.—iii. 367.

CALCUTTA. n.p. B. Kalikatā, or Kalikattā, a name of uncertain etymology. The first mention that we are aware of occurs in the Ain-i-Akbarī. It is well to note that in some early charts, such as that in Valentijn, and the oldest in the English Pilot, though Calcutta is not entered, there is a place on the Hoogly Calcuta, or Calcutta, which leads to mistake. It is far below, near the modern Fulta. [With reference to the quotations below from Lulier and Sonnet, Sir H. Yule writes (Hedges, Diary, Hak. Soc. ii. xvi.): "In Orme's Historical Fragments, Job Charnock is described as 'Governor of the Factory at Golgot near Hugli.' This name Golgot and the corresponding Golghāt in an extract from Mubbat Khan indicate the name of the particular locality where the English Factory at Hugli was situated. And some confusion of this name with that of Calcutta may have led to the curious error of the Frenchman Lulier and Sonnet, the former of whom calls Calcutta Golgothe, while the latter says: 'Les Anglais prononcent et écrivent Golgota."]

c. 1590.—"Kalikata va Bakapura va Barbakpur, 3 Makat."—Ann. (orig.) i. 408; [tr. Jarrett, ii. 141].

[1688.—"Soe myself accompanied with Capt. Haddock and the 120 soldiers we carried from hence embarked, and about the 20th September arrived at Calcutta."—Hedges, Diary, Hak. Soc. ii. lxix.]

1698.—"This avaricious disposition the English plying with presents, which in 1698 obtained his permission to purchase from the Zemindar ... the towns of Sootamutty, Calcutta, and Goomapore, with their districts extending about 3 miles along the eastern bank of the river."—Orme, repr. ii. 71.

1702.—"The next morning we pass'd by the English Factory belonging to the old Company, which they call Golgotha, and is a handsome Building, to which were adding stately Warehouses."—Voyage to the E. Indies, by Le Steer Lulier, E. T. 1715, p. 259.

1720.—"The ships which sailed thither (to Hugli) first pass by the English Lodge in Collecatte, 9 miles (Dutch miles) lower down than ours, and after that the French one called Chandernagar, ..."—Valentijn, v. 102.

1727.—"The Company has a pretty good Hospital at Calcutta, where many go in to undergo the Penance of Physic, but few come out to give an Account of its Operation. ... One Year I was there, and there we reckoned in August about 1200 English, some Military, some Servants to the Company, some private Merchants residing in the Town, and some Seamen belonging to Shipping lying at the Town, and before the beginning of January there were 460 Burials registered in the Clerk's Books of Mortality."—H. Hamilton, ii. 9 and 6.

c. 1742.—"I had occasion to stop at the city of Finisshinga (Chandernagore) which is inhabited by a tribe of Frenchmen. The city of Calcutta, which is on the other side of the water, and inhabited by a tribe of English who have settled there, is much more extensive and thickly populated. ..."—Abdul Karim Khan, in Elliot, viii. 127.

1753.—"Au dessus d’Ughi immédiatement, est l’établissement Hollandais de Shinsura, puis Shandernagor, établissement Français, puis la loge Danoise (Scramore), et plus bas, sur la rivage opposé, qui est celui de la garrigue en descendant, Banki-bazar, où les Ostendois n’ont pas se maintenir: enfin Colicotta aux Anglais, à quelques liens de Banki-bazar, et du même côté."—D’Anville, Édouice, iii. 64. With this compare: "Almost opposite to the Dutch Factory is Bandehankat, a Place where the Oostend Company settled a Factory, but, in Anno 1723, they quarrelled with the French or Governor of Hugli, and he forced the Oostenders to quit."—H. Hamilton, ii. 18.

1782.—"Les Anglais pourroient retirer aujourd’hui des sommes innomnables de l’Inde, s’ils avaient en l’attention de mieux composer le conseil suprême de Calcutta."—Sonnerat, Voyages, i. 11.

CALEFIA. s. Ar. Khalifā, the Caliph or Vice-gerent, a word which we do not introduce here in its high Mahommedan use, but because of its quaint application in Anglo-Indian households, at least in Upper India, to two classes of domestic servants, the tailor and the cook, and sometimes to the barber and farrier. The first is always so addressed by his fellow-servants (Khalifā-jī). In South India the cook is called Māstīr, i.e. artis. In Sicily, we may note, he is always called Monsì (I) an indication of what ought to be his nationality. The root of the word Khali, according to Prof. Sayce, means ‘to change,’ and another

* "Capitale des établissements Anglais dans la Bengale. Les Anglais prononcent et écrivent Golgota." (9)

e. 1259,— ... vindrent marchant en l'est qui nous distrent et contèrent que li roys des Tartarins avoient prise la cite de Baudas et l'apostole des Sarazins ... lequel on appeloit le *kalîf* de Baudas. ...'—Joinville, cxxiv.

1295,— 'Baudas is a great city, which used to be the seat of the *calîf* of all the Saraccens in the world; just as Rome is the seat of the Pope of all the Christians.'—Marco Polo, bk. 1. ch. 6.

1552,— 'To which the Sheikh replied that he was the vassal of the Soldan of Cairo, and that without his permission who was the sovereign *calîf* of the Prophet Mahomed, he could hold no communication with people who so persecuted his followers. ...'—Barroso, ii. i. 2.

1758,— 'Muzeratty, the late *kaleefa*, or lieutenant of this province, assured me that he saw a bone belonging to one of them (among stone coffins) which was meant two of their dress (i.e. 36 inches in length).—Shaen's Travels in Barbary, ed. 1757, p. 30.

1747,— 'A ... to the house, and the patrimonial lands, together with the appendages of the murdered minister, they were presented by the *Qhalif* of the age, that is by the Emperor himself, to his own daughter.'—See Metaphyse, iii. 37.

c. 1759 (?).—

'1 have all Kings and the thrones they sit on.
From the King of France to the Caliph of Britain.'

These lines were found among the papers of Pr. Charles Edward, and supposed to be his. But Lord Stanhope, in the 2nd ed. of his Miscellaneous, says he finds that they are slightly altered from a poem by Lord Rochester. This we cannot find. [The original lines of Rochester (Poems on State Affairs, i. 171) run:]

'i have all Monarchs, and the thrones they sit on,
From the Hector of France to the Cull of Britain.'

[1813.—'The most skilful among them (the wrestlers) is appointed khûleefa, or superintendent for the season.'—Broughton, Letters, ed. 1892, p. 164.]

CALEEBOON, CALYOON, s. P. *kalîpyâ*, a water-pipe for smoking: the Persian form of the Hubble-Bubble (q.v.).

[1812.—'A Persian visit, when the guest is a distinguished personage, generally consists of three acts: first, the *kahleoun*, or water pipe. ...'—Morier, Journey through Persia, &c., p. 18.]

1828.—'The elder of the men met to smoke their *calieoons* under the shade.'—The Kuzzibash, i. 76.

[1850.—'Kallûûns.' See quotation under JULIBDAR.]

CALICO, s. Cotton cloth, ordinarily of tolerably fine texture. The word appears in the 17th century sometimes in the form of *Calicut*, but possibly this may have been a purism, for *calico* or *calicco* occurs in English earlier, or at least more commonly in early voyages. [Calico in 1578, Draper's Dict. p. 42.] The word may have come to us through the French *calicot*, which though retaining the t to the eye, does not do so to the ear. The quotations sufficiently illustrate the use of the word and its origin from Calicut. The fine cotton stuffs of Malabar are already mentioned by Marco Polo (ii. 379). Possibly they may have been all brought from beyond the Ghauts, as the Malabar cotton, ripening during the rains, is not usable, and the cotton stuffs now used in Malabar all come from Madura (see Fryer below; and Terry under CALICUT). The Germans, we may note, call the turkey Calicutsche Halay, though it comes no more from Calicut than it does from Turkey. [See TURKEY.]

1579.—'3 great and large Cawenues, in each whereof were certaine of the greatest personages that were about him, attired all of them in white Lawne, or cloth of Calecut.'—Drake, World Encompassed, Hak. Soc. 139.

1591.—'The commodities of the shippes that come from Bengala bee ... fine Calecut cloth, Princkles, and Rice.'—Barricer's Lancaster, in Hakluyt. ii. 592.

1592.—'The calicco were book-calicco. calicco launes, broad white calicos, fine starched calicco, coarse white calicos, brown coarse calicco.'—Desc. of the Great Cornwallis Moor de Dios.

1602.—'And at his departure gave a robe, and a Tucke of Calico wrought with gold.'—Lancaster's Voyage, in Purchas, i. 153.

1604.—'It doth appear by the abbreviate of the Accounts sent home out of the Indes, that there remained in the hands of the Agent, Master Starkey, 452 fardels of Calicico.'—In Midleton's Voyage, Hak. Soc. App. iii. 13.

... 'I can fit you, gentlemen, with fine calicicos too, for doublets: the only sweet fashion now, most delicate and courtly: a meek gentle callico, cut upon two doublettaffetas: all most neat, feat, and unmatchable.'—Dekker, The Honest Whore, Act II. Sc. v.

1605.—'... about their loynes they (the
CALICUT. 148 CALPUTTEE.

Javanese) wear a kind of Callicoo-cloth."—Edin. Scot, ibid, 165.

1608. "They esteem not so much of money as of Callicut clothes, Pintados, and such like stuffs."—John Davies, ibid, 136.

1612. "Callico copboard claths, the piece ... xls."—Rates and Valuations, &c. (Scottland), p. 294.

1616. "Angareza ... inhabited by Moorers trading with the Maine, and other three Easterner Islands with their Cattell and fruits, for Callicoes or other linen to cover them."—Sir T. Roe, in Purchas; [with some verbal differences in Hak. Soc. i. 77].


1673. "Staple Commodities are Calicuits, white and painted."—Fryer, 34.

"Calicout for Spice ... and no Cloath, though it give the name of Calicut to all in India, it being the first Port from whence they are known to be brought into Europe."—Ibid, 86.

1707. "The Governor lay's before the Council that insolent action of Captain Leaton, who on Sunday last marched part of his company ... over the Company's Calicoes that lay a dyeing."—Minute in Wheeler, ii. 48.

1720. Act 7 Geo. I. cap. vii. "An Act to preserve and encourage the woollen and silk manufacture of this kingdom, and for more effectual employment of the Poor, by prohibiting the Use and Wear of all printed, painted, stained or dyed Callicoes in Apparel, Houshold Stuff, Furniture, or otherwise. . . ."—Stat. at Large, v. 229.

1812. "Like Iris' bow down darts the painted clue, Starred, striped, and spotted, yellow, red, and blue; Old calico, torn silk, and muslin new."—Rejected Addresses (Crombe).

CALICUT, n.p. In the Middle Ages the chief city, and one of the chief ports of Malabar, and the residence of the Zamorin (q.v.). The name Kolikulay is said to mean the 'Cook-Fortress.' [Logan (Mon. Malabar, i. 241 note) gives kolay, 'fowl;' and kotay, 'corner or empty space;' or kotay, 'a fort.' There was an legend, of the Dido type, that all the space within cock-crow was once granted to the Zamorin.]

c. 1314. "We proceeded from Chandamania to Kalikut, one of the chief ports of Malabar. The people of Chin, of Java, of Sulaiman, of Mahal (Maldive), of Yemen, and Fars frequent it, and the traders of different regions meet there. Its port is among the greatest in the world."—Ima Battuta, iv. 89.


1412. "Calicut is a perfectly secure harbour, which like that of Ormuz brings together merchants from every city and from every country."—Admirazzazz, in India in XVth Cent., p. 13.

c. 1175. "Calicut is a port for the whole Indian sea. . . . The country produces pepper, ginger, colour plants, museat [nutmeg?], cloves, cinnamon, aromatic roots, adzbank [green ginger] . . . and everything is sought after, and the plains and islands are very good."—Ath. Nicth., ibid. p. 20.

1198. "We departed thence, with the pilot whom the king gave us, for a city which is called Qualecut."—Riso de V. de Gama, 49.

1572. "Ja fora de tormenta, e dos primeiros Marés, o tenor vam do peitovo boa; Disse alegre o Píloto Melindano, 'Terra he de Calcut, se não me engano.'"—Camões, vi. 92.

By Burton:

"now, 'scaped the tempest and the first sea-dread, fled from each bosom terrors vain, and cried the Melindanian Pilot in delight, 'Calicut-land, if aught I see aight!'

1616. "Of that wool they make divers sorts of Calicin, which had that name (as I suppose) from Calicutts, not far from Goa, where that kind of cloth was first bought by the Portuguese."—Terry, in Purchas. [In ed. 1777, p. 105, Calicute.]

CALINGULA, s. A sluice or escape. Tam. kaliningal; much used in reports of irrigation works in S. India.

[1883. "Much has been done in the way of providing sluices for minor channels of supply, and calingulahs, or water weirs for surplus vents."—Yenkasami Row, Man. of Tanjore, p. 382.]

CALPUTTEE, s. A caulkier; also the process of caulking; H. and Beng. kalipatti and kalipatti, and these no doubt from the Port, calipate. But this again is oriental in origin, from the Arabic kalifat, the 'process of caulking.' It is true that Dozy (see p. 376) and also Jal (see his Index, ii. 589) doubt the last derivation, and are disposed to connect the Portuguese

*Not a larger kind of cinnamon,' or 'cinnamon which is known there by the name of queese (cinnamon grossa apsulatantur), as Mr. Winter Jones oddly renders, but canella grossa, i.e. 'coarse' cinnamon, alias cassia;
and Spanish words, and the Italian calafattare, &c., with the Latin calcefare, a view which M. Marcel Devic rejects. The latter word would apply well enough to the process of pitching a vessel as practised in the Mediterranean, where we have seen the vessel careened over, and a great fire of thorns kindled under it to keep the pitch fluid. But caulking is not pitching; and when both form and meaning correspond so exactly, and when we know so many other marine terms in the Mediterranean to have been taken from the Arabic, there does not seem to be room for reasonable doubt in this case. The Emperor Michael V. (A.D. 1041) was called ḫalafṣṭ, because he was the son of a caulk (see Ducange, Gloss. Graecæ, who quotes Zonaras).

1554.—(At Mozambique) . . . "To two calafettes . . . of the said brigantins, at the rate annually of 20,000 reis each, with 6000 reis each for maintenance and 6 measures of millot to each, of which no count is taken."—Sinão Botelho, Tombo, 11.

1829.—"S'il estoit besoin de cañadera le Vaisseau, on y auroit beaucoup de peine dans ce Port, principalement s'il est construit de se servir des Charpentiers et des Calafadeurs du Pays; parce qu'ils dépendent tous du Gouverneur de Bombai."—Routier . . . des Indes Orient., par Aleixo da Motta, in Thévenot's Collection.

CALUETE, CALOETE. s. This in some old travels is used for Ar. khilwat, 'privacy, a private interview' (C. P. Brown, M.S.).

1404.—"And this Garden they call Talčéo, and in their tongue they call it Calbet."—Clavijo, § 61. Comp. Markhañ, 130.

[1670.—"Still deeper in the square is the third tent, called Caluete-Kane, the retired spot, or the place of the privy Counsell."—Ber nier, ed. Constable, 361.]

1554.—"I must tell you what a good fellow the little Raja of Talacca is. When I visited him we sat on two musnads without exchanging one single word; in a very respectable durbar; but the moment we required to a Khilwat the Raja produced his Civil and Criminal Register, and his Minute of demands, collections and balances for the 1st quarter, and began explaining the state of his country as eagerly as a young Collector."—Elphinstone, in J.F. ii. 114.

[1821.—"The khelwat or private room in which the doctor was seated."—Hajji Baba, p. 57.]

CALUETE, CALOETE. s. The punishment of impalement; Malavāl kaludukki (pron. etti). [See IMPALE.]

1510.—"The said wood is fixed in the middle of the back of the malefactor, and passes through his body. This torture is called uncalvet."—Furtherm, 147.

1582.—"The Capitaine General for to encourage them the more, commanded before them all to pitch a long staff in the ground, the which was made sharp at one end. The same among the Malabar is called Calvete, upon ye which they do execute justice of death, unto the poorest or vilest people of the country."—Castaneda, tr. by N. L., ff. 142, 143.

1606.—"The Queen marvelled much at the thing, and to content them she ordered the sorcerer to be delivered over for punishment, and to be set on the caloete, which is a very sharp stake fixed firmly in the ground . . ."—Gonzal. f. 470; see also f. 106.

CALYAN, n.p. The name of more than one city of fame in W. and S. India: Skt. Kalyana, 'beautiful, noble, propitious.' One of these is the place still known as Kabuia, on the Cles river, more usually called by the name of the city, 33 m. N.E. of Bombay. This is a very ancient port, and is probably the one mentioned by Cosmas below. It appears as the residence of a donor in an inscription on the Kanheri caves in Salsette (see Ferguson and Burgess, p. 349). Another Kalyana was the capital of the Chalukyas of the Deccan in the 9th-12th centuries. This is in the Nizam's district of Naldrug, about 40 miles E.N.E. of the fortress called by that name. A third Kalyana was a port of Canara, between Mangalore and Kundapur, in lat. 13° 28' or thereabouts on the same river as Bacanore (q.v.). [This is apparently the place which Tavernier (ed. Bailly, ii. 206) calls Callian Bondi or Kalyan Bondar.] The quotations refer to the first Calyan.

c. A.D. 50-90.—"The local marts which occur in order after Barygaza are Akabara, Suppara, Kallienna, a city which was raised to the rank of a regular mart in the time of Sandanes, but, since sandanes became its master, its trade has been put under restrictions; for if Greek vessels, even by accident, enter its ports, a guard is put on board, and they are taken to Barygaza."—Procop., 572.

c. A.D. 545.—"And the most notable places of trade are these: Sinun, Orrotchota, Kallienna, Sibor . . ."—Cosmus, in Cathay, ed., p. clxviii.

1673.—"On both sides are placed stately Abdas, and dwellings of the Portugal Indians till on the Right, within a Mile or more of Gulke, they yield possession to the neighbouring See of Saia; at which City (the key this way into that Rebel's Country),
Wind and Tide favouring us, we landed."—

*Frey*'s p. 123.

1825.—"Near Cauanah is a waterfall ... its stream winds to the sea, nearly opposite to Tannah, under the name of the Callianese river."—*Heber*, ii. 137.

Prof. Forchhammer has lately described the great remains of a Pagoda and other buildings with inscriptions, near the city of Pegu, called Kalyâni.

**CAMBAY, n.p.** Written by Mahomedan writers Kambâyat, sometimes Kambâyat. According to Col. Tod, the original Hindu name was Khambaratii, 'City of the Pillar'.; [the Mad. Admin. Mon. Gloss. gives stambha-fîrtha, 'sacred pillar.'] Long a very famous port of Guzerat, at the head of the Gulf to which it gives its name. Under the Mahomedan Kings of Guzerat it was one of their chief residences, and they are often called Kings of Cambay. Cambay is still a feudal State under a Nawab. The place is in decay, owing partly to the shoals, and the extraordinary rise and fall of the tides in the Gulf, impeding navigation. [See *Forbes, Or. Mem.* 2nd ed. i. 313 seqq.].

c. 951.—"From Kambâya to the sea about 2 parasangs. From Kambâya to Surabáya (!) about 4 days."—*Istakâri*, in *Elliot*, i. 30.

1298.—"Cambat is a great kingdom. ... There is a great deal of trade ... Merchants come here with many ships and cargoes ..."—*Moro Polo*, Bk. iii. ch. 28.

1320.—"He vero Oceanum mare in illis partibus principaliter habet duos portus: quorum vix nominatur Mahabur, et aliqu Cambeth."—*Merino Scutado*, near beginning.

c. 1420.—"Cambay is situated near to the sea, and is 12 miles in circuit: it abounds in spikenard, lac, indigo, myrobolans, and silk."—*Conti*, in *India in XVth Cent.*, 20.

1498.—"In which Gulf, as we were informed, there are many cities of Christians and Moors, and a city which is called Quambaya."—*Iborterio*, 49.

1506.—"In Combae ã terra de Mori, e il suo Re ã Môro; e il una gran terra, e il nasce turbati, e spagarderno, e milo (read sailo—see *ANIL*) lache, cornile, calcedonie, gotoni."—*Il ciel di Leonardo da Masser*, in *Archivio Stor. Italiano*, App.

1674.—

"The Prince of Cambay's daily food is asp and basilisk and toad, Which makes him have so strong a breath, Each night he stinks a queen to death."

*Hudibras*, Pt. ii. Canto i.

Butler had evidently read the stories of Mahmud Bigara, Sultan of Guzerat, in *Varthena* or *Purchas*.

**CAMBOJA, n.p.** An ancient kingdom in the eastern part of Indo-China, once great and powerful: now fallen, and under the 'protectorate' of France, whose Saigon colony it adjoins. The name, like so many others of Indo-China since the days of Ptolemy, is of Skt. origin, being apparently a transfer of the name of a nation and country on the N.W. frontier of India, Kambôja, supposed to have been about the locality of Chitral or Kafiristan. Ignoring this, fantastic Chinese and other etymologies have been invented for the name. In the older Chinese annals (c. 1200 B.C.) this region had the name of Pe-nan; from the period after our era, when the kingdom of Camboja had become powerful, it was known to the Chinese as Chî-lî-â. Its power seems to have extended at one time westward, perhaps to the shores of the B. of Bengal. Ruins of extraordinary vastness and architectural elaboration are numerous, and have attracted great attention since M. Monnot's visit in 1859; though they had been mentioned by 16th century missionaries, and some of the buildings when standing in splendour were described by a Chinese visitor at the end of the 13th century. The Cambojans proper call themselves Kîmer, a name which seems to have given rise to singular confusions (see *COMAR*). The gum Gamboe (Cambodian in the early records *Birdwood, Rep. on Old Rec.*, 27) so familiar in use, derives its name from this country, the chief source of supply.

c. 1161.—"... although ... because the belief of the people of Râmânya (Pegu) was the same as that of the Buddha-believing men of Ceylon ... Parâkrâma the king was living in peace with the king of Râmânya—yet the ruler of Râmânya ... forsook the old custom of providing maintenance for the ambassadors ... saying: 'These messengers are sent to go to Kâmboja,' and so plundered all their goods and put them in prison in the Malay country. ... Soon after this he seized some royal virgins sent by the King of Ceylon to the King of Kâmboja ..."—Ext. from *Ceylonese Annals*, by T. Rhys Davids, in *J.A.S.B.* xli. Pt. i. p. 198.

1293.—"Le pays de Tchin-la ... Les gens du pays le nomment Kan-phou-tchi. Sous la dynastie actuelle, les livres sacrés des Tibétains nomment ce pays Kan-phou-
CAMEEZE. 151 CAMPHOR.

tchi. ..."—Chinese Account of China, in Abel Rémusat, Noct. Mel. i. 100.
c. 1535.—"Passing from Siam towards China by the coast we find the kingdom of Cambaia (read Camboia) ... the people are great warriors ... and the country of Camboia abounds in all sorts of victuals ... in this land the lords voluntarily burn themselves when the king dies. ..."—Sommario de Regni, in Ramuário, i. f. 396.
1552.—"And the next State adjoining Siam is the kingdom of Camboja, through the middle of which flows that splendid river the Mecon, the source of which is in the regions of China. ..."—Barros, Dec. i. Liv, ix. cap. 1.

1572.—"Vês, passa por Camboja Mecrom rio, Que capitão das aquas se interpreta. ..."
Camões, x. 127.

[1616.—"22 cattes camboja (gamboge)."
—Foster, Letters, iv. 185.]

CAMEEZE, s. This word (kamīs) is used in colloquial H. and Tamil for 'a shirt.' It comes from the Port. camisa. But that word is directly from the Arab kamīs, 'a tunic.' Was St. Jerome's Latin word an earlier loan from the Arabic, or the source of the Arabic word? probably the latter: [so N.E.D. s.v. Camisae]. The Mod. Greek Dict. of Sophocles has καμίσω. Camisa is, according to the Slang Dictionary, used in the cant of English thieves; and in more ancient slang it was made into 'commission.'

c. 400.—Solent militantes habere lineas quas Camisias vocant, sic aptas membris et adstrictas corporibus, ut expediti sint vel ad cursum, vel ad praelia; quoque unum necessitas traxerit."—Setti. Hieronymi Epist. (lxxiv.) ad Pudibulum, § 11.

1404.—"And to the said Ruy Gonzalez he gave a big horse, an ambar, for they prize a horse that ambles, furnished with saddle and bridge, very well according to their fashion; and besides he gave him a camisa and an umbrella" (see SOMBERO.)—Clarías, lxxxix.; Markham, 193.

1494.—"to William and Richard my sons, all my fair camises. ..."—Will of Richard Strode, of Newnham, Devon.

1498.—"That a very fine camysa, which in Portugal would be worth 300 reis, was given here for 2 janas, which in that country is the equivalent of 30 reis, though the value of 30 reis is in that country no small matter."—Roteiro de V. da Gama, 11.

1573.—"The richest of all (the shops in Fez) are where they sell camisias. ..."—Marmol, Desc. General de Africa, Pt. I. Bk. iii. f. 86e.

CAMP, s. In the Madras Presidency as well as in N. India] an official, not at his headquarters is always addressed as 'in Camp.'

CAMPHOR, s. There are three camphors:

a. The Bornean and Sumatran camphor from Dryobalanops aromatica.
b. The camphor of China and Japan, from Cinnamomum Camphora. (These are the two chief camphors of commerce; the first immensely exceeding the second in market value; see Marco Polo, Bk. iii. ch. xi. Note 3.)
c. The camphor of Blumea balsamifera, D.C. produced and used in China under the name of rooï camphor.

The relative ratios of value in the Canton market may be roundly given as b. i: c. 10: a. 80.

The first Western mention of this drug, as was pointed out by Messrs Hanbury and Flückiger, occurs in the Greek medical writer Actius (see below), but it probably came through the Arabs, as is indicated by the πόρος or the Arab καμφόρ, representing the Skt. karpāra. It has been suggested that the word was originally Javanese, in which language kēpār appears to mean both 'lime' and 'camphor.'

Moodeen Sheriff says that kēfār is used (in Ind. Matéria Medica) for 'amber.' Tabasheer (see TABASHEER) is, according to the same writer, called bāins-kēfār 'bamboo-camphor' and ras-kēfār (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazaars of S. India are—1. kēfār-i-kāisāri, which is in Tamil called pachch'kai (i.e. crude karupparam; 2. Sārati kēfār; 3. chān; 4. batāi (from the Batia country?). The first of these names is a curious instance of the perpetuation of a blunder, originating in the misreading of loose Arabic writing. The name is unquestionably fangsāri, which carelessness as to points has converted into kāisāri (as above, and in Blochmann's Ain, i. 79). The camphor alfangsāri is mentioned as early as by Aviceema, and by Marco Polo, and came from a place called Pansīr in Sumatra, perhaps the same as Barus, which has now long given its name to the costly Sumatran drug.

A curious notion of Ibn Batutā's
(iv. 241) that the camphor of Sumatra (and Borneo) was produced in the inside of a cane, filling the joints between knot and knot, may be explained by the statement of Barbossa (p. 204), that the Borneo camphor as exported was packed in tubes of bamboo. This camphor is by Barbossa and some other old writers called 'enable camphor' (da mangiare), because used in medicine and with betel.

Our form of the word seems to have come from the Sp. alcamafor and canfora, through the French campyre. Dozy points out that one Italian form retains the truer name cafura, and an old German one (Mid. High Germ.) is gaffer (Oosterl. 47).

e. A.D. 540.—"Hygromyri eofectio, olei salea lib. ii, opobalsami lib. i, spicenum, folli singu. une, iii. carpobalsami, arna bonne, amonium, lippu salae, sing. une, iij. masticune, moschi, sing. scrup. vi, quod si etiam caplura non decreit ex uo une, iij. adjicito. . . ."—Acti Amideni, Librorum xvi. Tomi Dvo . . . Latititate donati, Basil, MDeXX., Liv. xvi. cap. cxx.

c. 940.—"These (islands called al-Ramūn) abound in gold mines, and are near the country of Kansur, famous for its camphor. . . ."—Ma'ṣādī, i. 388. The same work at iij. 49, refers back to this passage as "the country of Mansūrah." Probably Ma'ṣādī wrote correctly Mansūrah.

1298.—"In this kingdom of Fansur grows the best camphor in the world, called campyera Fansuri."—Marco Polo, bk. iii. ch. xi.

1506.—". . . e de li (Tenasserim) vien perere, canelha . . . campora da manzar e de quella non se manza . . . "(i.e. both camphor to be and not to eat, or Sumatra and China camphor).—Leonardo d'Gresse.

e. 1590.—"The Camphor tree is a large tree growing in the ghants of Hindostan and in China. A hundred horsemen and upwards may rest in the shade of a single tree. . . . Of the various kinds of camphor the best is called Ribhār or Qaşāri. . . . In some books camphor in its natural state is called Bhimnāri."—Aīa, Blockmann ed. i. 78-9. [Bhimnāri is more properly bhimnāri, and takes its name from the demigod Bhismen, second son of Pandra.]

1823.—"In this shipp we have laden a small parcel of camphire of Boreot, being in all 40,000 cts."—Ginattoni Letter, pubd. in Cook's Diary, ii. 343.

1768.—"The Persians name the Camphor of Baros, and also of Borneo to this day Kafur Campyra, as it also appears in the printed text of Avicenna . . . and Beloniana notes that in some MSS. of the author is found Kafur Fansuri. . . ."—Valentijn, iv. 67.

1786.—"The Campher Tree has been recently discovered in this part of the Sircar's country. We have sent two bottles of the essential oil made from it for your use."—Letter of Tipppo, Kirkpatrick, p. 231.

1875.—"Camphor, Bhumisani (barns), valuation . . . . . . . . lib. 80 rs. Refined cake . . . . 1 cwt. 65 rs."—Table of Customs Duties on Imports into Br. India up to 1875.

The first of these is the fine Sumatran camphor; the second at 1s of the price is China camphor.

CAMPOO, s. H. kampa, corr. of the English 'camp,' or more properly of the Port. 'campo.' It is used for 'a camp,' but formerly was specifically applied to the partially disciplined brigades under European commanders in the Mahratta service.

[1526.—Mr. Whiteway notes that Castanheda (bk. vi. ch. vi. p. 217) and Barros (ii. 10, 3) speak of a ward of Malaca as Campu Chinda; and de Eredja (1613) calls it Campon China, which may supply a link between Campoon and Kampaang. (See COMPOUND).]

1803.—"Begum Sumroo's Campoo has come up the ghauts, and I am afraid . . . joined Scindiah yesterday. Two deserters . . . declared that Pohlman's Camppo was following it."—Wellington, ii. 264.

1883.—". . . its unhappy plains were swept over, this way and that, by the cavalry of rival Mahratta powers, Mogul and Rohilla horsemen, or campoes and pullos (battalions) under European adventurers. . . ."—Quarterly Review, April, p. 294.

CANARA. n.p. Properly Kannada. This name has long been given to that part of the West coast which lies below the Ghatns, from Mt. Dely northward to the Goa territory; and now to the two British districts constituted out of that tract, viz. N. and S. Canara. This appropiation of the name, however, appears to be of European origin. The name, probably meaning 'black country' [Dravid, bar, 'black,' mīdu, 'country'], from the black cotton soil prevailing there, was properly synonymous with Karnālaka (see CARNATIC), and apparently a corruption of that word. Our quotations show that throughout the sixteenth century the term was applied to the country above the Ghatns, sometimes to the whole kingdom of Narsinga or Vijaynagar (see BISNAGAR). Gradually, and probably owing to local application at Goa, where the natives seem to have been from the first known to the Portuguese as Canarije, a term which
in the old Portuguese works means the Konkani people and language of Goa, the name became appropriated to the low country on the coast between Goa and Malabar, which was subject to the kingdom in question, much in the same way that the name Carnatic came at a later date to be misapplied on the other side of the Peninsula.

The Kanara or Canarese language is spoken over a large tract above the Ghauts, and as far north as Bidar (see Caldwell, Introd. p. 33). It is only one of several languages spoken in the British districts of Canara, and that only in a small portion, viz. near Kundapurn. Tulu is the chief language in the Southern District. Kanadam occurs in the great Tanjore inscription of the 11th century.

1516.—"Beyond this river commences the Kingdom of Narsinga, which contains five very large provinces, each with a language of its own. The first, which stretches along the coast to Malabar, is Talinate (i.e. Talicade, or the modern district of S. Canara); another lies in the interior . . . ; another has the name of Telinga, which confides with the Kingdom of Orysa; another is Canari, in which is the great city of Bisnaga; and then the Kingdom of Charamendel, the language of which is Tamul."—Barbosa. This passage is exceedingly corrupt, and the version (necessarily imperfect) is made up from three—viz. Stanley's English, from a Sp. MS., Hak. Soc. p. 79; the Portuguese of the Hak. Soc. Acad. p. 261; and Ramusio's Italian (t. f. 269-). c. 1535.—"The last Kingdom of the First India is called the Province Canarim; it is bounded on the one side by the Kingdom of Goa and by Anjadiva, and on the other side by Middle India or Malabar. In the interior is the King of Narsinga, who is chief of this country. The speech of those of Canarim is different from that of the Kingdom of Decam and of Goa."—Portuguese Summary of Eastern Kingdoms, in Ramusio, t. f. 390.

1552.—"The third province is called Canara, also in the interior . . . "—Castanheda, ii. 50.

And as applied to the language :

"The language of the Gentoos is Canara."—Ibid. i. 8.

1552.—"The whole coast that we speak of back to the Ghaunt (Gate) mountain range . . . they call Concan, and the people properly Caneceans (Conquentio), though our people call them Canarees (Canarisses) . . . And as from the Ghauts to the sea on the west of the Decam all that strip is called Concan, so from the Ghauts to the sea on the west of Canara, always excepting that stretch of 46 leagues of which we have spoken [north of Mount Dely] which belongs to the same Canar, the strip which stretches to Cape Comorin is called Malabar."—Barros, Dec. i. liv. ix. cap. i.

1552.—". . . The Kingdom of Canara, which extends from the river called Gute, north of Chaul, to Cape Comorin (so far as concerns the interior region east of the Ghat), and which in the east marches with the kingdom of Orysa; and the Gentoo Kings of this great Province of Canara were those from whom sprang the present Kings of Bisnaga."—Ibid. Dec. ii. liv. v. cap. 2.

1572.—"Aqui se enxerqa l'do mar unidoso
Him monte alto, que corre longamente
Servingo ao Malabar de forte muro,
Com que do Canara vive seguro."

Canadas, vii. 21.

Englsihed by Burton:

"Here seen yonside where watery waters play
a range of mountains skirts the murmuring main
serving the Malabar for mighty mure,
who thus from him of Canara dwells secure.""The"—Gates, Dec. vi. liv. v. cap. 5.

In the following quotations the term is applied, either inclusively or exclusively, to the territory which we now call Canara :

1615.—"Canara. Thence to the Kingdom of the Canarins, which is but a little one, and 5 days journey from Decam. They are tall of stature, idle, for the most part, and therefore the greater thieves."—De Morgenst., p. 23.

1623.—"Having found a good opportunity, such as I desired, of getting out of Goa, and penetrating further into India, that more to the south, to Canara . . . ."—P. della Valle, ii. 601; [Hak. Soc. ii. 165].

1672.—"The strip of land Canara, the inhabitants of which are called Canarins, is fruitful in rice and other food-stuffs."—Bal удар, 85. There is a good map in this work, which shows "Canara" in the modern acceptance.

1672.—"Description of Canara and Journey to Goa.—This kingdom is one of the first in India, all plain country near the sea, and even among the mountains all peopleed."—P. Vincenzo Maris. 129. Here the title seems used in the modern sense, but the same writer applies Canara to the whole Kingdom of Bisnagar.

1673.—"At Mirja the Protector of Canara came on board."—Figur (margin), p. 57.

1726.—"The Kingdom Canara (under
which Oman, Batticaloa, and Cargalla are dependent) comprises all the western lands lying between Balkan (Konkani) and Malabar, two great coast countries."—Valenciennes, v. 2.

1727. "The country of Kanana is generally governed by a Lady, who keeps her Court at a Town called Baydour, two Days journey from the Sea."—A. H. Elwet, i. 280.

CANARIN, n.p. This name is applied in some of the quotations under Canara to the people of the district now so called by us. But the Portuguese applied it to the (Konkani) people of Goa and their language. Thus a Konkani grammar, originally prepared about 1600 by the Jesuit, Thomas Estevão (Stephens, an Englishman), printed at Goa, 1614, bears the title Arte da Língua Canarín. (See A. Burnell in Ind. Antiq, ii. 98).

1823.—"Canareen, an appellation given to the Creole Portuguese of Goa and their other Indian settlements."—Owen, Narrative, i. 191.

CANAUT, CANOAUT, CONNAUT, s. H. from Ar. kandūt, the side wall of a tent, or canvas enclosure. [See SURRAPURDA.]

[1616.—"High canvasses of a coarse stuff made like arras."—Sir T. Roe, Diary, Hak. Soc. ii. 325.]

"The King's Tents are red, reared on poles very high, and placed in the midst of the Camp, covering a large Compass, encircled with Canauts (made of red calico stiffened with Cane at every breadth) standing upright about nine foot high, guarded round every night with Souldiers."—Terry, in Perchals, ii. 1151.

c. 1660.—"And (what is hard enough to believe in Lodistan, where the Grandees especially are so jealous . . .) I was so near to the wife of this Prince (Dara), that the cords of the Kananes which enclosed them (for they had not so much as a poor tent), were fastened to the wheels of my chariot."—Bernaert, E. T. 29; [ed. Constable, 59].

1792.—"They passed close to Tipppoo's tents; the canaut (misprinted canaul) was standing, but the green tent had been removed."—T. Monro, in Life, iii. 73.

1788.—"The canaut of canvas . . . was painted of a beautiful sea-green colour."—Drum, 290.

[c. 1792.—"On passing a skreen of Indian cannauts, we proceeded to the front of the Tusbeah Khanah."—Antique Res., iv. 441.]

1817.—"A species of silk of which they make tents and kanaunts."—Mill, ii. 291.

1825.—Heber writes connaut.—Orig. ed. ii. 257.

[1838.—"The khenauts (the space between the outer covering and the lining of our tents)._"—Miss Eden, Up the Country ii. 63.]

CANDAHAR, n.p. Kandahār. The application of this name is now exclusively to (a) the well-known city of Western Afghanistan, which is the object of so much political interest. But by the Ar. geographers of the 9th to 11th centuries the name is applied to (b) the country about Keshawar, as the equivalent of the ancient Indian Gandhāra, and the Gandaritis of Strabo. Some think the name was transferred to (a) in consequence of a migration of the people of Gandhara carrying with them the begging-pot of Buddha, believed by Sir H. Rawlinson to be identical with a large sacred vessel of stone preserved in a mosque of Candahar. Others think that Candahar may represent Alexandropolis in Arachosia. We find a third application of the name (c) in Ibn Batuta, as well as in earlier and later writers, to a former port on the east shore of the Gulf of Cambay, Ghandhar in the Broach District.

a. 1552.—"Those who go from Persia, from the kingdom ofHoračam (Khurasan), from Bohara, and all the Western Regions, travel to the city in which the natives corruptly call Candar, instead of Scendar, the name by which the Persians call Alexander . . ."—Barros, iv. vi. 1.

1664.—"All these great preparations give us cause to apprehend that, instead of going to Khoscone, we do not be led to besiege that important city of Kandahar, which is the Frontier to Persia, Indostan, and Uzbek, and the Capital of an excellent Country."—Bernaert, E. T. p. 113; [ed. Constable, 352].

1671.—"From Arachosia, from Cannacor cast, And Margiana to the Hyreanian cliffs Of Caucasus .. ."

Paradise Regained, iii. 316 seqq.

b.—c. 1600.—". . . thence to the river Chandrā (Chināb) 12 (parasangs); thence to Jaiām on the West of the Bāyat (or Hydaspes) 18; thence to Wailīn, capital of Kandahār .. . 29; thence to Parshāwār 11. . . ."—Al-Birāni, in Elliot, i. 63 (corrected).

c.—c. 1343.—"From Kinhāya (Cambay) we went to the town of Kāvi (Kāvī, opp. Cambay, on an estuary where the tide rises and falls . . . thence to Kandahār, a considerable city belonging to the Infidels, and situated on an estuary from the sea."—Ibn Batuta, iv. 57-8.
1516.—"Further on . . . there is another place, in the mouth of a small river, which is called Guendari . . . And it is a very good town, a seaport."—Barlow, 64.

1814.—"Candhar, eighteen miles from the wells, is pleasantly situated on the banks of a river; and a place of considerable trade; being a great thoroughfare from the sea coast to the Gau mountains."—Forster, Or. Mem., 1. 295; [2nd ed. i. 110].

CANDAREEN, s. In Malay, to which language the word apparently belongs, kandari. A term formerly applied to the hundredth of the Chinese ounce or weight, commonly called by the Malay name tihil (see Tael). Frer (1673) gives the Chinese weights thus:

1 Cattee is nearest 10 Taies
1 Tien (Taie !) is 10 Mass
1 Mass in Silver is 10 Quadrans
1 Quadrant is 10 Cash
733 Cash make 1 Royal
1 grain English weight is 2 cash.

1554.—"In Malacca the weight used for gold, musk, &c., the cate, contains 20 taels, each tael 16 mazes, each maze 20 cumduryas; also 1 paual 4 mazes, each maze 4 eupongs; each eupong 5 cumduryas."—A. Nunes, 39.

1615.—"We bought 5 great square posts of the King's master carpenter; cost 2 mas 6 condrins per piece."—Cocks, i. 1.

(1) CANDY, n.p. A town in the hill country of Ceylon, which became the deposit of the sacred tooth of Buddha at the beginning of the 14th century, and was adopted as the native capital about 1592. Chitty says the name is unknown to the natives, who call the place Mahi nuvera, 'great city.' The name seems to have arisen out of some misapprehension by the Portuguese, which may be illustrated by the quotation from Valentijn.

C. 1530.—"And passing into the heart of the Island, there came to the Kingdom of Candia, a certain Friar Pascoal with two companions, who were well received by the King of the country Jerkin Bandar . . . in such wise that he gave them a great piece of ground, and everything needful to build a church, and houses for them to dwell in."—Couto, Dec. VI. liv. iv. cap. 7.

1552.—". . . and at three or four places, like the passes of the Alps of Italy, one finds entrance within this circuit of mountains which forms a Kingdom called Candia."—Barros, Dec. III. Liv. ii. cap. 1.

1645.—"Now then as soon as the Emperor was come to his Castle in Candii he gave order that the 600 captive Hollanders should be distributed throughout his country among the peasants, and in the City."—J. J. Sava's 15-Jahrig. Könige-Dienst, 97.

1651.—"The First is the City of Candy, so generally called by the Christians, probably from Conde, which in the Chingalaya Language signifies Hills, for among them it is situated, but by the Inhabitants called Hingalay-nuvera, as much as to say, 'The City of the Chingalaya people,' and moreover, signifying 'the Chief or Royal City.'"—K. Kow, p. 5.

1726.—"Candi. otherwise Candra, or named in Cingalas Conde Onda, i.e. the high mountain country."—Valentijn (Ceylon), 16.

(2) CANDY, s. A weight used in S. India, which may be stated roughly at about 500 lbs., but varying much in different parts. It corresponds broadly with the Arabian Bahar (q.v.), and was generally equivalent to 20 Maunds, varying therefore with the maund. The word is Mahr. and Tel. khandi, written in Tan. and Mal. kandi, or Mal. kandy, and comes from the Skt. khandi, 'to divide,' A Candy of land is supposed to be as much as will produce a candy of grain, approximately 75 acres]. The Portuguese write the word candil.

1558.—"A candil which amounts to 522 pounds (arreata)."—Garcia, t. 55.

1598.—"One candiel (v. l. candil) is little more or less than 14 bushels, wherewith they measure Rice, Corne, and all graine."—Linschoten, 69; [Hak. Soc. i. 245].

1618.—"The Candee at this place (Bateca) containeth neere 500 pounds."—W. Horo, in Purchas, i. 657.

1710.—"They advised that they have supplied Haido Khan with ten candies of country gunpowder."—In Wheeler, ii. 136.

c. 1760.—Grose gives the Bombay candy as 20 maunds of 25 lbs. each=500 lbs.; the Surat ditto as 20 maunds of 37 lbs.; the Anjengo ditto 500 lbs.; the Carwar ditto 575 lbs.; the Coromandel ditto at 500 lbs. &c.

(3) CANDY (SUGAR). This name of crystallized sugar, though it came no doubt to Europe from the P.-Ar. kund (P. also shakur kund; Sp. azucar candi; It. candi and zucchero candito; Fr. sucre candi) is of Indian origin. There is a Skt. root khand, 'to break,' whence khandya, 'broken,' also applied in various compounds to granulated and candied sugar. But there is also Tan. kar-kunda, kat-kanda, Mal. kandi, kal-kandi, and kalkanda, which may have been the direct source of the P. and Ar. adoption of the word, and perhaps
its original, from a Dravidian word = 'jump.' [The Dravidian terms mean 'stone-piece.]

A German writer, long within last century (as we learn from Mahn, quoted in Diez's Lexicon), appears to derive candy from Candia, "because most of the sugar which the Venetians imported was brought from that island" —a fact probably invented for the nonce. But the writer was the same wiseacre who (in the year 1829) characterised the book of Marco Polo as a "churlishly compiled ecclesiastical fiction disguised as a Book of Travels" (see Introduction to Marco Polo, 2nd ed. pp. 112-113).

1343.—"A centajno si vende gien-giene, canella, laces, incenso, indaco ... verzino scorza, zuccher ... zucchro candi ... porosilane ... canto ..."—Pegolotti, p. 124.

1461.—"... Un ampeletto di balsoamo, Teriacu bossoleti 15. Zuccheri Moccari (?) panni 42. Zuccheri canditi, scattole 5. ..."—List of Presents from Sultan of Egypt to the Pope. (See under BENJAMIN.)

c. 1596.—"White sugar candy (kandf sejfd) ... 55 dina per ser."—Alv. i. 63.

1627.—"Sugar Candie, or Stone Sugar."—Maske, 2nd ed. s.v.

1727.—"The Trade they have to China is divided between them and Surat ... the Gross of their own Cargo, which consists in Sugar, Sugar-candy, Alom, and some Drugs ... are all for the Surat Market."—A. Hamilton, i. 371.

CANGUE, s, A square board, or portable pillory of wood, used in China as a punishment, or rather, as Dr. Wells Williams says, as a kind of censure, carrying no disgrace; strange as that seems to us, with whom the essence of the pillory is disgrace. The frame weighs up to 30 lbs., a weight limited by law. It is made to rest on the shoulders without chafing the neck, but so broad as to prevent the wearer from feeding himself. It is generally taken off at night (Giles, and see Gray, China, i. 55 seqq.).

The Cangue was introduced into China by the Tartar dynasty of Wei in the 5th century, and is first mentioned under A.D. 481. In the Kwang-nun (a Chin. Dict. published A.D. 1609) it is called kuanqui (modern mandarin hiaung-kiao), i.e. 'Neck-fetter.' From this old form probably the Anamites have derived their word for it, gong, and the Cantonese k'ang-ka, 'to wear the Cangue,' a survival (as frequently happens in Chinese vernaculars) of an ancient term with a new orthography. It is probable that the Portuguese took the word from one of these latter forms, and associated it with their own canga, 'an ox-yoke,' or 'porter's yoke for carrying burdens.' [This view is rejected by the X.E.D. on the authority of Prof. Legge, and the word is regarded as derived from the Port. form given above. In reply to an enquiry, Prof. Giles writes: "I am entirely of opinion that the word is from the Port., and not from any Chinese term." The thing is alluded to by F. M. Pinto and other early writers on China, who do not give it a name.

Something of this kind was in use in countries of Western Asia, called in P. doshaika (bitiquum). And this word is applied to the Chinese cangue in one of our quotations. Doashaika, however, is explained in the lexicon Bahrann-i-Kati as 'a piece of timber with two branches placed on the neck of a criminal' (Quattremere, in Not. et Extr. xiv. 172, 173).

1429.—"... made the ambassadors come forward side by side with certain prisoners. Some of these had a doshaika on their necks,"—Shak Rukh's Mission to China, in Cathay, p. 4civ.

[1525.—Castanhebra (Bk. VI. ch. 71, p. 154) speaks of women who had come from Portugal in the ships without leave, being tied up in a cage and whipped.]

c. 1540.—"... Ordered us to be put in a horrid prison with fetters on our feet, manacles on our hands, and collars on our necks. ..."—F. M. Pinto, (orig.) ch. lxxiv.

1585.—"Also they doo lay on them a certaine covering of timber, wherein remaineth no more space of hollesomenesse then their bodies doth make: thus they are vset that are condemned to death."—Mendoza (tr. by Parkes, 1589), Hak. Soc. i. 117-118.

1696.—"He was imprisoned, congoed, tormented, but making friends with his Money ... was cleared, and made Under-Customer. ..."—Boyar's Journal at Cochín China, in Dalrymple, Or. Rep. i. 81.

[1705.—"All the people were under confinement in separate houses and also in congas"—Hedges, Diary, Hak. Soc. ii. ccxxi.]

... I desid' several Times to wait upon the Governor: but could not, he was so taken up with over-hallung the Goods, that came from Polo Comes, and weighing the Money, which was found to amount to 21,300 Tala. 'At last upon the 28th. I was obliged to appear as a Criminal in Congas, before the Governor and his Grand Council,
attended with all the Slaves in the Congas."—Letter from Mr. James Cowley, survivor of the Pulo Condore massacre, in *Lockyer*, p. 93. Lockyer adds: "I understood the Congas to be Thimbults" (p. 95).

1727.—"With his neck in the congoes which are a pair of Stocks made of bamboo."—A. Hamilton, ii. 175.

1779.—"Aussitôt on les mit tous trois en prison, des chaînes aux pieds, une *cangue* au cou."—*Lettres Edif.*, xxv. 127.

1797.—"The punishment of the *cha*, usually called by Europeans the *cangue*, is generally inflicted for petty crimes."—Staunton, *Embassy, &c.*, ii. 492.

1783.—"... rapper sur les joues a l’aide d’une petite lame de cuir; c’est, je crois, la seule correction infligée aux femmes, car je n’en ai jamais vu aucune porter la *cangue*."—Leon Bouret, *A Travers la Chine*, 121.

**CANGAMEIRA, CONIMERE, [COONIMODE]**, n.p. Kanyimedu [or Kunimedu, Tam. kani, ‘humped; medu, ‘mound’]; a place on the Coromandel coast, which was formerly the site of European factories (1682-1698) between Pondicherry and Madras, about 13 m. N. of the former.

1501.—In Amerigo Vespucci’s letter from C. Verde to Lorenzo de’ Medici, giving an account of the Portuguese discoveries in India, he mentions on the coast, before Malpeur, "*Conimal*."—In *Baddelli-Boni, Intro. to Il Milton*, p. iii.

1561.—"On this coast there is a place called *Cangameira*, where there are so many deer and wild cattle that if a man wants to buy 500 deer-skins, within eight days the blacks of the place will give him delivery, catching them in snares, and giving two or three skins for a foxan."—Correa, ii. 772.

1680.—"It is resolved to apply to the Seobiar of Setagee’s Country of Chongry for a Cowle to settle factories at Coombar (†) and Coonemerro, and also at Porto Novo, if desired."—*P. St. Geo. Consuls.*, 7th Jan., in *Notes and Extra*, No. iii. p. 44.

1689.—"We therefore conclude it more safe and expedient that the Chief of Conimere ... do go and visit Rama Raja."—In *Wheeler, Early Rec.*, p. 97.

1727.—"Connemere or Conjemeer is the next Place, where the English had a Factory many Years, but, on their purchasing Fort St. David, it was broken up. ... At present its name is hardly seen in the Map of Trade."—A. Hamilton, i. 357.

1753.—"De Pondichéri, à Madras, la côte est en général nord-nord-est quelques degrés est. Le premier endroit de remarque est Congi-medu, vulgairement dit Congimer, à quatre lieues marines plus que moins de Pondichéri."—D. Avelotte, p. 123.

**CANNANORE**. n.p. A port on the coast of northern Malabar, famous in the early Portuguese history, and which still is the chief British military station on that coast, with a European regiment. The name is *Kannur* or *Kannadur, ‘Krishna’s Town.*" [The Madras Gloss, gives Mal. kannu, ‘eye,’ ur, ‘village,’ i.e. ‘beautiful village.’]

c. 1506.—"In *Cananor* il suo Re si è zantino, e qui nasce zz. (i.e. cooper, ‘ginder’); ma li zz, pochi e non casi boni come quelli de Colcut."—Leonardo Ca’ Masser, in *Archivio Storico Ital.*, Append.

1510.—"*Cananor* is a fine and large city, in which the King of Portugal has a very strong castle. ... This Cananor is a port at which horses which come from Persia disembark."—*Vartehma*, 123.

1752.—

"Chaman o Samorim mais gente nova ... *Fará que todo o Nayre em fin se mova Que entre Caculet faz, e Cananor."

*Camões*, x. 14.

By Burton:

"The Samorim shall summon fresh allies; ... lo! at his bidding every Nayr-man hies, that dwells 'twixt Caculet and Cananor." [1611.—"The old Nahada Mahomet of Cainnor goeth aboard in this boat."—*Dawers, Letters*, i. 95.]

**CANONGO**, s. P. *kâmân-go*, i.e. 'law-utterer' (the first part being Arab, from Gr. *kávó*). In Upper India, and formerly in Bengal, the registrar of a tahsil, or other revenue subdivision, who receives the reports of the patawir, or village registrars.

1758.—"Add to this that the King’s Connegoes were maintained at our expense, as well as the Gomastahs and other servants belonging to the Zemindars, whose accounts we sent for."—*Letter to Court*, Dec. 31, in *Long.*, 157.

1765.—"I have to struggle with every difficulty that can be thrown in my way by ministers, mutseddies, congoes (!) &c., and their dependents."—Letter from F. Sales, in *Currajol’s Life of Oliva*, i. 542.

**CANTEROY**. s. A gold coin formerly used in the S.E. part of Madras territory. It was worth 3 rs. Properly *Kantiyarâ bin* (or pagoda) from *Kantiyarâ Râja, ‘the lion-voiced,’ [Skt. *kantiḥ, ‘throt,’ rare, ‘noise’], who ruled in Mysore from 1638 to 1659 (C. P. Brown, *MS.*; *Rec. Mysore*, i. 803). See *Birron’s Narrative*, p. 279, where the revenues of the
CANTON, n.p. The great seaport of Southern China, the chief city of the Province of Kwang-tung, whence we take the name, through the Portuguese, whose older writers call it Canção. The proper name of the city is Kwang-chau-fu. The Chin name Kwang-tung (= Broad East) is an ellipse for “capital of the E. Division of the Province Liang-Kwung (or ‘Two Broad Realms’).” — Buchanan’s Mission, i. 129.

1515.—“So as this went on Fernao Peres arrived at Paeem with his cargo (of pepper), and having furnished himself with necessaries set off on his voyage in June 1516 . . . they were 7 sail altogether, and they made their voyage with the aid of good pilots whom they had taken, and went without harming anybody touching at certain ports, most of which were subject to the King of China, who called himself the Son of God and Lord of the World. Fernão Peres arrived at the islands of China, and when he was seen there came an armed squadron of 12 junkes, which in the season of navigation always cruized about, guarding the sea, to prevent the numerous pirates from attacking the ships. Fernão Peres knew about this from the pilots, and as it was late, and he could not double a certain island there, he anchored, sending word to his captains to have their guns ready for defence if the Chins desired to fight. Next day he made sail towards the island of Veniaga, which is 15 leagues from the city of Cantão. It is on that island that all the traders buy and sell, without licence from the rulers of the city. . . . And 3 leagues from that island of Veniaga is another island, where is posted the Admiral or Captain-Major of the Sea, who immediately on the arrival of strangers at the island of Veniaga reports to the rulers of Cantão, who they are, and what goods they bring or wish to buy; that the rulers may send orders what course to take.” —Cerreira, ii. 524.

c. 1555.—“. . . queste cose . . . vanno alla China con li lor gionghi, e a Cantón, che è Città grande . . .” —Sommiario de’ Regni, Romania, i. f. 337.

1585.—“The Chinos do use in their pronunciation to term their cities with this syllable, Fu, that is as much as to say, citie, as Taiybin fu, Canton fu, and their towns with this syllable, Chen.” —Mendoza, Parke’s old E. T. (1588) Hak. Soc. i. 24.

1727.—“Canton or Quantung (as the Chinese express it) is the next maritime Province.” —I. Hamilton, ii. 217.

CANTONMENT, s. (Pron. Cantonment, with accent on penult.). This English word has become almost appropriated as Anglo-Indian, being so constantly used in India, and so little used elsewhere. It is applied to military stations in India, built usually on a plan which is originally that of a standing camp or ’cantonment.’

1753.—“I know not the full meaning of the word cantonment, and a camp this singular place cannot well be termed; it more resembles a large town, very many miles in circumference. The officers’ bungalows on the banks of the Tappee are large and convenient,” &c.—Forbes, Letter in Or. Mem. describing the “Bengal Cantonments near Surat,” iv. 239.

1825.—“The fact, however, is certain . . . the cantonments at Lucknow, mty Calcutta itself, are abominably situated. I have heard the same of Madras; and now the lately-settled cantonment of Nussenabad appears to be as objectionable as any of them.” —Her., ed. 1841, ii. 7.

1848.—“Her ladyship, our old acquaintance, is as much at home at Madras as at Brussels—in the cantonment as under the tents.” —Vanity Fair, ii. ch. 8.

CAPASS, s. The cotton plant and cotton-wool. H. capes, from Skt. kapasa, which seems as if it must be the origin of καπασας, though the latter is applied to flax.

1753.—“. . . They cannot any way conceive the masters of 1738 to be a fit standard for judging by them of the cloth sent us this year, as the copass or country cotton has not been for these two years past under nine or ten rupees. . . .” —Pt. Wm. Cols., in Long, 46.

[1813.—“Guzerat cows are very fond of the capauSSia, or cotton-seed.” —Forbes, Or. Mem., 2nd ed. ii. 33.]

CAPEL. s. Malayul. kappal, ‘a ship.’ This word has been imported into Malay, kadal, and Javanese. It appears to be still in use on the W. Coast; see Bombay Gazetteer, xiii. (2) 470.

1498.—In the vocabulary of the language of CaliBen given in the Rotileira de V. diptama we have—


1510.—“Some others which are made like ours, that is in the bottom, they call capel.” —Varthema, 154.
CAPELAN. n.p. This is a name which was given by several 16th-century travellers to the mountains in Burma from which the rubies purchased at Pegu were said to come; the idea of their distance, &c., being very vague. It is not in our power to say what name was intended. [It was perhaps Kint-pyin.] The real position of the "ruby-mines" is 60 or 70 m. N.E. of Mandalay. [See Ball's* Tavernier, ii. 99, 465 seqq.]

1596.—"... e qui è uno porto appresso uno loco che si chiama Acaplen, dove li se trovano molti rubini e spinadelle e zolle d’ogni sorta."—Leonardo da C. Masoni, p. 28.

1510.—"The sole merchandise of these people is jewels, that is, rubies, which come from another city called Capelan, which is distant from this (Pegu) 90 days’ journey."—Paridemi, 218.

1516.—"Further inland than the said Kingdom of Ava, at five days journey to the south-east, is another city of Gentiles... called Capelan, and all round are likewise found many and excellent rubies, which they bring to sell at the city and fair of Ava, and which are better than those of Ava."—Barbosa, 157.

c. 1555.—"This region of Argum borders on the interior with the great mountain called Capelangam, where are many places inhabited by a not very civilised people. These carry musk and rubies to the great city of Ava, which is the capital of the Kingdom of Arquam...."—Sumario de Regas, in Remanes, 1. 334.

c. 1690.—"... A mountain 12 days’ journey or thereabouts, from Sien towards the North-east; the name whereof is Capelan. In this mine are found great quantities of Rubies."—Tecno de Aia (E. T.) ii. 143; [ed. Ball, ii. 99].

Phillip's Mineralogy (according to Col. Burney) mentions the locality of the ruby as "the Capelan mountains, sixty miles from Pegu, a city in Ceylon."—[J. As. Soc. Bengal, ii. 75]. This writer is certainly very loose in his geography, and Dana (ed. 1850) is not much better: "The best ruby sapphires occur in the Capelan mountains, near Syrian, a city of Pegu."—Mineralogia, p. 222.

CAPUCAT. n.p. The name of a place on the sea near Calicut, mentioned by several old authors, but which has now disappeared from the maps, and probably no longer exists. The proper name is uncertain. [It is the little port of Kaṣṭhāτ or Kaṣṭat-tingadī (Mal. kātrol, 'guard,' pāṭa, 'place,) in the Cooroombramnad Taluka of the Malabar District. (Logan, Man. of Malabar, i. 73). The Madras Gloss. calls it: Campan. Also see Gray, Pyrard, i. 360.]

1498.—In the Ret Cuba (S.E.) it is called Capua.

1590.—"This being done the Captain-Major (Pedralvares Cabral) made sail with the foresail and mizen, and went to the port of Capocate which was attached to the same city of Calicut, and was a haven where there was a great loading of vessels, and where many ships were moored that were all engaged in the trade of Calicut..."—Corom, i. 207.

1510.—... another place called Capogatto, which is also subject to the King of Calicut. This place has a very beautiful palace, built in the ancient style."—Paridemi, 139-141.

1516.—Further on... is another town, at which there is a small river, which is called Capucad, where there are many country-born Moors, and much shipping."—Barbosa, 152.

1562.—"And they seized a great number of garbs and vessels belonging to the people of Kābak, and the new port, and Calicut, and Fumun [i.e. Poonah], these all being subject to the Zamorin."—Tajkat-ul-Muḥādān, tr. by Roberson, p. 157. The want of editing in this last book is deplorable.

CARACOA. CARACOLLE. KAR-KOLLEN. &c. &c. Malay kāra-kāra or kāra-cūra, which is either a transferred use of the Malay kāra-kāra, or kūra-kūra, 'a torture,' alluding, one would suppose, either to the shape or pace of the boat, but perhaps the torture was named from the boat, or the two words are independent; or from the Ar. kūfūr, pl. kūfūr, a large merchant vessel. Scott (s.v. Coracapa) says: "In the absence of proof to the contrary, we may assume kūra-kūra to be native Malay."] Dozy (s.v. Coracata) says that the Ar. kūra-kūra was, among the Arabs, a merchant vessel, sometimes of very great size. Crawfurd describes the Malay kūra-kūra, as 'a large kind of sailing vessel;' but the quotation from Jarric shows it to have been the Malay galley. Marre (Kata-Kata Malayan, 87) says: 'The Malay kūra-kūra is a great row-boat; still in use in the Moluccas. Many measure 100 feet long and 10 wide. Some have as many as 90 rowers.'

c. 1390.—"We embarked on the sea at Lādhiḳiya in a big kūfūra belonging to Genoese people, the master of which was called Martalamin."—Ib Bidai, ii. 254.

1498.—"I took the sea on a small kūfūra belonging to a Tunisian."—Ib. iv. 327.
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1606.—"The foremost of these galleys or Caracollis recovered our Shippe, wherein was the King of Tarnata."—Middleton's Voyage, E. 2.

"... Nave consensu, quam lingua patria caracora noncapunt. Navigii genus est oblongum, et angustum, triremis instar, velis simul et remis impellitir."—Jaurie, Thesaurus, i. 192.

[1613.—"Curra-curra." See quotation under ORANKAY.]

1627.—"They have Gallios after their manner, formed like Dragons, which they row very swiftly, they call them karkollen."—Furchas, Pilgrimage, 606.

1659.—"They (natives of Ceram, &c.) hawked these dry heads backwards and forwards in their korrekorses as a special rarity."—Wallace, Malay Arch., ed. 1809, p. 266.

CARAFINE. s. Dozy shows that this word, which in English we use for a water-bottle, is of Arabic origin, and comes from the root *gharrf,* ‘to draw’ (water), through the Sp. *garrafa.* But the precise Arabic word is not in the dictionaries. (See under CARBOY.)

CARAMBOLA. s. The name given by various old writers on Western India to the beautiful acid fruit of the tree (N.O. Ocatilidae) called by Linn, from this word, *Averrhoa carambola.* This name was that used by the Portuguese. De Orta tells us that it was the Mahabar name. The word *karamba* is also given by Molesworth as the Maharrati name; [another form is *karambea,* which comes from the Skt. *karma* given below in the sense of ‘food-appetizer’]. In Upper India the fruit is called *kamrnga,* *kamrakh,* or *kamran* (Skt. *karma,* *karmra,* *karmaraka,* *karmaranga,*). (See also BLIMERE.) Why a cannon at billiards should be called by the French caramboloque we do not know. [If Mr. Ball be right, the fruit has a name, Cape-Gooseberry, in China which in India is used for the Tiparry.—Things Chinese, 3rd ed. 253.]

1653.—"O. Antonia, pluck me from that tree a Carambola or two (for so they call it) in Malavar, and we have adopted the Malabar name (because that was the first region where we got acquainted with them)."

A. Here they are.

B. They are beautiful; a sort of sour-sweet, not very acid.

"O. They are called in Canarini and Decan collectionView, and in Malay *baliuba...* they make with sugar a very pleasant conserve of these. ... Antonia! Bring hither a preserved carambola."—Garcia, ff. 46, 47.

1672.—"The Carambola ... as large as a pear, all sculptured (as it were) and divided into ribs, the ridges of which are not round but sharp, resembling the heads of those iron maces that were anciently in use."—P. Vincento Maria, 552.

1678.—"... the oxaline Kamrak."—In my Indian Garden, 50.

[1790.—"... that most curious of fruits, the carambola, called by the Chinese the young-tor, or foreign peach, though why this name should have been selected is a mystery, for when cut through, it looks like a star with five rays. By Europeans it is also known as the Cape gooseberry."—Ball, Things Chinese, 3rd ed. p. 253.

CARAT. s. Arab *kirrat,* which is taken from the Gr. *kepatoj,* a beam of the *kaparjia* or carob tree (Ceratonia silqua, L.). This bean, like the Indian *arati* (see RUTTEE) was used as a weight, and thence also it gave name to a coin.

* Sir J. Hooker observes that the fact that there is an acid and a sweet-fruiting variety (blimenes) of this plant indicates a very old cultivation.
of account, if not actual. To discuss the carat fully would be a task of extreme complexity, and would occupy several pages.

Under the name of siliqua it was the 24th part of the golden solidius of Constantine, which was again \(|\frac{1}{3}\)| of an ounce. Hence this carat was \(|\frac{1}{44}|\) of an ounce. In the passage from St. Isidore quoted below, the cerates is distinct from the siliqua, and = \(|\frac{1}{44}|\) siliqua. This we cannot explain, but the siliqua Graeca was the keraion; and the siliqua as \(|\frac{1}{44}|\) of a solidus is the parent of the carat in all its uses. [See Prof. Gardner, in Smith, Dict. Ant. 3rd ed. ii. 675.] Thus we find the carat at Constantinople in the 14th century = \(|\frac{1}{44}|\) of the hyperpera or Greek bezant, which was a debased representative of the solidus; and at Alexandria \(|\frac{1}{44}|\) of the Arabic dinar, which was a purer representative of the solidus. And so, as the Roman uncia signified \(|\frac{1}{44}|\) of any unit (compare ounce, inch), so to a certain extent carat came to signify \(|\frac{1}{44}|\). Dictionaries give Arab. kirat as "\(|\frac{1}{44}|\) of an ounce." Of this we do not know the evidence. The English Cyclopedia (s.v.) again states that "the carat was originally the 24th part of the marc, or half-pound, among the French, from whom the word came." This sentence perhaps contains more than one error; but still both of these allegations exhibit the carat as \(|\frac{1}{44}|\)th part. Among our goldsmiths the term is still used to measure the proportionate quality of gold: pure gold being put at 24 carats, gold with \(|\frac{1}{44}|\) alloy at 22 carats, with \(|\frac{1}{24}|\) alloy at 18 carats, &c. And the word seems also (like Anna, q.v.) sometimes to have been used to express a proportionate scale in other matters, as is illustrated by a curious passage in Marco Polo, quoted below.

The carat is also used as a weight for diamonds. As \(|\frac{1}{4}|\) of an ounce this ought to make it \(|\frac{1}{44}|\) grains. But these carats really run 151\(\frac{1}{2}\) to the ounce troy, so that the diamond carat is \(|\frac{1}{44}|\) grs. nearly. This we presume was adopted direct from some foreign system in which the carat was \(|\frac{1}{44}|\) of the local ounce. [See Ball, Taverrier, ii. 447.]

c. 1627. — "Caravan. — A convoy of travellers. The Arab. bas in India is more generally used. The English "caravan" from the French "caravan" is a corruption of the Arabic word, and is connected with the Persian word "vani," as used by the Persians to denote the conveyance for goods; and was adopted into the English language from the French, and is properly translated convoy. — "**Caravan**" is also used in the sense of a conveyance for the safety of merchants that travel by sea. — "**Caravan**" in the 17th century was used to denote a convoy of soldiers for the safety of merchants that travel by land. — "**Caravan**" is also used in the sense of a conveyance for the safety of merchants that travel by sea.
CARAVANSERAY. 

162 CARBOY.

Waggon to carry passengers to and from London."—Glossographia, &c., by J. B.

CARAVANSERAY, s. P. kar-

veisardâ; a Serai (v.q.v.) for the recep-

tion of Caravans (v.q.v.).

1404.—"And the next day being Tuesday, they departed thence and going about 2 leagues arrived at a great house like an Inn, which they call Carabansaca (read sara), and here were Chacatays looking after the Emperor’s horses."—Clar.ijo, § xcviii. Comp. Markham, p. 114.

[1528.—"In the Persian language they call these houses carvancaras, which means resting-place for caravans and strangers."—Tenn.oi, ii. p. 11.]

1554.—"I say à parler soumen de ce nom de Carbachara: . . . le ne peux le nomner autrement en François, sinon vu Car-
bachara: et pour le scmaoir donner à entendre, il fault supposer qu’il n’y a point d’hostelleries es pays on domaine le Turc, ne de lieux pour se loger, sinon dedens celles maisons publiques appellée Carbachara. . . ."—Observations par P. Belon, f. 59.

1564.—"Hic diverti in diversorum publicum, Caravasarai Turcae vocant . . . vascum est aedificium . . . in cujus medio patet area ponendis sacris et cameli."—Busbqyni, Epist. i. (p. 35).

1619.—". . . a great bazar, enclosed and roofed in, where they sell stuffs, cloths, &c., with the House of the Mint, and the great caravanserai, which bears the name of Lala Beig (because Lala Beig the Treasurer gives audiences, and does his business there) and another little caravanserai, called that of the Ghilbuc or people of Chilan."—P. della Valle (from Ispahan), ii. 8; [comp. Hak. Soc. i. 95].

1627.—"At Band Aby we found a neat Carravansow or Inn . . . built by mens charity, to give all civil passengers a resting place yonites; to keepe them from the injury of thieves, beasts, weather, &c."—Her-

bert, p. 124.

CARAVEL, s. This often occurs in the old Portuguese narratives. The word is alleged to be not Orientall, but Celtic, and connected in its origin with the old British coracle; see the quotation from Isidore of Seville, the indication of which we owe to Bluteau, s.v. The Portuguese caravel is described by the latter as a ‘round vessel’ (i.e., not long and shary like a galley), with lateen sails, ordinarily of 200 tons burthen. The character of swiftness attributed to the caravel (see both Damian and Bacon below) has suggested to us whether the word has not come rather from the Persian Gulf—Turki kirdweel, ‘a scout, an outpost, a vanguard.’ Doubtless there are difficulties. [The N.E.D. says that it is probably the dim. of Sp. carabela.] The word is found in the following passage, quoted from the Life of St. Nilus, who died c. 1000, a date hardly consistent with Turkish origin. But the Latin translation is by Cardinal Sirel, c. 1550, and the word may have been changed or modified:

—"Cognitavit enim in unaquaque Calabriæ regione pericere naviga . . . Id autem non ferentesRussiani eivis . . . simil irruentis ac tumulantes naviga combsurant et ens quæ Caravellas appellantar securentur."—In the Collection of Martene and Durand, vi, col. 930.


1492.—"So being one day importuned by the said Christopher, the Catholic King was persuaded by him that nothing should keep him from making this experiment; and so effectual was this persuasion that they fitted out for him a ship and two caravels, with which he began on August 1492, with 120 men, sail was made from Cadiz."—Summary of the H. of the Western Indies, by Pietro Martire in Ranusio, iii. f. 1.

1506.—"Item træ della Mina d’oro de Ginea ogn anno ducenti 120 mila che vien ogni mese da caravella con ducenti 10 mila."—Leonardo di Ca’ Massor, p. 30.


1552.—"Il lascierent le bordure de leurs Kæravelles; ornèrent leurs vaisseaux de pavillons, et s’avancerent sur nous."—Sidi Ali, p. 70.

c. 1615.—"She may spare me her mizen and her bonnets; I am a carvel to her."—Beow. & Flit. Wit without Money, i. 1.

1624.—"Sunt etiam naves quaedam navium que ad officium celeritatis apposite structura sunt (quas caravellas vocant)."—Bacon, Hist. Ventorum.

1889.—"The deep-sea fishing boats called Moochas . . . are carvel built, and now generally iron fastened . . ."—Short Account of Bombay Fisheries, by D. G. Macdonald, M.D.

CARBOY, s. A large glass bottle holding several gallons, and generally covered with wicker-work, well known in England, where it is chiefly used to convey acids and corrosive liquids in bulk. Though it is not an Anglo-

Indian word, it comes (in the form karaba) from Persia, as Wedgwood has pointed out. Kaempfer, whom we quote from his description of the
wine trade at Shiraz, gives an exact etching of a carboy. Littre mentions
that the late M. Mohl referred caraffe
to the same original; but see that
word. Karaba is no doubt connected
with Ar. kirba, 'a large leathern milk-
bottle.'

1712. —"Vasa vitrea, alia sunt majora, ampullacea et circumduco scirpo tunica, quae vocant Karaba... Venit Karaba una apud vittriarios duobus mamundi, raro car-

1754. —"I delivered a present to the Governor, consisting of oranges and lemons, with several sorts of dried fruits, and six karboys of Isfahan wine." —Hawaway, i. 102.

1800. —"Six corabahs of rose-water." —Syres, Emb. to Arz, p. 488.

1813. —"Carboy of Rosewater...." —Millburn, ii. 330.

1875. —"People who make it (Shiraz Wine) generally bottle it themselves, or else sell it in huge bottles called 'Kuraba' holding about a dozen quarts." —MacGregor, Journey through Khurasan, &c., 1879, i. 37.

CARCANA, CARCONNA. s. H. from P. kirkhana, 'a place where business is done,' a workshop; a departamental establishment such as that of the commissariat, or the artillery park, in the field.

1663. —"There are also found many raised Walks and Tents in sundry Places, that are the offices of several Officers. Besides these there are many great Halls that are called Kar-Kanaya, or places where Handy-crafts-

c. 1756. —"In reply, Hydur pleaded his poverty... but he promised that as soon as he should have established his power, and bad time to regulate his departments (Kärkhana)at, the amount should be paid." —Hussein Ali Khan, History of Hyder Nâî, p. 87.

1860. —"The elephant belongs to the Kar-
kana, but you may as well keep him till we meet." —Wellington, i. 114.

1864. —"If the (bullock) establishment should be formed, it should be in regular Karkanias." —Ibid. iii. 512.

CARCOON. s. Mahr. kirkan, 'a clerk,' H. —P. kir-kua, (fictendorum factor) or 'manager.'

[c. 1590. —"In the same way as the ar-
kun sets down the transactions of the assess-
ments, the mudaddam and the patiçarî shall keep their respective accounts." —Ain, tr. Jarrett, ii. 45.

[1615. —"Made means to the Corcone or Serviano to help us to the copia of the King's licence." —Foster, Letters, iii. 122.

[1616. —"Addick Raina Pongolo, Corcon of this place." —Ibid. iv. 167.]

1826. —"My benefactor's chief carcoon or clerk allowed me to sort out and direct despatches to officers at a distance who be-
longed to the command of the great Sawant Rao." —Pandurang Hari, 21; [ed. 1873, i. 28.]

CARÈNS, n.p. Burm. Kar-rens, [a word of which the meaning is very uncertain. It is said to mean 'dirty-
feeders,' or 'low-caste people,' and it has been connected with the Kirata tribe (see the question discussed by Mr. Mahon, The Karens of the Golden Chersones, 43 seq.).] A name applied to a group of non-Burmese tribes, settled in the forest and hill tracts of Pegu and the adjoining parts of Burma, from Mergui in the south, to beyond Toungoo in the north, and from Arakan to the Salwen, and beyond that river far into Siamese territory. They do not know the name Kareng, nor have they one name for their own race; distinguishing, among these whom we call Karens, three tribes, Sgyu, Pico, and Ephyu, which differ somewhat in customs and traditions, and especially in language. "The results of the labours among them of the American Baptist Mission have the appearance of being almost miraculous, and it is not going too far to state that the cessation of blood feuds, and the peaceful way in which the various tribes are living... and have lived together since they came under British rule, is far more due to the influence exercised over them by the missionaries than to the measures adopted by the English Government, beneficial as these double-
less have been." (Br. Burma Gazetteer, [ii. 226].) The author of this ex-
cellent work should not, however, have admitted the quotation of Dr. Mason's fanciful notion about the identity of Marco Polo's Carojan with Karen, which is totally groundless.

1759. —"There is another people in this country called Carianners, whiter than either (Burmans or Peguans), distinguished into Buraphoons and Pegu Carianners; they live in the woods, in small Societies, of ten or twelve houses; are not wanting in indus-
try, though it goes no farther than to procure them an annual subsistence." —In Dalrymple, Or. Rep. i. 100.

1790. —"From this reverend father (V. Sangermano) I received much useful information. He told me of a singular description
of people called Carayners or Carnianers, that inhabit different parts of the country, particularly the western provinces of Dulla, and Bassein, several societies of whom also dwell in the district adjacent to Ragoon. He represented them as a simple, innocent race, speaking a language distinct from that of the Írmanes, and entertaining rude notions of religion. . . . They are timorous, honest, mild in their manners, and exceedingly hospitable to strangers."—Symes, 207.

c. 1819.—"We must not omit here the Carian, a good and peaceable people, who live dispersed through the forests of Pegh, in small villages consisting of 4 or 5 houses . . . they are totally dependent upon the despotic government of the Burmese."—Sangernano, p. 31.

CARICAL, n.p. Etymology doubtful; Tam. Karuttikal, [which is either kārī, 'masonry' or 'the plant, thorny webera': kārī, 'channel' (Madras Adm. Man. ii. 212, Gloss. s.v.). A French settlement within the limits of Tanjore district.

CARNATIC, n.p. Kārṇātaka and Kārṇṭaka, Skt. adjective forms from Kārṇāta or Kārṇāta, [Tam. kar, 'black,' nādu, 'country']. This word in native use, according to Bp. Caldwell, denoted the Telegu and Canarese people and their language, but in process of time became specially the appellation of the people speaking Canarese and their language (Drav. Gram. 2nd ed. Intro. p. 34). The Mahommedans on their arrival in S. India found a region which embraces Mysore and part of Telengána (in fact the kingdom of Vijayanagara), called the Kārṇātaka country, and this was identical in application (and probably in etymology) with the Canara country (q.v.) of the older Portuguese writers. The Kārṇātaka became extended, especially in connection with the rule of the Nabobs of Arcot, who partially occupied the Vijayanagara territory, and were known as Nawabs of the Kārṇātaka, to the country below the Ghauts, on the eastern side of the Peninsula, just as the other form Canara had become extended to the country below the Western Ghauts; and eventually among the English the term Carnatic came to be understood in a sense more or less restricted to the eastern low country, though never quite so absolutely as Canara has become restricted to the western low country. The term Carnatic is now obsolete.

c. A.D. 550.—In the Brīhat-Saṁhitā of Varāhamihira, in the enumeration of peoples and regions of the south, we have in Kern's translation (J. R. As. Soc. N.S. v. 83) Karnāt; the original form, which is not given by Kern, is Karnāṭa.

c. A.D. 1300.—In the later Sanskrit literature this name often occurs, e.g. in the Kauthasītāgāra, or 'Ocean of Rivers of Stories,' a collection of tales (in verse) of the beginning of the 12th century, by Somadeva, of Kashmir; but it is not possible to attach any very precise meaning to the word as there used. [See refs. in Tawney, tr. ii. 651.]

A.D. 1400.—The word also occurs in the inscriptions of the Vijayanagara dynasty, e.g. in one of A.D. 1400.—(Etn. of S. Indian Palaeography, 2nd ed. pl. xxx.)

1605.—"In the land of Karnāṭa and Vidyānagāra was the King Mahendra."—Taranatha's H. of Buddhism, by Schiefner, p. 267.

1610.—"The Zũindars of Singaldīp (Ceylon) and Karnatāk came up with their forces and expelled Shōi Rūj, the ruler of the Dakhīn."—Firsh, in Elliot, vi. 549.

1614.—See quotation from Conuto under CARANA.

[1823.—"His Tributaries, one of whom was the Queen of Carnat."—P. della Valle, Hak. Soc. ii. 314.]

c. 1652.—"Gandicott is one of the strongest Cities in the Kingdom of Carnatica."—Tavernier, E. T. ii. 95; [ed. Bull, i. 284].

c. 1660.—"The Rāi of the Karnāṭik, Mahṛatta (country), and Telingana, were subject to the Rāi of Bīdār."—Amul-i-Sāţhī, in Elliot vii. 128.

1673.—"I received this information from the natives, that the Carnatic country reaches from Gōnpālī to the Zāmerhīt's Country of the Mahāters along the Sea, and inland up to the Pepper Mountains of Malabar, four Days Journey hence, is the Capital City."—Frer, 162, in Letter IV., A Relation of the Carnatic Country. Here he identifies the "Canaick" with Canara below the Ghauts.

So also the coast of Canara seems meant in the following:—

c. 1760.—"Though the navigation from the Carnatic coast to Bombay is of a very short run, of not above six or seven degrees. . . ."—Gros, i. 232.

"The Carnatic or province of Arcot . . . its limits now are greatly inferior to those which bounded the ancient Carnatic; for the Nabobs of Arcot have never extended their authority beyond the river Gondegama to the north; the great chain of mountains to the west; and the branches of the Kingdom of Trichinopoli, Tanjore, and Maissore to the south; the sea bounds it on the east."—Ibid. ii. vii.

1792.—"Swaice Madhoo Rao . . . with this immense force . . . made an incursion

1792.—"I hope that our acquisitions by this peace will give so much additional strength and compactness to the frontier of our possessions, both in the Carnatic, and on the coast of Malabar, as to render it difficult for any power above the Ghaits to invade us."—Lord Cornwallis's Despatch from Seringapatam, in Suton-Kere, ii. 99.

1826.—"Camp near Chillumbrum (Carnatic). April 21st." This date of a letter of Bp. Heber's is probably one of the latest instances of the use of the term in a natural way.

CARNATIC FASHION. See under BENIGHTED.

(1). CARRACK, n.p. An island in the upper part of the Persian Gulf, which has been more than once in British occupation. Properly Khārak. It is so written in Joubert's Édits (i. 364, 372). But Dr. Badger gives the modern Arabic as el-Khārīj, which would represent old P. Khārīj.

c. 830.—"Kharek...cette îsle qui a un farsoek en long et en large, produit du bîlé, des palmares, et des vignes."—Ibn Khaldûne, in J. As. Soc. vi. tom. v. 268.

c. 1563.—"Partendoi da Basora si passa 200 miglia di Golfo co'l mare a banda destra, sino che si giunge nell'isola di Carichi..."—C. Federi, in Ramusio, iii. 360-1.

1727.—"The Islands of Carrick ly. about West North West, 12 Leagues from Brec...cher."—A. Hamilton, i. 90.

1758.—"The Baron...immediately sailed for the little island of Karec, where he safely landed: having attentively surveyed the spot he at that time laid the plan, which he afterwards executed with so much success."—Ives, 212.

(2). CARRACK. s. A kind of vessel of burden from the Middle Ages down to the end of the 17th century. The character of the earlier carrack cannot be precisely defined. But the larger cargo-ships of the Portuguese in the trade of the 16th century were generally so styled, and these were sometimes of enormous tonnage, with 3 or 4 decks. Charnock (Marine Architecture, ii. p. 9) has a plate of a Genoese carrack of 1542. He also quotes the description of a Portuguese carrack taken by Sir John Barrough in 1592. It was of 1,600 tons burden, whereof 900 merchandize; carried 32 brass pieces and between 600 and 700 passengers (i); was built with 7 decks. The word (L. Lat.) carraca is regarded by Skeat as properly carriça, from carricar; It. caricare, 'to load, to charge.' This is possible; but it would be well to examine if it be not from the Ar. ḫurdkāh, a word which the dictionaries explain as 'fire-ship': though this is certainly not always the meaning. Dozy is inclined to derive carraca (which is old in Sp., he says) from karākir, the pl. of ḫurdkār or ĕrkārā (see CARACAO). And ĥurdkārā itself he thinks may have come from carricare, which already occurs in St. Jerome. So that Mr. Skeat's origin is possibly correct. [The N.E.D. refers to carraca, of which the origin is said to be uncertain.] Ibn Batuta uses the word twice at least for a state barge or something of that kind (see Cathay p. 499, and Ibn Bat. ii. 116; iv. 289) The like use occurs several times in Makrizi (e.g. i. 143; ii. 66; and ii. i. 24). Quatremère at the place first quoted observes that the barākāh was not a fire ship in our sense, but a vessel with a high deck from which fire could be thrown; but that it could also be used as a transport vessel, and was so used on sea and land.

1388.—"...after that we embarked at Venice on board a certain carrack, and sailed down the Adriatic Sea."—Friar Pasqual, in Cathay, &c., ii. 231.

1388.—"Eodem tempore venit in magnâ tempestate ad Sandevici portum navis quam dicunt carîka (mirae) magnitudinis, plena divisitis, quae facie inopiam totius terrae relevare potuisse, si incolarum invidia permitisset."—T. Walsingham, Hist. Anglica, by H. T. Riley, 1854, ii. 98-94.

1408.—"The prayer being concluded, and the storm still going on, a light like a candle appeared in the cage at the mast-head of the carraca, and another light on the spar that they call bower (bâpresa) which is fixed in the forecastle; and another light like a candle in a vain cara de espada (i) over the poop, and these lights were seen by as many as were in the carrack, and were called up to see them, and they lasted awhile and then disappeared, and all this while the storm did not cease, and by-and-by all went to sleep except the steerer and certain sailors of the watch."—Cælejo, § xiii. Comp. Mackhan, p. 13.


1552.—"Ils avaient 4 barques, grandes comme des karâkâ. . . ."—Sidi'All, p. 67.
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CARYOTA.

1596.—"... about the middle of the month of Ramazan, in the year 974, the inhabitants of Funan and Pandremah [i.e. Pomany and Pandranî, q.v.], having sailed out of the former of these ports in a fleet of 12 grains, captured a caracca belonging to the Franks, which had arrived from Bengal, and which was laden with rice and sugar... in the year 976 another party... in a fleet of 17 grains... made capture off Shalecat (see CHALLA) of a large caracca, which had sailed from Cochín, having on board nearly 1,000 Franks..."—Toliet-at-Majidkidden, p. 159.

1596.—"It comes as farre short as... a cocke-boute of a Carrick.―T. Nash, Haue with you to Saffron Walden, repr. by J. P. Collier, p. 72.

1615.—"They are made like carracks, only strength and storage."—Bewern & Flotst. The Cosmoc, i. 3.

1615.—"After we had given her chase for about 5 hours, her colours and bulk discovered her to be a very great Portugall carrack bound for Goa."—Terry, in Purchas; ed. 1677, p. 34.

1620.—"The harbor at Nangasque is the best in all Japan, where there may be 1000 scale of ships ride landlocked, and the greatest ships or carickes in the world... ride before the town within a cables length of the shore in 7 or 8 fathom water at least."—Cocks, Letter to Batavia, ii. 313.

c. 1620.—"Il faut attendre là des Pilotes du lieu, que les Gouverneurs de Bombain et de Marsagio ont soin d’envoyer tout à l’heure, pour conduire le Vaissain à Purumba [i.e. Trombay] oh les Caraques ont coutume d’hivernier."—Roënier des Indes, by Alevo de Motta, in Thevenot, c. 1635. —

"The bigger Whale, like some huge carrack by Which wanted Sea room for her foes to play. ..."—Walter, Battle of the Summer Islands.

1653.—"... for poyne it me voolent loger en son Palais, et que si fainois la volonté de retommer a Lisbonne par mer, il me feroit embarquer sur les premières Karaques..."—De la Boulogne-le-Gout, ed. 1657, p. 213.

1660.—"And further, That every Merchant Denizen who shall hereafter ship any Goods or Merchandize in any Carrack or Galley shall pay to your Majesty all manner of Customs, and all the Subsidies aforesaid, as any Alien born out of the Realm."—Act 12 Car. II. cap. iv. s. iv. (Tonnage and Poundage).

c. 1680.—"To this City of the floating... which foreigners, with a little variation from carragos, call carracas."—Vieira, quoted by Blakeau.

1684.—"... there was a Carrack of Portugal cast away upon the Reef having on board at that Time 4,000,000 of Guilders in Gold... a present from the King of Siam to the King of Portugal."—Cowley, 32, in Dampier’s Voyages, iv.

CARRAWAY, s. This word for the seed of Carum carvi, L., is (probably through Sp. alcareae) from the Arabic kuvavje. It is curious that the English form is thus closer to the Arabic than either the Spanish, or the French and Italian carr, which last has passed into Scotch as carey. But the Arabic itself is a corruption [not immediately, N. E. D.] of Lat. careum, or Gr. κάρυον (Dodd).

CARTMEEL, s. This is, at least in the Punjab, the ordinary form that ‘mail-cart’, takes among the natives. Such inversions are not uncommon. Thus Sir David Ochterlony was always called by the Sepoys Lont-okhtar. In our memory an officer named Hobronel was always called by the Sepoys Koydol, and Brownlow, Lobràn. By another curious corruption Mackintosh becomes Makkhan-tosh, ‘buttered toast’!)

CARTOOCHE, s. A cartridge; kârthas, Sepoy H. ; [comp. TOSTDAUN].

CARYOTA, s. This is the botanical name (Caryota urens, L.) of a magnificent palm growing in the moist forest regions, as in the Western Ghauts and in Eastern Bengal, in Ceylon, and in Burmah. A conspicuous character is presented by its enormous bipinnate leaves, somewhat resembling colossal bracken-trods, 15 to 25 feet long, 10 to 12 in width; also by the huge pendent clusters of its inflorescence and seeds, the latter like masses of rostrics 10 feet long and upwards. It affords much Toddy (q.v.) made into spirit and sugar, and is the tree chiefly affording these products in Ceylon, where it is called Kitul. It also affords a kind of sago, and a woolly substance found at the foot of the leaf-stalks is sometimes used for caulking, and forms a good tinder. The sp. name urens is derived from the acrid, burning taste of the fruit. It is called, according to Brandis, the Mıhr-palm in Western India. We know of no Hindustani or familiar Anglo-Indian name. [Watt, (Econ. Diet. ii, 206) says that it is known in Bombay as the Hill or Sago palm. It has penetrated in Upper India as far as Chumâr.] The name Caryota seems taken from Pliny, but his application is to a kind of date-palm; his statement that it afforded the best wine of
the East probably suggested the transfer.

c. A.D. 70.—"Ab his *caryota* maxume celebrantur, et cibo quidem et suo uberrimae, ex quibus praeclara vina orienti, iniqua capit, unde pomo nomen."—*Pliny*, xii. § 9.

1681.—"The next tree is the *Kutdole*. It groweth straight, but not so tall or big as a *Color-Yut-Tree*; the inside nothing but a white pith, as the former. It yieldeth a sort of Liquor...very sweet and pleasing to the Pallate. The Liquor they boil and make a kind of brown sugar called *Jaggory* [see *JAGGERY*, &c.].—*KNAZ*, p. 15.

1777.—"The *Caryota urens*, called the Sagter tree, grew between Salatiga and Kopping, and was said to be the real tree from which sago is made."—*Thuynberg*, E. T. iv. 149. A mistake, however.

1501.—See quotation under *PEEPUL*.

**CASH.** s. A name applied by Europeans to sundry coins of low value in various parts of the Indies. The word in its original form is of extreme antiquity, "Skt. *karsha*...a weight of silver or gold equal to 1/12 of a *Talá*" (*Williams, Skt. Dict.*; and see also a Note on the *Kársha*, or rather *karshapana*, as a copper coin of great antiquity, in *E. Thomas's Pathán Kings of Delhi*, 361-362). From the Tam. form *kásu*, or perhaps from some Konkanti form which we have not traced, the Portuguese seem to have made *caíxa*, whence the English *cash*. In Singalese also *kási* is used for 'coin' in general. The English term was appropriated in the monetary system which prevailed in S. India up to 1818; thus there was a copper coin for use in Madras struck in England in 1803, which bears on the reverse, "XX Cash." A figure of this coin is given in *Ruding*. Under this system 80 cash = 1 fanam, 42 fanams = 1 star pagoda. But from an early date the Portuguese had applied *caíza* to the small money of foreign systems, such as those of the Malay Islands, and especially to that of the Chinese. In China the word *cash* is used, by Europeans and their hangers-on, as the synonym of the Chinese *le* and *tsien*, which are those coins made of an alloy of copper and lead with a square hole in the middle, which in former days ran 1000 to the *liang* or *tael* (q.v.), and which are strung in certain numbers on cords. This type of money, as was recently pointed out by Lord Avebury, is a survival of the primitive currency, which was in the shape of an axe.] Rouleaux of coin thus strung are represented on the surviving bank-notes of the Ming dynasty (A.D. 1368 onwards), and probably were also on the notes of their Mongol predecessors.

The existence of the distinct English word *cash* may probably have affected the form of the corruption before us. This word had a European origin from *It. *caso*, French *caisse*, 'the money-chest': this word in book-keeping having given name to the heading of account under which actual disbursements of coin were entered (see *Wedgwood* and *N.E.D.* s.v.). In Munsheu (2nd ed. 1627) the present sense of the word is not attained. He only gives "a tradesman's *Cash*, or Counter to keepe money in."

1510.—"...They have also another coin called *cas*, 16 of which go to a *tare* of silver."—*Varthema*, 130.

1598.—"...In this country (Calicut) a great number of apes are produced, one of which is worth 4 *casse*, and one *casse* is worth a *quattrino*."—Ibid. 172. (Why a monkey should be worth 4 *casse* is obscure.)

1600.—"...Those (coins) of Lead are called *caxas*, whereof 1600 make one mas."—*John Davis*, in *Purchas*, i. 117.

1609.—"...[Les Chinois] appoertent la monnaye qui a le cours en toute l'isle de Jave, et Isles circonvoisines, laquelle en ligne Malajque est appelée *cas*...Cette monnaye est jettee en moule en Chine, a la Ville de Chinczeu."—*Houtman*, in *Név. d's Hollandois*, i. 30b.

1621.—"...In many places they threw abroad *Cashes* (or brasse money) in great quantety."—*Cocks, Diary*, ii. 292.

1711.—"Doodos and Cash are Copper Coins, eight of the former make one Fanham, and ten of the latter one Doodoo."—*Lockyer*, S. [Doodoo is the Tel. *duddu*, Skt. *dei*, 'two'; a more modern scale is: 2 *doodganim* = 1 *doody*; 3 *doodies* = 1 *anna*.—*Mad. Gloss. s.v.*]

1713.—"Cash (a very small coin, eighty whereof make one Fanot)."—*Propagation of the Gospel in the East*, ii. 52.

1727.—"...At Atcheen they have a small coin of leaden Money called *Cash*, from
CASHEW. 168

CASHMERE.

CASHEW, s. The tree, fruit, or nut of the Anacardium occidentale, an American tree which must have been introduced early into India by the Portuguese, for it was widely diffused apparently as a wild tree long before the end of the 17th century, and it is described as an Indian tree by Acosta, who wrote in 1578. Crawford also speaks of it as abundant, and in full bearing, in the jungly islets of Hastings Archipelago, off the coast of Cambuja (Emb. to Sinim, &c., i. 103) [see Telle's note on Linneotei, Hak. Soc. ii. 27]. The name appears to be S. American, acajou, of which an Indian form, kajup, and Malay gojus, have been made. The so-called fruit is the fleshy top of the peduncle which bears the nut. The oil in the shell of the nut is acrid to an extraordinary degree, whilst the kernels, which are roasted and eaten, are quite bland. The tree yields a gum imported under the name of Cadju gum.

1578.—“This tree gives a fruit called commonly Cajou; which being a good stomachic, and of good flavour, is much esteemed by all who know it... This fruit does not grow everywhere, but is found in gardens at the city of Santa Cruz in the Kingdom of Cochín.”—C. Acosta, Tractado, 324 seq.

1598.—“Cajus growth on trees like apple-trees, and are of the bigness of a Peare.”—Linneoten, p. 94; [Hak. Soc. ii. 28].

1623.—P. della Valle, Hak. Soc. i. 135, calls it caigus.

1658.—In Piso, De Indicae urtivusae Re Naturali et Medic., Amst., we have a good cut of the tree as one of Brasil, called Acabuas “et fructus ejus Acaju.”

1672.—“... il Cajus. Qesto è l’Amandola ordinaria dell’ India, per che se ne raccoglie grandissima quantità, essendo la pianta fertiltissima e molto frequente, ancoea nelle luoghi più deserti e inculti.”—Vincenzo Maria, 394.

1673.—Fryer describes the tree under the name Cherise (apparently some mistake), p. 182.

1744.—“... Yet if The Acajou happily in the garden bloom...” Grainger, iv.

1813.—Forbes calls it “the cashew-apple,” and the “cajew-apple.”—Or. Mem. 2nd ed. i. 232, 238.

1830.—“The cashew, with its apple like that of the cities of the Plain, fair to look at, but acrid to the taste, to which the far-famed nut is appended like a bud.”—Tom Cringle, ed. 1863, p. 140.

1875.—“Cajoo kernels.”—Table of Customs Duties imposed in Br. India up to 1875.

CASHMERE, n.p. The famous valley province of the Western Himalaya, H. and P. Kashmír, from Skt. Kásmitra, and sometimes Kásmitra, alleged by Burnouf to be a contraction of Kasapamíra. [The name is more probably connected with the Khasa tribe.] Whether or not it be the Kaspatyras or Kasapayras of Herodotus, we believe it undoubtedly to be the Kaspetria (kingdom) of Ptolemy.
Several of the old Arabian geographers write the name with the guttural k, but this is not so used in modern times.

c. 630.—"The Kingdom of Khatmi-lo (Kashmira) has about 7000 li of circuit. On all sides its frontiers are surrounded by mountains; these are of prodigious height, and although there are paths affordine ac-

to it, these are extremely narrow." —

Hucen Tsang (Pel. Boudh.) ii. 167.

c. 940.—"Kashmir... is a mountainous country, forming a large kingdom, containing not less than 60,000 or 70,000 towns or villages. It is inaccessible except on one side, and can only be entered by one gate." —

Mas'udi, i. 373.

1275.—"Kashmir, a province of India, adjoining the Turks; and its people of mixt Turk and Indian blood excel all others in beauty." —Zakartiya Kaviraj, in Gildemeister, 210.

1298.—"Kashmir is also a province inhabited by a people who are idolaters and have a language of their own... this country is the very source from which idolatry has spread abroad." —Marco Polo, i. 175.

1552.—"The Moguls hold especially towards the N.E. the region Sagdiana, which they now call Quezimire, and also Mount Caucasus which divides India from the other Provinces." —Barros, iv. iv. i.

1615.—"Chaimere, the chiefe Citie is called Sirinakur." —Terry, in Purchas, ii. 1467; [so in Roe's Map, vol. ii. Hak. Soc. ed.; Chismer in Foster, Letters, iii. 283.]

1664.—"From all that hath been said, one may easily conjecture, that I am somewhat charmed with Kachemire, and that I pretend there is nothing in the world like it for so small a kingdom." —Bernier, L. T. 128; [ed. Constable, 400.]

1766—

"A trial of your kindness I must make; Though not for mine, so much as virtue's sake, The Queen of Cassimere..."

Drayton's Astrangible, iii. 1.

1814.—"The shawls of Cassimer and the silks of Irann." —Forbes, Or. Mem. ii. 177; [2nd ed. ii. 292]. (See KERSEYMER.)

CASSIS, CAXIS, CACIZ. &c, s.

This Spanish and Portuguese word, though Dozy gives it only as prêtre chrétien, is frequently employed by old travellers, and writers on Eastern subjects, to denote Mahommedan divines (mullos and the like). It may be suspected to have arisen from a confusion of two Arabic terms —kidi (see CAZEE) and kashish or kashih, 'a Christian Presbyter' (from a Syrian root signifying senit). Indeed we sometimes find the precise word kashish (Caxis) used by Christian writers as if it were the special title of a Mahommedan theologian, instead of being, as it really is, the special and technical title of a Christian priest (a fact which gives Mount Athos its common Turkish name of Kostish Daegh). In the first of the following quotations the word appears to be applied by the Mussulman historian to pagan priests, and the word for churches to pagan temples. In the others, except that from Major Millingen, it is applied by Christian writers to Mahommedan divines, which is indeed its recognised signification in Spanish and Portuguese. In Jarrie's Thesaurus (Resit Missions, 1696) the word Caxis is constantly used in this sense.

c. 1310.—"There are 700 churches (kaliista) resembling fortresses, and every one of them overloading with presbyters (kashishan) without faith, and monks without religion." —Description of the Chinese City of Khazani (Hangchau in Wastey's History) (see also Marco Polo, ii. 168). 1404.—"The town was inhabited by Moorish hermits called Caxises; and many people came to them on pilgrimage, and they healed many diseases." —Marthana's Chavito, 79.

1514.—"And so, from one to another, the message passed through four or five hands, till it came to a Gazi, whom we should call a bishop or prelate, who stood at the King's feet..." —Letter of Gior. de Empoli, in Archiv. Soc. Ital. Append, p. 56.

1538.—"Just as the Cryer was offering to deliver me unto whomssoever would buy me, in come that very Caxis Moulna, whom they held for a Saint, with 10 or 11 other Caxis his inferiors, all Priestes like himself of their wicked sect." —F. M. Pinto (tr. by H. C.), p. 8.

1552—Caxiz in the same sense used by Barros, ii. ii. 1.

1555—See quotation from Barros under LAB.

1554.—"Who was a Caxis of the Moors, which means in Portuguese an ecclesiastic." —Castaneda, Bk. i. ch. 7.

1561.—"The King sent off the Moor, and with him his Casis, an old man of much authority, who was the principal priest of his Moonic." —Crown, by Ed. Stanley, 113.

1567.—... The Holy Synod declares it necessary to remove from the territories of His Highness all the infidels whose office it is to maintain their false religion, such as are the cacises of the Moors, and the preachers of the Gentoos, jyges, sorcerers, (rireiros), jousis, groms (i.e. joshis or astro-

logers, and gurds), and whatsoever others make a business of religion among the in-

fidels, and so also the bramanus and paibus.
CASTE.

The and found. "—Prinsep, p. 318.

1580.—"... e foi sepultado no campo per Caecies." —Prior e Howar, &c., f. 13c.

1582.—"... And for pledge of the same, he would give him his sonne, and one of his chief chaplaines, the which they call Cacис." —Catacieneta, by N. L.

1603.—"... And now those initiated priests of theirs called Cashises (Casciscis) were endeavouring to lay violent hands upon his property." —Benedict Goes, in Cathay, &c., ii. 568.

1648.—"... Here is to be seen an admirably wrought tomb in which a certain Casis lies buried, who was the Pedagogue or Tutor of a King of Guzurarte." —Van Tievet, 15.

1672.—"... They call the common priests Casis, or by another name Sekieri (see SHEREEF), who like their bishops are in no way distinguished in dress from simple laymen, except by a bigger turban, ... and a longer mantle, ..." —P. Vincenzo Maria, 55.

1688.—"... While they were thus disputing, a Caciz, or doctor of the law, joined company with them." —Dryden, L. of Xavier, Works, ed. 1821, xvi. 68.

1759.—"... The artificial divisions of society in India, first made known to us by the Portuguese, and described by them under the term caste, signifying 'breed, race, kind,' which has been retained in English under the supposition that it was the native name ..." —Wedgwood, s.v.

We do not find that the early Portuguese writer Barbosa (1516) applies the word casta to the divisions of Hindu

CASSANAR, CATTANAR, s. A priest of the Syrian Church of Malabar; Malayil, kattanur, meaning originally 'a chief,' and formed eventually from the Skt. karti.

1606.—"... The Christians of St. Thomas call their priests Cacaneres." —Govea, f. 286. This author gives Catatiana and Caçaneira as feminine forms, 'a Cassanar's wife.' The former is Malayil, kattatti, the latter a Port. formation.

1612.—"... A few years ago there arose a dispute between a Brahman and a certain Cassanar on a matter of jurisdiction." —P. Vincenzo Maria, 152.

[1887.—"... Mgr. Joseph ... consecrated as a bishop ... a Catenar." —Logan, Mon. of Malabar, i. 211.]

CASSAY, n.p. A name often given in former days to the people of Muneepore (Manipur), on the eastern frontier of Bengal. It is the Burmese name of this people, Kas'i, or as the Burmese pronounce it, Kathe'. It must not be confounded with Cathay (q.v.) with which it has nothing to do.
[See SHAN.]

1595.—"... All the troopers in the King's service are natives of Cassay, who are much better horsemen than the Burmans." —Prinsep, p. 318.

CASSOWARY, s. The name of this great bird, which the first species known (Casaurinus Galeatus) is found only in Ceram Island (Moluccas), is Malay kasaru'i or kasauri; accordin to Scott, the proper reading is kasauri', and he remarks that no Malay Dict., records the word before 1863. Other species have been observed in N. Guinea, N. Britain, and N. Australia.

[1611.—"... St. James his Ginny Hens, the Cassawarway moreover." —(Note by Caryat.)] "An East Indian bird at St. James in the keeping of Mr. Walker, that will carry no coales, but eat them as what you will." —Pracham, in Poem. verss on Caryat's Crudities, sig. i. 38. (1776) ; quoted by Scott, j.


1659.—"... This aforesaid bird Cossebaires also will swallow iron and lead, as we once learned by experience. For when our Connestabel once had been casting bullets on the Admiral's Bastion, and then went to dinner, there came one of these Cossebaires on the bastion, and swallowed 50 of the bullets. And ... next day I found that the bird after keeping them a while in his maw had regularly cast up again all the 50." —J. Saur, 86.

1682.—"... On the islands Sumatra (!) Banda, and the other adjoining islands of the Molucces there is a certain bird, which by the natives is called Essar or Eure, but otherwise is commonly named by us Kasuris." —Nieuw, ii. 281.

1765.—"... The Cassbarious is about the bigness of a large Virginia Turkey. His head is the same as a Turkey's; and he has a long stiff hairy beard upon his Breast before, like a Turkey. ..." —Funnell, in Dampier, iv. 266.
society. He calls these divisions in Narsinga and Malabar so many leis de gentios, i.e., "laws" of the heathen, in the sense of sectarian rules of life. But he uses the word casta in a less technical way, which shows how it should easily have passed into the technical sense. Thus, speaking of the King of Calicut: "This King keeps 1000 women, to whom he gives regular maintenance, and they always go to his court to act as the sweepers of his palaces... these are ladies, and of good family." (estas saum fidalgus e de boa casta.—In Coll. of Lisbon Academy, ii. 316). So also Castanheda: "There fled a knight who was called Fernão Lopez, homem de boa casta." (iii. 239). In the quotations from Barros, Correa, and Garcia de Orta, we have the word in what we may call the technical sense.

c. 1444.—"Whence I conclude that this race (casta) of men is the most agile and dexterous that there is in the world."—Cudamasto, Varigopú, i. 14.

1562.—"The Admiral... received these Naires with honour and joy, showing great contentment with the King for sending his message by such persons, saying that he expected this coming of theirs to prosper, as there did not enter into the business any man of the casta of the Moors."—Barros, i. vi. 5.

1561.—"Some of them asserted that they were of the casta (costa) of the Christians."—Correa, Lisbon, i. 2, 685.

1563.—"One thing is to be noted... that no one changes from his father's trade, and all those of the same casta (costa) of shoemakers are the same."—Barros, i. 213.

1567.—"In some parts of this Province (of Goa) the Gentoos divide themselves into distinct races or castes (castas) of greater or less dignity, holding the Christians as of lower degree, and keep these so superstitiously that no one of a higher caste can eat or drink with those of a lower..."—Decree 2nd of the Sacred Council of Goa, in Archiv. Port. Orient., fasc. 4.

1572.—"Douos modos ha de gente; porque a nobre Naires chamados são, e a menos dina Poleás tem por nome, a quem obriga A lei não misturar a casta antiga."—Carta, vii. 37.

By Burton:

"Two modes of men are known: the nobles know the name of Nayrs, who call the lower Caste.

Poleás, whom their haughty laws contain from intermingling with the higher strain.

1612.—"As regards the castes (castas) the great impediment to the conversion of the Gentoos is the superstition which they maintain in relation to their castes, and which prevents them from touching, communicating, or mingling with others, whether superior or inferior; these of one observance with those of another..."—Brevo, Dec. iv. vi. 4. See also regarding the Portuguese use of the word. Gontes, ii. 198, 104, 105, 106, 1299: Synodo, 185, &c.

1613.—"The Banians kill nothing: there are thirtie and odd several Casta of these that differ something in Religion, and may not eat with each other."—V. Wilkinings, in Purchas, i. 455; see also Pilgrimage, pp. 997, 1003.

1630.—"The common Brahmane hath eighty two Casts or Tribes, assuming to themselves the name of that tribe..."—Lord's Display of the Banians, p. 72.

1673.—"The mixture of Casts or Tribes of all India are distinguished by the different modes of binding their Turlbats."—Fryer, 115.

c. 1760.—"The distinction of the Gentoos into their tribes or Casts, forms another considerable object of their religion."—Gros, i. 201.

1763.—"The Casts or tribes into which the Indians are divided, are reckoned by travellers to be eighty-four."—Orie (ed. 1803), i. 4.

[1820.—"The Kayasthas (pronounced Kaisa, hence the word casta) follow next."—W. Hamilton, Desr. of Hindostan, i. 109.] 1758.—"There are thousands and thousands of these so-called Casts; no man knows their number, no man can know it; for the conception is a very flexible one, and moreover new castes continually spring up and pass away."—F. Joger, Ost-Indiaische Handwerk und Gewerbe, 13.

Castes are, according to Indian social views, either high or low.

1576.—"Low-caste Hindoos in their own land are, to all ordinary apprehension, slovenly, dirty, ungraceful, generally unacceptable in person and surroundings... Yet offensive as is the low-caste Indian, were I estate-owner, or colonial governor, I had rather see the lowest Pariah of the low, than a single trim, smooth-faced, smooth-wayed, clever high-caste Hindoo, on my lands or in my colony."—W. G. Palgrave, in Fortnightly Rev., ex. 226.

In the Madras Pres. castes are also 'Right-hand' and 'Left-hand.' This distinction represents the agricultural classes on the one hand, and the artizans, &c., on the other, as was pointed out by F. W. Ellis. In the old days of Ft. St. George, faction-fights between the two were very common, and the terms right-hand and left-hand castes occur early in the old records of that settlement, and fre-
quently in Mr. Talboys Wheeler's extracts from them. They are mentioned by Conto. [See Nelson, Madura, Pt. ii. p. 4; Opperl. Orig. Inhabit. p. 57.]

Sir Walter Elliot considers this tend to be "nothing else than the occasional outbreak of the smouldering antagonism between Brahmanism and Buddhism, although in the lapse of ages both parties have lost sight of the fact. The points on which they split now are mere trifles, such as parading on horse-back, in a palankeen in procession, erecting a pandal or marriage-shed on a given number of pillars, and claiming to carry certain flags, &c. The right-hand party is headed by the Brahman, and includes the Pariahs, who assume the van, beating their tom-toms when they come to blows. The chief of the left-hand are the Panchalars [i.e. the Five Classes, workers in metal and stone, &c.], followed by the Pallars and workers in leather, who sound their long trumpets and engage the Pariahs." (In Journ. Ethnol. Soc. N.S. 1869, p. 112.)

1612.—"From these four castes are derived 196; and those again are divided into two parties, which they call the Elangy and Elange [Tam. elungai, iduang], which is as much as to say 'the right hand' and 'the left hand. ..."—Conto, u. s.

The word is current in French:

1842.—"Il est clair que les castes n'ont jamais pu exister solidaire sans une véritable conservation religieuse."—Conte, Oeuvres de Phil. Pozziere, vi. 505.

1857.—"Nous avons aboli les castes et les privilèges, nous avons inscrit partout le principe de l'égalité devant la loi, nous avons donné le suffrage à tous, mais voilà qu'on réclame maintenant l'égalité des conditions."—E. de Laveleye, De la Propriété, p. iv.

Caste is also applied to breeds of animals, as 'a high-caste Arab.' In such cases the usage may possibly have come directly from the Port. alta casta, casta brâza, in the sense of breed or strain.

CASTEES, s. Obsolete. The Indo-Portuguese formed from casta the word castiço, which they used to denote children born in India of Portuguese parents; much as creede was used in the W. Indies.

1599.—"Liberi vero nati in Indiâ, utroque parente Lusitano, castiços vocantur, in omnibus fere Lusitanis similés, colora tamen medium different, ut qui ad glívna non nihil deflectant. Ex castiis deinde nati magis magisque givli sunt, a parentibus et mestícis magis deflectentes; porro et mestícia nati per omnia indigéni respondunt, ita ut in tertia génératione Lasotani reliquis Indiis sunt similíssimi."—De Bry, ii. 73; (Linschoten [Huk. Soc. i. 181].

1638.—"Les habitants sont ou Castizes, c'est à dire Portugais naturels, et niez de mere Portugais, ou Mestizes, c'est à dire, née d'en pere Portugais et d'une mere indienne."—Mandiblo.

1653.—"Les Castissos sont ceux qui sont nays de pere et mere reinols [Réinol]; ce mot vient de Casta, qui signifie Race, ils sont mespris des Reynols. ..."—Le Gouz, Voyages, 26 (ed. 1657).

1661.—"Die Stadt (Negapatam) ist zimlich volkssreich, doch mehrerehends von Mastycen Castycon, und Portugischen Christen."—Walter Schölz, 108.

1699.—"Castees wives at Fort St. George,"—Census of English on the Coast, in Wheeler, i. 356.


1728.—"... or the offspring of the same by native women, to wit Mesties and Casti ces, or blacks ... and Moors."—Valentijn, v. 3.

CASUARINA. s. A tree (Casuarina muiricata, Roxb.—N.O. Casuarinaceae) indigenous on the coast of Chittagong and the Burmese provinces, and southward as far as Queensland. It was introduced into Bengal by Dr. F. Buchanan, and has been largely adopted as an ornamental tree both in Bengal and in Southern India. The tree has a considerable superficial resemblance to a larch or other finely-feathered conifer, making a very acceptable variety in the hot plains, where real pines will not grow. [The name, according to Mr. Scott, appears to be based on a Malayan name associating the tree with the Cassowary, as Mr. Skeat suggests from the resemblance of its needles to the quills of the bird.]

1861.—See quotation under PEEPUL.

1867.—"Our road lay chiefly by the seacoast, along the white sands, which were fringed for miles by one grand continuous line or border of casuarina trees."—Lt.-Col. Levin, A Fly on the Wheel, 392.

1879.—"It was lovely in the white moonlight, with the curving shadows of palms on the dewy grass, the grace of the drooping casuarinas, the shining water, and the long drift of surf. ..."—Miss Bird, Golden Cher- somere, 275.
CATECHU, also CUTCHEW. See CAUT. s. An astringent extract from the wood of several species of Acacia (Acacia catechu, Willd.), the khair, and Acacia suma, Kurz, Ac. sundra, D. C. and probably more. The extract is called in H. kath, [Skt. kvath, 'to decoct'], but the two first commercial names which we have given are doubtless taken from the southern forms of the word, e.g., Can. kōcu, Tam. katsu, Malay kōcu. De Orta, whose judgments are always worthy of respect, considered it to be the lycium of the ancients, and always applied that name to it; but Dr. Hope has shown that lycium was an extract from certain species of berberis, known in the bazaars as rast. Cutch is first mentioned by Barbosa, among the drugs imported into Malacca. But it remained unknown in Europe till brought from Japan about the middle of the 17th century. In the 4th ed. of Schroeder's *Pharmacop. Medico-Physica*, Lyons, 1654, it is briefly described as *Catechu* or *Terrea Japonica*, *genus terre exoticae* (Hambury and Flückiger, 214). This misnomer has long survived.

1516. — "... drugs from Cambay: amongst which there is a drug which we do not possess, and which they call *puchh* (see PUTCHOCK) and another called cachö." — Barbosa, 104.

1575.—"The bahar of Cate, which here (at Ormuz) they call cachö. is the same as that of rice." — J. Nunes, 22.

1683.—"Colloquio XXXI. Concerning the wood vulgarly called Cate; and containing profitable matter on that subject." — Genovis, i. 125.

1654.—"The Indians use this Cate mixt with Areca, and with Betel, and by itself without other mixture." — Acosta, *Tract. 150.

1585.—Sassetti mentions catu as derived from the Khadira tree, i.e., in modern Hindi the Khair (Skt. khali)."—Bartlett, *Letters*, i. 208.

1717.—"And there was rec. out of the *Adex, viz. 7 hids. drugs cachö; 5 hammers pockh" (see PUTCHOCK).—Cookes's *Diary*, i. 294.

1759.—"Hormel...see HURTAUL and Cotch, Earth-oil, and Wood-oil." — List of *Borneo Products in Malacca*, Oriental *Report*, i. 199.

1670.—"To these three articles (betel, areca, and chunam) is often added for luxury what they call cachoonda. A Japan-earth, which from perfumes and other mixtures, chiefly manufactured at Goa, receives such improvement as to be sold to advantage where imported to Japan. ... Another addition, too, they use of what they call Catchoo, being a blackish granulated perfumed composition." — *Grose*, i. 298.

1518. — "... The peasants manufacture catechu, or term Japonica, from the Khair tree (Mimosae catechu) which grows wild on the hills of Kankaun, but in no other part of the Indian Peninsula"
CATHAY, n.p. China; originally Northern China. The origin of the name is given in the quotation below from the Introduction to Marco Polo. In the 16th century, and even later, from a misunderstanding of the medieval travellers, Cathay was supposed to be a country north of China, and is so represented in many maps. Its identity with China was fully recognised by P. Martin Martini in his *Atlas Sinensis*; also by Valentijn, *iv. China*, 2.

147.—"**Katia autem**, homines sunt pagani, qui habent literam speciale... homines benigni et humani satis esse videantur. Barbar non habent, et in dispositione faciei satis concordant cum Mongalibus, non tamen sunt in facie ita lati... meliores artifices, et inventuros in toto mundo... terra eorum est opulenta valde."—*De Piana Carpinii*, Hist. Mongalorum, 653-4.

1253.—*Ultra est magna Cataya, qui antiquitatis, ut credo, dieculantur Sere... Isti Catai sunt parvi homines, loquentes multum aspirantes per narae et... habent parvan aperturas oculorum. &c. &c. Ina. Wilhemi de Rubrak. 29.1.

c. 1330.—"**Cathay** is a very great Empire, which extendeth over more than c. days' journey, and it hath only one lord."...—*Friar Jordanus*, p. 54.

149.—*E lo mas alxofar [see ALJOFARe* que en el mundo se ha, se pesa e falla en el mar del Catay."—Casco, f. 32.

1555.—*The Yndians called Catheisie have cche man many wines."—*Waltram, Knight of Facione*, M. ii.

1598.—*In the lande lying westward from China, they say there are white people, and the land called Cathaiha, where (as it is thought) are many Christians, and that it should confine and border upon Persia."—*Linschoten*, 57; [Hak. Soc. i. 129].

[1602.—... and arrived at any porte within the dominions of the kingdomes of Catayya, China, or Japan."—Birdwood, First Letter Book, 24. Here China and Catayha are spoken of as different countries. Comp. Birdwood, Rep. on Old Rec., 168 note.]

Before 1615.—

*I will wish you in the Indies or Cathay...*—*Browm. & Fletch*, The Woman's Prize, iv. 5.

1631.—

*Domadores das terras e dos mares / Nao so im Malaca, Indo e Pessoa streito / Mas no China Catai, Japao estranho. / Lei nova introduzindo em sacroumbo.*

Malhoe Caquiadada.

1654.—*Tis not yet twenty years, that there went caravans every year from Kouchow, which crossed all those mountains of the great Tibet, entred into Tartary, and arrived in about three months at Cataba.*...—*Bernier, E. T.*, 138; [ed. Constable, 425].

1842.—

"Better fifty years of Europe than a cycle of Cathay."—*Tennyson, Locksly Hall.*

1871.—"For about three centuries the Northern Provinces of China had been detached from native rule, and subject to foreign dynasties; first to the Khitans... whose rule subsisted for 200 years... and originated the name of Kitaai, Khatai, or Cathay, by which for nearly 1000 years China has been known to the nations of Inner Asia, and to those whose acquaintance with it was got by that channel."—*Marco Polo, Intro. ch. ii.*

CATHAY, s. A stone of value found in Ceylon. It is described by Dana as a form of chalcedony of a greenish grey, with glowing internal reflections, whence the Portuguese call it *Olio de gato*, which our word translates. It appears from the quotation below from Dr. Royle that the *belo ocular* of Pliny has been identified with the *cat's-eye*, which may well be the case, though the odd circumstance noticed by Royle may be only a curious coincidence. [The phrase *belli* *cat* does not appear in *Plato's Dict*. The usual name is *lahosanini*, *like garlic*. The Burmese are said to call it *kyanung*, "a cat."]

a. d. 70.—*The stone called *Bellas eye* is white, and hath within it a black apple, the midds whereof a man shall see to gliter like gold..."—*Hallad's Pliver*, ii. 625.

1350.—*Quaedam regiones monetam non habent, sed pro ea untur lapidibus quos dicimus *Catii Oculos.*"—*Conti, in Pagiius, In Var. Portorum*, lib. iv.

1516.—*And there are found likewise other stones, such as *Olio de gato*, Chrysolites, and amethysts, of which I do not treat because they are of little value.*—*Borboon, in Lisbon Acad.*, i. 390.

1599.—*Lapis insuper alius ibi vulgaris est, numus Lasitiani *olios de gato*, id est, *orichalium felatum* vocat; propter quod cum eo est colore et facie conveniant. Nihil autem duid quam *arbores est.*"—*De Biax*, iv. 84 (after Linschoten); [Hak. Soc. i. 61, ii. 141].

1672.—*The Cat's-eyes, by the Portuguese called *Olos de Gatos*, occur in Ceylon, Cochara, and Dea; they are more esteemed by the Indians than by the Portuguese: for some Indians believe that if a man wears this stone his power and riches will never diminish, but always increase."—*Baldwines, Germ. ed. 160.*

1837.—*Belo ocular, mentioned by Pliny, *sxxxvii. c. 55*, is considered by Hardouin to
be equivalent to oül de chat—named in India bali ke ankh.”—Royle’s Hindu Medicine, p. 103.

CATTY, s.
a. A weight used in China, and by the Chinese introduced into the Archipelago. The Chinese name is kin or chin. The word bōtī or bōtī is Malayo-Javanese. It is equal to 16 taels, i.e., 11 lb. avoird, or 625 grammes. This is the weight fixed by treaty; but in Chinese trade it varies from 4 oz. to 28 oz.; the lowest value being used by tea-vendors at Peking, the highest by coal-merchants in Honan.

1554.—“Cate.” See quotation under PECUL.]

1558.—“Eerie Cattie is as much as 20 Portingall ounces.”—Linnsbelen, 34; [Hak. Soc. i. 113.]

1604.—“Their pound they call a Cate which is one and twenty of our ounces.”—Capt. John Davis, in Purchas, i. 123.

1609.—“Offering to enact among them the penalty of death to such as would sel one cattie of spice to the Hollanders.”—Keeling, ill. 1. 199.

1610.—“And I praise God! I have aboard one hundred thirtie nine Tunnes, six Cathayes, one quarterme two pound of nutmegs and sixe hundred two and twenty sackettes of Mace, which maketh thirtie sixe Tunnes, fifteene Cathayes one quarterme, one and twenty pound.”—David Middleton, ibid. i. 217. In this passage, however, Cathayes seems to be a strange blunder of Purchas or his copyst for Cat. Sacket is probably Malay sulak, “a measure, a stated quantity.” [The word appears as sucket in a letter of 1615 (Foster, iii. 175). Mr. Skeat suggests that it is a misreading for Pecul. Sacket, he says, means “to measure anything” (indifferently), but is never used for a definite measure.]

b. The word catty occurs in another sense in the following passage. A note says that “Catty or more literally Kut incorporated a Tamil word meaning batta” (q.v.). But may it not rather be a clerical error for batty?

1559.—“If we should detain them longer we are to give them catty.”—Letter in Wheeler, i. 162.

CATUR, s. A light rowing vessel used on the coast of Malabar in the early days of the Portuguese. We have not been able to trace the name to any Indian source, [unless possibly Skt. chatura, ‘swift.’] Is it not pro-

ably the origin of our ‘cutter’? We see that Sir R. Burton in his Commentary on Camoens (vol. iv. 391) says: “Catur is the Arab, κατέρ, a small craft, our ‘cutter.’” [This view is rejected by the N.E.D., which regards it as an English word from ‘to cut.’] We cannot say when catter was introduced in marine use. We cannot find it in Dampier, nor in Robinson Crusoe; the first instance we have found is that quoted below from Anson’s Voyage. [The N.E.D. has nothing earlier than 1745.]

Bluteau gives catur as an Indian term indicating a small war vessel, which in a calm can be aided by oars. Jal (Archeologie Navales, ii. 259) quotes Witsen as saying that the Caturi or Almadias were Calicott vessels, having a length of 12 to 18 paces (60 to 65 feet), sharp at both ends, and curving back, using both sails and oars. But there was a larger kind, 80 feet long, with only 7 or 8 feet beam.

1510.—“There is also another kind of vessel. . . . These are all made of one piece . . . sharp at both ends. These ships are called Chaturi, and go either with a sail or oars more swiftly than any galley, josta, or brigantine.”—Varthema, 154.

1544.—“. . . navis item duas (quas indi catures vocant) summam celeritate armari jussit, vt omne mariamiam legentes, hostes commendant prohiberent.”—Tissot, d. Histoire, 1581.

1552.—“And this winter the Governor sent to have built in Cochyn thirty Catures, which are vessels with oars, but smaller than brigantines.”—Cunahbeta, iii. 271.

1555.—“Cantakeam orah Jacobus Lacteons dubos caturibus tueri jussis.” . .—Moffet, lib. xii. ed. 1752, p. 283.

1601.—“Biremes, seu Cathuriis quam plurimae conduntur in Lassoon. Javae civitate. . . .”—De Bry, iii. 100 (where there is a plate, iii. No. xxxvii.).

1658.—“No man was so bold to contradict the man of God: and they all went to the Arsenal. There they found a good and sufficient bark of those they called Catur, besides seven old Fostes.”—Draken. Life of Xavier, in Works, 1:21, xvi. 290.

1742.—“. . . to prevent even the possibility of the galones escaping us in the night, the two Cutters belonging to the Cutters and the Gloucester were both manned and sent in shore.”—Anson’s Voyage, 9th ed. 1756, p. 251. Cutter also occurs pp. 111, 129, 160, and other places.
CAUVERY. 176 CAWNEY, CAWNY.

CAUVERY, n.p. The great river of S. India. Properly Tam, Kāvēri, or rather Kāvēri, and Sanscritized Kāvērī. The earliest mention is that of Ptolemy, who writes the name (after the Skt. form) Xάβηρος (sc. ποταμός). The Καμάρα of the Periplus (c. A.D. 80-90) probably, however, represents the same name, the Xάβηρις εὕμορον of Ptolemy. The meaning of the name has been much debated, and several plausible but unsatisfactory explanations have been given. Thus the Skt. form Kāvērī has been explained from that language by kāvēra—saffron.' A river in the Tamil country is, however, hardly likely to have a non-mythological Skt. name. The Cauvery in flood, like other S. Indian rivers, assumes a reddish hue. And the form Kāvērī has been explained by Bp. Caldwell as possibly from the Dravidian kāvē, 'red ochre,' or kā (kā-cit), 'a groove,' and ēr-u. Tel., 'a river,' ēr-ū, Tam., 'a sheet of water'; thus either 'red river' or 'grove river.'

[The Madras Admin. Gloss. takes it from kā, Tam., 'grove,' and ēr, Tam., 'tank,' from its original source in a garden tank.] Kā-vērī, however, the form found in inscriptions, affords a more satisfactory Tamil interpretation, viz. Kā-vērī, 'grove-extender,' or developer. Any one who has travelled along the river will have noticed the thick groves all along the banks, which form a remarkable feature of the stream.

c. 150 A.D.—
"Xάβηρον ποταμόν ἐκβάλα
Xάβηρις εὕμορον."—Ptolemy, lib. vii. 1.
The last was probably represented by Kavēritattu.

c. 545.—"Then there is Siededēba, i.e. Taprobane . . . and then again on the Continent, and further back, is Marallo, which exports conch-shells; Kaber, which exports alabandinum."—Casius, Topog. Christ. in Cathay, &c. cxxxviii.

1310-11.—"After traversing the passes, they arrived at night on the banks of the river Kānōbari, and bivouacked on the sands."—Anvîr Khurîa, in Elliott, ii. 99.

The Cauvery appears to be ignored in the older European account and maps.

CAVALLY, s. This is mentioned as a fish of Ceylon by Ives, 1775 (p. 57). It is no doubt the same that is described in the quotation from Pyyard [see Gray's note, Hak. Soc. i. 388]. It may represent the genus Equula, of which 12 spp. are described by Day (Fishes of India, pp. 237-242), two being named by different zoologists E. caballa. But Dr. Day hesitates to identify the fish now in question. The fish mentioned in the fourth and fifth quotations may be the same species; but that in the fifth seems doubtful. Many of the spp. are extensively sun-dried, and eaten by the poor.

c. 1610.—"Ces Moucois pêcheurs prennent entr'aitres grande quantité d'une sorte de petit poisson, qui n'est pas plus grande que la main et large comme une petite breame. Les Portugais l'appellent Pesche cauallo. Il est le plus commun de toute ceste côte, et c'est de quoy ils font le plus grand trafic; car ils le fendent par la moitie, ils le salent, et il font secher au soleil."—Pyyard de Lavall, i. 278; see also 309; [Hak. Soc. i. 427; ii. 127, 294, 299].

1626.—"The Ile enrichit us with many good things; Buffols, . . . oysters, Breams, Cavalloes, and store of other fish."—Sir T. Herbert, 28.

1652.—"There is another very small fish vulgarly called Cavalle, which is good enough to eat, but not very wholesome."—Philippus a Sanct. Tristitiae, in Fr. Tr. 383.

1756.—"The agila, called in Portuguese caualla, has a good taste when fresh, but when salted becomes like the herring."—Fra Poulovi, E. T., p. 240.

1875.—"Cavage dexter (Bl. Schn.). This fish of wide range from the Mediterranean to the coast of Brazil, at St. Helena is known as the Cauvalley, and is one of the best table fish, being indeed the salmon of St. Helena. It is taken in considerable numbers, chiefly during the summer months, around the coast, in not very deep water: it varies in length from nine inches up to two or three feet."—St. Helena, by J. C. Melites, p. 166.

CAWNEY, CAWNY. s. Tam. κατίνι, 'property,' hence 'land,' [from Tam. κόν, 'to see,' what is known and recognised] and so a measure of land used in the Madras Presidency. It varies, of course, but the standard Cawney is considered to be = 24 manai or Grounds (q.v.), of 2,400 sq. f. each, hence 57,600 sq. f. or ac. 1,322. This is the only sense in which the word is used in the Madras dialect of the Anglo-Indian tongue. The 'Indian Vocabulary' of 1788 has the word in the form Connys, but with an unintelligible explanation.

1807.—"The land measure of the Jogire is as follows: 24 Adies square=1 Culy; 100 Culyes=1 Canay. Out of what is
called charity however the Culy is in fact a Bamboo 26 Adies or 22 feet 8 inches in length . . . the Ady or Malabar foot is therefore 11⁄5 inches nearly; and the customary canay contains 51.375 sq. feet, or 1,959 acres nearly: while the proper canay would only contain 49,775 feet."—F. Backman, Myzoor, &c. i. 6.

CAWNPORE. n.p. The correct name is Kāndpur, "the town of Kangh, Kanhaiya or Krishn." The city of the Doab so called, having in 1891 a population of 188,712,* has grown up entirely under British rule, at first as the bazar and dependence of the cantonment established here under a treaty made with the Nawab of Oudh in 1766, and afterwards as a great mart of trade.

CAYMAN. s. This is not an American name for an alligator: from the Carib caymanum (Littre). But it appears formerly to have been in general use among the Dutch in the East. [It is one of those words "which the Portuguese or Spanishards very early caught up in one part of the world, and naturalised in another." (N. E. D.).]

1530.—"The country is extravagantly hot: and the rivers are full of Caimans, which are certain water-lizards (lagodry);"—Vannio de Guzman, in Promer, iii. 339.

1585.—"In this river (Zaire or Congo) there are living divers kinds of creatures, and in particular, mighty great crocodiles, which the country people there call Caiman;"—Pomphilus, in Harleian Coll. of Voyages, ii. 563.

This is an instance of the way in which we so often see a word belonging to a different quarter of the world undoubtingly ascribed to Africa or Asia, as the case may be. In the next quotation we find it ascribed to India.

1631.—"Lib. v. cap. iii. De Crocodile qui per totam Indiae cayman audit."—Bontius. Hist. Nat. or Med.

1672.—"The figures so represented in Adam's foot-steps were . . . 41. The King of the Caimans or Crocodiles."—Balbus or (Germ. ed.). 145.

1692.—"Anno 1692 there were 3 newly arrived soldiers . . . near a certain gibbon that stood by the river outside the boom, so sharply pursued by a Kaleman that they were obliged to climb the gibbon for safety whilst the creature standing up on his hind feet reached with his snout to the very top of the gibbon."—Valentijn, iv. 291.

CAZEE. CAJEE. &c. s. Arab, kādi, "a judge; the letter ʾaww with which it is spelt being always pronounced in India like a . The form ḥadi, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, al-ḥadi, becomes in Spanish alcaldí,* not alcaldí, which is from kādī, a chief; nor abuclal, which is from wazīr. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find "an quazil da justica q em elles he como corre-gedor entre nos"; where quazil seems to stand for kājī.

It is not easy to give an accurate account of the position of the Kājī in British India, which has gone through variations of which a distinct record cannot be found. But the following outline is believed to be substantially correct.

* Dr. R. Rest observes to us that the Arabic letter ʾaww is pronounced by the Malays like ʾ (see also Croft's Malay Grammar, p. 7). And it is curious to find a transfer of the same letter into Spanish as b. In Malay kadi becomes kādī.
Under Adawlut I have given a brief sketch of the history of the judiciary under the Company in the Bengal Presidency. Down to 1790 the greater part of the administration of criminal justice was still in the hands of native judges, and other native officials of various kinds, though under European supervision in varying forms. But the native judiciary, except in positions of a quite subordinate character, then ceased. It was, however, still in substance Mahommedan law that was administered in criminal cases, and also in civil cases between Mahommedans as affecting succession, &c. And a Kāzi and a Muftī were retained in the Provincial Courts of Appeal and Circuit as the exponents of Mahommedan law, and the deliverers of a formal Futwa. There was also a Kāzi-al-Kozdt, or chief Kāzi of Bengal, Behar and Orissa, attached to the Sudder Courts of Dewanny and Nizamut, assisted by two Muftis, and these also gave written futwas on references from the District Courts.

The style of Kāzi and Mufti presumably continued in formal existence in connection with the Sudder Courts till the abolition of these in 1862; but with the earlier abolition of the Provincial Courts in 1829-31 it had quite ceased, in this sense, to be familiar. In the District Courts the corresponding exponents were in English officially designated Law-officers, and, I believe, in official vernacular, as well as commonly among Anglo-Indians, Moollves (q.v.).

Under the article LAW-OFFICER, it will be seen that certain trivial cases were, at the discretion of the magistrate, referred for disposal by the Law-officer of the district. And the latter, from this fact, as well as, perhaps, from the tradition of the elders, was in some parts of Bengal popularly known as the Kāzi. "In the Magistrate’s office," writes my friend Mr. Seton-Karr, "it was quite common to speak of this case as referred to the joint magistrate, and that to the Chhoṭā Sūhib (the Assistant), and that again to the Kāzi."

But the duties of the Kāzi popularly so styled and officially recognised, had, almost from the beginning of the century, become limited to certain notarial functions, to the performance and registration of Mahommedan marriages, and some other matters connected with the social life of their co-religionists. To these functions must also be added as regards the 18th century and the earlier years of the 19th, duties in connection with distainct for rent on behalf of Zemindars. There were such Kāzīs nominated by Government in towns and pargunas, with great variation in the area of the localities over which they officiated. The Act XI. of 1864, which repealed the laws relating to law-officers, put an end also to the appointment by Government of Kāzīs. But this seems to have led to inconveniences which were complained of by Mahommedans in some parts of India, and it was enacted in 1880 (Act XII., styled "The Kāzīs Act") that with reference to any particular locality, and after consultation with the chief Musulman residents therein, the Local Government might select and nominate a Kāzi or Kāzīs for that local area (see FUTWA, LAW-OFFICER, MUFTY).

1338.—"They treated me civilly and set me in front of their mosque during their Easter; at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their Cadini, i.e. of their bishops."—Letter of Friar Pasel, in Cathay, a.c. 235.

C. 1661.—

"Au temps que Alexandre regna
Ung hom, nonnme Diomèdes
Devant luy, sur luy amena
Engrillonné poulces et detz.
Comme ung larron ; car il fut des
Écumeurs que voyons courir
Si fut nys devant le cadès,
Pour estre jugé à mourir."

Gd. Testament de Fr. Villon.
[c. 1610.—"The Pandiare is called Cady in the Arabie tongue."—Pyram d. Lovel, Hak. Soc. i. 199.]

1648.—"The Government of the city (Ahmedabad) and surrounding villages rests with the Governor Contre-cool, and the Judge (whom they call Casgy)."—Van Tielt, 15.

[1670.—"The Shawbunder, Cozzy."—Hedges, Diary, Hak. Soc. ii. ccxix.]

1673.—"Their Law-Disputes, they are soon ended; the Governor hearing; and the Cadi or Judge determining every Morning."—Fryer, 32.

"The Casy or Judge . . . marries them."—Ibid. 94.

1683.—". . . more than that 300 poor men gathered together, complaining with full months of his exaction and injustice
towards them: some demanding Rupees 10, others Rupees 20 per man, which Bulchund very generously paid them in the Cazee's presence. . . .—Hedges, Nov. 5; [Hak. Soc. i. 134; Cazee in i. 55].

1681.—"January 12.—From Cassumbarz 'tis advised ye Merchants and Picars appeal again to ye Cazee for Justice against Mr. Charnock. Yet Cazee cites Mr. Charnock to appear. . . ."—Edi. i. 147.

1689.—"A Cogee . . . who is a Person skilled in their Law."—Ovington, 296.

Here there is perhaps a confusion with Coja.

1727.—"When the Man sees his Spouse, and likes her, they agree on the Price and Term of Weeks, Months, or Years, and then appear before the Cadjee or Judge."—A. Hamilton, i. 52.

1763.—"The Cadi holds court in which are tried all disputes of property."—Oome, i. 26 (ed. 1803).

1773.—"That they should be mean, weak, ignorant, and corrupt, is not surprising, when the salary of the principal judge, the Cazi, does not exceed Rs. 100 per month."—From Impye's Judgment in the Patna Cause, quoted by Stephen, ii. 176.

1790.—"Regulations for the Court of Circuit.

"24. That each of the Courts of Circuit be superintended by two covenanted civil servants of the Company, to be denominated Judges of the Courts of Circuit . . . assisted by a Kazi and a Mutfi."—Regns. for the Adm. of Justice in the Presbyry or Criminal Courts in Bengal, Behar, and Orissa. Passed by the G.-G. in C, Dec. 3, 1790.

"52. . . . The charge against the prisoner, his confession, which is always to be received with circumspection and tenderness . . . &c. . . . being all heard and gone through in his presence and that of the Kazi and Mutfi of the Court, the Kazi and Mutfi are then to write at the bottom of the record of the proceedings held in the trial, the judo or law as applicable to the circumstances of the case. . . . The Judges of the Court shall attentively consider such judo, &c."—Ibid.

1791.—"The Judges of the Courts of Circuit shall refer to the Kazi and Mutfi of their respective Courts all questions on points of law . . . regarding which they may not have been furnished with specific instructions from the G.-G. in C. or the Nizamut Adalat. . . ."—Regns. No. XXXV.

1792.—Revenue Regulation of July 20, No. lxxx., empowers Landholders and Farmers of Land to distrain for Arrears of Rent or Revenue. The "Kazi of the Pegunnah" is the official under the Collector, repeatedly referred to as regulating and carrying out the distrain. So, again, in Regn. XVII. of 1785.

1793.—"Ixxvi. The Nizamut Adalat shall continue to be held at Calcutta.

"Ixxvii. The Court shall consist of the Governor-General, and the members of the Supreme Council, assisted by the head Cauzy of Bengal, Behar, and Orissa, and two Mutifs. (This was already in the Regulations of 1791.)—Regns. IX. of 1793. See also quotation under MUFTY.

1798.—"I. Cauzies are stationed at the Cities of Patna, Dacca, and Moorshedabad, and the principal towns, and in the pegunnahs, for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages, and performing such religious duties or ceremonies prescribed by the Mahomedan law, as have been hitherto discharged by them under the British Government."—Reg. XXXV. of 1798.

1803.—Regulation XLVI. regulates the appointment of Cauzy in towns and pegunnahs, "for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages," &c., but makes no allusion to judicial duties.

1824.—"Have you not learned this common saying: 'Every onion is blunted by acids except the cadi's which are by sweets.'"—Hitji Babi, ed. 1835, p. 316.

1864.—"Whereas it is unnecessary to continue the offices of Hindoo and Mahomedan Law-Officers, and is inexpedient that the appointment of Cazee-sul-Couart, or of City, Town, or Pegunnah Cazees should be made by Government, it is enacted as follows:—

"II. Nothing contained in this Act shall be construed so as to prevent a Cazee-sul-Couart or other Cazee from performing, when required to do so, any duties or ceremonies prescribed by the Mahomedan Law."—Act No. XI. of 1864.

1850.—". . . whereas by the usage of the Muhammadan community in some parts of India the presence of Kazi appointed by the Government is required at the celebration of marriages. . . ."—Bill introduced into the Council of Gov.-Gen., January 30, 1850.

"An Act for the appointment of persons to the office of Kazi.

"Whereas by the preamble to Act No. XI. of 1854 . . . it was (among other things declared inexpedient, &c.) . . . and whereas by the usage of the Muhammadan community in some parts of India the presence of Kazi appointed by the Government is required at the celebration of marriages and the performance of certain other rites and ceremonies, and it is therefore expedient that the Government should again be empowered to appoint such persons to the office of Kazi: It is hereby enacted . . ."—Act No. XII. of 1850.

1855.—"To come to something more specific. There were instances in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the gripes of the vile alguazils of Impye" (Macaulay's Essay on Hastings).
CEDED DISTRICTS.

"Here we see one Cazi turned into an indefinite number of 'men of the most venerable dignity'; a man found guilty by legal process of corruptly oppressing a helpless widow into 'men of the most venerable dignity' persecuted by extortioners without any cause; and a guard of sepoys, with which the Supreme Court had nothing to do, into 'vile alguazils of Impye.'" —Stephen, Story of Cunomeen, ii. 250-251.

Cazee also is a title used in Nepal for Ministers of State.

1848.—"Kajees, Counsellors, and mitred Lamas were there, to the number of twenty, all planted with their backs to the wall, mute and motionless as statues." —Hooker's Hindustan Journals, ed. 1855, i. 286.

1858.—"The Durbar (of Nepal) have written to the four Kajees of Tibet enquiring the reason." —Letter from Col. R. Lawrence, dated 1st April, regarding persecution of R. C. Missions in Tibet.

1853.—"Ho, lamas, get ye ready, Ho, Kazis, clear the way; The chief will ride in all his pride To the Rungeet Stream to-day." —Wilfrid Herley, A Lay of Modern Durbaring.

CEDED DISTRICTS, n.p. A name applied familiarly at the beginning of the last century to the territory south of the Tungabhadra river, which was ceded to the Company by the Nizam in 1800, after the defeat and death of Tippoo Sultan. This territory embraced the present districts of Bellary, Cuddapah, and Kurnool, with the Palnad, which is now a subdivision of the Kistna District. The name perhaps became best known in England from Gleig's Life of Sir Thomas Munro, that great man having administered these provinces for 7 years.

1873.—"We regret to announce the death of Lieut.-General Sir Hector Jones, G.C.B., at the advanced age of 86. The gallant officer now deceased belonged to the Madras Establishment of the E. I. Co.'s forces, and bore a distinguished part in many of the great achievements of that army, including the celebrated march into the Ceded Districts under the Collector of Canara, and the campaign against the Zamindar of Madura." —The True Reformer, p. 7 ("writ serkostick").

CELÉBES, n.p. According to Crawford this name is unknown to the natives, not only of the great island itself, but of the Archipelago generally, and must have arisen from some Portuguese misunderstanding or corruption. There appears to be no general name for the island in the Malay language, unless Tanah Bugis, 'the Land of the Bugis people' [see BUGIS]. It seems sometimes to have been called the Isle of Macassar. In form Célebes is apparently a Portuguese plural, and several of their early writers speak of Célebes as a group of islands. Crawford makes a suggestion, but not very confidently, that Polo salabih, 'the islands over and above,' might have been vaguely spoken of by the Malays, and understood by the Portuguese as a name. [Mr. Skeat doubts the correctness of this explanation: "The standard Malay form would be Pulon Salabih, which in some dialects might be Sā-lēbīs, and this may have been a variant of Si-Lēbīh, a man's name, the si corresponding to the def. art. in the Germ. phrase der Hans." —Numerous Malay place-names are derived from those of people."

1516.—"Having passed these islands of Maluco ... at a distance of 130 leagues, there are other islands to the west, from which sometimes there come white people, naked from the waist upwards ... These people eat human flesh, and if the King of Maluco has any person to execute, they beg for him to eat him, just as one would ask for a pig, and the islands from which they come are called Celebe." —Barbosa, 202-3.

c. 1544.—"In this street (of Pago) there were six and thirty thousand strangers of every nation different, namely, some Popongas, Selebres, Mindanaus ... and many others whose names I know not." —F. M. Vizio, in Cagin's tr., p. 200.

1552.—"In the previous November (1529) arrived at Terrate D. Jorge de Castro who came from Malaco by way of Borneo in a junk ... and going astray passed along the Isle of Manawar ..." —Barros, Dec. IV. i. 18."

"The first thing that the Sanarao did in this was to make Tristão da Cidade believe that in the Isles of the Célebes, and of the Macuques and in that of Mindinio there was much gold." —Ibid. vi. 25.

1579.—"The 16 Day (December) wee had sight of the Iland Celebes or Silebisa." — Drake, World Encompassed (Hak. Soc.), p. 150.

1619.—"At the same time there were at Terrate certain ambassadors from the Isles of the Manuças (which are to the west of those of Maluco—the nearest of them about 60 leagues) ... These islands are many, and joined together, and appear in the sea-charts thrown into one very big island, extending, as the sailors say, North and South, and having near 100 leagues of compass. And
this island imitates the shape of a big locust, the head of which (stretching to the south to 5° degrees) is formed by the Cellebes (não as Cellebes), which have a King over them. These islands are ruled by many Kings, differing in language, in laws, and customs.

CENTIPEDE, s. This word was perhaps borrowed directly from the Portuguese in India (centópéa). [The N.E.D. refers it to Sp.]

1662.—"There is a kind of worm which the Portuguese call un centópea, and the Dutch also 'thousand-legs' (two-send-bein)."—T. Suel, 68.

CERAM, n.p. A large island in the Molucca Sea, the Serang of the Malays. [Klinkert gives the name Seram, which Mr. Skeat thinks more likely to be correct.]

CERAME, CARAME, &c., s. The Malayallin seriambi, a gatehouse with a room over the gate, and generally fortified. This is a feature of temples, &c., as well as of private houses, in Malabar [see Logan, i. 82]. The word is also applied to a chamber raised on four posts. [The word, as Mr. Skeat notes, has come into Malay as sarambi or seriambi, 'a house veranda.]

[1500.—"He was taken to a cerame, which is a one-storied house of wood, which the King had erected for their meeting-place."—Cosatola, Bk. i. cap. 39, p. 103.]

[1551.—"... where stood the curame, the house which is his temple. ..."—Buil, iii. 2.]

[1552.—"Pedralvares ... was carried ashore on men's shoulders in an andor till he was set among the Gentoo Princes whom the Camorin had sent to receive him at the beach, whilst the said Camorin himself was standing within sight in the cerame awaiting his arrival."—Barros, I. v. 5.]

1557.—The word occurs also in D'Albuquerque's Commentaries (Hist. Soc., tr. i. 115), but it is there erroneously rendered "jetty."

1566.—"Antes de entrar no Cerame vierão receber alguns senhores dos que ficaraõ com el Ref."—Dias do Gooes, Chron. 76 (ch. lviii.).

CEYLON, n.p. This name, as applied to the great island which hangs from India like a dependent jewel, becomes usual about the 13th century. But it can be traced much earlier. For it appears undoubtedly to be formed from Sihala or Sihala, 'lions' abode,' the name adopted in the island itself at an early date. This, with the addition of 'island,' Sihala-dripa, comes down to us in Cosmas as Sielodía. There was a Pali form Sīkabān, which, at an early date, must have been colloquially shortened to Sīkan, as appears from the old Tamil name Ilam (the Tamil having no proper sibilant), and probably from this was formed the Sarandip and Sarandib which was long the name in use by mariners of the Persian Gulf.

It has been suggested by Mr. Van der Tuuk, that the name Sīlān or Sīlan was really of Javanese origin, as sela (from Skt. śāla, 'a rock, a stone') in Javanese (and in Malay) means 'a precious stone,' hence Pulo Selaun would be 'Isle of Gems.' ['This,' writes Mr. Skeat, "is possible, but it remains to be proved that the gem was not named after the island (i.e., 'Ceylon stone').

The full phrase in standard Malay is batu Selaun, where batu means 'stone.' Klinkert merely marks Sālān (Ceylon) as Persian."

The island was really called anciently Ratnadipā, 'Isle of Gems;' and is termed by an Arab-historian of the 9th century, Jadżal-al yuqat, 'Isle of Rubies.' So that there is considerable plausibility in Van der Tuuk's suggestion. But the genealogy of the name from Sīhala is so legitimate that the utmost that can be conceived is the possibility that the Malay form Sīlam may have been shaped by the consideration suggested, and may have influenced the general adoption of the form Sīlān, through the predominance of Malay navigation in the Middle Ages.

c. 392.—"unde nationibus Indicus certatim cum donis optimatis spectatibus ante tempus, ab usque Divis et Serendivas."—Ambianae Marcelli, XXI. vii.

c. 430.—"The island of Lanka was called Sīhala after the Lion; listen ye to the narration of the island which I am going to tell: 'The daughter of the Vanga King enshrined in the forest with a lion.'"—Digweeram, IX. i. 2.

c. 545.—"This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called Sielediba, but by the Greeks Tapiroban."—Cosmos, Bk. xi.

S51.—"Near Sarandib is the pearl-fishery. Sarandib is entirely surrounded by the sea."—Relation des Voyages, i. p. 5.

c. 940.—"Masfuḍi proceeds: In the Island Sarandib, I myself witnessed that when the King was dead, he was placed on a chariot with low wheels so that his hair
dragged upon the ground."—In *Gildemeister*, 154.

c. 1020.—"There you enter the country of Lārān, where is Jainūr, then Malia, then Kānji, then Darād, where there is a great gulf in which is Sinkaladip (Sinkālāḍ dīrā), or the island of Sarandip."—Al Birādī, as given by Roshandillān, in Elliot, i. 96.

1275.—"The island Sailān is a vast island between China and India, 80 parasangs in circuit. . . . It produces wonderful things, sandal-wood, spikenard, cinnamon, cloves, brazil, and various spices. . . ."—Ḳazīr, in *Gildemeister*, 293.

1298.—"You come to the island of Seilān, which is in so good sooth the best island of its size in the world."—Marco Polo, Bk. iii. ch. 14.

c. 1300.—"There are two courses . . . from this place (Mā'bar); one leads by sea to Chin and Māchin, passing by the island of Silān."—Roshandillān, in Elliot, i. 70.

1320.—"There is another island called Silān . . . In this island there is an exceeding great mountain, of which the folk relate that it was upon it that Adam mourned for his son one hundred years."—Fr. Odoric, in Catay, i. 98.

c. 1337.—"I met in this city (Brussa) the pious sheikh 'Abd-Allah-al-Mīṣṭ̣ī, the Traveller. He was a worthy man. He made the circuit of the earth, except he never entered China, nor the island of Sarandīb, nor Andalusia, nor the Sudān. I have excelled him, for I have visited those regions."—Ibn Batūta, ii. 321.

c. 1350.—". . . I proceeded to sea by Seyllān, a glorious mountain opposite to Paradise. . . . Tis said the sound of the waters falling from the fountain of Paradise is heard there."—Marignolli, in Catay, ii. 346.

c. 1382.—"In the middle of the Gulf there is a very noble island called Zeïlān, which is 3000 miles in circumference, and on which they find by digging, rubies, sapphires, garnets, and those stones which are called cats'-eyes."—V. Conti, in *India in the XVth Century*, 7.

1498.—". . . much ginger, and pepper, and cinnamon, but this is not so fine as that which comes from an island which is called Ciyllām, and which is 8 days distant from Calicut."—Rodrigo de V. da Gama, 88.


1516.—"Leaving these islands of Mahuldiva . . . there is a very large and beautiful island which the Moors, Arabs, and Persians call Ceyllam, and the Indians call Yllinārum."—Barbosa, 106.

1586.—"This Ceylōn is a brave Island, very fruitful and fair."—Hakl. ii. 397.

[1605.—"Heare you shall haue thisis Commodities followinge of the Inhabitants of Selland."—Birdwood, First Letter Book, 84.

[1615.—"40 tons of cinnamon of Ceylōn."—Foster, Letters, iii. 277.

[. . ., "Here is arrived a ship out of Holland . . . at present turning under Silōn."—Ibid. iv. 34.]

1682.—". . . having run 35 miles North without seeing Zelōn."—Hedges, Diary, July 7; [Hakl. Soc. i. 28].

1727.—A. Hamilton writes Zeloan (i. 340, &c.), and as late as 1780, in *Donn’s Naval Directory*, we find Zeloan throughout.

1781.—"We explored the whole coast of Zelone, from Pt. Pedro to the Little Basses, looked into every port and spoke to every vessel we saw, without hearing of French vessels."—Price’s Letter to Ph. Francis, in *Tracts*, i. 9.

1830.—"For dearer to him are the shells that sleep By his own sweet native stream, Than all the pearls of Serendip, Or the Ava ruby’s gleam! Home! Home! Friends—health—repose, What are Golconda’s gems to those?"

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CHABEE, s. H. châbî, châbî, ‘a key;’ from Port. chave. In Bengali it becomes sâbî, and in Tan. sâbî. In Sea-H. ‘a lid.’

CHABOOTRA, s. H. chabâtâra and chabâtâra, a paved or plastered platform, often attached to a house, or in a garden.

c. 1810.—"It was a burning evening in June, when, after sunset, I accompanied Mr. Sherwood to Mr. Martin’s bungalow. . . . We were conducted to the Cherbuter . . . this Cherbuter was many feet square, and chairs were set for the guests."—*Autobiog.* of Mrs. Sherwood, 345.

1811.—". . . the Chabootah or Terrace."—Williamson, V. M. ii. 114.

1827.—"The splendid procession, having entered the royal gardens, approached through a long avenue of lofty trees, a chabootra or platform of white marble enowered by arches of the same material."—*Sir W. Scott, The Scourge’s Daughter*, ch. xiv.

1834.—"We rode up to the Chakoor, which has a large enclosed court before it, and the Darogha received us with the respect which my showy escort claimed."—*Mem. of Col. Mountain*, 133.

CHACKUR, s. P.—H. chakkar, ‘a servant.’ The word is hardly ever now used in Anglo-Indian households except as a sort of rhyming amplification to Naukār (see NOKUR): "Naukār-chakkar," the whole following. But in a past generation there was a distinction made between naukār, the superior servant, such as a munsū, a gomāshā,
CHALIA, CHALÉ. 183

CHAMPA. n.p. The name of a kingdom at one time of great power and importance in Indo-China, occupying the extreme S.E. of that region. A limited portion of its soil is still known by that name, but otherwise as the Binh-Thuân province of Cochín China. The race inhabiting this portion, Chams or Tsiamo, are traditionally said to have occupied the whole breadth of that peninsula to the Gulf of Siam, before the arrival of the Khmer or Kambójan people. It is not clear whether the people in question took their name from Champa, or Champa from the people; but in any case the form of Champa is Sanskrit, and probably it was adopted from India like Kambója itself and so many other Indo-Chinese names. The original Champa was a city and kingdom on the Ganges, near the modern Bhágalpur. And we find the Indo-Chinese Champa in the 7th century called Mahā-champa, as if to distinguish it. It is probable that the Zāṣa or Zāṣa of Prolenny represents the name of this ancient kingdom; and it is certainly the Senf or Champh of the Arab navigators 600 years later; this form representing Champa as nearly as is possible to the Arabic alphabet.

C. A. D. 640.—.... plus loin à l'est, le royaume de Mahâ-champa (Mahāchampa).

—Hieron Thiang, in Ptol.ii. Bvndth. iii. S. 89.

551.—"Ships then proceed to the place called Senf (or Champh), there fresh water is procured; from this place is exported the aloe-wood called Champhi. This is a kingdom."—Relation des Voyages, &c., i. 15.

1298.—"You come to a country called Chamba, a very rich region, having a King of its own. The people are idolaters, and pay a yearly tribute to the Great Kaan.... there are a very great number of Elephants in this Kingdom, and they have lign-aloes in great abundance."—Marco Polo, Bk. iii. ch. 5.

1309.—"Passing on from this, you come to a continent called Jampa, also subject to the Kaan. ..."—Rashiduddin, in Elliot, i. 71.

1328.—"There is also a certain part of India called Champa. There, in place of horses, mules, asses, and camels, they make use of elephants for all their work."—Friar Jordanus, 37.

1516.—"Having passed this island (Borney) ... towards the country of Ansián and China, there is another great island of Gentiles called Champa; which has a King and language of its own, and many elephants. ... There also grows in it aloes-wood."—Bartholom, 204.

a chobdar, a khansama, &c., and chikar, a menial servant. Williamson gives a curious list of both classes, showing what a large Calcutta household embraced at the beginning of last century (V. M. i. 185-187).

1810.—"Such is the superiority claimed by the nokers, that to ask one of them 'whose chauker he is?' would be considered a gross insult."—Williamson, i. 187.

CHALIA, CHALÉ. n.p. Chalyam, Chālyan, or Chālayam; an old port of Malabar, on the south side of the Beypur [see BEYPOOR] R., and opposite Beypur. The terminal station of the Madras Railway is in fact where Chālyan was. A plate is given in the Lendas of Correa, which runs in the plain. The place is incorrectly alluded to as Kalya in Imp. Gazetteer, ii. 49; more correctly on next page as Chaliam. [See Logan, Malabar, i. 75.]

c. 1390.—See in M. Danida, "Shāliyāt, a city of Malabar."—fildimünster, 185.

c. 1344.—"I went then to Shāliyāt, a very pretty town, where they make the stuffs that bear its name [see SHALEE]. ... Thence I returned to Kalikut."—Ibn Batuta, iv. 109.

1516.—"Beyond this city (Calicut) towards the south there is another city called Chaliam, where there are numerous Moors, natives of the country, and much shipping."—Bartole, 153.

c. 1570.—"And it was during the reign of this prince that the Franks erected their fort at Shaheeat... it thus commanded the trade between Arabia and Calicut, since between the last city and Shaheeat the distance was scarcely 2 parasangs."—Toyniät-dl. Matifahdtn. p. 129.

1572.—"A Sampaio feroz succeed the Cunha, que longo tempe tem o leme: De Chale as torres altas erguer Em quanto Dio illustrè delle treme."—Camões, x. 61.

By Burton:

"Then shall succeed to fierce Sampaio's powers
Cunha, and hold the helm for many a year,
building of Chale-town the lofty towers,
while quakes illustrious Dieh his name to hear."

[c. 1610.—.... crossed the river which separates the Calicut kingdom from that of a king named Chaly.—Péray de Lavois, Hak. Soc. i. 365.]

1672.—"Passammo Cinacotta situata alla bocca del name Ciali, done li Portuguese hebbero altre volte Fortezza."—P. Vincenzo Maria, 129.
CHAMPANA. 184  CHANK, CHUNK.

1552.—"Concorriam todomos navigantes dos maris Occidentaes da India, et dos Orientaes a elia, que são as regioes di Sião, China, Champa, Cambóia. . . ."—Barros, ii. vi. 1.

1572.—"Ves, corre a costa, que Champa se chama Cuja mata he do pão cheiroso ornada."—Cândes, x. 129.

By Burton:

"Here courseth, see, the called Champa shore, with woods of odoruous wood 'tis deckt and digit."—

1608.—". . . thence (from Assam) eastward on the side of the northern mountains are the Naganta [i.e. Nágáu] lands, the land of Pak humiliation lying on the ocean, Baigu (Baigu! i.e. Pégal, the land Rakhang, Hansavati, and the rest of the realm of Munyang; beyond these Champa, Kamboja, etc. All these are in general named Koki."—Teranatha (Tibetan) Hist. of Bud-dhism, by Schiefier, p. 292. The preceding passage is of great interest as showing a fair general knowledge of the kingdoms of Indo-China on the part of a Tibetan priest, and also as showing that Indo-China was recognized under a general name, viz. Koki.

1666.—"Mr. Bowyer says the Prince of Champa whom he met at the Cocks Chinese Court was very polite to him, and strenuously exhorted him to introduce the English to the dominions of Champa."—In Ind.-symple's Or. Report, i. 67.

CHAMPANA. s. A kind of small vessel. (See SAMPA.)

CHANDAUL, s. H. Chandi, an outcaste, 'used generally for a man of the lowest and most despised of the mixt tribes' (Williams); 'properly one sprung from a Sudra father and Brahman mother' (Wilson). [The list is the definition of the Ain (ed. Jarrett, iii. 116). Dr. Wilson identifies them with the Kandali or Gondali of Ptolemy (Ind. Cred. i. 57].

712.—"You have joined those Chandales and coweaters, and have become one of them."—Chack-Yánab, in Elliot, i. 193.

[1810.—"Chandela." see quotation under HALALCORE.]

CHANDERNAGORE, n.p. The name of the French settlement on the Hoogly, 21 miles by river above Calcutta, originally occupied in 1673. The name is alleged by Hunter to be properly Chandini(a)-nagara, 'Sandalwood City,' but the usual form points rather to Chandana-nagara, 'Moon City.'

[Natives prefer to call it Farash-danga, or 'The gathering together of Frenchmen.']

1727.—"He forced the Ostenders to quit their Factory, and seek protection from the French at Charnagur. . . . They have a few private Families dwelling near the Factory, and a pretty little Church to hear Mass in, which is the chief Business of the French in Bengal."—J. Hamilton, ii. 18.

[1753.—"Shandernagor." See quotation under CALCUTTA.]

CHANK, CHUNK, s. H. santha, Skt. sankha, a large kind of shell (Turbinella raya), prized by the Hindus, and used by them for offering libations, as a horn to blow at the temples, and for cutting into armlets and other ornaments. It is found especially in the Gulf of Mannar, and the Chank fishery was formerly, like that of the pearl-oysters, a Government monopoly (see Tennant's Ceylon, ii. 556, and the references). The abnormal chank, with its spiral opening to the right, is of exceptional value, and has been sometimes prized, it is said, at a lakh of rupees.

c. 515.—"Then there is Siselledha, i.e. Taprobane . . . and then again on the continent, and further back is Morallo, which exports conch-shells (κοχλιας)."—Ossian, in Cathay, I. clxxviii.

551.—"They find on its shores (of Ceylon) the pearl, and the shank, a name by which they designate the great shell which serves for a trumpet, and which is much sought after."—Relat. Relations, i. 6.

1568.—". . . And this chanco is a ware for the Bengal trade, and formerly it produced more profit than now. . . . And there was formerly a custom in Bengal that no virgin in honour and esteem could be corrupted unless it were by placing bracelets of chanco on her arms; but since the Patans came in this usage has more or less ceased; and so the chanco is rated lower now. . . ."—Garcia, f. 141.

1614.—"What they chiefly bring (from Tuticorin) are cloths called cachas . . . a large quantity of Chanqui; these are large shells which they fish in that sea, and which supply Bengal, where the blacks make of them bracelets for the arm; also the biggest and best forks in all these Eastern ports."—Beaumont, M.S. 316.

1672.—"Garouade flew in all haste to Brahman, and brought to Kisma the chanko, or knihara, twisted to the right."—Baldaeus, Germ. ed. 521.

* These are probably the same as Milburn, under Tuticorin, calls ketchies. We do not know the Portuguese name. [See Patton Ketchies, under PIECE-GOODS.]
1673.—"There are others they call chan-quo: the shells of which are the Mother of Pearl."—Frere, 322.

1727.—"... It admits of some Trade, and produces Cotton. Corn, coars Cloth, and Chonk, a Shell-fish in shape of a Periwinkle, but as large as a Man's Arm above the Elbow. In Bengal they are saw'd by Kings for Ornaments to Women's Arms."—A. Hamilton, i. 181.

1734.—"... Expended towards digging a foundation, where chanks were buried with accustomed ceremonies."—In Wheeler, iii. 117.

1770.—"... Upon the same coast is found a shell-fish called xanxus. of which the Indians at Bengal make bracelets."—Baynal (tr. 1777) i. 216.

1813.—"A chank opening to the right: hand is highly valued... always sells for its weight in gold."—Midburn, i. 357.

1871.—"... The conch or chunk shell."—Mater, Land of Charity, 92.

1875.—"... Chanks. Large for Cameos. Valuation per 100 £ 10 Rs.
White. live " " 2 " dead " " 3... Table of Customs Duties on Imports into British India up to 1875.

CHARPOY. s. H. charpāī, from P. chāhdār-pāī (i.e. four-feet), the common Indian bedstead, sometimes of very rude materials. but in other cases handsomely wrought and painted. It is correctly described in the quotation from Ibn Battuta.

c. 1350.—"The beds in India are very light. A single man can carry one. and every traveller should have his own bed, which his slave carries about on his head. The bed consists of four conical legs, on which four staves are laid; between they plait a sort of ribbon of silk or cotton. When you lie on it you need nothing else to render the bed sufficiently elastic."—iii. 380.

c. 1540.—"Husain Khan Tashidār was sent on some business from Bengal. He went on travelling night and day. Whenever he came over him he placed himself on a bed (chāhdār-pāī) and the villagers carried him along on their shoulders."—MS. quoted in E. F. G. iv. 418.

1662.—"Turians, long gowns, trousers, shoes, and sleeping on charpais, are quite unusual."—H. of Mr. Jumla's Invasion of Assam, trans. by Blackman, J.A.S.B. xii. pt. i. 50.

1758.—"A syce at Mozaffurnagar, lying asleep on a charpoy... was killed by a tame buck goring him in the side... it was supposed in play."—Balchin, Large and Small Game of Bengal, 195.

1853.—"... After a gallop across country. he would rest on a charpoy. or country bed. and hold an impersonal tevo of all the village folk."—C. Raites. in L. of L. Lawrence, i. 55.

CHATTA. s. An umbrella; H. chhātā, chhautr; Skt. chhatra.

c. 900.—"He is clothed in a waist-cloth, and holds in his hand a thing called a Jatra; this is an umbrella made of peacock's feathers."—Renard, Relations, &c. 154.

c. 1340.—"They hoist upon these elephants as many chatrās, or umbrellas of silk, mounted with many precious stones. and with handles of pure gold."—Ibn Battuta, iii. 228.

c. 1354.—"But as all the Indians commonly go naked, they are in the habit of carrying a thing like a little tent-rod on a cane handle, which they open out at will as a protection against sun and rain. This they call a chatyr. I brought one home to Florence with me..."—John Marignolli, in Cathay, &c. p. 381.

1673.—"... The chief Naik with his loud Music... an Ensign of Red. Swa low-tailed. several Chittories, little but rich Kitaols (which are the Names of several Countries for Umbrellas)..."—Fryer, 160.

[1894.—"3 chatters."—Hodys. Diary, Hak. Soc. ii. cxv.]

[1826.—"Another as my chitree-burder or umbrella-carrier."—Pandouma: H. r., ed. 1873. i. 285.

CHATTY. s. An earthen pot. spherical in shape. It is a S. Indian word. but is tolerably familiar in the Anglo-Indian parlance of N. India also. though the H. Ghurra (gharā) is more commonly used there. The word is Tam. shatti, shatti. Tel. chati, which appears in Pali as chāḍī.

1781.—"... In honour of His Majesty's birthday we had for dinner fowl cutlets and a flour pudding, and drank his health in a chatty of sherbet."—Natr. of an "Horse of Bombay's detachment, quoted in Lives of the English, iii. 255.

1790.—"The chatties in which the women carry water are globular earthen vessels, with a bell-mouth at top."—M. of Col. Mountain, 97.

CHAW. s. For chā. i.e. Tea (q.v.).

1618.—"I sent... a silver chaw-pot, and a fan to Capt. China wife."—C. G. S's Diary, i. 215.

CHAWBUCK. s. and v. A whip to whip. An obsolet vulgarism from P. chubbī, "alert": in H. 'a horsewhip.' It seems to be the same as the giddobuk in use at the Cape, and apparently carried from India (see the quotation from Van Twist). [Mr.
Skeat points out that Kinkert gives chaubok or sambuk, as Javanese forms, the standard Malay being chaubok or chabuk; and this perhaps suggests that the word may have been introduced by Malay groonis once largely employed at the Cape.]

1648. "... Poor and little thieves are flogged with a great whip (called Siamback) several days in succession."—Van Twed, 20.

1673. "Upon any suspicion of default he has a Black Guard that by Chabuck a great Whip, extorts Confession."—Fryer, 98.

1673. "The one was of an Armenian, Chawbucked through the City for selling of Wine."—Ibid., 97.

1817.—"... ready to prescribe his favourite regimen of the Chabuk for every man, woman, or child who dared to think otherwise."—Lulla Roosk.

CHAWBUCKSWAR. s. H. from P. chabuks-war, a rough-rider.

[1820.—"As I turned him short, he threw up his head, which came in contact with nine and made my chabookswar exclaim, Mi waddot, the help of Ah!"—Tab, Personal Narr. Calcutta rep. ii. 723.

[1839.—"A sort of high-stepping caper is taught, the chabukswar (whip-rider), or breaker, holding, in addition to the bridle, cords tied to the fore fetlocks."—Kipling, Beast and Man in India, 171.]

CHEBULI. The denomination of one of the kinds of Myrobolans (q.v.) exported from India. The true etymology is probably Kabuli, as stated by Thevenot, i.e. 'from Cabul.'

- c. 1343.—"Chewuli mirabolini,"—List of Spices, &c., in Pegolotti (Della Decima, iii. 303).

- c. 1655.—"De la Province de Caboul. ... les Mirabolins croissent dans les Montagnes et c'est la cause pourquoi les Orientaux les appellent Cabuly,"—Thevenot, v. 172.

CHEECEE. adj. A disparaging term applied to half-castes or Eurasians (q.v.) (corresponding to the Lip-lap of the Dutch in Java) and also to their manner of speech. The word is said to be taken from chi (Fie!), a common native (S. Indian) interjection of remonstrance or reproof, supposed to be much used by the class in question. The term is, however, perhaps also a kind of onomatopoeia, indicating the mincing pronunciation which often characterises them (see below). It should, however, be added that there are many well-educated East Indians who are quite free from this mincing accent.

1781.—"Pretty little Looking-Glasses, Good and cheap for Chee-chee Misses."—Hicky's Bengal Gazette, March 17.

1873.—"He is no favourite with the pure native, whose language he speaks as his own in addition to the hybrid mixed English (known as chee-chee), which he also employs."—Froster's Magazine, Oct., 437.

1880.—"The Eurasian girl is often pretty and graceful. ... 'What though upon her lips there hung The accents of her tchi-tchi tongue,"—Sir A.R. Babu, 122.

1881.—"There is no doubt that the 'Chee Chee twang,' which becomes so objectionable to every Englishman before he has been
CHEENAR. s. P. chinfr, the Oriental Plane (Platanus orientalis) and platanus of the ancients; native from Greece to Persia. It is often by English travellers in Persia miscalled sycamore from confusion with the common British tree (Acer pseudoplatanus), which English people also habitually miscall sycamore, and Scotch people miscall plane-tree! Our quotations show how old the confusion is. The tree is not a native of India, though there are fine chinars in Kashmir, and a few in old native gardens in the Punjab, introduced in the days of the Moghul emperors. The tree is the Arbore Sec of Marco Polo (see 2nd ed. vol. i. 131, 132). *Chinart* of especial vastness and beauty are described by Herodotus and Pliny, by Chardin and others. At Bajrikherd near Constantinople, is still shown the Plane under which Godfrey of Boulogne is said to have encamped. At Tejg, N. of Tehran, Sir H. Rawlinson tells us that he measured a great chinár which has a girth of 108 feet at 5 feet from the ground.

c. 1628. — The gardens here are many ... abounding in lofty pyramidal cypress, broad-spreading *Chenawks*. ... —Sir T. Herbert, 130.

1677. — We had a fair Prospect of the City (Isfahan) filling the one half of an ample Plain, few Buildings ... shewing themselves by reason of the high Sycamores, or Sycamores shading the choicest of them. ... — Fryer, 259.

1682. — At the elegant villa and garden at Mr. Bunham's at Lee. He showed me the Zimmacr tree or platanus, and told me that since they had planted this kind of tree about the City of Isfahan ... the plague ... had exceedingly abated of its mortal effects. — Evelyn's Diary, Sept. 16.

1728. — ... the finest road that you can imagine ... planted in the middle with 135 Sennaar trees on one side and 132 on the other. — Talbot's, v. 298.

1758. — *This tree, which in most parts of Asia is called the Chinaur, grows to the size of an oak, and has a taper straight trunk, with a silver-coloured bark, and its leaf, not unlike an expanded hand, is of a pale green.* — *Travels in Persia*, ii. 17.

1817. — *... they seem like the Chenar-tree grove, where winter throws O'er all its tufted heads its feathery snows.* — Wm. Robertson.

1835. — ... the island Char chinara ... a skilful monument of the Moghul Emperor, who named it from the four plane trees he planted on the spot. — *H. G. Travels in Kashmir*, 112.

1872. — *... encamped under some enormous chinar or oriental plane trees.* — *Wilson, Albow of Siam*. 370.

Chinár is alleged to be in Badakhshán applied to a species of poplar.

CHEENY, s. See under SUGAR.

1510. — *The superior kind (of raw sugar) which may often be had nearly white ... and sharp-grained, under the name of cheeny.* — Wm. Adamson, *V. M.* ii. 131.

CHEESE. s. This word is well known to be used in modern English slang for "anything good, first-rate in quality, genuine, pleasant, or advantageous" (Sleng Dict.). And the most probable source of the term is P. and H. chinár, 'thing.' For the expression used to be common among Anglo-Indians, e.g., "My new Arab is the real chiná!"; "These cheroots are the real chiná," i.e. the real thing. The word may have been an Anglo-Indian importation, and it is difficult otherwise to account for it. [This view is accepted by the *V.E.D.*; for other explanations see 1 ser. N. & Q. viii. 89; 3 ser. vii. 465, 505.]

CHEETA, s. H. chitá, the Felis jubata, Schreiber, [Cynocephalus jubatus, Blanford], or 'Hunting Leopard,' so called from its being commonly trained to use in the chase. From Skt. chitra, or chitrakeya, lit. having a speckled body.

1503. — ... and when they wish to pay him much honour they call him Rão; as for example Chita-Rao, whom I am acquainted with; and this is a proud name, for Chita signifies 'Ounce' (or panther); and this Chita-Rao means 'King as strong as a Panther.' — *Garece*, i. 36.

1606. — *Once a leopard (chita) had been caught, and without previous training, on a mere hint by His Majesty, it brought in the prey, like trained leopards.* — *Travels in Akbar's Court of Ouzoons for Game.* — Purchas, i. 215.
It has been ingeniously suggested by Mr. Aldis Wright that the word cheater, as used by Shakspere, in the following passage, refers to this animal:

"Falstaff: ‘He’s no swaggerer, Hostess; a braw cheater! faith, you may stroke him gently as a puppy greyhound; he’ll not swagger.’"—2nd Part King Henry IV, ii. 4.

Compare this with the passage just quoted from the Saturday Review! And the interpretation would rather derive confirmation from a parallel passage from Beaumont & Fletcher:

"... if you give any credit to the juggling rascal, you are worse than simple widгеons, and will be drawn into the net by this decoy-duck, this tame cheater."—The Fair Maid of the Inn, iv. 2.

But we have not been able to trace any possible source from which Shakspere could have derived the name of the animal at all, to say nothing of the familiar use of it. [The N.E.D. gives no support to the suggestion.]

**CHELING, CHELI.** s. The word is applied by some Portuguese writers to the traders of Indian origin who were settled at Malacca. It is not found in the Malay dictionaries, and it is just possible that it originated in some confusion of Quelin (see KLING) and Chuli (see CHOOLIA), or rather of Quelin and Chelina (see CHETTY).

1567. —"From the cohabitation of the Chelins of Malacca with the Christians in the same street (even although in divers houses) spring great offences against God our Lord."—Decrees of the Sacred Council of Goa, in Archiv. Port. Oriental., Dec. 23.

1613. —"E depois daquelle poro aberto e franqueado aportuario mercadores de Choromandel; nomrmente aqueles chelins com roupas. ..."—Godinho de Eredia, 4e.

"This settlement is divided into two parishes, S. Thome and S. Esteva, and that part of S. Thome called Campo Chelina extends from the shore of the Jams Bazar to the N.W. and terminates at the Stone Bastion; in this part dwell the Chelins of Choromandel."—Godinho de Eredia, 5e. See also f. 22, [and under CAMPOO].

**CHELINGO.** s. Arab. shalandi, [whence Malayal. chalanti, Tam. chalang; ] "chalang, qui va sur l'eau; chalangue, barque, bateau dont les planches sont clonées?" (Dict. Tam. France, Pondichéry, 1855). This seems an unusual word, and is perhaps connected through the Arabic with the medieval vessel chelandia, chelandria, chelandra, chelanta, used in carrying troops and horses. [But in its present form the word is S. Indian.]

1726. —"... as already a Chialeng (a sort of small native row-boat, which is used for discharging and loading cargo). ..."—Talrettan, V. Chor. 20.

1736. —"Chillinga hire . . . . 0 22 0" Account charges at Fort St. David, Decr. 31, MS. in India Office.

1761. —"... it appears there is no more than one frigate that has escaped; therefore don't lose an instant to send us chelingoes upon chelingoes loaded with rice. ..."—Lettal to Raymond at Fort St. In Camp. H. of the War in India (Pract.), 1761, p. 85.

"... No more than one frigate has escaped; lose not an instant in sending chelingoes upon chelingoes loaded with rice."—Carmichael's Life of Clive, i. 58.

**CHEROOT.** s. A cigar; but the term has been appropriated specially to cigars truncated at both ends, as the Indian and Manilla cigars always were in former days. The word is Tam. shurrutta, [Mal. charutta.] a roll (of tobacco). In the South cheroots are chiefly made at Trichinopoly and in the Godavery Delta, the produce being known respectively as Trichies and Lunkas. The earliest occurrence of the word that we know is in Father Beschi's Tamil story of Parmarita Guru (c. 1725). On p. 1 one of the characters is described as carrying a fire-brand to light his pariyaiyal shurrutta, 'roll (cheroot) of tobacco.' [The N.E.D. quotes cheroota in 1669.]

Grose (1750-60), speaking of Bombay, whilst describing the cheroot does not use that word, but another which is, as far as we know, entirely obsolete in British India, viz. Buncus (q.v.).

1759. —In the expenses of the Nabob's entertainment at Calcutta in this year we find:

"60 lbs. of Masuliquatam cheroots, Rs. 500."—In Long. 194.
CHERRY FOIJ. s. H. char-fouj? This curious phrase occurs in the quotations, the second of which explains its meaning. I am not certain what the first part is, but it is most probably chari, in the sense of "movable," "locomotive," so that the phrase was equivalent to "flying brigade." [It may possibly be charthi, for charthin, in the sense of "preparation for battle."] It was evidently a technicality of the Mahratta armies.

1589. "The object of a cherry fouj, without guns, with two armies after it, must be to fly about and plunder the richest country it can find. Not to march through exhausted countries, to make revolutions in cities. — Elphinstone, Life, 1. 39.

1599. "Two detachments under ... Many a case of some consequence are now employed in levying contributions in different parts of the Jyopo country. Such detachments are called churee fujoj; they are generally equipped very lightly, with but little artillery; and are equally formidable in their progress to friend and foe." — Brownlow, Letters from a Mahratta Camp, 128; [ed. 1892, p. 96].

CHETTY. s. A member of any of the trading castes in S. India, answering in every way to the Banyans of W. and N. India. Malayal. chetti, Tam. setti, [Tel. setti, in Ceylon setli]. These have all been supposed to be forms from the Skt. sreshhti; but C. P. Brown (MS.) denies this, and says "setti, a shop-keeper, is plain Telugu," and quite distinct from sreshhti. [The same view is taken in the Madras Gloss.] Whence then the H. Seth (see SETT)? [The word was also used for a "merchantman" - see the quotations from Pyrard on which Gray notes: "I do not know any other authority for the use of the word for merchandises, though it is analogous to our "merchantmen."]

c. 1319.—The word occurs in Ibn Batuta (iv. 259) in the form satti, which he says was given to very rich merchants in China; and this is one of his questionable statements about that country.

1511.—The great Alfonso Dalboquerque ... determined to appoint Nainchatur, because he was a Hindoo, Governor of the Quilins (Cheiling) and Chettins. —Comment. of Af., Dalboq., Hak. Soc. iii. 128; [and see quotation from ibid. iii. 140, under KLING].

1516.—Some of these are called Chettis, who are Gentils, natives of the province of Cholmender. —Barros, ib. 151.

1552.—... whom our people commonly call Chasis. These are men with such a genius for merchandise, and so acute in every mode of trade, that among our people when they desire either to blame or praise any man for his subtlety and skill in merchant's trade they say of him, 'he is a Chazim'; and they use the word chattinan for 'no trade,' which are words now very commonly received among us." —Barros, 1. ix. 3.

c. 1566.—"Uf sono nominii periti che ti chiamano Chitini, li quali mettono il prezio alle perle." —Costa Felice, in Ramusio, iii. 390.

1596.—"The vessels of the Chetins of these parts never sail along the coast of Malavar nor towards the north, except in a carina, in order to go and come more securely, and to avoid being cut off by the Malavars and other corsairs, who are continually roving in those seas." —Vieiro's Proclamation at Goa, in Archiv. Port. Oc., facs. 3, 691.

1538.—"The Souldiers in these days give themselves more to be Chettitius [var. lect. Chattins] and to deal in Merchandize, than to serve the King in his Armado." —Lac-chof, 38; [Hak. Soc. i. 202].

[... "Most of these vessels were Chetis, that is to say, merchantmen." —Pyrard de Livar, Hak. Soc. i. 345.
Of the 17th, is made the source of most of the great rivers of Further India, including the Brahmaputra, the Irawadi, the Salwen, and the Megam. Lake Chiamay was the counterpart of the African lake of the same period which is made the source of all the great rivers of Africa, but it is less easy to suggest what gave rise to this idea of it. The actual name seems taken from the State of Zimmé (see JANGOMAY) or Chiang-nai.

c. 1544.—"So proceeding onward, he arrived at the Lake of Singjamwar, which ordinarily is called Chiamay..."—F. M. Parle, Vegara's tr., p. 271.

1552.—"The Lake of Chiamai, which stands to the northward, 200 leagues in the interior, and from which issue six notable streams; three of which combining with others form the great river which passes through the midst of Siam, whilst the other three discharge into the Gulf of Bengal."—Bororo, I. ix. 1.

1572.—
"Oh! o rio Menão, que se derrama
Do grande lago, que Chiamai se chama."

Carmões, x. 125.

1652.—"The Country of these Brames... extendeth Northwards from the nearest Pegama Kingdomes... watered with many great and remarkable Rivers, issuing from the Lake Chiamay, which though 600 miles from the Sea, and emptying itself continually into so many Channels, contains 100 miles in compass, and is nevertheless full of waters for the one or the other."—P. Heijl's Cosmographie, ii. 238.

CHICANE, CHICANERY. ss. These English words, signifying pettifogging, captious contention, taking every possible advantage in a contest, have been referred to Spanish chico, 'little,' and to Fr. chic, chicquet, 'a little bit,' as by Mr. Wedgwood in his Dict. of Eng. Etymology. See also quotation from Saturday Review below. But there can be little doubt that the words are really traceable to the game of champin, or horse-golf. This game is now well known in England under the name of Polo (q.v.). But the recent introduction under that name is its second importation into Western Europe. For in the Middle Ages it came from Persia to Byzantium, where it was popular under a modification of its Persian name (verb چیکانیم, playing round چیکانیم), and from Byzantium it passed, as a pedestrian game, to Langnodedo, where it was called, by a further modification, chiane (see...
Ducange, Dissertations sur l'Histoire de St. Louis, viii., and his Glossarium Graecitatis, s.v. ἀσκείζειν; also Ouseley's Travels, i. 345). The analogy of certain periods of the game of golf suggests how the figurative meaning of chicane might arise in taking advantage of the petty accidents of the surface. And this is the strict meaning of chicane, as used by military writers.

Ducange's idea was that the Greeks had borrowed both the game and the name from France, but this is evidently erroneous. He was not aware of the Persian chau'gin. But he explains well how the tactics of the game would have led to the application of its name to "those tortuous proceedings of pleaders which we old practitioners call barres." The indication of the Persian origin of both the Greek and French words is due to W. Ouseley and to Quatremère. The latter has an interesting note, full of his usual wealth of Oriental reading, in his translation of Makrizi's Mahalukje Sultan, tom. i. pt. i. pp. 121 seqq.

The preceding etymology was put forward again in Notes upon Mr. Wedgwood's Dictionary published by one of the present writers in Ocean Highways, Sept. 1872, p. 186. The same etymology has since been given by Littré (s.v.), who says: "Dés lors, la série des sens est: jet de mail, puis action de disputer la partie, et enfin manœuvres processives"; and is accepted by the N.E.D. with the reservation that "evidence actually connecting the French with the Greek word appears not to be known".

The P. forms of the name are chau'gin and chau'guin; but according to the Bahthri 'Ajam (a great Persian dictionary compiled in India, 1708) the primitive form of the word is chulgyan from chul, 'bent,' which (as to the form) is corroborated by the Arabic sawljan. On the other hand, a probable origin of chau'gin would be an Indian (Prakrit) word, meaning 'four corners' (Platts gives chau'gana, 'four-fold'), viz. as a name for the polo-ground. The chulgyan is possibly a 'striving after meaning.' The meanings are according to Villers (1) any stick with a crook; (2) such a stick used as a drumstick; (3) a crook from which a steel ball is suspended, which was one of the royal insignia, otherwise called kaukaba [see Blochmann, Din, vol. i. plate ix. No. 2]; (4) (The golf-stick, and) the game of horse-golf.

The game is now quite extinct in Persia and Western Asia, surviving only in certain regions adjoining India, as is specified under Polo. But for many centuries it was the game of kings and courts over all Mahomedan Asia. The earliest Mahomedan historians represent the game of chau'gin as familiar to the Sassanian kings; Ferdusi puts the chau'gin-stick into the hands of Siawish, the father of Kai Khurru or Cyrus; many famous kings were devoted to the game, among whom may be mentioned Nūrūddin the Just, Atābēk of Syria and the great enemy of the Crusaders. He was so fond of the game that he used (like Akbar in after days) to play it by lamp-light, and was severely rebuked by a devout Mussulman for being so devoted to a mere amusement.

Other zealous chau'gin-players were the great Saladin, Jalāluddin Mankbarni of Khwārizm, and Malik Bībars. Marco Polo's "Bendocquedar Soldan of Babylon," who was said more than once to have played chau'gin at Damascus and at Cairo within the same week. Many illustrious persons also are mentioned in Asiatic history having met their death by accidents in the maidin, as the chau'gin-field was especially called; e.g. Kutbuddin II Bak of Delhi, who was killed by such a fall at Lahore in (or about) 1207. In Makrizi (I. i. 121) we read of an Amir at the Mahaluke Court called Husainuddin Lajin 'Azzī the Jakinādar (or Lord High Polo-stick).

It is not known when the game was conveyed to Constantinople, but it must have been not later than the beginning of the 8th century.* The fullest description of the game as played there is given by Johannes Cinnamnus (c. 1150), who does not however give the barbarian name:

"The winter now being over and the gloom cleared away, he [the Emperor Manuel Comnenus] devoted himself to a certain sober exercise which from the first had been the custom of the Emperors and their sons to practise. This is the manner thereof. A party of young men divide into two equal bands, and in a flat space which has been

* The court for chau'gin is ascribed by Codinis (see below) to Theodosius Parvus. This could hardly be the son of Arcadius (A.D. 408-450), but rather Theodosius III. (766-788).
measured out purposely they cast a leather ball in size somewhat like an apple; and setting this in the middle as if it were a prize to be contended for they rush into the contest at full speed, each grasping in his right hand a stick of moderate length which comes suddenly to a broad rounded end, the middle of which is closed by a network of dried catgut. Then each party strives who shall first send the ball beyond the goal planted conspicuously on the opposite side; for whenever the ball is struck by the netted sticks through the goal at either side, that gives the victory to the other side. This is the kind of game, evidently a slippery and dangerous one. For a player must be continually throwing himself right back, or bending to one side or the other, as he turns his horse short, or suddenly dashes off at speed, with such strokes and twists as are needed to follow up the ball. And thus as the Emperor was rushing round in furious fashion in this game, it so happened that the horse which he rode came violently to the ground. He was prostrate below the horse, and as he struggled vainly to extricate himself from its incumbent weight his thigh and hand were crushed beneath the saddle and much injured. . . . —In Bonn ed. pp. 263-264.

We see from this passage that at Byzantium the game was played with a kind of racket, and not with a polo-stick.

We have not been able to find an instance of the medieval French chicane in this sense, nor does Littré's Dictionary give any. But Ducange states positively that in his time the word in this sense survived in Langue-doc, and there could be no better evidence. From Henschel's Ducange also we borrow a quotation which shows choca, used for some game of ball, in French-Latin, surely a form of chucan or chiane.

The game of chucan, the ball (gā or gārī) and the playing-ground (maidān) afford constant metaphors in Persian literature.

c. 820. — "If a man dream that he is on horseback along with the King himself, or some great personage, and that he strikes the ball home, or wins the chukān (ṣīrā ʿayr) he shall find grace and favour thereupon, conformable to the success of his ball and the dexterity of his horse." Again: "If the King dream that he has won in the chukān (ārī ʿayrī) he shall find things prosperous with him." —The Dream Judgments of Abū Mel Ibrāhīm Sīrīn, from a MS. Greek version quoted by Ducange in Gloss. Graecolatii.

c. 910. — Constantine Porphyrogenitus, speaking of the rapids of the Danube or Duniej, says: "أِ زِبَ زَا دِيْ دِيْ لُ زِنَالِم زِنَ سُمَيَ ("The defile in this case is as narrow as the width of the chukān-ground.") —De Alm. Imp., cap. ix. (Bonn ed. iii. 75).


. . . he selected certain of his medicines and drugs, and made a gag-stick (jaukan?) [Burton, 'a bat'] with a hollow handle, into which he introduced them; after which . . . he went again to the King . . . and directed him to repair to the horse-course, and to play with the ball and gag-stick. . . . "—Lane's Arabian Nights, 1. 85-86; [Burton, i. 43].

c. 1030-40. — "Whenever you march . . . you must take these people with you, and you must . . . not allow them to drink wine or to play at chaughan." —Behakā, in Elliot, ii. 120.


c. 1420. — "The Τεχανιστήριον was founded by Theodossius the Less . . . Basilius the Macedonian extended and levelled the Τεχανιστήριον." —Georgius Codinus de Antiq. Constant., Bonn ed. 81-82.

1516. — Barbarosa, speaking of the Mahommedans of Cambay, says: "Saom tum ligeiros e manhosos na saela que a cavalgaram ha choca, ho qual jogue eles ten antre sy no conosco que se oins das canas." —(Lisbon ed. 271); i.e. "They are so swift and dexterous in the saddle that they play choca on horseback, a game which they hold in as high esteem as we do that of the canes" (i.e. the jored).

1550. — "They (the Arabs) are such great riders that they play tennis on horseback." (que joga a choca a cavalo).—Tirreño, Italiano, ed. 1762, p. 359.

c. 1590. — "His Majesty also plays at chaughan in dark nights. . . the balls which are used at night are set on fire. . . For the sake of adding splendour to the games. . . His Majesty has knobs of gold and silver fixed to the tops of the choca's sticks. If one of them breaks, any player that gets hold of the pieces may keep them." —Ain-i Akbari, i. 289: [ii. 303].

1587. — "The game of choughan mentioned by Baber is still played everywhere in Tibet; it is nothing but 'hockey on horseback,' and is excellent fun." —Vigne, in J. A. S. Bengali, vi. 774.

In the following I would say, in justice to the great man whose words are quoted, that chucan is used in the quasi-military sense of taking every
possible advantage of the ground in a contest:

1761.—"I do suspect that some of the great Ones have had hopes given to them that the Dutch may be induced to join us in this war against the Spaniards,—if such an Event should take place I fear some sacrifices will be made in the East Indies— I pray God my suspicions may be without foundation. I think Delays and Chicanery is allowable against those who take Advantage of the times, our Distresses, and situation."— Unpublished Holograph Letter from Lord Clive, in India Office Records. Dated Berkeley Square, and indorsed 27th Dec. 1761.

1851.—"One would at first sight be inclined to derive the French chic from the English cheek; but it appears that the English is itself the derived word, chic being an old Romance word signifying finesse, or subtlety, and forming the root of our own word chicanery."—Sut. Rec., Sept. 10, p. 326 (Essay on French Slang).

CHICK. s.

a. H.-P. chick: a kind of screen-blind made of finely-split bamboo, laced with twine, and often painted on the outer side. It is hung or framed in doorways or windows, both in houses and in tents. The thing [which is described by Roe.] may possibly have come in with the Mongols, for we find in Koval of the Mongol Dict. (2174) "Tchk=Notte." The Ain (i. 226) has chibh. Chicks are now made in London, as well as imported from China and Japan. Chicks are described by Clavijo in the tents of Timour's chief wife:

1404.—"And this tent had two doors, one in front of the other, and the first doors were of certain thin coloured wands, joined one to another like in a hurdle, and covered on the outside with a texture of rose-coloured silk, and finely woven; and these doors were made in this fashion, in order that when the air might yet enter, whilst those within could see those outside, but those outside could not see those who were within."—§ exxi.

[1016.—His wife "whose Curiosity made them breake little holes in a grate of reede that hung before it to gaze on mee."—Sir T. Roe, Hak. Soc. ii. 321.]

1673.—"Glass is dear, and scarcely purchasable therefore their Windows are usually folding doors, screened with Cheeks or lattises."—Fryer, 92.

The pron. cheek is still not uncommon among English people:—"The Coach where the Women were was covered with cheeks, a sort of hanging Curtain, made with Bents variously coloured with Lacker, and Chequered with Packthread so artificially that you see all without, and yourself within unperceived."—Fryer, 73.

1810.—"Cheeks or Screens to keep out the glare."—Williamson, V. M., ii. 43.

1825.—"The check of the tent prevents effectually any person from seeing what passes within...."—Holer (ed. 1844), i. 192.

b. Short for chicken, a sum of four rupees. This is the Venetian zecchino, cechina, or sequin, a gold coin long current on the shores of India, and which still frequently turns up in treasure-trove, and in boards. In the early part of the 15th century Nicolo Conti mentions that in some parts of India, Venetian ducats, i.e. sequins, were current (p. 30). And recently, in fact in our own day, chick was a term in frequent Anglo-Indian use, e.g. "I'll bet you a chick." The word zecchino is from the Zvec, or Mint at Venice, and that name is of Arabic origin, from sikka, 'a coining die.' The double history of this word is curious. We have just seen how in one form, and by what circuitous secular journey, through Egypt, Venice, India, it has gained a place in the Anglo-Indian Vocabulary. By a directer route it has also found a distinct place in the same repository under the form Sicca (q.v.), and in this shape it still retains a ghostly kind of existence at the India Office. It is remarkable how first the spread of Saracen influence and civilisation, then the spread of Venetian commerce and coinage, and lastly the spread of English commerce and power, should thus have brought together two words identical in origin, after so widely divergent a career.

The sequin is sometimes called in the South shamburash, because the Doge with his sceptre is taken for the Shamin, or toddy-drawer climbing the palm-tree! [See Burrell, Linschoten, i. 243.] (See also VENETIAN.)

We apprehend that the gambling phrases 'chicken-stakes' and 'chicken-hazard' originate in the same word.

1558.—"Chickinos which be pieces of Golde worth seven shillings a piece sterling."—Caesar Frederick, in Hotel, ii. 343.

1608.—"When I was there (at Venice) a chiquiney was worth eleven livres and twelve sols."—Coryat's Crudities, ii. 68.

1609.—"Three or four thousand chequins were as pretty a proportion to live quietly
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CHICKORE.

The red-legged partridge, or its close congener Cucabibis chukor, Gray, is common in the Western Himalaya, in the N. Punjab, and in Afghanistan. The fraswolin of Moorcroft's Travels is really the chikore. The name appears to be Skt. chakor, and this disposed of the derivation formerly suggested by one of the present writers, as from the Mongol tsokhor, 'dappled or pied' (a word, moreover, which the late Prof. Schiefner informed us is only applied to horses). The name is sometimes applied to other birds. Thus, according to Cunningham, it is applied in Ladak to the Snow-cock (Tetraogallus Himalayensis, Gray), and he appears to give chit-kor as meaning 'white-bird' in Tibetan. Jerdon gives 'snow chukor' and 'strath-chukor' as sportsmen's names for this fine bird. And in Bengal Proper the name is applied, by local English sportsmen, to the large handsome partridge (Ortygornis galalis, Tem.) of Eastern Bengal, called in H. kiyad or ban-titar ('forest partridge'). See Jerdon, ed. 1877, ii. 575. Also the birds described in the extract from Mr. Abbott below do not appear to have been cucabibs (which he speaks of in the same journal as 'red-legged partridge'). And the use of the word by Persians (apparently) is notable; it does not appear in Persian dictionaries. There is probably some mistake. The birds spoken of may have been the large Sand-grouse (Pterocles arenarius, Pal.), which in both Persia and Afghanistan is called by names meaning 'Black-breast.'

The belief that the chickore eats fire, mentioned in the quotation below, is probably from some verbal misconception (quasi ātish-klär?). [This is hardly probable as the idea that the partridge drinks the moonbeams is as old as the Brahma Vaivarta Purâna: 'O Lord, I drink in with the partridges of my eyes thy face full of nectar, which resembles the full moon of autumn.' Also see Katha Suriît Sûgara, tr. by Mr. Tawney (ii. 243), who has kindly given the above references.] Jerdon states that the Afghans call the bird the 'Fire-eater.'

c. 1190.—"... plantains and fruits, Koils, Chakors, peacock's, Sarases, beautiful to behold."—The Prithirdja Rôshan of Chand Bardât, in Ind. Ant. i. 278.

In the following passage the word cator is supposed by the editor to be a clerical error for cazor or chacor.

1208.—"The Emperor has had several little houses erected in which he keeps in new a huge number of cators, which are what we call the Great Partridge."—Marco Polo (2nd ed.), i. 287.

1520.—"Haidar Alemdâr had been sent by me to the Kafers. He met me below the Pass of Bûdû, accompanied by some of their chiefs, who brought with them a few skins of wine. While coming down the Pass, he saw prodigious numbers of Chikárâ."—Baber, 282.

1814.—"... partridges, quails, and a bird which is called Cupk by the Persians and Aghamans, and the hill Chikore by the Indians, and which I understand is known
in Europe by the name of the Greek Part-
ridge."—Elphinstone's Ceylon, ed. 1839;
i. 192; "[the same bird which is called
Chicore] by the natives and fire-eater by
the English in Bengal."—Ibid, ii. 95.

1850.—"A flight of birds attracted my at-
tention: I imagine them to be a species of
bustard or grouse—black beneath and with
much white about the wings—they were
beyond our reach: the people called them
Chukore."—K. Abbott, Notes during a
xxv. ii. 41.

CHILAW. n.p. A place on the west
cost of Ceylon, an old seat of the
pearl-fishery. The name is a corrup-
tion of the Tam. satibhum, 'the
diving'; in Singhalese it is Halavatta.
The name was commonly applied by
the Portuguese to the whole aggre-
gation of shoals (Paisgo de Chilao) in
the Gulf of Mannar, between Ceylon
and the coast of Madura and Tinne-
velly.

1548.—"Shoals of Chilao." See quo-
ation under BEADALA.

1610.—"La pesqueria de Chilao . . . por
hazarle antiguamente en un puerto del
mis-
o nombre en la isla de Seylan ... llamado
asi por ista causa; por que chilao, en lengua
Chengala, . . . quiere dezir pesqueria."—
Teixeira, Pt. ii. 28.

CHILLUM, s. H. chillum; "the
part of the hukka (see HOOKA) which
contains the tobacco and charcoal
balls, whence it is sometimes loosely used
for the pipe itself, or the act of smoking
it" (Wilson). It is also applied to the
replenishment of the bowl, in the same
way as a man asks for "another glass."
The tobacco, as used by the masses in
the hubble-bubble, is cut small and
kneaded into a pulp with poor, i.e.
molasses, and a little water. Hence
actual contact with glowing charcoal
is needed to keep it alight.

1751.—"Dressing a hubble-bubble, per
week at 3 chillums a day.

1828.—"Every sound was hushed but the
noise of that wind . . . and the occasional
bubbling of my hookah, which had just been
furnished with another chillum."—The
Koz-
silbash, i. 2.

1829.—"Tugging away at your hookah,
find no smoke: a thief having purloined
your silver chelam and surpoose."—John
Skipp, ii. 159.

1841.—"Jos however . . . could not think
of moving till his baggage was cleared,
or of travelling until he could do so with his
chillum."—Vanity Fair, ii. ch. xxiii.

CHILLUMBRUM, n.p. A town
in S. Arcot, which is the site of a
famous temple of Siva, properly Shi-
dambarana. Eym. obscure. [Garstic
(Mass. S. Arcot, 400) gives the name as
Chelumbram, or more correctly Chitt-
ambaram, "the atmosphere of wisdom.]"

1755.—"Scheringham (Seringam), Schal-
lembron. et Gengy m'offraient également
la retraite après laquelle je soupirais."—
xxviii.

CHILLUMCHEE, s. H. chillameh,
also silfich, and silpich, of which chillam-
chi is probably a corruption. A basin
of brass (as in Bengal), or tinmed copper
(as usually in the West and South)
for washing hands. The form of the
word seems Turkish, but we cannot
trace it.

1715.—"We prepared for our first present,
viz., 1000 gold mohurs . . . the unicorn's
horn . . . the astro of (?) and chelumgie
of Manilla work . . . "—In Wheeler, ii. 246.

1833.—"Our supper was a potlache . . .
when it was removed a chillumchee and
goblet of warm water was handed round,
and each washed his hands and mouth."—
P. Gordon, Fragment of the Journal of a
Tour, &c.

1551.—"When a chillumchee of water sans
soap was provided, 'Have you no soap!' Sir C. Napier asked—"—Jas.son, Indian
Command of Sir C. Napier.

1857.—"I went alone to the Fort Adju-
ant, to report my arrival, and inquire to
what regiment of the Bengal army I was
likely to be posted.

'Army!'—regiment!" was the reply.
"There is no Bengal Army: it is all in
revolt. . . . Provide yourself with a camp-
bedstead, and a chillumchee, and wait for
orders.

'I saluted and left the presence of my
superior officer, deeply pondering as to the
possible nature and qualities of a chillum-
chee, but not venturing to enquire further."
—Lit.-Col. Lowis, A Fly on the Wheel, p. 3.

There is an Anglo-Indian tradition,
which we would not vouch for, that
one of the orators on the great Hastings trial depicted the oppressor on some occasion, as "grasping his chillum in one hand and his chillumchee in the other."

The latter word is used chiefly by Anglo-Indians of the Bengal Presidency and their servants. In Bombay the article has another name. And it is told of a gallant veteran of the old Bengal Artillery, who was full of "Presidential" prejudices, that on hearing the Bombay army commended by a brother officer, he broke out in just wrath: "The Bombay Army! Don't talk to me of the Bombay Army! They call a chillumchee a gindy! — the Beasts!"

CHILLY, s. The popular Anglo-Indian name of the pod of red pepper (Capsicum frutescens and C. annuum, Nat. Ord. Solanaceae). There can be little doubt that the name, as stated by Bontius in the quotation, was taken from Chilli in S. America, whence the plant was carried to the Indian Archipelago, and thence to India.

[1604.—"Indian pepper. . . . In the language of Casco, it is called Veun, and in that of Mexico, chili."—Grinston, tr. D. Losdo, H. W. India, I. Bk. iv. 239 (Stanz. Diet.)]

1631.—"... eos addere fructum Rigini Americani, quod aida Chili Maladi vocant, quasi dicas Piper e Chile, Brasiliæ contemna regione."—Jw. Bontius, Dial. v. p. 10.

Again (lib. vi. cap. 40, p. 131) Bontius calls it 'piper Chilensis' and also 'Ricinus Braziliensis.' But his commentator, Piso, observes that Ricinus is quite improper; "vera Pipericis sive Capsici Braziliensis species apparent." Bontius says it was a common custom of natives, and even of certain Dutchmen, to keep a piece of chilly continually chewed, but he found it intolerable.

1848.—"'Try a chili with it,' Miss Sharp, said Joseph, really interested. 'A chili?' said Rebecca, gasping. 'Oh yes!' . . . 'How fresh and green they look,' she said, and put one into her mouth. It was hotter than the curry; flesh and blood could bear it no longer."—Vanity Fair, ch. iii.

CHIMNEY-GLASS, s. Gardener's name, on the Bombay side of India, for the flower and plant Allamanda cathartica (Sir G. Birdwood).
west, was for several centuries B.C. monopolised by the State of Tsien (now pronounced in Sinico-Annamite Chen, and in Mandarin Tsien), which corresponded to the centre and west of modern Yun-nan. The Sheki of Szechua, the Pohalapura, the arrivals of the Han Dynasty afford interesting information on this subject. When the Emperor Wu-ti, in consequence of Chang-Kien's information brought back from Bactria, sent envoys to find the route followed by the traders of Shuh (i.e. Szechuan) to India, these envoys were detained by Tang-Kiang, King of Tsien, who objected to their exploring trade-routes through his territory, saying haughtily: "Has the Han a greater dominion than ours?"

M. Terrien conceives that as the only communication of this Tsien State with the Sea would be by the Song-Koi, the emporium of sea-trade with that State would be at its mouth, viz. at Kao-ti or Kattigara. Thus, he considers, the name of Tsien, this powerful and arrogant State, the monopoliser of trade-routes, is in all probability that which spread far and wide the name of Chin, Sin, Sinae, Thinae, and preserved its predominance in the mouths of foreigners, even when, as in the 2nd century of our era, the great Empire of the Han has extended over the Delta of the Song-Koi.

This theory needs more consideration than we can now give it. But it will doubtless have discussion elsewhere, and it does not disturb Richthoßen's identification of Kattigara.

[Prof. Giles regards the suggestions of Richthoßen and T. de la Couverdie as mere guesses. From a recent reconsideration of the subject he has come to the conclusion that the name may possibly be derived from the name of a dynasty, Ch'in or Ts'in, which flourished B.C. 235-207, and became widely known in India, Persia, and other Asiatic countries, the final a being added by the Portuguese.]

c. A.D. 80-89.—"Behind this country (Chrysea) the sea comes to a termination somewhere in Thin, and in the interior of that country, quite to the north, there is a very great city called Thinae, from which raw silk and silk thread and silk stuffs are brought overland through Bactria to Barygaza, as they are on the other hand by the Ganges River to Limyrae. It is not easy, however, to get to this Thin, and few and far between are those who come from it." - Periplus Maris Erythraei, see Müller, Geog. Gr. Mon. i. 393.

c. 150.—"The inhabited part of our earth is bounded on the east by the Unknown Land which lies along the region occupied by the easternmost races of the Asian Minor, the Sinaiacs and the natives of the Parthic." - Claudius Ptolemy, Bk. vii. ch. 5.

c. 545.—"The country of silk, I may mention, is the remotest of all the Indies, lying towards the left when you enter the Indian Sea, but a vast distance further off than the Persian Gulf or that island which the Indians call Selediba, and the Greeks Taprobane.

Tziniza (elsewhere Tzinista) is the name of the Country, and the Ocean compasses it round to the left, just as the same Ocean compasses Barbari (i.e. the Somal Country) round to the right. And the Indian philosophers called Braehman—tell you that if you were to stretch a straight cord from Tziniza through Persia to the Roman territory, you would just divide the world in halves." - Cosmas, Topos, Cent., Bk. II.

c. 641.—"In 641 the King of Magadha (Behar, &c.) sent an ambassador with a letter to the Chinese Court. The emperor . . . in return directed one of his officers to go to the King . . . and to invite his submission. The King Shiloya (Siladiya) was all astonishment. 'Since time immemorial,' he asked his officer, 'did ever an ambassador come from Mahakshatman? . . . The Chinese author remarks that in the tongue of the barbarians the Middle Kingdom is called Mahakshatman (Maha-China-sthana)." - From Cutthar, &c., lxvii.
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c. 1300.—"Large ships, called in the language of Chin ‘junks,’ bring various sorts of choice merchandise and cloths..."—Rashiduddin, in Elliot, i. 69.

1516.—"... there is the Kingdom of China, which they say is a very extensive dominion, both along the coast of the sea, and in the interior. ..."—Barbosa, 294.

1563.—"R. Then Ruelius and Mathioli of Siena say that the best camphor is from China, and that the best of all Camphors is that purified by a certain barbarian King whom they call King (of) China.

"0. Then you may tell Ruelius and Mathioli of Siena that though they are so well acquainted with Greek and Latin, there's no need to make such a show of it as to call every body ‘barbarians’ who is not of their own race, and that besides this they are quite wrong in the fact... that the King of China does not occupy himself with making camphor, and is in fact one of the greatest Kings known in the world."

—Garcia De Ordo, f. 456.

c. 1560.—"Near to this is Pegu, which former writers called Cheen, accounting this to be the capital city."—Agelin, ed. 1800. ii. 4; [tr. Jarrett, ii. 119]. (See MACHEEN.)

CHINA. s. In the sense of porcelain this word (Chin, &c.) is used in Asiatic languages as well as in English. In English it does not occur in Minshew (2nd ed. 1627), though it does in some earlier publications. [The earliest quotation in N.E.D. is from Copan's Pinto, 1639.] The phrase China-dishes as occurring in Drake and in Shakespeare, shows how the word took the sense of porcelain in our own and other languages. The phrase China-dishes as first used was analogous to Turkey-carpets. But in the latter we have never lost the geographical sense of the adjective. In the word Turquoises, again, the phrase was no doubt originally pierres turquoise, or the like, and here, as in china dishes, the specific has superseded the generic sense. The use of arab in India for an Arab horse is analogous to china. The word is used in the sense of a china dish in Lane's Arabian Nights, iii. 492; [Burton, i. 375].

S51.—"There is in China a very fine clay with which they make vases transparent like bottles; water can be seen inside of them. These vases are made of clay."—Birnward, Relations, i. 34.

c. 1350.—"China-ware (al-fakhkhar al-Siny) is not made except in the cities of Zaitun and of Sin Kalun. ..."—Ibn Batuta, iv. 296.

c. 1550.—"I was passing one day along a street in Damascus, when I saw a slave-boy let fall from his hands a great China dish (subhit meq al-fakhkhar al-Siny) which they called in that country saha. It broke, and a crowd gathered round the little Manuf- luke."—Ibn Battuta, i. 238.

c. 1567.—"Le marchand ch'handanou ogni anno da Goa a Bezeneger erano molti canali Arabi... e anche pezze di China, zafaran, o scarlati."—Cesar de' Federici, in Ravissio, iii. 389.

1579.—"... we met with one ship more laden with linen, China silke, and China dishes..."—Drake, World Encompassed, in Hak. Soc. 112.

c. 1580.—"Usum vasorum aureorum et argentorum Aegyptii rejecerunt, ubi mur- rhina vasa adinvenire; quae ex India affur- nutur, et ex ea regione quam Sini vocant, ubi conficierunt ex variis lapidibus, prae- cipueque ex jasapide."—Prosp. Alpinus, Pt. i. p. 55.

c. 1590.—"The gold and silver dishes are tied up in red cloths, and those in Copper and China (chin) in white ones."—Drake, i. 58.

c. 1603.—"... as it were in a fruit-dish, a dish of some threcupence, your honours have seen such dishes; they are not China dishes, but very good dishes."—Measure for Measure, ii. 1.

1608-9.—"A faire China dish (which cost nineteen Kupias, or forty-five Reals of eight) was broken."—Hawkins, in Purchas, i. 220.

1609.—"... He has a lodging in the Strand for the purpose, or to watch when ladies are gone to the China-house, or the Ex- change, that he may meet them by chance and give them presents..."

—Sir, his wife was the rich China- woman, that the courtiers visited so often."—Ben Jonson, Silent Woman, i. 1.

1615.—"... Oh had I now my Wishes, Sure you should learn to make their China Dishes."

Dugger prefixed to Corget's Credits.

c. 1690.—Kaempfer in his account of the Persian Court mentions that the department where porcelain and plate dishes, &c., were kept and cleaned was called Chin-khana, 'the China-closet'; and those servants who carried in the dishes were called Chinikash. —Aewen. Exot., p. 125.

1711.—"Pursehaine, or China-ware is so tender a Commodity that good Instructions are as necessary for Package as Purchase."—Lockyer, 126.

1747.—"The Art of Cookery made Plain and Easy; which far Exceeds any Thing of the Kind yet Published. By a Lady. London. Printed for the Author, and Sold by Mrs. Ashburn a China Shop Woman, Corner of Fleet Ditch, MDCCCLVII." This the title of the original edition of Mrs. Glass's Cookery, as given by G. A. Sala, in Hist. N. Y., May 12, 1888.
1586.—"Suyler mentions that the best native earthenware in Turkistan is called Chín, and bears a clumsy imitation of a Chinese mark"—(see Turkestán, i. 187.)

For the following interesting note on the Arabic use we are indebted to Professor Robertson Smith:—

Síniya is spoken of thus in the Latifol'-mā'ārif of al-Thālibi, ed. De Jong, Leyden, 1857, a book written in A.D. 960. "The Arabs were wont to call all elegant vessels and the like Síniya (i.e. Chinese), whatever they really were, because of the specialty of the Chinese in objects of vertu: and this usage remains in the common word šardāna (pl. of šardīna) to the present day."

So in the Tajaribo'l-Omān of Ibn Maskowaih (Fr. Hist. Ar. i. 457), it is said that at the wedding of Māmūn with Būrān "her grandmother strewed over her 1000 pearls from a Síniya of gold." In Egypt the familiar round brass trays used to dine off, are now called Sīniya (vulgo saniān), [the sīn, gent. of N. India] and so is a European saucer.

The expression sīn/a/ūt al sīn, "A Chinese Sīniya," is quoted again by De Goeje from a poem of Abul-shihb Agānī, xiii. 27. [See SNEAKER.]

[CHINA-BEER. s. Some kind of liquor used in China, perhaps a variety of saké.

[1615.—"I carid a jarr of China Beare."—Cock's Diary, i. 34.]

CHINA BUCKEER, n.p. One of the chief Delta-mouths of the Irrawadi is so called in marine charts. We have not been able to ascertain the origin of the name, further than that Prof. Forchhammer, in his Notes on the Early Hist. and Geog. of Br. Burma (p. 16), states that the country between Rangoon and Bassein, i.e. on the west of the Rangoon River, bore the name of Pokhara, of which Bucker is a corruption. This does not explain the Chín.

CHINA-ROOT. s. A once famous drug, known as Rudis Chinoe and Tuber Chinae, being the tuber of various species of Smílax (N. O. Smílacet, the same to which sarsaparilla belongs). It was said to have been used with good effect on Charles V. when suffering from gout, and acquired a great reputation. It was also much used in the same way as sarsaparilla. It is now quite obsolete in England, but is still held in esteem in the native pharmacopoeias of China and India.

1563.—"If I wish to take to Portugal some of the Root or Wood of China, since it is not a contraband drug.

"O. This wood or root grows in China, an immense country, presumed to be on the confines of Muscovy... and because in all these regions, both in China and in Japan, there exists the morto napolitanus, the merciful God hath willed to give them this root for remedy, and with it the good physicians there know well the treatment."—García, i. 177.

c. 1590.—"Sirroq Silhet is very mountainous... China-Root (kho-b-chin) is produced here in great plenty, which has but lately discovered by some Turks."—Ayen Abk., by Gudwin, ii. 10; [ed. Jarrett, ii. 124.]

1598.—"The roote of China is commonly used among the Egyptians... specially for a consumption, for the which they seeth the roote China in broth of a henne or cocke, whereby they become whole and faire of face."—Dr. Parkinson, in Linschoten, 124, [Hak. Soc. ii. 112.]

c. 1610.—"Quant à la verole... Ils la guerissent sans snuer avec du bois d’Eschine..."—Pyrard de Laval, ii. 9 (ed. 1679); [Hak. Soc. ii. 13; also see i. 152.]


CHINAPATAM, n.p. A name sometimes given by the natives to Madras. The name is now written Shenmuti-Shenna-ppatam, Tam., in Tel. Chennapatannamu, and the following is the origin of that name according to the statement given in W. Hamilton's Hindostan.

On "this part of the Coast of Coromandel... the English... possessed no fixed establishment until A.D. 1639, in which year, on the 1st of March, a grant was received from the descendants of the Hindoo dynasty of Bijanagur, then reigning at Chandergherry, for the erection of a fort. This document from Sree Rung Kayel expressly enjoins, that the town and fort to be erected at Madras shall be called after his own name, Sree Runga Rangapatam; but the local governor or Naik, Dameria Vencatadri, who first invited Mr. Francis Day, the chief of Armagon, to remove to Madras, had previously intimated to him that he would have the new English establishment founded in the name of his father Chennappa, and the name of Chennapatam continues to be universally applied to the town of Madras by the natives of that division of the south of India named Dravida."—[Vol. ii. p. 413.]

Dr. Burnell doubted this origin of the name, and considered that the actual name could hardly have been formed from that of Chenappa. It is possible that some name similar to
Chinapatam was borne by the place previously. It will be seen under MADRAS that Barros curiously connects the Chinese with St. Thomé. To this may be added this passage from the English translation of Mendes's China, the original of which was published in 1585, the translation by R. Parke in 1588:

"... it is plainly seen that they did come with the shipping unto the Indies... so that at this day there is great memory of them in the Hands Philippines and on the cost of Coromande, which is the cost against the Kingdome of Norsinga towards the sea of Bengal (misprinted Ceygala); whereas in a town called unto this day the Soile of the Chinos for that they did reallive and make the same"—(p. 94).

I strongly suspect that this was Chinapatam, or Madras. [On the other hand, the popular derivation is accepted in the Madras Gloss, p. 163. The gold plate containing the grant of Sri Ranga Raja is said to have been kept by the English for more than a century, till its loss in 1746 at the capture of Madras by the French.—(Wheeler, Early Rec., 49).]

1789.—"The Nawab sent him to Cheena Pattun (Madrass) under the escort of a small party of light Cavalry."—II. of Iliveen Naik, 365.

CHINCEW, CHINCHEO. n.p.
A port of Fuhkien in China. Some ambiguity exists as to the application of the name. In English charts the name is now attached to the ancient and famous port of Chwan-chau-fu (Thsionan-chéou-fon of French writers), the Zayton of Marco Polo and other medieval travellers. But the Chincheo of the Spaniards and Portuguese to this day, and the Chincheo of older English books, is, as Mr. G. Phillips pointed out some years ago, not Chwan-chau-fu, but Chang-chau-fu, distant from the former some 80 m., in a direct line, and about 140 by navigation. The province of Fuhkien is often called Chincheo by the early Jesuit writers. Changchau and its dependencies seem to have constituted the ports of Fuhkien with which Macao and Manilla communicated, and hence apparently they applied the same name to the port and the province, though Chang-chau was never the official capital of Fuhkien (see Enyc. Britann., 9th ed. s.v. and refer-
ences there). Chincheos is used for "people of Fuhkien" in a quotation under COMPOUND.

1517.—"... in another place called Chincheo, where the people were much richer than in Canton (Cantão). From that city used every year, before our people came to Malaca, to come to Malaca 4 junks loaded with gold, silver, and silk, returning laden with wares from India."—Correa, ii. 529.

CHIN-CHIN.
In the "pigeon English" of Chinese ports this signifies 'salutation, compliments,' or 'to salute,' and is much used by Englishmen as slang in such senses. It is a corruption of the Chinese phrase tzung-ts'ing, Pekinese ch'ing-ch'ing, a term of salutation answering to "thank-you," 'adieu.' In the same vulgar dialect chin-chin joss means religious worship of any kind (see JOSS). It is curious that the phrase occurs in a quaint story told to William of Rubruck by a Chinese priest whom he met at the Court of the Great Kam (see below). And it is equally remarkable to find the same story related with singular closeness of correspondence out of "the Chinese books of Geography" by Francesco Carletti, 350 years later (in 1600). He calls the creatures Zinizin (Raggiungiamenti di F. C., pp. 138-9).

1253.—"One day there sate by me a certain priest of Cathay, dressed in a red cloth of exquisite colour, and when I asked him whence they got such a dye, he told me how in the eastern parts of Cathay there were lofty cliffs on which dwelt certain creatures in all things partaking of human form, except that their knees did not bend. ... The huntsmen go thither, taking very strong beer with them, and make holes in the rocks which they fill with this beer. ... Then they hide themselves and these creatures come out of their holes and taste the liquor, and call out 'Chin Chin.'"—Itinerarium, in Rec. de Voyages, &c., iv. 328.

Probably some form of this phrase is intended in the word used by Pinto in the following passage, which Cogan leaves untranslated:—

c. 1540.—"So after we had saluted one another after the manner of the Country, they went and anchored by the shore" (in orig. "después de se juzcenen os sosos e os nomes saluta a Charachina como esteve rol gente se encontra.").—In Cogan, p. 56; in orig. ch. xlvii.

1795.—"The two junior members of the Chinese deputation came at the appointed hour. ... On entering the door of the marquee they both made an abrupt stop,
and resisted all solicitation to advance to chairs that had been prepared for them, until I should first be seated; in this dilemma, Dr. Buchanan, who had visited China, advised me what was to be done: I immediately seized on the foremost, whilst the Doctor himself clapped with the second: thus we soon fixed them in their seats, both parties during the struggle, repeating Chint Chin. Chin Chin. the Chinese term of salutation."—Spence, Embassy to China, 295.

1292.—"One of the Chinese servants came to me and said, 'Mr. Talbot chinto chin-chin you come down.'"—The Fanebres at Canton, p. 20.

1880.—"But far from thinking it any shame to deface our beautiful language, the English seem to glory in its distortion, and will often ask one another to come to 'chow-chow' instead of dinner; and send their 'chint-chin' even in letters, rather than the compliments; most of them ignorant of the fact that 'chow-chow' is no more Chinese than it is Hebrew; that 'chint-chin,' though an expression used by the Chinese, does not in its true meaning come near to the 'good-bye, old fellow,' for which it is often used, or the compliments for which it is frequently substituted."—II. Gill, River of Golden Sand, i. 156; [ed. 1853, p. 47].

CHINSURA. n.p. A town on the Hoogly River, 26 miles above Calcutta, on the west bank, which was the seat of a Dutch settlement and factory down to 1824, when it was ceded to us by the Treaty of London, under which the Dutch gave up Malacca and their settlements in continental India, whilst we withdrew from Sumatra. [The place gave its name to a kind of cloth, Chinechuras (see PIECE-GOODS).]

1854.—"This day between 3 and 6 o'clock in the Afternoon, Capts. Richardson and his Sergeant, came to my house in ye Chinters, and brought me this following leaflet from ye President: ..."—Hedges, Diary, Hak. Soc. i. 166.

1705.—"La Loge appelée Chandernagor est une très-belle Maison située sur le bord d'un des bras du fleuve de Gange. À une lieue de la Loge il y a une grande Ville appelée Chinchurat. ..."—Leillore, 64-65.

1723.—"The place where our Lodge (or Factory) is properly called Sintenu [i.e. Chiinsura] and not Hoogli (which is the name of the village)."—Valentine, v. 162.

1727.—"Chinchura, where the Dutch Emporium stands ... the Facters have a great many good Houses standing pleasantly on the River-Side; and all of them have three gardens."—J. Hamilton, ii. 29; ed. 1744, ii. 18.

1753.—"Shinshura." See quotation under CALCUTTA.

CHINTS. CHINCH. s. A bug. This word is now quite obsolete both in India and in England. It is a corruption of the Portuguese chinchê, which again is from chinvex. Mrs. Trollope, in her once famous book on the Domestic Manners of the Americans, made much of a supposed instance of affected squeamishness in American ladies, who used the word chintzes instead of bugs. But she was ignorant of the fact that chintzs was an old and proper name for the objectionable exotic insect, 'bug' being originally but a figurative (and perhaps a polite) term, 'an object of disgust and horror' (Woolwood). Thus the case was exactly the opposite of what she chose to imagine; chintzs was the real name, bug the more or less affected euphemism.

1818.—"In the night we were likewise very much disquieted with another sort, called Musquitoes, like our Gnats, but some-what less; and in that season we were very much troubled with Chinges, another sort of little troublesome and offensive creatures, like little Ticks; and these annoyed us two ways: as first by their biting and stinging, and then by their stink."—Terry, ed. 1865, p. 372: [ed. 1777, p. 117].

1815.—"... for the most part the bedsteads in Italy are of forged iron gilded, since it is impossible to keep the wooden ones from the chimices."—Evelyn's Diary, Sept. 29.

1873.—"... Our Bodies broke out into small fiery F pimples ... augmented by Musketeer-Bites, and Chimices raising Blisters on us."—Fryer, 85.

... "Chints are venomous, and if squeezed leave a most Poisonous Stench."—Ibid. 189.

CHINTZ, s. A printed or spotted cotton cloth; Port. chita; Mahr. chit, and H. chint. The word in this last form occurs (c. 1590) in the Sinri-Abbari (i. 95). It comes apparently from the Skt. chitra, 'variegated, speckled.' The best chintzes were bought on the Madras coast, at Masulipatam and Sadras. The French form of the word is chitte, which has suggested the possibility of our sheet being of the same origin. But chite is apparently of Indian origin, through the Portuguese, whilst sheet is much older than the Portuguese communication with India. Thus (1450) in Sir T. Cumberworth's will he directs his 'wretched body to be beryd in a chitte with owte any kyste" (Academy. Sept. 27, 1879, p. 230).
The resemblance to the Indian forms in this is very curious.

1614.—"... chintz and chadors. ..."—Peston, in *Perchas*, i. 530.

[1616.—"3 per Chint bramport."—Cocks's *Diary*, i. 171.]

1623.—"Linnen stamp'd with works of sundry colours (which they call cift)."—*P. della Valle*, Hak. Soc. i. 45.

1653.—"Chites en Indien signifie des toilles imprimes."—*De la Bontayle-le-Gouz*, ed. 1647, p. 536.

c. 1666.—"Le principal tratic des Hollandois a Amedaback, est de chites, qui sont de toilles peintes."—*Tavernier*, v. 33. In the English version (1687) this is written schites (iv. ch. v.).

1670.—"Chites or Painted Calicuts, which they call Catmadour, that is done with a pencil, are made in the Kingdom of Golconda, and particularly about Mysorispatam."—*Tavernier*, E.T., p. 126; [ed. Ball, ii. 4.]

1725.—"The returns that are injurious to our manufactures, or growth of our own country, are printed calicews, chintz, wrought silks, stuffs, of herba, and barks."—Dejeure, *New Voyage round the World*, Works, Oxford, 1810, p. 161.

1726.—"The Warehouse Keeper reported to the Board, that the chintzes, being brought from painting, had been examined at the sorting godown, and that it was the general opinion that both the cloth and the paintings were worse than the masters."—In *Wheeler*, ii. 407.

c. 1733.—"No, let a charming chintz and Brussels lace Wrap my cold limbs, and shade my lifeless face."—*Poole, Moral Essays*, i. 218.

"And, when she sees her friend in deep despair, Observes how much a Chintz exceeds Mohair. ..."


1817.—"Blue cloths, and chintzes and chintzes in particular, have always formed an extensive article of import from Western India."—*Raffles, Ill. of Java*, i. 86; [2nd ed. i. 95, and comp. i. 190].

In the earlier books about India some kind of chintz is often termed pintado (q.v.). See the phraseology in the quotation from Wheeler above.

This export from India to Europe has long ceased. When one of the present writers was Sub-Collector of the Madras District (1866-67), chintzes were still figured by an old man at Sadras, who had been taught by the Dutch, the cambric being furnished to him by a Madras Chetty (q.v.). He is now dead, and the business has ceased; in fact the colours for the process are no longer to be had.* The former chintz manufactures of Pulicat are mentioned by Correa, *Lendas*, ii. 2, p. 567. Havart (1693) mentions the manufacture at Sadras (i. 92), and gives a good description of the process of painting these cloths, which he calls chitzen (iii. 13). There is also a very complete account in the *Lettres Édifiantes*, xiv. 116 sqq.

In Java and Sumatra chintzes of a very peculiar kind of marbled pattern are still manufactured by women, under the name of batch.

**CHIPE**, s. In Portuguese use, from Tamil *shippî*, "an oyster." The pearl-ooysters taken in the pearl-fisheries of Tuticorin and Manâr,

[1602.—"And the fishers on that coast gave him as tribute one day's oysters (hom dia de chipo), that is the result of one day's pearl fishing."—*Conto*, Dec. 7, Bk. VIII. ch. ii.]

1855.—"The chipe, for so they call those

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* I leave this passage as Dr. Burnell wrote it. But though limited to a specific locality, of which I doubt not it was true, it conveys an idea of the entire extinction of the ancient chintz production which I find is not justified by the facts, as shown in a most interesting letter from Mr. Purdon Clarke, C.S.I., of the India Museum. One kind is still made at Masulipatam, under the superintendence of Persian merchants, to supply the Ispahan market and the Chaghului traders at Bombay. At Pulicat very peculiar chintzes are made, which are entirely *kolaun kari* work, or hand-painted (apparently the word now used instead of the *chintz* of *Tavernier*, see above), and under CALAMANDER. This is a work of infinite labour, as the ground has to be stopped off with wax almost as many times as there are colours used. At Kanikkunnam Sarongs (q.v.) are printed for the Straits. Very bold printing is done at Wâldjianet in N. Arcot, for sale to the Moslem at Hyderabad and Bangalore.

An anecdote is told me by Mr. Clarke which indicates a caution as to more things than chintz printing. One particular kind of chintz met with in N. India, he was assured by the vendor, was printed at W.—; but he did not recognize the locality as anybody's, nor could he give anything like a second time the city of X. (we will call it), where he had already been assured by the collector's native aids that there was no such manufacture, and showing the stuff, with the statement of its being made at W.—. 'Why,' said the collector, 'that is where I live!' Immediately behind his bungalow was a small lazard, and in this the work was done. The ground was painted on a small wheel. Just so we shall often find persons "who have been in India, and on the spot"—asseverating that at such and such a place there are no missions or no converts; whilst those who have cared to know, know better.
oysters which their boats are wont to fish.”
—Riberto, f. 68.

1710.—“Some of these oysters or chepis, as the natives call them, produce pearls, but such are rare, the greater part producing only seed pearls (alijofre) [see ALJOFAR].”
—Sousa, Oriental Conquest, ii. 249.

CHIRETTA. s. H. chiraiti, Mahr. kiraiti. A Himalayan herbaceous plant of the order Gentianaceae (Serratia Chiraita, Ham.; Ophelia Chirett, Griesbach; Gentiana Chiraguta, Roxb.; Agatha chiraitya, Don.). The dried twigs of which, infused, afford a pure tonic and febrifuge. Its Skt. name kiraita-tikta, ‘the bitter plant of the Kiraitas,’ refers its discovery to that people, an extensively-diffused forest tribe, east and north-east of Bengal, the Kippada of the Periplius, and the people of the Kippada of Proleny. There is no indication of its having been known to G. de Orta.

[1775.—“Kol Meg in Benga! : Create in Bombay: . . . It is excessively bitter, and given as a stomachic and vermicide.”—Ives, 471.]

1829.—“They also give a bitter decoction of the neem (Melia azadirachta) and che-
reeta.”—Ac. of the Township of Lunge, in Trans, Lit. Soc. of Bombay, ii. 232.

1874.—“Chireta has long been held in esteem by the Hindus. . . In England it began to attract some attention about 1829; and in 1839 was introduced into the Edinburgh Pharmacopeia. The plant was first described by Roxburgh in 1814.—Hanbery and Flecker, 392.

CHIT. CHITTY. s. A letter or note: also a certificate given to a servant, or the like; a pass. H. chitthy; Mahr. chitti. [Skt. chitra, ‘marked.’] The Indian Portuguese also use chito for escrito (Bluteau, Supplement). The Tamil people use shiff for a ticket, or for a playing-card.

1673.—“I sent one of our Guides, with his Master’s Chitty, or Pass, to the Govern-
or, who received it kindly.”—Fryer, 129.

1757.—“If Mr. Ives is not too busie to honour this chitt which nothing but the greatest uneasiness could draw from me,”—Ives, 134.

1755.—“. . . Those Ladies and Gentle-
men who wish to be taught that politic Art (drawing) by Mr. Hone, may know his terms by sending a Chitt. . .”—In Sbon-Kurr, i. 114.

1762.—“You are to sell rice, &c., to every merchant from Muscat who brings you a chitty from Meer Kazim.”—Tipper’s Letters, 264.

1787.—“Mrs. Arend . . . will wait upon any Lady at her own house on the shortest notice, by addressing a chit to her in Chattawala Gully, opposite Mr. Motte’s old house. Chiretta’s ‘bazar.’”—Advt. in Sbon-Kurr, i. 226.

1794.—“The petty but constant and uni-
versal manufacture of chits which prevails here.”—Hugh Boyd, 147.

1829.—“He wanted a chithe or note, for this is the most note-writing country under heaven: the very Drum-major writes me a note to tell me about the mails.”—

1839.—“A thorough Madras lady . . . receives a number of morning visitors, takes up a little worsted work; goes to tiffin with Mrs. C., unless Mrs. D. comes to tiffin with her, and writes some dozens of chits . . . These incessant chits are an immense trouble and interruption, but the ladies seem to like them.”—Letters from Madras, 284.

CHITCHKY. s. A curried vegetable mixture, often served and eaten with meat curry. Properly Beng.
chhekhkki.

1875.—“. . . Chhenchki: usually called tarkari in the Vardhamana District, a sort of hodge-podge consisting of potatoes, brinjals, and tender stalks.”—Gouriada Samanta, i. 58.

CHITTAGONG. n.p. A town, port, and district of Eastern Bengal, properly written Chatgôn (see PORTO PIQUENO). Chittagong appears to be the City of Benga! of Varthema and some of the early Portuguese. (See BANDEL BENGA!)

c. 1346.—“The first city of Bengal that we entered was Sudkawai, a great place situated on the shore of the great Sea.”—De Batavia, iv. 212.

1591.—“In the mouths of the two arms of the Ganges enter two notable rivers, one on the east, and one on the west side, both bounding this kingdom of Bengal); the one of these our people call the River of Chatigam, because it enters the Eastern estuary of the Ganges at a city of that name, which is the most famous and wealthy of that Kingdom, by reason of its Port, at which meets the traffic of all that Eastern region.”—De Borso, Dec. IV. liv. ix. cap. i.

1586.—“Satagam.” See quotation under HING.]

1601.—“So also they inform me that Antonio de Sousa Goudinho has served me well in Benga! and that he has made tributary to this state the Isle of Sundiva, and has taken the fortress of Chataguo by force of arms.”—King’s Letter, in Archivio Port. Orient., fasc. iii. 257.
1588.—"From this River Eastward 50 miles lyeth the town of Chatism, which is the chief town of Bengal."—Linschoten, ch. xvi.; [Hak. Soc. i. 94].

1610.—Pyramid de la Val has Chartican, ii. 234; [Hak. Soc. i. 298].

1757.—"Chittagong or, as the Portuguese call it, Xatigam, about 50 Leagues below Daca."—A. Hamilton, ii. 24; ed. 1744, ii. 22.

1786.—"The province of Chatism (vulg. Chittagong) is a noble field for a naturalist. It is so called, I believe, from the chatag,† which is the most beautiful little bird I ever saw."—Sir W. Jones, ii. 101.

Elsewhere (p. 81) he calls it a "Montpelier." The derivation given by this illustrious scholar is more than questionable. The name seems to be really a form of the Sanskrit Chaturārāma (= Tetrapolis), [or according to others of Saptagrāma, 'seven villages'], and it is curious that near this position Ptolemy has a Pentapolis, very probably the same place. Chaturārāma is still the name of a town in Ceylon, lat. 6°, long. 81°.

CHITTELEDDOOG, n.p. A fort S.W. of Bellary; properly Chitha Durgam, Red Hill (or Hill-Fort, or ["picturesque fort?"]) called by the Muhommedans Chittalparg (C. P. B.).

CHITTOR, n.p. Chitor, or Chitorgarh, a very ancient and famous rock fortress in the Rajput State of Mewar. It is almost certainly the Tarappa of Ptolemy (vii. 1).

1593.—"Badour (i.e. Bahādur Shāh) . . . in Champanel . . . sent to carry off a quantity of powder and shot and stores for the attack on Chitor, which occasioned some delay because the distance was so great."—Correa, iii. 506.

1615.—"The two and twentieth (Dec.), Master Edwards met me, accompanied with Thomas Corynt, who had passed into India on foot, five Leagues to Cytor, an ancient Chitic ruined on a hill, but so that it appears a Tomb (Towne) of wonderful magnificence. . . ."—Sir Thomas Roe, in Purchas, i. 540; [Hak. Soc. i. 102; "Cetor" in i. 111, "Chytor" in i. 540].

1813.—". . . a tribute. . . . imposed by Mahadej Singh for the restitution of Chuetohgurh, which he had conquered from the Rana."—Broughton, Letters, ed. 1892, p. 175.

CHOBDAH, s. H. from P. chodb-dür, 'a stick-bearer,' a frequent attendant of Indian nobles, and in former days of Anglo-Indian officials of rank. They are still a part of the state of the Viceroy, Governors, and Judges of the High Courts. The chodbars carry a staff overlaid with silver.

1412.—"At the end of the hall stand chodbars . . . drawn up in line."—Abdur-Razzāk, in India in the XV. Cent. 25.

1675.—"If he (the President) move out of his Chamber, the Silver Staves wait on him."—Fryer, 68.

1701.—". . . Yesterday, of his own accord, he told our Linguists that he had sent four Chodbars and 25 men, as a safeguard."—In Hoccle, i. 371.

1788.—"Chudbar . . . Among the Nobobs he proclaims their praises aloud, as he runs before their palankeens."—Indian Vocabulary (Stockdale's).

1793.—"They said a Chudbar, with a silver stick, one of the Sultan's messengers of justice, had taken them from the place, where they were confined, to the public Bazar, where their hands were cut off."—Dinou, Narrative, 235.

1798.—"The chief's Chobadar . . . also endeavoured to impress me with an ill opinion of these messengers."—G. Forrest's Travels, i. 222.

1810.—"While we were sent at breakfast, we were surprised by the entrance of a Chobdar, that is, a servant who attends on persons of consequence, runs before them with a silver stick, and keeps silence at the doors of their apartments, from which last office he derives his name."—Maria Graham, 57.

This usually accurate lady has been here misled, as if the word were chay-där, 'silence-keeper,' a hardly possible hybrid.

CHOBWA, s. Burmese Tsoubwa, Siamese Chaoo, 'prince, king;' also Chakpha (compounded with hpa, 'heaven'), and in Cushing's Shan Dicty, and cacography, sow, 'lord, master,' sowhpa, a 'hereditary prince.' The word cha-hu, for 'chief,' is found applied among tribes of Kwang-si, akin to the Shans, in a.d. 1150 (Prof. T. de la Courrier). The designation of the princes of the Shan States on the east of Burma, many of whom are (or were till lately) tributary to Ava.
... at night parading about with his spear, shield, and sword, and assuming a most terrible aspect, until all the family are asleep; when he goes to sleep too." — Williamson, *V. M.* i. 265.

c. 1817.— "The birds were scarcely beginning to move in the branches of the trees, and there was not a servant excepting the chockedaws, stirring about any house in the neighbourhood, it was so early." — Mrs. Sherwood's *Stories*, &c. (ed. 1873), 243.

1837.— "Every village is under a posts, and there is a parson or priest, and choudkeednop (sic!) or watchman." — Phillips, *Million of Facts*, 320.

1894.— The church book at Peshawar records the death there of "The Revd. I—— L——, who on the night of the —th 1894, when walking in his veranda was shot by his own choukidar,—to which record the hand of an unjudicious friend has added: "Well done, thou good and faithful servant!" (The exact words will now be found in the late Mr. E. B. Eastwick's *Punjab Handbook*, p. 279.)

CHOKARA. *s.* Hind. chokra, 'a boy, a youngster'; and hence, more specifically, a boy employed about a household, or a regiment. Its chief use in S. India is with the latter. (See CHUCKAROO.)

[1875.— "He was dubbed 'the chokra,' or simply 'boy.'" — Wilson, *Abode of Snow*, 186.]

CHOKY. *s.* H. chaunki, which in all its senses is probably connected with Skt. chatur, 'four'; whence chattushka, 'of four,' 'four-sided,' &c.

a. (Perhaps first a shed resting on four posts); a station of police; a lock-up; also a station of palankin bearers, horses, &c., when a post is laid; a customs or toll-station, and hence, as in the first quotation, the dues levied at such a place; the act of watching or guarding.

1535.— "They only pay the choqueis coming in ships from the Moluccas to Malacca, which amounts to 3 parts in 10 for the owner of the ship for choque, which is freight; that which belongs to His Highness pays nothing when it comes in ships. This choque is as far as Malacca, from thence to India is another freight as arranged between the parties. Thus when cloves are brought in His Highness's ships, paying the third and the choqueis, there goes from every 30 bahars 16 to the King, our Lord." — *Arrangement made by Nuno da Cunha*, quoted in *Boethio Tombo*, p. 113. On this Mr. White remarks, "By this arrangement the King of Portugal did not ship any cloves of his own at the Moluccas, but he took one-third of every shipment
free, and on the balance he took one-third as Choky, which is, I imagine, in lieu of customs.]"

c. 1590. — "Mounting guard is called in Hindi Chauki."—*Ed., i. 257.

1658.— "The Kings Custome called Chaukey, is eight bagges upon the hundred bagges."—*Siris, in *Parsus*, i. 391.

1664.— "Near this Tent there is another great one, which is called Tchaukykanke, because it is the place where the Omrahs keep guard, every one in his turn, once a week twenty-four hours together."—*Bernier, E.T.,* 117; [ed. Constable, 383].

1673.— "We went out of the Walls by Broach Gate . . . where, as at every gate, stands a Chocky, or Watch to receive Toll for the Emperor. . . ."—*Fryer, 100.*

. . . "And when they must rest, if they have no Tents, they must shelter themselves under a Tree . . . unless they happen to be on a Chokkie, i.e., a Shed where the Customer keeps a Watch to take Custom."—*Ibid., 410.

1682.— "About 12 o'clock Noon we got to ye Chowkee, where after we had shown our *Indick* and given our present, we were dismissed immediately."—*Holges, Diary, Dec. 17: (Hak. Soc. i. 58).*

1774.— "Il più difficile per viaggiare nell' India sono certi posti di guardia chiamate Cicki . . . questi Cicki sono insolentissimi."—*Della Tomba, 33.*

1810.— " . . . Chokies, or patrol stations."—*Williamson, V. M.,* i. 257.

This word has passed into the English slang vocabulary in the sense of 'prison.'

b. A chair. This use is almost peculiar to the Bengal Presidency. Dr. John Mair [*Orig. Skt. Texts, ii.* 5] cites it in this sense, as a Hindi word which has no resemblance to any Skt. vocable. Mr. Growse, however, connects it with *chatár, 'four' (Ind. Antig.,* i. 105). See also beginning of this article. *Chau* is the common form of 'four' in composition, e.g., *chauhunáki, (i.e., 'four fastening') the complete shoeing of a horse; *chauphára ('four watches') all night long; *chauqáir, 'a quadruped'; *chaukhat* and *chaukhat* ('four timber'), a frame (of a door, &c.). So *chaukí* seems to have been used for a square-framed stool, and thence a chair.

1772.— "Don't throw yourself back in your herey chokhey, and tell me it won't do. . . ."—*H. Hastings to G. Vansittart, in Obyg.,* ii. 238.

c. 1782.— "As soon as morning appeared he (Hindia) sat down on his chair (chauki) and washed his face."—*H. of Hydar Naik,* 505.

**CHOLERA. and CHOLERA MORBUS.** s. The Disease. The term 'cholera,' though employed by the old medical writers, no doubt came, as regards its familiar use, from India. Littre alleges that it is a mistake to suppose that the word *cholera* (χολέρα) is a derivative from χόλη, 'bile,' and that it really means 'a gutter,' the disease being so called from the symptoms. This should, however, rather be άτό τών χολάδων, the latter word being anciently used for the intestines (the etym. given by the medical writer, Alex. Trallianus). But there is a discussion on the subject in the modern ed. of *Stephan Thesaurus,* which indicates a conclusion that the derivation from χόλη is probably right; it is that of Celsus (see below). [The *N.E.D.* takes the same view, but admits that there is some doubt.] For quotations and some particulars in reference to the history of this terrible disease, see under MORT-DE-CHIEN.


c. A.D. 100.— "PÉRI ΧΟΛΈΡΗΣ . . . δάνατος έπώδνως και οίκτοσος στραφές και τυγι και έμενως κεφώ."—*Alexand., De Caussis et signis aevorum novorum,* ii. 5.

Also *Therapía Xolehris,* in *De Curatione Morbd.* &c. H. 4.

1563.— "R. Is this the disease the one which kills so quickly, and from which so few recover? Tell me how it is called among us, and among them, and its symptoms, and the treatment of it in use? . . ."—*García, f.* 74v.

[1611.— "As those ill of Colera."—*Conto, Dialogo de Soldados Pratico,* p. 5.]

1673.— "The Diseases reign according to the Seasons . . . in the extreme Heats, Cholera Morbus."—*Fryer, 113-114.

1882.— "Le Choléra Morbus, dont vous me parlez, n'est pas inconnu à Cachemire."—*Jaccotot, Correspond.* ii. 109.

**CHOLERA HORN.** See COLLEY.

**CHoola,** s. H. *chátha, chálá, chálá,* fr. Skt. *chálla.* The extemporized cooking-place of clay which a native of India makes on the ground
to prepare his own food; or to cook that of his master.

1814.—"A marble corridor filled up with choolas, or cooking-places, composed of mud, cow dung, and unburnt bricks."—*Fables, Or. Men.,* iii. 120; [2nd ed. ii. 189].

**CHOLEIA.** s. *Choli* is a name given in Ceylon and in Malabar to a particular class of Mahomedans, and sometimes to Mahomedans generally. There is much obscurity about the origin and proper application of the term. [The word is by some derived from Skt. *chāda*, the top-knot which every Hindu must wear, and which is cut off on conversion to Islam. In the same way in the Punjab, *chōhāt*, 'the hat that has had his top-knot cut off,' is a common form of abuse used by Hindus to Musulman converts; see *Ibbetson, Punjab Ethnog.*, p. 240.] According to Sonnerat (i. 109), the Chulias are of Arab descent and of Shia profession. [The *Madras Gloss, takes the word to be from the kingdom of Chola and to mean a person of S. India.]

1815.—"... the city of Kaulam, which is one of the finest of Malabar. Its bazaars are splendid, and its merchants are known by the name of *Sālīa* (i.e. *Sāṭhā*)."—*De Barata,* iv. 99.

1754.—"Chowlies are esteemed learned men, and in general are merchants."—*Ivra,* 25.

1752.—"We had found... less of that foolish timidity, and much more disposition to intercourse in the *Choliar* of the country, who are Mahomedans and quite distinct in their manners."—*Hugh Boyd, Journal of a Journey of an Embassd to Ceylon,* in *Miss. Works* (1900), i. 155.

1788.—"During Mr. Saunders's government I have known *Chulia* (Moors) vessels carry coconuts from the Nicobar Islands to Madras."—*Forest, Voyage to Mergul,* p. v.

...*Chulias and Malabars (the appellations are I believe synonynous)."—*Ivra,* 24.

1839.—"Mr. Boyd... describes the Moor, under the name of Chulias, and Sir Alexander Johnston designates them by the appellation *Lubhās* (see *LUBBEY*). These epithets are, however, not admissible, for the former is only confined to a particular sect among them, who are rather of an inferior grade; and the latter to the priests who officiate."—*Casey's Chitty,* in *J. R. A. Soc.,* iii. 383.

1819.—"There are over 15,000 Chilians, Chullias, and other natives of India. —*Miss Bird, Golden Chersonese,* 254.

**CHOP, s.** Properly a seal-impression, stamp, or brand; H. *chāhp*; the verb (*chāhpād*) being that which is now used in Hindustani to express the art of printing (book).

The word *chāp* seems not to have been traced back with any accuracy beyond the modern vernaculars. It has been thought possible (at least till the history should be more accurately traced) that it might be of Portuguese origin. For there is a Port. word *chōpe,* 'a thin plate of metal,' which is no doubt the original of the Old English *chap* for the metal plate on the sheath of a sword or dagger.* The word in this sense is not in the Portuguese Dictionaries; but we find 'hómmem *chapado,*' explained as 'a man of notable worth or excellence,' and Bluteau considers this a metaphor 'taken from the *chapas* or plates of metal on which the kings of India caused their letters patent to be engraved.' Thus he would seem to have regarded, though perhaps erroneously, the *chāhpā* and the Portuguese *chap* as identical. On the other hand, Mr. Beames entertains no doubt that the word is genuine Hindi, and connects it with a variety of other words signifying *striking, or pressing.* And Thompson in his *Hindi Dictionary* says that *chāhpā* is a technical term used by the Vaishnavas to denote the sectarial marks (lotus, trident, &c.) which they delineate on their bodies. Fallon gives the same meaning, and quotes a Hindi verse, using it in this sense. We may add that while *chāhpā* is used all over the N.W.P. and Punjab for printed cloths, Drummond (1808) gives *chāhpād, chāhpād,* as words for 'Stampers or Printers of Cloth' in Guzerat, and that the passage quoted below from a Treaty made with an ambassador from Guzerat by the Portuguese in 1537, uses the word *chapada* for struck or coined, exactly as the modern Hindi verb *chāhpād* might be used.* Chōp, in writers...

* Thus, in Shakespeare. "This is Monsieur Paroles, the gallant militarist... that had the whole theory of war in the kingdom of France, practice in the *chaps* of his dagger."—*Ailes Well that Ends Well,* iv. 3. And, in the Scottish *Battalions,* under 1612:

"Lockkettles and Chapes for daggers."
prior to the last century, is often used for the seal itself. "Owen Cambridge says the Mokr was the great seal, but the small or privy seal was called a "chop" or "stamp."" (C. P. Brown).

The word chop is hardly used now among Anglo-Indians in the sense of seal or stamp. But it got a permanent footing in the 'Pigeon English' of the Chinese ports, and thence has come back to England and India, in the phrase "first-chop," i.e. of the first brand or quality.

The word chop (chāp) is adopted in Malay [with the meanings of seal-impression, stamp, to seal or stamp, though there is, as Mr. Skeat points out, a pure native word tera or tru, which is used in all these senses] and chop has acquired the specific sense of a passport or licence. The word has also obtained a variety of applications, including that just mentioned, in the *lingua franca* of foreigners in the China seas. Van Braam applies it to a tablet bearing the Emperor's name, to which he and his fellow envoys made kotow on their first landing in China (Voyage, &c., Paris, An vi., 1798, i. 20-21). Again, in the same jargon, a chop of tea means a certain number of chests of tea, all bearing the same brand. Chop-houses are customs stations on the Canton River, so called from the chops, or seals, used there (Giles, Glossary). Chop-dollar is a dollar chopped, or stamped with a private mark, as a guarantee of its genuineness (ibid.). (Dollars similarly marked had currency in England in the first quarter of last century, and one of the present writers can recount their occasional occurrence in Scotland in his childhood). The grand chop is the port clearance granted by the Chinese customs when all dues have been paid (ibid.). All these have obviously the same origin; but there are other uses of the word in China not so easily explained, e.g. chop, for 'a hull'; chop-boat for a lighter or cargo-boat.

In Captain Forrest's work, quoted below, a golden badge or decoration, conferred on him by the King of Achin, is called a chapp (p. 55). The portrait of Forrest, engraved by Sharp, shows this badge, and gives the inscription, translated: "Capt. Thomas Forrest, Orancayo [see ORANKAY] of the Golden Sword." This chapp was conferred as a mark of honour in the city of Atcheen, belonging to the Faithful, by the hands of the Shabander [see SHAHBUNDER] of Atcheen, on Capt. Thomas Forrest."

[1534.—"The Governor said that he would receive nothing save under his chop." "Until he returned from Badur with his reply and the chop required."—Correl. iii. 588.]

1537.—"And the said Nizamamdede Zamom was present and then before me signed, and swore on his Koran (moqafu) to keep and maintain and fulfill this agreement entirely ... and he sealed it with his seal" (o chapa de sua chaipa).—Treaty above quoted, in S. Botelho, Tonko, 228.

1552.—"ordered ... that they should allow no person to enter or to leave the island without taking away his chaipa ... And this chaipa was, as it were, a seal."—Castanheda, iii. 32.

1614.—"The King (of Acheen) sent us his Chop."—Milward, in Purchas, i. 526.

1615.—"Sailed to Acheen; the King sent his Chop for them to go ashore, without which it was unlawful for any one to do so."—Seabra, i. 445.

I. "2 chistes plate ... with the rendadors chaipa upon it."—Cocks's Diary, i. 219.

1618.—"Signed with my chop, the 14th day of May (sic), in the Year of our Prophet Mahomet 1027."—Letter from Gov. of Mocha, in Purchas, i. 625.

1673.—"The Custom-house has a good Front, where the chief Custom appears certain Hours to chop, that is to mark Goods outward-bound."—Fryer, 98.

1678.—"... sending of our Vucket this day to Compare the Coppys with those sent, in order to y' Chaup, he refused it, alltherding that they came without ye Ystiers Chaup to him."—Letter (in India Office) from Doctor Factory to Mr. Matthias Vincent (P. St. George 4).

1682.—"To Rajemaul I sent ye old Duan ... 's Perwanna, Chop't both by the Nabo and new Duan, for its confirmation."—Hedges, Diary, Hak. Soc. i. 37.

1689.—"Upon their Chops as they call them in India, or Sealen engraven, are only Characters, generally those of their Name."—Oriental, 251.

1711.—"This (Oath at Acheen) is administered by the Shabander ... lifting, very respectfully, a short Dagger in a Gold Case, like a Scepter, three times to their Heads: and it is called receiving the Chop for Trade."—Lockyer, 35.

1715.—"It would be very proper also to put our chop on the said Books."—In Where, ii. 224.

1720.—"Here they demanded tax and toll: felt us all over, not excepting our mouths, and when they found nothing, stamped a chop upon our arms in red paint; which was to serve for a pass."—Zesten
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Jauvign- Reize . . . door Jacob de Berquay, Haarlem, 1757.

1727.—"On my Arrival (at Acheen) I took the Chup at the great River's Mouth, according to Custom. This Chup is a Piece of Silver about 8 ounces Weight, made in Form of a Cross, but the cross Part is very short, that we . . . put to our Fore-head, and declare to the Officer that brings the Chup, that we come on an honest Design to trade."—A. Hamilton, ii. 103.

1771.—". . . with Tiapp or passports."—Osbeck, i. 181.

1782.—,. . . le Pilote . . . apporte avec lui leur chappe, ensuite il adores et consulte son Poussa, puis il fait lever l'ancre."—Sonnevat, ii. 295.

1783.—"The bales (at Acheen) are immediately opened; 12 in the hundred are taken for the king's duty, and the remainder being marked with a certain mark (chapp) may be carried where the owner pleases."—Forrest, i. to Morgan, 41.

1785.—"The only pretended original production was a manifest forgery; for it had not the chop or smaller seal, on which is engraved the name of the Mogul."—Carracciolz's Clive, i. 214.

1817.—". . . and so great reluctance did he (the Nabob) show to the ratification of the Treaty, that Mr. Pigot is said to have seized his chop, or seal, and applied it to the paper."—Mill's Hist. iii. 340.

1756.—"First chop! tremendously pretty too," said the elegant Grecian, who had been paying his assiduous attention."—Daniel Deronda, Bk. 1. ch. x.

1822.—"On the edge of the river facing the 'Pow-shan' and the Creek Hongs, were Chop houses, or branches of the Hoppo's department, whose duty it was to prevent smuggling, but whose Interest it was to aid and facilitate the shipping of silks . . . at a considerable reduction on the Imperial tariff."—The Faroeree at Canton, p. 25.

The writer last quoted, and others before him, have imagined a Chinese origin for chop, e.g., as "from chab, 'an official note from a superior,' or chah, 'a contract, a diploma, &c.,' both having at Canton the sound chup, and between them covering most of the 'pigeon' uses of chop." (Note by Bishop Montefiore.) But few of the words used by Europeans in Chinese trade are really Chinese, and we think it has been made clear that chop comes from India.

CHOP-CHOP. Pigeon-English (or -Chinese) for 'Make haste! look sharp!' This is supposed to be from the Cantonese, pron. kip-kip, of what is in the Mandarin dialect kip-kip. In the Northern dialects kwai-kwai, 'quick-quick' is more usual (Bishop Montefiore). [Mr. Skeat compares the Malay chupat-chupat, 'quick-quick."

CHOPPER.

a. H. chappar, 'a thatched roof.'

[1773.—". . . from their not being provided with a sufficient number of boats, there was a necessity for crowding a large party of Sopgra into one, by which the chuppar, or upper slight deck broke down."—Ives, 174.]

1780.—"About 20 Days ago a Villian was detected here setting fire to Houses by throwing the Tekka of his Hooka on the Choppers, and was immediately committed to the Phouzlar's Prison. . . . On his trial . . . it appearing that he had more than once before committed the same Nefarious and abominable Crime, he was sentenced to have his left Hand, and right Foot cut off: . . . it is needless to expatiate on the Efficacy such exemplary Punishments would be of to the Publick in general, if adopted on all similar occasions."—Letter from Moorshedabad, inicky's Bengal Gazette, May 6.

1782.—"With Mr. Francis came the Judges of the Supreme Court, the Laws of England, partial oppression, and licentious liberty. The common felons were cast loose . . . the merchants of the place told that they need not pay duties . . . and the natives were made to know that they might erect their chappar huts in what part of the town they pleased."—Price, Some Observations, 61.

1810.—"Choppers, or grass thatches."—Williams, 1. M. i. 510.

1817.—"These cottages had neat choppers, and some of them wanted not small gardens, fitly fenced about."—Mrs. Sherwood's Stories, ed. 1873, 258.

[1832.—"The religious devotee sets up a chupia-hut without expense."—Mrs. Meer Hossain, vol. ii. 211.]

[b. In Persia, a corr. of P. chaur-pa, 'on four feet, a quadruped' and thence a mounted post and posting.

1512.—"Eight of the horses belong to the East India Company, and are principally employed in carrying choppers or couriers to Shiraz."—Moor's Journey through Persia, &c., p. 64.

1583.—"By this time I had begun to pique myself on the rate I could get over the ground on chuppar."—Wills, In the Land of the Lion and the Sun, ed. 1891, p. 259.

CHOPPER-COT. a. Much as this looks like a European concoction, it is

* H. Tikh is a little cake of charcoal placed in the bowl of the hooka, or hubble-bubble.
a genuine H. term, chhappar khat, 'a bedstead with curtains.'

1778.—"Leito com armação.  Chápár catt."—Grammatica Indostana, 128.

c. 1809.—"Bedsteads are much more common than in Parenia. The best are called Palang, or Chhapar Khat . . . they have curtains, mattress, pillows, and a sheet. . . ."—Buchanan, Eastern India, ii. 92.

c. 1817.—"My husband chances to light upon a very pretty chopper cot, with curtains and everything complete."—Mrs. Sherwood's Stories, ed. 1873, 161. (See COT.)

CHOPSTICKS. s. The sticks used in pairs by the Chinese in feeding themselves. The Chinese name of the article is 'kwa-tzii, 'speedy-ones.' Possibly the inventor of the present word, hearing that the Chinese had this meaning, and accustomed to the phrase chop-chop for 'speedily,' used chop as a translation" (Bishop Moule). [Prof. Giles writes: "The N.E.D. gives incorrectly kwai-tzii, i.e. 'nimble boys,' 'nimble ones.' Even Sir H. Yule is not without blench. He leaves the aspirate out of kwai, of which the official orthography is now Kwai-Kwai-tzii, 'hasteners,' the termination -ers bringing out the value of zii, an elicitic particle, better than 'ones.' Bishop Moule's suggestion is on the right track. I think, however, that chopstick came from a Chichman, who of course knew the meaning of Kwai and applied it accordingly, using the 'pidgin' word chop as the, to him, natural equivalent."

c. 1540.—"... his young daughters, with their brother, did nothing but laugh to see us feed ourselves with our hands, for that is contrary to the custom which is observed throughout the whole empire of China, where the Inhabitants at their meat carry it to their mouths with two little sticks made like a pair of Cizers" (this is the translator's folly; it is really com duos pios fios como facas—like spindles)."—Piloto, orig. cap. lixiiii., in Copia, p. 103.

[1598.—"Two little pieces of blacke woode made round . . . these they use instead of forks."—Linschoten, Hak. Soc. l. 141.]

c. 1610.—". . . out comme deux petites spatules de bois fort bien faites, qu'ils tien- nent entre leurs doigts, et prennent avec echa ce qu'ils veulent manger, si dextrement, que rien plus."—Moignet, 346.

1711—"They take it very dexterously with a couple of small Chopsticks, which serve them instead of Forks."—Lockyer, 174.

1876.—"Before each there will be found a pair of chopsticks, a wine-cup, a small saucer for soy . . . and a pile of small pieces of paper for cleaning these articles as required."—Giles, Chinese Sketches, 153-4.

CHOTA-HAZRY, s. H. chhota hâzîrî, vulg. hâzîri, 'little breakfast;' refreshment taken in the early morning, before or after the morning exercise. The term (see HAZREE) was originally peculiar to the Bengal Presidency. In Madras the meal is called 'early tea.' Among the Dutch in Java, this meal consists (or did consist in 1860) of a large cup of tea, and a large piece of cheese, presented by the servant who calls one in the morning.

1853.—"After a bath, and hasty ante-breakfast (which is called in India 'a little breakfast') at the Easton Hotel, he proceeded to the private residence of a man of law."—Outfield, ii. 179.

1856.—"There is one small meal . . . it is that commonly known in India by the Hindustani name of chota-haziri, and in our English colonies as 'Early Tea.' . . ."—Waring, Tropical Resident, 172.

1875.—"We took early tea with him this morning."—The Dilemma, ch. iii.

CHOU, CHAUL, n.p. A seaport of the Conce, famous for many centuries under various forms of this name, Cheewal proper, and pronounced in Konkani Chëewal (Sinclair, Ind. Ant. iv. 283). It may be regarded as almost certain that this was Τιμωλα of Ptolemy's Tables, called by the natives, as he says, Τιμωλα. It may be fairly conjectured that the true reading of this was Τιμωλα or Τιμωλα. We find the sound ch of Indian names apparently represented in Ptolemy by τι (as it is in Dutch by tì). Thus Τανγονα = Chitar, Τασταμπα = Chashkara; here Τιμωλα = Cheewal; while Τανγονα and Τασταμπα probably stand for names like Chagarah and Chausma. Still more confidently Cheewal may be identified with the Sirnur (Chaimur) or Jainur of the old Arab. Geographers, a port at the extreme end of Lur or Guzerat. At Choul itself there is a tradition that its antiquity goes back beyond that of Suali (see SWALLY), Bassein, or Bombay. There were memorable sieges of Choul in 1570-71, and again in 1594, in which the Portuguese successfully resisted Mahommedan.
attempts to capture the place. Dr. Burgess identifies the ancient Σιμάλα rather with a place called Cheinbhar, on the island of Trombay, which lies immediately east of the island of Bombay; but till more evidence is adduced we see no reason to adopt this.* Choul seems now to be known as Revadapda. Even the name is not to be found in the Imperial Gazetteer. Revadapda has a place in that work, but without a word to indicate its connection with this ancient and famous port. Mr. Gerson d'Acunha has published in the J. Bo. Br. As. Soc., vol. xii., Notes on the H. and Ant. of Chaul.

A.D. c. 50-90.—"Μετὰ δε Καλλίκρησσα έλλας έμπόρια τοπικά. Σιμάλα, και Μαραθοί γαρ..."—Periplus.

A.D. c. 150.—"Σιμάλα εμπόροιν (καλ-λικρεσσα έλλας) εκ των εμπορεύεται τιματολ. ..."—Phyl. i. cap. 17.

A.D. 916.—"The year 204 I found myself in the territory of Simar (or Chaimur), belonging to Hind and forming part of the province of Lār. There were in the place about 10,000 Mussulmans, both of those called ḍhālībāth (half-breeds), and of natives of Sīrāf, Omān, Barah. Bagdad, &c."—Magdil. ii. 86.

1020.—"Jaimūr." See quotation under LAR.

c. 1150.—"Saimūr. 5 days from Sindān, is a large, well-built town."—Elliot, in Elliot, i. [85].

c. 1470.—"We sailed six weeks in the to sea, we reached Chivil, and left Chivil on the seventh day after the great day. This is an Indian country."—Mr. NK. 89, in India in XTV. Vol. I.

1510.—"Departing from the said city of Combeia, I travelled on until I arrived at another city named Ceval (Chevel) which is distant from the above-mentioned city 12 days' journey, and the country between the one and the other of these cities is called Guzerati."—Varthema, 113.

1546.—Under this year D'Acmunha quotes from Freire d'Andrade a story that when the Viceroy required 20,000 pardaos (q.v.) to send for the defence of Diu, offering in pledge a whip of his mustache, the women of Choul sent all their earrings and other jewellery, to be applied to this particular service.

1554.—"The ports of Mahaim and Sheeul belong to the Deccan."—The Mohit, in J.A.S.B., v. 491.

1554.—"The 10th of November we arrived at Chaul which standeth in the firme land. There be two towns, the one belonging to the Portugales, and the other to the Moores."—R. Fitch, in Halk. ii. 334.

c. 1630.—"After long toil we got to Choul; then we came to Damman."—Sir T. Herbert, ed. 1655, p. 42.

1635.—"Chival, a seaport of Deccan."—Siddil Ilībīrahī, 88.

1727.—"Chaul, in former Times, was a noted Place for Trade, particularly for fine embroidered Quilts: but now it is miserably poor."—A. Hamilton, i. 243.

1752.—"That St. Lubin had some of the Mahratta officers on board of his ship, at the port of Chaul... he will remember as long as he lives, for they got so far the ascendancy over the political Frenchman, as to induce him to come into the harbour, and to land his cargo of military stores... not one piece of which he ever got back again, or was paid sixpence for."—Price's Observations on a Late Publication, &c., 14. In Price's Tours, vol. i.

**CHOWL, CHAUL.** 211  **CHULTRY.**

CHOLT, s. Peculiar to S. India, and of doubtful etymology; Malavāl. khántīti. Tel. chinnadī, [tān̓ gīdī, chān, Skt. chānī. 'four,' 'road,' a place where four roads meet]. In W. India the form used is chowry or chowce (Dakh. chōrī). A hall, a shed, or a simple loggia, used by travellers as a resting-place, and also intended for the transaction of public business. In the old Madras Archives there is frequent mention of the "Justices of the Choultry." A building of this kind seems to have formed the early Court-house.

1673.—"Here (at Swally near Surat) we were welcomed by the Deputy President... who took care for my Entertainment, which here was rude, the place admitting of little better Tenements than Booths stiled by the name of Choultries."—Froger, 82.

... Maderas... enjoys some Choultries for Places of Justice."—Bd. 39.

1683.—... he shall pay for every slave so shipped ... 50 pagodas to be recovered of him in the Choultry of Madraspatnam."—Order of Madras Council, in Wheler, i. 136.

1689.—"Within less than half a Mile, from the Sea (near Surat) are three Choultries or Convenient Lodgings made of Timber."—Osington, 164.

1711.—"Besides these, five Justices of the Choultry, who are of the Council, or chief Citizens, are to decide Controversies, and punish offending Indians."—Locke, ii.

1714.—In the M.S. List of Persons in the Service, &c. (India Office Records), we have:

... Josiah Cooke ffactor Register of the Choultry. 155.

1727.—"There are two or three little Choultries or Shades built for Patients to rest in."—A. Hamilton, ch. ix.; [ii. 85].
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CHOUSE.

[1773.—"A Choitre is not much unlike a large summer-house, and in general is little more than a bare covering from the inclemency of the weather. Some few indeed are more spacious, and are also endowed with a salary to support a servant or two, whose business is to furnish all passengers with a certain quantity of rice and fresh water."—\textit{Ives}, 67.]

1782.—"Les fortunes sont employées à bâtir des Chauderries sur les chemins."—Sourcet, t. 42.

1790.—"On ne rencontre dans ces voyages aucune auberge ou hôtellerie sur la route; mais elles sont remplacées par des lieux de repos appelées schuleris (chauderries), qui sont des bâtiments ouverts et inhabités, où les voyageurs ne trouvent, en général, qu'un toit."—\textit{Hauterey}, ii. 11.

1809.—"He resides at present in an old Choultry which has been fitted up for house by the Resident."—\textit{Ed. Valentin}, i. 353.

1817.—"Another fact of much importance is, that a Mahomedan Sovereign was the first who established Choultries."—\textit{Mil's Hist.} ii. 181.

1820.—"The Chowree or town-hall where the public business of the township is transacted, is a building 30 feet square, with square gable-ends, and a roof of tile supported on a treble row of square wooden posts."—\textit{Aec. of Township of Loony}, in \textit{Tr. Lit. Soc. Bombay}, ii. 181.

1833.—"Janur, 6th Jan. 1833. ... We at first took up our abode in the Chawadi, but Mr. Escoude of the C. S. kindly invited us to his house."—\textit{Smith's Life of Dr. John Wilson}, 156.

1836.—"The roads are good, and well supplied with choultries or taverns"(!)—\textit{Philips, Million of Facts}, 519.

1839.—"Let an organised watch ... be established in each village ... armed with good tuliwars. They should be stationed each night in the village chouri."—\textit{Overland Times of India}, May 12, Suppl. 7b.

See also CHUTTRUM.

CHOLTRY PLAIN, n.p. This was the name given to the open country formerly existing to the S.W. of Madras. Choultry Plain was also the old designation of the Hd. Quarters of the Madras Army; equivalent to "Horse Guards" in Westminster (C. P. B. MS.).

1758.—"Every gentleman now possessing a house in the fort, was happy in accommodating the family of his friend, who before had resided in Choultry Plain. \textit{Note.} The country near Madras is a perfect flat, on which is built, at a small distance from the fort, a small choultry."—\textit{Hodges, Travels}, 7.

CHOUSE, s. and v. This word is originally Turk. \textit{cháush}, in former days a sergeant-at-arms, herald, or the like. [Vambréy (\textit{Sketches}, 17) speaks of the \textit{Tchaush} as the leader of a party of pilgrims.] Its meaning as a 'cheat,' or 'to swindle' is apparently beyond doubt, derived from the anecdote thus related in a note of W. Gifford's upon the passage in Ben Jonson's \textit{Alchemist}, which is quoted below. "In 1609 Sir Robert Shirley sent a messenger or chiaus (as our old writers call him) to this country, as his agent, from the Grand Signor and the Sophy, to transact some preparatory business. Sir Robert followed him, at his leisure, as ambassador from both these princes; but before he reached England, his agent had \textit{chiaused} the Turkish and Persian merchants here of 4000L., and taken his flight, unconscious perhaps that he had enriched the language with a word of which the etymology would mislead Upton and puzzle Dr. Johnson."—\textit{Ed. of Ben Jonson}, iv. 27. "In Kattywar, where the native chiefs employ Arab mercenaries, the Chaus still flourishes as an officer of a company. When I joined the Political Agency in that Province, there was a company of Arabs attached to the Residency under a Chaus." (\textit{M.-Gen. Ketting}). The N.E.D. thinks that 'Gifford's note must be taken with reserve.' The \textit{Stauf. Diet.} adds that Gifford's note asserts that two other Chiauses arrived in 1618-1625. One of the above quotations proves his accuracy as to 1618. Perhaps, however, the particular fraud had little to do with the modern use of the word. As Jonson suggests, chiaus may have been used for 'Turk' in the sense of 'cheat'; just as Catalian stood for 'thief' or 'racket.' For a further discussion of the word see \textit{N. d Q.}, 7 ser. vi. 387; 8 ser. iv. 129.]

1560.—"Cum vero me tacteret inclusio in codem diversioro, ago eum nee \textit{Chiausos} (genus id est, ut ibi scripsi alias, multiplices apud Tartaros officii, quod etiam ad oratorum custodiendas extenditur) at mihi licet aere meo domum conducere."—\textit{Buskey, Epist.} iii. p. 149.

1616.—"\textit{Dopper} ... What do you think of me, that I am a chiaus? \textit{Paer.} What's that? \textit{Dopper.} The Turk was here. As one would say, do you think I am a Turk?"
Face. Come, noble doctor, pray thee let's prevail:
This is the gentleman, and he's no chiaus.


1638.—

"Julguso. Gulls or Moguls, Tag, rag, or other, hogen-mogen, vanden, Ship-jack or chouses. Who! the brace are finished.

The pair of shavers are sneak'd from us,
Don...

Ford. *The Lady's Trial*, Act II. sc. i.

1619.—"Con gli ambasciatori stranieri che seco conducere, cioè l'Indiano, di Schah Selim, un chiaus'Turco ed i Moscoviti..."

—P. della Valle, ii. 6.

1653.—"Chiaoux en Turquie est vn Sergent du Danub. Je dus dans la campagne la garde d'vn Karamean, qui fait le guet, se nomme aussi Chiaux, et cet employ n'est pas autrement honeste."—Le Grec. ed. 1657, p. 536.

1659.—

"Concern'd. We are
In a fair way to be ridiculous.

What think you? Chiaus'd by a scholar.

Shirley, Honoria de Moseau, Act II. sc. iii.

1663.—"The Portugals have chous'd us, it seems, in the Island of Bombay in the East Indies; for after a great charge of our fleets being sent thither with full commission from the King of Portugal to receive it, the Governour by some pretence or other will not deliver it to Sir Abraham Shipman."—P. 156, Diary, May 15: [ed. Wheatley iii. 125.]

1674.—

"When geese and pullen are seduc'd
And sows of sucking pigs are chows'd."

Hudibras. Pt. ii. canto 3.

1674.—

"Transform'd to a Frenchman by my art:
He stole your cloak, and pick'd your pocket,
Chows'd and cal'des'd ye like a blockhead."

Bud.

1754.—"900 chiaus: they carried in their hand a baton with a double silver crook on the end of it;... these frequently chanted moral sentences and encomiums on the Shah, occasionally proclaiming also his victories as he passed along."—Hawkins. i. 170.

1762.—"Le 27e d'Octobre 1762 nous entendimes un coup de canon du chateau de Kâhira, c'étoit signe qu'un Tjaus (courrier) estoit arrivé de la grande caravane."

Nabok. Voyages. i. 171.

1826.—"We started at break of day from the northern suburb of Is-pahan, led by the chouses of the pilgrimage..."—Haji Biske, ed. 1835, p. 6.

CHOW-CHOW. s. A common application of the Pigeon-English term in China is to mixed preserves; but, as the quotation shows, it has many uses; the idea of mixture seems to prevail. It is the name given to a book by Viscount Falkland, whose husband was Governor of Bombay. There it seems to mean 'a medley of trifles.' Chow is in 'pigeon' applied to food of any kind. ["From the erroneous impression that dogs form one of the principal items of a Chinaman's diet, the common variety has been dubbed the 'chow dog'" (Bell, *Things Chinese*, p. 179).] We find the word chow-chow in Blumentritt's *Vocabular* of Manilla terms: "Chau-chau, a Tagal dish so called."

1855.—"The word chow-chow is suggestive, especially to the Indian reader, of a mixture of things, 'good, bad, and indifferent,' of sweet little oranges and bits of bamboo stick, slices of sugar-cane and rinds of unripe fruit, all concocted together, and made upon the whole into a very tolerable concoction..."

"Lady Falkland, by her happy selection of a name, to a certain extent deprecates and disarm criticism. We cannot complain that her work is without plan, unconnected, and sometimes trashy, for these are exactly the conditions implied in the word chow-chow."—Bombay Quarterly Review, January, p. 100.

1852.—"The variety of uses to which the compound word 'chow-chow' is put is almost endless... A 'No. 1 chow-chow' thing signifies utterly worthless, but when applied to a breakfast or dinner it means 'unexceptionably good.'" A 'chow-chow' cargo is an assorted cargo; a 'general shop' is a 'chow-chow shop... one (factory) was called the 'chow-chow' from its being inhabited by divers Parsees, Moormen, or other native of India."—The Punch, p. 68.

CHOWDRY. s. H. chaudhri, lit. 'a holder of four'; the explanation of which is obscure: [rather Skt. chakradhri, 'the bearer of the discus as an ensign of authority']. The usual application of the term is to the headman of a craft in a town, and more particularly to the person who is selected by Government as the agent through whom supplies, workmen, &c., are supplied for public purposes. [Thus the Chaudhri of carters provides carriage, the Chaundhri of Kahars bears, and so on.] Formerly, in places, to the headman of a village; to certain holders of lands; and in Cuttack it was, under native rule, applied to a district Revenue officer. In a paper of 'Explanations of Terms'...
furnished to the Council at Fort William by Warren Hastings, then Resident at Moradabagh (1759), chowdrees are defined as “Landholders in the next rank to Zemindars.” (In Long, p. 176.) [Comp. VENDUMASTER.] It is also an honorific title given by servants to one of their number, usually, we believe, to the mali [see MOLLY], or gardener—as khutija to the cook and tailor, jameedar to the bhishiti, mehtar to the sweeper, siridar to the bearer.

c. 1300.—“... The people were brought to such a state of obedience that one revenue officer would string twenty ... chaudhars together by the neck, and enforce payment by blows.”—Zaid-al-din Barni, in Elliot, iii. 183.

c. 1813.—“The territories dependent on the capital (Delhi) are divided into hundreds, each of which has a Jauthari, who is the Sheikh or chief man of the Hindus.”—Ibid. Batula, iii. 388.

[1772.—“Chowdrees, land-holders, in the next rank to Zemindars.”—Vielst, View of Bengal, Gloss, s.v.]

1788.—“Chowdry. — A Landholder or Farmer. Properly he is above the Zeminar in rank; but, according to the present custom of Bengal, he is deemed the next to the Zemindar. Most commonly used as the principal purveyor of the markets in towns or camps.”—Indian Vocabulary (Stockdale’s).

CHOWK, s. H. chaunk. An open place or wide street in the middle of a city where the market is held, [as, for example, the Chandra Chaunk of Delhi]. It seems to be adopted in Persian, and there is an Arabic form Sāḥ, which, if just possible, may have been borrowed and Arabized from the present word. The radical idea of chaunk seems to be “four ways” [Skt. chatushka], the crossing of streets at the centre of business. Compare Corfux, and the Quattro Cantoni of Palermo. In the latter city there is a market place called Piazza Ballaro, which in the 16th century a chronicler calls Seggoballarath, or as Amari interprets, Sāḥ-Ballarā.

[1833.—“The Chandy Choke, in Delhi ... is perhaps the broadest street in any city in the East.”—Sinuver, Excursions in India, i. 49.]

CHOWNEE, s. The usual native name, at least in the Bengal Presidency, for an Anglo-Indian cantonment (q.v.). It is H. chhatoor, “a thatched roof,” chhatoor, chhāōr, v. “to thatch.”

[1829.—“The Regent was at the chaoni, his standing camp at Gagrown, when this event occurred.”—Ibid., Annals (Calcutta reprint), ii. 611.]

CHOWRINGHEE, n.p. The name of a road and quarter of Calcutta, in which most of the best European houses stand; Chowrangyi.

1790.—“The houses ... at Chowringe and will be much more healthy.”—Ibid. Karr, ii. 205.

1790.—“To dig a large tank opposite to the Cheringhee Buildings.”—Ibid, 13.

1792.—“For Private Sale. A neat, compact and new built garden house, pleasantly situated at Chowringy, and from its contiguity to Fort William, peculiarly well calculated for an officer; it would likewise be a handsome provision for a native lady, or a child. The price is 1500 seca rupees.”—Ibid. ii. 541.

1803.—“Chowringhee, an entire village of palaces, runs for a considerable length at right angles with it, and altogether forms the finest view I ever beheld in any city.”—Ibid. Calcutta, i. 296.

1819.—“As I enjoyed Calcutta much less this time ... I left it with less regret. Still, when passing the Chowringhee road the last day, I—

‘Looked on stream and sea and plain
As what I never might see again.’”

Elphinston, in Life, i. 231.

1814.—“He wished all Cheltenham, all Chowringhee, all Calcutta, could see him in that position, waving his hand to such a beauty, and in company with such a famous buck as Rawdon Crawley, of the Guards.”—Family Hour, ed. 1867, i. 237.

CHOWRY, s.

(a.) See CHOLTRY.

(b.) H. chaunwar, chaunī; from Skt. chawara, chaunara. The bushy tail of the Tibetan Yak (q.v.), often set in a costly decorated handle to use as a fly-flapper, in which form it was one of the insignia of ancient Asiatic royalty. The tail was also often attached to the horse-trappings of native warriors; whilst it formed from remote times the standard of nations and nomad tribes of Central Asia. The Yak-tails and their uses are mentioned by Aelian, and by Cosmas (see under YAK). Allusions to the chaunara, as a sign of royalty, are frequent in Skt. books and inscriptions, e.g, in the Poet Kailidasa (see transl. by Dr. Mill in
CHOYAYA, CHAYA, CHEY.

J. As. Soc. Beng. i. 342; the Aamarakosh, ii. 7, 31, &c.). The common Anglo-Indian expression in the 18th century appears to have been "Cow-tails" (q.v.). And hence Bogle in his Journal, as published by Mr. Markham, calls Yaks by the absurd name of "cow-tailed cows," though "horse-tailed cows" would have been more germane!

c. A.D. 250.—"{:õv = {, d1ö, doreikos pe kai d'lovs o{rivos deivwv ek tovov ge tōn bōwv kai tās mν{odosαs προων, kai tēv wνa pa{mwev eivwv oivō: tās de o{rivēs έxovn lēvovs i{povwv." —Ael. de Not. An. xvi. 14.

A.D. 684-5.—"... with his armies which were darkened by the spotless chamaras that were waved over them." —Aithiop inscription.

c. 940.—"They export from this country the hair named al-zamaw (or al-chamar) of which these fly-flaps are made, with handles of silver or ivory, which attendants held over the heads of kings when giving audience." —Mas'udi, i. 385. The expressions of Mas'udi are aptly illustrated by the Assyrian and Persepolitan sculptures. (See also Marco Polo, bk. iii. ch. 18: Nie. Conti, p. 14, in India in the Fifth Century).

1625.—"For adornment of their horses they carried, hung to the cantles of their saddles, great tufts of a certain white hair, long and fine, which they told me were the tails of certain wild oxen found in India." —P. della Valle, ii. 662: [Hak. Soc. ii. 260].

1690.—"He also presented me in trays, which were as usual laid at my feet, two beautiful chowingries." —Lord Voltaire, i. 428.

1510.—"Near Brahna are Indra and Indранnce on their elephant, and below is a female figure holding a chamar or chowree." —Marco Gavra, 59.

1527.—"A black female slave, richly dressed, stood behind him with a chowy, or cow's tail, having a silver handle, which she used to keep off the flies." —Nir W. Scott. The Surgeon's Daughter, ch. x.

CHOWRYBURDAR, s. - The servant who carries the Chowry. H. P. chaudri-burdur.

1774.—"The Del-Rajah on horseback . . . a chowra-burdar on each side of him." —Bogle, in Markham's Tabel. 24.

[1835.—"... the old king was sitting in a chowrybopardar waving the flies from him."—Miss Eden, Up the Country, i. 183.]

CHOWT, CHOUT, s. - Mahr. chouth, 'one fourth part.' The blackmail levied by the Mahrattas from the provincial governors as compensation for leaving their districts in immunity from plunder. The term is also applied to some other exactions of like ratio (see Wilson).

[1559.—Mr. Whiteway refers to Canto (Dec. 1827. bk. 6. ch. 6). where this word is used in reference to payments made in 1559 in the time of D. Constantine de Braganza, and in paper of the early part of the 17th century the King of the Choutas is frequently mentioned.]

1644.—"This King holds in our lands of Damaun a certain payment which they call Chout, which was paid him long before they belonged to the Portuguese, and so after they came under our power the payment continued to be made, and about these exactions and payments there have risen great disputes and contentions on one side and another." —Devarco (MS.).

1674.—"Messengers were sent to Bassein demanding the chout of all the Portuguese territory in these parts. The chout means the fourth part of the revenue, and this is the earliest mention we find of the claim." —Orme's Fragments, p. 45.

1763-75.—"They (the English) were . . . not a little surprised to find in the letters now received from Balajerow and his agent to themselves, and in stronger terms to the Nabob, a peremptory demand of the Chout or tribute due to the King of the Morattoes from the Nabobship of Arcot." —Orme, ii. 225-6.

1803.—"The Peshwah . . . cannot have a right to two choutes, any more than to two revenues from any village in the same year." —Wellington Dep. (ed. 1857), ii. 175.

1518.—"... They (the Mahrattas) were accustomed to demand of the provinces they threatened with devastation a certain portion of the public revenue, generally the fourth part; and this, under the name of the chout, became the recognized Mahratta tribute, the price of the absence of their plundering hordes." —Whitney, Oriental and Ling. Studies, ii. 20-21.

CHOYA. CHAYA. CHEY, s. - A root, [generally known as chayroot.] (Hedypia umbellata, Lam., Oldenlandia umb., L.) of the Nat. Ord. Cinchonaceae, affording a red dye, sometimes called 'India Madder,' ['Dye Root,' "Rameshwaram Root"]; from Tam. chayyar, Malayil, chayyer (chaya, 'colours,' ver. 'root'). It is exported from S. India, and was so also at one time from Ceylon. There is a figure of the plant in Lett. Edy. xiv. 164.

c. 1586.—"Also from S. Tome they layd great store of red yarne, of bombast died with a root which they call saia, as aforesaid, which colour will never out,"—Cesar Frederic, in Helv. ii. 354.
1588.—“Ne vien anchora di detta saia da un altro luogo detto Petopoli, e se ne traggono parimenti in S. Thomè.”—Balli, f. 107.

1672.—“Here groweth very good Zaye.”—Bilddens, Ceylon.

[1670.—“... if they would provide musters of Chae and White goods. ...” —Memorials of S. Master, in Kitha Man., p. 131.]

1726.—“Say a (dye-root that is used on the Coat for painting chintzes).”—Valentijn, Chor. 45.

1727.—“The Islands of Bia (near Masmippo) produce the famous Jute called Shaii. It is a Shrub growing in Grounds that are overflowed with the Spring tides.”—A. Hamilton, i. 370; [ed. 1741, i. 374.]

1869.—“... the other productions that constituted the exports of the Island were sapan-wood to Persia; and choya-roots, a substitute for Madder, collected at Manaar ... for transmission to Surat.”—Tennent’s Ceylon, ii. 54-55. See also Chitty’s Ceylon Gazetteer (1834), p. 40.

CHUCKAROO. s. English soldier’s lingo for Chokra (q.v.)

CHUCKER. From H. chakar, chakkar, chakrā, Skt. chakra, ‘a wheel or circle.’

(a.) s. A quoit for playing the English game; but more properly the sharp quoit or discus which constituted an ancient Hindu missile weapon, and is, or was till recently, carried by the Sikh fanatics called Akkāli (see AKALEE), generally encircling their peaked turbans. The thing is described by Tavernier (E. T. ii. 41; [ed. Bull, i. 82]) as carried by a company of Mahomedan Fakirs whom he met at Sherpur in Guzerat. See also Lt.-Col. T. Levins, A Fly, &c., p. 47: [Egerton, Handbook, Pl. 15, No. 64].

1516.—“In the Kingdom of Dely . . . they have some steel wheels which they call chacarani, two fingers broad, sharp outside like knives, and without edge inside; and the surface of these is the size of a small plate. And they carry seven or eight of these each, put on the left arm; and they take one and put it on the finger of the right hand, and make it spin round many times, and so they hurl it at their enemies.”—Barbosa, 100-101.

1630.—“In her right hand shee bare a chuckerey, which is an instrument of a round forme, and sharp-edged in the superificies thereof . . . and slung off, in the quickness of his motion, it is able to defier or conny death to a farre remote enemy.”—Lord, Disc. of the Banian Religion, 12.

(b) v. and s. To lunge a horse. H. chakarnā or chakar karad. Also ‘the lunge.’

1829.—“It was truly tantalizing to see those fellows chuckering their horses, not more than a quarter of a mile from our post.”—John Skipp, i. 153.

[(c.) In Polo, a ‘period.’

[1900.—“Two bouts were played to-day . . . In the opening chucker Capt. — carried the ball in.”—Overland Mail, Aug. 13.]

CHUCKERBUTTY, n.p. This vulgarized Bengal Brahman name is, as Wilson points out, a corruption of chakravarti, the title assumed by the most exalted ancient Hindu sovereigns, an universal Emperor, whose chariot-wheels rolled over all (so it is explained by some).

e. 460.—“Then the Bikshuni Uthala began to think thus with herself, ‘To-day the King, ministers, and people are all going to meet Buddha . . . but I—a woman—how can I contrive to get the first sight of him?’ Buddha immediately, by his divine power, changed her into a holy Chakravarti Raja.”—Travels of Fak-hian, tr. by Bell, p. 63.

e. 460.—“On a certain day (Asoka), having . . . assumed that the supernaturally gifted . . . Nagga King, whose age extended to a Koppa, had seen the four Buddhas . . . he thus addressed him: ‘Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the Chakkawatti of the doctrine.””—The Mahawansa, p. 27.

1556.—“The importance attached to the possession of a white elephant is traceable to the Buddhist system. A white elephant of certain wonderful endowments is one of the seven precious things, the possession of which marks the Maha Chakravarti Raja . . . the holy and universal sovereign, a character which appears once in a cycle.”—Mission to the Court of Ava (Major’s Phyar’s), 1858, p. 154.

CHUCKLIAH, s. H. chakla, [Skt. chakra, ‘a wheel’]. A territorial subdivision under the Mahomedan government, thus defined by Warren Hastings, in the paper quoted under CHOWDRY :

1759.—“The jurisdiction of a Phojar (see FOUDAR), who receives the rents from the Zemindars, and accounts for them with the Government.”

1760.—“In the treaty concluded with the Nawab Meer Mohummad Cisim Khan, on the 27th Sept. 1760, it was agreed that . . . the English army should be ready to assist
him in the management of all affairs, and that the lands of the chuklahs (districts) of Burdwan, Midnapore and Chittagong, should be assigned for all the charges of the company and the army. . ."—Harrington's Analysis of the Laws and Regulations, vol. i. Calcutta, 1593-1599, p. 3.

CHUCKLER. s. Tam. and Malayal. shakkili, the name of a very low caste, members of which are tanners or cobblers, like the Chamars (see CHUMAR) of Upper India. But whilst the latter are reputed to be a very dark caste, the Chucklers are fair (see Elliot's Gloss. by Beamis, i. 71, and Caldwell's Gram. 574). [On the other hand the Madras Gloss. (s.v.) says that as a rule they are of "a dark black hue."] Colloquially in S. India Chuckler is used for a native shoemaker.

c. 1580.—"All the Gentoos (Gândar) of those parts, especially those of Bisnaga, have many castes, which take precedence one of another. The lowest are the Cha-
quivilis, who make shoes, and eat all un-
clean flesh. . ."—Primor e Honra, &c, i. 95.

1759.—"Shackelays are shoemakers, and held in the same despicable light on the Coromandel Coast as the Nudades and Pul-
bies on the Malabar."—Ives, 26.

1790.—"Also n'est-ce que le réjoi de la classe méprisée des parras; savoir les tschakelis ou cordoniers et les cérims ou fossoyeurs, qui s'occupent de l'enfermement et la combustion des morts."—Hauger, ii. 99.

[1814.—". . . the chockly, who performs the degrading duty of executioner. . ."—Society, Manners, &c., of India, ii. 29-2]

1859.—"The Komatis or mercantile caste of Madras by long established custom, are required to send an offering of betel to the chucklers, or shoemakers, before contract-
ing their marriages."—Sir W. Elliot, in J. Ethn. Soc., N. S. vol. i. 102.

CHUCKMUCK. s. H. chakmak, 'Flint and steel.' One of the titles conferred on Haidar 'Ali before he rose to power was 'Chakmak Jang, 'Firelock of War?' See H. of Hydar Nák, 112.

CHUCKRUM. s. An ancient coin once generally current in the S. of India, Malayal. chakram, Tel. chak-
ranu; from Skt. chakra (see under CHUCKER). It is not easy to say what was its value, as the statements are inconsistent; nor do they con-
firm Wilson's, that it was equal to one-tenth of a pagoda. [According to

the Madras Gloss. (s.v.) it bore the same relation to the gold Pagoda that the Anna does to the Rupee, and under it again was the copper Cash, which was its sixteenth.] The de-
nomination survives in Travancore, [where 2½ go to one rupee. (Ibid.)]

1554.—"And the famous of the place are called choçrées, which are coins of inferior gold; they are worth 12a or 12a to the pardao of gold, reckoning the pardao at 360 ru-
pees."—A. Nouz. Livres dos Peres, 96.

1711.—"The Enemy will not come to any agreement unless we consent to pay 30,000

chuckrums, which we take to be 16,000 and old pagodas."—In Wheeler, ii. 165.

1513.—Milburn, under Tanjore, gives the chuckrum as a coin equal to 20 Madras, or ten gold fanams. 20 Madras fanams would be 1 of a pagoda.

[From the difficulty of handling these coins, which are small and round, they are counted on a chuckrum board as in the case of the Fanam (q.v.)]

CHUDDER. s. H. chudder, a sheet, or square piece of cloth of any kind; the ample sheet commonly worn as a mantle by women in N. India. It is also applied to the cloths spread over Mahommedan tombs. Barbaras (1516) and Linschoten (1598) have chautars, chautares, as a kind of cotton piece-
goods, but it is certain that this is not the same word. Chautars occur among Bengal piece-goods in Milburn, ii. 221. [The word is chautar, "anything with four threads," and it occurs in the list of cotton cloths in the Ali of 1644. In a letter of 1610 we have "Chautars are white and well requested" (Davey, Letters, i. 76); "Chautars of Agra" (Foster, Letters, ii. 45); Cocks has "fine Cashi or Chauter" (Danvers, i. 86); and in 1615 they are called "Cover" (Foster, iv. 51).]

1525.—"Chader of Cambay."—Lembrayg, 56.

[c. 1610.—"From Bengal comes another sort of hanging, of fine linen painted and ornamented with colours in a very agreeable fashion; these they call lader."—Peyard de Lacy, Hak. Soc. i. 222.]

1614.—"Pintados, chintz and chadors."—Peston, in Pierses, i. 330.

1673.—"The habit of these water-
nymphs was fine Shudders of lawn embroidered on the neck, wrist, and skirt with a border of several coloured silks or threads of gold."—Herbert, 3rd ed. 191.
1823.—“Chuddur . . . a large piece of cloth or sheet, of one and a half or two breadth, thrown over the head, so as to cover the whole body. Men usually sleep rolled up in it.”—Herklots, *Quannon-o-Ismāl*, xii.-xiii.

1878.—“Two or three women, who had been chattering away till we appeared, but who, on seeing us, drew their ‘chadders’ . . . round their faces, and retired to the further end of the boat.”— *Life in the Moors*, i. 79.

The Rampore Chudder is a kind of shawl, of the Tibetan shawl-wool, of uniform colour without pattern, made originally at Rāmpur on the Sutlej; and of late years largely imported into England: [(see the *Punjab Memoirs*, on Wool, p. 9). Curiously enough a claim to the derivation of the title from Rāmipur, in Rohilkhand, N.W.P. is made in the *Imperial Gazetteer*, 1st ed. (s.v.).]

CHUL! CHULLO! v. in imperative: ‘Go on! Be quick!’ H. cholo! imper. of chulā, to go, go speedily. [Another common use of the word in Anglo-Indian slang is: “It won’t chul,” it won’t answer, succeed.]

C. 1790.—“Je montai de tres-bonne heure dans mon palanquin.—Tschollo (c'est-à-dire, marche), crièrent mes coulis, et aussitôt le voyage commença.”— *Hölderlin*, ii. 5.

CHUMAR, s. H. Chumār, Skt. chumāra-kīr, ‘one who works in leather,’ and thus answering to the Chuckler of S. India; an important caste found all through N. India, whose primary occupation is tanning, but a large number are agriculturists and day labourers of various kinds.

[1823.—“From this abomination, bestressing . . . they [the Bheels] only rank above the Choomars, or shoemakers, who feast on dead carcasses, and are in Central India, as elsewhere, deemed so unclean that they are not allowed to dwell within the precincts of the village.”—Malcolm, *Central India*, 2nd ed. ii. 179.]

CHUMPUK, s. A highly ornamental and sacred tree (Michelia champaca, L., also M. Richtii), a kind of magnolia, whose odorous yellow blossoms are much prized by Hindus, offered at shrines, and rubbed on the body at marriages, &c. H. chumpak, Skt. champaka. Drury strangely says that the name is “derived from Cimpa, an island between Cambogia and Coreh China, where the tree grows.” *Champa* is not an island, and certainly derives its Sanskrit name from India, and did not give a name to an Indian tree. The tree is found wild in the Himalaya from Nepal, eastward; also in Pegu and Tenasserim, and along the Ghauts to Travanore. The use of the term chumpaka extends to the Philippine Islands. [Mr. Skeat notes that it is highly prized by Malay women, who put it in their hair.]

1623.—“Among others they showed me a flower, in size and form not unlike our lily, but of a yellowish white colour, with a sweet and powerful scent, and which they call champ [champā].”—*P. della Valle*, ii. 517; [Huk. Soc. i. 40].

1786.—“The walks are scented with blossoms of the champac and nagisar, and the plantations of pepper and coffee are equally new and pleasing.”—Sir W. Jones, in *Mem.*, &c., ii. 81.

1810.—“Some of these (birds) build in the sweet-scented chumpaka and the mango.”— *Marinu Graham*, 22.

1819.—“The wandering airs they faint
On the dark, the silent stream;
And the chumpak’s odours fail
Like sweet thoughts in a dream.”

Shelley, *Lines on an Indian Air*.

1821.—“Some chumpak flowers proclaim
It yet divine.”

*Medusa*, *Sketches in Hindostan*, 73.

CHUNĀM, s. Prepared lime; also specially used for fine polished plaster. Forms of this word occur both in Dravidian languages and Hind. In the latter form it is from Skt. chānā, ‘powder;’ in the former it is somewhat uncertain whether the word is, or is not, an old derivative from the Sanskrit. In the first of the following quotations the word used seems taken from the Malayul, *champaṛamba*, Tam. *champaṟubham*.

1510.—“And they also eat with the said leaves (letel) a certain lime made from oyster shells, which they call cionama.”—*Varthema*, 144.

1563.—“. . . so that all the names you meet with that are not Portuguese are Malabar: such as bete (betel), chuna, which is lime. . . .”— *Garcia*, i. 35.

c. 1610.—“. . . I've taken a great deal of the champa, which is much esteemed, either as powder, or as a kind of medicine.”— *Pyrard de Laval*, ii. 84; [Huk. Soc. ii. 135].
CHUNAM. TO. 219. CHUPKUN.

1614.—"Having burnt the great idol into chunah, he mixed the powdered lime with palm leaves, and gave it to the Rajpoots that they might eat the objects of their worship."—Gillespie, quoted by Quadragesimo, Not. et Est., xiv. 510.

1683.—"The Natives chew it (Betel) with Chinam ( Lime of calcined Oyster Shells)."—Fores, 49.

1687.—"That stores of Brick, Iron, Stones, and Chenam, be in readiness to make up any breach."—Munus Consultationis, in Wheler, i. 165.

1689.—"Chinam is Lime made of Cockle shells, or Lime-stone; and Pawn is the Leaf of a Tree."—Loring, 123.

1750—66.—"The flooring is generally composed of a kind of loam or stucoo, called chunam, being a lime made of burnt shells."—Gros, i. 52.

1763.—"In the Chekkah of Silef for the space of five years, .my phceasdar and the Company's gomastah shall jointly prepare chunam, of which each shall defray all expenses, and half the chunam so made shall be given to the Company, and the other half shall be for my use."—Treaty of Mir Jaffee with the Company, in Courcier's L. of India, i. 64.

1809.—"The row of chunam pillars which supported each side were of a shining white."—Ld. Valentin, i. 61.

CHUNAM TO. v. To set in mortar; or, more frequently, to plaster over with chunam.

1687.—"... to get what great jars he can, to put wheat in, and chunam them up, and set them round the fort curtain."—In Wheler, i. 165.

1869.—"... having one... room... beautifully chunammed."—Ld. Valentin, i. 388.

Both noun and verb are used also in the Anglo-Chinese settlements.

CHUNARGURH. n.p. A famous rock-fort on the Ganges, above Benares, and on the right bank. The name is believed to be a coro. of Charanagur, 'Foot Hill;' a name probably given from the actual resemblance of the rock, seen in longitudinal profile, to a human foot. [There is a local legend that it represents the foot of Vishnu. A native folk etymology makes it a coro. of Chandilgarh, from some legendary connection with the Bhunghi tribe (see CHANDAUL). (See Crock. Tribes and Castes, i. 263.)]

1785.—"...CHUNAR, called by the natives Chandalgur..."—Farnes, 18, Mem. 2nd ed. iv. 442.]

CHUPATTY. s. H. chupati, an unleavened cake of bread (generally of coarse wheaten meal), patted flat with the hand, and baked upon a griddle; the usual form of native bread, and the staple food of Upper India. (See HOPPER.)

1615.—Parson Terry well describes the thing, but names it not: "The ordinary sort of people eat bread made of a coarse grain, but both toothsome and wholesome and hearty. They make it up in broad cakes, thick like our eaten cakes; and then bake it upon small round iron hearths which they carry with them."—In Purchas, ii. 1466.

1810.—"... Chow-patties, or bannocks."—Williamson, Y. M. ii. 318.

1857.—"From village to village brought by one messenger and sent forward by another passed a mysterious token in the shape of one of these flat cakes made from flour and water, and forming the common bread of the people, which in their language, are called chupatpies."—Kaye's Supp. War, i. 570. [The original account of this by the Correspondent of the Times, dated "Bombay, March 3, 1857," is quoted in 2 ser. N. a. Q. iii. 365.]

There is a tradition of a noble and gallant Governor-General who, when compelled to rough it for a day or two, acknowledged that "chupatpies and musulchees were not such bad diet," meaning Chupatpies and Mussalas.

CHUPKUN. s. H. chapken. The long frock (or cassock) which is the usual dress in Upper India of nearly all male natives who are not actual labourers or indigent persons. The word is probably of Turki or Mongol origin, and is perhaps identical with the chakman of the Ain (i. 90), a word still used in Turkestan. [Vumbey, (Sketches, 121 supp.) describes both the Chadpan or upper coat and the Chakman or gown.] Hence Beames's connection of chupken with the idea of chap as meaning compressing or clutching (Platts chapka, 'to be pressed'), a tightly-fitting coat or cassock, is a little fanciful. (Comp. Gttn. i. 212 seq.) Still this idea may have shaped the corruption of a foreign word.

1883.—"He was, I was going to say, in his shirt-sleeves only. I am not sure that he wore a shirt in those days—I think he had chupkun, or native undergarment."—C. Ruskin, in L. of L. Lawrence, 1. 59.
CHUPRA, n.p. Chupra, [or perhaps rather Chuprā, 'a collection of straw huts,' (see Chopper)] a town and head-quarter station of the District Sāran in Bahār, on the north bank of the Ganges.

1665.—'The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they retire at a great Town called Choupār...10 leagues above Patna.'—Tavernier, E. T. ii. 53; [ed. Ball, i. 122].

1726.—'Sjoppera (Chopīro).—Valdūjía, Churara, &c., 147.'

CHUPRASSY, s. H. choprāsī, the bearer of a choprā, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The choprāsī is an office-messenger, or henchman, bearing such a badge on a cloth or leather belt. The term belongs to the Bengal Presidency. In Madras Peon is the usual term; in Bombay Patywalla, (H. pāṭiywallā), or "man of the belt." The etymology of choprāsī is obscure; [the popular account is that it is a cor. of P. chūpo-rāśī, 'left and right']; but see Bever (Comp. Gram. i. 212), who gives buckle as the original meaning.

1865.—'*I remember the days when every servant in my house was a chuprassee, with the exception of the Khansamah and a Portuguese Ayah.'—The Book Bengal, p. 389.

c. 1866.—'The big Sahib's tent has gone from under the Peepal tree.
With his horde of hungry chuprasses,
And oily sons of the quill—
I paid them the bribe they wanted, and
Sheitan will settle the bill.'

Sir A. C. Lyall, The Old Pindar. 1877.—'One of my chuprasses or messengers... was badly wounded.'—Meadows Taylor, Life, i. 227.

1880.—'Through this refractory medium the people of India see their rulers. The Chuprassie paints his master in colors drawn from his own black heart. Every lie he tells, every insinuation he throws out, every demand he makes, is endorsed with his master’s name. He is the arch-slanderer of our name in India.'—Alg Beda, 102-3.

CHURR, s. H. char, Skt. char, 'to move.' 'A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg. xi. 1825' (Wilson). A char is new alluvial land deposited by the great rivers as the floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland. 'New sandbank land, covered with grasses, is called in Zeeland sehor' (Man and Nature, p. 329). The etymologies are, however, probably quite apart.

1878.—'In the dry season all the various streams... are merely silver threads winding among innumerable sandy islands, the soil of which is specially adapted for the growth of Indigo. They are called Churs.'—Life in the Mogossid, ii. 3 seq.

CHURRUS, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. charhk, 'the celestial sphere;' 'a wheel of any kind,' &c. Beng. charak is apparently a corruption of the Persian word, facilitated by the nearness of the Skt. chakra, &c.

— POOJA. Beng. charak-pājā (see Pooja). The Swinging Festival of the Hindus, held on the sun’s entrance into Aries. The performer is suspended from a long yard, traversing round on a mast, by hooks passed through the muscle over the blade-bones, and then whirled round so as to fly out centrifugally. The chief seat of this barbarous display is, or rather was, in Bengal, but it was formerly prevalent in many parts of India. [It is the Shirry (Ga. and Tel. sidi, Tam. shedil, Tel. sidī, ‘a hook’) of S. India.] There is an old description in Purchas’s Pilgrimage, p. 1000; also (in Malabar) in A. Hamilton, i. 270; [at Ikkeri, P. della Valla, Hāk. Soc. ii. 259]; and (at Calcutta) in Heber’s Journal, quoted below.

C. 1130.—‘Ali ad oramodes currus percorato latere, fune per corpus immisso se ad currum suspendunt. pendentemque et ipse examinat fidem complanatur; id optimum sacrifciem putant et acceptissimum deo.'—Conti, in Poggins, De Var. Fortuna, iv.

[1754.—See a long account of the Bengal rito in Les, 27 seqq.]

1821.—‘The Hindoo Festival of Churruck Poojā commenced to-day, of which, as my wife has given an account in her journal, I shall only add a few particulars.’—Heber, ed. 1841, i. 57.
from a well, and discharging it into irrigation channels by means of puller ropes, and a large bag of hide (H. charus, Skt. charma). [See the description in Forbes, Or. Mem. 2nd ed. i. 153. Hence the area irrigated from a well.]

1829.—“To each Churrus, charma, or skin of land, there is attached twenty-five boughs of irrigated land.”—Teld. Annals (Calcutta repr.), ii. 688.

b. H. charus, [said to be so called because the drug is collected by men who walk with leather aprons through the field]. The resinous exudation of the hemp-plant (Cannabis Indica), which is the basis of intoxicating preparations (see BANG, GUNJA).

1812.—“The Moodals sometimes smoked the intoxicating drug called Chirs.”—Elphinstone, Cisalud, i. 341.

CHUTKARRY. CHATTAGAR. in S. India, a half-caste; Tam. shutti-kar, ‘one who wears a waistcoat’ (C. P. B).

CHUTNY, s. H. chattu. A kind of strong relish, made of a number of condiments and fruits, &c., used in India, and more especially by Mahomedans, and the merits of which are now well known in England. For native chutny recipes, see Herbloes, Qawon-e-Islam, 2nd ed. lxvii. seqq.

1813.—“The Chatna is sometimes made with coco-nut, lime-juice, garlic, and chillies, and with the pickles is placed in deep leaves round the large cover, to the number of 30 or 40.”—Forbes, Or. Mem. ii. 50 seq. [2nd ed. i. 345].

1826.—“Chitnee. Chatnee, some of the hot spices made into a paste, by being bruised with water, the ‘kitchen’ of an Indian peasant.”—Aec. of Township of Loojy, in Tr. Lit. Soc. Bombay, ii. 194.

CHUTT, s. H. chatt. The proper meaning of the vernacular word is ‘a roof or platform.’ But in modern Anglo-Indian its usual application is to the coarse cotton sheeting, stretched on a frame and whitewashed, which forms the usual ceiling of rooms in thatched or tiled houses; properly chattar-chhat, ‘sheet-ceiling.’

CHUTTANUTTY, n.p. This was one of the three villages purchased for the East India Company in 1856, when the agents found their position in Hugh intolerable, to form the settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpur. Dr. Hunter spells it Sutanati, but the old Anglo-Indian orthography indicates Chatanati as probable. In the letter-books of the Factory Council in the India Office the earlier letters from this establishment are lost, but down to 27th March, 1790, they are dated from “Chuttanutte”; and from August 20th in the same year from “Fort William,” in Calcutta. [See Hodges, Diary, Hak. Soc. ii. lix.] According to Major Ralph Smyth, Chatanati occupied “the site of the present native town,” i.e. the northern quarter of the city. Calcutta stood on what is now the European commercial part; and Govindpur on the present site of Fort William.*

1753.—“The Hoogly Phoosdar demanding the payment of the ground rent for 4 months from January, namely:—

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Agreed that the President do pay the same out of cash.”—Gowen, Ft. William, April 30, in Long, 43.

CHUTTRUM. s. Tam shattiram, which is a corruption of Skt. suttra, ‘abode.’ In S. India a house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two. [See CHOULTRY. DHURMSALLA.]

1807.—“There are two distinct kinds of buildings confounded by Europeans under the name of Choutry. The first is that called by the natives Chaturam, and built for the accommodation of travellers. These have in general pent roofs, built in the form of a square enclosing a court. The other kind are properly built for the reception of images, when these are carried in procession. These have flat roofs, and consist of one apartment only, and by the natives are called Mandapam. . . . Besides the Chaturam and the Mandapam, there is another kind of building which by Europeans is called Choutry; in the Tamil language it is called Tenk Pandel, or Water Shed; . . . small buildings where weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk.”—F. Buchanan, Myares, i. 11, 13.*

CINDERELLA'S SLIPPER. A Hindu story on the like theme appears among the Hala Kanara MSS. of the Mackenzie Collection:—

"Swarepulini having dropped her slipper in a reservoir, it was found by a fisherman of Kosoumbevri, who sold it to a shoe-keeper, by whom it was presented to the King Cyridhake. The Prince, on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner. . . ."—Mackenzie Collection, by H. H. Wilson, ii. 52. [The tale is not uncommon in Indian folklore. See Miss C. C. Cinderella (Folk-lore Soc.). ii. 91. 183, 465, &c.]

CINTRA ORANGES. See ORANGE and SUNGTTARA.

CIRCARS. n.p. The territory to the north of the Coromandel Coast, formerly held by the Nizam, and now forming the districts of Kistna, Godavari, Vizagapatam, Ganjam, and a part of Nellore, was long known by the title of "The Circars," or "Northern Circars" (i.e. Governments), now officially obsolete. The Circars of Chicaeole (now Vizagapatam Dist.), Rajamundry and Ellore (these two embraced now in Godavari Dist.), with Condapilly (now embraced in Kistna Dist.), were the subject of a grant from the Great Mogul, obtained by Clive in 1765, confirmed by treaty with the Nizam in 1766. Guntur (now also included in Kistna Dist.) devolved eventually by the same treaty (but did not come permanently under British rule till 1803. [For the history see Madras Admin. Man. i. 179.] C. P. Brown says the expression "The Circars" was first used by the French, in the time of Bussy. [Another name for the Northern Circars was the Corling or Corlingo country, apparently a cor. of Kalinga (see KLING), see Pringle, Diary, &c., of Fl. St. George, 1st ser. vol. 2, p. 125. (See SIRCAR.)]

1758.—"Il est à remarquer qu'après mon départ d'Ayder Abad, Salabot Zingeu a nommé un Phosdar, ou Gouverneur, pour les quatre Circars."—Mémoire, by Bussy, in Lettres de M.M. de Bussy, de Lally et autres, Paris, 1766, p. 21.

1767.—"Letter from the Chief and Council at Masulipatam . . . that in consequence of orders from the President and Council of Fort St. George for securing and sending away all vagrant Europeans that might be met with in the Circars, they have embarked them for this place. . . ."—Fort William Gazette, in Lums, 475 seq.

1789.—"The most important public transaction . . . the surrender of the Guntour Circar to the Company, by which it becomes possessed of the whole Coast, from Daggernaut to Cape Comerin. The Nizam made himself master of that province, soon after Hyder's invasion of the Carnatic, as an equivalent for the arrears of peshcush, due to him by the Company for the other Circars."—Letter of T. Munro, in Life by Glegg, i. 70.

1829.—"Although the Sirkars are our earliest possessions, there are none, perhaps, of which we have so little accurate knowledge in everything that regards the condition of the people."—Sir T. Munro, in Selections, &c., by Sir J. Archbold, i. 204.

We know from the preceding quotation what Munro's spelling of the name was.

1836.—"The district called the Circars, in India, is part of the coast which extends from the Carnatic to Bengal . . . The domestic economy of the people is singular; they inhabit villages (!!), and all labour is performed by public servants paid from the public stock."—Phillips, Million of Facts, 329.

1878.—"General Sir J. C. C. B., K.C.S.I. He entered the Madras Army in 1829, and in 1834, according to official despatches, displayed "active zeal, intrepidity, and judgment" in "dealing with the savage tribes in Orissa known as the Circars" (!!).—Obituary Notice in Homeward Mail, April 27.

CIVILIAN. n. A term which came into use about 1750-1770, as a designation of the covenanted European servants of the E. I. Company, not in military employ. It is not used by Grose, c. 1760, who was himself of such service at Bombay. [The earliest quotation in the N.E.D. is of 1766 from Malcolm's L. of Clive, 54.] In Anglo-Indian parlance it is still appropriated to members of the covenanted Civil Service [see COVENANTED SERVANTS]. The Civil Service is mentioned in Curaccioli's L. of Clive, (c. 1785), iii, 164. From an early date in the Company's history up to 1833, the members of the Civil Service were classified during the first five years as Writers (q.v.), then to the 8th year as Factors (q.v.); in the 9th and 11th as Junior Merchants; and thenceforward as Senior Merchants. These names were relics of the original commercial character of the E. I. Company's transactions, and had long ceased to have
any practical meaning at the time of their abolition in 1833, when the Charter Act (3 & 4 Will. IV. c. 85), removed the last traces of the Company's commercial existence.

1845.—(Lady O'Dowd's) "quarrel with Lady Smith, wife of Minos Smith the puisne Judge, is still remembered by some at Madras, when the Colonel's lady snapped her fingers in the Judge's lady's face, and said she'd never walk behind ever a bea

civilian."—Vanity Fair, ed. 1867, ii. 88.

1872.—"You boasted civilians are never satisfied. retorted the other."—A True Re

former, i. 4.

CLASSY, CLASHY, s. H. khalâṣî, usual etym. from Arab khâlîṣ. A tent-pitcher; also (because usually taken from that class of servants) a man employed as chain-man or staff

man, &c., by a surveyor; a native sailor; or Matross (q.v.). Khalâṣî is constantly used in Hindustani in the sense of 'liberation'; thus of a prisoner, a magistrate says khâlîṣî karo,'let him go.' But it is not clear how khalâṣî got its ordinary Indian sense. It is also written khalâṣî, and Vullers has an old Pers. word khalâṣha for 'a ship's rudder.' A learned friend suggests that this may be the real origin of khalâṣî in its Indian use. [Khalâṣî also means the 'escape channel of a canal, and khalâṣî may have been originally a person in charge of such a work.]

1755.—"A hundred clashies have been sent to you from the presence."—Tippoo's L

etters, 171.

1801.—"The sepoys in a body were to bring up the rear. Our left flank was to be covered by the sea, and our right by Gopie Nath's men. Then the clashies and other armed followers."—Mt. Stewart Elphinstone, in Life, i. 27.

1824.—"If the tents got dry, the clashees (tent-pitchers) allowed that we might pro

ceed in the morning prosperously."—Heber, ed. 1844, i. 194.

CLEARING NUT, WATER FILTER NUT, s. The seed of Stri

cnchous potatorum, L.; a tree of S. India; [known in N. India as nirmalî, nirmalî, 'dirt-cleaner']. It is so called from its property of clearing muddy water, if well rubbed on the inside of the vessel which is to be filled.

CLOVE, s. The flower-bud of Carpo

phyllum aromaticum, L., a tree of the Moluccas. The modern English name of this spice is a kind of ellipse from the French clous de girofles, 'Nails of Girofles,' i.e. of girofîla, carumphylla, &c., the name by which this spice was known to the ancients; the full old English name was similar, 'clove gillofloure,' a name which, cut in two like a polypus, has formed two different creatures, the clove (or nail) being as

signed to the spice, and the 'gillyflow'r to a familiar clove-smelling flower. The comparison to nails runs through many languages. In Chinese the thing is called ting-hiang, or nail

spice; in Persian makhâk, 'little nails,' or nailkins; like the German Nikken, Nigelen, and Gewürz-nagel (spice nail).

[1602-3.—"Also be careful to gett togeth

er all the cloues you can."—Bird cool, First Letter Book, 36.]

COAST, THE, u.p. This term in books of the 18th century means the 'Madras or Coromandel Coast,' and often 'the Madras Presidency.' It is curious to find Ilâvâia, "the Shore," applied in a similar specific way, in Ptolemy, to the coast near Cape Comorin. It will be seen that the term "Coast Army," for 'Madras Army,' occurs quite recently. The Persian rendering of Coast Army by Bundârî below is curious.

1751.—"Just imported from the Coast ... a very fine assortment of the following cloths."—India Gazette, Sept. 15.

1783.—"Unseduced by novelty, and un

influenced by example, the belles of the Coast have courage enough to be unfashion

able ... and we still see their charming trusses flow in luxuriant ringlets."—Hugh Boyd, 78.

1800.—"I have only 1892 Coast and 1200 Bombay sepoys."—Willington, i. 227.

1892.—"From Hyderabad also, Colonels Roberts and Dalrymple, with 1000 of the Bundâri or coast sepoys."—H. of Reign of Tipâ Shân, E. T. by Miles, p. 253.

1879.—"Is it any wonder then, that the Coast Army has lost its ancient renown, and that it is never employed, as an army should be, in fighting the battles of its country, or its employers?"—Pollock, Sport in Br. Burmah, &c., i. 26.

COBANG. See KOBANG.

COBILY MASH, s. This is the dried bonito (q.v.), which has for ages been a staple of the Maldives Islands. It is still especially esteemed in Achin
and other Malay countries. The name is explained below by Pyrard as 'black fish,' and he is generally to be depended on. But the first accurate elucidation has been given by Mr. H. C. P. Bell, of the Ceylon C. S., in the Indian Antiquary for Oct. 1882, p. 294; see also Mr. Bell's Report on Maldives Islands, Colombo, 1882, p. 93, where there is an account of the preparation. It is the Maldivian kalu-bili-mas, 'black-bonito-fish.' The second word corresponds to the Singhalese balayu.

c. 1345.—"Its flesh is red, and without fat, but it smelle like mutton. When caught each fish is cut in four, slightly boiled, and then placed in baskets of palm-leaf, and hung in the smoke. When perfectly dry it is eaten. From this country it is exported to India, China, and Yemen. It is called Kolb-al-mas."—Don Baluca (on Maldives), iv. 112, also 351.

1578. "... They eat it with a sort of dried fish, which comes from the Islands of Maldives, and resembles jerked beef, and it is called Comalamasana."—Astoia, 103.

c. 1610.—"Ce poisson qui se prend ainsi, s'appelle generalement en leur langue cobolly masse, c'est a dire du poisson noir. ... Ils le font cuire en de l'eau de mer, et puis le font secher au feu sur des clayeux, en sorte qu'estant se il se garde fort long-temps."—Papard de Laval, i. 135; see also 141; [Bak. Soc. i. 100 (with Gray's note) and 19].

1727.—"The Bonetta is caught with Hook and Line, or with nets. ... they cut the Fish from the Back-bone on each Side, and lay them in a Shade to dry, sprinkling them sometimes with Sea Water. When they are dry enough ... they wrap them up in Leaves of Cocoa-nut Trees, and put one Foot or two under the Surface of the Sand, and with the Heat of the Sun, they become baked as hard as Stock-fish, and Ships come from Atheca ... and purchase them with Gold-dust. I have seen Comelamash (for that is their name after they are dried) sell at Atheca for 8l. Steel, per 1000."—A. Hamilton, i. 347; [ed. 1744, i. 350].

1783.—"Many Maldivia boats come yearly to this Island, and bring chiefly dried bonetos in small pieces about two or three ounces; this is a sort of staple article of commerce, many shops in the Beac deal in it only, having large quantities piled up, put in watt bags. It is when properly cured, hard like horn in the middle; when kept long the worm gets to it."—Forrest, i. to Malpey, 45.

1813.—"The fish called Comboki muthch, so much esteemed in Malabar, is caught at Minkoyo."—Milborn, i. 521, also 399.

1811.—"The Sultan of the Maldives Islands sends an agent or minister every year to the government of Ceylon with presents consisting of ... a considerable quantity of dried fish, consisting of bonitos, albivores, and fish called by the inhabitants of the Maldives the black fish, or comboli mas."—J. R. As. Soc. vi. 75.

The same article contains a Maldivian vocabulary, in which we have "Bonito or goomulmutch ... kannelimas" (p. 49). Thus we have in this one paper three corrupt forms of the same expression, viz., comboli mas, kanneli mas, and goomulmutch, all attempts at the true Maldivian term kalu-bili-mas, 'black bonito-fish.'

COBRA DE CAPELLO, or simply COBRA. The venomous snake Naja tripudians. Cobra [Lat. coluber] is Port. for 'snake'; cobra de capello, 'snake of (the) hood.' [In the following we have a curious translation of the name: "Another sort, which is called Chapel-snakas, because they keep in Chapels or Churches, and sometimes in Houses" (A Relation of Two Several Voyages made into the East Indies, by Christopher Fryke, Surg. ... London, 1700, p. 291).]

1583.—"A few days before, cobras de capello had been secretly introduced into the fort, which bit some black people who died thereof, both men and women; and when this news became known it was perceived that they must have been brought by the hand of some one, for since the fort was made never had the like been heard of."—Correa, ii. 776.

1589.—"Vimos têb aqny grande soma de cobras de capello, da grossura da coxa de hú homé, e tão peçopenhantas em tanto estremo, que dizioo os negros que se che-garião o baba da boca a qualquer cousa viva, logo com provis caña morta em terra ..."—Piedra, cap. iv.

"Adders that were copped on the crowns of their heads, as big as a man's thigh, and so venomous, as the Negros of the country informed us, that if any living thing came within the reach of their breath, it dyed presently. ..."—Cooper's Travels., p. 17.

1663.—"In the beautiful island of Ceylon ... there are yet many serpents of the kind which are vulgarly called Cobras de capello; and in Latin we may call them regulas serpex."—Garcia, f. 136.

1672.—"In Jafnapatam, in my time, there lay among others in garrison a certain High German who was commonly known as the Snake-Catcher: and this man was summoned by our Commander ... to lay hold of a Cobre Capel that was in his Chamber. And this the man did, merely holding his hat before his eyes, and seizing it with his hand, without any damage. ... I had my suspicions that this was done by some devilry ... but he maintained that it was all by natural means."—Baldwin, (Germ. ed.), 25.

Some forty-nine or fifty years ago a staff-sergeant at Delhi had a bull-dog that used
to catch cobras in much the same way as this High-Dutchman did.

1710.—"The Brother Francisco Rodriguez persevered for the whole 40 days in these exercises, and as the house was of clay, and his cell adjoined the garden, it was invaded by **cobra de capelo** and he made report of this inconvenience to the Father-Rector. But his answer was that these were not the snakes that did spiritual harm; and so left the Brother in the same cell. This and other admirable instances have always led me to doubt if S. Paul did not communicate to his Paulists in India the same virtue as of the tongues of S. Paul, for the snakes in these parts are so numerous and so venomous, and though our Missionaries make such long journeys through wild uncultivated places, there is no account to this day that any Paulist was ever bitten."—P. de Souza, Oriente Conquistado, Comp. i. Div. i. cap. 73.

1711.—Bluteau, in his great Port. Dict., explains **Cobra de Capello** as a "reptile (bicho) of Brazil." But it is only a slip; what is further said shows that he meant to say India.

c. 1713.—"En secouant la peau de cerf sur laquelle nous avons coutume de nous asseoir, il en sortit un gros serpent de ceux qu'on appelle en Portugalis **Cobra-Capel**."—Les Lèvres Édifi., ed. 1751, xi. 58.

1783.—"In my walks abroad I generally carry a strong, supple walking cane. Armed with it, you may rout and slay the hottest-tempered **cobra** in Hindoostan. Let it rear itself up and spread its spectacled head-gear and bluster as it will, but one rap on the side of its head will bring it to reason."—Tribes on my Frontier, 1859.

**COBRA LILY.** s. The flower *Arum campanulatum*, which stands on its curving stem exactly like a cobra with a reared head.

**COBRA MANILLA,** or **MINELLE.** s. Another popular name in S. India for a species of venomous snake, perhaps a little uncertain in its application. Dr. Russell says the *Lamprophis corudens* was sent to him from Masulipatam, with the name **Cobra Monil**, whilst Günther says this name is given in S. India to the *Daboia Russellii*, or *Tire-Polongala* (q.v.) (see Sawyer's Thesaurus, pp. 11 and 15). [The Modern Gloss. calls it the *chain-raper, Daboia elegans.*] One explanation of this name is given in the quotation from Löwyker. But the name is really Mahr. monil, from Skt. moni, a jewel. There are judicious remarks in a book lately quoted, re-
garding the popular names and popular stories of snakes, which apply, we suspect, to all the quotations under the following heading:

"There are names in plenty... but they are applied promiscuously to any sort of snake, real or imaginary, and are therefore of no use. The fact is, that in real life, as distinguished from romance, snakes are so seldom seen, that no one who does not make a study of them can know one from the other."—Tribes on my Frontier, 179.

1711.—"The Cobra Manilla has its name from a way of Expression common among the *Nauvs* on the Malabar Coast, who speaking of a quick Motion... say, in a Phrase peculiar to themselves, Before they can pull a Manilla from their Hands. A Person bit with this Snake, dies immediately; or before one can take a Manilla off. A Manilla is a solid piece of Gold, of two or three ounces Weight, worn in a Ring round the Wrist,"—Lockyer, 276.

[1773. — "The Covra Manilla, is a small bluish snake of the size of a man's little finger, and about a foot long, often seen about old walls."—**T. or.** 43.]

1759.—"The most dangerous of those reptiles are the *coverymani* and the green snake. The first is a beautiful little creature, very lively, and about 6 or 7 inches long. It creeps into all private corners of houses, and is often found coiled up betwixt the sheets, or perhaps under the pillow of one's bed. Its sting is said to inflict immediate death, though I must confess, for my own part, I never heard of any dangerous accident occasioned by it."—Manro's Narrative, 34.

1810.—"... Here, too, lurks the small bright speckled *Cobra manilla*, whose fangs convey instant death."—Maria Graham, 23.

1813.—"The Cobra minelle is the smallest and most dangerous; the bite occasions a speedy and painful death."—Forbes, Or. Mem. i. 42; [2nd ed. i. 27.]

**COCHIN.** n.p. A famous city of Malabar, Malavýil. *Kóreholi,* [a small place] which the nasalisng, so usual with the Portuguese, converted into Cochim or Cochin. We say "the Portuguese" because we seem to owe so many nasal terminations of words in Indian use to them; but it is evident that the real origin of this nasal was in some cases anterior to their arrival, as in the present case (see the first quotations), and in that of Acheen (q.v.). Padre Paulino says the town was called after the small river "Coci" (as he writes it). It will be seen that

* Linge di San Paolo is a name given to fossil sharks' teeth, which are commonly found in Malta, and in parts of Sicily.

* I have seen more snakes in a couple of months at the Bani di Lucca, than in any two years passed in India.—H. Y.
Conti in the 15th century makes the same statement.

c. 1430.—"Relicet Coločinā ad urbem Cocym, trīum dierum itinere transit, quinque millibns passuum ambitu supra ostium luminis, a quo et nomen."—N. Conti in Pegyas de Veriet. Fortunae, iv.

1503.—"Inde Franci ad urbem Cocen profecti, castrum ingenis ibidem construxere, et trecentis præsidarior viris heilicosis munivere."—Letter of Nestorian Bishops from India, in Assourmet, iii. 580.

1510.—"And truly he (the K. of Portugal) deserves every good, for in India and especially in Cucin, every fête day ten and even twelve Pagans and Moors are baptised."—Varthema, 296.

[1562.—"Cochym." See under BEAD-ALA.]

1572.—"Vereis a fortaleza sustentar-se De Cananar com pouca força e gente * * * * *
E vereis em Cochín assinar-se Tanto hum peito soberbo, e insolente* Que eitham ja mais cantou victoria, Que assi mereça eterno nome e gloria."—Cancões, ii. 52.

By Burton:

"Thun shalt behold the Fortalice hold out of Cananar with scanty garrison * * * * * shalt in Cochín see one approv'd so stout, who such an arr'gance of the sword hath shown, no harp of mortal sang a similar story, digne of e'erlasting name, eternal glory."—1606.—"Att Cowcheen which is a place noere Callicutt is store of pepper. . . ."—Birdwood, First Letter Book, 84.

[1610.—"Cochim bow worth in Surat as seacular and kannikkee."—Detours, Letters, i. 74.]

1757.—"From this place the Nawamb marched to Koochi-Bundur, from the inhabitants of which he exacted a large sum of money."—II. of Hydro Novl, 186.

COCHIN-CHINA, n.p. This country was called by the Malays Kuchi, and apparently also, to distinguish it from Kuchi of India (or Cochín), Kuchi-China, a term which the Portuguese adopted as Cauchi-China; the Dutch and English from them. Kuchi occurs in this sense in the Malay traditions called Sijara Malayan (see J. Ind. Archip., v. 729). In its origin this word Kuchi is no doubt a foreigner's form of the Annamite Kaou-chin (Chin. Kin-Ching, South Chin. Kau-Chen), which was the ancient name of the province Thanh-hoa, in which the city of Ḥi is has been the capital since 1398."

1516.—"And he (Fernão Pires) set sail from Malaca . . . in August of the year 516, and got into the Gulf of Concam china, which he entered in the night, escaping by miracle from being lost on the shoals. . . ."—Coreia, ii. 47.

1524.—"I sent Duarte Coelho to discover Canachin China."—Letter of Albuquerque to the King, India Office MSS., Corpo Chronologico, vol. i.

c. 1535.—"This King of Cochinchina keeps always an ambassador at the court of the King of China; not that he does this of his own good will, or has any content therein, but because he is his vasal."—Nomario de Regni, in Ramusio, i. 396.

1543.—"Now it was not without much labour, pain, and danger, that we passed these two Channels, as also the River of Fortin, by reason of the Pyrats that usually are encountered there, nevertheless we at length arrived at the Town of Muaquilha, which is situate at the foot of the Mountains of Choway (Comay in orig.), upon the Frontiers of the two Kingdoms of China, and Cauchenchina (da China e do Cauchim in orig.), where the Ambassadors were well received by the Governor thereof."—Pinto, E. T., p. 166 (orig. cap. exxix).

1543.—"CAPITULO CXXX. Do recebiimento que este Rey de Cauchenchina fizo ao Embasador da Fortitudo na cilla de Fauam gren."—Pinto, original.

1572.—"Ves, Cauchichina osta de oscura fama, E de Ainao vê a uemoita enseuada."—Canaesters, x. 129.

By Burton:

"See Cauchichina still of note obscure and of Aisman you undiscovered Bight."—1598.—"This land of Cauchinchina is divided into two or three Kingdomes, which are under the subjection of the King of China, it is a fruitfull countrie of all necessarie provisions and Victuals."—Linschoten, ch. 22; [Hak. Soc. i. 124].

1606.—"Nel Regno di Coccinchina, che . . . è alle volte chiamato dal nome di Anna, vi sono quattordici Provincie piccole. . . ."—Viaggi di Corlettii, ii. 138.

[1614.—"The Cocchichimans ent him all in pieces."—Foster, Letters, ii. 75.

[1615.—"27 pecull of lignum aloes of Cutcheinchenn."—Ibid. iv. 213.]
COCHIN-LEG. A name formerly given to elephantiasis, as it prevailed in Malabar. [The name appears to be still in use (Boswell, *Man. of Nellory*, 33). Linschoten (1598) describes it in Malabar (Hak. Soc. i. 288), and it was also called "St. Thomas's leg" (see an account with refs. in *Gray, Pyrard de Laval*, Hak. Soc. i. 392.)

1757. "We could not but take notice at this place (Cochin) of the great number of the Cochin, or Elephant legs."—Ives, 193.


1813. "Cochin-Leg, or elephantiasis."—Forbes, *Or Mem.* i. 327; [2nd ed. i. 207.]

COCKATOO, s. This word is taken from the Malay *kakatwa*. According to Crawfurd the word means properly 'a vice,' or 'gripe,' but is applied to the bird. It seems probable, however, that the name, which is asserted to be the natural cry of the bird, may have come with the latter from some remoter region of the Archipelago, and the name of the tool may have been taken from the bird. This would be more in accordance with usual analogy. [Mr. Skeat writes: "There is no doubt that Sir H. Yule is right here and Crawfurd wrong. *Kakak tuae* (or *tua*) means in Malay, if the words are thus separated, 'old sister,' or 'old lady.' I think it is possible that it may be a familiar Malay name for the bird, like our Polly. The final *k* in *kakak* is a mere click, which would easily drop out."]

1652.—"Cauhchin-China is bounded on the West with the Kingdomes of Brama; on the East, with the Great Realm of China; on the North extending towards Tartary; and on the South, bordering on Cambouta."—P. Heylin, *Cosmographer*, iii. 299.

1727.—"Cauhin-china has a large Sea-coast of about 700 Miles in Extent ... and it has the Conveniency of many good Harbours on it, tho' they are not frequented by strangers."—J. Hamilton, ii. 208; [ed. 1741.]

COCKROACH, s. This objectionable insect (Blatta orientalis) is called by the Portuguese *caculaça*, for the reason given by Bontius below; a name adopted by the Dutch as *bekerlak*, and by the French as *cacaurel*. The Dutch also apply their term as a slang name to half-castes. But our word seems to have come from the Spanish *cacaracha*. The original application of this Spanish name appears to have been to a common insect found under water-vessels standing on the ground, &c. (apparently *Oniscus*, or woodlouse); but as *cacaracha de Indias* it was applied to the insect now in question (see *Diez, de la Lengua Castellana*, 1729).

1577.—"We were likewise annoyed not a little by the biting of an Indian fly called Cacaurel, a name agreeable to its bad condition: for living it vext our flesh; and being kill'd smell as loathsomely as the French punaise, whose smell is odious."—*Herbert's Travels*, 3rd ed., 322-33.

1583.—"There is a kind of beast that flyeth, twice as big as a Bee, and is called *Batia* (Blatta)."—Linschoten, Hak. Soc. i. 304.

1631.—"Searbacoae autem hos Lusitani *Cacahuas* vocant, quod ova quae excludunt, colorem et huicurem Laccce factitiae (i.e. of sealing-wax) referant."—Jos. Bontius, *lib. v. cap. 4.

1674.—"... from their retreats Cockroaches crawl displeasingly abroad."—*Gottinger Bk. i.

c. 1775.—"Most of my shirts, books, &c., were gnawed to dust by the *blatta* or cockroach, called *cackerlacks* in Surinam."—*Selma*, v. 299.
COCKUP, s. An excellent table-fish, found in the mouths of tidal rivers in most parts of India. In Calcutta it is generally known by the Beng. name of begti or bhakti (see BHITKY), and it forms the daily breakfast dish of half the European gentlemen in that city. The name may be a corruption, we know not of what; or it may be given from the erect sharp spines of the dorsal fin. [The word is a corr. of the Malay (idem) kaku, which Klinkert defines as a palatable sea-fish, Lates nobilis, the more common form being seiyakup.] It is Lates calcarifer (Günther) of the group Percidae, family Percidae, and grows to an immense size, sometimes to eight feet in length.

COCO, COCOA, COCOA-NUT, and (vulg.) COKER-NUT, s. The tree and nut Cocos nucifera, L.; a palm found in all tropical countries, and the only one common to the Old and New Worlds.

The etymology of this name is very obscure. Some conjectural origins are given in the passages quoted below. Ritter supposes, from a passage in Pigafetta’s Voyage of Magellan, which we cite, that the name may have been indigenous in the Ladrone Islands, to which that passage refers, and that it was first introduced into Europe by Magellan’s crew. On the other hand, the late Mr. C. W. Goodwin found in ancient Egyptian the word kuku used as “the name of the fruit of a palm 60 cubits high, which fruit contained water.” (Chabas, Mélanges Égyptologiques, ii. 239.) It is hard, however, to conceive how this name has survived, to reappear in Europe in the later Middle Ages, without being known in any intermediate literature.*

The more common etymology is that which is given by Barros, Garcia de Orta, Linschoten, &c., as from a Spanish word coco applied to a monkey’s or other grotesque face, with reference to the appearance of the base of the shell with its three holes. But after all may the term not have origin-

* It may be noted that Theophrastus describes under the name of Ἀκύας and ΚΑΟΣ a palm of Ethiopia, which was perhaps the Duin palm of Upper Egypt. (Theop. H. 1. ii. 6, 10). Schneider, the editor of Theop., states that Sprunger identified this with the coco-palm. See the quotation from Pliny below.

ated in the old Span. coca, ‘a shell’ (presumably Lat. concho), which we have also in French coque? properly an egg-shell, but used also for the shell of any nut. (See a remark under COPRAIL)

The Skt. मरिकला [mārikela, mārikelō] has originated the Pers. nārgīl, which Cosmas greezes into ἄργκλιον, [and H. nirīpel].

Medieval writers generally (such as Marco Polo, Fr. Jordannus, &c.) call the fruit the Indian Nut, the name by which it was known to the Arabs (al ḫwūz-al-Ḥanīḍ). There is no evidence of its having been known to classical writers, nor are we aware of any Greek or Latin mention of it before Cosmas. But Brugsch, describing from the Egyptian wall-paintings of c. B.C. 1600, on the temple of Queen Hashop, representing the expeditions by sea which she sent to the Incense Land of Punt, says: “Men never seen before, the inhabitants of this divine land, showed themselves on the coast, not less astonished than the Egyptians. They lived on pile-buildings, in little dome-shaped huts, the entrance to which was effected by a ladder, under the shade of cocoa-palms laden with fruit, and splendid incense-trees, on whose boughs strange fowls rocked themselves, and at whose feet herds of cattle peacefully reposed.” (H. of Egypt, 2nd ed. i. 353; [Maspéro, Struggle of the Nations, 248].)


2. A.D. 545.—“Another tree is that which bears the Argelî, i.e. the great Indian Nut.”—Cosmas, in Cathay, &c., clxvi.

3. 1292.—“The Indian Nuts are as big as melons, and in colour green, like gourds. Their leaves and branches are like those of the date-tree.”—John of Monte Corvino, in de P. 231.

4. 1328.—“First of these is a certain tree called Nargîl; which tree every mouth in the year sends out a beautiful frond like (that of) a [date-] palm tree, which frond or branch produces very large fruit, as big as a man’s head. . . . Andboth flowers and fruit are produced at the same time, beginning with the first month, and going up gradually to the twelfth. . . . The fruit is that which we call nuts of India.”—Friar Jordannus, 15 sq. The wonder of the coco-palm is so often noticed in this form by medieval writers, that doubtless in their
COCO, COCOA, COCO-NUT. 229  COCO-DE-MER.

minds they referred it to that "tree of life, which bare twelve manner of fruit, and yielded her fruit every month" (Apocal. xxii. 2).

c. 1350.— "Le nargil, appelle autrement noide d’Inde, auquel on ne peut comparer aucun autre fruit, est vert et remple d’huile." —Shihabuddin Dimishki, in Not. et Ets. xiii. 175.

c. 1350.— "Wonderful fruits there are, which we never see in these parts, such as the Nargil. Now the Nargil is the Indian Nut." —John Marignolli, in Cathay, p. 352.

1350.— "And we who were nearest boarded the vessel, and found nothing in her but provisions and arms; and the provisions consisted of quiculos or of four jars of certain cakes of palm-sugar, and there was nothing else but sand for ballast." — Roteiro de Vasco da Gama, 94.

1510.— Varthema gives an excellent account of the tree; but he uses only the Malayal. name tena. [Tam. tenai, ten, 'south' as it was supposed to have been brought from Ceylon.]

1516.— "These trees have clean smooth stems, without any branch, only a tuft of leaves at the top, amongst which grows a large fruit which they call tena. . . . We call these fruits quicuos." — Barbosa, 154 (collating Portuguese of Lisbon Academy, p. 349).

1518.— "Cocas (coche) are the fruits of palm-trees, and as we have bread, wine, oil, and vinegar, so in that country they extract all these things from this one tree." — Pignatta, Viaggio intorno il Mondo, in Ramusio, i. f. 356.

1558.— "Our people have given it the name of coco, a word applied by women to anything with which they try to frighten children; and this name has stuck, because nobody knew any other, though the proper name was, as the Malabars call it, tena, or as the Canarins call it, narle." — Barros, Dec. iii. liv. iii. cap. 7.

c. 1561.— Correa writes coquos.—I. i. 115.

1563.— "We have given it the name of coco, because it looks like the face of a monkey, or of some other animal." —Garcia, 659.

"That which we call coco, and the Malabar Temga." — Ibid. 674.

1575.— "The Portuguese call it coco (because of those three holes that it has)." — Acosta, 98.

1589.— "Another that bears the Indian nuts called Cocos, because they have within them a certain shell that is like an ape; and on this account they use in Spain to show their children a Cocota when they would make them afraid." — English trans. of Pignatta’s Congo, in Harleian Coll. ii. 553.

The parallel passage in De Bry runs: "Illas quoque quae nucem Indicas coceas, id est Simias (infra enim simiae capit referunt) dictas palmas appellant." — I. 20.

Purchases have various forms in different narratives: Coocas (i. 37); Cokers, a form which still holds its ground among London stall-keepers and costermongers (i. 461, 352); coquer-nuts (Terry, in ii. 1466); coco (H. 1608); coquo (Pilgrimage, 571, &c.

[c. 1610.— "None, however, is more useful than the coco or Indian nut, which they (in the Maldives) call roui (Male, ru)." —Pyramid de Lexil, Hak. Soc. i. 113.

c. 1690.— Rumphius, who has coco in Latin, and cocos in Dutch, mentions the derivation already given as that of Lin- schoten and many others, but proceeds:—


. . . . in India Occidentali Kokernoot voeatus. . . . —Ibid. p. 47.

One would like to know where Rumphius got the term Cock-Indi, of which we can find no trace.

1510.— "What if he felt no wind? The air was still.

That was the general will Of Nature . . . .

Yon rows of rice erect and silent stand.

The shadow of the Cocoa’s lightest plume Is steady on the sand." —Curse of Kehama, iv. 4.

1551.— "Among the popular French slang words for 'head' we may notice the term 'coco,' given—like our own 'nut'—on account of the similarity in shape between a cocoa-nut and a human skull:—

'Mais de ce fame picton de table Qui rend spirituel, aimable,

Sans vous aقودir le coco,


The Dict. Hist. d’Aujourd’hui Larchey, from which this seems taken, explains picton as 'vin supérieur.'

COCO-DE-MER. or DOUBLE COCO-NUT. s. The curious twin fruit so called, the produce of the Lodoicea Sechellarum, a palm growing only in the Seychelles Islands, is cast up on the shores of the Indian Ocean, most frequently on the Maldives Islands, but occasionally also on Ceylon and S. India, and on the coasts of Zanzibar, of Sumatra, and some others of the Malay Islands. Great virtues as medicine and antidote were supposed to reside in these fruits,
and extravagant prices were paid for them. The story goes that a "country captain," expecting to make his fortune, took a cargo of these nuts from the Seychelles Islands to Calcutta, but the only result was to destroy their value for the future.

The old belief was that the fruit was produced on a palm growing below the sea, whose frouds, according to Malay seamen, were sometimes seen in quiet bights on the Sumatran coast, especially in the Lempang Bay. According to one form of the story the Malays, which is told both by Pigafetta and by Rumphius, there was but one such tree, the frouds of which rose above an abyss of the Southern Ocean, and were the abode of the monstrous bird Garuda (or Rukh of the Arabs—see EOC).* The tree itself was called Pausangi, which Rumphius seems to interpret as a corruption of Buwa-zangi, "Fruit of Zang" or E. Africa. [Mr. Skeat writes: "Rumphius is evidently wrong. The first part of the word is 'Pan,' or 'Pauh,' which is perfectly good Malay, and is the name given to various species of mango, especially the wild one, so that 'Pausangi' represents (not 'Buwa,' but) 'Pauh-Janggi,' which is to this day the universal Malay name for the tree which grows, according to Malay fable, in the central whirlpool or Navel of the Seas. Some versions add that it grows upon a sunken bank (lebing rendah), and is guarded by dragons. This tree figures largely in Malay romances, especially those which form the subject of Malay shadow-plays (vide infra, Pl. 23, for an illustration of the Panh Janggi and the Crab). Rumphius' explanation of the second part of the name (i.e. Janggi) is, no doubt, quite correct."—Malay Magic, pp. 6 seqq.]

They were cast up occasionally on the islands off the S.W. coast of Sumatra; and the wild people of the islands brought them for sale to the Sumatran marts, such as Padang and Primang. One of the largest (say about 12 inches across) would sell for 150 rix dollars. But the Malay princes coveted them greatly, and would sometimes (it was alleged) give a hulun junk for a single nut. In India the best known source of supply was from the Maldives Islands. [In India it is known as Darajā nariyal, or 'coco-nut of the sea,' and this term has been in Bombay corrupted into ja(h)ari (zahrī) or 'poisonous,' so that the fruit is incorrectly regarded as dangerous to life. The hard shell is largely used to make Fakir's water-bowls.]

The medicinal virtues of the nut were not only famous among all the peoples of the East, including the Chinese, but are extolled by Piso and by Rumphius, with many details. The latter, learned and laborious student of nature as he was, believed in the submarine origin of the nut, though he discredited its growing on a great palm, as no traces of such a plant had ever been discovered on the coasts. The fame of the nut's virtues had extended to Europe, and the Emperor Rudolf II. in his later days offered in vain 4000 florins to purchase from the family of Wolffert Hermanszen, a Dutch Admiral, one that had been presented to that commander by the King of Bantam, on the Hollander's relieving his capital, attacked by the Portuguese, in 1602.

It will be seen that the Maldivian name of this fruit was Tāva-kārhi. The latter word is 'coco-nut,' but the meaning of tāva does not appear from any Maldives vocabulary. [The term is properly Tāvākārhi, 'the hard-shelled nut,' (Gray, on Pyrard de Laval, Hak. Soc. i. 231.)] Rumphius states that a book in 4to (totum opusculum) was published on this nut, at Amsterdam in 1634, by Angerius Chittins, M.D. [In more recent times the nut has become famous as the subject of curious speculations regarding it by the late Gen. Gordon.]

1522.—"They also related to us that beyond Java Major . . . there is an enormous tree named Cawapangangi, in which dwell certain birds named Garuda, so large that they take with their claws, and carry away flying, a buffalo and even an elephant, to the place of the tree. . . . The fruit of this tree is called Bumapangangi, and is larger than a water-melon . . . it was understood that those fruits which are frequently found in the sea came from that place."—Pigafetta, Hak. Soc. p. 155.

1553.—". . . it appears . . . that in some places beneath the salt-water there grows

* This mythical story of the unique tree producing this nut curiously shadows the singular fact that one island only (Praslin) of that secluded group, the Seychelles, bears the Ledahia as an indigenous and spontaneous product. (See Str. L.nelly, in J.E.G.S., xxxv. 292.)
another kind of these trees, which gives a fruit bigger than the coco-nut: and experience shows that the inner husk of this is much more efficacious against poison than the Bezoar stone."—Barros, III. iii. 7.

1563.—"The common story is that these islands were formerly part of the continent, but being low they were submerged, whilst these palm-trees continued in situ; and growing very old they produced such great and very hard nuts, buried in the earth which is now covered by the sea. . . . When I learn anything in contradiction of this I will write to you in Portugal, and anything that I can discover here, if God grant me life; for I hope to learn all about the matter when, please God, I make my journey to Malabar. And you must know that these cocos come joined two in one, just like the kind quarters of an animal."—

Garcia, i. 79-71.

1572.—"Na ilha de Maldiva nasce a planta No profundo das aguas soberana. Cujo pomo contra o veneno urge
He tido por antidoto excellente."—

Gramia, x. 136.

c. 1610.—"Il est ainsi d'vn certaine noix que la mer mette quelques fois à bord, qui est grosse comme la teste d'un homme qui pourroit comparer a deux gros melons joints ensemble. Ils a la noyette Tanararcé, et ils tiennent que cela vient de quelques arbres qui sont sous la mer... quand quelque vn deuent riche tout a coup et en peu de temps, on dit communément qu'il a trouvé du Tanararcé ou de l'ambre."—P. de Local, i. 163: [Hak. Soc. i. 230].

1650.—In Piso's Narrativa, an account, &c., there is a long dissertation, extending to 23 pp., De Tanararcé su Nvo Maladio Maldivia-

1678.—"P.S. Pray remember ye Coquer Nutts Shells (doubtless Cocos-Mr.) and long nulls (l) formerly desired for ye Prince."—Letter from Davao, quoted under CHOP.

c. 1680.—"Hisitaque Calappus marinus* non est fructus terrestris qui casu in mare procedit... ut Garcia ab ulla persuadere voluit, sed fructus est in ipso crescens mari, cujus arbor, quantum scio, huminum occulis ignota et occulta est.—Ramphius. Lib. xil. cap. 8.

1763.—"By Durkau charges paid for the following presents to the Nawab, as per Order of Consultation, the 14th October.

* * * * *

1 Sea cocoa nut.... Rs. 300 0 0."—In Long, 365.

1777.—"Cocoa-nuts from the Maldives, or as they are called the Zee Calappers, are said to be annually brought hither (to Colombo) by certain messengers, and presented, among other things, to the Governor.

Kubjā, or Khujā, is the Javannese word for coconut-palm, and is that commonly used by the Dutch.

The kernel of the fruit . . . is looked upon here as a very efficacious antidote or a sovereign remedy against the Flux, the Epilepsy and Apoplexy. The inhabitants of the Maldives call it Tanaarcé, . . .—Travels of Charles Peter Thunberg, M.B. (E.T.) iv. 290.

1883.—"The most extraordinary and valuable production of these islands (Seychelles) is the Coco Do Mar, or Maldives nut, a tree which, from its singular character, deserves particular mention. . . ."—Owen, Narrative, ii. 166 sqq.

1882.—"Two minor products obtained by the islanders from the sea require notice. These are ambergris (M. granul, navahora) and the so-called "sea-cocoanut" (M. alac"hkus), . . . rated at so high a value in the estimation of the Maldivian Sultans as to be retained as part of their royalties.—H. C. P. Blll (Ceylon C. S.), Report on the Maldives Islands, p. 57.

1888.—. . . sailed straight into the coco-de-mer valley, my great object. Fancy a valley as big as old Hastings, quite full of the great yellow stars; it was almost too good to believe. . . . Dr. Hoad had a nut cut down for me. The outside husk is shaped like a mango. . . . It is the inner nut which is double. I ate some of the jelly from inside; there must have been enough to fill a soup-tureen—of the purest white, and not bad."—Miss North in Pello Mall Gazette, Jan. 21, 1884.

CODAVASCAM, n.p. A region with this puzzling name appears in the Map of Blaeu (c. 1650), and as Ryk van Codoavascam in the Map of Bengal in Valentijn (vol. v.), to the E. of Chittagong. Wilford has some Wilfordian nonsense about it, connecting it with the Toosovera R. of Polemey, and with a Touascam which he says is mentioned by the "Portuguese writers" (in such case a criminal mode of expression). The name was really that of a Mahommedan chief, "Hum Prin-

ce Monte, grande Senhor," and "Vassalo del Rey de Bengala." It was probably "Khodabakhsh Khan." His territory must have been south of Chittagong, for one of his towns was Chakiri, still known as Chakiri on the Chittagong and Aryan Road, in lat 21° 45'. (See Barros, IV. ii. 8, and IV. ix. 1; and Couto, IV. ix. 10; also Correa, iii. 264-266, and again as below:—

1533.—"But in the city there was the Buni whose foist had been seized by Dimilio Bernales: being a soldier (bavorger) of the King's, and seeing the present (offered by the Portuguese) he said: My lord, these are crafty robbers: they get into a country with their wares, and pretend to buy and sell, and make friendly gifts, whilst they go
spying out the land and the people, and then come with an armed force to seize them, slaying and burning... till they become masters of the land... And this Captain-Major is the same that was made prisoner and ill-used by Codavasão in Chattachão, and he is come to take vengeance for the ill that was done him."—Corra, iii. 479.

COFFEE, s. Arab. kahwah, a word which appears to have been originally a term for wine.* [So in the Arab. Nights, ii. 158, where Burton gives the derivation as akkā, fastidire fecit, causing disinclination for food. In old days the scrupulous called coffee kihwah to distinguish it from kahwah, wine.] It is probable, therefore, that a somewhat similar word was twisted into this form by the usual propensity to strive after meaning. Indeed, the derivation of the name has been plausibly traced to Kaffa, one of those districts of the S. Abyssinian highlands (Enarea and Kaffa) which appear to have been the original habitat of the Coffee plant (Coffee arabica, L.); and if this is correct, then Coffee is nearer the original than Kahwa. On the other hand, Kahwa, or some form thereof, is in the earliest mentions appropriated to the drink, whilst some form of the word Bān is that given to the plant, and Bān is the existing name of the plant in Shoa. This name is also that applied in Yemen to the coffee-berry. There is very fair evidence in Arabic literature that the use of coffee was introduced into Aden by a certain Sheikh Shihabuddin Dhabljani, who had made acquaintance with it on the African coast, and who died in the year h. 875, i.e. a.d. 1470, so that the introduction may be put about the middle of the 15th century, a time consistent with the other negative and positive data.† From Yemen it spread to Mecca (where there arose after some years, in 1511, a crusade against its use as unlawful), to Cairo, to Damascus and Aleppo, and to Constantinople, where the first coffee-house was established in 1554. [It is said to have been introduced into S. India some two centuries ago by a Mahommedan pilgrim, named Babā Būdān, who brought a few seeds with him from Mecca; see Grigg, Niliqurri Man. 483; Rice, My opposite, i. 162.] The first European mention of coffee seems to be by Rauwolf, who knew it in Aleppo in 1573. * See 1 ser. N. & Q. i. 25 seqq.] It is singular that in the Observations of Pierre Belon, who was in Egypt, 1546-49, full of intelligence and curious matter as they are, there is no indication of a knowledge of coffee.

1558.—Extrait du Livre intitulé: "Les Preuves le plus fortes en faveur de la legittimite de l'usage du Café (Kahwa) par le Scheikh Abd-Alkedr Ansari Djeziery Hanwil, fils de Mohamed."—In De Sacy, Chrestomathie, 2nd ed. i. 142.

1573.—"Among the rest they have a very good Drink, by them called Chaoua, that is almost black as Ink, and very good in Illness, chiefly that of the Stomach; of this they drink in the Morning early in open places before everybody, without any fear or regard, out of China cups, as hot as they can; they put it often to their Lips, but drink but little at a Time, and let it go round as they sit. In the same water they take a Fruit called Boun, which in its Bigness, Shape, and Colour, is almost like unto a Bay-berry, with two thin Shells... they agree in the Virtue, Figure, Looks, and Name with the Bracho of Avicen, and Basche de Rais ad Almans, exactly; therefore I take them to be the same."—Rauwolf, 92.

c. 1580.—"Arborem vidi in viridario Halydei Turcae, cujus tit iconem nunc spectabilis, ex qua semilla illa ibi vulgatisim, Bon vel Baw appellata, produmentur; ex his tum Aegyptii tum Arabes parent decemun vulgatisim, quod vini loco ipsi potant, venditurque in publicis eponinis, non seque quosque ad nos vinum: illique ipsum vocant Caoua... Avicem de his seminibus meminit."—Prosper Alpinus, ii. 36.

1598.—In a note on the use of tea in Japan, Dr. Fabianus says: "The Turks hold almost the same manner of drinking of their Chaoua (read Choava), which they make of a certaine fruit, which is like unto the Baelchever; and by the Egyptians called Bon or Baw; they take of this fruite one pound and a halfe, and roast them a little in the fire, and then sithem in twentie pounds of water, till the half be consumed away; this drinke they take everie morning fasting in their chambers, out of an earthen pot, being vete hotte, as we doe here drinke aqua composita in the morning; and they say that it strengtheneth them and maketh them warm, breakekth wind, and openeth any

* There seems no foundation for this.
† i.e. Beca Laueri; laurel berry.
COFFEE.

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COIR.

ever saw drink coffee, which custom came not into England till 30 years after.—

"Evelyn's Diary," [May 10].

1673. — "Every one pays him their congratulations, and after a dish of Chab or Tea, mounting, accompanied him to the Palace." — Fryer, 225.

"Cependant on l'apporte le cavel, le parfum, et le sorbet." — Journal d'Antoine Galland, ii. 124.

[1677. — "Cave." See quotation under TEA.]

1690. — "For Tea and Coffee which are judg'd the privilege'd Liquors of all the Mahometans, as well Turks, as those of Persia, India, and other parts of Arabia, are condemn'd by them (the Arabs of Muscat) as unlawful Refreshments, and abominated as Bug-bear Liquors, as well as Wine." — Ortington, 427.

1726. — "A certain gentleman. M. Paschius, maintains in his Latin work published at Leipzig in 1709, that the parched corn (i. Sam. xxv. 15) which Abigail presented with other things to David, to appease his wrath, was nought else but Coffee-beans." — Valentijn, v. 142.

COIMBATORE, n.p. Name of a District and town in the Madras Presidency. "Koyamputur; [Koni, the local goddess so called, mutu, 'pearl, ār, 'village']."

COIR, s. The fibre of the cocoo-nut husk, from which rope is made. But properly the word, which is Tami. kajru, Malayal. kāgyr, from v. kāgyr, 'to be twisted,' means 'cord' itself (see the accurate Al-Biruni below). The former use among Europeans is very early. And both the fibre and the rope made from it appear to have been exported to Europe in the middle of the 16th century. The word appears in early Arabic writers in the forms kānbar and kanbār, arising probably from some misreading of the diacritical points (for kāgyr, and kāydr). The Portuguese adopted the word in the form cairo. The form coir seems to have been introduced by the English in the 18th century. [The N.E.L. gives coir in 1697; coir in 1779.] It was less likely to be used by the Portuguese because coir in their language is 'leather.' And Barros (where quoted below) says allusively of the rope: "parece faita de coiro (leather) encollendo e estendendo a vontade do mar," contracting and stretching with the movement of the sea.

c. 1687. — "There came in my time to the Coll; (Ballid) one Nathaniel Conopolos out of Greece, from Cyril the Patriarch of Constantinople. . . . He was the first I ever saw drink coffee, which custom came not into England till 30 years afterward." — Evelyn's Diary, 'May 10.'

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ing the cord plaited from the fibre of the coco-tree with which they stitch their ships together."—Al-Birānī, in J. As., Ser. iv. tom. viii. 296.

c. 1346.—"They export ... cowries and \textit{kanbar}; the latter is the name which they give to the fibrous husk of the coco-nut. ... They make of it twine to stitch together the planks of their ships, and the cordage is also exported to China, India, and Yemen. This \textit{kābar} is better than hemp."—\textit{Huwa Batuta}, iv. 121.

1510.—"The Governor (Alboquerque) ... in Cananor devoted much care to the preparation of cables and rigging for the whole fleet, for what they had was all rotten from the rains in Goa River; ordering that all should be made of \textit{coir} (\textit{cairo}), of which there was great abundance in Cananor; because a Moor called Manaille, a chief trader there, held the whole trade of the Maldives islands by a contract with the kings of the Isles ... so that this Moor came to be called the Lord of the Maldives, and that all the \textit{coir} that was used throughout India had to be bought from the hands of this Moor. ... The Governor, learning this, sent for the said Moor, and ordered him to abandon this island trade and to recall his factors. ... The Moor, not to lose such a profitable business, finally arranged with the Governor that the Isles should not be taken from him, and that he in return would furnish for the king 1000 \textit{bāhar} (bōs) of course \textit{coir}, and 1000 more of fine \textit{coir}, each \textit{bāhar} weighing 43 quintals, and this every year, and laid down at his own charges in Cananor and Coehym, gratis and free of all charge to the King (not being able to endure that the Portuguese should frequent the Islands at their pleasure)."—\textit{Correa}, ii. 129-30.

1516.—"These islands make much cordage of palm-trees, which they call \textit{cayro}."—\textit{Barbotta}, 164.

c. 1530.—"They made ropes of \textit{coir}, which is a thread which the people of the country make of the husks which the coco-nuts have outside."—\textit{Correa}, by Stanley, 133.

1553.—"They make much use of this \textit{cairo} in place of nails; ... for as it has this quality of recovering its freshness and swelling in the sea-water, they stitch with it the planking of a ship's sides, and reckon them then very secure."—\textit{De Burgo}, Dec. III. liv. iii. cap. 7.

1583.—"The first rind is very tough, and from it is made \textit{cairo}, so called by the Malabars and by us, from which is made the cord for the rigging of all kinds of vessels."—\textit{García}, f. 67 r.

1582.—"The Dwellers therein are Moors; which trade to Sofala in great Ships that have no Decks, nor nails, but are sewed together with \textit{Cayro}."—\textit{Castañeda} (by N. L.), f. 14 b.

c. 1610.—"This revenue consists in ... \textit{Cairo}, which is the cord made of the coco-tree."—\textit{Parad de Laut}, i. 172; [Hak. Soc. i. 250].

1673.—"They (the Surat people) have not only the \textit{Cair}-yarn made of the Coco for
cordage, but good Flax and Hemp."—\textit{Freyer}, 121.

c. 1690.—"Externus nucis cortex putamen ambiens, quum essiccatus, et stupae simulia ... dicitur ... Malabarice \textit{Cairo}, quod nomen ubique usurpatur ubi lingua Portu- galicca est in usm."—\textit{Hernando}, i. 7.

1727.—"Of the Rind of the Nut they make \textit{Cayar}, which are the Fibres of the Cask that environs the Nut span fit to make Cordage and Cables for Shipping."—\textit{A. Hamilton}, i. 296; [ed. 1744, i. 285].

[1773.—"... these they call \textit{Kiär} Yarns."—\textit{Ies., 457}.]

\textbf{COJA, s. P. khojah for \textit{khwājah}, a respectful title applied to various classes: as in India especially to eunuchs; in Persia to wealthy merchants; in Turkistan to persons of sacred families., c. 1314.—"The chief mosque (at Kanlam) is admirable; it was built by the merchant \textit{Khojah} Muhaddab."—\textit{Huwa Batuta}, iv. 100.

[1590.—"Hoglia." See quotation under TALISMAN.

[1615.—"The Governor of Suratt is displaced, and \textit{Hoyja} Hassam in his room."—\textit{Foster, Letters}, iv. 16.

[1708.—"This grave is made for Hodges Shaughshe, the chiefest officer of the King of Persia for twenty years. ..."—\textit{Inscription on the tomb of "Coya Shoawwew", a \textit{Persis in St. Badoth's Churchyard, Bishopsgate, New View of London}, p. 169].

1786.—"I also beg to acquaint you I sent for Retaliti Ali Khan, the \textit{Gōjah} who had the charge of (the women of Dudd Zenanah) who informs me it is well grounded that they have sold everything they had, even the clothes from their backs, and now have no means to subsist."—Capt. Jaques in \textit{Articles of Charyp}, &c., \textit{Berce}, vii. 27.

1838.—"About a century back Khan \textit{Khojah}, a Mohamadan ruler of Kashgah and Yarkand, eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in Badakshan."—\textit{Wood's Oese}, ed. 1872, p. 161.


\textbf{COLEROON, n.p. The chief mouth, or delta-branch, of the Kaveri River (see CAVERY). It is a Portuguese corruption of the proper name \textit{Kolī-katam}, vulg. \textit{Kollathun}. This name, from Tam. \textit{kōl}, 'to receive,' and \textit{idam}, 'place,' perhaps answers to the fact of this channel having been originally an
escape formed at the construction of the great Tanjore irrigation works in the 11th century. In full flood the Coleroon is now, in places, nearly a mile wide, whilst the original stream of the Kaveri disappears before reaching the sea. Besides the etymology and the tradition, the absence of notice of the Coleroon in Prolenery's Tables is (quantum valeat) an indication of its modern origin. As the sudden rise of floods in the rivers of the Coromandel coast often causes fatal accidents, there seems a curious popular tendency to connect the names of the rivers with this fact. Thus Kolliadam, with the meaning that has been explained, has been commonly made into Kolliadam, 'Killing-place.' [So the Madras Gloss, which connects the name with a tradition of the drowning of workmen when the Srirangam temple was built, but elsewhere (ii. 213) it is derived from Tam. kollai, 'a breach in a bank.'] Thus also the two rivers Penmar are popularly, connected with piyam, 'corpse.' Fra Paolino gives the name as properly Colàrma, and as meaning 'the River of Wild Boars.' But his etymologies are often wild as the supposed Boars.

1558.—De Barros writes Coloran, and speaks of it as a place (lopor) on the coast, not as a river.—Dec. i. liv. iv. cap. 1.

1672.—"From Trencham one passes by Trinilum to Colderon; here a Sandbank stretches into the sea which is very dangerous."—Baldam's, 150. (He does not speak of it as a River either.)

c. 1713.—"Les deux Princes . . . se ligèrent contre l'enemi commun, à fin de le contraindre par la force des armes à rompre une digné si préjudiciable à leurs Etats. Ils faisaient déjà de grands préparatifs, lorsque le fleuve Coloran venger par lui-même (comme on l'exprimait ici) l'affront que le Roi faisaient à ses eaux en les retenant captives."—Lettres Éliphanées, ed. 1781, xi. 180.

1738.—"... en doublant le Cap Calama- medu, jusqu'à la branche du fleuve Caveri qui porte le nom de Colh-ran, et dont l'em- bouchure est la plus septentrionale de celles du Caveri."—D'Availe, 115.

c. 1760.—"... the same river being written Collarum by M. la Croze, and Collotham by Mr. Ziegenbalg."—Grose, i. 281.

1761.—"Clive dislodged a strong body of the Nabob's troops, who had taken post at Samevaram, a fort and temple situated on the river Kalderon."—Complete II., of the War in India, from 1749 to 1761 (Tract), p. 12.

1780.—"About 3 leagues north from the river Triniluma (Trumullawasal), is that of Colnellers; Mr. Michelson calls this river Detailotta."—Dana, X. Dictionary, 138.

The same book has "Coloran or Colde- ron."

1785.—"Sundah Sahib having thrown some of his wretched infantry into a temple, fortified according to the Indian method, upon the river Kaldaron. Mr. Clive knew there was no danger in investing it."—Carravecchi's Life of Clive, i. 29.

COLLECTOR. s. The chief administrative official of an Indian Zillah or District. The special duty of the office is, as the name intimates, the Collection of Revenue; but in India generally, with the exception of Bengal Proper, the Collector, also holding controlling magisterial powers, has been a small pro-consul, or kind of prefect. This is, however, much modified of late years by the greater definition of powers, and subdivision of duties everywhere. The title was originally no doubt a translation of tahsildar. It was introduced, with the office, under Warren Hastings, but the Collector's duties were not formally settled till 1793, when these appointments were reserved to members of the covenanted Civil Service.

1772.—"The Company having determined to stand forth as devars, the Supervisors should now be designated Collectors."—Reg. of 14th May, 1772.

1773.—"Do not laugh at the formality with which we have made a law to change their name from supercisors to collectors. You know full well how much the world's opinion is governed by names."—W. Hastings to Josias Burg, in Olief, i. 297.

1785.—"The numerous Collectors with their assistants had hitherto enjoyed very moderate allowances from their employers."—Letter in Calcutta's Life, p. 16.

1788.—"As soon as three or four of them get together they speak about nothing but 'employment' and 'promotion', and if left to themselves, they sit and conjugate the verb 'to collect': I am a Collector—He was a Collector—We shall be Collectors—You ought to be a Collector—They would have been Collectors."—Letters from Madras, 146.

1845.—"Yet she could not bring herself to suppose that the little grateful gentle governness would dare to look up to such a magnificent personage as the Collector of Begumowallah. Thanks, Vanity Fair, ch. iv.

1871.—"There is no doubt a decay of discretionary administration throughout India . . . it may be taken for granted that in earlier days Collectors and Commis-
sioners changed their rules far oftener than does the Legislature at present."—Maine, Village Communities, 214.

1876.—"These distinguished visitors are becoming a frightful nuisance; they think that Collectors and Judges have nothing to do but to act as their guides, and that Indian officials have so little work, and suffer so much from ennui, that even ordinary thanks for hospitality are unnecessary; they take it all as their right."—Ext. of a Letter from India.

**COLLEGE-PHEASANT.**

s. An absurd enough corruption of kalij; the name in the Himalaya about Simla and Mussoorie for the birds of the genus Gallophasis of Hodgson, intermediate between the pheasants and the Jungle-fowls. "The group is composed of at least three species, two being found in the Himalayas, and one in Assam, Chittagong and Arakan." (Jerdon).

[1850.—"These, with kalej pheasants, afforded me some very fair sport."—Ball, Jungle Life, 535.

[1882.—"Jungle-fowl were plentiful, as well as the black khalej pheasant."—Sunderson, Thirteen Years among Wild Beasts, 147.]

**COLLERY, CALLERY, &c.**

s. Properly Bengali khalej, 'a salt-pan, or place for making salt.'

[1767.—"... rents of the Collaries, the fifteen Dees, and of Calcutta town, are none of them included in the estimation I have laid before you."—Verelst, View of Bengal, App. 225.

1768.—"... the Collector-general is desired to obtain as exact an account as he possibly can, of the number of colleries in the Calcutta pargunnahs."—In Correvioti's L. of C, iv. 112.

**COLLERY, n.p.**

The name given to a non-Aryan race inhabiting part of the country east of Madura. Tam. kallar, 'thieves.' They are called in Nelson's Madura, [Pt. ii. 44 seq.] Kallans; Kallon being the singular, Kallar plural.

1763.—"The Polygar Tondiman... likewise sent 3000 Colleries; these are a people who, under several petty chiefs, inhabit the woods between Trichinopoly and Cape Comorin; their name in their own language signifies Thieves, and justly describes their general character."—Orme, i. 208.

c. 1785.—"Colleries, inhabitants of the woods under the Government of the Tondim—"—Correvioti, Life of C, iv. 561.

1790.—"The country of the Colleries... extends from the sea coast to the con-

fines of Madura, in a range of sixty miles by fifty-five."—Cal. Monthly Register or India Repository, i. 7.

**COLLERY-HORN, s.**

This is a long brass horn of hideous sound, which is often used at native funerals in the Peninsula, and has come to be called, absurdly enough, Cholera-horn!

[1832.—"Tuorree or Torroooree, commonly designated by Europeans collery horn, consists of three pieces fixed into one another, of a semi-circular shape."—Herklots, Qasoom-e-Islam, ed. 1863, p. liv. App.]

1879.—"... an early start being necessary, a happy thought struck the Chief Commissioner, to have the Amiladar's Cholera-horn men out at that hour to sound the reveille, making the round of the camp."—Madras Mail, Oct. 7.

**COLLERY-STICK, s.**

This is a kind of throwing-stick or boomerang used by the Colleries.

1801.—"... it was he first taught me to throw the spear, and hurl the Collery-stick, a weapon scarcely known elsewhere, but in a skilful hand capable of being thrown to a certainty to any distance within 100 yards."—Welsh's Reminiscences, i. 130.

Nelson calls these weapons "Fullahi Thadiis or boomerangs."—Madura, Pt. ii. 44. [The proper form seems to be Tam. kalari tadi, 'curved stick'; more usually Tam. kallardidi, tadi, 'stick.'] See also Sir Walter Elliot in J. Ethnol. Soc., N. S., i. 112, seq.

**COLOMBO, n.p.**

Properly Kolumvhu, the modern capital of Ceylon, but a place of considerable antiquity. The derivation is very uncertain; some suppose it to be connected with the adjoining river Kalami-gangi. The name Columbham, used in several medieval narratives, belongs not to this place but to Kelum (see **QUILON**).

c. 1346.—"We started for the city of Kalambu, one of the finest and largest cities of the island of Serendib. It is the residence of the Wazir Lord of the Sea (Hakim-ul-Nabir), Jalalst, who has with him about 500 Habibs."—Ibn Batuta, iv. 155.

1517.—"The next day was Thursday in Passion Week; and they, well remembering this, and inspired with valor, said to the King that in fighting the Moors they would be insensible to death, which they greatly desired rather than be slaves to the Moors. ... There were not 40 men in all, whole and sound for battle. And one brave man made a cross on the tip of a cane, which he set in front for standard, saying that God was his Captain, and that was his Flag, under which they should march deliberately against Colombo, where the Moor was with his forces."—Queene, ii. 521.
COLUMBO ROOT. CALUMBA ROOT, is stated by Millburn (1813) to be a staple export from Mozambique, being in great esteem as a remedy for dysentery, &c. It is Jateorhiza palaunia, Miérs; and the name Calumb is of E. African origin (Hanbury and Flechiger, 23). [The N.E.D. takes it from Colombo, 'under a false impression that it was supplied from thence.'] The following quotation is in error as to the name:

1779.—"Radix Colombo ... derives its name from the town of Colombo, from whence it is sent with the ships to Europe (!); but it is well known that this root is not found near Colombo, nor upon the whole island of Ceylon. ..."—Thurburn, Travels, iv. 185.

1782.—"Any person having a quantity of fresh sound Columba Root to dispose of, will please direct a line. ..."—India Gazette, Aug. 24.

1809.—"An Account of the Male Plant, which furnishes the Medicine generally called Colombo or Columba Root."—Avad. R.s. x. 385 sqq.

1850.—"Canotchoue, or India-rubber, is found in abundance ... (near Tette) ... and calumba-root is plentiful. ... The India-rubber is made into balls for a game resembling 'five,' and calumba-root is said to be used as a mordant for certain colours, but not as a dye itself."—Livingstone, Expedition to the Zambezi, &c., p. 32.

COMAR, n.p. This name (Ar. al-Kumir), which appears often in the old Arab geographers, has been the subject of much confusion among modern commentators, and probably also among the Arabs themselves; some of the former (e.g. the late M. Reinard) confounding it with C. Comorin, others with Kānūn (or Assam). The various indications, e.g. that it was on the continent, and facing the direction of Arabia, i.e. the west; that it produced most valuable aloes-wood; that it lay a day's voyage, or three days' voyage, west of Sāfī or Champa (q.v.), and from ten to twenty days' sail from Zībah (or Java), together with the name, identify it with Camboja, or Kānūn, as the native name is (see Reinard, Rev. des Arabes, i. 97, ii. 48, 49; Gillmetzer, 156 sqq.; Ibn Batuta, iv. 240; Abulfeda, Cathay and the Way Thither, 519, 569). Even the sagacious de Orta is misled by the Arabs, and confounds deomānī with a product of Cape Comorin (see Colloquios, f. 120r.).

COMATY, s. Telugu; and Cunar, kōmati, 'a trader.' [said to be derived from Skt. go, 'eye,' mushti, 'fist.' from their vigilant habits]. This is a term used chiefly in the north of the Madras Presidency, and corresponding to Chetty, [which the males assume as an affix].

1627.—"The next tribe is there termed Committy, and these are generally the Merchants of the Place who by themselves or their servants, travel into the Country, gathering up Callicoés from the weavers, and other commodities, which they sell again in greater parcels."—Peeches, Philomane, 997.

1679.—"There came to us the Factory this day a Dworâte an Indian of the Comité Cast, he was he said 30 years old ... we measured him by the rule 46 inches high, all his limbs and his body straight and equal proportioned, of comely face, his speech small equaling his stature. ..."—Neyroin-eMuster, in Kiatma Man., 142.

1869.—"Komatis." See quotation under CHUCKLER.

COMBACONUM, n.p., written Kumbakoyam. Formerly the seat of the Chola dynasty. Col. Branfill gives, as the usual derivation, Skt. Kumbhakona, 'brim of a water-pot': [the Madras Gloss, Skt. kumbha, kona, 'lane'] and this form is given in William's Skt. Dict. as 'name of a town.' The fact that an idol in the Saiva temple at Combaconam is called Kumbhakaram ('Lord of the water-pot') may possibly be a justification of this etymology. But see general remarks on S. Indian names in the Introduction.

COMBOY. A sort of skirt or kilt of white calico, worn by Singhales of both sexes, much in the same way as the Malay Sarong. The derivation which Sir E. Tennent (Ceylon, i. 612, ii. 107) gives of the word is quite inadmissible. He finds that a Chinese author describes the people of Ceylon as wearing a cloth made of koo-pei, i.e. of cotton; and he assumes therefore
that those people call their own dress by a Chinese name for cotton! The word, however, is not real Sinhhalaese; and we can have no doubt that it is the proper name Cambay. *Panios de Cibaya* are mentioned early as used in Ceylon (Costanilha, ii. 78), and Cambays by Forrest (Voyage to Mergui, 79). In the Government List of Native Words (Ceylon, 1869) the form used in the island is actually *Kumdhya*. A picture of the dress is given by Tennent (Ceylon, i. 612). It is now usually of white, but in mourning black is used.

1615.—"Tansho Samne, the Kings king-man, brought two pec. Cambaia cloth."—Cocke's Diary, i. 15.

[1674-5.- *Cambaia Brawles*.—*Journoe in Birdwood, Report on Old Russ., p. 42.]

1726.—In list of cloths purchased at Porto Novo are "Cambayen."—Valentijn, Chorum. 10.

[1727.—"Cambaya Lungies." See quotation under LOONGHEE.]

COMMACOLLY, n.p. A small but well-known town of Lower Bengal in the Nadiya District; properly *Kumārī-ikāli* ['Prince's Creek']. The name is familiar in connection with the feather trade (see ADJUTANT).

COMMISSIONER, s. In the Bengal and Bombay Presidencies this is a grade in the ordinary administrative hierarchy; it does not exist in Madras, but is found in the Punjab, Central Provinces, &c. The Commissioner is over a Division embracing several Districts or Zillahs, and stands between the Collectors and Magistrates of these Districts on the one side, and the Revenue Board (if there is one) and the Local Government on the other. In the Regulation Provinces he is always a member of the Covenanted Civil Service; in Non-Regulation Provinces he may be a military officer; and in these the District officers immediately under him are termed *Deputy Commissioners*.2

COMMISSIONER, CHIEF. A high official, governing a Province inferior to a Lieutenant-Governorship, in direct subordination to the Governor-General in Council. Thus the Punjab till 1859 was under a Chief Commissioner, as was Oudh till 1877 (and indeed, though the offices are united, the Lieut.-Governor of the N.W. Pro-

vinces holds also the title of Chief Commissioner of Oudh). The Central Provinces, Assam, and Burma are other examples of Provinces under Chief Commissioners.

**COMORIN, CAPE.** n.p. The extreme southern point of the Peninsula of India; a name of great antiquity. No doubt Wilson's explanation is perfectly correct; and the quotation from the Periplus corroborates it. He says: "*Kumārī, . . . a young girl, a princess; a name of the goddess Durga, to whom a temple dedicated at the extremity of the Peninsula has long given to the adjacent cape and coast the name of *Kumārī*; corrupted to Comorin. . . ." The Tamil pronunciation is *Komārī*.

c. 80-90.—"Another place follows called *Kōjāp*, at which place is (*** *) and a port: * and here those who wish to consecrate the remainder of their life come and bathe, and there remain in celibacy. The same women likewise. For it is related that the goddess there tarried a while and bathed."—*Periplus*, in Müller's *Geog. Gr. Min.* i. 900.

c. 150.—"*Κόμαρια ἄκρον καὶ τόποις."—*Philo*, viii. i § 9.

1298.—"*Comari* is a country belonging to India, and there you may see something of the North Star, which we had not been able to see from the Lesser Java thus far."—Marco Polo, Bk. III. ch. 23.

c. 1830.—"The country called *Ma'bar* is said to commence at the Cape *Kumhari*, a name applied both to a town and a mountain."—Abulfeda, in Gildemeister, 185.

[1514.—"Comedis." See quotation under MALABAR.]

1572.—"Ves corre a costa celebre Indiana Para o Sul até o cabo *Comori* Ja chamado Cori, que Tapobana (Que ora me Ceilão) de fronte tem do si."—Camões, v. 107.

Here Camões identifies the ancient *Kēro* or *Kōli* with Comorin. These are in Ptolemy distinct, and his *Kōli* appears to be the point of the Island of Râmesvaram from which the passage to Ceylon was shortest. This, as *Kōli*, appears in various forms in other geographers as the extreme seaward point of India, and in the geographical poem of Dionysius it is described as towering to a stupendous height above the waves. Mela regards *Cola* as the

* There is here a doubtful reading. The next paragraph shows that the word should be *Komārī*.

[We should also read for βραψος, φρασεις, a watch-post, citadel.]
turning point of the Indian coast, and even in Ptolemy's Tables his Korj is further south than Kamatia, and is the point of departure from which he discusses distances to the further East (see Ptolemy, Bk. 1, capp. 13, 14: also see Bishop Caldwell's *Com. Gtamae, Indiae, p. 191. It is thus intelligible how comparative geographers of the 16th century identified Korj with C. Comorin.

In 1584 the late venerated Bishop Cotton visited C. Comorin in company with two of his clerics (both now missionary bishops). He said that having batted at Hardwar, one of the most northernly of Hindu sacred places, he should like to bathe at this, the most southerly. Each of the chaplains took one of the bishop's hands as they entered the surf, which was heavy: so heavy that his right-hand aid was torn from him, and had not the other been able to hold fast, Bishop Cotton could hardly have escaped.

1599. — *... very strong cloth and is called Cachoa de Comoree.* — *Dancer*, *Letters*, i. 29.

1627. — *The pagoda of the Cunnacmary belonging to Tim relevy.* — *Treasey, in Logus. Mahalan*, iii. 117.

1617. — *... Lightly latticed in With odoriferous woods of Comorin.* — *Latha Rond, Moxtan.*

This probably is derived from D'Herbe-let, and involves a confusion often made between Comorin and Comar—the land of aloes-wood.

COMOTAY, COMATY. n.p. This name appears prominently in some of the old maps of Bengal, e.g. that embraced in the *Maqai Madao Imperium* of Blaeu's great Atlas (1645-50). It represents Kamata, a State, and Kamatapur, a city, of which most extensive remains exist in the territory of Koch Bihār in Eastern Bengal (see COOCH BEHAR). These are described by Dr. Francis Buchanan, in the book published by Montgomery Martin under the name of *Eastern India* (vol. iii. 426 sqq.). The city stood on the west bank of the River Darâ, which formed the defence on the east side, about 5 miles in extent. The whole circumference of the enclosure is estimated by Buchanan at 19 miles, the remainder being formed by a rampart which was (c. 1509) "in general about 130 feet in width at the base, and from 20 to 30 feet in perpendicular height."

1553. — *Within the limits in which we comprehend the kingdom of Bengal are those kingdoms subject to it... lower down towards the sea the kingdom of Comotaij.* — Barrow, IV. ix. 1.

"c. 1506. — Kamata." See quotation under *COOCH BEHAR.*

1573. — During the 16th century, the tract north of Razpur was in the hands of the Rajahs of Kamata. Kamata was invaded, about 1495 A.D., by Husein Shâh.* — *Buchanan, in J. As. Soc. Bengul. xiii. pt. i. 246.*

**COMPETITION-WALLAH.** A hybrid of English and Hindustani, applied in modern Anglo-Indian colloquial to members of the Civil Service who have entered it by the competitive system first introduced in 1856. The phrase was probably the invention of one of the older or Haileybury members of the same service. These latter, whose nominations were due to interest, and who were bound together by the intimacies and *esprit de corps* of a common college, looked with some disfavour upon the children of Innovation. The name was readily taken up in India, but its familiarity in England is probably due in great part to the "Letters of a *Competition-wala.*" written by one who had no real claim to the title, Sir G.O. Trevelyan, who was later on member for Hawick Burghs, Chiet Secretary for Ireland, and author of the excellent *Life* of his uncle, Lord Macaulay.

The second portion of the word, *wldā*, is properly a Hindi adjectival affix, corresponding in a general way to the Latin-arius. Its usual employment as affix to a substantive makes it frequently denote "agent, doer, keeper, man, inhabitant, master, lord, possessor, owner," as Shakespeare vainly tries to define it. and as in Anglo-Indian usage is popularly assumed to be its meaning. But this kind of denotation is incidental; there is no real limitation to such meaning. This is demonstrable from such phrases as *Kabul-wldā ghori*, 'the Kabuli horse,' and from the common form of village nomenclature in the Punjab, e.g. *Mir-Khan-wldā, Ganda-Singh-wldā*, and so forth, implying the village established by Mir Kahn or Ganda-Singh. In the three immediately following quotations, the second and third exhibit a strictly idiomatic use of *wldā*, the first an incorrect English use of it.
1785.—

"Tho' then the Bostonians made such a fuss,
Their example ought not to be followed
by us,
But I wish that a band of good Patriot-wallahs . . ."——in 《Stow-Kerr》 i. 93.

"In this year Tippoo Sahib addresses a rude letter to the Nawâb of Shânûr (or Savanûr) as "The Shahnûr-wallah."——Select Letters of Tippoo, 184.

1814.—"Gungadhur Shastree is a person of great shrewdness and talent. . . . Though a very learned shastree, he affects to be quite an Englishman, walks fast, talks fast, interrupts and contradicts, and calls the Peshwa and his ministers 'old fools' and . . . 'dam rascals.' He mixes English words with everything he says, and will say of some one (Holkar for instance): Bhôt tricks-walla tho, hâken læren akolkund, Kukhye tho, ('He was very tricky, but very sagacious'); he was cock-eyed!)."——《Elephanton.》 in 《Lír.》 i. 276.

1853.—"No, I'm a Suffolk-wallah."——Oakfield, i. 66.

1864.—"The stories against the Competition-wallahs, which are told and fondly believed by the Haileybury men, are all founded more or less on the want of sensû nãiûr. A collection of these stories would be a curious proof of the credulity of the human mind on a question of class against class."——《Troyedon.》 p. 9.

1867.—"From a deficiency of civil servants . . . it became necessary to seek reinforcements, not alone from Haileybury, . . . but from new recruiting fields whence volunteers might be obtained . . . under the pressure of necessity, such an exceptional measure was sanctioned by Parliament. Mr. Elliot, having been nominated as a candidate by Campbell Marjoribanks, was the first of the since celebrated list of the Competition-wallahs."——《Brog. Notices prefixed to i. of 《Lange's Ed. of Elliot's Historians of India,》 p. xxvii.

The exceptional arrangement alluded to in the preceding quotation was authorised by 7 Geo. IV. cap. 56. But it did not involve competition; it only authorised a system by which writerships could be given to young men who had not been at Haileybury College, on their passing certain test examinations, and they were ranked according to their merit in passing such examinations, but below the writers who had left Haileybury at the preceding half-yearly examination. The first examination under this system was held 26th March, 1827, and Sir H. M. Elliot headed the list. The system continued in force for five years, the last examination being held in April, 1832. In all 83 civilians were nominated in this way, and, among other well-known names, the list included H. Torrens, Sir H. B. Harington, Sir R. Montgomery, Sir J. Cruceot Wilson, Sir T. Prycroft, W. Taylor, the Hon. E. Drummond.

1878——《The Competition-Wallah.》 at home on leave or retirement, dins perpetually into our ears the greatness of India. . . . We are asked to feel awestruck and humbled at the fact that Bengal alone has 66 millions of inhabitants. We are invited to experience an awful thrill of sublimity when we learn that the area of Madras far exceeds that of the United Kingdom."——《Sit. Rec.》 June 15, p. 750.

COMPOND. s. The enclosed ground, whether garden or waste, which surrounds an Anglo-Indian house. Various derivations have been suggested for this word, but its history is very obscure. The following are the principal suggestions that have been made:——*

(a.) That it is a corruption of some supposed Portuguese word.
(b.) That it is a corruption of the French campagne.
(c.) That it is a corruption of the Malay word kampung, as first (we believe) indicated by Mr. John Crawford.

(a.) The Portuguese origin is assumed by Bishop Heber in passages quoted below. In one he derives it from campãna (from which, in modern Portuguese at least, we should read campanha); but campanha is not used in such a sense. It seems to be used only for 'a campaign,' or for the Roman Campania. In the other passage he derives it from campan (sic), but there is no such word.

It is also alleged by Sir Emerson Tennent (infra), who suggests cam-pinho; but this, meaning 'a small plain,' is not used for compound. Neither is the latter word, nor any word suggestive of it, used among the Indo-Portuguese.

In the early Portuguese histories of India (e.g. 《Castanheta, iii. 436, 442; vi. 3》 the words used for what we term compound, are jardim, patio, horta. An examination of all the passages of the Indo-Portuguese Bible,
where the word might be expected to occur, affords only hort.

There is a use of campo by the Italian Capuchin P. Vincenzo Maria (Roma, 1672), which we thought at first to be analogous: "Gioni alla porta della città (Aleppo) ... arrivati al Campo de' Francesi; dove è la Dogana ..." (p. 475). We find also in Rauwolf's Travels (c. 1573), as published in English by the famous John Ray: "Each of these nations (at Aleppo) have their peculiar Champ to themselves, commonly named after the Master that built it ..."; and again: "When the Turks have washed and cleansed themselves, they go into their Chappells, which are in the Middle of their great Camps or Carvatschars ..." (p. 84 and p. 259 of Ray's 2nd edition). This use of Campo, and Champ, has a curious kind of analogy to compound, but it is probably only a translation of Maidan or some such Oriental word.

(b.) As regards campagne, which once commended itself as probable, it must be observed that nothing like the required sense is found among the seven or eight classes of meaning assigned to the word in Littre.

The word campo again in the Portuguese of the 16th century seems to mean always, or nearly always, a camp. We have found only one instance in those writers of its use with a meaning in the least suggestive of compound, but in this its real meaning is "site": "queymou a cidade toda ate nao ficar mais que ho campo em que estevera." ("They burned the whole city till nothing remained but the site on which it stood"—Castanheda, vi. 130). There is a special use of campo by the Portuguese in the Further East, alluded to in the quotation from Palle- goix's Siam, but that we shall see to be only a representation of the Malay Kampung. We shall come back upon it. [See quotation from Correa, with note, under FACTORY.]

(c.) The objection raised to kampung as the origin of compound is chiefly that the former word is not so used in Java by either Dutch or natives, and the author of Max Havelaar expresses doubt if compound is a Malay or Javanese word at all (pp. 360-361). Erf is the usual word among the Dutch.

In Java kampung seems to be used only for a native village, or for a particular ward or quarter of a town.

But it is impossible to doubt that among the English in our Malay settlements compound is used in this sense in speaking English, and kampung in speaking Malay. Kampung is also used by the Malays themselves, in our settlements, in this sense. All the modern dictionaries that we have consulted give this sense among others. The old Dictionarium Maleico-Latinum of David Haex (Romae, 1631) is a little vague:

"Campon, coniunctio, vel commen-
tus. Hinc viciniae et parva loca,
campum etiam appellantur."

Crangard (1852): "Kampung ... an enclosure, a space fenced in; a village; a quarter or subdivision of a town."

Farré (1873): "Maison avec un terrain qui l'entoure."

Pijnappel (1875), Maleisch-Hollandisch Woordenboek: "Kampoen—Omheind Erf, Wijk, Buurt, Kamp," i.e. "Ground hedged round, village, hamlet, camp."

And also, let it be noted, the Javanese Dict. of P. Jansz: (Javaansch-Nederlandsch Woordenboek, Samarang, 1876): "Kampoen—Omheind eri van Woningen; wijk die onder een hoord staat," i.e. "Enclosed ground of dwellings; village which is under one Headman."

Marre, in his Kata-Kata Malayou (Paris, 1875), gives the following expanded definition: "Village palissadé, ou, dans une ville, quartier séparé et généralement clos, occupé par des gens de même nation, Malais, Siamois, Chinois, Bouguis, &c. Ce mot signifie proprement un enclos, une entente, et par extension quartier clos, faubourg, ou village palissadé. Le mot Kampoen désigne parfois aussi une maison d'une certaine importance avec le terrain clos qui en dépend, et qui l'entoure" (p. 95).

We take Marsden last (Malay Dictionary, 1812) because he gives an illustration: "Kampong, an enclosure, a place surrounded with a paling; a fenced or fortified village; a quarter, district, or suburb of a city; a collection of buildings. Mem-
bât [to make] rumah [house] sorts
In a Malay poem given in the Journal of the Ind. Archipelago, vol. i. p. 44, we have these words:—

"Trädh be kampong soroåe Samuel."  
["Passed to the kampong of a Merchant."]

and

"Trädh bagindâ raja sultani  
Kampong šaçâ pordanjâ inc."  
["Thus said the Prince, the Raja Sultani,  
Whose kampong may this be?"]

These explanations and illustrations render it almost unnecessary to add in corroboration that a friend who held office in the Straits for twenty years assures us that the word kampong is habitually used, in the Malay there spoken, as the equivalent of the Indian compound. If this was the case 150 years ago in the English settlements at Beneoolen and elsewhere (and we know from Marsden that it was so 100 years ago), it does not matter whether such a use of kampong was correct or not, compound will have been a natural corruption of it. Mr. E. C. Baber, who lately spent some time in our Malay settlements on his way from China, tells me (H. Y.) that the frequency with which he heard kampong applied to the 'compound,' convinced him of this etymology, which he had before doubted greatly.

It is not difficult to suppose that the word, if its use originated in our Malay factories and settlements, should have spread to the continental Presidencies, and so over India.

Our factories in the Archipelago were older than any of our settlements in India Proper. The factors and writers were frequently moved about, and it is conceivable that a word so much wanted (for no English word now in use does express the idea satisfactorily) should have found ready acceptance. In fact the word, from like causes, has spread to the ports of China and to the missionary and mercantile stations in tropical Africa, East and West, and in Madagascar.

But it may be observed that it was possible that the word kampong was itself originally a corruption of the Port. campo, taking the meaning first of camp, and thence of an enclosed area, or rather that in some less definable way the two words reacted on each other. The Chinese quarter at Batavia—Kampong Tsina—is commonly called in Dutch 'het Chinesche Kamp' or 'het Kamp der Chinezen.' Kampong was used at Portuguese Malacca in this way at least 270 years ago, as the quotation from Godinho de Eredia shows. The earliest Anglo-Indian example of the word compound is that of 1679 (below). In a quotation from Dampier (1688) under Cot, where compound would come in naturally, he says 'yard.'
COMPUND.

In common usage here a chit serves for our business or our wit. Beyond's a place to lodge our ropes, and Mango orchards all are tops. Godown usurps the ware-house place, compound denotes each walled space. To Inverchambe, Ottar, Tanks. The English language owes no thanks; since office, essence, fish-pond show we need not words so harsh and new. Much more I could such words expose, but Ghosts and Darts the list shall close; while in plain English is no more Than Wharf and Post expressed before.

India Gazette, March 3. "... will be sold by Public Auction... all that Brick Dwelling-house, Godowns, and Compound."—Ind., April 21.

1758.—"Compound—The court-yard belonging to a house. A corrupt word."—The Indian Vocabulary, London, Stockdale.

1793.—"To be sold by Public Outcry... the House, Out Houses, and Compound."—Bengal Courier, Nov. 2.

1810.—"The houses (at Madras) are usually surrounded by a field or compound, with a few trees or shrubs, but it is with incredible pains that flowers or fruit are raised."—Maton Graham, 124.

When I entered the great gates, and looked around for my palanquin, and when I beheld the beauty and extent of the compound... I thought that I was no longer in the world that I had left in the East. —An Account of Bengal, and of a Visit to Government House (at Calcutta) by Howden, the son of candid the Merchant, Ind., p. 198. This is a Malay narrative translated by Dr. Leyden. Very probably the word translated compound was kampong, but that cannot be ascertained.

1811.—"Major Yule's attack was equally spirited, but after routing the enemy's force at Compound Malayo, and killing many of them, he found the bridge and went and was unable to penetrate further."—Sir S. Archard's Report of the Capture of Fort Cornwallis.

c. 1817.—"When they got into the compound, they saw all the ladies and gentlemen in the verandah waiting."—Mrs. Sherwood's Stories, ed. 1860, p. 6.

1824.—"He then proceeded to the rear compound of the house, returned, and said, 'It is a tiger, sir.'"—Note, Wonders of Elbora, ch. 1.

"... The large and handsome edifices of Garden Reach, each standing by itself in a little wooden lawn a 'compound' they call it here, by an easy corruption from the Portuguese word compado..."

—Rice, ed. 1844, i. 28.

1848.—Lady O'Dowd, too, had gone to her bed in the napal chamber, on the ground floor, and had tucked her muslin curtains round her fair form, when the guard at the gates of the commanding officer's compound beheld Major Dobbin, in the moonlight, rushing towards the house with a swift step."—Vanity Fair, ed. 1867, ii. 93.

1890.—"Even amongst the English, the number of Portuguese terms in daily use is remarkable. The grounds attached to a house are its 'compound, campado.'"—Emerson Tenant, Ceylon, ii. 70.

[1869.—"I obtained the use of a good-sized house in the Compound Sirani (or Christian village)."—Wallace, Malay Arch., ed. 1860, p. 256.]

We have found this word singularly transformed in a passage extracted from a modern novel:

1877.—"When the Rebellion broke out at other stations in India, I left our own compost."—St. Rerier, Feb. 3, p. 148.

A little learning is a dangerous thing!

The following shows the adoption of the word in West Africa.

1859.—From West Afr. Mission, Port Loko, Mr. A. Burchell writes: "Every evening we go out visiting and preaching the Gospel to our Timneh friends in their compounds."—Proceedings of C. M. Society for 1858-9, p. 14.

COMPADRE. COMPADORE.

&c. s. Port. comprador, 'purchaser,' from comprar, 'to purchase.' This word was formerly in use in Bengal, where it is now quite obsolete; but it is perhaps still remembered in Madras, and it is common in China. In Madras the compradore is (or was) a kind of house-steward, who keeps the household accounts, and purchases necessary. In China he is much the same as a Butler (q.v.). A new building was to be erected on the Bund at Shanghai, and Sir T. Wade was asked his opinion as to what style of architecture should be adopted. He at once said that for Shanghai, a great Chinese commercial centre, it ought to be Compadre!

1533.—"Antonio da Silva kept his own counsel about the (threat of) war, because during the delay caused by the exchange of messages, he was all the time buying and selling by means of his compradores."—Coronil, iii. 562.

1615.—"I understand that yesterday the Hollanders cut a slave of theirs a-peece for theft, per order of justice, and thrust their comprador (or cats-buyer) out of dores for a lecherous knife..."—Cock's Diary, i. 19.

1711.—"Every Factory had formerly a Compadre, whose Business it was to buy in Provisions and other Necessaries. But
COXGAN.

Tana Sicca beyond Eight called.

1754.—"Compradores." See quotation under BANKSHALL.

1752.—"Le Comprador est celui qui fournit généralement tout ce dont on a besoin, excepté les objets de coiffage; il y en a un pour chaque Nation; il approvisionne la reine, et tient sous lui plusieurs commis chargés de la fourniture des vaisseaux."—Somarat (ed. 1782), ii. 236.

1755.—"Compudour ... See Rs. 3."—In Seton-Karr, i, 107 (Table of Wages).

1810.—"The Compradores, or Kzrz-bludaor, or Butler-Kowda-Sirwir, are all designations for the same individual, who acts as purveyor. ... This servant may be considered as appertaining to the order of serwirs, of which he should possess all the cunning."—Williamson, I. M. i. 270.

See SIRCAR.
The obsolet term Kzrz-bludaor above represents Khowd-bludawr in charge of (daily) expenditure.

1810.—"About 10 days ago ... the Chinese, having kidnapped our Compendor, Parties were sent out to endeavour to recover him."—Murr, Col. Mountain, 161.

1876.—"We speak chiefly of the educated classes, and not of 'boys' or compradores, who learn in a short time both to touch their caps, and wipe their noses in their masters' pocket-handkerchiefs."—Giles, Chinese Sketches, [p. 15.

1856.—"An' Massa Coe feel velly sore An' go an' seold he compradores."—Lambd, Pidgin English Sing-Song, 26.

1882.—"The most important Chinese within the Factory was the Compradore ... all Chinese employed in any factory, whether as his own 'pursers,' or in the capacity of servants, cooks, or coolies, were the Compradore's own people."—The Fankwe, p. 53.

CONBALINGUA, s. The common pumpkin, [cucurbita pepo]. The word comes from the Malayal, Ted. or Can. kumbolam; kumbolam, the pumpkin.

1510.—"I saw another kind of fruit which resembled a pumpkin in colour, is two spans in length, and has more than three fingers of pulp ... and it is a very curious thing, and it is called Comolanga, and grows on the ground like melons."—Vartemna, 161.

1554.—"Conbalingua." See quotation under BRINJAL.

[c. 1610.—Conto gives a tradition of the origin of the kingdom of Pegu, from a fisherman who was born of a certain flower; "they also say that his wife was born of a Conbalenga, which is an apple (pomo) very common in India of which they make several kinds of preserve, so cold that it is used in place of sugar of roses; and they are of the size and fashion of large melons; and there are some so large that it would be as much as a lad could do to lift one by himself. This apple the Pegris call Napna."—Dec. xii. liv. v. cap. iii.]

c. 1890.—In India insulins quaedam quoque Cucurbitae et Cucumercis reperientur species ab Europaeis diversae ... harumque nobilissima est Conmoinga, quae maxima est species Indianarum cucurbitarum."—Rumphius, Herb. Amb. v. 395.

CONCAN, n.p. Skt. konkana, [Tam. konkana], the former in the Pauramite lists the name of a people; Hind. Konkan and Konkan. The low country of Western India between the Ghauts and the sea, extending roughly speaking, from Goa northward to Guzerat. But the modern Commissionship, or Civil Division, embraces also North Canara (south of Goa). In medieval writings we find frequently, by a common Asiatic fashion of coupling names, Konkan or Konkan-Tana; Tana having been a chief place and part of Konkan.

c. 70 A.D.—The Coconades of Pliny are perhaps the Konkanas.

404.—"In the south are Ceylon (Lanka) ... Konkan ..."—&c.—Brahma Somkina, in J.R.A.S., N.S. v. 83.

c. 1390.—"Beyond Guzerat are Konkan and Tana; beyond them the country of Malifdr, ... Rukkildinda, in Elliot, i. 68.

c. 1335.—"When he heard of the Sultan's death he fled to a Kafir prince called Bara, who lived in the inaccessible mountains between Daulatabad and Kukon-Tana."—Ibn Battuta, iii. 335.

c. 1530.—In the Portolano Medico in the Laurentian Library we have Cocinenna, and in the Catalan Map of 1575 Cocinaya.

1553.—"And as from the Ghauts (Gatir) to the Sea, on the west of the Deccan, all that strip is called Concan, so also from the Ghauts to the Sea, on the West of Canara (leaving out these forty and six leagues just spoken of, which are also parts of this same Canara), that strip which extends to Cape Comorin ... is called Malabar ..."—Beros, 1. ix. 1.

[1563.—"Cuncaum." See quotation under GAUTAH.

1726.—"The kingdom of this Prince is commonly called Vissaipo, after its capital, ... but it is properly called Cunkan."—Valentinio, iv. (Saratte), 213; [also see under DECCAN].
CONGEVERAM.

C. 1792.—"Gea, in the Adel Shâhi Kôkan."—Khâji Khân, in Elliot, vii. 211.

1804.—"I have received your letter of the 28th, upon the subject of the landing of 3 French officers in the Konkan: and I have taken measures to have them arrested."—Wellington, iii. 33.

1813.—"... Concân or Cokun ..."—Forbes, Or. Mon., i. 150; [2nd ed. i. 102].

1819.—Mr. W. Erskine, in his Account of Elephanta, writes Kôkan.—Tr. Lit. Soc. Bomb., i. 249.

CONFIRMED. p. Applied to an officer whose hold of an appointment is made permanent. In the Bengal Presidency the popular term is pucka; (q.v.); also see CUTCHA.

[1505. — "It appears not unlikely that the Government and the Company may confirm Sir G. Barlow in the station to which he has succeeded. ..."—In L. of Colombo, 223.]

1856.—... one Marsden, who has paid his addresses to my daughter—a young man in the Public Works, who (would you believe it, Mr. Cholmondley!) has not even been confirmed.


CONGEES. s. In use all over India for the water in which rice has been boiled. The article being used as one of invalid diet, the word is sometimes applied to such slops generally. Congee also forms the usual starch of Indian washermen. [A congee-cup was a sort of starched night-cap, and Mr. Draper, the husband of Sterne's Eliza, had it put on by Mrs. Draper's rival when he took his afternoon nap. (Douglas, Glimpses of Old Bombay, pp. 86, 201.)]

It is from the Tamil kanni, 'boilings,' Congee is known to Horace, though reckoned, it would seem, so costly a remedy that the miser patient would as lief die as be plundered to the extent implied in its use:

... Hume medicii: multum elcer atque fidellis
Excita hoc pacto ...
... "Agendum: sue hoc pisonarium Oryzae.
Quantum empetae?" Parvo: "Quanti ergo."
"Octussulis, "Eheu!"
Quid refert, morbo, un furtis peramove rapinis!"

Sot. II, iii. 147 sqq.

C. A.D. 70.—(Indi) "maxime quidem oryzae gaudent, ex qua tisanae conuentiam quam reliqui mortalès ex hordeo."—Pliny, xviii. § 13.

1583.—"They give him to drink the water squeezed out of rice with pepper and cummin (which they call canje)."—Garcia, f. 706.

1578.—... Canju, which is the water from the boiling of rice, keeping it first for some hours till it becomes acid ..."—Costa, Travagăr, 56.

1631.—"... Potus quotidianus itaque sit decoctum oryzae quem Cangie indi vocant."—Ar. Bontius, Lib. II. cap. iii.

1804.—... a la cangia. ordinaire colaatione degil Indianni ... quale colano del riso mal cotto."—P. lace. Morav. 3rd ed., 376.

1873.—"They have ... a great smooth stone on which they beat their Cloaths till clean: and if for Family use, starch them with Congee."—Feter, 200.

1850.—"Le dejévant des nôirs est ordinaire de Cangé, qui est une cene de ris épaisse."—Delon, Jtqstipation de Goa, 196.

1796.—"Cagni. boiled rice water, which the Europeans call Cangi is given free of all expenses, in order that the traveller may quench his thirst with a cooling and wholesome beverage."—P. Paulins. Voyage, p. 70.

"Can't drink as it is hot, and can't throw away as it is Kanji."—Cylor. Preser. Ind. Int. i. 59.

CONEE-HOUSE. CONJEE-HOUSE. s. The 'cells' (or temporary lock-up) of a regiment in India; so called from the traditional regimen of the inmates; [in N. India commonly applied to a cattle-pound].

1835.—"All men confirmed for drunkenness should, if possible, be confined by themselves in the Congee-House, till sober."—G. O. quoted in M'Caffer's Records of the Indian Command of Sir O. Napier, 101 note.

CONEVERAM. n.p. An ancient and holy city of S. India, 46 m. S.W. of Madras. It is called Kachchh in Tamil literature, and Kuchchhipuram is probably represented by the modern name. [The Madras Gloss, gives the indigenous name as Cutchi (Kachch), meaning 'the heart-leaved moon-seed plant, tinosperma cordifolia, from which the Skt. name Kanchipuram, 'shining city,' is corrupted.]

C. 1030.—See Kanchi in Al-Biruni, under MALABAR.

1531.—"Some of them said that the whole history of the Holy House (of St. Thomas) was written in the house of the Pagoda which is called Camjeverão, twenty leagues distant from the Holy House, of which I will tell you hereafter. ..."—Coronel, iii. 424.

1680.—"Upon a report that Podela Lingapa had put a stop to all the Dutch business of Policat under his government,

**CONGO-BUNDER, CONG, n.p.**

*Kuang bandar;* a port formerly of some consequence and trade, on the north shore of the Persian Gulf, about 100 m. west of Gombroon. The Portuguese had a factory here for a good many years after their expulsion from Ormus, and under treaty with Persia, made in 1625, had a right of pearl-fishing at Bahrain and a claim to half of the customs of Cong. These claims seem to have been gradually disregarded, and to have had no effect after about 1670, though the Portuguese would appear to have still kept up some pretense of monopoly of rights there in 1677 (see Chardin, ed. 1735, i. 348, and Bruce's *Annuals of the E.I.C.*, iii. 393). Some confusion is created by the circumstance that there is another place on the same coast, called *Konjoë*, which possessed a good many vessels up to 1859, when it was destroyed by a neighbouring chief (see *Stifte's P. Gulf Pilot*, 128). And this place is indicated by A. Hamilton (below) as the great mart for Bahrain pearls, which Fryer and others assign to what is evidently Cong.

1652.—"Near to the place where the Euphrates falls from Balsara [see BALSORA] into the Sea, there is a little Island, where the Barques generally come to an Anchor. . . . There we stay'd four days, whence to Bandar-Congo it is 14 days Sail. . . . This place would be a far better habitation for the Merchants than Ormus, where it is very unhospitable and dangerous to live. But that which hinders the Trade from Bandar-Congo is, because the Road to Lur is so bad. . . . The 30th, we hir'd a Vessel for Bandar-Maszi, and after 3 or 4 hours Sailing we put into a Village . . . in the Island of Kerkevide" (see KISHM).— *Tavernier*, E.T. i. 94.

1653.—"Congue est une petite ville fort agréable sur le sein Persique à trois journées du Bandar Abbassi tirant à l'Ouest dominée par le Schah . . . les Portugais y ont un Feitour (see FACTOR) qui prend la moitié de la Douane, et donne la permission aux barques de nauger, en payant un certain droit, parce que toutes ces mers sont tributaires de la généralité de Mascati, qui est à l'entrée du sist Persique . . . Cette ville est peuplée d'Arabes, de Persans et d'Indiens qui ont leur Pagode et leur Samets hors la ville."— *De la Brossellet GC*, ed. 1657, p. 284.

1677.—"A Voyage to Congo for Pearl. . . . Two days after our Arrival at Gombroon, I went to Congo. . . . At noon we came to Bassate (see BASSADORE), an old named Town of the Portugals, fronting Congo . . . Congo is something better built than Gombroon, and has some small Advantage of the Air" (Then goes off about pearls).— *Fryer*, 220.

1683.—"One Haggerston taken by ye said President into his Service, was run away with a considerable quantity of Gold and Pearle, to ye amount of 30,000 Rupees, intrusted to him at Bussera (see BALSORA) and Cong, to bring to Surrat, to save Freight and Custom."— *Hedges, Diary*, i. 96 seq.

1685.—"May 27. . . . This afternoon it pleased God to bring us in safety to Cong Road. I went ashore immediately to Mr. Brough's house (Supra Cargo of ye Nieue Merchand), and lay there all night."— *Ibid.*, i. 202.

1727.—"Congoun stands on the South side of a large River, and makes a pretty good figure in Trade; for most of the Pearl that are caught at Basse, on the Arabian Side, are brought hither for a Market, and many fine Horses are sent thence to India, where they generally sell well. . . . The next martim town, down the Gulf, is Cong, where the Portuguese lately had a Factory, but of no great Figure in Trade, tho' that Town has a small Trade with Bangans and Moors from India." (Here the first place is Konjite, the second one Kuag).— *A. Hamilton*, i. 92 seq.; *ed. 1744*.

**CONICOPOLY, s.** Literally *Account-Man*, from Tam. *kannakk*, 'account' or 'writing' and *pillai*, 'child' or 'person.' ("The Kannakar are usually addressed as 'Pillay,' a title of respect common to them and the agricultural and shepherd castes") (Madras *Man.* ii. 229). In Madras, a native clerk or writer, in particular a shipping clerk. The corresponding Tel. term is *Curnum*.

1544.—"Due eò seuem . . . domesticos tuos; pueros et aliquem Conacapulum qui norit scribere, cujus manu exaratus reliquere posses in quois loco precationes a Puercis et aliis Catechumenis elissecandas."— *Sei. Franc. Xavier, Epist.*, pp. 160 seq.

1554.—"So you must appoint in each village or station fitting teachers and Cacapoly, as we have already arranged, and these must assemble the children every day at a certain time and place, and teach and drive into them the elements of reading and religion."— *Dito*, in *Colbridge's L.* of him, ii. 24.

1578.—"At Tanor in Malabar I was acquainted with a Nayre Cacapopoly, a writer in the Camara del Rey at Tanor . . . who every day used to eat to the weight of 5 drachms of opium, which he would take in my presence."— *Iacob. Tractado*, 415.
COOCH AZO.

c. 1580.—"One came who worked as a clerk, and said he was a poor canaquapolle, who had nothing to give."—Primor e Houra, &c. p. 94.

1672.—"Xaverius set everywhere teachers called Canacappells."—Baldeus, Ceylon, 377.

1850.—"The Governor, accompanied with the Council and several Persons of the factory, attended by six files of Soldiers, the Company's Peons, 300 of the Washers, the Pailla Naligue, the Cancoply of the Towne and of the grounds, went the circuit of Madras ground, which was described by the Cancoply of the grounds, and lyes so intermixed with others (as is customary in these Countries) that 'tis impossible to be knowne to any others, therefore every Village has a Cancoply and a Parryar, who are employed in this office, which goes from Father to Son for ever."—Pt. St. Gen. Coyns. Sept. 21. In Notes and Estra., No. iii. 34.

1718.—"Besides this we maintain seven Kanakappell, or Malabarick writers."—Proposition of the Gospel in the East, Pt. ii. 55.

1726.—"The Canakapules (commonly called Kaneekappells) are writers."—Valasatijn, Chorv. 88.

[1749.]—"Canaqapula." in Logan. Malabar. iii. 52.

[1750.]—"Conicoplas." ibid. iii. 150.

[1773.]—"Conucopula. He keeps your accounts, pays the rest of the servants their wages, and assists the Dubsah in buying and selling. At Bengal he is called secretary. . . ."—Ives, 49.

CONSOO-HOUSE, n.p. At Canton this was a range of buildings adjoining the foreign Factories, called also the 'Council Hall' of the foreign Factories. It was the property of the body of Hong merchants, and was the place of meeting of these merchants among themselves, or with the chiefs of the Foreign houses, when there was need for such conference (see Finkewan, p. 23). The name is probably a corruption of 'Council.' Bp. Monk, however, says: "The name is likely to have come from kung-sun, the public hall, where a kung-z, a 'public company,' or guild, meets."

CONSUMAH, KHANSAMA, s. P. Khansum; "a house-steward." In Anglo-Indian households in the Bengal Presidency, this is the title of the chief table servant and provider, now always a Mahommedan. [See BUTLER.] The literal meaning of the word is 'Master of the household gear'; it is not connected with khwân, 'a tray,' as Wilson suggests. The analogous word Mir-saimih occurs in Elliot, vii. 153. The Anglo-Indian form Consumer seems to have been not uncommon in the 18th century, probably with a spice of intention. From tables quoted in Long, 182, and in Seton-Karr, i. 95, 107, we see that the wages of a "Consumah. Christian, Moor, or Gentoo," were at Calcutta, in 1759, 5 rupees a month, and in 1785, 8 to 10 rupees.

[1669.—"Emer-see Nocherdee being called by the Cauncaulama."—Drawers, Letters, i. 24.]

c. 1664.—"Some time after she chose for her Kane-saman, that is her Steward, a certain Persian called Xaverion, who was once an Omrah, the handsomest and most accomplished of the whole Court."—Bernier, E.T., p. 4; ed. Constant, p. 13.

1712.—"They were brought by a great circuit on the River to the Chansomme or Steward (Dispenser) of the aforesaid Mahal."—Valentijn, iv. (Stratta) 286.

1759.—"Dustuck or Order, under the Chan Samaun, or Steward's Seal, for the Honourable Company's holding the King's restitution, by the Great Mogul's order."

* * *

"At the back of this is the seal of Zeach al Doulet Tidaudin Caun Bahadour, who is Caun Samaun, or Steward to his Majesty, whose prerogative it is to grant this Order."—R. Owen Cambridge, pp. 281 sqq.

1758.—"After some deliberation I asked the Khansaman, what quantity was remaining of the clothes that had been brought from Iran to camp for sale, who answered that there were 15,000 jackets, and 12,000 pairs of long drawers."—Men. of Khode Adukurroura, tr. by Pilliker, 55.

1810.—"The Khansaman may be classed with the house-steward, and butler; both of which offices appear to unite in this servant."—Williamson, i. 169.

1831.—"I have taught my khansama to make very light ice punch."—Jacquemont, Letters, E.T., ii. 104.

COOCH AZO, or AZO simply, n.p. Koch Hitjo, a Hindu kingdom on the banks of the Brahmaputra R., to the E. of Koch Bhâr, annexed by Jahan-gir's troops in 1637. See Blockmann in J.A.S.B. xli. pt. i. 53, and xlii. pt. i. 235. In Valentinij's map of Bengal (made c. 1660) we have for Assam with Azo as capital, and Tilimor Azoe, a good way south and east of Silhet.

1758.—"Cette rivière (Brahmapoutra), en remontant, conduit à Rangamati et à Azo, qui font la frontière de l'État du Mogol. Azoe est une forteresse que l'Emir Jeemil, sous le règne d'Aorengzebe, rejet
COOCH BEHAR, n.p. Koch Bihār, a native tribal State on the N. E. of Bengal, adjoining Bhutan and the Province of Assam. The first part of the name is taken from that of a tribe, the Koch, apparently a forest race who founded this State about the 15th century, and in the following century obtained dominion of considerable extent. They still form the majority of the population, but, as usual in such circumstances, give themselves a Hindu pedigree, under the name of Ṛjyansa. [See Risley, Tribes and Castes of Bengal, i. 491 seqq.] The site of the ancient monarchy of Kamrūp is believed to have been in Koch Bihār, within the limits of which there are the remains of more than one ancient city. The second part of the name is no doubt due to the memory of some important Vihara, or Buddhist Monastery, but we have not found information on the subject. [Possibly the ruins at Kamatapur, for which see Buchanan Hamilton, Eastern India, iii. 426 seqq.]

1585.—"I went from Bengal to the country of Couche, which lieth 25 days journey Northwards from Tanda."—Fitch, in Hakl. ii. 397.

c. 1596.—"To the north of Bengal is the province of Coach, the Chief of which commands 1,000 horse, and 100,000 foot. Kamroo, which is also called Kamroo and Kamlah (see COMOTAY) makes a part of his dominions."—Agen (by Gladwin), ed. 1820, ii. 3; [ed. Jarrett, ii. 117.]

1726.—"Cos Bhaar is a Kingdom of itself, the King of which is sometimes subject to the Great Mogol, and sometimes throws his yoke off."—Valentine, v. 159.

1774.—"The country about Bahar is low. Two kās beyond Bahar we entered a thicket ... frogs, water insects and dank air. ... 2 miles farther on we crossed the river which separates the Kuch Bahar country from that of the Deb Rajah, in sal canoes. ..."—Bogle, in Markham’s Tibet, &c., 14 seq.

(But Mr. Markham spoils all the original spelling. We may be sure Bogle did not write kos, nor “Kuch Bahar,” as Mr. M. makes him do.)

1791.—"The late Mr. George Bogle ... travelled by way of Coos-Beyhar, Tasassadun, and Paridrong, to Channamung the then residence of the Lama."—Renell (3rd ed.), 301.

COOJA, s. P. kāza; an earthenware water-vessel (not long-necked, like the surāhi—see SERAI). It is a word used at Bombay chiefly, [but is not uncommon among Mahommmedans in N. India].

1611.—"One sack of cusher to make coloh."—Dawers, Letters, i. 128.

1871.—"Many parts of India are celebrated for their coojahs or gaglets, but the finest are brought from Bussorah, being light, thin, and porous, made from a whistful clay."—Riddel, Indian Domestic Economy, 7th ed., p. 362.

1883.—"They (tree-frogs) would perch pleasantly on the edge of the water cooja, or on the rim of a tumbler."—Tribes on my Frontier, 118.

COOK-ROOM, s. Kitchen; in Anglo-Indian establishments always detached from the house.

1758.—"We will not in future admit of any expenses being defrayed by the Company either under the head of cook-rooms, gardens, or other expenses whatever."—The Court’s Letter, March 3, in Long, 179.

1787.—"I was one day watching an old female monkey who had a young one by her side to whom she was giving small bits of bread. The monkey had evidently just received from my cook-room."—Life in the Mogul, ii. 44.

COOLCURREE, s. This is the title of the village accountant and writer in some of the central and western parts of India. Mahr. kulkar-pā, apparently from kula, ‘tribe.’ and karupa, writer, &c., the patwāri of N. India (see under CRANNY, CURNUM). [Kula “in the revenue language of the S. appears to be applied especially to families, or individual heads of families, paying revenue” (Wilson).]

1590.—"... in this Soobah (Berar) ... a chowdry they call Deeyavik; a Cooonoon with them is Deyspaodeh; a Mokaddum ... they style Pattel; and a Patwar they name Kulknurree."—Gladwin’s Agen Akber, ii. 57; [ed. Jarrett, ii. 228.]

1826.—"You potails, coolcunnies, &c., will no doubt ... contrive to reap tolerable harvests."—Pandurang Hari, ed. 1873, ii. 47.

COOLICOY, s. A Malay term, properly kulit-kayu, ‘skin-wood,’ explained in the quotation:

1784.—"The coolicayo or coolicoy. ... This is a bark procured from some particular trees. (It is used for matting the sides of houses, and by Europeans as duvage in pepper cargoes.)"—Marsden’s H. of Sumatra, 2nd ed. 51.
COOLIN. adj. A class of Brahmans of Bengal Proper, who make extraordinary claims to purity of caste and exclusiveness. Beng. kulinas, from Skt. kula, ‘a caste or family;’ kulina, ‘belonging to a noble family.’ They are much sought in marriage for the daughters of Brahmans of less exalted pretensions, and often take many brides for the sake of the presents they receive. The system is one of the greatest abuses in Bengali Hinduism. [Riley, Tribes and Castes of Bengal, i. 146 seqq.]

1820. — “Some inferior Kooléénus marry many wives; I have heard of persons having 120; many have 15 or 20, and others 40 and 50 each. Numbers procure a subsistence by this excessive polygamy. . . .” — Ward, i. 81.

COOLUNG, COOLEN, and in W. India CULLUM. s. Properly the great grey crane (Grus cinerea). H. ku- lang (said by the dictionaries to be Persian), but Jerdon gives Mahr. kullam, and Tel. kulangi, kolangi, which seem against the Persian origin), [and Platts seems to connect it with Skt. kurakara, the Indian crane, Ardea Sibirica (Williams)]. Great companies of these are common in many parts of India, especially on the sands of the less frequented rivers; and their clanging, trumpet-like call is often heard as they pass high overhead at night.

“Ille grumum . . .

Clamor in aetheris dispersus nubibus austri.”

(Lvv. iv. 152 seqq.)

The name, in the form Cooken, is often misapplied to the Demoiselle Crane (Anthropoides virgo, L.), which is one of the best of Indian birds for the table (see Jerdon, ed. 1877, ii. 667, and last quotation below). The true Coolung, though inferior, is tolerably good eating. This bird, which is now quite unknown in Scotland, was in the 15th century not uncommon there, and was a favourite dish at great entertainments (see Acts of L. H. Treasurer of Scotland, i. cvr.).

1688. — “Peculiarly Brand-geese. Colum. and Serreus, a species of the former.” — Fryer, 117.

c. 1809. — “Large flocks of a crane called Kolong, and of another called Sara (Ardea Antigone—see CYRUS), frequent this district in winter. . . . They come from the north in the beginning of the cold season, and retire when the heats commence.” — Rock- man’s Rungpoor, in Eastern India, iii. 579.

1813. — “Peacocks, partridges, quails, doves, and green pigeons supplied our table, and with the addition of two stately birds, called the Séhonas and cullum, added much to the animated beauty of the country.” — Forbes, Or. Mus. ii. 20: [2nd ed. i. 331].

1883. — “Not being so green as I was, I let the tempting herd of antelopes pass, but the kulum I cannot resist. They are feeding in thousands at the other end of a large field, and to reach them it will only be necessary to crawl round behind the hedge for a quarter of a mile or so. But what will one not do with roast kulum looming in the vista of the future?” — Tribes on my Frontier, p. 192.

*** N.B.—I have applied the word kulum, as everybody does, to the demoiselle crane, which, however, is not properly the kulum but the Kramjal.” — Ibid. p. 171.

COOLY. s. A hired labourer, or burden-carrier; and, in modern days especially, a labourer induced to emigrate from India, or from China, to labour in the plantations of Mauritius, Réunion, or the West Indies, sometimes under circumstances, especially in French colonies, which have brought the cooly’s condition very near to slavery. In Upper India the term has frequently a specific application to the lower class of labourer who carries earth, bricks, &c., as distinguished from the skilled workman, and even from the digger.

The original of the word appears to have been a woman gentle, the name (Koli) of a race or caste in Western India, who have long performed such offices as have been mentioned, and whose savagery, filth, and general degradation attracted much attention in former times. [see Hamilton, Deser. of Hindostan (1820), i. 609]. The application of the word would thus be analogous to that which has rendered the name of a Sbr. captured and made a bond-servant, the word for such a bond-servant in many European tongues. According to Dr. H. V. Carter the Kolis proper are a true hill-people, whose especial locality lies in the Western Ghats, and in the northern extension of that range, between 18° and 24° N. lat. They exist in large numbers in Guzerat, and in the Konkan, and in the adjoining districts of the Deccan, but not beyond these limits (see Ind. Antiquary, ii. 154). [But they are possibly kinsfolk of the Kol, an important Dravidian race in Bengal and the
N.W.P. (see Risley, T. and C. of Bengal, ii. 101; Crooke, T. C. of N.W.P. iii. 294).] In the Rūs Mālā [ed. 1878, p. 78 seqq.] the Coolies are spoken of as a tribe who lived long near the Indus, but who were removed to the country of the Null (the Nal, a brackish lake some 40 m. S.W. of Ahmedabad) by the goddess Hīnglī.

Though this explanation of the general use of the term Cooly is the most probable, the matter is perplexed by other facts which it is difficult to trace to the same origin. Thus in S. India there is a Tamil and Can. word kāli in common use, signifying ‘hire’ or ‘wages,’ which Wilson indeed regards as the true origin of Cooly. [Oppert (Orig. Inhab. of Bharatavarsa, p. 131) adopts the same view, and disputing the connection of Cooly with Kāli or Kol, regards the word as equivalent to ‘hired servant’ and originating in the English Factories on the E. coast.] Also in both Oriental and Osmanli Turkish kol is a word for a slave, whilst in the latter also kāleb means ‘a male slave, a bondsman’ (Redhouse). Khol is in Tibetan also a word for a servant or slave (Note from A. Schiefner; see also Jäschke’s Tibetan Dict., 1881, p. 59). But with this the Indian term seems to have no connection. The familiar use of Cooly has extended to the Straits Settlements, Java, and China, as well as to all tropical and sub-tropical colonies, whether English or foreign.

In the quotations following, those in which the race is distinctly intended are marked with an *.

*1548.—“And for the duty from the Colés who fish at the sea-stakes and on the river of Bacinīm . . .”—S. Botelho, Taonga, 155.

*1553.—“Soltan Badur . . . ordered those pagans to be seized, and if they would not become Muslims, to be flayed alive, saying that was all the black mail the Colijis should get from Champelan.”—Barros, Dec. IV. liv. v. cap. 7.

*1563.—“These Colles . . . live by robbing and thieving at this day.”—Gaucín, f. 34.

*1584.—“I attacked and laid waste nearly fifty villages of the Kolis and Grassias, and I built forts in seven different places to keep these people in check.”—Tubakāt-i-Abhr, in Elliot, v. 447.

*1588.—“Others that yet dwell within the country called Colles: which Colles . . . do yet live by robbing and stealing . . .”—Lindauer, ch. xxvii. ; [Hak. Soc. i. 168].

*1616.—“Those who inhabit the country villages are called Coolies; these till the ground and breed up cattle.”—Terry, in Purchas ; [ed. 1777, p. 189].

*1630.—“The husbandmen or inferior sort of people called the Coullies.”—Lord’s Dis- play, &c., ch. xiii.

1638.—“He lent us horses to ride on, and Cowlers (which are Porters) to carry our goods.”—W. Bruto, in Hakl. v. 49.

In this form there was perhaps an indefinite suggestion of the cool-staff used in carrying heavy loads.

1641.—“In these lands of Damam the people who dwell there as His Majesty’s Vassals are heathen, whom they call Collis, and all the Padres make great complaints that the owners of the aldeos do not look with favour on the conversion of these heathen Collis, nor do they consent to their being made Christians, lest there thus may be hindrance to the greater service which is rendered by them when they remain heathen.”—Boeroero (Port. MS.).

*1699.—“To relate how I got away from those Robbers, the Koullis . . . how we became good Friends by the means of my Profession of Physick . . . I must not insist upon to describe.”—Berner, E.T., p. 30 ; [ed. Consoldi, 91].

*c. 1666.—“Nous rencontrâmes quantité de Coolys, qui sont gens d’une Caste ou tribut des Gentils, qui n’ont point d’habitation arrêtée, mais qui vont de village en village et portent avec eux tout leur ménage.”—Thevenot, v. 21.

*1673.—“The Inhabitants of Ramnagiri are the Salvages called Coolies . . .”—Fryer, 161.

“Coolies, Frasses, and Holencores, are the Dregs of the People.”—Ibid. 194.

1680.—* “It is therefore ordered forthwith that the drum be beat to call all coolies, carpenters. . . .”—Official Memo. in Wheeler, i. 129.

*c. 1703.—“The Imperial officers . . . sent . . . ten or twelve sundob, with 13,000 or 14,000 horse, and 7,000 or 8,000 trained Kolis of that country.”—Khāfi Kān, in Elliot, vii. 575.

1711.—“The better sort of people travel in Palankees, carry’d by six or eight Cooleyes, whose Hire, if they go not far from Town, is threepence a Day each.”—Lockyer, 26.

1728.—“Cooli’s. Bearers of all sorts of Burdens, goods, Andols (see ANDOR) and Palankins. . . .”—Valentijn, vol. v., Amsterdam, &c. 2.

1757.—“Goga . . . has had some Mud Wall Fortifications, which still defend them from the Insults of their Neighbours the Coullies.”—A. Hamilton, i. 141 ; [ed. 1744, i. 142].

1755.—“The Families of the Coolies sent to the Negrais complain that Mr. Brook
has paid to the Head Cooley what money those who died there left behind them."—In Long, 54.

1785.—"... the officers were obliged to have their baggage transported upon men's heads over an extent of upwards of 900 miles, at the rate of 54, per month for every cooley or porter employed."—Carraclodi's L. of Clive, i. 243 sqq.

1786.—"If you should ask a common cooly or porter, what cast he is of, he will answer, the same as Master, paria-hast."—Moore's Narrative, 29.

1791.—"... deux relais de vigoureux coulis on porteurs, de quatre hommes chacun. ..."—B. de St. Pierre, La Chau- mière Indienne, 15.

[1798.—"The Resident hopes all distinctions between the Cooley and Portuguese inhabitants will be laid aside."—Procl. in Legion, Malabar, iii. 362.]

*1813.—Gudgerah, a large populous town surrounded by a wall, to protect it from the depredations of the Coolies, who are a very insolent set among the numerous and probably indigenous tribes of freebooters and robbers in this part of India. — Forbes, Orient. Mem. iii. 63; [2nd ed. ii. 160; also see i. 146].

1817.—"These (Chinese) emigrants are usually employed as coolees or labourers on their first arrival (in Java)."—Raffles, H. of Java, i. 205.

1820.—"In the profession of thieving the Koolees may be said to act coon amore. A Koolee of this order, meeting a defence- less person in a lane about dusk, would no more think of allowing him to pass un- plundered than a Frenchman would a woman without bowing to her; he must be considered a point of honour of the caste."—Tr. Lit. Soc. Br. iii. 393.

1825.—"The head man of the village said he was a Khooli, the name of a degenerate race of Rajpoots in Gujerat, who from the low occupations in which they are generally employed have (under the corrupt name of Coolie) given a name, probably through the medium of the Portuguese, to bearers of burdens all over India."—Heber, ed. 1844, ii. 92.

1827.—"Bien que de race différente les Coolies et les Chinois sont comptés à peu-près de même."—Quatre-vingts, Rapport sur le Progrès de l'Anthropologie, 219.

1857.—"I have hopes for the Coolies in British Guiana, but it will be more sure and certain when the immigration system is based on better laws."—Jenkins, The Coolie.

1858.—"The appellant, the Hon. Julian Pauncefote, is the Attorney-General for the Colony (Hong Kong) and the respondent Hwoka-Sings is a Coolie or labourer, and a native of China."—Report of Case before Jud. Com. of Privy Council.

...A man (Col. Gordon) who had brought such wonders with means so modest as a levy of Coolies... needed, we may be sure, only to be put to the highest test to show how well those men who had marked him out in his Crimean days as a youth whose extraordinary genius for war could not be surpassed in the army that lay before Sebastopol."—Nat. Review, Aug. 16, 203.

1857.—"A long row of cottages, evidently pattern-built... announced the presence of Coolies, Indian or Chinese."—Palgrave, Dutch Guiana, ch. i.

The word Cooly has passed into English thieves' jargon in the sense of 'a soldier' (v. Slang Diet.).

COOMKKE. adj. used as sub. This is a derivative from P. kunak, 'aid,' and must have been widely diffused in India, for we find it specialised in different senses in the extreme West and East, besides having in both the general sense of 'auxiliary,'

[a] In the Moghul army the term is used for auxiliary troops.
[b] Kumaki. in N. and S. Canara, is applied to a defined portion of forest, from which the proprietor of the village or estate has the privilege of supplying himself with wood for house-building, &c. (except from the reserved kinds of wood), with leaves and twigs for manure, fodder, &c. (See COOMRY). [The system is described by Starrock, Man. S. Canara, i. 16, 224 sqq.]

c. Koomkee, in Bengal, is the technical name of the female elephant used as a decoy in capturing a male.

1807.—"When an elephant is in a proper state to be removed from the Keddah, he is conducted either by koomekies (i.e. decoy females) or by tame males. —Williamson, Oriental Field Sports, folio ed., p. 30.

[1873.—"It was an interesting sight to see the captive led in between two khoonkies or tame elephants."—Coper, Malabar Hills, 88.

[1882.—"Attached to each elephant hunting party there must be a number of tame elephants, or Koonkies, to deal with the wild elephants when captured."—Sanderson, Thirteen Years, 70.]
COOMRY, s. [Can. kumari, from Mahr. kumbāri, ‘a hill slope of poor soil.’] Kumari cultivation is the S. Indian (especially in Canara), [Sturrock, S. Canara Man. i. 17], appendage of that system pursued by hill-people in many parts of India and its frontiers, in which a certain tract of forest is cut down and burnt, and the ground planted with crops for one or two seasons, after which a new site is similarly treated. This system has many names in different regions; in the east of Bengal it is known as jhām (see JHOOM); in Burma as toniygyam; [in parts of the N.W.P. dahya, Skt. dahya, ‘burning’; ponam in Malabar; ponuceed in Salem]. We find kumari as a quasi-English participle in a document quoted by the High Court, Bombay, in a judgment dated 27th January, 1879, p. 227.

1883.—“Kumari (Coomkee) and Kumari privileges stand on a very different platform. The former are perfectly reasonable, and worthy of a civilised country. . . . As for Kumari privileges, they cannot be defended before the tribunal of reason as being really good for the country, but old custom is old custom, and often commands the respect of a wise government even when it is indefensible.”—Mr. Great Jaff’s Reply to an Address at Mysogdow, 13th October.


COOR, n.p. A small hill State on the west of the table-land of Mysore, in which lies the source of the Cauvery, and which was annexed to the British Government, in consequence of cruel misgovernment in 1834. The name is a corruption of Kōḍāya, of which Gundert says: “perhaps from kōḍa, ‘steep,’ or Tamil kōḍa, ‘west.’” [For various other speculations on the derivation, see Oppert, Original Inhabit., 162 seqq. The Mドラう Gloss, seems to refer it to Skt. krodhaśa, ‘hog-land,’ from “the tradition that the inhabitants had nails on hands and feet like a boar.”] Coor is also used for a native of the country, in which case it stands for Kōḍāya.

COORSY, s. H.—from Ar.—kursi [which is used for the stand on which the Koran is laid]. It is the word usually employed in Western India for ‘a chair,’ and is in the Bengal Presidency a more dignified term than chaukī (see CHOKEY). Kursī is the Arabic form, borrowed from the Aramaic, in which the emphatic state is kursēt. But in Hebrew the word possesses a more original form with ss for rs (kisse, the usual word in the O. T. for ‘a throne’). The original sense appears to be ‘a covered seat.’

1781.—“it happened, at this time, that the Nawab was seated on his koorsi, or chair, in a garden, beneath a banyan tree.”—Hist. of Hyder Nauk, 452.

COOSUMBA, s. H. kusum, kusumbha, Safflower, q.v. But the name is applied in Rajputana and Guzerat to the tincture of opium, which is used freely by Rajputs and others in those territories; also (according to Shakespear) to an infusion of Bang (q.v.).

[1823.—“Several of the Rajpoot Princes West of the Chumbal seldom hold a Durbar without presenting a mixture of liquid opium, or, as it is termed, ‘kusoombah,’ to all present. The minister washes his hands in a vessel placed before the Rawul, after which some liquid opium is poured into the palm of his right hand. The first in rank who may be present then approaches and drinks the liquid.”—Metcalfe, Mem. of Central India, 2d ed. ii. 146, note.]

COOTUB, THE, n.p. The Kutb Minār, near Delhi, one of the most remarkable of Indian architectural antiquities, is commonly so called by Europeans. It forms the minaret of the Great Mosque, now long in ruins, which Kutb-uddin Ibak founded a.d. 1191, immediately after the capture of Delhi, and which was built out of the materials of numerous Hindu temples, as is still manifest. According to the elaborate investigation of Gen. A. Cunningham [Arch. Rep. i. 189 seqq.], the magnificent Minār was begun by Kutb-uddin Ibak about 1200, and completed by his successor Shamsuddin Ilyatminish about 1220. The tower has undergone, in its upper part, various restorations. The height as it now stands is 288 feet 1 inch. The traditional name of the tower no doubt had reference to the name of its founder, but also there may have been a reference to the contemporary Saint, Kutb-uddin Ushi, whose tomb is close by; and perhaps also to the meaning of the name Kutb-uddin, ‘The Pole or
Axle of the Faith,' as appropriate to such a structure.

c. 1390.—"Attached to the mosque (of Delhi) is a tower for the call to prayer which has no equal in the whole world. It is built of red stone, with about 360 steps. It is not square, but has a great number of angles, is very massive at the base, and very lofty, equalling the Pharos of Alexandria."—Abû'feda, in Goldsmith, 190.

c. 1340.—"In the northern court of the mosque stands the minaret (al-gam'â), which is without a parallel in all the countries of Islam. . . It is of surpassing height; the pinnacle is of milk-white marble, and the globes which decorate it are of pure gold. The aperture of the staircase is so wide that elephants can ascend, and a person on whom I could rely told me that when the minaret was a building, he saw an elephant ascend to the very top with a load of stones."—Ibn Battuta, iii. 151.

The latter half of the last quotation is fiction.

1663.—"At two Leagues off the City on Agra's side, in a place by the Mahumctans called Koja Kothadadines, there is a very ancient Edifice which hath been a Temple of idols. . . ."—Bernier, E.T. 91.

It is evident from this that Bernier had not then visited the Koth. [Constable in his tr. reads "Koja Kothadadines," by which he understands Koja-Kothadadines, the hill or eminence of the Saint, p. 283.]

1252.—"I only observe that the Cattab Minor . . . is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful."—Hedev, ed. 1844, i. 308.

COPECK, s. This is a Russian coin, 1/14 of a rouble. The degeneration of coin denominations is often so great that we may suspect this name to preserve that of the dinâr Kopiki often mentioned in the histories of Timur and his family. Kopel is in Turki, 'dog,' and Charmoy explains the term as equivalent to Abû-kalb, 'Father of a dog,' formerly applied in Egypt to Dutch crowns (Löwenthaler) bearing a lion. There could not be Dutch coins in Timur's time, but some other Frank coin bearing a lion may have been so called, probably Venetian. A Polish coin with a lion on it was called by a like name (see Macarius, quoted below, p. 169). Another etymology of kopêk suggested (in Chaudoir, Apogee des Monnayes Russes) is from Russ. kopê, kopje, a pike, many old Russian coins representing the Prince on horseback with a spear. [This is accepted by the N.E.D.] Kopoks are mentioned in the reign of Vassili III., about the middle of the 15th century, but only because regularly established in the coinage c. 1536. [See TANGA.]

1390.—(Timour resolved) 'to visit the venerated tomb of Sheikh Mas'ulat . . . and with that intent proceeded to Tashkand . . . he there distributed as alms to worthy objects, 10,000 dinars kopaki . . .—Sturt, in Extracts by M. Charmoy, Mem. Acad. St. P., vi. S., tome iii. p. 293, also note, p. 135.

1535.—"It was on this that the Grand Duchess Helena, mother of Ivan Vassilievitch, and regent in his minority, ordered, in 1532, that these new Dengi should be melted down and new ones struck, at the rate of 300 Dengi, or 3 Rubles of Moscow à la grivenka, in Kopeks . . . From that time accounts continued to be kept in Rubles, Kopeks, and Dengi."—Chaudoir, Apogee.

c. 1655.—"The pension in lieu of provisions was, for our Lord the Patriarch 25 copecks daily."—Travels of the Patriarch Macarius, Or. Tr. Fund. i. 251.

1758.—"The Coppeck of Russia, a copper coin, in name and apparently in value, is the same which was current in Tartary during the reign of Timur."—Forster's Journey, ed. 1808, ii. 332.

COPPERSMITH, s. Popular name both in H. (timbayat) and English of the crimson-breasted barbet (Xantho- lema indica, Latham). See the quotation from Jerdon.

1862.—"It has a remarkably loud note, which sounds like nok-tok-nok, and this it generally utters when seated on the top of some tree, nodding its head at each call, first to one side and then to another . . . This sound and the motion of its head, accompanying it, have given origin to the name of 'Coppersmith.' . . ."—Jerdon, ed. 1877, i. 316.

1879.—". . . In the mango-sprays The sun-birds flashed; alone at his green forge Toiled the loud Coppersmith. . . ."—The Light of Asia, p. 29.

1883.—"For the same reason myna seek the tope, and the 'blue Jay,' so-called, and the little green coppermill hooting ventriloquistically."—Tribes on my Frontier, 154.

COPRAH, s. The dried kernel of the coco-nut, much used for the expression of its oil, and exported largely from the Malabar ports. The Portuguese probably took the word from the Malavil, koppur, which is, however, apparently borrowed from the H. khoprd, of the same meaning. The
CORAL-TREE. 254

CORCOPALI. s. This is the name of a fruit described by Varthema, Acosta, and other old writers, the identity of which has been the subject of much conjecture. It is in reality the *Garcinia indica*, Choisy (N. O. Guttiferæ), a tree of the Concan and Ceylon, which belongs to the same genus as the mangosteen, and as the tree affording the gamboge (see CAMBOJA) of commerce. It produces an agreeable, acid, purple fruit, which the Portuguese call *brindos*. From the seeds a fatty oil is drawn, known as *kokun butter*. The name in Malayal. is *kozhuk*, and this possibly, with the addition of *pali*, 'acid,' gave rise to the name before us. It is stated in the English Cyclopaedia (Nat. Hist. s.v. *Garcinia*) that in Travancore the fruit is called by the natives *qharka pali*, and in Ceylon *goraka*. Forbes Watson's *List of Indian Productions* gives as synonyms of the *Garcinia cambogia* tree 'kerka-puliamaram.' *Tum.; karak-ප, Mal.; and goraka-gass,* Ceyl. [The Madras Gloss. calls it *Mate mangosten*, a ship term meaning 'cookroom mangosteen'; *Can. margiwalali, twisted tamarrind*; *Mal. punampuli,* 'stiff tamarrind.']. The Cyclopaedia also contains some interesting particulars regarding the uses in Ceylon of the *goraka*. But this Ceylon tree is a different species (*G. Gambogia*, Desrous). Notwithstanding its name it does not produce gamboge; its gum being insoluble in water. A figure of *G. indicia* is given in Beddome's *Flora Sylvestria*, pl. lxxxv. [A full account of Kokom butter will be found in Ward, Econ. Diet. iii. 467 seqq.]

1578.—"Another fruit is found here fashioned like a melon, and it has divisions after that manner, and when it is cut, three or four grains which look like grapes, or bird-cherries, are found inside. The tree which bears this fruit is of the height of a quince tree, and forms its leaves in the same manner. This fruit is called Corcopal; it is extremely good for eating, and excellent as a medicine."—Varthema (transl. modified from), Hak. Soc. 167.

1310.—"Another fruit is found here fashioned like a melon, and it has divisions after that manner, and when it is cut, three or four grains which look like grapes, or bird-cherries, are found inside. The tree which bears this fruit is of the height of a quince tree, and forms its leaves in the same manner. This fruit is called Corcopal; it is extremely good for eating, and excellent as a medicine."—Varthema (transl. modified from), Hak. Soc. 167.

1578.—"Caracouli is a great tree, both lofty and thick; its fruit is in size and aspect like an orange without a rind, all divided in lobes. . . ."—Acosta, Tractado, 357.

(This author gives a tolerable cut of the

CORAL-TREE, s. *Erythrina indica*, Lam., so called from the rich scarlet colour of its flowers.

[1860.—"There are . . . two or three species of the genus *Erythrina* or Coral Tree. A small species of *Erythrina*, with reddish flowers, is famous in Buddhist mythology as the tree around which the Devas dance till they are intoxicated in

latter is connected by some with *khapra*, 'to dry up.' Shakespeare however, more probably, connects *khapra*, as well as *khapra*, 'a skull, a shell,' and *khappra*, 'a skull,' with Skt. *kharpara*, having also the meaning of 'skull.' Compare with this a derivation which we have suggested (s.v.) as possible of *coco* from old Fr. and Span. *coque*, coco, 'a shell'; and with the slang use of *coco* there mentioned.

1563.—"And they also dry these cocos . . . and these dried ones they call *copra*, and they carry them to Ormuz, and to the Balaghat."—Garcin, Coll. i. 168.

1578.—"The kernel of these cocos is dried in the sun, and is called *copra* . . . From this same *copra* oil is made in presses, as we make it from olives."—Acosta, 101.

1584.—"*Chopra*, from Cochín and Malabar. . . ."—Barter, in Hakl. ii. 413.

1598.—"The other Oyle is prest out of the dried Coccus, which is called *Copra* . . ."—Linschoten, 101. See also (1602), Couto, Dec. i. liv. iv. cap. 8; (1606) Gouveia, f. 625; [1610] *Pyrrard de Laval*, Hak. Soc. ii. 381 (reading *kuppara* for *suppara*); (c. 1690) *Rumphius*, Herb. Amb. ii. 7.

1727.—"That tree (coco-nut) produceth . . . *Copera*, or the Kernels of the Nut dried, and out of these Kernels there is a very clear Oil express."—A. Hamilton, i. 307; [ed. 1744, i. 308].

1860.—"The ordinary estimate is that one thousand full-grown nuts of Jaffna will yield 525 pounds of *Copra* when dried, which in turn will produce 25 gallons of coconut-oil nut."—Tenent, Ceylon, ii. 591.

1878.—It appears from Lady Brassey's *Voyage in the Serbonia* (5th ed. 248) that this word is naturalised in Tahiti.

1883.—"I suppose there are but few English people outside the trade who know what *copra* is; I will therefore explain:—it is the white pith of the ripe coco-nut cut into strips and dried in the sun. This is brought to the trader (at New Britain) in baskets varying from 3 to 20 lbs. in weight; the payment . . . was a thimbleful of beads for each pound of copra . . . The nut is full of oil, and on reaching Europe the copra is crushed in mills, and the oil pressed from it . . . half the oil sold as 'olive-oil' is really from the coco-nut."—Wilfred Powell, *Wanderings in a Wild Country*, p. 37.
fruit；there is an inferior plate in Debrý, iv. No. xvii.).
1672.—"The plant Carcapuli is peculiar to Malabar. The ripe fruit is used as ordinary food: the unripe is cut in pieces and dried in the sun, and is then used all the year round to mix in dishes, along with tamarind, having an excellent flavour of a tempered acidity, and of a very agreeable and refreshing colour. The form is nearly round, of the size of an apple, divided into eight equal lobes of a yellow colour, fragrant and beautiful, and with another little fruitlet attached to the extremity, which is perfectly round," &c., &c.—P. Vincenzo Maria, 356.

CORGE, COORGE. &c., s. A mercantile term for 'a score.' The word is in use among the trading Arabs and others, as well as in India. It is established in the Portuguese use apparently, but the Portuguese word is almost certainly of Indian origin, and this is expressly asserted in some Portuguese Dictionaries (e.g. Lacerda’s, Lisbon, 1871). Korj is used exactly in the same way by natives all over Upper India. Indeed, the vulgar there in numeration habitually say do korj, tin korj, for 40, 60, and so forth. The first of our quotations shows the word in a form very closely allied to this, and explaining the transition. Wilson gives Telugu khorjam, "a bale or lot of 20 pieces, commonly called a corge." [The Madras Gloss, gives Can. korî]. Tel. khorjam, as meaning either a measure of capacity, about 44 maunds, or a Madras town cloth measure of 20 pieces. But, unless a root can be traced, this may easily be a corruption of the trade-word. Littre explains corge or coruje as "Paquet de tolle de coton des Indes"; and Marcel Devie says: "C’est vraisemblablement l’Arabe khordj"—which means a saddle-bag, a portmanteau. Both the definition and the etymology seem to miss the essential meaning of corge, which is that of a score, and not that of a packet or bundle, unless by accident.

1510.—"If they be stuffs, they deal by curia, and in like manner if they be jewels. By a curia is understood twenty."—Vartchian, 170.
1525.—"A corjå of the mostony grandes valle (250) tanguas."—Lembranga, das Consul da India, 48.
1554.—"The nut and mace when gathered were bartered by the natives for common kinds of cloth, and for each korja of these...they gave a bahar of mace...and seven bahars of the nut."—Custodocha, vi. S.

[1605-6.—"Note the cody or corge is a bondell or set number of 20 pieces."—Birdwood, First Letter Book, 80.]
1612.—"White calcious from twentie to fortie Royals the Corga (a Corge being twentie pieces), a great quantitie."—Cap. Sris, in Purchas, i. 347.
1612-13.—"They returning brought thome the Mustreas of everie sort, and the prices demanded for them per Corge."—Bertram, in Purchas, i. 299.
1615.—"6 pce. whit hertzes of 16 and 17 Rs...corge...6 pce. blew hertzes, of 15 Rs...corge...6 pce. red zulas, of 12 Rs...corge...corge...corge...corge...corge."—Cox’s Diary, i. 75.
1622.—Adam Denton...admits that he made "90 corge of Pintades" in their house at Patani, but not at their charge.—Steinberg, iii. 42.
1644.—"To the Friars of St. Francis for their regular yearly allowance, a cow ever week, 24 candyes of wheate, 15 sacks of rice grist, 2 sacks of sugar, half a candye of soro (qu. seco, tallow), greese, !/4 candye of coco-nut oil, 6 maunds of butter, 4 corjas of cotton stuffs, and 25,420 rs for dispensary medicines (mezinhas d’boticaria)."—Bowen, M.S. f. 217.
c. 1670.—"The Chals...which are made at Lahore...are sold by Corges. every Corge consisting of twenty pieces..."—Williams, On the Commodities of the Indians, of the Great Mogul, &c., E.T. p. 36; [ed. Ball, ii. 5.]
1747.—"Another Sett of Madras Painters...being examined regarding what Goods were Remaining in their Hands upon the Loss of Madras, they acknowledge to have had 15 Corge of Chintz then under their Performance...but which they acquaint us is all safe...but as they have lost all their Wax and Colours, they request an Advance of 300 Pagodas for the Purchase of more."—Consul, Fort St. David, Aug. 13. M.S. Records in India Office.
c. 1700.—"At Madras...1 corge is 22 pieces."—Grose, i. 254.
"No washerman to demand for 1 corge of pieces more than 7 pan of cowries."—In Long, 239.
1734.—In a Calcutta Lottery-list of prizes we find "55 corge of Pearls."—In Annual, i. 33.
1781.—"To one korj, or 20 pieces of Tunzebs...50 rs."—Buchanan Hamilton, Eastern India, i. 925.
1810.—"I recollect about 20 years back, when marching from Berhampore to Cannpore with a detachment of European recruits, seeing several coarges (of sheep) bought for their use, at 3 and 8 rupees, at the latter rate 6 sheep were purchased for 23 rupees...five pence each."—Williamson, F. M. ii. 291.
1813.—"Corge is 22 at Judda."—Milborne, i. 99.
COROMANDEL, n.p. A name which has been long applied by Europeans to the Northern Tamil Country, or (more comprehensively) to the eastern coast of the Peninsula of India from Pt. Calimere northward to the mouth of the Kistna, sometimes to Orissa. It corresponds pretty nearly to the Maabar of Marco Polo and the Mahomedan writers of his age, though that is defined more accurately as from C. Comorin to Nellore. Much that is fanciful has been written on the origin of this name, Tod makes it Kuru-mundula, the Realm of the Kuros (Trans. R. As. Soc. iii. 157). Bp. Caldwell, in the first edition of his Dravidian Grammar, suggested that European traders might have taken this familiar name from that of Koromandal (Solid sand), the name of a small village on the coast north of Madras, which is habitually pronounced and written Coromandel by European residents at Madras. [The same suggestion was made earlier (see Wilks, Hist. Sketches, ed. 1869, i. 5, p. 157).]

"This elephant is a very pious animal"—a German friar once observed in India, misled by the double sense of his vernacular froma (flamin- less, tame) as well as 'pious or innocent.'

CORONA. n.p. Koringa; probably a corruption of Kalinga [see KLING]. [The Madras Gloss, gives the Tel. koringi, 'small cardamom.' The name of a seaport in Godavari Dist. on the northern side of the Delta. ['The only place between Calcutta and Trincomalee where large vessels used to be docked.'—Morris, Godavery Man., p. 40.]

CORLE, s. Singh. koral, a district.

1726.—"A Coronel is an overseer of a Corie or District. . . ."—Valentijn, Names of Native Officers in the Villages of Ceylon, 1.

CORNAC, s. This word is used, by French writers especially, as an Indian word, and as the equivalent of Mahout (q.v.), or driver of the elephant. Littre defines: "Nom qu'on donne dans les Indes au conducteur d'un elephant," &c., &c., adding: "Eyn. Sanskrit karnikan, elephant." "Dans les Indes? is happily vague, and the etymology worthless. Bluteau gives Cornaca, but no etymology. In Singhalese Kurawa = 'Elephant Stud.' (It is not in the Singhalese Diction, but it is in the official Glossary of Terms, &c.), and our friend Dr. Rost suggests Kuruva-nayaka, 'Chief of the Kuruva' as a probable origin. This is confirmed by the form Curnaka in Valentijn, and by another title which he gives as used for the head of the Elephant Stable at Matura, viz. Gajnacke (Names, &c., p. 11), i.e. Gajinayaka, from Gajna, 'an elephant.' [The N.E.D. remarks that some authorities give for the first part of the word Skt. kari, 'elephant."

1672.—"There is a certain season of the year when the old elephant discharges an oil at the two sides of the head, and at that season they become like mad creatures, and often break the neck of their carnac or driver."—Baldaeus, Germ. ed. 422. (See MUST.)

1685.—"O carnaca ñ estava de baixo delle tinha um laque que metia em haça das mãos ao bravo."—Ribeiro, f. 390.

1712.—"The aforesaid author (P. Fr. Gaspar de S. Bernardino in his Itinerary), relates that in the said city (Goa), he saw three Elephants adorned with jewels, adorning the most Holy Sacrament at the S. Gate on the Octave of Easter, on which day in India they make the procession of Corpus Domini, because of the calm weather. I doubt not that the Carnacas of these animals had taught them to perform these acts of apparent adoration. But at the same time there appears to be Religion and Piety innate in the Elephant."—In Bluteau, s.v. Elephant.

1726.—"After that (at Mongeer) one goes over a great walled area, and again through a gate, which is adorned on either side with a great stone elephant with a Carnak on it."—Valentijn, v. 167.

. .."Cournakes, who stable the new-caught elephants, and tend them."—Valentijn, Names, &c., 5 (in vol. v.).

1727.—"As he was one Morning going to the River to be washed, with his Carnack or Rider on his Back, he chanced to put his Trunk in at the Taylor's Window."—I. Hamilton, ii. 110; [ed. 1744, ii. 109]. This is the only instance of English use that we know (except Mr. Carl Bock's; and he is not an Englishman, though his book is in English). It is the famous story of the Elephant's revenge on the Tailor.

[1831.—"With the same judgment an elephant will task his strength, without human direction. 'I have seen,' says M. D'Olsomville, 'two occupied in beating down a wall which their carnacs (keepers) had desired them to do. . . ."—Library of Entertaining Knowledge, Quadrupeds, ii. 157.]

1884.—"The carnac, or driver, was quite unable to control the beast, which roared and trumpeted with indignation."—G. Bock, Temples and Elephants, p. 42.

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The name is in fact Choramandala, the Realm of Chora; this being the Tamil form of the very ancient title of the Tamil Kings who reigned at Tanjore. This correct explanation of the name was already given by D’Anville (see Eclaircissemens, p. 117), and by W. Hamilton in 1820 (ii. 405), by Ritter, quoting him in 1836 (Erdkunde, vi. 296); by the late M. Reinard in 1845 (Relation, &c. i. Ixxvi.); and by Sir Walter Elliot in 1869 (J. Ethiol. Soc. N.S. i. 117). And the name occurs in the forms Cholamandalam or Solamandalam on the great Temple inscription of Tanjore (11th century), and in an inscription of A.D. 1101 at a temple dedicated to Varahasvâni near the Seven Pagodas. We have other quite analogous names in early inscriptions, e.g. Halamandalam (Ceylon), Cheramandalam, Tondaimandalam, &c.

Chola, as the name of a Tamil people and of their royal dynasty appears as Chola in one of Asoka’s inscriptions, and in the Telugu inscriptions of the Chalukya dynasty. Nor can we doubt that the same name is represented by Śrava of Ptolemy who reigned at ‘Arakaōu (Arcot). Śrava-vat who reigned at ‘Odouya (Wariûr), and the Śrava ruyâdeo who dwelt inland from the site of Madras.*

The word Soli, as applied to the Tanjore country, occurs in Marco Polo (Bk. iii. ch. 20), showing that Chola in some form was used in his day. Indeed Soli is used in Ceylon.+ And although the Choromandel of Baldaeus and other Dutch writers is, as pronounced in their language, ambiguous or erroneous, Valentijn (1726) calls the country Sjola, and defines it as extending from Negapatam to Orissa, saying that it derived its name from a certain kingdom, and adding that mandalam is ‘kingdom.’‡ So that this respectable writer had already distinctly indicated the true etymology of Coromandel.

Some old documents in Valentijn speak of the ‘old city of Coromandel.’ It is not absolutely clear what place was so called (probably by the Arabs in their fashion of calling a chief town by the name of the country), but the indications point almost certainly to Negapatam.§

The oldest European mention of the name is, we believe, in the Roteiro de Vâseo do Úrma, where it appears as Chomandarla. The short Italian narrative of Hieronymo da Sto. Stefano is, however, perhaps earlier still, and he curiously enough gives the name in exactly the modern form “Coromandel,” though perhaps his C

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had originally a cedilla (Ramusio, i. f. 345v.). These instances suffice to show that the name was not given by the Portuguese. Da Gama and his companions knew the east coast only by hearsay, and no doubt derived their information chiefly from Mahommedan traders, through their "Moorish" interpreter. That the name was in familiar Mahommedan use at a later date may be seen from Rowlandson's Translation of the Tahfiz-ul-Mujahidin, where we find it stated that the Franks had built fortresses "at Meclapoor (i.e. Mahibore or San Tomé) and Nagapatum, and other ports of Solmundul," showing that the name was used by them just as we use it (p. 153). Again (p. 154) this writer says that the Mahommedans of Makbar were cut off from extra-Indian trade, and limited "to the ports of Guzerat, the Concan, Solmundal, and the countries about Kael." At page 160 of the same work we have mention of "Cormandel and other parts," but we do not know how this is written in the original Arabic. Varthema (1510) has Cormandel, i.e. Choromandel, but which Eden in his translation (1577, which probably affords the earliest English occurrence of the name) deforms into Cyromandel (i. 396b). [Albuquerque in his Cartas (see p. 135 for a letter of 1513) has Choromandelli passim.] Barbosa has in the Portuguese edition of the Lisbon Academy, Charamandel; in the Span. MS. translated by Lord Stanley of Alderley, Cholmendel and Cholmender. D'Albuquerque's Commentaries (1557), Mendez Finto (c. 1550) and Barros (1553) have Choromandel, and Garcia De Orta (1563) Charamandel. The ambiguity of the ch, soft in Portuguese and Spanish, but hard in Italian, seems to have led early to the corrupt form Cormandel, which we find in Parkes's Mendoza (1588), and Coromandyl, among other spellings, in the English version of Castanheda (1582). Cesare Federici has in the Italian (1587) Chiaramandel (probably pronounced soft in the Venetian manner), and the translation of 1590 has Coromandel. This form thenceforward generally prevails in English books, but not without exceptions. A Madras document of 1672 in Wheeler has Cormandell, and so have the early Bengal records in the India Office; Dampier (1689) has Coromandel (i. 509); Lockyer (1711) has "the Coast of Coramandell." A. Hamilton (1727) Choromondell (i. 349); ed. 1744, i. 351; and a paper of about 1759, published by Dalrymple, has "Choromandel Coast" (Orient. Repert. i. 120-121). The poet Thomson has Cormandel:

"all that from the tract
Of woody mountains stretch'd through gorgeous Ind
Fallon on Cormandel's Coast or Malabar." Sommer.

The Portuguese appear to have adhered in the main to the correcter form Choromandel: e.g. Archivio Port. Oriental, fasc. 3, p. 480, and passim. A Protestant Missionary Catechism, printed at Tranquebar in 1713 for the use of Portuguese schools in India has: "na costa dos Malabaros que se chama Cormandel." Bernier has "la côte de Koromandel." (Amst. ed. ii. 322). W. Hamilton says it is written Choromandel in the Madras Records until 1779, which is substantially correct. In the MS. "List of Persons in the Service of the Rt. Honble. E. I. Company in Fort St. George and other places on the Coast of Choromandell," preserved in the Indian Office, that spelling continues down to 1778. In that year it is changed to Coromandel. In the French translation of Ibn Batuta (iv. 142) we find Cormandell, but this is only the perverse and misleading manner of Frenchmen, who make Julius Caesar cross from "France" to "England." The word is Mother in the original. [Albuquerque (Comm. Hak. Soc. i. 41) speaks of a violent squall under the name of vora de Coromandel.]

CORPORAL FORBES, s. A soldier's grimly jesting name for Choler Morbus.

1829.—"We are all pretty well, only the regiment is sickly, and a great quantity are in hospital with the Corporal Forbes, which carries them away before they have time to die, or say who comes there."—In Shipp's Memoirs, ii. 218.

CORRAL, s. An enclosure as used in Ceylon for the capture of wild elephants, corresponding to the Kedddah of Bengal. The word is Sp. corral, a court, &c., Port. curral, a cattle-pen, a paddock. The Americans have the same word, direct from the Spanish,
in common use for a cattle-pen; and they have formed a verb "to corral," i.e., to enclose in a pen, to pen. The word korah applied to native camps and villages at the Cape of Good Hope appears to be the same word introduced there by the Dutch. The word corral is explained by Bluteau: "A receptacle for any kind of cattle, with railings round it and no roof, in which respect it differs from Corte, which is a building with a roof." Also he states that the word is used especially in churches for septum nobilium femininarum, a pen for ladies.

c. 1270.—"When morning came, and I rose and had heard mass, I proclaimed a council to be held in the open space (corral) between my house and that of Montarragon."—Chron. of James of Aragon, tr. by Foster, i. 66.

1494.—"And this mosque and these chapels were very rich, and very finely wrought with gold and azure, and enamelled tiles (azulejos); and within there was a great corral, with trees and tanks of water."—Clavijo, § 96. Comp. Marckham. 123.

1672.—"About Mature they catch the Elephants with Coraals" (Coraal, but sing. Coraal).—Baldew. Colon. 168.

1860.—In Emerson Tennent's Colon. Bk. VIII. ch. iv. the corral is fully described.

1850.—"A few hundred pounds expended in houses, and the erection of corails in the neighbourhood of a permanent stream will form a basis of operations." (In Colorado.)—Fortnightly Rec., Jan., 125.

CORUNDUM. s. This is described by Dana under the species Sapphire, as including the grey and darker coloured opaque crystallised specimens. The word appears to be Indian. Shakespear gives Hind. kurund, Dakh. kurund. Littre attributes the origin to Skt. kuruvinda, which Williams gives as the name of several plants, but also as "a ruby." In Telugu we have kuruvindam, and in Tamil kurunda for the substance in present question; the last is probably the direct origin of the term.

c. 1696.—"Cet emeru blanc se trouve par pierres dans un lieu particulier du Rolanne, et s'appelle Corind en langue Telengui."—Thurston, v. 207.

COSMIN. n.p. This name is given by many travellers in the 16th and 17th centuries to a port on the western side of the Irrawady Delta, which must have been near Bassein, if not identical with it. Till quite recently this was all that could be said on the subject, but Prof. Forchhammer of Rangoon has now identified the name as a corruption of the classical name formerly borne by Bassein, viz. Kusuma or Kusumamarga, a city founded about the beginning of the 5th century. Kusumamarga was the western province of the Delta Kingdom which we know as Pegu. The Burmese corrupted the name of Kusuma into Kusmin and Kothein, and Alompra after his conquest of Pegu in the middle of the 18th century, changed it to Bothein. So the facts are stated substantially by Forchhammer (see Notes on Early Hist. and Geo. of Br. Burma, No. 2, p. 12); though familiar and constant use of the word Persim, which appears to be a form of Bassem, in the English writings of 1750-60, published by Dalrymple (Or. Reper. Persim), seems hardly consistent with this statement of the origin of Bassem. [Col. Temple (Ind. Ant. xxii. 19 seqq.; J. R. A. S. 1893, p. 885) disputes the above explanation. According to him the account of the change of name by Alompra is false history; the change from initial p to k is not isolated, and the word Bassem itself does not date beyond 1780.]

The last publication in which Cosmin appears is the "Draught of the River Irrawaddy or Irbattty," made in 1796, by Ensign T. Wood of the Bengal Engineers, which accompanies Symes's Account (London, 1800). This shows both Cosmin, and Persim or Bassem, some 30 or 40 miles apart. But the former was probably taken from an older chart, and from no actual knowledge.

c. 1165.—"Two ships arrived at the harbour Kusuma in Aramana, and took in battle and laid waste country from the port Sapatotta, over which Kuttipora was governor."—J. A. S. Bengal, vol. xii. pt. i. p. 198.

1566.—"Anrique Leme set sail right well equipped, with 60 Portuguese. And pursuing his voyage he captured a junk belonging to Pegu merchants, which he carried off towards Martaban, in order to send it with a cargo of rice to Malaca, and so make a great profit. But on reaching the coast he could not take the port of Martaban, and had to make the mouth of the River of Pegu. . . Twenty leagues from the bar there is another city called Cosmin, in which merchants buy and sell and do business. . . ."—Correia, ii. 174.
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COSPETIR.

1545.—"... and 17 persons only out of 83 who were on board, being saved in
the boat, made their way for 5 days along the
coast: intending to put into the river of
Cosmin, in the kingdom of Pegu, there to
embark for India (i.e. Goa) in the king's
lacker ship. . . ."—F. M. Pinto, ch. cxvii.

1554.—"Cosmum . . . the currency is the
same in this port that is used in Pegun, for
this is a seaport by which one goes to
Pegun."—A. Nuys, 38.

1566.—"In a few days they put into
Cosmi, a port of Pegu, where presently
they gave out the news, and then all the
Talappons came in haste, and the people
who were dwelling there."—Conto, Dec. viii.
cap. 13.

c. 1570.—"They go it vp the river in
four daies . . . with the flood, to a City
called Cosmin . . . whither the Customer
of Pegu comes to take the note or markes
of every man . . . Nowe from Cosmin to
the citie Pegu . . . it is all plaine and a
goodly Country, and in 8 daies you may
make your voyage."—Cosmer Frederic, in
Habl. ii. 396-7.

1585.—"So the 5th October we came to
Cosmi, the territory of which, from side to
side is full of woods, frequented by parrots,
tigers, bears, apes, and other like crea-
tures."—G. Balbi, f. 94.

1587.—"We entered the barre of Negrais,
which is a braue barre, and hath 4 fadomes
water where it hath least. Three days
after we came to Cosmin, which is a very
pettic townes, and standeth very pleasantly,
very well furnished with all things . . .
the horses are all high built, set upon great
high postes . . . for feare of the Tygers,
which be very many."—R. Fitch, in Habl.
i. 390.

1613.—"The Portuguese proceeded with-
out putting down their arms to attack the
Banha Deila's (position), and destroyed it
easily, burning his factory and compelling
him to flee to the kingdom of Pram,
so that there now remained in the whole
realm of Pegu only the Banko of Cosmin
(a place adjoyning Negrais) calling himself
Vassal of the King of Arreauan."—Bocarro,
132.

COSPETIR, n.p. This is a name
which used greatly to perplex us on the
16th and 17th century maps of
India, e.g. in Blaen's Atlas (c. 1650),
appearing generally to the west of the
Ganges Delta. Considering how the
geographical names of different ages
and different regions sometimes get
mixed up in old maps, we at one time
tried to trace it to the Κασπάτηρος of
Herodotus, which was certainly going
down the road! The difficulty was solved
by the sagacity of the deeply-lamented
Prof. Blochmann, who has pointed out
(J. As. Soc. Beng., xlii. pt. i. 224) that
Cospetir represents the Bengali gen-
tive of Gajpati, 'Lord of Elephants,'
the traditional title of the Kings of
Orissa. The title Gajpati was that of
the Four Great Kings who, accord-
ing to Buddhist legend, divided the
earth among them in times when there
was no Chakrawarti, or Universal Mon-
arch (see CHUCKERBUTTY). Gajpati
rules the South; Aērapati (Lord of
Horses) the North; Chhatrapati (Lord
of the Umbrella) the West; Narapati
(Lord of Men) the East. In later days
these titles were variously appropriated
(see Lassen, ii. 27 seq.). And Akbar,
as will be seen below, adopted these
names, with others of his own devis-
ing, for the suits of his pack of cards.
There is a Raja Gajpati, a chief Za-
mindar of the country north of Patna,
who is often mentioned in the wars of
Akbar (see Elliot, v. 399 and passim,
vi. 55, &c.) who is of course not to be
confounded with the Orissa Prince.

c. 700 (?).—"In times when there was no
Chakrawarti King . . . Chen-pa (Samba-
depa) was divided among four lords.
The southern was the Lord of Elephants (Gaja-
pati), &c. . . ."—Intro. to Si-yu-ki (Pelerin's
Bonded,). ii. lxxv.

1553.—"On the other or western side,
over against the Kingdom of Orixa, the
Bengalis (as Bengalas) hold the Kingdom of
Cospetir, whose plains at the time of the
risings of the Ganges are flooded after the
fashion of those of the River Nile."—Barros,
Dec. IV. ix. cap. 1.

This and the next passage compared show
that Barros was not aware that Cospetir and
Gajpati were the same.

Of this realm of Bengal, and of
other four realms its neighbours, the Gen-
toons and Moors of those parts say that God
has given to each its peculiar gift: to Ben-
gala infantry numbersless; to the Kingdom
of Orixa elephants; to that of Binsanga
men most skilful in the use of sword and shield;
to the Kingdom of Dely multitudes of cities
and towns; and to Con a vast number of
horses. And so naming them in this order
they give them these other names, viz.: Eapati,
Gaspati, Naropati, Bnapati, and Conpati."—Barros, ibid. [These titles ap-
ppear to be Aērapati, 'Lord of Horses';
Gajpati; Narapati, 'Lord of Men';
Bhāpati, 'Lord of Earth'; Gopati, 'Lord of Cattle'.]

c. 1590.—"His Majesty (Akbar) plays with
the following suits of cards, 1st. Ab-
rapati, the lord of horses. The highest card
represents a King on horseback, resembling
the King of Dihli . . . 2nd. Gajpati, the
King whose power lies in the number of his
elephants, as the ruler of Orisah . . . 3rd.
Narpat, a King whose power lies in his
infantry, as is the case with the rulers of
Bijapur, &c.—[Ibn. i. 306.]

1590.—"Orissa contains one hundred
and twenty-nine brick forts, subject to the
command of Gujputty."—Aqin (by Ghud-
ain), ed. 1800, ii. 11; [ed. Jarrett, ii. 126].

1753.—"Herculet fait aussi mention
d'une ville de Cospetir située vers le
haut du fleuve Indus, ce que Mercerat a
cru correspondre à une dénomination qui
existe dans la Géographie moderne, sans
alternative marquée. Cospetir...—Cos-
petir. La notion qu'on a de Cospetir se tire
da l'historien Portugais Jean de Barros...la
situation n'est plus celle qui convient à
Cospetirus."—D'Aubert, 4 sq.

Coss. s. The most usual popular
measure of distance in India, but like
the mile in Europe, and indeed like
the mile within the British Islands up
to a recent date, varying much in
different localities.

The Skt. word is krośa, which also
is a measure of distance, but originally
signified 'a call,' hence the distance at
which a man's call can be heard.*

In the Pali vocabulary called Akhid-
hanappatiṅka, which is of the 12th
century, the word appears in the form
kossa; and nearly this, kos, is the ordi-
nary Hindi. Koroṅ is a Persian form
of the word, which is often found in
Mahommedan authors and in early
travellers. These latter (English)
of ten write course. It is a notable
circumstance that, according to
Wrangell, the Yakuts of X. Siberia reckon
distance by kiosses (a word which,
considering the Russian way of writ-
ing Turkish and Persian words, must
be identical with kos). With them
this measure is "indicated by the
necessary to cook a piece of meat." Kio-
sa is about 5 verst, or 13/4 miles,
in hilly or marshy country, but on
plain ground to 7 verst, or 2½ miles.*

The Yakuts are a Turk People,
and their language is a Turkı dialect.
The suggestion arises whether the form
kos may not have come with the Mon-
gols into India, and modified the
previous krośa.' But this is met by
the existence of the word kos in Pali,
as mentioned above.

In ancient Indian measurement,
or estimation, 4 krośas went to the yojan.
Sir H. M. Elliot deduced from
distances in the route of the Chinese
pilgrim Fa-hian that the yojan of his-
age was as nearly as possible 7 miles.
Cunningham makes it 1 ½ or 8, Fer-gus-
on 6; but taking Elliot's estimate as a
mean, the ancient kos would be 1 ½
miles.

The kos as laid down in the Ain [ed.
Jarrett, iii. 414] was of 5000 gaz [see
GUDGE]. The official decision of the
British Government has assigned the
length of Akbar's Idli gaz as 33 inche-
and this would make Akbar's kos =
2 m. 4 f. 183 ½ yards. Actual measure-
ment of road distances between 5 pair
of Akbar's kos-minute,* near Delhi, gave
a mean of 2 m. 4 f. 158 yards.

In the greater part of the Bengal
Presidency the estimated kos is about
2 miles, but it is much less as you
approach the N.W. In the upper part
of the Doab, it is, with fair accuracy, 1½
miles. In Bundelkhand again it is
nearly 3 m. (Curnegy), or, according
to Beames, even 4 m. [In Madras it
is 2 ½ m., and in Mysore the Sultan
kos is about 4 m.] Reference may be
made on this subject to Mr. Thomas's
ed. of Prince's Essays,* ii. 129; and to
Mr. Beames's ed. of Elliot's Glossary
("The Races of the N.-W. Provinces,"
ii. 194). The latter editor remarks
that in several parts of the country
there are two kinds of kos, a pakka
and a kochha kos, a double system which
 pervades all the weights and measures
of India; and which has prevailed also
in many other parts of the world [see
FUCKA].

500.—"A goryatlı (or league—see GOW)
is two krośas."—Amarakosa, ii. 2, 15.

600.—"The descendant of Kukulstha
(i.e. Rama) having gone half a krośa..."—
Raghuvansii, iii. 79.

1340.—"As for the mile it is called
among the Indians al-Kuraf."—Ibn Batuta,
iii. 95.

"The Sultan gave orders to assign
me a certain number of villages..."

* "... that Royal Alley of Trees planted
by the command of Jehan-Guir, and continued
by the same order for 150 leagues, with little
Pyramids or Turrets erected every half league."—Berner,
E.T. 91; [ed. Crawfurd, 24].
They were at a distance of 16 Kurâhs from Dihlî.—*Ibn Battuta*, 388.

c. 1470.—"The Sultan sent ten viziers to encounter him at a distance of ten Kors (a kor is equal to 10 versets). . ."—*Ith. Nîkîrî*, 26, in *Indiâ in the Xvîth Cen.*

"From Chivil to Jooneer it is 20 Kors; from Jooneer to Beder 40; from Beder to Kulongher, 9 Kors; from Beder to Kuloberge, 9."—*Ibid.*, p. 12.

1528.—"I directed Chikmâk Bog, by a writing under the royal hand and seal, to measure the distance from Agra to Kâbul; that at every nine Kors he should raise a minar or turret, twelve gez in height, on the top of which he was to construct a pavilion. . ."—*Beller*, 393.

1537.—". . . that the King of Portugal should hold for himself and all his descendants, from this day forth for aye, the Port of the City of Manguar (in Guzerat) with all its privileges, revenues, and jurisdiction, with 23 coucees round about. . ."—*Treaty in S. Batella, Tomba*, 225.

c. 1550.—"Being all unmanned by their love of Raghola, they had gone but two Kors by the close of day, then scanning land and water they halted."—*Ridugina of Toulâ Dâs*, by *Grouss*, 1878, p. 119.

[1604.—"At the rate of four cos (Coces) the league by the calculation of the Moors."—*Conto*, Dec. XII, Bk. I. cap. 4.]

1616.—"The three and twentieth arrived at Ad-seemeer, 219 Courses from Brampoore, 418 English miles, the Courses being longer than towards the Sun."—Sir T. Roe, in *Purchas*, i. 541; [Hak. Soc. i. 165].

"The length of these forenamed Provinces is North-West to South-East, at the least 1000 Courses, every Indian Course being two English miles."—*Jerry*, in *Purchas*, ii. 1468.

1623.—"The distance by road to the said city they called seven cos, or corâl, which is all one; and every cos or corâl is half a fersan or league of Persia, so that it will answer to a little less than two Italian [English] miles."—*P. della Valle*, ii. 504; [Hak. Soc. i. 25].

1648.—". . . which two Coss are equivalent to a Dutch mile."—*Van Twist, Gen. Beschrijft*, 2.

1666.—". . . une cosse qui est la mesure des Indes pour l'espace des lieux, est environ d'une demi-lieue."—*Thevet*, v. 12.

**COSSACK, s.** It is most probable that this Russian term for the military tribes of various descent on what was the S. frontier of the Empire has come originally from kazzâk, a word of obscure origin, but which from its adoption in Central Asia we may venture to call Cossîk. [Schuyler, *Turkistan*, i. 8.] It appears in Pavet de Courteille's *Diet. Turk-Oriental as "royalboud; aventurier . . . ouagre que ses compagnons chassent loin d'eux."]

But in India it became common in the sense of "a predatory horseman" and freebooter.

1366.—"On receipt of this bad news I was much dispirited, and formed to myself three plans; 1st. That I should turn Cossack, and never pass 24 hours in one place, and plunder all that came to hand."—*Mom. of Towar*, tr. by *Stewart*, p. 111.

[1699.—In a Letter from the Company to the factors at Bantam mention is made of one "Sophonie Cosuke," or as he is also styled in the Court Minutes 'the Russe.'—*Birkenhead, First Letter Book*, 288.]

1618.—"Cossacks (Cossack) . . . you should know, it is not the name of a nation, but of a collection of people of various countries and sects (though most of them Christians) who without wives or children, and without horses, acknowledge obedience to no prince; but dwelling far from cities in fastnesses among the woods or mountains, or rivers . . . live by the booty of their swords . . . employ themselves in perpetual cruelties and outrages by land and sea to the detriment of their nearest enemies, i.e. of the Turks and other Mahometans. . . As I have heard from them, they promise themselves one day the capture of Constantinople, saying that Fate has reserved for them the liberation of that country, and that they have clear prophecies to that effect."—*P. della Valle*, i. 614 seq.

c. 1752.—"His kuzzaks . . . were likewise appointed to surround and plunder the camp of the French . . ."—*Hist. of Hyder Nâik*, tr. by *Miles*, p. 36.

1813.—"By the by, how do Clarke's friends the Cossacks, who seem to be a band of Circassians and other Sarmanians, come to be called by a name which seems to belong to a great Toorkee tribe on the banks of the Jaxartes? Kuzzauk is used about Delhi for a highwayman. Can it be (as I have heard) an Arabic Mohalligh (exaggeration) from l'd (plunder) applied to all predatory tribes?"—*Elphinstone*, in *Life*, i. 261.

1819.—"Some dashing leader may . . . gather a predatory band round his standard, which, composed as it would be of desperate adventurers, and commanded by a professional Kuzzauck, might still give us an infinite deal of trouble."—*Ibid.*, ii. 58.

e. 1823.—"The term Cossack is used because it is the one by which the Mahhattas describe their own species of warfare. In their language the word Cossakee (borrowed like many more of their terms from the Moghuls) means predatory."—*Malcolm, Central India*, 3d ed. i. 69.

**COSSID, s.** A courier or running messenger; Arab. kâsid.

1682.—"I received letters by a Cossid from Mr. Johnson and Mr. Catichoole,
COSSIMBAZAR. 263  

dated ye 18th instant from Murshidabad, Bulchund's residence."—Hodges, Diary, Dec. 20th; [Hak. Soc. i. 55].

[1857. — "Having detained the Cossetts 4 or 5 Days."—Ibid. ii. lxix.]

1869.—"Therefore December the 2d. in the evening, word was brought by the Broker to our President, of a Cosset's Arrival with Letters from Court to the Factor, informing our immediate Release."—Oringtom, 416.

1748.—"The Tappies [dák runners] on the road to Ganjam being grown so exceedingly indolent that he has called them in, being convinced that our packets may be forwarded much faster by Cossids [mounted postmen]."—In Long, p. 3.

C. 1759.—"For the performance of this arduous . . . duty, which required so much care and caution, intelligences of talent, and Kasids or messengers, who from head to foot were eyes and ears . . . were stationed in every quarter of the country."—II. of Hyde's Mail, 126.

1803.—"I wish that you would open a communication by means of cossids with the officer commanding a detachment of British troops in the fort of Songhor."—Wellington, ii. 159.

COSSIMBAZAR. n.p. Properly Kasimbazar. A town no longer existing, which closely adjoined the city of Murshidabad, but preceded the latter. It was the site of one of the most important factories of the East India Company in their mercantile days, and was indeed a chief centre of all foreign trade in Bengal during the 17th century. ["In 1658 the Company established a factory at Cossimbaazar, "Castle Bazaar"]13.—(Birdwood Rep. on Old Rec. 219,) Fryer (1673) calls it Castle Buzar (p. 38).

1685.—"That evenning I arrived at Casen-Basar, where I was welcome'd by Mrnhdr Arnold van Wachendank, Director of all Holland-Factories in Bengal."—Toussaint, E.T., ii. 58; [ed. Ball, i. 131. Bernier (E. T. p. 141; ed. Constable, 410) has Kasem-Bazar, in the map, p. 454. Kasem-bazar.

1676.—"Kasembasar, a Village in the Kingdom of Bengal, sends abroad every year two and twenty thousand Bales of Silk; every Bale weighing a hundred pounds."—Toussaint, E.T. ii. 126; [Ball, ed. ii. 2]

[1675.—"Cassumbazar." See quotation under DADNY.

COSSYA. n.p. More properly Kasía, but now officially Kásí, in the language of the people themselves Kásí, the first syllable being a prefix denoting the plural. The name of a hill people of Mongoloid character, occupying the mountains immediately north of Silhet in Eastern Bengal. Many circumstances in relation to this people are of high interest, such as their practice, down to our own day, of erecting rude stone monuments of the menhir and dolmen kind, their law of succession in the female line, &c. Shillong, the modern seat of administration of the Province of Assam, and lying midway between the proper valley of Assam and the plain of Silhet, both of which are comprehended in that government, is in the Kasia country, at a height of 4,900 feet above the sea. The Kasias seem to be the people encountered near Silhet by Ibn Batuta as mentioned in the quotation:

C. 1346. — "The people of these mountains resemble Turks (i.e. Tartars), and are very strong labourers, so that a slave of their race is worth several of another nation."—Ibn Batuta, iv. 218. [See KHASYA.]

1789.—"The first thing that struck my observation on entering the arena was the similarity of the dresses worn by the different tribes of Cusseahs or native Tartars, all dressed and armed agreeable to the custom of the country or mountain from whence they came."—Hon. R. Lindsay, in Lives of the Lindsay, iii. 152.

1789.—"We understand the Cossyahs who inhabit the hills to the north-westward of Silhet, have committed some very daring acts of violence."—In Smith-Kurr, ii. 218.

1790.—"Agreed and ordered, that the Trade of Silhet . . . be declared entirely free to all the natives . . . under the following Regulations:—1st. That they shall not supply the Cossyahs or other Hill-people with Arms. Ammunition or other articles of Military store . . ."—In Smith-Kurr, ii. 31.

COSTUS. (See PUTCHOCK.)

COT, s. A light bedstead. There is a little difficulty about the true origin of this word. It is universal as a sea-term, and in the South of India. In Northern India its place has been very generally taken by charpoy (q.v.), and cot, though well understood, is not in such prevalent European use as it formerly was, except as applied to barrack furniture, and among soldiers and their families. Words with this last characteristic have very frequently been introduced

* This gloss is a mistake.
from the south. There are, however, both in north and south, vernacular words which may have led to the adoption of the term cot in their respective localities. In the north we have H. khât and khatwèt, both used in this sense, the latter also in Sanskrit; in the south, Tam. and Malayal. kuttîl, a form adopted by the Portuguese. The quotations show, however, no Anglo-Indian use of the word in any form but cot.

The question of origin is perhaps further perplexed by the use of quatre as a Spanish term in the West Indies (see Tom Cringle below). A Spanish lady tells us that catre, or catre de tigera (“scissors-cot”) is applied to a bedstead with X-trestles. Catre is also common Portuguese for a wooden bedstead, and is found as such in a dictionary of 1611. These forms, however, we shall hold to be of Indian origin; unless it can be shown that they are older in Spain and Portugal than the 16th century. The form quatre has a curious analogy (probably accidental) to chairpàt.

1553.—“The Cumarijs (Zamorins) who was at the end of a house, placed on a bedstead, which they call catle. . . .”—De Burros, Dec. i. liv. iv. cap. viii.

1557.—“The king commanded his men to furnish a tent on that spot, where the interview was to take place, all carpeted inside with very rich tapestries, and fitted with a sofa (catle) covered over with a silk cloth.”—Aliquyrequ, Hak. Soc. ii. 204.

1566.—“The king was set on a catel (the name of a kind of field bedstead) covered with a cloth of white silk and gold. . . .”—Dominio de Goa, Chron. del R. Dom Emanuel, 48.

1600.—“He retired to the hospital of the sick and poor, and there had his cell, the walls of which were of coarse palm-mats. Inside there was a little table, and on it a crucifix of the wood of St. Thomas, covered with a cloth, and a breviary. There was also a catre of coir, with a stone for pillow; and this completes the inventory of the furniture of that house.”—Lucerna, V. do P. F. Xavier, 199.

[1613.—“Here hired a catele and 4 men to have carried me to Agra.”—Danvers, Letters, 1. 277.]

[1634.—“The better sort sleep upon cots, or Beds two foot high, matted or done with girth-web.”—Sir T. Herbert, Trav. 149. N.E.D.]

1648.—“Indian bedsteads or Cadels.”—Van Twist, 64.

1673.—“. . . where did sit the King in State on a Cott or Bed.”—Fryer, 18.

1678.—“Upon being thus abused the said Sergeant Waterhouse commanded the corporal Edward Short, to tie the Savage down on his cot.”—In Wheeler, i. 106.

1685.—“I hired 12 stout fellows to carry me as far as Lar in my cott (Pulaukeen fashion). . . .”—Hedges, Diary, July 29; [Hak Soc. i. 203].

1688.—“In the East Indies, at Fort St. George, also Men take their Cotts or little Field-Beds and put them into the Yards, and go to sleep in the Air.”—Dampier’s Voyages, ii. Pt. iii.

1690.—“. . . the Cot or Bed that was by . . .”—Ovington, 211.

1711.—“In Canton Price Current: ‘Bamboo Cotts for Servants each . . . I mace.’”—Lockyer, 150.

1768-71.—“We here found the body of the deceased, lying upon a kadel, or couch.”—Storcius, E.T., i. 442.

1791.—“Notice is hereby given that sealed procuvals will be received. . . . for supplying . . . the different General Hospitals with clothing, cotts, and bedding.”—In Selon-Karr, ii. 115.

1824.—“I found three of the party insisted upon accompanying me the first stage, and had dispatched their camp-cotts.”—Selby, Ellora, ch. iii.

E. 1830.—“After being . . . furnished with food and raiment, we retired to our quatre, a most primitive sort of couch, with a piece of canvas stretched over it.”—Tom Cringle’s Log, ed. 1863, p. 100.

1872.—“As Badan was too poor to have a khât, that is, a wooden bedstead with tester frames and mosquito curtains.”—Gecinda Samanta, i. 140.

COTAMALUCO, n.p. The title by which the Portuguese called the kings of the Golconda Dynasty, founded, like the other Mahommedan kingdoms of S. India, on the breaking up of the Bahmani kingdom of the Deccan. It was a corruption of Kuth-ul-Mulk, the designation of the founder, retained as the style of the dynasty by Mahommedans as well as Portuguese (see extract from Akbar-nama under IDALCAN).

1543.—“When Idalcon heard this reply he was in great fear . . . and by night made his escape with some in whom he trusted (very few they were), and fled in secret, leaving his family and his wives, and went to the territories of the Iam Maluco (see NIZAMALUCO), his neighbour and friend . . . and made matrimonial ties with the Iam Maluco, marrying his daughter, on which they arranged together, and there also came into this concert the Madremaluco, and Cotamaluco, and the
COTIA. 265  COTWAL, CUTWAIL.

Verido, who are other great princes, marching with Izam Maluco, and connected with him by marriage.—Correa, iv. 313 seq.

1553.—"The Captains of the Kingdom of the Deccan added to their proper names other honorary ones which they affected more, one calling himself Inasa Malumac, which is as much as to say ‘Spear of the State,’ Cota Malumae, i.e. ‘Fortress of the State,’ Adelcham, ‘Lord of Justice’; and we, corrupting these names, call them Niza- maluco, Cotamaluco, and Hidalcham."—

Barros, IV. iv. 16: [and see Linschoten, Hak. Soc. i. 172]. These same explanations are given by Garcia de Orta (Colligens, i. 36r), but of course the two first are quite wrong. Inasa Malumac, as Barros here writes it, is Ar. An-Nizam ul Malik, "The Administrator of the State," not from P. niza, "a spear." Cotamaluco is Koth-ul- Malik, Ar. 'the pivot (or Pole-star) of the State," not from H. kofa, "a fort."

COTIA. s. A fast-sailing vessel, with two masts and lateen sails, employed on the Malabar coast. Kotiya is used in Malavall; [the Madras Gloss, writes the word kotych, and says that it comes from Ceylon:] yet the word hardly appears to be Indian. Bluteau however appears to give it as such (iii. 590).

1552.—"Among the little islands of Goa he embarked on board his fleet, which consisted of about a dozen cotias, taking with him a good company of soldiers."—Courteille, iii. 25. See also pp. 47, 48, 228, &c.

c. 1580.—"In the gulf of Nagumá . . . I saw some Cutias."—Primo r Honra, &c., f. 73.

1602.—". . . embarking his property on certain Cotias, which he kept for that purpose."—Conto, Dec. IV. liv. i. cap. viii.

COTTA, s. H. katthā. A small land-measure in use in Bengal and Bahar, being the twentieth part of a Bengal bigha (see BEEGAR), and containing eighty square yards.

[1767.—"The measurement of land in Bengal is thus estimated: 16 Guadas make 1 Cotta; 20 Cottas, 1 Bogo, or about 16,000 square feet."—Veerast, View of Bengal, 221. note.]

1781.—". . . An upper roomed House standing upon about 5 cottahs of ground. . . ."—Seton-Karr, i. 34.

COTTON, s. We do not seem to be able to carry this familiar word further back than the Ar. kutān, kutān, or kutānw, having the same meaning, whence Prov. cotton, Port. coton, It. cotone, Ger. Kattun. The Sp. keeps the Ar. article, algodon, whence old Fr. augueto and hoqueton, a coat quilted with cotton. It is only by an odd coincidence that Pliny addsuces a like-sounding word in his account of the arbores lunigerae: "ferunt mali cotomei amplitudine eucurbitas, quae maturate ruptae ostendunt lanuginis pilas, ex quilis vestes pretiosos linkeo faciunt"—xii. 10 (21). [On the use and cultivation of cotton in the ancient world, see the authorities collected by Frazer, Pansanius, i. 470, seq.]

1830.—"The dress of the great is on the Persian model; it consists of a shirt of kuttaun (a kind of linen of a wide texture, the best of which is imported from Aleppo, and the common sort from Persia). . . ."—Elphinstone's Cawul, i. 351.]

COTTON-TREE, SILK. (See SEEMUL.)

COTWAL, CUTWAIL. s. A police-officer; superintendent of police; native town magistrate. P. kotwil, a seneschal, a commandant of a castle or fort. This looks as if it had been first taken from an Indian word, kotwil; [Skt. koṭha- or koṭkaṭhā padā 'castle-porter';] but some doubt arises whether it may not have been a Turkı term. In Turkı it is written kotul, kotwil, and seems to be regarded by both Vambahy and Pavet de Courteville as a genuine Turkı word. V. defines it as: "Kotwil, garde de fort, teresse, chef de la garnison; nom d'un tribu d'Ozbegs." P. "kotwil, kotwil, garde de l'vnid, nom d'une citadelle." There are many Turkı words of analogous form, as 'kūrātā, a vidette, bakṭarā, a table-steward, yasūtā, a chamber-lain, turgwāt, a patrol, &c. In modern Bokhara Kotwil is a title conferred on a person who superintends the Amir's buildings (Khanikoff, 241). On the whole it seems probable that the title was originally Turkı, but was shaped by Indian associations.

[The duties of the Kotwil as head of the police, are exhaustively laid down in the Aín (Jarrett, ii. 41). Amongst other rules: "He shall amputate the hand of any who is the pot-companion of an executioner, and the finger of such as converse with his family." The office of Kotwil in Western and Southern India, technically speaking, ceased about 1862, when the new police system (under Act, India, V. of 1861, and corresponding local


COUNSELLOR, s. This is the title by which the natives in Calcutta generally designate English barristers. It is the same use as the Irish one of counsel or, and a corruption of that word.

COUNTRY, adj. This term is used colloquially, and in trade, as an adjective to distinguish articles produced in India (generally with a sub-indication of disparagement), from such as are imported, and especially imported from Europe. Indeed Europe (q.v.) was, and still occasionally is, used as the contrary adjective. Thus, 'country harness' is opposed to 'Europe harness'; 'country-born' people are persons of European descent, but born in India; 'country horses' are Indian-bred in distinction from Arabs, Walers (q.v.), English horses, and even from 'stud-breds,' which are horses reared in India, but from foreign sires; 'country ships' are those which are owned in Indian ports, though often officered by Europeans; country bottled beer is beer imported from England in cask and bottled in India; ['country-wound' silk is that reeled in the crude native fashion]. The term, as well as the H. desh, of which country is a translation, is also especially used for things grown or made in India as substitutes for certain foreign articles. Thus the Ceca disticha in Boulay gardens is called 'Country gooseberry'; Convolvulus batatas, or sweet potato, is sometimes called the 'country potato.' It was, equally with our quotidian root which has stolen its name, a foreigner in India, but was introduced and familiarised to a much earlier date. Thus again desh baidam, or 'country almond,' is applied in Bengal to the nut of the Terminalia catappa. On desh, which is applied, among other things, to silk, the great Ritter (dormititius Homerus) makes the odd remark that desh is just Seide reversed! But it would be equally apposite to remark that Trigon-octra is just Country-octra reversed!

Possibly the idiom may have been taken up from the Portuguese, who also use it, e.g. 'apafrau da terra,' 'country saffron,' i.e. samflower, otherwise called bastard saffron, the term being sometimes applied to turmeric. But the source of the idiom is general, as the use of desh shows. Moreover the Arabic baladi, having the same literal meaning, is applied in a manner strictly analogous, including the note of disparagement, insomuch that it has been naturalised in Spanish as indicating of little or no value. Illustrations of the mercantile use of beledi (i.e. baladi) will be found in a note to Marco Polo, 2nd ed. ii. 370. For the Spanish use we may quote the Dict.

Acts) was introduced. In Bengal the term has been long obsolete. [It is still in use in the N.W.P. to designate the chief police officer of one of the larger cities or cantonments.]

e. 1010.—"Bu-Ali Kotwal (of Ghazni) returned from the Khilj expedition, having adjusted matters." — Barthes, in Elliot, ii, 151.

1406.—"They fortified the city of Astarabâd, where Abul Lethâ was placed with the rank of Kotwal."—Meburuzâd, in Not. et Extr. xiv. 123.

1533.—"The message of the Camorij arriving, Vasco da Gama landed with a dozen followers, and was received by a noble person whom they called Cautual . . . ."—Barros, Dec. i. liv. iv. ch. viii.

1572.—"Na praya hum reegor do Regno estava Que na sua lingua Cautu! se chama." - Coutes, vii. 44.

By Burton :

"There stood a Regent of the Realm ashore, a chief, in native parlance 'Cautual,' bright."

also the plural:

"Mas aquelles avares Cautuais Que o Gentilico povo governavam."

Ibid. viii. 56.

1616.—Ree has Cutwall passim; [e.g. Hak. Soc. i. 90 &c.].

1727.—"Mr. Benoche being bred a Druggist in his youth, presently knew the Poison, and carried it to the Cautwal or Sheriff, and showed it."—A. Hamilton, ii. 199. [In ed. 1711, ii. 199, cautwal.

1763.—"The Cautwal is the judge and executor of justice in criminal cases."—Orme (ed. 1803), i. 26.

1812.—". . . an officer retained from the former system, denominat cutwal, to whom the general police of the city and regulation of the market was entrusted."—Fifth Report, 44.

1817.—"The Kutwal . . . seems to have done his duty resolutely and to the best of his judgment."—G. O. by Sir C. Napier, 121.

[1880.—"The son of the Raja’s Kotwal was the prince’s great friend."—Miss Stokes, Indian Fairy Tales, 200.]
of Cobarravias (1611): "Bahidi, the thing which is produced at less cost, and is of small duration and profit." (See also Day and Engelmann, 232 seq.)

1516. "Bibidab ginger grows at a distance of two or three leagues all round the city of Calicut. . . . In Bengal there is also much ginger of the country (Gingivae Bibidae)."—Burton, 221 seq.

1580.—"I at once sent some of these country men (homines exulitici) to the Thamas."—Albuquerque, Carlos. p. 148.

1582.—"The Nayres maye not take anye Countrie women, and they also doe not marry."—Castro de, (by N. L.), i. 96.

1608.—"The Country here are at dissension among themselves."—Donners, Letters, i. 20.

1619.—"The twelfth in the morning Master Methwold came from Mouintgatam in one of the Countrie Boats."—Purchas, in Purchas, i. 698.

1653.—"The inhabitants of the Gentoo Town all in arms, bringing with them also elephants, kettle-drums, and all the Countrie music."—Wheelock, i. 140.

1747.—"It is resolved and ordered that a Serjeant with two Troopers and a Party of Countrie Horse, to be sent to Markinah Purum to patroll . . ."—Fr. St. David. Council of War, Dec. 25. MS. Records in India Office.

1752.—"Captain Clive did not despair . . . and at ten at night sent one Shawlum, a serjeant who spoke the countrie languages, with a few sepoys to reconnoitre."—Owen, i. 211 (ed. 1769).

1769.—"I supped last night at a Countrie Captain's: where I saw for the first time a specimen of the Indian taste."—Tripomouth. Mem. i, 15.

1775.—"The Moors in what is called Countrie ships in East India, have also their chering songs: at work in hoisting, or in their boats a rowing."—Forrest, V. to N. Guinea, 305.

1798.—"The jolting springs of countrie-made carriages, or the grunts of countrie-made carriers, commonly called palabak-boys."—Hugh Boyd, 146.

1809.—"The Rajah had a drawing of it made for me, on a scale, by a countrie Draftsman of great merit."—Ed. Voltaire, i. 356.

"... split countrie peas . . ."—Maria Graham, 26.

1817.—"since the conquest (of Java) a very extensive trade has been carried on by the English in countrie ships."—Raffles, Hist. of Java, i. 210.

1852. —"There was a countrie-born European living in a room in the bungalow."—Sondeerun, Thirteen Years. 256.

COUNTRY-CAPTAIN. s. This is in Bengal the name of a peculiar dry kind of curry, often served as a breakfast dish. We can only conjecture that it was a favourite dish at the table of the skippers of 'country ships,' who were themselves called 'country captains,' as in our first quotation. In Madras the term is applied to a spatch-cook dressed with onions and curry stuff, which is probably the original form. [Riddell says: "Country-captain.—Cut a fowl in pieces; shred an onion small and try it brown in butter; sprinkle the fowl with fine salt and curry powder and try it brown; then put it into a stewpan with a pint of soup; stew it slowly down to a half and serve it with rice"] (Ind. Dom. Econ. 176.)

1792.—"But now, Sir a Country Captain is not to be known from an ordinary man, or a Christian, by any certain mark whatever."—Madras Converv. April 26.

1825. —"The local name for their business was the 'Country Trade,' the ships were 'Country Ships,' and the masters of them 'Country Captains.' Some of my readers may recall a dish which was often placed before us when dining on board these vessels at Whampoa, viz. 'Country Captain.' —The Fundace at Canton (1852), p. 33.

COURSE, s. The drive usually frequented by European gentlemen and ladies at an Indian station.

1853. —"It was curious to Oakfield to be back on the Ferozapore course, after a six months' interval, which seemed like years. How much had happened in these six months?"—Oakfield, ii. 124.

COURTALLUM. n.p. The name of a town in Tinnevelly [used as an European sanatorium (Stuart, Man. of Tinnevelly, 96)]; written in vernacular Kattalam. We do not know its etymology. [The Madras Gloss, gives Tri-kattalam, Skt. the 'Three-peaked Mountain.'

COVENANTED SERVANTS. This term is specially applied to the regular Civil Service of India, whose members used to enter into a formal covenant with the East India Company, and do now with the Secretary of State for India. Many other classes of servants now go out to India under a variety of contracts and covenants, but the term in question continues to be appropriated as before. [See CIVILIAN.]
1757.—"There being a great scarcity of covenanted servants in Calcutta, we have entertained Mr. Hewitt as a monthly writer... and beg to recommend him to be covenanted upon this Establishment."—Letter in Logy, 112.

COVID, s. Formerly in use as the name of a measure, varying much locally in value, in European settlements not only in India but in China, &c. The word is a corruption, probably an Indo-Portuguese form, of the Port. covado, a cubit or ell.

[1612.—"A long covad within 1 inch of our English yard, wherewith they measure cloth, the short covad is for silks, and containeth just as the Portuguese covad."—Dawers, Letters, i. 241.

1616.—"Clothes of gold:... were worth 100 rupies a cobde."—Sir T. Rov, Hak. Soc. i. 263.

1617.—Cloth "here affoorded at a rupie and two in a cobdee under ours."—Ibid. ii. 499.

1672.—"Measures of Surat are only two: the lesser and the greater Coveld [probably misprint for Covad], the former of 27 inches English, the latter of 36 inches English."—Fryer, 206.

1720.—"Item. I leave 200 pagodas for a tomb to be erected in the burial place in form as follows: Four large pillars, each to be six covids high, and six covids distance one from the other; the top to be arched, and on each pillar a cherubim; and on the top of the arch the effigy of Justice."—Testament of Charles Dawers, Merchant, in Wheeler, ii. 338.

1728.—"Cobidos." See quotation under LONGHEE.

c. 1760.—According to Grose the covid at Surat was 1 yard English [the greater covad of Fryer], at Madras ½ a yard; but he says also: "At Bengal the same as at Surat and Madras."

1794.—"To be sold, on very reasonable terms, About 3000 covids of 2-inch Calcutt Planks."—Bombay Courier, July 19.

The measure has long been forgotten under this name in Bengal, though used under the native name hath. From Millburn (i. 334, 341, &c.) it seems to have survived on the West Coast in the early part of last century, and possibly may still linger.

[1612.—½ corge of pintados of 4 hastas the piece."—Dawers, Letters, i. 282.

COVIL, s. Tam. kō-v-il, 'Godhouse,' a Hindu temple; and also (in Malabar) a palace, [also in the form Colghum, for Kovilagam]. In colloquial use in S. India and Ceylon. In S. India it is used, especially among the French, for 'a church'; also among the uneducated English.

[1796.—"I promise to use my utmost endeavours to procure for this Raja the colghum of Pychi for his residence..."—Treaty, in Logan, Madabar, iii. 254.]

COWCOLLY, n.p. The name of a well-known lighthouse and landmark at the entrance of the Hoogly, in Midnapur District. Properly, according to Hunter, Geonkhāli. In Thornton's English Pilot (pt. iii. p. 7, of 1711) this place is called Cockoly.

COW-ITCH, s. The irritating hairs on the pod of the common Indian climbing herb Macuna pruriens, D.C., N. O. Leguminosae, and the plant itself. Both pods and roots are used in native practice. The name is doubtless the Hind. lecchā (Skt. kapi-kuchhā), modified in Holborn-Jobson fashion, by the 'striving after meaning.'

[1773.—"Cow-itch. This is the down found on the outside of a pod, which is about the size and thickness of a man's little finger, and of the shape of an Italian S."—Ies. 494.]

COWLE, s. A lease, or grant in writing; a safe-conduct, amnesty, or in fact any written engagement. The Emperor Sisgamunat gave Cowle to John Huss—and broke it. The word is Ar. kāvel, 'word, promise, agreement,' and it has become technical in the Indian vernaculars, owing to the prevalence of Mahommedan Law.

[1611.—"We desired to have a cowl of the Shahbunder to send some persons afloat."—Dawers, Letters, i. 138.

1613.—"Procured a cowl for such ships as should come."—Foster, Letters, ii. 17.]

1680.—"A Cowle granted by the Right Worshipful Streynsham Master, Esq., Agent and Governor for affairs of the Honourable East India Company in fort St. George at Chinnapatam, by and with the advice of his Counsell to all the Pegu Ruby Merchants. ..."—Fort St. George Cons. Feb. 23, in Notes and Extracts, No. iii. p. 10.

1688.—"The President has by private correspondence procured a Cowle for renting the Town and customs of S. Thomé."—Wheeler, i. 176.

1758.—"The Nawam... having mounted some large guns on that hill... sent to the Killadar a Kowli-nama, or a summons and terms for his surrender."—H. of Hunter Jack, 123.
1780.—"This Caou was confirmed by another King of Gingy... of the Bramin Caste."—Dunk, New Directory, 140.

Sir A. Wellesley often uses the word in his Indian letters. Thus:

1800.—"One tundah of brinjarries... has sent to me for cowle..."—Wellingtou Desp. (ed. 1837), i. 59.

1834.—"On my arrival in the neighbourhood of the petiah, I offered cowle to the inhabitants."—Ibid. ii. 139.

COWRY, s. Hind. kauri (kavdi), Mahr. kavâdi, Skt. kaparda, kapardika. The small white shell, Cypraea moneta, current as money extensively in parts of S. Asia and of Africa.

By far the most ancient mention of shell currency comes from Chinese literature. It is mentioned in the famous "Tribute of Yu" (or Yu-Kung) in the Shu-King (about the 14th cent. B.C.); and in the "Book of Poetry" (Shi-King), in an ode of the 10th cent. B.C. The Chinese seem to have adopted the use from the aborigines in the East and South; and they extended the system to tortoise-shell, and to other shells, the cowry remaining the unit. In 338 B.C., the King of Tsin, the supply of shells failing, suppressed the cowry currency, and issued copper coin, already adopted in other States of China. The usurper Wang Mang, who ruled A.D. 9-23, tried to revive the old systems, and issued rules instituting, in addition to the metallic money, ten classes of tortoise-shell and five of smaller shells, the value of all based on the cowry, which was worth 3 cash.* [Cowries were part of the tribute paid by the aborigines of Puanit to Metesophis I. (Maspero, Dawn of Civ., p. 427).]

The currency of cowries in India does not seem to be alluded to by any Greek or Latin author. It is mentioned by Mas'udi (c. 943), and their use for small change in the Indo-Chinese countries is repeatedly spoken of by Marco Polo, who calls them porcelaines, the name by which this kind of shell was known in Italy (porcellane) and France. When the Mahommedans conquered Bengal, early in the 13th century, they found the ordinary currency composed exclusively of cowries, and in some remote districts this continued to the beginning of the last century. Thus, up to 1801, the whole revenue of the Silhet District, amounting then to Rs. 250,000, was collected in these shells, but by 1813 the whole was realised in specie. Interests details in connection with this subject are given by the Hon. Robert Lindsay, who was one of the early Collectors of Silhet (Lives of the Lindays, iii. 176).

The Sanskrit vocabulary called Tribhuvandasba (iii. 3, 206) makes 20 kapardika (or kauris) = ¼ pan; and this value seems to have been pretty constant. The cowry table given by Mr. Lindsay at Silhet, circa 1778, exactly agrees with that given by Milburn as in Calcutta use in the beginning of last century, and up to 1854 or thereabout it continued to be the same:

1 cowris = 1 gand
20 gandus = 1 pan
4 pan = 1 ānu
4 ānus = 1 kāthā, or about ¼ rupee.

This gives about 5120 cowries to the Rupee. "We have not met with any denomination of currency in current use below the cowry, but it will be seen that, in a quotation from Mrs. Parkes, two such are indicated. It is, however, Hindu idiosyncrasy to indulge in imaginary submultiples as well as imaginary multiples. (See a parallel under LACK.)

In Bastar, a secluded inland State between Orissa and the Godavery, in 1870, the following was the prevailing table of cowry currency, according to Sir W. Hunter's Gazetteer:

28 kauris = 1 bori
12 bories = 1 dugānī
12 dugānis = 1 Rupee, i.e. 2880 cowries.

Here we may remark that both the pan in Bengal, and the dugānī in this secluded Bastar, were originally the names of pieces of money, though now in the respective localities they represent only certain quantities of cowries. (For pan, see under FANAM; and as regards dugānī, see Thomas's Putan Kings of Delhi, pp. 218 seq.). [*Up to 1865 bee-a or cowries were in use in Siam; the value of these was so small that from 800 to 1500 went to a fanng (½ cents).]—Hallett, A Thousand Miles on an Elephant, p. 164. Mr. Gray has an interesting note on cowries in

* Note communicated by Professor Terrien de la Coupérie.
Cowries were at one time imported into England in considerable quantities for use in the African slave-trade. "For this purpose," says Milburn, "they should be small, clean, and white, with a beautiful gloss" (i. 273). The duty on this importation was £53, 16s. 3d. per cent. on the sale value, with ½ added for war-tax. In 1803, 1418 cwt. were sold at the E. I. auctions, fetching £3,626; but after that few were sold at all. In the height of slave-trade, the great mart for cowries was at Amsterdam, where there were spacious warehouses for them (see the Voyage, &c., quoted 17-47).

e. a.d. 943.—"Trading affairs are carried on with cowries (al-ruda), which are the money of the country."—Mayq. it., 355.

e. 1020.—"These islands are divided into two classes, according to the nature of their chief products. The one is called Amurđan, the Isles of the Cowries; because of the Cowries that they collect on the branches of coco-trees planted in the sea."—AlbirHnl, in J. Ar., Ser. IV. tom. iv. 266.

e. 1210.—"It has been narrated on this wise that as in that country (Bengal), the ka'uri [shell] is current in place of silver, the least gift he used to bestow was a hat of ka'uri. The Almighty mitigate his punishment [in hell]!"—Tahāḵāt-Nāṣirī, by Ruvrty, 555 seq.

e. 1350.—"The money of the Islanders (of the Maldives) consists of cowries (al-ruda). They are of two sorts, some that they collect in the sea, and bury in holes dug on the shore. The flesh wastes away, and only a white shell remains. 100 of these shells are called sīgarh, and 700 fa'il; 12,000 they call kutta; and 100,000 busī. Bargains are made with these cowries at the rate of 4 busī for a gold dinār. [This would be about 40,000 for a rupee.] Sometimes the rate falls, and 12 busī are exchanged for a gold dinār. The islanders barter them to the people of Bengal for rice, for they also form the currency in use in that country. These cowries serve also for barter with the negroes in their own land. I have seen them sold at Māli and Gūgū [on the Niger] at the rate of 1150 for a gold dinār."—Ibn Batuta, iv. 122.

e. 1420.—"A man on whom I could rely assured me that he saw the people of one of the chief towns of the Sāid employ as currency, in the purchase of low-priced articles of provision, ka'das, which in Egypt are known as ruda, just as people in Egypt use fales."—Makrīzī, S. de Sacy, Chrest. Arabe, 2nd ed. i. 252.

[1510.—Mr. Whiteway writes: "In an abstract of an unpublished letter of Alio-queiro which was written about 1530, and abstracted in the following year, occurs this sentence:—The merchandise which they carry from Cairo consists of snails (coruscors) of the Twelve Thousand Islands. He is speaking of the internal caravan-trade of Africa, and these snails must be cowries."

1554.—At the Maldives: "Cowries 12,000 make one ceda; and 42 cedas of average size weigh one qintal; the big ones something more."—A. Naes, 35.

"In these islands...are certain white little shells which they call cauria."—Odvarhe, iv. 7.

1601.—"Which vessels (Gondra, or palm-wood boats from the Maldives) come loaded with coir and caury, which are certain little white shells found among the Islands in such abundance that whole vessels are laden with them, and which make a great trade in Bengal, where they are current as money."—Corry, i. 341.

1630.—"In Bengal are current those little shells that are found in the islands of Maldives, called here courins, and in Portugal Bonda, and in De Gubernatis, 205.

e. 1590.—"Cowries from this is a well, into which if the bone of any animal be thrown it petrifies, like a cowrie shell, only smaller."—Ain, ed. Jarrett, ii. 229.

e. 1610.—"Les marchandises qu'ils portent le plus souvent sont ces petites coquilles des Maldives, dont ils chargent tous les ans grand nombre de navires. Ceux des Maldives appellent Boly, et les autres Indiens Caury.—Pyraud de Laval, i. 571; see also p. 165.; Hak. Soc. iii. 438; also comp. i. 78, 137, 228, 235, 240, 250, 269: Boly is Singh, beltha, a cowry.

e. 1661.—...lastly, it (Indostan) wants those little Sea-nutlets of the Maldives, which serve for common Coynes in Bengal, and in some other places. . . .—Bouger, E.T. 83; ed. Constable, 204.

e. 1665.—"The other small money consists of shells called Cowries, which have the edges inverted, and they are not found in any other part of the world save only the Maldives Islands... Close to the sea they give up to 80 for the pesët, and that diminishes as you leave the sea, on account of carriage; so that at Agra you receive but 50 or 55 for the paiai."—Tassiner, ed. Ball, i. 27 seq.

1672.—"Cowreys, like sea-shells, come from Sumam, and the Philippine Islands."—Feiger, 96.

1683.—"The Ship Britannia—from the Maldives Islands, arrived before the Factory . . . at their first going abroad, their first salutation from the natives was a shower of Stones and Arrows, whereby 6 of their Men were wounded, which made them immediately return on board, and by ye mouths of their Guns forced them to yield, and permission to load what Cowreys they would at Markett Price; so that in a few days time they sett sale by the soundance for Narrat with above 90 Ton of Cowrey."—Hodges, Diary. July 1; [Hak. Soc. i. 96].

1705.—...Coris, qui sont des petits coquillages.—Leiller, 215.
1727.—"The Cowries are caught by putting Branches of Cocoa-nut trees with their Leaves on, into the Sea, and in five or six Months the little Shell-fish stick to those leaves in Clusters, which they take off, and digging Pits in the Sand, put them in and cover them up, and leave them two or three Years in the Pit, that the Fish may putrefy, and then they take them out of the Pit, and barter them for Rice, Butter, and Cloth, which Shipping bring from Ballasore in Orissa near Bengal, in which Countries Cowries pass for Money from 2500 to 3000 for a Rupee, or half a Crown English."—A. Hamilton (ed. 1744), i. 349.

1747.—"Formerly 12,000 weight of these Cowries would purchase a cargo of five or six hundred Negroes; but those lucrative times are now no more; and the Negroes now set such a value on their countrymen, that there is no such thing as having a cargo under 12 or 14 tons of cowries. "As payments of this kind of specie are attended with some intricacy, the Negroes, though so simple as to sell one another for shells, have contrived a kind of copper vessel, holding exactly 10s. pounds, which is a great dispatch to business."—A Voyage to the Id, of Ceypen on board a Dutch Indiaman in the year 1747, &c. &c. Written by a Dutch Gentleman. Transl. &c. London, 1754, pp. 21 seq.

1749.—"The only Trade they deal in is Cowries (or Blackamoor's Teeth, as they call them in England), the King's sole Property, which the sea throws up in great abundance."—The Bucareen's Voyage to Bombay, by Philalethes (1750), p. 52.

1753.—"Our Hon'ble Masters having expressly directed ten tons of cowries to be laden in each of their ships homeward bound, we ordered the Secretary to prepare a protest against Captain Cooke for refusing to take any on board the Admiral Vernon."—In Long, 41.

1762.—"The trade of the salt and butty wood in the Chuela of Sillett. has for a long time been granted to me, in consideration of which I pay a yearly rent of 40,000 cowries * of cowries. . . ."—Native Letter to Nabob, in Van Suttart, i. 203.


1789.—"We are informed that a Copper Coinage is now on the Carpet . . . it will be of the greatest utility to the Public, and will totally abolish the trade of Cowries, which for a long time has formed so extensive a field for deception and fraud. A grievance (sic) the poor has long groaned under."—Hicky's Bengal Gazette, April 29.

1786.—In a Calcutta Gazette the rates of payment at Pultah Ferry are stated in Rupees, Annas, Pice, and Gendas (i.e. of Cowries, see above).—In Storn-Kurr, i. 140.

* Kithan, see above = 1250 Cowries.

1791.—"Notice is hereby given, that on or before the 1st November next, sealed proposals of Contract for the remittance in Dacca of the cowries received on account of the Revenues of Sylhet . . . will be received at the Office of the Secretary to the Board of Revenue. . . . All persons who may deliver in proposals, are desired to specify the rates per cannon or cowan of cowries (see Kithan above) at which they will engage to make the remittance proposed."—In Storn-Kurr, ii. 58.

1808.—"I will continue to pay, without demur, to the said Government, as my annual peskibush or tribute, 12,000 kithans of cowries in three instalments, as specified herein below."—Treaty Engagement by the Rajah of Kitta Keongthur, a Tributary subordinate to Cuttack, 18th December, 1803.

1833.—"May 1st. Notice was given in the Supreme Court that Mosers, Gould and Campbell would pay a dividend at the rate of nine gandals, one cowrie, one cowry, and eighteen tads. In every seca rupee, on and after the 1st of June. A curious dividend, not quite a farthing in the rupee!"—The Pilgrim (by Fanny Parkes), i. 273.

1850.—"Strip him stark naked, and cast him upon a desert island, and he would manage to play heads and tails for cowries with the sea-gulls, if land-gulls were not to be found."—Zelda's Fortune, ch. iv.

1858.—"Johnnie found a lovely cowrie two inches long, like mottled tortoise-shell, walking on a rock, with its red fleshy body covering half its shell, like a jacket trimmed with chenille fringe."—Letter (of Miss North's) from Seychelles Islands, in Pall Mall Gazette, Jan. 21, 1854.

COWRY, s. Used in S. India for the yoke to carry burdens, the Bangy (q.v.) of N. India. In Tamil, &c., kārati, [kārñ, "to carry on the shoulder," tadi, "pole"].

[1853.—"Cowrie baskets . . . a circular rattan basket, with a conical top, covered with green oil-cloth, and secured by a brass padlock."—Campbell, Old Forest Ranger, 3rd ed. 1783.]

COWTAILS, s. The name formerly in ordinary use for what we now more euphoniously call cowries (q.v.).

c. 1664.—"These Elephants have then also . . . certain Cow-tails of the great Tibet, white and very dear, hanging at their
Ears like great Mustaches, .."—Bernier, E.T., 84; [ed. Constable, 261].

1665.—"Now that this King of the Great Tibet knows, that Arruge-Zhe, is at Kuchinon, and threatens him with War, he hath sent to him an Ambassador, with Presents of the Country, as Cristal, and those dear White Cow-tails .."—Ibid. 135; [ed. Constable, 422].

1771.—"To send one or more pair of the cattle which bear what are called cowtails."—Warren Hastings, Instruction to Bogle, in Markham's Tibet, 8.

"There are plenty of cowtailed cows ('), but the weather is too hot for them to go to Bengal."—Bogle, 'ibid. 52. 'Cowtailed cows' seem analogous to the 'dis-mounted mounted infantry' of whom we have recently heard in the Snakin campaign.

1781.—In a 'List of Imports probable from Tibet,' we find 'Cow Tails.'—In Soton-Kari, i. 4.

"From the northern mountains are imported a number of articles of commerce, ... The principal ... are, musk, cowtails, honey .."—Gladwin's Auren Abery (ed. 1800) ii. 17; [ed. Jarrett, ii. 172].

CRAN. s. Pers. krān. A modern Persian silver coin, worth about a franc, being the tenth part of a Tomann.

1850.—"A couple of mules came clattering into the courtyard, driven by one muleteer. Each mule carried 2 heavy sacks, ... which jingled pleasantly as they were placed on the ground. The sacks were afterwards opened in my presence, and contained no less than 35,000 silver krans. The one muleteer without guard had brought them across the mountains, 170 miles or so, from Tehran."—MS. Letter from Col. Bateman-Champan, R.E.

[1891.—"I on my arrival took my servants' accounts in tomans and krans, afterwards in krans and shahes, and at last in krans and pafs."—Willy, Land of the Lion, 63.]

CRANCEE. s. Beng. H. karāncēhī. This appears peculiar to Cuttuta, [but the word is also used in N. India]. A kind of ricketty and sordid carriage resembling, as Bp. Heber says below, the skeleton of an old English hackney-coach of 1800-35 (which no doubt was the model), drawn by wretched poulies, harnessed with rope, and standing for native hire in various parts of the city.

1823.—"... a considerable number of 'caranchies,' or native carriages, each drawn by two horses, and looking like the skeletons of hackney coaches in our own country."—Heber, i. 28 (ed. 1841).

1834.—"As Lady Wroughton guided her horse through the crowd to the right, a kuranchy, or hackney-coach, suddenly passed her at full speed."—The Baboo, i. 228.

CRANGANORE, n.p. Properly (according to Dr. Gundert), Kodinigarī, more generally Kodinigalūr; [the Madras Gloss, gives Mal. Kotenigalūr, kota, 'west,' kōril, 'palace,' ān, 'village']. An ancient city and port of Malabar, identical with the Māyuri-kkolu of an ancient copper-plate inscription, * with the Morghās of Pteny's Tables and the Periplus, and with the Muziris primum imperium Indice of Pliny (Bk. vi. cap. 23 or 26) [see Logan, Malabar, i. 86]. "The traditions of Jews, Christians, Brahmans, and of the Kērala Ulpatti (legendary History of Malabar) agree in making Kodinigalūr the residence of the Perinmāls (ancient sovereigns of Malabar), and the first resort of Western shipping" (Dr. Gundert in Madras Journal, vcl. xiii. p. 120). It was apparently the earliest settlement of Jew and Christian immigrants. It is prominent in all the earlier narratives of the 16th century, especially in connection with the Malabar Christians; and it was the site of one of the seven churches alleged in the legends of the latter to have been founded by St. Thomas.† Cranganore was already in decay when the Portuguese arrived. They eventually established themselves there with a strong fort (1523), which the Dutch took from them in 1662. This fort was dismantled by Tipgoo's troops in 1790, and there is now hardly a trace left of it. In Baldaens (Malabar and Coromandel, p. 100, Germ. ed.) there are several good views of Cranganore as it stood in the 17th century. [See SHINKALL.]

c. 774. A.D.—"We have given as eternal possession to Iravi Cortian, the lord of the town, the brokerage and due customs, namely within the river-mouth of Codangalur."—Copper Charter, see Madr. Journ. xii. And for the date of the inscription, Burnell, in Ind. Antiq. iii. 315.

(Before 1500, see as in above quotation, p. 334.).—"I Erve Barmen ... sitting this day in Cangamūr. ..." (Madras Journal, xiii. pt. ii. p. 12). This is from an old Hebrew translation of the 8th century copper-grant to the Jews, in which the Tamil has "The

* See Madras Journal, xiii. 127.
† Ind. Ant. iii. 300.
king ... Sri Bhaskara Ravi Varman ...

on the day when he was pleased to sit in Muyri-kōdū."—thus identifying Muyrik
or Mizirī with Cranganore, an identification afterwards verified by tradition ascertained
on the spot by Dr. Burnell.

1498.—"Quorongoliz belongs to the Chris-
tians, and the king is a Christian; it is 3
days distant from Calicut by sea with fair
wind; this king could muster 4,000 fighting
men; here is much pepper."—Rotório
de Páuco da Gama, 156.

1503. "Nostra autem regio in qua Chris-
tianis commendator Malabar appellatur,
habetque xx cincter urbes, quarum tres
celebres sunt et firme, Carangoly, Palor,
et Comol, et alia illis proxime sunt."—
Letter of Nestorian Bishops on mission to
India, in Assamni, i. 584.

1516.—"... a place called Crongolor,
belonging to the King of Calicut ... there
live in it Gentiles, Moors, Indians, and
Jews, and Christians of the doctrine of St.
Thomas."—Borbos, 154.

c. 1533. "Cranconar fu antichamente
onorata, e buon porto, tien molte genti ... la
città e grande, ed honorata con grà traf-
fero, auuti che si faceose Cochín, có la venuta
di Portoghesi, nobile."—Summario de Regni, &c.
Ramusio, i. f. 392.

1554.—"Item ... paid for the main-
tenance of the boys in the College, which is
kept in Cranguanor, by charter of the King
our Lord, annually 100 000 reis ..."—S.
Botecho, Tombo, &c., 27.

c. 1570. "... prior to the introduction of
Islamism into this country, a party of
Jews and Christians had found their way to
a city of Malabar called Cadungaloor.
"Tōkūt-al-Mujjakeen, 47.

1572.—
A hum Cochín, e a outro Cananor,
a qual Chále. a qual uma da pimenta,
a qual Chále. a qual da Crangaranor.
E os mais, a quem o mais serve e con-
tenta. ..."
Comb. viii. 35.

1614.—"The Great Samorine's Deputy
came aboard ... and ... earnestly per-
suaded vs to stay a day or two, till he might
send to the Samorine, then at Crangelor,
besieging a Castle of the Portugals."—Poyton,
in Parches, i. 531.

c. 1506. "In like manner the Jews of
Kranghir (Cranganore), observing the
weakness of the Sāmuri ... made a great
many Mahomedans drink the cup of mar-
tyrdom. ..."—Mahlābāt Khatn (writing of
events in 16th century), in Elliot, viii. 388.

CRANNY. s. In Bengal commonly
used for a clerk writing English, and
thence vulgarly applied generically to
the East Indians, or half-caste class,
from among whom English copyists
are chiefly recruited. The original is
Hind. karānī, kīrānī, which Wilson
derives from Skt. kūra, 'a doer.'

Karana is also the name of one of the
(so-called) mixt castes of the
Hindus, sprung from a Sudra mother
and Vaisya father, or (according to
some) from a pure Kshatriya mother
by a father of degraded Kshatriya
origin. The occupation of the mem-
bers of this mixt caste is that of
writers and accountants; [see Risley,
Tribes and Castes of Bengal, i. 424 seqq.]

The word was probably at one time
applied by natives to the junior mem-
ers of the Covenanted Civil Service
"Writers," as they were designated.
See the quotations from the "Seir
Mutagherin" and from Hugh Boyd.
And in our own remembrance the
"Writers' Buildings" in Calcutta,
where those young gentlemen were
at one time quartered (a range of
apartments which has now been trans-
figured into a splendid series of public
offices, but, wisely, has been kept to
its old name), was known to the natives
as Kārānī kī Bārīk.

C. 1350.—"They have the custom that
when a ship arrives from India or elsewhere,
the slaves of the Sultan ... carry with
them complete suits ... for the Rabban
or skipper, and for the kīrānī, or clerk. ..."—Hbl. iv. 250.

"The second day after our ar-
ival at the port of Kailikār, the princes
escorted the mahkodāt (or skipper), the kī-
ranī, or clerk. ..."—Hbl. iv. 250.

C. 1590.—"The Kārānī is a writer who
keeps the accounts of the ship, and serves
out the water to the passengers."—Hbl.
(Blochmann), i. 280.

c. 1610.—"Le Secretaire s'appelle carans ...
... Fumard de Laclav, i. 152; [Hak.
Soc. i. 214.]

[1611.] "Doubt you not but it is too true,
howsoever the Cranney flatters you with
better hopes."—Indian Letters, i. 117, and
see also i. 190.

[1684. — "Ye Noceda and Cranee."—
Pringle, Diary of Ft. St. George, iii. 111.]

c. 1781.—"The gentlemen likewise, other
than the Military, who are in high offices
and employments, have amongst themselves
degrees of service and work, which have not
come minutely to my knowledge: but the
whole of them collectively are called
Currania."—Seir Mutagherin, ii. 543.

1793.—"But, as Gay has it, example gains
where precep fails. As an encouragement
therefore to my brother cranies, I will offer
an instance or two, which are remembered as
good Company's jokes."—Hugh Boyd,
The Indian Observer, 42.

1810.—"The Cranney, or clerk, may be
either a native Armenian, a native Portu-
guese, or a Bengallee."—Williamson, V. M.
i. 209.
1834.—"Nazir, see bail taken for 2000 rupees. The Crany will write your evidence, Captain Forrester."—The Bubble, i. 311

It is curious to find this word explained by an old French writer, in almost the modern application to East Indians. This shows that the word was used at Goa in something of its Hindu sense of one of mixed blood.

1653.—"Les karanes sont engendrez d'en Mestis, et d'une Indienne, lesquels sont oianastres. Ce mot de Karanes vient a mon avis de Kara, qui signifie en Turc la terre, ou bien la couleur noire, comme si l'on vouloit dire par karanes les enfants du pays, ou bien les noirs: ils ont les mesmes avantages dans leur professions que les autres Mestis."—De la Bouche-le-Gouz, ed. 1657, p. 226. Compare in M. Polo, Bk. i., ch. 18, his statement about the Caronas, and note thereon.

CRAPE, s. This is no Oriental word, though crape comes from China. It is the French crépe, i.e. crepe, Lat. crespus, meaning frizzed or minutely curled. As the word is given in a 16th century quotation by Littre, it is probable that the name was first applied to a European texture. [Its use in English dates from 1633, according to the N.E.D.]

"I own perhaps I might desire
Some shawls of true Cashmere—
Some narrowy crapeys of China silk,
Like wrinkled skins, or scalded milk."
O. W. Holmes, 'Conscient.'

CREASE, CRIS, &c., s. A kind of dagger, which is the characteristic weapon of the Malay nations; from the Javanese name of the weapon, adopted in Malay, kiris, kiris, or kres (see Favre, Dict. Javanais-Francais, 1876, Crawford's Malay Dict. s.v., Junc, Javanisch-Nederl. Woordenboek, 202). The word has been generalised, and is often applied to analogous weapons of other nations, as 'an Arab crease,' &c. It seems probable that the H. word kirich, applied to a straight sword, and now almost specifically to a sword of European make, is identical with the Malay word kris. See the form of the latter word in Barbosa, almost exactly kirich. Perhaps Turki kılıç is the original. [Platts gives Skt. kriti, 'a sort of knife or dagger.'] If Reinaud is right in his translation of the Arab Relations of the 9th and 10th centuries, in correcting a reading, otherwise unintelligible, to kirî, we shall have a very early adoption of this word by Western travellers. It occurs, however, in a passage relating to Ceylon.

c. 910.—"Formerly it was common enough to see in this island a man of the country walk into the market grasping in his hand a krî, i.e. a dagger peculiar to the country, of admirable make, and sharpened to the finest edge. The man would lay hands on the wealthiest of the merchants that he found, take him by the throat, brandish his dagger before his eyes, and finally drag him outside of the town. . . ."—Religion, &c., par Reinaud, p. 156; and see Arabic text, p. 120, near bottom.

It is curious to find the cris adopted by Albuquerque as a piece of state costume. When he received the ambassadors of Sheikh Ismael, i.e. the Shah of Persia, Ismael Suli, at Ormuz, we read:

1515.—"For their reception there was prepared a dais of three steps . . . which was covered with carpets, and the Governor seated thereon in a decorated chair, arrayed in a tunic and surcoat of black damask, with his collar, and his golden cris, as I described before, and with his big, long snow-white beard; and at the back of the dais the captains and gentlemen, handsomely attired, with their swords girt, and behind them their pages with lances and targets, and all unovered."—Correa, ii. 423.

The portrait of Albuquerque in the 1st vol. of Mr. Birch's Translation of the Commentaries, realises the snow-white beard, tunic, and black surcoat, but the cris is missing. [The Malay Creese is referred to in R. 82.]

1516.—"They are girt with belts, and carry daggers in their waists, wrought with rich inlaid work, these they call querix."—Barbosa, 193.

1552.—"And the quartermaster ran up to the top, and thereon beheld the son of Timuta raja to be standing over the Captain Major with a cris half drawn."—Castanheda, ii. 363.

1572.—
. . . assentada
Lá no gremio da Aurora, onde nascete,
Opulenta Malaca nomeada!
As setas venenosas que fizeste!
Os crises, com que ja te vejo armada. . . ."
Cumbí, x. 44.

By Burton:
. . . so strong thy site
there on Aurora’s bosom, whence they rise,
thou Home of Opulence, Malaca high!
The poisoned arrows which thine art supplies
the krises thirsting, as I see, for fight. . . .

1580.—A vocabulary of "Words of the natural language of Iama" in the voyage of
Sir Fr. Drake, has Crickie, ‘a dagger.’—Hakl. iv. 238.

1584.—‘Crise.’ See quotation under A MUCK.

1586-88.—‘The custom is that whenever the King (of Java) doth die . . . the wives of the said King . . . every one with a dagger in her hand (which dagger they call a crease, and is as sharp as a razor) stab themselves to the heart.’—Cavendish, in Hakl. iv. 397.

1591.—‘Furthermore I enjoin and order in the name of our said Lord . . . that no servant go armed whether it be with staves or daggers, or crisses.’—Procl. of Viceroy Motius d’Albuquerque in Archiv. Port. Oriental, fasc. 3, p. 325.

1598.—‘In the Western part of the Island (Sumatra) is Manancabo where they make Pyrard de Laval, 121 : [Hak. Soc. i. 164] ; also see ii. 101 ; [li. 162, 170].

1634.—‘Malayos crises, Arabes alfangases.’—Malaca Conspectus, i. 32.

1636.—‘The Cresset is a small thing like a Baggonet which they always wear in War or Peace, at Work or Play, from the greatest of them to the poorest or meanest person.’—Dampier, i. 357.

1690.—‘And as the Japanners . . . rip up their Bowels with a Cric . . .’—Oxington, 173.

1727.—‘A Page of twelve Years of Age . . . (said) that he would shew him the Way to die, and with that he took a Cress, and ran himself through the body.’—I. Hamilton, ii. 99 ; [ed. 1744, ii. 95].

1770.—‘The people never go without a poniard which they call cris.’—Raynal (tr. 1777), i. 97.

c. 1530-60.—‘They (the English) chew hashish, cut themselves with poisoned creases . . . taste every poison, buy every secret.’—Emerson, English Traits [ed. 1866, ii. 58].

The Portuguese also formed a word crisada, a blow with a cris (see Castanheda, iii. 379). And in English we find a verb to ‘crease’; see in Purchas, i. 532, and this:

1604.—‘This Boyhog we tortured not, because of his confession, but crysed him.’—Scol’s Discourse of Java, in Purchas, i. 175.

1764.—‘At which our people . . . were most of them creezed.’—Yate, Hedges’ Diary, Hak. Soc. ii. cccxxvii.

Also in Broudel’s Abstract of the Sijara Malaya:

‘He was in consequence creased at the shop of a sweetmeat seller, his blood flowed on the ground, but his body disappeared miraculously.’—Sijara Malaya, in J. Ind. Arch. v. 315.

CREDERE, DEL. An old mercantile term.

1513.—‘Del credere, or guaranteeing the responsibility of persons to whom goods were sold—commission 2 per cent.’—Milburn, ii. 235.

CREOLE. s. This word is never used by the English in India, though the mistake is sometimes made in England of supposing it to be an Anglo-Indian term. The original, so far as we can learn, is Span. criollo, a word of uncertain etymology, whence the French créole, a person of European blood but colonial birth. See Sket, who concludes that criollo is a negro corruption of criadillo, dim. of criado, and is = ‘little nurser!’ Criados, criadus, according to Pyrard de Laval, [Hak. Soc. ii. 59 seq.] were used at Goa for male and female servants. And see the passage quoted under NEELAM from Correa, where the words ‘aparel and servants’ are in the original ‘todo o fato e criados.’

1752.—‘Mr. Macintosh being the son of a Scotch Planter by a French Creole, of one of the West India Islands, is as swarthy and ill-looking a man as is to be seen on the Portugueze Walk on the Royal Exchange.’—Price’s Observations, &c. in Price’s Tracts, i. 9.

CROCODILE, s. This word is seldom used in India; alligator (q.v.) being the term almost invariably employed.

c. 1528.—‘There be also coquodriles, which are vulgarly called abati;’—[Lat. saltarius, a cockatrice]. These animals be like lizards, and have a tail stretched over all like unto a lizard’s,” &c.—Fray Jordans, p. 19.

1560.—‘One Crocodile was so huge and greedy that he devoured an Allemba, that is a chained company of eight or nine slaves; but the indigestible iron paid him his wages, and murdered the murtherer.’—Andrew Battel (West Africa), in Purchas, ii. 955.

1570.—‘I have been compelled to amputate the limbs of persons seized by crocodiles (Mogger). The Alligator (gialratic) sometimes devours children . . .’—Chees. Med. Jurispr. in India, 366 seq.
CRORE, s. One hundred lakhs, i.e. 10,000,000. Thus a crore of rupees was for many years almost the exact equivalent of a million sterling. It had once been a good deal more, and has now been for some years a good deal less. The H. is koro, Skt. koti.

c. 1315.—"Kales Dewar, the ruler of Ma'bar, enjoyed a highly prosperous life. . . . His coffers were replete with wealth, insomuch that in the city of Mardí (Oladura) there were 1200 crores of gold deposited, every crore being equal to a thousand lacs, and every lach to one hundred thousand dinares."—Wassaf, in Elliot, iii. 52. N.B.—The reading of the word crore is however doubtful here (see note by Elliot in loco). In any case the value of crore is mistated by Wassaf.

c. 1343.—"They told me that a certain Hindu farm the revenue of the city and its territories (Dualatábâd) for 17 karó or as for the karó it is equivalent to 100 lacs, and the lach to 100,000 dinares."—H.N. Hakata, iv. 49.

c. 1350.—"In the course of three years he had misappropriated about a koro of banyas from the revenue."—Zid-ad-din-Birâzi, in Elliot, iii. 247.

c. 1500.—"Zealous and upright men were put in charge of the revenues, each over one kór of dams." (These, it appears, were called króris.)—Jin-i-Akbari, i. 13.

1609.—"The King's yearly Income of his Crowne Land is fiftie Crow of Roupies, every Crow is an hundred Leckes, and every Lecke is an hundred thousand Roupies."—Hawkins, in Purchas, i. 216.

1628.—"The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to six arb and thirty kroes of dams. One arb is equal to a hundred kroes (a koro being ten millions) and a hundred kroes of dams are equal to two kors and fifty lacs of rupees."—Muhammad Sharîf Hanafi, in Elliot, vii. 133.

1690.—"The Nabob or Governor of Benagul was reputed to have left behind him at his Death, twenty Courous of Roupies: A kourou is an hundred thousand lacs."—O DINTON, 159.

1757.—"In consideration of the losses which the English Company have sustained. . . . I will give them one crore of rupees."—ORME, ii. 102 (ed. 1803).

e. 1785.—"The revenues of the city of Decca, once the capital of Bengal, by a low estimation amount annually to two kharor.
—Carraccioli's Life of Oliver, i. 172.

1797.—"An Englishman, for H. E.'s amusement, introduced the elegant European diversion of a race in sacks by old women: the Nabob was delighted beyond measure, and declared that though he had spent a crore of rupees. . . . in procuring amusement, he had never found one so pleasing to him."—Teignmouth, Mem. i. 407.

1879.—"Tell me what lies beyond our brazen gates.'
Then one replied, 'The city first, fair Prince!' . . .
And next King Bimbasâra's realm, and then
The vast flat world with crores on crores
of folk.'"

Sir E. Arnold, The Light of Asia, iii.

[FORI, s. "The possessor or collector of a koro, or ten millions, of any given kind of money; it was especially applied as an official designation, under the Mohammedan government, to a collector of revenue to the extent of a koro of dams, or 250,000 rupees, who was also at various times invested with the general superintendence of the lands in his district, and the charge of the police." (Wilson.)

[c. 1590.—See quotation under CRORE.

[1675.—"Nor does this exempt them from purbeaching the Nabob's Crewry or Government:"—Yeke, Hedges' Diary, Hak. Soc. ii. cexxix.]

CROTEHEY, KURACHEE, properly Karachi, the sea-port and chief town of the province of Sind, which is a creation of the British rule, no town appearing to have existed on the site before 1725. In As Suuyuti's History of the Caliphs (E.T. p. 220) the capture of Kirakh or Kiraj is mentioned. Sir H. M. Elliot thinks that this place was probably situated in if not named from Kachki. Jarrett (Ann. ii. 344, note) supposes this to be Karachi, which Elliot identified with the Krokala of Arrian. Here, according to Curtius, dwelt the Arabioi or Arabaiti. The harbour of Karachi was possibly the Porus Alexandri, where Nearchus was detained by the monsoon for twenty-four days (see Mcgrindle, Ancient India, 167, 262).

[1812.—"From Crotchey to Cape Monza the people call themselves Balonches."—Morier, Journey through Persia, p. 5.

[1839.—". . . spices of all kinds, which are carried from Bombay. . . . to koratche or other ports in Sind."—Elphinston's Country, i. 584.]

CROW-PHEASANT, s. The popular Anglo-Indian name of a somewhat ignoble bird (Fam. Cuculidae), common all over the plains of India, in Burma, and the Islands, viz. Cen-
CUBEB. s. The fruit of the Piper Cuben, a climbing shrub of the Malay region. [Its Hind. name kabib chin marks its importation from the East by Chinese merchants.] The word and the articles were well known in Europe in the Middle Ages, the former being taken directly from the Arab. kabibah. It was used as a spice like other peppers, though less common. The importation into Europe had become infinitesimal, when it revived in last century, owing to the medicinal power of the article having become known to our medical officers during the British occupation of Java (1811-15). Several particulars of interest will be found in Hanbury and Flückiger’s Pharmacog. 526, and in the notes to Marco Polo, ii. 380.

c. 943.—“The territories of this Prince (the Maharaja of the Isles) produce all sorts of spices and aromatics.... The exports are camphor, lign-aloes, clove, sandal-wood, betel-nut, nutmeg, cardamom, cubeb (ak-kabah),...”—Mag’alit, i. 341 seq.

13th cent.—
“Thine camel and the licoris
And sweet savoury mynte I wis,
Thoe gliefre, quybbie and mace,....”—King Alexander, in Weber’s Metr. Rom., i. 279.

1298.—“This Island (Java) is of surpassing wealth, producing black pepper, nutmegs, spikenard, galingale, cubebes, cloves....”—Marco Polo, ii. 254.

c. 1328.—“There too (in Java) are produced cubebes, and nutmegs, and mate, and all the other finest spices except pepper.”—Friar Jordanius, 31.

c. 1340.—“The following are sold by the pound. Raw silk: saffron; clove-stalks and cloves: cubebes; lign-aloes;....”—Pegolotti, in Cathay, &c.; p. 305.

“Cubebes are of two kinds, i.e. domestic and wild, and both should be entire and light, and of good smell; and the domestic are known from the wild in this way, that the former are a little more brown than the wild; also the domestic are round, whilst the wild have the lower part a little flattened underneath like flattened buttons.”—Pegolotti, in Cathay, &c.; in orig. 374 seq.

c. 1350.—“Take fresh pork, seethe it, chop it small, and grind it well: put to it hard yolks of eggs, well mixed together, with dried currants, powder of cinnamon, and maces, cubebes, and cloves whole.”—Recipe in Wright’s Domestic Manners, 350.

1563.—“R. Let us talk of cubebes; although, according to Sepulveda, we seldom use them alone, and only in compounds.

“O, Tis not so in India; on the contrary they are much used by the Moors soaked in wine... and in their native region, which is Java, they are habitually used for coldness of stomach; you may believe me they hold them to a very great medicine.”—Garcia, f. 59-540.

1572.—“The Indian physicians use Cubebes as cordials for the stomach....”—Acosta, p. 138.

1612.—“Cubebes, the pound... xvi. s.”—Rates and Valuations (Scotland).

1874.—“In a list of drugs to be sold in the... city of Ulu, A.D. 1596, cubebes are mentioned... the price for half an ounce being 8 shillings.”—Hanb. & Flück. 557.

CUBEEBER BURR, n.p. This was a famous banyan-tree on an island of the Nerudda, some 12 m. N.E. of Baroch, and a favourite resort of the English there in the 18th century. It is described by Forbes in his Or. Mem. i. 28; [2nd ed. i. 16, and in Pandurang Hari, ed. 1873, ii. 137 seqq.]. Forbes says that it was thus called by the Hindus in memory of a favourite saint (no doubt Kabir). Possibly, however, the name was merely the Ar. kabir, ‘great,’ given by some Mahomedan, and misrepresented into an allusion to the sectarian leader.

[1623.—“On an other side of the city, but out of the circuit of the houses, in an open place, is seen a great and fair tree, of that kind which I saw in the sea coasts of Persia, near Ormuz, called there Lul, but here Bet.”—I.della Valle, Hak. Soc. i. 35. Mr. Grey identifies this with the CUBEER BURR.]

1818.—“The popular tradition among the Hindus is that a man of great sanctity named Kuber, having cleaned his teeth, as is practised in India, with a piece of stick, stuck it into the ground, that it took root, and became what it now is.”—Copland, in Tr. Lit. Soc. Bo. i. 200.

CUCUYA, CUCUYADA, s. A cry of alarm or warning; Malayál, kálkuny, ‘to cry out’; not used by English, but found among Portuguese writers, who formed eneyyada from the native
word, as they did Crissada from kris (see CREASE). See Correa, Lendas, ii. 2. 926. See also quotation from Tennent, under COSS, and compare Australian cooyy.

1525.— "On this immediately some of his Nairs who accompanied him, desired to smite the Portuguese who were going through the streets; but the Regedor would not permit it; and the Caimal approaching the King's palace, without entering to speak to the King, ordered those cries of theirs to be made which they call cucuyadas, and in a few minutes there gathered together more than 2000 Nairs with their arms. . . ."—Correa, ii. 926.

1543.— "At the house of the pagod there was a high enclosure-wall of stone, where the Governor collected all his people, and those of the country came trooping with bows and arrows and a few matchlocks, raising great cries and cucuyadas, such as they employ to call each other to war, just like cranes when they are going to take wing."—Ibid. iv. 327.

CUDDALORE, n.p. A place on the marine backwater 16 m. S. of Pondicherry, famous in the early Anglo-Indian history of Coromandel. It was settled by the Company in 1682-3, and Fort St. David's was erected there soon after. Probably the correct name is Kudal-ur, 'Sea-Town.' [The Madras Gloss, gives Tan. kudal, 'junction,' ur, 'village,' because it stands on the confluence of the Kadilam and Paravanar Rivers.]

[1778.—"Fort St. David is . . . built on a rising ground, about a mile from the Black-Town, which is called Cuddalore."—Fees, p. 18.]

CUDDAPAH, n.p. Tel. kadapa, ['threshold,' said to take its name from the fact that it is situated at the opening of the pass which leads to the holy town of Tripatty (Griibble, Mon. of Cuddapah, p. 3); others connect it with Skt. kripa, 'pity,' and the Skt. name is Kripamgara]. A chief town and district of the Madras Presidency. It is always written Kurpah in Kirkpatrick's Translation of Tippoo's Letters, [and see Wilks, Mysore, ed. 1869, i. 303]. It has been suggested as possible that it is the KAPITII (for KAPIIIIH) of Ptolemy's Tables. [Kurpah indigo is quoted on the London market.]

1768.— "The chiefs of Shanoor and Kirpa also followed the same path."—II. of Hyder Nal, 189.

CUDDOO, s. A generic name for pumpkins, [but usually applied to the musk-melon, cucurbita moschata (Watt, Econ. Dict. ii. 640)]. Hind. Kadūlā.

[1870.—"Pumpkin, Red and White—Hind. Kuddoo. This vegetable grows in great abundance in all parts of the Deccan."—Riddell, Ind. Dom. Econ. 568.]

CUDDY, s. The public or captain's cabin of an Indianman or other passenger ship. We have not been able to trace the origin satisfactorily. It must, however, be the same with the Dutch and Germ. kijute, which has the same signification. This is also the Scandinavian languages, Sw. in klutja, Dan. kalhue, and Grimm quotes kijute, "Casterin," from a vocabulary of Saxon words used in the first half of 15th century. It is perhaps originally the same with the Fr. calhute, 'a hovel,' which Littre quotes from 12th century as quadrute. Ducange has L. Latin calhute, 'casa, tugurium,' but a little doubtfully. [Burton (Ar. Nights. xi. 169) gives P. kalah, 'a room,' and compares Cumra. The N.E.D. leaves the question doubtful.]

1728.—"Neither will they go into any ship's Cayuut so long as they see any one in the Skipper's cabin or on the half-deck." Valentijn, Charon, (and Pegn), 134.

1769.—"It was his (the Captain's) invariable practice on Sunday to let down a canvas curtain at one end of the cuddy, , and to read the church service,—a duty which he considered a complete clearance of the sins of the preceding week."—Life of Lord Trigathomith, i. 12.

1818.—"The youngest among the passengers, young Chaffers of the 150th, and poor little Bicketts, coming home after his third fever, used to draw out Sedley at the cuddy-table, and make him tell prodigions stories about himself and his exploits against tigers and Napoleon."—Vanity Fair, ed. 1867, ii. 255.

CULGEE, s. A jewelled plume surmounting the sirpeah or agrette upon the turban. Shakespear gives kālghī as a Turki word. [Platts gives kālghā, kālghī, and refers it to Skt. kāla, 'a spire.]

CULGEE.

CULGEE.

c. 1514.—"In this manner the people of Bārān catch great numbers of herons. The Kilk-i-sai [Plumes worn on the cap or turban on great occasions. Also see Punjab Trade Report, App., p. cxxv.] are of the heron's feathers."—Babur, 154.

1715.—"John Surman received a vest and Culgee set with precious stones."—Wheeler, ii. 246.
CUMMERBUND.

1758.—"To present to Omed Roy, viz.:
1 Cugah . . . . . 1200 0 0
1 Surpase (Sirpeah, or arigette). 600 0 0
1 Killot (see Killut). . . . . 250 0 0"


1786.—"Three Kulgies, three Surpaises (see Sirpeah), and three Pendaks (I. pulluk, H. a badge, a flat piece of gold, a neck ornament') of the value of 36,320 rupees have been despatched to you in a casket."—Tippoo's Letters, 263.

[1892.—Of a Banjara ox—"Over the beast's forehead is a shaped frontlet of cotton cloth bordered with patterns in colour with pieces of mirror sewn in, and crowned by a kalgi or arigette of peacock feather tips,"—L. Kipling, Beast and Man in India, 147.

The word was also applied to a rich silk cloth imported from India.

[1714.—In a list of goods belonging to sub-governors of the South Sea C.—"A pair of culgee window curtains."—2 src. Notes & Q. VI. 244.]

CULMUREEA, KOORMUREEA. s. Nautical H. kalnemara, 'a calum,' taken direct from Port. Kalmaria (Roebuck).

CULSEY. s. According to the quotation a weight of about a candy (q.v.). We have traced the word, which is rare, also in Prowse's Tables (ed. Thomas, p. 115), as a measure in Bhuj, kalasi. And we find R. Drummond gives it: "Kulsee or Cusley (Guz.). A weight of sixteen maunds" (the Guzerat maunds are about 40 lbs., therefore kalasi = about 640 lbs.). [The word is probably Skt. kalasi, 'a water jar,' and hence a grain measure. The Madras Gloss gives Can. kalasi, as a measure of capacity holding 14 Seers.]

1513.—"So plentiful are mangos . . . . that during my residence in Guzerat they were sold in the public markets for one rupee the culsey; or 600 pounds in English weight."—Forbes, Orient. Mem. i. 90; [2d ed. i. 20].

CUMBLY, CUMLY, CUMMUL. s. A blanket; a coarse woolen cloth. Skt. kambola, appearing in the vernaculars in slightly varying forms, e.g. H. kambli. Our first quotation shows a curious attempt to connect this word with the Arab. hamal, 'a porter' (see HUMMAUL), and with the camel's hair of John Baptist's raiment. The word is introduced into Portuguese as cumbolim, 'a cloak.'

CUMMERBUND. s. A girdle, H. from P. kumar-band, i.e. 'loin-band.' Such an article of dress is habitually worn by domestic servants, peons, and irregular troops; but any waist-belt is so termed.


1552.—"The Governor arriving at Goa received there a present of a rich cloth of Persia which is called combarbos, being of gold and silk."—Castanheda, iii. 396.

* Cumuli (cumbih) survives from the Arabic in some parts of Sicily.
CUMQUOT. 280  CURIA MURIA.

CUNCHUNEE, s. H. kanbahi. A dancing-girl. According to Shakespeare, this is the feminine of a caste, Kanchan, whose women are dancers. But there is doubt as to this: [see Crooke, Tribes and Castes, N.W.P. iv. 364, for the Kanchan caste.] Kanchan is 'gold'; also a yellow pigment, which the women may have used; see quotation from Bernier. [See DANCING GIRL.]

c. 1590. "The Kanjari; the men of this class play the Pakhawaj, the Rabab, and the Talia, while the women sing and dance. His Majesty calls them Kanchanis."—Ali, ed. Jarratt, iii. 257.

c. 1690. "But there is one thing which seems to me a little too extravagant... the publick Women, I mean not those of the Bazaar, but those more retired and considerable ones that go to the great marriages at the houses of the Omawks and Mansdbars to sing and dance, those that are called Kenchen, as if you should say the gifted the blossoming ones..."—Bernier, E.T. 88; [ed. Constable, 273 seq.]

c. 1661. "On regala dans le Serrail, toutes ces Dames Etrangères, de festins et des danses des Quenchenies, qui sont des femmes et des filles d’une Caste de ce nom, qui n’ont point d’autre profession que celle de la danse."—Therond, v. 151.

1689. "And here the Dancing Wenchies, or Quenchenies, entertain you, if you please."—Orington, 257.

1799. "In the evening the Canchanis... have exhibited before the Prince and court."—Diary in Life of Colebrooke, 153.

1813. "The dancing-women are of different kinds... the Marseenens never perform before assemblies of men... The Kunchenies are of an opposite stamp; they dance and sing for the amusement of the male sex."—Williamson, V. M. i. 389.

CURIA MURIA. n.p. The name of a group of islands off the S.E. coast of Arabia (Kharyin Maran, of Edrisi).

1527. "Thus as they sailed, the ship got lost upon the shore of Far facque in (the region of) Curia Muria; and having swum ashore they got along in company of the Moors by land to Calayata, and thence on to Ormuz."—Correa, iii. 562; see also i. 366.

c. 1535. "Dopo Adem à Fartraque, e le isole Curia, Muria..."—Sommario de Regno di Bassamor, t. 325.

1540. "We letted not to discover the Isles of Curia, Muria, and Azedeleura (in orig. Abadeleuria)."—Mendez Pinto, E.T. p. 4.

[1533.—See quotation under ROSALGAT.]

1554. "... it is necessary to come forth between Sikara and the islands Khur or Muria (Khūr Mūrīya)."—The Mohit, in Jour. As. Soc. Beng. v. 459.
CURRY.

[1833.—"The next place to Saugra is Koorya Moorya Bay, which is extensive, and has good soundings throughout; the islands are named Jibly, Hallanny, Soda, and Haskee."—Owen, Narr. i. 318.]

1834.—"The next place to Saugra is Koorya Moorya Bay."—J. R. Geog. Soc. ii. 298.

CURNUM. s. Tel. karayamu; a village accountant, a town-clerk. Acc. to Wilson from Skt. karana; (see CRANNY). [It corresponds to the Tam. kukan (see CONICOPOLY).]

1527.—"Very little care has been taken to preserve the survey accounts. Those of several villages are not to be found. Of the remainder only a small share is in the Collector’s cutchery, and the rest is in the hands of curnums, written on cadjans."—Minute by Sir T. Moore, in Archbold, i. 255.

CURROUNDA. s. H. karund. A small plum-like fruit, which makes good jelly and tarts, and which the natives pickle. It is borne by Carissa carandas, L., a shrub common in many parts of India (N.O. Apocynaceae).

[1870.—Riddell gives a receipt for kurunder jelly, Ind. Dom. Econ. 395.]

CURRIG JEMA. adj. A corr. of H. khadrij jama, "separated or detached from the rental of the State, as lands exempt from rent, or of which the revenue has been assigned to individuals or institutions." (Wilson.)

[1857.—"...that whenever they have a mind to build Factories, satisfying for the land where it was Currig Jema, that is over measure, not entred in the King’s books, or paying the usual and accustomed Rent, no Government should molest them."—Yule, Hedges, Diary, Hak. Soc. ii. lxiii.]

CURRUMSHAW HILLS. n.p. This name appears in Rennell’s Bengal Atlas, applied to hills in the Gaya district. It is ingeniously supposed by F. Buchanan to have been a mistake of the geographer’s, in taking Karum Chatupdr ("Karna’s place of meeting or teaching"), the name of an ancient ruin on the hills in question, for Karunchaup Pahdr (Pahdr = Hill).—(Eastern India, i. 4.)

CURRY. s. In the East the staple food consists of some cereal, either (as in N. India) in the form of flour laked into unleavened cakes, or boiled in the grain, as rice is. Such food having little taste, some small quantity of a much more savoury preparation is added as a relish, or ‘kitchen,’ to use the phrase of our forefathers. And this is in fact the proper office of curry in native diet. It consists of meat, fish, fruit, or vegetables, cooked with a quantity of bruised spices and turmeric [see MUSSALLA]; and a little of this gives a flavour to a large mess of rice. The word is Tam. kari, i.e. ‘sauce’; [kari, v. ‘to eat by biting’]. The Canarese form kari‘il was that adopted by the Portuguese, and is still in use at Goa. It is remarkable in how many countries a similar dish is habitual; piládo [see PILLAU] is the analogous mess in Persia, and kuskuas in Algeria; in Egypt a dish well known as rozz muçitsufl [Lane, Mod. Egypt, ed. 1871, i. 185], or “peppered rice.” In England the proportions of rice and “kitchen” are usually reversed, so that the latter is made to constitute the bulk of the dish.

The oldest indication of the Indian cuisine in this kind, though not a very precise one, is cited by Athenæus from Megasthenes: "Among the Indians, at a banquet, a table is set before each individual... and on the table is placed a golden dish on which they throw, first of all, boiled rice... and then they add many sorts of meat dressed after the Indian fashion" (Athen, by Yonge, iv. 39). The earliest precise mention of curry is in the Mahavansa (c. A.D. 477), where it is said of Kassapo that "he partook of rice dressed in butter, with its full accomplishment of curries." This is Turnour’s translation, the original Pali being sāpa.

It is possible, however, that the kind of curry used by Europeans and Mohammedans is not of purely Indian origin, but has come down from the spiced cookery of medieval Europe and Western Asia. The medieval spiced dishes in question were even coloured like curry. Turmeric, indeed, called by Garcia de Orta, Indian saffron, was yet unknown in Europe, but it was represented by saffron and sandalwood. A notable incident occurs in the old English poem of King Richard, wherein the Lion-heart feasts on the head of a Saracen—

"soden full hastily
With powder and with spysory,
And with saffron of good colour."
Moreover, there is hardly room for doubt that curcumin or red pepper (see CHILLY) was introduced into India by the Portuguese (see Hanbury and Pick-inger, 407); and this spice constitutes the most important ingredient in modern curries. The Sanskrit books of cookery, which cannot be of any considerable antiquity, contain many recipes for curry without this ingredient. A recipe for curry (caril) is given, according to Bluteau, in the Portuguese Arte de Cozinhar, p. 101. This must be of the 17th century.

It should be added that karî was, among the people of S. India, the name of only one form of 'kitchen' for rice, viz. of that in consistency resembling broth, as several of the earlier quotations indicate. Europeans have applied it to all the savoury concoctions of analogous spicy character eaten with rice. These may be divided into three classes—viz. (1), that just noticed; (2), that in the form of a stew of meat, fish or vegetables; (3), that called by Europeans 'dry curry.' These form the successive courses of a Hindu meal in S. India, and have in the vernaculars several discriminating names.

In Java the Dutch, in their employment of curry, keep much nearer to the original Hindu practice. At a breakfast, it is common to hand round with the rice a dish divided into many sectoral spaces, each of which contains a different kind of curry, more or less liquid.

According to the Fankree at Canton (1882), the word is used at the Chinese ports (we presume in talking with Chinese servants) in the form kārīle (p. 62).

1502.—"Then the Captain-major commanded them to eat off the hands and ears of all the crews, and put all that into one of the small vessels, into which he ordered them to put the friar, also without ears or nose or hands, which he ordered to be strung round his neck with a palm-leaf for the King, on which he told him to have a curry (caril) made to eat of what his friar brought him."—Correa, Three Voyages, Hak, Soc. 331. The "Friar" was a Brahman, in the dress of a friar, to whom the odious ruffian Vasco da Gama had given a safe-conduct.

1553.—"They made dishes of fowl and flesh, which they call caril."—Garcia, f. 68.

e. 1580.—"The victual of these (renegade soldiers) is like that of the barbarous people; that of Moors all bringe [birij, 'rice'] that of Gentoo rice-caril."—Primor e Honra, &c., f. 9e.

1588.—"Most of their fish is eaten with rice, which they seeth in broth, which they put upon the rice, and is somewhat sour, as if it were scalded in gooseberries, or unripe grapes, but it tasteth well, and is called Carriel [v.l. Carriel], which is their daily meat."—Linschoten, 88; [Hak. Soc. ii. 11]. This is a good description of the ordinary tamarind curry of S. India.

1606.—"Their ordinary food is boiled rice with many varieties of certain soups which they pour upon it, and which in those parts are commonly called caril."—Gouwra, 61b.

1608-1610.—"... me disjoit qu'il y avoit plus de 40 ans, qu'il estoit esclave, et avoit gagne bon argent a celui qui le possedoit; et toute fois qu'il ne luy donnoit pour tout viure qu'vue mesure de riz cru par jour sans avoir de chose; et quelques deuhs besançons, qui sont quelque deuhs deniers (see BUDGROOK), pour aoir du Caril a mettre avec le riz."—Morsel, Voyages, 337.

1623.—"In India they give the name of caril to certain messes made with butter, with the kernel of the coco-nut (in place of which might be used in our part of the world milk of almonds) ... with spices of every kind, among the rest cardamon and ginger ... with vegetables, fruits, and a thousand other condiments of sorts; ... and the Christians, who eat everything, put in also flesh or fish of every kind, and sometimes eggs, &c., with all which things they make a kind of broth in the fashion of our quizzetti (or hotch-potch) ... and this broth with all the said condiments in it they pour over a good quantity of rice boiled simply with water and salt, and the whole makes a most savoury and substantial mess."—P. della Valle, ii. 709; [Hak. Soc. ii. 328.]

1681.—"Most sorts of these delicious Fruits they gather before they be ripe, and boil them to make Carees, to use the English word, that is somewhat to eat with and relish their Rice."—Knox, p. 12. This perhaps indicates that the English curry is formed from the Port. caris, plural of caril.

c. 1690.—"Caricama in Indi tam ad cibum quam ad medicinam adhibetur, Indi enim ... adeo ipsi adnunciunt sunt ut cum cunctis adnunciad condimentis et piscibus, praesertim antem isti quod kari ipsi vocatur."—Rompius, Pars Vta. p. 106.

c. 1759-60.—"The curries are infinitely various, being of sort oflicences to eat with rice, made of any animals or vegetables."—Grose, f. 11.

1764.—"To-day have curry and rice for my dinner, and plenty of it as C—my messmate, has got the grapes, and cannot eat his share."—H. J. Lindsay's Improvisation, in Lives of Lindsay, iii. 296.

1794-97.—"The Bengal squad he fed so wondrous nice, Baring his currie took, and Scott his rice."—Pursuits of Literature, 5th ed., p. 287.
This shows that curry was not a domesticated dish in England at the date of publication. It also is a sample of what the wit was that ran through so many editions!

c. 1830.—"J'ai substitué le lait à l'eau pour boisson . . . c'est une sorte de contre-poison pour l'essence de feu que forme la sauce enragée de mon sempiternel cari."—Jacquemont, Correspondance, i. 196.

1845.—"Now we have seen how Mrs. Sedley had prepared a fine curry for her son."—Vanity Fair, ch. iv.

1860.—". . . Vegetables, and especially farmaceous food, are especially to be commended. The latter is indeed rendered attractive by the univalanced excellence of the Singhalese in the preparation of innumerable curries, each tempered by the delicate creamy juice expressed from the flesh of the cocoa-nut, after it has been reduced to a pulp."—Tennent's Ceylon, i. 77.

N.B. Tennent is misled in supposing (i. 437) that chillies are mentioned in the Mahavansa. The word is maricha, which simply means "pepper," and which Tourneur has translated erroneously (p. 158).

1874.—"The craving of the day is for quasi-intellectual food, not less highly peppered than the curries which gratify the faded stomach of a returned Nabob."—Blackwood's Magazine, Oct. 434.

The Dutch use the word as Kerrie or Karrie; and Kari à l'Indienne has a place in French cartes.

CURRY-STUFF, s. Onions, chillies, &c.; the usual material for preparing curry, otherwise mussalla (q.v.), represented in England by the preparations called curry-powder and curry-paste.

1860.—". . . with plots of esculents and curry-stuffs of every variety, onions, chillies, yams, cassavas, and sweet potatoes."—Tennent's Ceylon, i. 493.

CUSBAH, s. Ar.—H. kusba, kus-ba; the chief place of a pergunnah (q.v.).

1548.—"And the casaba of Tunam is rented at 4450 pursas."—S. Botelho, Tombo, 150.

[c. 1590.—"In the fortieth year of his Majesty's reign, his dominions consisted of one hundred and five Sivores, sub-divided into two thousand seven hundred and thirty-seven kusbahs."—Ayen, tr. Gladwin, ii. 1; Jarrett, ii. 115.]

1644.—"On the land side are the houses of the Vazador (!) or Possessor of the Casabe, which is as much as to say the town or aldea of Mombaym (Bombay). This town of Mombaym is a small and scattered affair."—Bocarro, MS. fol. 227.

[c. 1844-45.—"In the centre of the large Cusbah of Streeyygoontum exists an old mud fort, or rather wall of about 20 feet high, surrounding some 120 houses of a body of people calling themselves Kolu Vellahas,—that is 'Fort Vellahas.' Within this wall no police officer, warrant or Pooi ever enters. . . . The females are said to be kept in a state of great degradation and ignorance. They never pass without the walls alive; when dead they are carried out by night in sacks."—Report by Mr. E. B. Thomas, Collector of Tinnevelly, quoted in Lord Stanhope's Miscellaneous, 2nd Series, 1872, p. 192.

CUSCUSS. CUSUSS, s. Pers.—H. kusskhas, The roots of a grass [called in N. India sensbol or in.,] which abounds in the drier parts of India, Anathenum muricatum (Beauv.), Andropogon muricatus (Retz), used in India during the hot dry winds to make screens, which are kept constantly wet, in the window openings, and the fragrant evaporation from which greatly cools the house (see TATTY). This device seems to be ascribed by Abul Fazl to the invention of Akbar. These roots are well known in France by the name retayer, which is the Tam. name rettiru, 'the root which is dug up.' In some of the N. Indian vernaculars kusshas is a "poppy-head"; [but this is a different word. Skt. kusha, and compare P. kushakh.]

c. 1590.—"But they (the Hindus) were notorious for the want of cold water, the intolerable heat of their climate. . . . His Majesty remedied all these evils and defects. He taught them how to cool water by the help of saltpetre. . . . He ordered mats to be woven of a cold odoriferous root called Khus . . . and when wetted with water on the outside, these within enjoy a pleasant cool air in the height of summer."—Ayen (Gladwin, 1800), ii. 190; [ed. Jarrett, iii. 9.]

1683.—"Kas kanayra." See quotation under TATTY.

1810.—"The Kuss-Kuss . . . when fresh, is rather fragrant, though the scent is somewhat terecous."—Williamson, V. M., ii. 235.

1824.—"We have tried to keep our rooms cool with tatties, which are mats formed of the Kuskos, a peculiar sweet-scented grass. . . ."—Ibele, ed. 1844, i. 59.

It is curious that the coarse grass which covers the more naked parts of the Islands of the Indian Archipelago appears to be called kusu-kusu (Wallace, 2nd ed. ii. 74). But we know not if there is any community of origin in these names.
CUSPADORE. 284 CUSTARD-APPLE.

[1832.—"The sirrakee (airki) and sainturh (sen'hā) are two specimens of one genus of jungle grass, the roots of which are called secundah (sirkanda) or khus-khus."—Mrs. Meer Hasan Ali, Observations, &c., ii. 208.]

In the sense of poppy-seed or poppy-head, this word is P.; De Orta says Ar.; [see above.]

1563.—"... at Cambaiete, seeing in the market that they were selling poppy-heads big enough to fill a canada, and also some no bigger than ours, and asking the name, I was told that it was casox (cashcash)—and that in fact is the name in Arabic—and they told me that of these poppies was made opium (capido), cuts being made in the poppy-head, so that the opium exudes."—Garcia De Orta, f. 155.

1621.—"The 24th of April public proclamation was made in Isphahan by the King's order...that on pain of death, no one should drink concur, which is a liquor made from the husk of the capsule of opium, called by them khash-khash."—P. della Valle, ii. 209; [comur is P. koknur.]

CUSPADORE. s. An old term for a spitoon. Port. cuspa'deira, from cuspir, [Lat. conspere], to spit. Cuspidor would be properly qui multum spuit.

[1554.—Speaking of the greatness of the Sultan of Bengal, he says to illustrate it—"From the camphor which goes with his spittle when he spits into his gold spitoon (cospidor) his chamberlain has an income of 2000 ermados."—Cuspadora, Bk. iv. ch. 85.]

1672.—"Here maintain themselves three of the most powerful lords and Naiks of this kingdom, who are subject to the Crown of Velour, and pay it tribute of many hundred Pagodas...viz. Vidisa'naik of Madura, the King's Cuspidoor-bearing, 200 Pagodas, Cristo'naik of Chengier, the King's Boted-server, 200 pagodas, the Naik of Tanjouner, the King's Warden and Umbrella-carrier, 400 Pagodas..."—Baldaucus, Germ. ed. 138.

1735.—In a list of silver plate we have 5 cuspadores."—Wheeler, iii. 139.

1775.—"Before each person was placed a large brass salver, a black earthen pot of water, and a brass cuspadore."—Forrest, i. to N. Guine, &c. (at Madinagama), 235.

[1900.—"The royal cuspadore" is mentioned among the regalia at Selangor, and a "cuspadore" (lador) is part of the marriage appliances.—Skeat, Malay Magic, 29, 374.]

CUSTARD-APPLE. s. The name in India of a fruit (Anona squamosa, L.) originally introduced from S. America, but which spread over India during the 16th century. Its commonest name in Hindustan is sharīfa, i.e. 'noble'; but it is also called Sitaphal, i.e. the Fruit of Sītā, whilst another Anona ('bullock's heart,' A. reticulata, L.), the custard-apple of the W. Indies, where both names are applied to it) is called in the south by the name of her husband Rāma. And the Sitaphal and Rāmpal have become the subject of Hindu legends (see Forbes, Or. Mem. iii. 410). The fruit is called in Chinese Fans-hi-chi, i.e. foreign leechee.

A curious controversy has arisen from time to time as to whether this fruit and its congeners were really imported from the New World, or were indigenous in India. They are not mentioned among Indian fruits by Baber (c. A.D. 1530), but the translation of the Ain (c. 1590) by Prof. Blochmann contains among the "Sweet Fruits of Hindustan," Custard-apple (p. 66). On referring to the original, however, the word is sadāphal (fructus perennis), a Hind. term for which Shakespear gives many applications, not one of them the anona. The bel is one (Aegle marmelos), and seems as probable as any (see Bael). The custard-apple is not mentioned by Garcia de Orta (1563), Linschoten (1597), or even by P. della Valle (1624). It is not in Bontius (1631), nor in Piso's commentary on Bontius (1658), but is described as an American product in the West Indian part of Piso's book, under the Brazilian name Aratuca. Two species are described as common by P. Vincenzo Maria, whose book was published in 1672. Both the custard-apple and the sweet-sop are fruits now generally diffused in India; but of their having been imported from the New World, the name Anona, which we find in Oviedo to have been the native West Indian name of one of the species, and which in various corrupted shapes is applied to them over different parts of the East, is an indication. Crawford, it is true, in his Malay Dictionary explains nona or buah-"(fruit)" nona in its application to the custard-apple as fructus virginalis, from nona, the term applied in the Malay countries (like missy in India) to an unmarried European lady. But in the face of the American word this becomes out of the question.

It is, however, a fact that among the Bharhut sculptures, among the carvings dug up at Muttra by General Cunningham, and among the copies
from wall-paintings at Ajanta (as pointed out by Sir G. Birdwood in 1874, (see Athenæum, 26th October), [Bombay Gazetteer, xii. 490)] there is a fruit represented which is certainly very like a custard-apple (though an abnormally big one), and not very like anything else yet pointed out. General Cunningham is convinced that it is a custard-apple, and urges in corroboration of his view that the Portuguese in introducing the fruit (which he does not deny) were merely bringing coals to Newcastle; that he has found extensive tracts in various parts of India covered with the wild custard-apple; and also that this fruit bears an indigenous Hindi name, ḏā ḏā or ḏā, from the Sanskrit ḏṛīṇa.

It seems hard to pronounce about this ḏṛīṇa. A very high authority, Prof. Max Müller, to whom we once referred, doubted whether the word (meaning ‘delightful’) ever existed in real Sanskrit. It was probably an artificial name given to the fruit, and he compared it aptly to the fictitious Latin of aureum malum for “orange,” though the latter word really comes from the Sanskrit ntranga. On the other hand, ḏṛīṇa is quoted by Rāja Rādhakant Deb, in his Sanskrit dictionary, from a medieval work, the Dravyaguna. And the question would have to be considered how far the MSS, of such a work are likely to have been subject to modern interpolation. Sanskrit names have certainly been invented for many objects which were unknown till recent centuries. Thus, for example, Williams gives more than one word for cactus, or prickly pear, a class of plants which was certainly introduced from America (see Vidāra and Viśvasaraṇa, in his Skt. Dictionary).

A new difficulty, moreover, arises as to the indigenous claims of ḏā, which is the name for the fruit in Malabar as well as in Upper India. For, on turning for light to the splendid works of the Dutch ancients, Rheede and Rumphius, we find in the former (Hortus Malabaricus, part iv.) a reference to a certain author, ‘Recchus de Plantis Mexicana,’ as giving a drawing of a custard-apple tree, the name of which in Mexico was ahoté or aṭé, “fructu apud Mexicanos praeclamenti arbor nobilis” (the expressions are noteworthy, for the popular Hindustani name of the fruit is ṭarifīṭa = “nobilis”). We also find in a Manilla Vocabulary that aṭe or aṭe is the name of this fruit in the Philippines. And from Rheede we learn that in Malabar the ḏā was sometimes called by a native name meaning “the Manilla jack-fruit”; whilst the Anona reticulata, or sweet-sop, was called by the Malabars “the Parangi (i.e. Firingi or Portuguese) jack-fruit.”

These facts seem to indicate that probably the ḏā and its name came to India from Mexico rā the Philippines, whilst the anona and its name came to India from Hispaniola rā the Cape. In the face of these probabilities the argument of General Cunningham from the existence of the tree in a wild state loses force. The fact is undoubted and may be corroborated by the following passage from “Observations on the nature of the Food of the Inhabitants of South India,” 1864, p. 12:—“I have seen it stated in a botanical work that this plant (Anona sq.) is not indigenous, but introduced from America, or the W. Indies. If so, it has taken most kindly to the soil of the Deccan, for the jungles are full of it”: [also see Watt, Econ. Dict. ii. 259 sq., who supports the foreign origin of the plant]. The author adds that the wild custard-apples saved the lives of many during famine in the Hyderabadi country. But on the other hand, the Anemoné Mexicana, a plant of unquestioned American origin, is now one of the most familiar weeds all over India. The cashew (Anacardium occidentale), also of American origin, and carrying its American name with it to India, not only forms tracts of jungle now (as Sir G. Birdwood has stated) in Canara and the Concan (and, as we may add from personal knowledge, in Tanjore), but was described by P. Vincenzo Maria, more than two hundred and twenty years ago, as then abounding in the wilder tracts of the western coast.

The question raised by General Cunningham is an old one, for it is alluded to by Rumphius, who ends by leaving it in doubt. We cannot say that we have seen any satisfactory suggestion of another (Indian) plant as that represented in the ancient sculpture of Bharhut. [Dr. Watt says: “They may prove to be conventional representations of the jack-fruit tree.
or some other allied plant; they are not unlike the flower-heads of the sacred kadamba or Anthocephalus; (loc. cit. i. 260). But it is well to get rid of fallacious arguments on either side.

In the "Materia Medica of the Hindus" by Uday Chand Dutt, with a Glossary by G. King, M.B., Calcutta. 1877, we find the following synonyms given:


"Anona reticulata: Skt. Lurali; Beng. Lami."

1672.—"The plant of the Atta in 4 or 5 years comes to its greatest size. . . . the fruit. . . . under the rind is divided into so many wedges, corresponding to the external compartments. . . . The pulp is very white, tender, delicate, and so delicious that it unites to agreeable sweetness a most delightful fragrance like rose-water . . . and if presented to one unacquainted with it he would certainly take it for a blamange. . . . The Anona," &c., &c.—P. Vincenzo Maria, pp. 346-7.

1690.—"They (Hindus) feed likewise upon Pine-Apples, Custard-apples, so called because they resemble a Custard in Colour and Taste. . . ."—Oxford, 303.

e. 1830.—"The custard-apple, like russet bags of cold pudding."—Tom Cringle's Log, ed. 1863, p. 110.

1787.—"The gushing custard-apple with its crust of stones and juicy pulp."—Ph Robinson, In my Indian Garden, [49].

CUSTOM, s. Used in Madras as the equivalent of Dustoor, Dustoory, of which it is a translation. Both words illustrate the origin of Customs in the solemn revenue sense.

1683.—"Threder and Barker positively denied ye overweight, ye Merchants proved it by their books; but ye skyeout of every draught was confest, and claimed as their due, having been always the custom."—Hedges, Diary, Hak. Soc. i. 83.

1768-71.—"Banyans, who . . . serve in this capacity without any fixed pay, but they know how much more they may charge upon every rupee, than they have in reality paid, and this is called costumado."—Storrorius, E.T., i. 522.

CUSTOMER, s. Used in old books of Indian trade for the native official who exacted duties. [The word was in common use in England from 1448 to 1748; see N.E.D.]

[1609.—"His houses . . . are seized on by the Customer."—Dunster, Letters, i. 23; and comp. Foster, ibid. ii. 225.

[1615.—"The Customer should come and visitt them."—Sir T. Roe, Hak. Soc. i. 44.]

1682.—"The several affronts, insolences, and abuses dayly put upon us by Boolchund, our chief Customer."—Hedges, Diary, [Hak. Soc. i. 33].

CUTCHE, s. See CATECHU.

CUTCHE, n.p. Properly Kachh, a native State in the West of India, immediately adjoining Sind, the Raja or Ruler of which is called the Kato. The name does not occur, as far as we have found, in any of the earlier Portuguese writers, nor in Linschoten, [but the latter mentions the gulf under the name of Jaqueta (Hak. Soc. i. 56 seq.)]. The Skt. word kachcheh seems to mean a morass or low, flat land.

c. 1690.—"At this place (Mansura) the river (Indus) divides into two streams, one empties itself into the sea in the neighbourhood of the city of Ilafrini, and the other branches off to the east to the borders of Kach."—Al-Biruni, in Elfit, i. 49.

Again, "Kach, the country producing gum" (i.e. markal or Oelidium), p. 66.

The port mentioned in the next three extracts was probably Mandavi (this name is said to signify "Custom-House"; [mandavi, 'a temporary hut,' is a term commonly applied to a bazaar in N. India].

1611.—"Cuts-nagar, a place not far from the River of Zinde."—Nic. Bontanum, in Purchas, i. 301.

[1612.—"The other ship which proved of Cuts-nagana."—Dunster, Letters, i. 179.]

c. 1615.—"Francisco Soder . . . who was serving as captain-major of the fortress of Dio, went to Cache, with twelve ships and a sangivel, to inflict chastisement for the arrogance and insolence of these blacks (". . . . pela soberbat e desonjias d'estes negros, . . . .")—"Of these niggers!", thinking that he might do it as easily as Gaspar de Mello had punished those of Por."
—Boarre, 257.

[e. 1661.—"Dara . . . traversing with speed the territories of the Raja Katche soon reached the province of Guzarate."
—Bournier, ed. Constable, 73.]

1727.—"The first town on the south side of the Indus is Cutch-nagya."
—A. Hamilton, i. 131; [ed. 1741].

*Sir Joseph Hooker observes that the use of the terms Custard-apple, Bullock's heart, and Sweet-sop has been so indiscriminate or uncertain that it is hardly possible to use them with unquestionable accuracy.
CUTCH GUNDAVA, n.p. Kuchchh Gandāva or Kachchh, a province of Biluchistān, under the Khan of Kela't, adjoining our province of Sind; a level plain, subject to inordinate heat in summer, and to the visitation of the simām. Across the northern part of this plain runs the railway from Sukkār to Sībī. Gandāva, the chief place, has been shown by Sir H. Elliot to be the Kandībīl or Kandībēl of the Arab geographers of the 9th and 10th centuries. The name in its modern shape, or what seems intended for the same, occurs in the Persian version of the Chachnāmah, or H. of the Conquest of Sind, made in A.D. 1216 (see Elliot, i. 166).

CUTCHA, KUTCHA. adj. Hind. kachchā, 'raw, crude, unripe, uncooked.' This word is with its opposite pakāt (see PUCKA) among the most constantly recurring Anglo-Indian colloquial terms, owing to the great variety of metaphorical applications of which both are susceptible. The following are a few examples only, but they will indicate the manner of use better than any attempt at comprehensive definition:

A cutcha Brîk is a sun-dried brick.

A pucka Brîk is a properly kiln-burnt brick.

Captain Burton, in a letter dated Aug. 26, 1879, and printed in the "Academy" (p. 177), explains the gypsy word gorgio, for a Gentile or non-Rommany, as being kachchā or cutcha. This may be, but it does not carry conviction.

CUTCH GUNDAVA. 287 CUTCHEERY.

CUTCH-PUCKA, adj. This term is applied in Bengal to a mixt kind of building in which burnt brick is used, but which is cemented with mud instead of lime-mortar.

CUTCHEERY, and in Madras

CUTCHERY. s. An office of administration, a court-house. Hind. kachchāri; used also in Ceylon. The word is not usually now, in Bengal, applied to a merchant's counting-house, which is called duster, but it is applied to the office of an Indigo-Planter or a Zemindar, the business in which is
more like that of a Magistrate's or Collector's Office. In the service of Tippoo Sahib cutcherry was used in peculiar senses besides the ordinary one. In the civil administration it seems to have been used for something like what we should now call Department (see e.g. Tippoo's Letters, 292); and in the army for a division or large brigade (e.g. ibid, 332; and see under JYSHE and quotation from Wilks below).

1610.—"Over against this seat is the Cicherry or Court of Rolls, where the King's Viscer sits every morning some three hours, by whose hands passe all matters of Rents, Grants, Lands, Firms, Debts, &c."—Hawkins, in Pericles, i. 439.

1673.—"At the lower End the Royal Exchange or Cacherry...opens its folding doors."—Piper, 291.

[1702. —"But not making an early escape themselves were carried into the Cacherry or public Gail."—Hodges, Diary, Hak. Soc. ii. 316.]

1763. —"The Secretary acquaints the Board that agreeably to their orders of the 9th May, he last Saturday attended the Court of Cutcherry, and acquainted the Members with the charge the President of the Court had laid against them for non-attendance."—In Long, 316.

"The protection of our Gomastabs and servants from the oppression and jurisdiction of the Zemindars and their Cutcheries has been ever found to be a liberty highly essential both to the honour and interest of our nation."—From the Chief and Council at Dacca, in Van Sittart, i. 247.

c. 1765.—"We can truly aver that during almost five years that we presided in the Cutchery Court of Calcutta, never any murder or atrocious crime came before us but it was proved in the end a Bream was at the bottom of it."—Howell, Interesting Historical Events, Pt. ii. 152.

1783.—"The moment they find it true that the English Government shall remain as it is, they will divide sugar and sweetmeats among all the people in the Cutchery; then every body will speak sweet words."—Native Letter, in Forbes, Or. Mem. iv. 227.

1786.—"You must not suffer any one to come to your house; and whatever business you may have to do, let it be transacted in our Cucherry."—Tippoo's Letters, 303.

1791.—"At Seringsapatam General Mathews was in confinement. James Skurry was sent for one day to the Kutcherry there, and some pewter plates with marks on them were shown to him to explain; he saw on them words to this purport, I am indebted to the Malabar Christians on account of the Public Service 40,000 Rs.; the Company owes me (about) 50,000 Rs.; I have taken Poison and am now within a short time of Death; whoever communicates this to the Bombay Govt. or to my wife will be amply rewarded."—Narrative of Mr. William Drake, and other Prisoners (in Mysore), in Madras Courier, 17th Nov.

c. 1796.—"...the other Asif Mirza Hussein, was a low fellow and a debaucher, who in different towns was carried in his palki on the shoulders of dancing girls as ugly as demons to his Kucherry or hall of audience."—H. of Tippe Sultan, E.T. by Miles, 246.

"...the favour of the Sultan towards that worthy man (Dundie Wiugh) still continued to increase...but although, after a time, a Kucherry, or brigade, was named after him, and orders were issued for his release, it was to no purpose."—Ibid, 248.

[c. 1810. —"Four appears to have been the fortunate number (with Tippoo; four companies (yez), one battalion (boys), four boys one company; (yez), four KOSHOON; (boys), four customs, one Cutcherry. The establishment of a cutcherry...5,688, but these numbers fluctuated with the Sultan's caprices, and at one time a cutchoon, with its cavalry attached, was a legion of about 3,000."—Wilks, Mysore, ed. 1869, ii. 132.]

1834.—"I mean, my dear Lady Wroughton, that the man to whom Sir Charles is most heavily indebted, is an officer of his own Kucheree, the very sircar who engages you every morning for orders."—The Baboo, ii. 126.

1860.—"I was told that many years ago, what remained of the Dutch records were removed from the record-room of the Colonial Office to the Cutcherry of the Government Agent."—Travens's Ceylon, i. xxviii.

1873.—"I'd rather be out here in a tent any time...than be stewing all day in a stuffy Cutcherry listening to Ram Buksh and Co. perversely themselves till they are nearly white in the face."—The True Reformer, i. 4.

1883.—"Surrounded by what seemed to me a mob of natives, with two or three dogs at his feet, talking, writing, dictating,—in short doing Cutcherry."—C. Raikes, in Bosworth Smith's Lord Lawrence, i. 59.

CUTFINAR, s. Hind.kachmar, Skt. kānchamara (kānchana, 'gold') the beautiful flowering tree Bauhinia variegata, L., and some other species of the same genus (N. O. Leguminosae).

1855.—"Very good fireworks were exhibited...among the best was a sort of maypole hung round with minor fireworks which went off in a blaze and roll of smoke, leaving disclosed a tree hung with quivering flowers of purple flame, evidently intended to represent the Kachnar of the Burmese forests."—Yule, Mission to Ava, 93.
CUTTACK. n.p. The chief city of Orissa, and district immediately attached. From Skt. *kutaka*, 'an army, a camp, a royal city.' This name *Al-kutaka* is applied by Ibn Batuta in the 14th century to Deogir in the Deccan (iv. 46), or at least to a part of the town adjoining that ancient fortress.

C. 1567.—"Città di Cathecà."—Gregory Federici in *Rerum*, iii. 392. [Catecha. in *Hdb. ii. 355.*]

[c. 1590.—"Atack on the Indus is called *Atak Banees* in contra distinction to *Kutak Banees* in Orissa at the opposite extremity of the Empire."—Im, ed. *Jarrett*. ii. 311.]

1633.—"The 30 of April we set forward in the Morning for the City of Coteska it is a city of seven miles in compass, and it standeth a mile from Macandy where the Court is kept."—Bruton, in *Hdb.* v. 49.

1726.—"Catek."—Valentijn, v. 158.

CUTTANEE. s. Some kind of piece-goods, apparently either of silk or mixed silk and cotton. *Kuttan*, Pers., is flax or linen cloth. This is perhaps the word. [Kattan is now used in India for the waste selvage in silk weaving, which is sold to Patwas, and used for stringing ornaments, such as *joshan* (armlets of gold or silver beads) *bazzabands* (armlets with folding bands), &c. (Yusuf Ali, *Mon. on Silk Fabrics*, 66.)] Cuttanees appear in Millburn's list of Calcutta piece-goods.

[1598.—"Cotonias, which are like canvas."—Linschen, Hak. Soc. i. 60.]

[1648.—"Contenijs." See under *AL-CATIF.*]

[1673.—"Cuttanee breechees." See under *ATLAS.*]

[1690.—"... rich Silks, such as Atlasces, Cuttanees."—See under *ALLEJA.*]

[1734.—"They manufacture ... in cotton and silk called Cuttenees."—J. Hamilton, i. 126; ed. 1744.]

CUTTRY. See *KHUTTRY.*

CYRUS, SYRAS, SARUS, &c. A common corruption of Hind. *saras* [Skt. *sara*, the 'lake bird,' or (corruptly) *saran*, the name of the great gray crane, *Grus Antigone*, L.], generally found in pairs, held almost sacred in some parts of India, and whose "fine trumpet-like call, uttered when alarmed or on the wing, can be heard a couple of miles off" (Jerdon). [The British soldier calls the bird a "Serious, and is fond of shooting him for the pot.

1672.—"... peculiarly Brando-geese, Colum [see *COOLUNG*], and Serass, a species of the former."—Freyer, 117.

1807.—"The *supercil* as well as the *cyrus*, and all the aquatic tribe are extremely fond of snakes, which they ... swallow down their long throats with great dispatch."—Williamson, *Or. Field Sports*, 27.

[1809.—"Saros." See under *COOLUNG.*]

1813.—In Forbes's *Or. Mem.* (ii. 327 seqq., 2nd ed. i. 592 seqq.), there is a curious story of a *Cyrus* or *Sabras* (as he writes it) which Forbes had tamed in India, and which nine years afterwards recognised its master when he visited General Conway's menagerie at Park Place near Henley.

1840.—"Bands of gobbling pelicans" (see this word, probably *ADJUTANTS* are meant) "and groups of tall *cyruises* in their half-Quaker, half-lancer plumage, consulted and conferred together, in seeming perplexity as to the nature of our arguments."—Mrs. Mackenzie, *Storms and Sunshine of a Soldier's Life*, i. 108.

D

DABUL. n.p. *Dabhol*. In the later Middle Ages a famous port of the Konkan, often coupled with *Choul* (q.v.), carrying on extensive trade with the West of Asia. It lies in the modern dist. of Ratnagiri, in lat. 17° 34', on the north bank of the Anjanwel or Vashishiti R. In some maps (e.g. A. Arrowmith's of 1816, long the standard map of India), and in W. Hamilton's *Gazetteer*, it is con founded with Dápoli, 12 m. north, and not a seaport.

c. 1475.—"*Dabyl* is also a very extensive seaport, where many horses are brought from *Mysoor*—*Kabast* [Arabistan i.e. Arabia], Khorsassan, Turkistan, Neghestan."—Nidle, p. 29. "It is a very large town, the great meeting-place for all nations living along the coast of India and of Ethiopia."—Ibid. 39.

1592.—"The gale abated, and the caravans reached land at *Dabul*, where they rigged their lateen sails, and mounted their artillery."—Coryn, *Three Voyages of V. da Gama*, Hak. Soc. 303.

1510.—"Having seen Ceylon and its customs. I went to another city, distant from it two days' journey, which is called *Dabuli*. ... There are Moorish merchants here in very great numbers."—*Varthema*, 114.

*Dabul* is now generally understood to mean *Dabhol*.
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DAGBAIL.

1516.—"This Dabul has a very good harbour, where there always congregate many Moorish ships from various ports, and especially from Mekkah, Aden, and Otrumz with horses, and from Cambay, Diu, and the Malabar country."—Barbosa, 72.

1554.—"23d Voyage, from Dabul to Aden."—The Mabih, in J. As. Soc. Beng., v. 464.

1572.—See Camões, x. 72.

[c. 1605.—"The King of Bijapur has three good ports in this kingdom: these are Raja-pur, Dabboi, and Karpattum."—Tavernier, ed. Ball, i. 181 seq.]

DACCAN. n.p. Properly Dhaka, ['the wood of idák (see DAWK) trees']; the Imp. Gaz. suggests Dhakeswari, 'the concealed goddess'. A city in the east of Bengal, once of great importance, especially in the later Mahomedan history; famous also for the 'Dacca muslins' woven there, the annual advances for which, prior to 1801, are said to have amounted to £250,000.

[D. Taylor, Desc. and Hist. Account of the Cotton Manufacture of Dacca in Bengal.]

Daka is throughout Central Asia applied to all muslins imported through Kabul.

c. 1612.—"... liberos Osmanis asscuentes vivos cepit, cosqua cum elephantis et omnibus thosairis defuncti, post quam Daeck Bengalae metropolim est reversus, mist ad regem."—De Decret, quoted by Blochmann, Āla, i. 521.

[c. 1617.—"Dekaka" in Sir T. Roe's List, Hak. Soc. ii. 538.]

c. 1660.—"The same Robbers took Sultam-Sujah at Daka, to carry him away in their Galleasses to Bokow..."—Bernier, E.T. 55; [ed. Constable, 169].

1665.—"Daca is a great Town, that extends itself only in length; every one coveting to have an House by the Ganges side. The length... is above two leagues... These Houses are properly no more than paltry Hats built up with Rambone's, and dab'd over with fat Earth."—Tavernier, E.T. ii. 55; [ed. Ball, i. 128].

1682.—"The only expedient left was for the Agent to go himself in person to the Xabob and Draw at Decca."—Hodges, Diary, Oct. 9; [Hak. Soc. i. 33].

DACOIT, DACOO, s. Hind. dakoít, dákoýat, dákà; a robber belonging to an armed gang. The term, being current in Bengal, got into the Penal Code. By law, to constitute dacoity, there must be five or more in the gang committing the crime. Beaumé derives the word from dákán, 'to shout,' a sense not in Shakespear's Dict. [It is to be found in Platts, and Fallon gives it as used in E. H. It appears to be connected with Skt. dâṣṭā, 'pressed together.']

1810.—"Dacoits, or water-robbers."—Williamson, V. M. ii. 396.

1812.—"Dacoits, a species of depredators who infest the country in gangs."—Fifth Report, p. 9.

1817.—"The crime of dacoity" (that is, robbery by gangs), says Sir Henry Strachey, "... has, I believe, increased greatly since the British administration of justice."—Mill, H. of B. I., v. 466.

1834.—"It is a conspiracy! a false warranty!—they are Dakoos! Dakoos!"—The Baboo, ii. 292.

1872.—"Daroga! Why, what has he come here for? I have not heard of any dacoity or murder in the Village."—Gorinda Samanta, i. 264.

DADNY, s. H. dâdâ, [P. dâdu, 'to give']; an advance made to a craftsman, a weaver, or the like, by one who trades in the goods produced.

1678.—"Wee met with some trouble about ye Investment of Taffaties with hath Continued ever Since, Soc ye wee had not been able to give out any daunde on Muxadão Side many weanours abseenting themselves..."—M. S. Letter of 5d June, from Cassimbazar Factory, in India Office.

1883.—"Chattermull and Deepchund, two Cassimbazar merchants this day assured me Mr. Charnock gives out all his new New Rupees for Daddny at 2 per cent., and never gives the Company credit for more than 1½ rupee—by which he gains and puts in his own pocket Rupees 3 per cent. of all the money he pays, which amounts to a great Summe in ye Yuare: at least £1,000 sterling."—Hodges, Diary, Oct. 2; [Hak. Soc. i. 121, also see i. 83].

1718.—"The Sets being all present at the Board inform us that last year they dissented to the employment of Fillick Chund, Gosserain, Ooccoe, and Otteman, they being of a different caste, and consequently they could not do business with them, upon which they refused Daddny, and having the same objection to make this year, they propose taking their shares of the Daddny."—J. Williams Cons., May 23.

1772.—"I observe that the Court of Directors have ordered the gomastahs to be withdrawn, and the investment to be provided by Daddny merchants."—Warren Hastings to J. Purling, in Gleig, i. 227.

dagnail. s. Hind. from Pers. dhīgh-i-bel, 'spade-mark.' The line dug to trace out on the ground a camp, or a road or other construction. As the central line of a road, canal, or rail-
road it is the equivalent of English 'lockspit.'

**DAGOBA.** s Singhalese d̄aḡa, from Pali dhātu-garbhā, and Sansk. dhātta-garbhā, 'Relic-receptacle'; applied to any dome-like Buddhist shrine (see **TOPE, PAGODA**). Gen. Cunningham alleges that the Chaitya was usually an empty tope dedicated to the Adi-Buddha (or Supreme, of the quasi-Theistic Buddhists), whilst the term Dhātta-garbhā, or Dāgoba, was properly applied only to a tope which was an actual relic-shrine, or repository of ashes of the dead (Bhilsa Topes, 9). '[The Shan word 'Hstą, or 'Tať, and the Siamese 'Sat-opp,' for a pagoda placed over portions of Gaudama's body, such as his flesh, teeth, and hair, is derived from the Sanskrit 'Dhātta-garbhā, a relic shrine.' (Hallett, *A Thousand Miles, 308*].

We are unable to say who first introduced the word into European use. It was well known to William von Humboldt, and to Ritter; but it has become more familiar through its frequent occurrence in Ferguson's *Hist. of Architecture*. The only surviving example of the native use of this term on the Continent of India, so far as we know, is in the neighbourhood of the remains of the great Buddhist establishments at Nalanda in Behar. See quotation below.

1806.—"In this irregular excavation are left two dagopes, or solid masses of stone, bearing the form of a cupola."—*Nilt. Cases of Substs., in Tr. Lit. Soc. Bo. i. 4*, pub. 1819.

1823.—"... from the centre of the screens or walls, projects a daghope."—*Des. of Cases near Nisick*, by Lt.-Col. Delahaye in *As. Journal*, N.S. 1830, vol. iii. 276.

1834.—"... Mihindu-Kumara... preached in that island (Ceylon) the Religion of Buddha, converted the aforesaid King, built Dagobas (Dagops, i.e. sanctuaries under which the relics or images of Buddha are deposited) in various places."—*Ritter, Asien*, Bd. iii. 1162.

1835.—"The Temple (cave at Nāśik)... has no interior support, but a rock-ceiling richly adorned with wheel-ornaments and lions, and in the end-niche a Dágopa."—*Ibid*, iv. 653.

1836.—"Although the Dágos, both from varying size and from the circumstance of their being in some cases independent erections and in others only elements of the internal structure of a temple, have very different aspects, yet their character is universally recognised as that of closed masses devoted to the preservation or concealment of sacred objects."—*W. v. Humboldt, Káesi-Sprache*, i. 144.

1840.—"We performed pradaksināna round the Dāgobs, reclined on the living couches of the devotees of Nirwan."—Letter of *Dr. John Wilson*, in *Life*, 252.

1853.—"At the same time he (Sakya) foresaw that a dagoba would be erected to Kantaka on the spot..."—*Harely, Manual of Buddhism*, 160.

1855.—"...All kinds and forms are to be found in the bell-shaped pyramid of dead brickwork in all its varieties... the bluff knob-like dome of the Ceylon Dagobas..."—*Yule, Mission to Aot*, 35.

1872.—"It is a remarkable fact that the line of mounds (at Nalanda in Bihar) still bears the name of 'dagop' by the country people. Is not this the dagoba of the Pali annals?"—*Braddon, Buddh. Remains of Bihar, in J.A.S.B. xii.*, Pt. i. 305.

**DAGON.** n.p. A name often given by old European travellers to the place now called Rangoon, from the great Relic-shrine or dagoba there, called *Shwe* (Golden) Dagon. Some have suggested that it is a corruption of dagoba, but this is merely guesswork. In the Talang language *tǎkkōn* signifies 'athwart,' and, after the usual fashion, a legend has grown up connecting the name with the story of a tree lying 'athwart the hill-top,' which supernaturally indicated where the sacred relics of one of the Buddhas had been deposited (see *J.A.S.B. xxviii*. 477). Prof. Forchhammer recently (see *Notes on Early Hist. and Geog. of B. Burma*, No. 1) explained the true origin of the name. Towns lying near the sacred site had been known by the successive names of Asitāna-nagara and Ukkalanagara. In the 12th century the last name disappears and is replaced by Trikumbla-nagara, or in Pali form Tikumbla-nagara, signifying '3-Hill-city.'* The Kalyāni inscription near Pegu contains both forms. Tikumbla gradually in popular utterance became Tikum, Tikun, and Tikun, whence Dagon. The classical name of the great Dagoba is Tikumbla-cheti, and this is still in daily Burman use.

* Kūrukkha means an earthen pot, and also the 'frontal globe on the upper part of the forehead of the elephant.' The latter meaning was, according to Prof. Forchhammer, that intended, being applied to the hillocks on which the town stood, because of their form. But the Burmane applied it to 'alms-bowls,' and invented a legend of Buddha and his two disciples having buried their alms-bowls at this spot.
When the original meaning of the word *Takam* had been effaced from the memory of the Tahlings, they invented the fable alluded to above in connection with the word *tékkin*. [This view has been disputed by Col. Temple (Ind. Ant., Jan. 1893, p. 27). He gives the reading of the Kalyāni inscription as *Tigampanaagara* and goes on to say: “There is more in favour of this derivation (from *dágoba*) than of any other yet produced. Thus we have *dágaba*, Singhalese, admittedly from *dhatugabba*, and as far back as the 16th century we have a persistent word *tigampa* or *dígampa* (*dágon, dágion*) in Burma with the same meaning. Until a clear derivation is made out, it is, therefore, not unsafe to say that *dágon* represents some medieval Indian current form of *dhatugabba*. This view is supported by a word *gampa*, used in the Himalayas about Sikkim for a Buddhist shrine, which looks primary like the remains of some such word as *gabba*, the latter half of the compound *dhatugabba*. . . .

Neither *Trikambha-nagara* in Skt. nor *Tikambha-nagara* in Pali would mean ‘Three-hill-city’; *kambha* being in no sense a ‘hill’ which is *kata*, and there are not three hills on the site of the Shwe-Dagon Pagoda at Rangoon.”

c. 1546.—“He hath very certaine intelligence, how the Zemindo hath raised an army, with an intent to fall upon the Towns of Cosmin and Dala (DALA), and to gain all along the rivers of Digon and Meiding, the whole Province of Duncaphur, even to Arselea (hod. Donamy and Henzor).”—F. M. Pinto, tr. by H. C. 1633, p. 288.

c. 1585.—“After landing we began to walk, on the right side, by a street some 50 paces wide, all along which we saw houses of wood, all gilt, and set off with beautiful gardens in their fashion, in which dwell all the Talapoins, which are their Friars, and the rulers of the Pagode or Varella of Dogon.”—Gaspara Balbi, f. 96.

c. 1587.—“About two days journey from Pegu there is a Varelle (see VARELLA) or Pagode, which is the pilgrimage of the Peguans; it is called Dogonne, and is of a wonderful beauty and all gilded from the foot to the toppe.”—R. Fitch, in Hist. ii. 398, [383].

c. 1755.—“Dagon and Dagon occur in a paper of this period in *Dictionaire Oriental Repertory*, t. 111, 177; [Col. Temple adds:] ‘The word is always Digon in Flonest’s account of his travels in 1786 (Tawny Pag. vol. i. Le Francois en Birmanie au seize Siecle, passim). It is always Digon (except once: “Digone capitale del Pegh.”, p. 149) in Quirini’s *Vita di Monsignor G. M. Peracchi*, 1781; and it is Digon in a map by Antonio Zultae e figli Venezia, 1785. Symes, *Embassy to Ava*, 1803 (pp. 18, 23) has Dagon. Crawford, 1829, *Embassy to Ava* (pp. 346-7), calls it Dagong. There is further a curious word, “Too Degon,” in one of Mortier’s maps, 1740.”]
DAM.

le Royaume sous l'autorité de la Reine."—Lettres Édî. x. 192. See also p. 175 and xi. 90.

c. 1747.—"A few days after this, the Dulwais sent for Hydar, and seating him on a musnad with himself, he consulted with him on the re-establishment of his own affairs, complaining bitterly of his own distress for want of money."—H. of Hydar Nâvîk, 44. (See also under DHURNA.)

1754.—"You are imposed on. I never wrote to the Mâssore King or Dalloway any such thing, nor they to me; nor had I a knowledge of any agreement between the Nabob and the Dalloway."—Letter from Gor. Saunders of Madras to French Deputies in Cambridge's Act. of the War, App. p. 29.

1763-75.—"He (Haidar) has lately taken the King (Mysore) out of the hands of his Uncle, the Dalloway."—O'neill, Hist. 639.

[1810.—"Two manuscripts . . . preserved in different branches of the family of the ancient Dulwais of Mysor."—Wilks, Mysore, Pref. ed. 1809, p. xi.]

DALOYET, DELOYET, s. An armed attendant and messenger, the same as a Peon. H. dhâlat, dhâlayat, from dhâl, 'a shield.' The word is never now used in Bengal and Upper India.

1772.—"Suppose every farmer in the province was enjoined to maintain a number of good serviceable bullocks . . . obliged to furnish the Government with them on a requisition made to him by the Collector in writing (not by sepoys, delects [sic], or herecrais)," (see HURCARA).—W. Hastings, to G. Vansittart, in G. 257.

1809.—"As it was very hot, I immediately employed my delegets to keep off the crown."—Ld. Valentia, i. 339. The word here and elsewhere in that book is a missprint for delegets.

DAM. s. H. dîm. Originally an actual copper coin, regarding which we find the following in the Ain, i. 31, ed. Blochmann:—"1. The Dîm weighs 5 tâns, i.e. 1 tolbah, 8 mîshas, and 7 surkhs: it is the fortieth part of a rupee. At first this coin was called Paisah, and also Bohli; now it is known under this name (dîm). On one side the place is given where it was struck, on the other the date. For the purpose of calculation, the dîm is divided into 25 parts, each of which is called a jëtal. This imaginary division is only used by accountants.

2. The adhëlah is half of a dîm.
3. The Pathah is a quarter of a dîm.
4. The damri is an eighth of a dîm."

It is curious that Akbar's revenues were registered in this small currency, viz. in laks of dîms. We may compare the Portuguese use of reis [see REAS].

The tendency of denominations of coins is always to sink in value. The jëtal [see JEETUL], which had become an imaginary money of account in Akbar's time, was, in the 14th century, a real coin, which Mr. E. Thomas, chief of Indian numismatologists, has unearthed [see Chron. Pathan Kings, 231]. And now the dâm itself is imaginary. According to Elliot the people of the N.W.P. not long ago calculated 25 dâm to the paisâ, which would be 1600 to a rupee. Carnegy gives the Oudh popular currency table as:

| 26 lauris | = 1 damri |
| 1 damri  | = 3 dâm |
| 20 .     | = 1 dîm |
| 25 dâm   | = 1 pice |

But the Calcutta Glossary says the dâm is in Bengal reckoned , of an dîm, i.e. 320 to the rupee. ["Most things of little value, here as well as in Bhagalpur (writing of Behar) are sold by an imaginary money called Taka, which is here reckoned equal to two Paisa. There are also imaginary monies called Chudâm and Damri; the former is equal to 1 Paisa or 25 cowries, the latter is equal to one-eighth of a Paisa" (Buchanan, Eastern Ind. i. 382 seq.).] We have not in our own experience met with any reckoning of dâm. In the case of the damri the denomination has increased instead of sinking in relation to the dâm. For above we have the damri = 3 dâm, or according to Elliott (Beames, ii. 296)= 1 dam, instead of of a dâm as in Akbar's time. But in reality the damri's absolute value has remained the same. For by Carnegy's table 1 rupee or 16 annas would be equal to 320 damri, and by the Ain, 1 rupee = 40 x 8 damri = 320 damri. Damri is a common enough expression for the infinitesimal in coin, and one has often heard a Briton in India say: "No, I won't give a damri!" with but a vague notion what a damri meant, as in Scotland we have heard, "I won't give a plack," though certainly the speaker could not have stated the value of that ancient coin. And this leads to the suggestion that a like expression, often heard from coarse talkers in England as well as in India, originated in the latter country, and
that whatever profanity there may be in the animus, there is none in the etymology, when such an one blurs out "I don't care a damn!" i.e. in other words, "I don't care a brass farthing!"

If the Gentle Reader deems this a far-fetched suggestion, let us back it by a second. We find in Chaucer (The Miller's Tale):

"—ne raught he not a kers,"

which means, "he recked not a cress" (ne floeci quidem); an expression which is also found in Piers Plowman:

"Wisdom and witte is nowe not worth a kers."

And this we doubt not has given rise to that other vulgar expression, "I don't care a curse";—curiously parallel in its corruption to that in illustration of which we quoted it.

[This suggestion about damn was made by a writer in Asiatic Res., ed. 1803, vii. 461: "This word was perhaps in use even among our forefathers, and may innocently account for the expression 'not worth a fig,' or a dam, especially if we recollect that ba-dam, an atroam, is to-day current in some parts of India as small money. Might not dried figs have been employed anciently in the same way, since the Arabic word joolos, a halfpenny, also denotes a cassia bean, and the root fols means the scale of a fish. Mankind are so apt, from a natural depravity, that 'flesh is heir to,' in their use of words, to pervert them from their original sense, that it is not a convinving argument against the present conjecture our using the word curse in vulgar language in lieu of dam." The N. E. D. dispenses of the matter: "The suggestion is ingenious, but has no basis in fact." In a letter to Mr. Ellis, Macanay writes: "How they settle the matter I care not, as the Duke says, one twopenny damn;" and Sir G. Trevelyan notes: "It was the Duke of Wellington who invented this oath, so disproportioned to the greatness of its author." (Life, ed. 1878, ii. 257.)]

1628.—"The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to 6 arks and 30 krons of dams. One ark is equal to 100 krons (a kror being 10,000,000), and a hundred krons of dams are equal to 2 krons and 50 lustres of rupees."—Muhammad Sharif Husayn, in Elliot, vii. 138.

c. 1840.—"Charles Greville saw the Duke soon after, and expressing the pleasure he had felt in reading his speech (commending the conduct of Capt. Charles Elliot in China), added that, however, many of the party were angry with it; to which the Duke replied,—'I know they are, and I don't care a damn. I have no time to do what is right.'

"A twopenny damn was, I believe, the form usually employed by the Duke, as an expression of value; but on the present occasion he seems to have been less precise."—Autobiography of Sir Henry Taylor, i. 286. The term referred to seems curiously to preserve an unconscious tradition of the pellmell, or what the idiomatic jargon of our time calls the 'monetary,' estimation contained in the expression.

1881.—"A Bavarian printer, jealous of the influence of capital, said that 'Cladstone had millions of money to the beebee to fote for him, and Beegonsfoel would not lay them a tam, so they fote for Cladstone.'"—A Socialistic Picnic, in St. James's Gazette, July 6.

[1900.—"There is not, I dare wager, a single bishop who cares one 'twopenny-halfpenny dime' for any of that plebeian plausiveness for himself."—H. Bell, Vicar of Muncaster, in Times, Aug. 31.]

DAMAN, n.p. Damán, one of the old settlements of the Portuguese which they still retain, on the coast of Guzerat, about 100 miles north of Bombay; written by them Damão.

1554.—"... the pilots said: 'We are here between Din and Damán; if the ship sinks here, not a soul will escape; we must make sail for the shore.'"—Sidé Ann., 50.

[1607-8.—"Then that by no means or ships or men can goe saufflie to Suratt, or thare expect any quiet trade for the many dangers likell to happen vnto them by the Portugals Chief Comanders of Din and Demon and places there aboute. ...'"—Birdwood, First Letter Book, 247.]

1629.—"Il capitano ... sperava che potessimo esser vicini alla città di Damán; la qual sta dentro il golfo di Cambaia a man lestra. ...'—P. della Valle, vi. 499 [Hak. Soc. i. 14].

DAMANI, s. Applied to a kind of squall. (See ELEPHANTA.)

DAMMER, s. This word is applied to various resins in different parts of India, chiefly as substitutes for pitch. The word appears to be Malay-Javanese damar, used generically for resins, a class of substances the origin of which is probably often uncertain. [Mr. Skeat notes that the Malay damar means resin and a torch made of resin, the latter consisting of a regular cylin-
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Drical case, made of bamboo or other suitable material, filled to the top with rosin and ignited.] To one of the dammer-producing trees in the Archipelago the name Dammara alba, Rumph. (N. O. Coniferae), has been given, and this furnishes the 'East India Dammer' of English varnish-makers. In Burma the dammer used is derived from at least three different genera of the N. O. Dipterocarpae; in Bengal it is derived from the sal tree (see SAUL-WOOD) (Shorea robusta) and other Shoreae, as well as by importation from transmarine sources. In S. India "white dammer," "Dammer Pitch," or Piney resin, is the produce of Vateria indica, and "black dammer" of Canarium strictum; in Cutch the dammer used is stated by Lieut. Leech (Bombay Selections, No. x. p. 215-216) to be made from chandras (or chandras =copal) boiled with an equal quantity of oil. This is probably Fryer's 'rosin taken out of the sea' (infra). [On the other hand Mr. Pringle (Diary, &c, Fort St. George, 1st ser. iv. 178) quotes Crawford (Malay Archip. i. 455): (Dammer) "exudes through the bark, and is either found adhering to the trunk and branches in large lumps, or in masses on the ground, under the trees. As these often grow near the sea-side or on banks of rivers, the dammer is frequently floated away and collected at different places as drift"; and adds: "The dammer used for caulking the masuva boats at Madras when Fryer was there, may have been, and probably was, imported from the Archipelago, and the fact that the resin was largely collected as drift may have been mentioned in answer to his enquiries." Some of the Malay dammer also seems, from Major McNair's statement, to be, like copal, fossil. [On this Mr. Skeat says: "It is true that it is sometimes dug up out of the ground, possibly because it may form on the roots of certain trees, or because a great mass of it will fall and partially bury itself in the ground by its own weight, but I have never heard of its being found actually fossilised, and I should question the fact seriously."] The word is sometimes used in India [and by the Malays, see above] for 'a torch,' because torches are formed of rags dipped in it. This is perhaps the use which accounts for Haex's explanation below.

1584.—"Dammar (for demmar) from Siacca and Blinton" (i.e. Siak and Billiton).—Burrett, in Hakl. ii. 43.

1631.—In Haex's Malay Vocabulary: "Damar, Lumen quod accenditur." 1679.—"The Boat is not strengthened with Knee-Timbers as ours are, the bonded Planks are sowed together with Rope-yarn of the Cocoe, and called with Dammar (a sort of Rosin taken out of the sea)."—Fryer, 37.

"The long continued Current from the Inland Parts (at Surat) through the vast Wildernesses of huge Woods and Forests, wafts great Rafts of Timber for Shipping and Building; and Dammar for Pitch, the finest sented Bitumen (if it be not a gum or Rosin) I ever met with."—Ibid. 121.

1727.—"Damar, a gum that is used for making Pitch and Tar for the use of Shipping."—A. Hamilton, i. 73; [ed. 1744, ii. 72.]

1755.—"A Demar-Boy (Torch-boy)."—Lee, 50.

1758.—"This dammar, which is the general Malayan name for resin, is dug out of the forests by the Malays, and seems to be the fossilised juices of former growth of jungle."—McNair, Perani, &c., cc. 185.

1855.—"The other great industry of the place (in Sumatra) is dammar collecting. This substance, as is well known, is the resin which exudes from notches made in various species of coniferous and dipterocarpous trees . . . out of whose stem . . . the native cuts large notches up to a height of 40 or 50 feet from the ground. The tree is then left for 3 or 4 months when, if it be a very healthy one, sufficient dammar will have exuded to make it worth while collecting; the yield may then be as much as 94 Amsterdam pounds."—H. O. Forbes, A Naturalist's Wanderings, p. 135.

DANA, s. H. dôna, literally 'grain,' and therefore the exact translation of gram in its original sense (q.v.). It is often used in Bengali as synonymous with gram, thus: "Give the horse his dôna." We find it also in this specific way by an old traveller:

1616.—"A kind of grain called Donna, somewhat like our Pease, which they boyle, and when it is cold give them mingled with course Sugar, and twice or thrice in the Wecke, Butter to secure their Bodies."—Terry, in Purchas, ii. 1471.

DANCING-GIRL, s. This, or among the older Anglo-Indians, Dancing-Wench, was the representative of the (Portuguese Bailadeira) Bayadère, or Naught-girl (q.v.), also Cunchnee. In S. India dancing-girls are all Hindus, [and known as Devadâsi or Bhogam-dâsi :] in N. India they are both Hindu, called Râmâjâni (see RUM-JOHNNY), and Mussulman, called.
Kanchaní (see CUNCHUNEE). In Dutch the phrase takes a very plain-spoken form, see quotation from Valentijn; others are equally explicit, e.g. Sir T. Roe (Hak. Soc. i. 145) and P. della Valle, i. 282.]

1606.—See description by Gouvea, f. 39.

1673.—“After supper they treated us with the Dancing Wenches, and good soops of Brandy and Dolf Beer, till it was late enough.”—Fryer, 152.

1701.—“The Governor conducted the Nabob into the Consultation Room... after dinner they were diverted with the Dancing Wenches.”—In Wheeler, i. 377.

1726.—“Wat de dans-Hoeren (anders Devadashi (Deva-dãs))... genannd, en an de Goden hunner Pagoden als getrouwd) belangd.”—Valentijn, Chor. 54.

1763-78.—“Mandeislow tells a story of a Nabob, who cut off the heads of a set of dancing girls, because they did not come to his palace on the first summons.”—Orme, i. 28 (ed. 1803).

1789.—“... dancing girls who display amazing agility and grace in all their motions.”—Meares, Narrative, 73.

1812.—“I often sat by the open window, and there, night after night, I used to hear the songs of the unhappy dancing girls, accompanied by the sweet and melancholy music of the cithdra.”—Mrs. Sherwood’s Antologi, 423.

[1813.—Forbes gives an account of the two classes of dancing girls, those who sing and dance in private houses, and those attached to temples.—Or. Mem, 2nd ed. i. 61.]

1815.—“Dancing girls were once numerous in Persia; and the first poets of that country have celebrated the beauty of their persons and the melody of their voices.”—Malcolm, II. of Persia, ii. 587.

1838.—“The Maharajah sent us in the evening a new set of dancing girls, as they were called, though they turned out to be twelve of the ugliest old women I ever saw.”—Osborne, Court and Camp of Rangar Singh, 154.

1843.—“We decorated the Temples of the false gods. We provided the dancing girls. We gilded and painted the images to which our ignorant subjects bowed down.”—Macaulay’s Speech on the Samnworth Proclamation.

DANDY, s.

(a). A boatman. The term is peculiar to the Gangetic rivers. H. and Beng. dãñi, from dãñ or dãñ, a staff, an oar.

1865.—“Our Dandees (or boatmen) boiled their rice, and we supped here.”—Ridgeway, Diary, Jan. 6; [Hak. Soc. i. 175].

1763.—“The oppressions of our officers were carried to such a length that they put a stop to all business, and plundered and seized the Dandies and Mangies [see MANJEE] vessel.”—W. Hastings to the Nawab, in Long, 347.

1809.—“Two naked dandys paddling at the head of the vessel.”—D. Valentijn, i. 87.

1824.—“I am indeed often surprised to observe the difference between my dandees (who are nearly the colour of a black teapot) and the generality of the peasants whom we meet.”—Bp. Heber, i. 149 (ed. 1844).

(b). A kind of ascetic who carries a staff. Same etymology. See Scolynes, who gives a plate of such an one.

[1828.—“... the Dandi is distinguished by carrying a small Dand, or wand, with several processes or projections from it, and part of cloth dyed with red ochre, in which the Brahmanical cord is supposed to be enshrined, attached to it.”—H. H. Wilson, Sketch of the Religious Sects of the Hindoos, ed. 1861, i. 193.]

(c). H. same spelling, and same etymology. A kind of vehicle used in the Himalaya, consisting of a strong cloth slung like a hammock to a bamboo staff, and carried by two (or more) men. The traveller can either sit sideways, or lie on his back. It is much the same as the Malabar muccheel (q.v.), and P. della Valle describes a similar vehicle which he says the Portuguese call Rete (Hak. Soc. i. 183).]

[1875.—“The nearest approach to travelling in a dandi I can think of, is sitting in a half-reefed top-sail in a storm, with the head and shoulders above the yard.”—Wilson, Achele of Soum, 103.]

1876.—“In the lower hills when she did not walk she travelled in a dandy.”—Kinkel, Large Game Shooting in Tibet, 2nd S., p. vii.

DANGUR, n.p. H. Dhåñgar, the name by which members of various tribes of Chittia Nagpûr, but especially of the Orîons, are generally known when they go out to distant provinces to seek employment as labourers (“coolies”). A very large proportion of those who emigrate to the tea-plantations of E. India, and also to Mauritius and other colonies, belong to the Orîon tribe. The etymology of the term Dhåñgar is doubtful. The late Gen. Dulton says: “It is a word that from its apparent derivation (dâñ or dhåñ, ‘a hill’) may mean any hill-
man; but amongst several tribes of the Southern tributary Mahals, the terms Dhángar and Dhángarin mean the youth of the two sexes, both in highland and lowland villages, and it cannot be considered the national designation of any particular tribe" (Descriptive Ethnology of Bengal, 245) [and see Risley, Tribes and Castes, i. 219].

DARCHEENEES. s. P. dar-chini, "China-stick," i.e. cinnamon.

1563. — "... The people of Ormuiz, because this bark was brought for sale there by those who had come from China, called it dar-chini, which in Persian means 'wood of China,' and so they sold it in Alexandria. ..."—Garcia, i. 59-60.

1621. — "As for cinnamon which you wrote was called by the Arabs dartzeni. I assure you that the dar-chini, as the Arabs say, or dar-chini as the Persians and Turks call it, is nothing but our ordinary cinna." —P. della Valle, ii. 296-7.

DARJEELING, DÁRJÍLING, n.p. A famous sanitarium in the Eastern Himalaya, the cession of which was purchased from the Raja of Sikkim in 1835; a tract largely added to by annexation in 1849, following on an outrage committed by the Sikkim Minister in imprisoning Dr. (afterwards Sir) Joseph Hooker and the late Dr. A. Campbell, Superintendent of Darjeeling. The sanitarium stands at 6500 to 7500 feet above the sea. The popular Tibetan spelling of the name is, according to Jaesheke, rDar-je-glin, "Land of the Dorje," i.e. 'of the Adamant or thunderbolt,' the ritual sceptre of the Lamas. But according to several titles of books in the Petersburg list of MSS., it ought properly to be spelt Dur-rgyas-glin (Tib. Eng. Dict. p. 287).

DARÓGA. s. P. and H. dāroghā. This word seems to be originally Mongol (see Kowalski's Dict. No. 1672). In any case it is one of those terms brought by the Mongol hosts from the far East. In their nomenclature it was applied to a Governor of a province or city, and in this sense it continued to be used under Timur and his immediate successors. But it is the tendency of official titles, as of denominations of coin, to descend in value; and that of dāroghā has in later days been bestowed on a variety of humbler persons. Wilson defines the word thus: "The chief native officer in various departments under the native government, a superintendent, a manager: but in later times he is especially the head of a police, customs, or 'excise station.'"

Under the British Police system, from 1798 to 1862-63, the Dārogha was a local Chief of Police, or Head Constable, [and this is still the popular title in the N.W.P. for the officer in charge of a Police Station.] The word occurs in the sense of a Governor in a Mongol inscription, of the year 1314, found in the Chinese Province of Shensi, which is given by Pauthier in his Marc. Pol., p. 773. The Mongol Governor of Moscow, during a part of the Tartar domination in Russia, is called in the old Russian Chronicles Dārogha (see Hammer, Golden Horde, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as Δαρόγα (ibid. 238). The Byzantine form and the passages below of 1404 and 1665 seem to imply some former variation in pronunciation. But Clavijo has also derroga in § elii.

c. 1220. — "Tuli Khan named as Darughā at Merv one called Barma, and himself marched upon Nishapur."—Abülyazı, by Desimoniis, 135.

1404.—"And in this city (Tauris) there was a kinsman of the Emperor as Magistrate thereof, whom they call Derrega, and he treated the said Ambassadors with much respect."—Clavijo, § Ixvii. Comp. Markham, 90.

1441. — "... I reached the city of Kerman. ... The derogah (governor) the Emir Hadji Mohamed Kaisichirin, being then absent. ..."—Aburrazzāq, in India in the XVth Cent., p. 5.

c. 1590. — "The officers and servants attached to the Imperial Stables, 1. The Abegi. ... 2. The Dāroghah. There is one appointed for each stable. ..."—Abū M. al-Bakhshī, i. 137.

1621.—"The 10th of October, the darogā, or Governor of Isfahan, Mir Abdullāz̄īm, the King's son-in-law, who, as was afterwards seen in that charge of his, was a downright madman. ..."—P. della Valle, ii. 166.

1665.—"There stands a Deregā, upon each side of the River, who will not suffer any person to pass without leave."—Tavernier, E.T., ii. 52: [ed. Ball, i. 117].

1673.—"The Droger, or Mayor of the City, or Captain of the Watch, or the Rounds: It is his duty to preside with the Main Guard at nights before the Palace-gates."—Fryer, 339.
DATCHIN.  298  DATURE.

1673.—"The Droger being Master of his Science, persists; what comfort can I reap from your Disturbance?"—Fryer, 389.

1682.—"I received a letter from Mr. Hill at Rajenmaul advising ye Droga, of ye Mint would not obey a Copy, but required at least a sight of ye Original."—Dukes, Diary, Dec. 14; [Hak. Soc. i. 57].

c. 1751.—"About this time, however, one day being very angry, the Daroga, or master of the mint, presented himself, and asked the Naxab what device he would have struck on his new copper coinage. Hydur, in a violent passion, told him to stamp an obscene figure on it."—Hyder Naib, tr. by Miles, 488.

1812.—"Each division is guarded by a Daroga, with an establishment of armed men."—Fifth Report, 44.

DATCHIN, s. This word is used in old books of Travel and Trade for a steelyard employed in China and the Archipelago. It is given by Leyden as a Malay word for 'balance,' in his Comp. Vocib. of Burma, Malay and Thau, Serampore, 1810. It is also given by Crawford as dachin, a Malay word from the Javanese. There seems to be no doubt that in Peking dialect ch'ing is 'to weigh,' and also 'steelyard;' that in Amoy a small steelyard is called ch'in; and that in Canton dialect the steelyard is called yokch'in. Some of the Dictionaries also give to ch'ing, 'large steelyard.' Datchin or dotchin may therefore possibly be a Chinese term; but considering how seldom traders' words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been adopted from Achin (d'Achin); see the first quotation. [The N.E.D., following Prof. Giles, gives it as a corruption of the Cantonese name toh-ch'ing (in Court dialect toh-ch'ing) from toh 'to measure,' ch'ing 'to weigh.' Mr. Skeat notes: 'The standard Malay is daching, the Javanese dachin (v. Klinkert, s.v.). He gives the word as of Chinese origin, and the probability is that the English word is from the Malay, which in its turn was borrowed from the Chinese. The final suggestion, d'Achin, seems out of the question.] Favre's Malay Diet. gives (in French) "daxing (Ch. pa-tchen), steelyard, balance," also "ber-daxing, to weigh," and Javan, "daxin, a weight of 100 kätis." Gericket's Javan. Dict. also gives "datsin-Picol," with a reference to Chinese. [With reference to Crawford's statement quoted above, Mr. Pringle (Diary, Ft. St. George, 1st ser. iv. 179) notes that Crawford had elsewhere adopted the view that the yard and the designation of it originated in China and passed from thence to the Archipelago (Malay Archip. i. 275). On the whole, the Chinese origin seems most probable.]

1551.—At Malacca. "The baar of the great Dachem contains 200 cates, each cate weighing two arratels, 4 ounces, 5 eighths, 15 grains, 3 tenths. . . . The Baar of the little Dachem contains 200 cates; each cate weighing two arratels."—A. Nunes, 39.

[1864-5.—". . . he replied That he was now Content yt ye Honble Company should solely enjoy ye Customs of ye Place on condition yt ye People of ye Place be free from all duties & Customs and yt ye Profit of ye Dutchin be his. . . .—'Diary, Diary, Ft. St. Geo, 1st ser. iv. 12.]

1696. —"For their Datchin and Ballance they use that of Japan."—Boycy's Journal at Cockin-China, in Daromple, O. R. i. 88.

1711.—"Never weigh your Silver by their Dotchins, for they have usually two Pair, one to receive, the other to pay by."—Locyer, 113.

"In the Datchin, an expert Weigher will cheat two or three per cent. by placing or shaking the Weight, and minding the Motion of the Pole only."—Ibid, 115.

". . . every one has a Chopchin and Datchin to cut and weigh silver."—Ibid. 111.

1748.—"Those scales are made after the manner of the Roman balance, or our English Stilliards, called by the Chinese Litiang, and by us Dot-chin."—A Voyage to the E. Indies in 1747 and 1748, &c., London, 1762, p. 324. The same book has, in a short vocabulary, at p. 265, "English scales or dodegoons . . . Chinese Litiang."

DATURA.  s. This Latin-like name is really Skt. dhatātra, and so has passed into the derived vernaculars. The widely-spread Datura Stramonium, or Thorn-apple, is well known over Europe, but is not regarded as indigenous to India; though it appears to be wild in the Himalaya from Kashmir to Sikkim. The Indian species, from which our generic name has been borrowed, is Datura alba, Nees (see Hanbury and Flückiger, 415) (D. fastuosa, L.). Garcinia de Orta mentions the common use of this by thieves in India. Its effect on the victim was to produce temporary
alienation of mind, and violent laughter, permitting the thief to act unopposed. He describes his own practice in dealing with such cases, which he had always found successful. Datura was also often given as a practical joke, whence the Portuguese called it Buriladora ('Joker'). De Orta strongly disapproves of such pranks. The criminal use of datura by a class of Thugs is rife in our own time. One of the present writers has judicially convicted many. Coolies returning with fortunes from the colonies often become the victims of such crimes. [See details in Chevers, Ind. Med. Jurispr. 179 sqq.]

1563.—"Maiderrant. A black woman of the house has been giving datura to my mistress; she stole the keys, and the jewels that my mistress had on her neck and in her jewel box, and has made off with a black man. It would be a kindness to come to her help."—Garcia, Collectanea, i. 83.

1578.—"They call this plain in the Malabar tongue amada keya [amata-sha] ... in Canarese Datyro. ..."—Asbula, 57.

c. 1580.—"Nascitur et ... Datura Indorum, quorum ex seminibus Latrones bellaria parent, quae in caravans meretriciUBus exhibentes largumque somnum, profundumque induecentes aurum gemmasque surripitur et abunt."—Prosper Alpinus, Pt. i. 190-1.

1598.—"They name [have] likewise an heare called Deutroa, which beareth a seede, whereof bruising out the sap, they put it into a cup, or other vessel, and give it to their husbands, eyther in meat or drink, and presently therewith the Man is as though hee were half out of his wits."—Linschoten, 69: Hak. Soc. ii. 2993.

1608-10.—"Mais ainsi de mesme les femmes quand elles seuent que leurs maris en entretiennent quelqueautre, elles s'en desfont par poison ou autrement, et se servent fort a cela de la sentence de Datura, qui est d'une estrange vertu. Ce Deutroa ou Duroa, especie de Stramonium, est une plante grande et haute qui porte des fleurs blanches en Campanule, comme le Cistemplo, mais plus grande."—Moysset, Voyages, 312.

[1610.—"In other parts of the Indies it is called Dutroa."—Pyrard de Laval. Hak. Soc. ii. 114.]

[1621.—"Garcias ab Horto ... makes mention of an hearb called Datura, which, if it be eaten, for 24 hours following, takes away all sense of grief, makes them incline to laughter and mirth."—Desfont. Anatomy of Med., Pt. 2, Soc. 5 Mem. i, Subs. 5.]

1676.—"Make lechers and their punks with dewtry Commit fantastical advowtry."—Hadibros, Pt. iii. Canto 1.

1690.—"And many of them (the Moors) take the liberty of mixing Dutra and Water together to drink ... which will intoxicate almost to Madness."—Orcington, 235.

1810.—"The datura that grows in every part of India."—Williamson, V. M. ii. 185.

1874.—"Datura. This plant, a native of the East Indies, and of Abyssinia, more than a century ago had spread as a naturalized plant through every country in Europe except Sweden, Lapland, and Norway, through the aid of gipsy quacks, who used the seed as anti-syphomodies, or for more questionable purposes."—R. Brown in Geog. Magazine, i. 511. Not. —The statements derived from Hamburgh and Flettiger in the beginning of this article disagree with this view, both as to the origin of the European Datura and the identity of the Indian plant. The doubts about the birthplace of the various species of the genus remain in fact undetermined. [See the discussion in Watt, Econ. Dict. iii. 29 sqq.]

**DATURA. YELLOW. and YELLOW THISTLE.** These are Bombay names for the *Argemone mexicana*, *Fico del inferno* of Spaniards, introduced accidentally from America, and now an abundant and pestilent weed all over India.

**DAWK.** s. H. and Mahr. dok, 'Post,' i.e. properly transport by relays of men and horses, and thence 'the mail' or letter-post, as well as any arrangement for travelling, or for trans-mitting articles by such relays. The institution was no doubt imitated from the berid, or post, established throughout the empire of the Caliphs by Mo'awia. The berid is itself connected with the Latin veledus, and verellus.

1310.—"It was the practice of the Sultan (Al-Iddin) when he sent an army on an expedition to establish posts on the road, wherever posts could be maintained. ... At every half or quarter dos runners were posted ... the securing of accurate intelligence from the court on one side and the army on the other was a great public benefit."—Za-uddin Burni, in Elliot, iii. 203.

c. 1340.—"The foot-post (in India) is thus arranged: every mile is divided into three equal intervals which are called Dawah, which is as much as to say 'the third part of a mile' (the mile itself being called in India Karsh). At every third of a mile there is a village well inhabited, outside of
which are three tents where men are seated ready to start. . .”—Bin Batuta, iii. 95.

c. 1340.—"So he wrote to the Sultan to announce our arrival, and sent his letter by the dāwah, which is the foot post, as we have told you. . .”—Ibid. 115.

"At every mile (i.e. 6200 to 6600 coss) from Delhi to Daulatabad there are three dāwah or posts.”—Ibid. 191-2. It seems probable that this dāwah is some misunderstanding of dāk.

"There are established, between the capital and the chief cities of the different territories, posts placed at certain distances from each other, which are like the post-relays in Egypt and Syria. . . but the distance between them is not more than four bowshots or even less. At each of these posts ten swift runners are stationed . . . as soon as one of these men receives a letter he runs off as rapidly as possible . . . At each of these post stations there are mosques, where prayers are said, and where the traveller can find shelter, reservoirs full of good water, and markets . . . so that there is very little necessity for carrying water, or food, or tents.”—Shahabuddin Dimishi, in Elliot, iii. 581.

1528.—"that every ten kos he should erect a gwari, or post-house, which they call a dāk-choki, for six horses. . .”—Larri. 393.

c. 1612.—"He (Akbar) established posts throughout his dominions, having two horses and a set of footmen stationed at every five coss. The Indians call this establishment 'Dak chowki.'”—Frishka, by Briggs, ii. 290-1.

1657.—"But when the intelligence of his (Dara-Shekh’s) offensive meddling had spread abroad through the provinces by the dāk chowki. . .”—Khāfī Khān, in Elliot, vii. 214.

1727.—"The Post in the Mogul’s Dominions goes very swift, for at every Caravan-saray, which are built on the High-roads, about ten miles distant from one another, Men, very swift of Foot, are kept ready. And these Carriers are called Dog Chowries."—A. Hamilton, i. 149; [ed. 1741, i. 150].

1771.—"I wrote to the Governor for permission to visit Calcutta by the Dawks. . ."—Letter in the Intireges of a Nabob, &c., 76.

1781.—"I mean the absurd, unfair, irregular and dangerous Mode, of suffering People to paw over their Neighbours’ Letters at the Dock. . .”—Letter in Hicks’s Bengal Gazette, Mar. 21.

1796.—"The Honble. the Governor-General in Council has been pleased to order the re-establishment of Dawk Bureaus upon the new road from Calcutta to Benares and Patna. . . The following are the rates fixed. . .

"From Calcutta to Benares . . . Sice Rupees 600."—In Seton-Kurr, ii. 185.

1809.—"He advised me to proceed immediately by Dak. . .”—Lt. Valintine, i. 62.

1821.—"The dāk or post carrier having passed me on the preceding day, I dropped a letter into his leathern bag, requesting a friend to send his horse on for me.”—Seely, Wonders of Ellora, ch. iv. A letter so sent by the post-runner, in the absence of any receiving office, was said to go "by outside dawk.”

1843.—"Iam: You have received the money of the British for taking charge of the dawk; you have betrayed your trust, and stopped the dawks. . . If you come in and make your salām, and promise fidelity to the British Government, I will restore to you your lands . . . and the superintendence of the dawks. If you refuse I will wait till the hot weather has gone past, and then I will carry fire and sword into your territory . . . and if I catch you, I will hang you as a rebel.”—Sir C. Napier to the Jam of the Jokees (in Life of Dr. J. Wilson, p. 440).

1873.—". . . the true reason being, Mr. Burton declared, that he was too stingy to pay her dawk.”—The True Reformer, i. 63.

DAWK, s. Name of a tree. See DHAWK.

DAWK. To lay a, v. To cause relays of bearers, or horses, to be posted on a road. As regards palanquin bearers this used to be done either through the post-office, or through local Chowdries (q.v.) of bearers. During the mutiny of 1857-58, when several young surgeons had arrived in India, whose services were urgently wanted at the front, it is said that the Head of the Department to which they had reported themselves, directed them immediately to ‘lay a dawk.’ One of them turned back from the door, saying: ‘Would you explain, Sir; for you might just as well tell me to lay an egg!’

DAWK BUNGALOW. See under BUNGALOW.

DAYE, DHYE, s. A wet-nurse; used in Bengal and N. India, where this is the sense now attached to the word. Hind. dāa, Skt. dātīkā; conf. Pers. daityah, a nurse, a midwife. The word also in the earlier English Regulations is applied, Wilson states, to “a female commissioner employed to interrogate and swear native women of condition, who could not appear to give evidence in a Court.”
DEANER. 301 DECCAN.

[1568.—"No Christian shall call an infidel Daya at the time of her labour."—Arber, Port. Orient. fasc. iv. p. 25.]

1578.—"The whole plant is commonly known and used by the Dayas, or as we call them comadres" ("gossips," midwives).—Avosta, Traictado, 282.

1613.—"The medicines of the Mahays . . . ordinarily are roots of plants . . . horns and claws and stones, which are used by their leeches, and for the most part by Dayas, which are women physicians, excellent herbalists, apprentices of the schools of Java Major."—Godinho de Eredia, f. 37.

1782.—In a Table of monthly Wages at Calcutta, we have:—

"Dy (Wet-nurse) 10 Rs."

India Gazette, Oct. 12.

1803.—"If the bearer hath not strength what can the Dae (midwife) do?"—Guzerati Proverb, in Drummond's Illustrations, 1803.

1810.—"The Dhye is more generally an attendant upon native ladies."—Williamson, f. M. i. 311.

1853.—". . . the dyah' or wet-nurse is looked on as a second mother, and usually provided for for life."—Wills, Modern Persia, 325.

[1857.—"I was much interested in the Dhais (midwives') class."—Lady Dufferin, Viceregal Life in India, 337.]

DEANER, s. This is not Anglo-Indian, but it is a curious word of English Thieves' cant, signifying a 'shilling.' It seems doubtful whether it comes from the Italian domaro or the Arabic dinār (qv.); both eventually derived from the Latin denarius.

DEBAL. n.p. See DIUL-SIND.

DECCAN. n.p. and adj. Hind. Dakkin, Dakkin, Dakhan, Dakshan; dakhina, the Prak. form of Skt. dakhinya, 'the South'; originally 'on the right hand'; compare dexter, δεξιός.

The Southern part of India, the Peninsula, and especially the Table-land between the Eastern and Western Ghauts. It has been often applied also, politically, to specific States in that part of India, e.g. by the Portuguese in the 16th century to the Mahommedan Kingdom of Bijapur, and in more recent times by ourselves to the State of Hyderabad. In Western India the Deccan stands opposed to the Concan (qv.), i.e. the table-land of the interior to the maritime plain. In Upper India the Deccan stands opposed to Hindustān, i.e. roughly speaking, the country south of the Nerudda to that north of it. The term frequently occurs in the Skt. books in the form dakhinya (Southern region), whence the Greek form in our first quotation, and dakhinātia (Southern — qualifying some word for 'country'). So, in the Parēketantana: "There is in the Southern region (dakhinātia tipampada) a town called Mihilāropya.'

C. A.D. 80-90. — "But immediately after Barycaza the adjoining continent extends from the North to the South, wherefore the region is called Dachinabādēś (Δαχινοβάδης), for the South is called in their tongue Dachanos (Δαχάνος)."—Periplus M. E., Geogr. Gr. Min. i, 254.

1510.—"In the said city of Deccan there reigns a King, who is a Mahommedan."—Vitruo, i, 117. (Here the term is applied to the city and kingdom of Bijapur.)

1517.—"On coming out of this Kingdom of Guzarat and Camby towards the South, and the inner parts of India, is the Kingdom of Dačani, which the Indians call Deccan."—Barbosa, 69.

1552.—"Of Decani or Daque as we now call it."—Castanheda, ii, 50.

"He (Mahmund Shah) was so powerful that he now presumed to style himself King of Canara, giving it the name of Deccan. And the name is said to have been given to it from the combination of different nations contained in it, because Decanij in their language signifies 'mongrel.'"—De Barros, Dec. II, liv. v, cap. 2. (It is difficult to discover what has led astray the usually well-informed De Barros.)

1605.—"For the Portugals of Goa had wrought with an ancient friend of theirs a Rojo, who was absolute Lord of a Province (between Deccan, Guzerat, and Deccan) called Cruyly, to be ready with 200 Horsemen to stay my passage."—Capt. W. Harvins, in Purchas, i. 209.

[1612.—"The Desanins, a people bordering on them (Portuguese) have besieged six of their port towns."—Davers, Letters, i. 255.]

1616.—". . . his son Sultan Coron, who he designed, should command in Deccan."—Sir T. Roe.

[. . . There is a resolution taken that Sultan Coronne shall go to the Decan Warres."—Eid. Hak. Soc. ii, 192.]

[1623.—"A Moor of Deccan."—P. della Valle, Hak. Soc. ii, 225.]

1667.—"But such as at this day, to Indians known, In Malabar or Deccan spread her arms."—Paradise Lost, ix. [1162-3].

1726.—"Deccan [as a division] includes Deccan. Crabon, and Balagutta."—Valenti-}
DECCANY. adj., also used as subst. Properly *dakhṇī, dakhīni, dakhī.* Coming from the Deccan. A (Mahommedan) inhabitant of the Deccan. Also the very peculiar dialect of Hindustani spoken by such people.

DECCANY. 1516.—"The Deccan language, which is the natural language of the country."—Barbosa, 77.

1572.—"... Decany. Orías, que e esperança Tem de sua salvaçao nas resonantes Aguas do Gange. ..."—Camões, vii. 20.

1578.—"The Deccanis (call the Betel-leaf) Pan."—Arastes, 139.

c. 1590.—"Hence Dakhinis are notorious in Hindustan for stupidity, ..."—Author quoted by Blockmann, *Chin,* i. 443.

[1813.—"... and the Deccane-bean (butea superbæ) are very conspicuous, ..."—Forbes, Or. Mem. 2nd. ed. i. 195.]

1861.—"Ah, I rode a Deccane charger, with a saddle-cloth gold laced, And a Persian sword, and a twelve-foot spear, and a pistol at my waist."—Sir A. C. Lyall, *The Old Pickhance.*

DECK. s. A look, a peep. Imp. of Hind. *dekhnā,* 'to look.'

[1830.—"When on a sudden, coming to a check, Thompson's mahout called out, 'Dekhi Sahib. Dekhi!'"—*Or. Sporting Mag.*, ed. 1873, i. 350.]

1854.—"... these formed the whole assemblage, with the occasional exception of some officer, stopping as he passed by returning from his morning ride 'just to have a *dekhn* at the steamer.'"—W. Arnold, *Oakfield,* i. 85.

DEEN. s. Ar. Hind. *din,* 'the faith.' The cry of excited Mahommedans, *Din, Din!*

c. 1580.—"... crying, as is their way, Dim. Dim, Mahamede, so that they filled earth and air with terror and confusion."—Primor e Hoom, &c., f. 19.


1764.—"When our seapows observed the enemy they gave them a *ding* or hussa."—Carraccioli, *Life of Clive* i. 57.]

DELI. n.p. The famous capital of the great Moghuls, in the latter years of that family; and the seat under various names of many preceding dynasties, going back into ages of which we have no distinct record. *Dili* is, according to Cunningham, the old Hindu form of the name; *Dehli* is that used by Mahommedans. According to *Panjab Notes and Queries* (ii. 117 seq.), *Dilpat* is traditionally the name of the Dilli of Prithví Raj. *Dil* is an old Hindi word for an eminence; and this is probably the etymology of *Dilpat* and *Dilli.* The second quotation from Correa curiously illustrates the looseness of his geography. [The name has become unpleasantly familiar in connection with the so-called *Dehli boot,* a form of Oriental sole, similar to Biskra Button, Aleppo Evil, Lahore or Multan Sore (see *Delhi Gazetter,* 13, note).]

1205.—(Muhammad Ghori marched) "towards Dehli (may God preserve its prosperity, and perpetuate its splendour), which is among the chief (mother) cities of Hind."—Ibn Nizāmī, in *Futūḥ,* ii. 216.

c. 1321.—"... Hane terram (Tana, near Bombay) regunt Saraceni, nunc subjectae del *dili,* ... Audiens ipse imperator del *Dali* ... misit et ordinavit ut ipse Lomelici penitens caperetur. ..."—Fr. Oddone, *See Casabia,* &c., *App.,* pp. v. and x.

c. 1330.—"... *Dilli* ... a certain traveller relates that the brick-built walls of this great city are loftier than the walls of Hamath; it stands in a plain on a soil of mingled stones and sand. At the distance of a parasang runs a great river, not so big, however, as Euphrates."—*Abūfīrā, in Gildemeister,* 189 seq.

c. 1384.—"... The wall that surrounds Dilli has no equal. ... The city of Dilli has 28 gates ..." &c.—Ibn Battuta, iii. 147 seqq.

c. 1375.—The *Carta Catalana* of the French Library shows *citat de Dilli* and also *Lo Roy Dilli,* with this rubric below it: "Àvici est un soldat greca e podaros molt rich. Aquest soldat ha deu oriunis e c millia homens à cenall 26 20 sete impri. Ha avroc fans per nomíne. ..."

1459.—Fra Mauro's great map at Venice shows *Dilli citatde grandissima,* and the rubric *Quoecast citadis grandissima sint dominantes et passit de Delli acce Italia Prima.*

1516.—"This king of Dely comes with Tatars, and has taken many lands from the King of Cambay; and from the King of
DELING, s. This was a kind of hammock conveyance, suspended from a pole, mentioned by the old travellers in Pegu. The word is not known to Burmese scholars, and is perhaps a Persian word. Meninski gives "della, adj. pendulus, suspensus." The thing seems to be the Malayalam Munchil. (See MUNCHEEL and DANDY.)

1569.—"Carried in a closet which they call Deling, in which a man shall be very well accommodated, with cushions under his head."—Cesar Frederic in Hatt. ii. 397.

1585.—"This Delingo is a strong cotton cloth doubled, as big as an ordinary rug, and having an iron at each end to attach it by, so that in the middle it hangs like a pouch or purse. These irons are attached to a very thick cane, and this is borne by four men. When you go on a journey, a cushion is put at the head of this Delingo, and you get in, and lay your head on the cushion," &c.—Gauparo Bathi, f. 996.

1587.—"From Ciriun we went to Macao, which is a pretty town, where we left large boats and Parnes, and in the morning taking Delingegez, which are a kind of Coches made of cords and cloth quilted, and carried upon a stang between 3 and 4 men: we came to Pegu the same day."—R. Finch, in Hatt. ii. 391.

DELLY, MOUNT. u.p. Port Monte d'Eli. A mountain on the Malabar coast which forms a remarkable object from seaward, and the name of which occurs sometimes as applied to a State or City adjoining the mountain. It is prominently mentioned in all the old books on India, though strange to say the Map of India in Keith Johnstone's Royal Atlas has neither name nor indication of this famous hill. [It is shown in Constable's Hand Atlas.] It was, according to Correa, the first Indian land seen by Vasco da Gama. The name is Malavâl, Eli mala, 'High Mountain.' Several erroneous explanations have however been given. A common one is that it means 'Seven Hills.' This arose with the compiler of the local Ski. Mahattaya or legend, who rendered the name Saptagula, 'Seven Hills,' confounding eli with elu, 'seven,' which has no application. Again we shall find it explained as 'Bat-hill'; but here eli is substituted for elu. (The Madras Gloss, gives the word as Mal. ekimula, and explains it as 'Bat-hill,' 'because infested by rats.') The position of the town and port of Ely or Hili mentioned by the older travellers is a little doubtful, but see Marco Polo, notes to Bk. III. ch. xxiv. The Ely-Muvid of the Pentingerian Tables is not unlikely to be an indication of Ely.

1288.—"Eli is a Kingdom towards the west, about 300 miles from Comari. . . . There is no proper harbour in the country, but there are many rivers with good estuaries, wide and deep."—Marco Polo, Bk. III. ch. 24.

1330.—"Three days journey beyond this city (Manjarring, i.e. Mangalore) there is a great hill which projects into the sea, and is descried by travellers from afar; the promontory called Hill."—Abulfida, in Gilde- nemelder, 152.

1343.—"At the end of that time we set off for Hill, where we arrived two days later. It is a large well-built town on a great bay (or estuary) which big ships enter."— Ibn Batutta, iv. 11.

1440.—"Proceeding onwards he . . . arrived at two cities situated on the seashore, one named Pecamuría, and the other Helly."—Niccolo Conti, in India in the XIVth Cent. p. 6.

1556.—"After passing this place along the coast is the Mountain Dely, on the edge of the sea; it is a round mountain, very lofty, in the midst of low land; all the ships of the Moors and the Gentiles . . .
sight this mountain... and make their reckoning by it."—Barbosa, 149.

c. 1582.—"In twenty days they got sight of land, which the pilots foretold before that they saw it, this was a great mountain which is on the coast of India, in the Kingdom of Cannanore, which the people of the country in their language call the mountain Dely, etty meaning 'the rat,' and they call it Mount Dely, because in this mountain there are so many rats that they could never make a village there."—Correct, Three Voyages, &c., Hak. Soc. 145.

1579.—'... Malik Ben Habeeb... proceeded first to Quilon... and after erecting a mosque in that town and settling his wife there, he himself journeyed on to [Hilli Marawi]...."—Rowlandson's Tr. of Tahfad al-Mujahidin, p. 51. (Here and elsewhere in this ill-edited book Hilli Marawi is read and printed Husband Manzuir).

[1623.—"... a high Hill, inland near the seashore, called Monte Deli."—P. della Valle, Hak. Soc. ii. 355.]

1688.—"Sur le midi nous passames a la veie de Monte-Leone, qui est une haute montagne dont les Mahalares deserternent de loin les vaisseaux, qu'ils peuent attaque avec avantage."—Mandelstob, 275.

1727.—"And three leagues south from Mount Dilly is a spacious deep river called Balliquatam, where the English Company had once a Factory for Pepper."—1. Hamilton, i. 201; [ed. 1744, ii. 293].

1759.—"We are further to remark that the late troubles at Tellieberry, which proved almost fatal to that settlement, took rise from a dispute with our linguist and the Prince of that Country, relative to lands he, the linguist, held at Mount Dilly."—Court's Letter of March 23. In Long, 198.

DEOLL, s. A broker; H. from Ar. dollâl; the literal meaning being one who directs (the buyer and seller to their bargain). In Egypt the word is now also used in particular for a broker of old clothes and the like, as described by Lane below. (See also under NEELAM.)

[c. 1655.—"He spared also the house of a deceased Delale or Gentile broker, of the Dutch."—Bernier, ed. Constable, 188. In the first English trans., this passage runs: "He has also regard to the House of the Deceased De Lad."

1854.—"Five Delolls, or Brokers, of Decca, after they had been with me went to Mr. Beards chamber..."—Hedges, Diary, July 25; [Hak. Soc. i. 152].

1751.—"Mr. Baillie at Jugdea, accused by these villains, our dulols, who carried on for a long time their most flagrant rascality. The Dulols at Jugdea found to charge the company 15 per cent. beyond the price of the goods."—Fort Wm. Cons. In Long, p. 50.

1824.—"I was about to answer in great wrath, when a dalal, or broker, went by, loaded with all sorts of second-hand clothes, which he was hawking about for sale."—Haaji Biba, 2d ed. i. 183; [ed. 1851, p. 81].

1835.—"In many of the sooks in Cairo, auctions are held... once or twice a week. They are conducted by 'dellâis' (or brokers)."—The 'dellâis' carry the goods up and down, announcing the sums hidden by the cries of 'harâç.'—Lane, M. Egyptians, ed. 1860, p. 317; [5th ed. ii. 13].

DEMIOJHN, s. A large glass bottle holding 20 or 30 quarts, or more. The word is not Anglo-Indian, but it is introduced here because it has been supposed to be the corruption of an Oriental word, and suggested to have been taken from the name of Damaghân in Persia. This looks plausible (compare the Persian origin of carboy, which is another name for just the same thing), but no historical proof has yet been adduced, and it is doubted by Mr. Marsh in his Notes on Wedgwood's Dictionary, and by Dozy (Sup. aux Dict. Arabes). It may be noticed, as worthy of further enquiry, that Sir T. Herbert (192) speaks of the abundance and cheapness of wine at Damaghân. Niebuhr, however, in a passage quoted below, uses the word as an Oriental one, and in a note on the 5th ed. of Lane's Mod. Egyptians, 1860, p. 149, there is a remark quoted from Hammer-Purgstall as to the omission from the detail of domestic vessels of two whose names have been adopted in European languages, viz. the garra or jarra, a water 'jar,' and the demijân or demijàn, 'la demjeana.' The word is undoubtedly known in modern Arabic. The Mohit of B. Bistânî, the chief modern native lexicon, explains Dânîjânâ as 'a great glass vessel, big-bellied and narrow-necked, and covered with wicker-work; a Persian word.*' The vulgar use the forms demeijnâ and demeijnâ. *Demjeana' appears in P. Richelot, Dict. de la Langue Frang. (1759), with this definition: 'La jarre ampflor Non que les nutclons don- nent à une grande bouteille couverte

* Probably not much stress can be laid on this last statement. [The N.E.D. thinks that the Arabic word came from the West].
DENGUE. 305  DEODAR.

de natte." It is not in the great Castilian Diet. of 1729, but it is in those of the last century, e.g. Dict. of the Span. Academy, ed. 1869. "Dama-juan, f. Prov.(incia de) And(alucia, castaña ..."—and castaña is explained as a "great vessel of glass or terra cotta, of the figure of a chestnut, and used to hold liquor." [See X.E.D. which believes the word adopted from dame-jeanne, on the analogy of Bellarmine and 'Greybeard.']

1762.—"Notre vin étoit dans de grands flacons de verre (Damajanes) dont chacun tenoit près de 20 bouteilles."—Michehr, Voyage, i. 171.

DENGUE. s. The name applied to a kind of fever. The term is of West Indian, not East Indian, origin, and has only become known and familiar in India within the last 30 years or more. The origin of the name which seems to be generally accepted is, that owing to the stiff unbending carriage which the fever induced in those who suffered from it, the negroes in the W. Indies gave it the name of 'dandy fever'; and this name, taken up by the Spaniards, was converted into dengy or dengue. [But according to the X.E.D. both 'dandy' and 'dengue' are corruptions of the Swahili term, ka dinya pepo, 'sudden cramp-like seizure by an evil spirit.'] Some of its usual characteristics are the great suddenness of attack; often a red eruption; pain amounting sometimes to anguish in head and back, and shifting pains in the joints; excessive and sudden prostration; after-pains of rheumatic character. Its epidemic occurrences are generally at long intervals.

Omitting such occurrences in America and in Egypt, symptoms attach to an epidemic on the Coromandel coast about 1780 which point to this disease; and in 1824 an epidemic of the kind caused much alarm and suffering in Calcutta, Berhampore, and other places in India. This had no repetition of equal severity in that quarter till 1871-72, though there had been a minor visitation in 1853, and a succession of cases in 1868-69. In 1873 it was so prevalent in Calcutta that among those in the service of the E. I. Railway Company, European and native, prior to August in that year, 70 per cent. had suffered from the disease; and whole households were sometimes attacked at once. It became endemic in Lower Bengal for several seasons. When the present writer (H. Y.) left India (in 1862) the name dengue may have been known to medical men, but it was quite unknown to the lay European public.

1855.—THE CONTAGION OF DENGUE FEVER. "In a recent issue (March 14th, p. 551) under the heading 'Dengue Fever in New Caledonia,' you remark that, although there had been upwards of nine hundred cases, yet, "curiously enough," there had not been one death. 'May I venture to say that the time curiosity during the epidemic of dengue above mentioned, an officer who was confined to his quarters, convalescing from the disease, wrote a letter home to his father in England. About three days after the receipt of the letter, that gentleman complained of being ill, and eventually, from his description, had a rather severe attack of what, had he been in Bermuda, would have been called dengue fever. As it was, his medical attendant was puzzled to give a name to it. The disease did not spread to the other members of the family, and the patient made a good recovery.—Henry J. Barnes, Surgeon, Medical Staff, Fort Pitt. Chatham." From British Medical Journal, April 25.

DEODAR. s. The Cedrus deodara, Loud., of the Himalaya, now known as an ornamental tree in England for some seventy-five years past. The finest specimens in the Himalaya are often found in clumps shadowing a small temple. The Deodar is now regarded by botanists as a variety of Cedrus Libani. It is confined to the W. Himalaya from Nepal to Afghanistan; it reappears as the Cedar of Lebanon in Syria, and on through Cyprus and Asia Minor; and emerges
once more in Algeria, and thence westwards to the Rif Mountains in Morocco, under the name of C. Atlantica. The word occurs in Avicenna, who speaks of the Deiward as yielding a kind of tarpentine (see below). We may note that an article called Deodorwood Oil appears in Dr. Forbes Watson’s “List of Indian Products” (No. 2941) [and see Watt, Econ. Dict. ii. 235].

Deodor is by no means the universal name of the great Cedar in the Himalayas. It is called so (Deushir, Diur, or Dyar [Dyer, Junnunoo, 100]) in Kashmir, where the deodor pillars of the great mosque of Srinagar date from A.D. 1401. The name, indeed (dewdarávar, ‘timber of the gods’), is applied in different parts of India to different trees, and even in the Himalayas to more than one. The list just referred to (which however has not been revised critically) gives this name in different modifications as applied also to the pencil Cedar (Juniperus excelsa), to Guatteria (or Uvetiria) longifolia, to Sphæsa Indica, to Erythrozyon areolatum, and (on the Râvi and Sulej) to Cupressus torulosa.

The Deodar first became known to Europeans in the beginning of the last century, when specimens were sent to Dr. Roxburgh, who called it a Pinus. Seeds were sent to Europe by Capt. Gerard in 1819; but the first that grew were those sent by the Hon. W. Leslie Melville in 1822.

c. 1030.—“Deiward (or rather Diudar) est ex genere abel (i.e. juniper) quae dieitur pinus Inda, et Sur deiward (Milk of Deodor) est ejus lac (tarpentine).”—Avicenna, Lat. Transl. p. 297.

c. 1220.—“He sent for two trees, one of which was a . . . white poplar, and the other a deodor, that is a fir. He planted them both on the boundary of Kashmir.”—Chack Nâmah in Elliot, i. 144.

DERRISHACST, adj. This extraordinary word is given by C. B. P. (MS.) as a corruption of P. daryârshikast, ‘destroyed by the river.’

DERVISH, s. P. darrvârsh; a member of a Mahomedan religious order. The word is hardly used now among Anglo-Indians, fidâr [see FAKEER] having taken its place. On the Mahomedan confraternities of this class, see Herklots, 179 seqq.; Lane,


c. 1540.—“The dog Coin Acen . . . crying out with a loud voice, that every one might hear him. . . . To them, To them, for as we are assured by the Book of Flowers, wherein the Prophet Noby doth promise eternal delights to the Darrowes of the House of Mecca, that he will keep his word both with you and me, provided that we bathe ourselves in the blood of these dogs without Law!”—Pinto (cap. lix.), in Osgin, 72.

1554.—“He multa didicimus à monachis Turecîcis, quos Dervis vocant.”—Busby, Epist. i. p. 83.

1616. “Among the Mahometans are many called Dervises, which relinquish the World, and spend their days in Solitude.”—Terry, in Purchas, ii. 1477.

[c. 1650.—“Derrisii.” See TALISMAN.]

1653.—“Il esoit Dervische ou Fakir et menoit une vie solitaire dans les bois.”—De la Boullaye-le-Gouz, ed. 1657, p. 182.

1670.—“Anreng-Zebe . . . was reserved, crafty, and exceedingly versed in dissembling, insomuch that for a long time he made profession to be a Fakir, that is, Poor, Dervich, or Devout, renouncing the World.”—Bernier, E.T. 3; [ed. Constable, 10].

1673. “The Dervises professing Poverty, assuming this Garb here (i.e. in Persia), but not with that state they ramble up and down in India.”—Fryer, 392.

DESSAYE, s. Mahr. desûtì; in W. and S. India a native official in charge of a district, often held hereditarily; a petty chief. (See DISSAVE.)

1590-91.—“. . . the Dessayes, Mukaddams, and inhabitants of several parganas made a complaint at Court.”—Order in Mirat-i-Ahmad (Bird’s Tr.), 408.

[1811.—“Daiseye.”—Kirkpatrick, Letters of Tipoo, p. 196.]

1883.—“The Desai of Sawantwari has arrived at Delhi on a visit. He is accompanied by a European Assistant Political Officer and a large following. From Delhi His Highness goes to Agra, and visits Cuttack before returning to his territory, via Madras.”—Pioneer Mail, Jan. 24.

The regular title of this chief appears to be Sur-Dessi.

DESTOOR, s. A Parsee priest; P. dostâr, from the Pahlavi dostbâr, ‘a prime minister, councillor of State . . . a high priest, a bishop of the Parsees; a custom, mode, manner’ (Haug, Old Pahlavi and Persian Glossary). [See DUSTOOR.]
DEUTI, DUTY. 307 DEVIL-BIRD.

1630.—"... their Distoree or high priest, ..."—Lord's Display, &c., ch. viii.

1659.—"The highest Priest of the Persians is called Destoor, their ordinary Priests Dāros, or Hurwoods[HERBED]."—Ovington, 376.

1509.—"The Destoor is the chief priest of his sect in Bombay."—María Graham, 36.

1877.—"... the Destour de nos jours, pas plus que le Mage d'autrefois, ne soupçonne les phases successives que sa religion a traversées."—Darmesteter, Ornazd et Ahri-
nam, 4.

DEUTI, DUTY, s. H. dūtī, dūṭī, dūṭī, Skt. dīpa, 'a lamp'; a lamp-
stand, but also a link-bearer.

c. 1526.—(In Hindustan) "instead of a candle or torch, you have a gang of dirty fellows whom they call Dūtīs, who hold in their hand a kind of small tripod, to the side of one leg of which ... they fasten a plant wick ... In their right hand they hold a gardū and whenever the wick
requires oil, they supply it from this gardū ... If their emperors or chief nobility at any time have occasion for a light by night, these filthy Dūtīs bring in their lamp ... and there stand holding it close by his side."

—Baber, 333.

1651.—"Six men for Dutya, Rundell (see ROUNDEL), and Kittysole (see KITTY-
SOLL);—List of Servants allowed at Mad-
pollam Factory. Ft. N. George Cons.,

DEVA-DĀŞĪ, s. H. 'Slave-girl
of the gods'; the official name of the poor girls who are devoted to dancing and prostitution in the idol-temples, of Southern India especially. "The like existed at ancient Corinthians under the name of ἵππος, which is nearly a translation of the Hindi name ... (see Strabo, viii. 6)."

—Marco Polo, 2nd ed. ii. 338. These appendages of Aphrodite worship, borrowed from Phoenicia, were the same thing as the keledōkhī, repeatedly mentioned in the Old Testament, e.g. Deut. xxiii. 18: 'Thou shalt not bring the wages of a keledōkh ... into the House of Jehovah.' [See Cheyne, in Encycl. Bibl. ii. 1964 seq.] Both male and female keledōkhī are mentioned in the famous inscription of Cition in Cyprus (Corp. Inscrip. Semit. No. 86); the latter under the name of 'alma, curiously near that of the modern Egyptian 'alima. (See

DANCING-GIRL)

1702.—"Peu de temps après je baptisai une Deva-Dachi, ou Exeure Divine, c'est
cela qu'on appelle les femmes dont les
Prêtres des idoles abusent, sous prêtexte
que leurs dieux les demandent."—Lettres
Edifiantes, x. 215.

c. 1790.—"La principale occupation des
devedaschies, est de danser devant l'image
de la divinité qu'elles servent, et de chanter
ses louanges, soit dans son temple, soit
dans les rues, lorsqu'on porte l'idole dans
les processions. ..."—Huëtter ii. 105.

1558.—"'The Dāsīs, the dancing girls a-
tached to Pagodas. They are each of them
married to an idol when quite young. Their
males ... have no difficulty in ac-
quiring a decent position in society. The
female children are generally brought up
to the trade of their mothers. ... It is
customary with a few castes to present their
superfluous daughters to the Pagodas ..."

—Nelson's Madura, Pt. 2, p. 79.

DEVIL, s. A petty whirlwind, or
circular storm, is often so called. (See

PISACHEE, SHAITAN, TYPHOON.)

1605-18. "Often you see coming from
afar great whirlwinds which the sailors call
dragons."—Pynard de Lacle, Hak. Soc. i. 11.

[1813.—... we were often surrounded by the little whirlwinds called bugulas, or

Devils."—Fortes, Or. Mem., 2nd ed. i. 118.]

DEVIL-BIRD, s. This is a name
used in Ceylon for a bird believed to be a
kind of owl—according to Haeckel, quoted
below, the Syrnium Indrani of
Sykes, or Brown Wood Owl of Jerdon. Mr. Mitford, quoted below, however, believes it to be a

Podargus, or Night-
hawk.

c. 1328.—'Quid dicam? Diabolus ibi
etiam loquitur, saepe et saepius, hominibus,
nocturnis temporibus, sicut ego audivi.'

—Jordani Mirabilia, in Rec. de Voyages, iv. 53.

1651. —"This for certain I can affirm,
That oftentimes the Devil doth cry with an
audible Voice in the Night; 'tis very shrill,
almost like the barking of a Dog. This I
have often heard myself: but never heard
that he did anybody any harm. ... To
believe that this is the Voice of the Devil
these reasons urge, because there is no
Creature known to the Inhabitants, that
cry like it, and because it will on a sudden
depart from one place, and make a noise in
another, quicker than any fowl could fly;
and because the very Dogs will tremble and
shake when they hear it."—Knoz's Ceylon, 78.

1819.—"Devil's Bird (Strix Gaulama or
Ulama, Singh.). A species of owl. The
wild and wailing cry of this bird is con-
sidered a sure presage of death and misfor-
tune, unless measures be taken to avert its
infernal threats, and refuse its warning.

Though often heard even on the tops of their
houses, the natives maintain that it has never
been caught or distinctly seen, and they
consider it to be one of the most
annoying of the evil spirits which haunt
their country."—Pridham's Ceylon, p. 737-8.
1800.—"The Devil-Bird, is not an owl . . . its ordinary note is a magnificent clear shout like that of a human being, and which can be heard at a great distance. It has another cry like that of a hen just caught, but the sounds which have earned for it its bad name . . . are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering; I can only compare it to a boy in torture, whose screams are being stopped by being strangled."—Mr. Mitford's Note in Tennent's Ceylon, i. 167.

1851.—"The uncanny cry of the devilbird, Sarvini Indrani . . ."—Hawke's Visit to Ceylon, 255.

DEVIL'S REACH, n.p. This was the old name of a reach on the Hoogly R. a little above Pulta (and about 15 miles above Calcutta). On that reach are several groups of dewals, or idol-temples, which probably gave the name.

1684.—"August 28.—I borrowed the late Dutch Fiscal's Badgero (see BUDGEROW), and went in Company with Mr. Beard, Mr. Littleton (etc.)" as far as ye Devil's Reach, where I caused ye tents to be pitched in expectation of ye President's arrival and lay here all night."—Hedges, Diary, Hak. Soc. i. 156.

1711.—"From the lower Point of Devil's Reach you must keep mid-channel, or nearest the Starboard Shore, for tho. Lurboard is shoal until you come into the beginning of Pulta or Porto Reach, and there abreast of a single great Tree, you must edge over to the East Shore below Pulta."—The English Pilot, 54.

DEVLWAL, Dewalé, s. H. djawal, Skt. deva-laqya; a Temple or pagoda. This, or Dewalgarh, is the phrase commonly used in the Bombay territory for a Christian church. In Ceylon Dewalé is a temple dedicated to a Hindu god.

1684.—"The second order of Priests are those called Koppahs, who are the Priests that belong to the Temples of the other Gods (i.e. other than Boddon, or Buddha). Their Temples are called Dewals."—Knox, Ceylon, 79.

[1794.—"The Company will settle the dewal or temple charge."—Treaty, in Loggan, Molther, iii. 255.

[1813.—"They plant it (the mayna tree) near the dewals or Hindoo temples, improperly called Pagodas."—Forbes, Or. Mem. 2nd ed. i. 15].

DEWALLEEA, s. H. divi-livya, 'a bankrupt,' from divall, 'bankruptcy,' and that, though the etymology is disputed, is alleged to be connected with dipa, 'a lamp'; because "it is the custom . . . when a merchant finds himself failing, or failed, to set up a blazing lamp in his house, shop, or office, and abscond therefrom for some time until his creditors are satisfied by a disclosure of his accounts or dividend of assets."—Drummond's Illustrations (s.v.).

DEWALLY, s. H. diva-lal, from Skt. dipa-ālikat, 'a row of lamps,' i.e. an illumination. An autumnal feast attributed to the celebration of various divinities, as of Lakshmi and of Bhavāni, and also in honour of Krishna's slaying of the demon Naraka, and the release of 16,000 maidens, his prisoners. It is held on the last two days of the dark half of the month Aśvin or Aśan, and on the new moon and four following days of Karttika, i.e. among a vast variety of tribes in Ceylon and in Indo-China, not excluding the Burmese. A full account of the demon-worship of Tinnevelly was given by Bp. Caldwell in a small pamphlet on the "Tinnevelly Shanars" (Madras 1849), and interesting evidence of its identity with the Shamanism of other regions will be found in his Comparative Grammar (2nd ed. 579 seqq.); see also Marco Polo, 2nd ed. ii. 79 seqq.; [Oppert. Orig. Inhabit. of Bharatavarṣa, 554 seqq.]
usually some time in October. But there are variations of Calendar in different parts of India, and feasts will not always coincide, e.g. at the three Presidency towns, nor will any curt expression define the dates. In Bengal the name *Divâli* is not used; it is *Kâl Pâja*, the feast of that grim goddess, a midnight festival on the most moonless nights of the month, celebrated by illuminations and fireworks, on land and river, by feasting, carousing, gambling, and sacrifice of goats, sheep, and buffaloes.

1613.—*... no equinoctio da entrada de libra, dim chamado Divâly, tem tal privilegio e vertude que obriga falar as arvores, plantas e ervas.*—*Godinho de Eralia, f. 38c.*

1623.—‘October the four and twentieth was the *Davali*, or Feast of the Indian Gentiles.’— *P. dalla Valle, Hak. Soc. ii. 206.*

1631.—‘In the month of October, eight days after the full moon, there is a feast held in honour of Vistoun, which is called *Divâli*.’—*A. Rogerius, De Open-Deure.*

1637.—‘In October they begin their yeares with great feasting, Jollity, Sending Presents to all they have any busynes with, which time is called *Dually*.’—*Hodge's Diary, Hak. Soc. ii. ccxiv.*

1673.—‘The first New Moon in October is the Banyan's *Dually*.’—*Fryer, 110.*

1890.—‘... their Grand Festival Season, called the *Dually* Time.’— *Ovington, 401.*

1839.—‘The *Dewalee, Depaullee, or Time of Lights, takes place 26 days after the *Dussera*, and lasts three days: during which there is feasting, illumination, and fireworks.’—*T. Couts, in Tr. Lit. Soc. Do., ii. 211.*

1843.—‘Nov. 5. The *Diwali*, happening to fall on this day, the whole river was bright with lamps... Ever and anon some votary would offer up his prayers to Lakshmi the *Fortuna*, and launch a tiny raft bearing a cluster of lamps into the water,—then watch it with fixed and anxious gaze. If it floats on till the far distance hides it, thrice happy he... but if, caught in some wild eddy of the stream, it disappears at once, so will the bank of his fortunes be engulfed in the whirlpool of adversity.’—*Dry Leaves from Young Egypt, 84.*

1883.—‘The *Divâli* is celebrated with splendid effect at Benares... At the approach of night small earthen lamps, fed with oil, are prepared by millions, and placed quite close together, so as to mark out every line of mansion, palace, temple, minaret, and dome in streaks of fire.’— *Moore Williams, Religious Thought and Life in India*, 438.

DEWAUN, s. The chief meanings of this word in Anglo-Indian usage are:

1. Under the Mahomedan Government
advice, and sent for two men of the Persian tongue, and said to them: 'Write down the people according to their rank' (and corresponding pensions). *

* We owe this quotation, as well as that below from Ibn Jubair, to the kindness of Prof. Robertson Smith. On the proceedings of Omar see also Sir Wm. Muir's Annals of the Early Caliphate in the chapter quoted below.

† At p. 6 there is an Arabic letter, dated A.D. 1290, from Abdurrahman Ibn 'Ali Tibihr, 'al-nasir ha-dawana 'Irifiqiy, inspector of the dogana of Africa. But in the Latin version this appears as Rector omnium Christianorum qui residit in fatum provinciam de Africa (p. 270). In another letter, without date, from Yusuf ibn Mahommed Sihib dawana Tunis, Mamluk, Amari renders 'proposita della dogana di Tunis,' &c. (p. 311).

We must observe that in the Mahomedan States of the Mediterranean the word dawna became especially applied to the Custom-house, and thus passed into the Romance languages as aduana, douane, dogana, &c. Littre indeed avoids any decision as to the etymology of douane, &c. And Hyde (Note on Abr. Peritlos, in Syntagma Dissert. i. 101) derives dogana from docana (i.e. P. dukta, 'officina, a shop'). But such passages as that below from Ibn Jubair, and the fact that, in the medieval Florentine treaties with the Mahomedan powers of Barbary and Egypt, the word dawna in the Arabic text constantly represents the dogana of the Italian, seem sufficient to settle the question (see Amari, Diplomi Arabi del Real Archivio, &c.; e.g. p. 104, and (Latin) p. 305, and in many other places).† The Spanish Dict. of Cobarruvias. (1611) quotes Urrea as saying that, 'from the Arabic noun Duanum, which signifies the house where the duties are collected, we form dawana, and thence aduana, and lastly aduana.'

At a later date the word was re-imported into Europe in the sense of a hall furnished with Turkish couches and cushions, as well as of a couch of this kind. Hence we get cipér-dawana, et hoc genus omne. The application to certain collections of poems is noticed above. It seems to be specially applied to assemblages of short poems of homogeneus character. Thus the Odes of Horace, the Sonnets of Petrarch, the In Memoriam of Tennyson, answer to the character of Dwan so used. Hence also Goethe took the title of his West-Ostliche Divan.

c. A.D. 636.—The Caliphate of Omar the spoil of Syria and Persia began in

ever-increasing volume to pour into the treasury of Medina, where it was distributed almost as soon as received. What was easy in small beginnings by equal sharing or discretionary preference, became now a heavy task. . . . At length, in the 2nd or 3rd year of his Caliphate, Omar determined that the distribution should be regulated on a fixed and systematic scale. . . . To carry out this vast design, a Register had to be drawn and kept up of every man, woman, and child, entitled to a stipend from the State. . . . The Register itself, as well as the office for its maintenance and for pensionary account, was called the Dewán or Department of the Exchequer. —Muir's Annals, &c., pp. 225-9.

As Minister, &c.

[1610.—"We propose to send you the copy hereof by the old scrivano of the Aduano."—Dawers, Letters, i. 51.]

[1616.—"Sheak Isuph Dyvon of Amdava."—Foster, Letters, iv. 311.]

1690.—"Pearing miscarriage of ye Original floriceture [fārijh-khaffri, Ar. 'a deed of release, variously corrupted in Indian technical use] we have herewith sent you a Copy Attested by Hugly Cuzee, hoping ye Duan may be Sattisfied therewith,"—MS. Letter in India Office, from Job Charnock and others at Chattanute to Mr. Ch. Eyre at Balsore.

c. 1718.—"Even the Divan of the Qhalisah Office, who is, properly speaking, the Minister of the finances, or at least the accountant general, was become a mere cypher, or a body without a soul."—Sar Mutasafikin, i. 110.

1702.—"A letter from Dacca states that the Hon'ble Company's Dewan (Manikchand) did the duty of this officer. . . . As they apprehend he has died worth a large sum of money which the Government's people (i.e. of the Nawáb) may be desirous to possess to the injury of his lawful heirs, they request the protection of the flag . . . to the family of a man who has served the Company for upwards of 30 years with care and fidelity."—Pt. Wm. Cons., Nov. 29. In Long, 283.

1766.—"There then resided at his Court a Gentoo named Allam Chund, who had been many years Dewan to Soujah Khan, by whom he was much revered for his great age, wisdom, and faithful services."—Hollwell, Hist. Events, i. 74.

1771.—"By our general address you will be informed that we have to be dissatisfied with the administration of Mahomet Reza Cawn, and will perceive the expedience of our divesting him of the rank and influence he holds as Naib Duan of the Kingdom of Bengal."—Court of Directors to W. Hastings, in Gleig, i. 121.

1783.—"The Committee, with the best intentions, best abilities, and steadiest of application, must after all be a tool in the hands of their Duan."—Teignmouth, Mem. i. 74.
In the following quotations the identity of diwān and doāne or dogana is shown more or less clearly.

A. D. 1175.—"The Moslem were ordered to disembark their goods (at Alexandria), and what remained of their stock of provisions; and on the shore were officers who took them in charge, and carried all that was landed to the Diwān. They were called forward one by one; the property of each was brought out, and the Diwān was straitened with the crowd. The search fell on every article, small or great; one thing got mixt up with another, and hands were thrust into the midst of the packages to discover if anything were concealed in them. Then, after this, an oath was administered to the owners that they had nothing more than had been found. Amid all this, in the confusion of hands and the greatness of the crowd many things went a-missing. At length the passengers were dismissed after a scene of humiliation and great ignominy, for which we pray God to grant an ample recompense. But this, past doubt, is one of the things kept hidden from the great Sultan Salāh-ud-dīn, whose well-known justice and benevolence are such that, if he knew it, he would certainly abolish the practice "[viz. as regards Mecca pilgrims]."

— Ibn Jaldūn, orig. in Wright's ed., p. 36.

c. 1340.—"Doana in all the cities of the Saracen, in Sicily, in Naples, and throughout the Kingdom of Apulia . . . Dazio at Venice; Gotella throughout Tuscany; . . . Costuma throughout the Island of England. . . . All these names mean duties with which goods are paid for, and for various, and other things, imported to, or exported from, or passed through the countries and places detailed."—Francesco Baldacci Pegoletti, see Cathay, &c., ii. 285-6.

c. 1348.—"They then order the skipper to state in detail all the goods that the vessel contains. . . . Then everybody lands, and the keepers of the custom-house (al-diwān) sit and pass in review whatever one has."— Ibn Batūta, iv. 265.

The following medieval passage in one of our note-books remains a fragment without date or source:

* The present generation in England can have no concepion how closely this description applies to what took place at many an English port before Sir Robert Peel wrought great changes in the import tariff. The present writer, in landing from a P. & O. steamer at Portsmouth in 1843, after four or five days' quarantine in the Solent, had to go through five to six hours of such treatment as Ibn Jaldūn describes, and his feelings were very much the same as the Moor's.—[H. Y.]

(1) "Multi quoque Saracenorum, qui vel in apostheci suis mercurius vendendis prae- erunt, vel in Duani fiscales. . . .

1440.—The Handbook of Giovanni da Uzzano, published along with Pegolotti by Pagnini (1765-66) has for custom-house DIVANA, which corroborates the identity of Dogana with Duana.

A Council Hall:

1367.—"Hussey, fearing for his life, came down and hid himself under the tower, but his enemies. . . . surrounded the mosque, and having found him, brought him to the (Diwan-Khane) Council Chamber."—Mem. of Timur, tr. by Stewart, p. 130.

1554.—"Uteuneque sit, cum mane in Divanum (is concili vi alias dixi locus est) imprudentium omnium venisset. . . ."—Busbeq, Epistolae, ii. p. 188.

A place, fitted with mattresses, &c., to sit in:

1576.—"On the side that looks towards the River, there is a Divan, or a kind of out-jutting Balcony, where the King sits."—Tavernier, E.T. ii. 49; [ed. Bull, i. 105].

1755.—"It seems to have been intended for a Duan Konna, or eating room."—Forbes, Or. Mem. 2nd ed., ii. 398.

A Collection of Poems:

1783.—"One (writer) died a few years ago at Benares, of the name of Souda, who composed a Dewan in Moors."—Teignmouth, Mem. i. 105.

DEWAUNY. DEWAUNNY. &c., s.
Properly, divāni: popularly, dewāni. The office of divān (Dewau) and especially the right of receiving as divāni the revenue of Bengal, Behar, and Orissi, conferred upon the E. I. Company by the Great Mogul Shah 'Alam in 1765. Also used sometimes for the territory which was the subject of that grant.

1785.—(Lord Clive) "visited the Vezer, and having exchanged with him some sumptuous entertainments and curious and magnificent presents, he explained the project he had in his mind, and asked that the Company should be invested with the Divanship (no doubt in orig. Diwāni) of the three provinces. . . ."—Seir Metaquerin, ii. 384.

1783.—(The opium monopoly) "is stated to have begun at Patna so early as the year 1761, but it received no considerable degree of strength until the year 1765; when the acquisition of the Duanne opened a wide field for all projects of this nature."—Report of a Committee on Affairs of India, in Burke's Life and Works, vi. 447.
DEWAUNY, DEWANNY, adj. Civil, as distinguished from Criminal; e.g. Divinā 'Adilat as opposed to Faujārū 'Adilat. (See ADAWLUT). The use of Divānī for civil as opposed to criminal is probably modern and Indian. For Kaempfer in his account of the Persian administration at the end of the 17th century, has: "Divānen begi, id est, Supremus criminalis Judicīi Dominus . . . de latrocinis et homicidiis non modo in hāc Regiā metropoli, verum etiam in toto Regno disponendi facultatem habet."—Amenīt. Ḣzot. 80.

DHALL, DOLL, s. Hind. dell, a kind of pulse much used in India, both by natives as a kind of porridge, and by Europeans as an ingredient in kedgeree (q.v.), or to mix with rice as a breakfast dish. It is best represented in England by what are called 'split peas.' The proper dell, which Wilson derives from the Skt. root dāl, 'to divide' (and which therefore corresponds in meaning also to 'split peas'), is, according to the same authority, Phaselus aureus: but, be that as it may, the dāls most commonly in use are varieties of the shrubby plant Cajanus Indicus, Spreng., called in Hind. arhar, vahar, &c. (See MOONG, OORD.) It should also be noted that in its original sense dāl is not the name of a particular pea, but the generic name of pulses prepared for use by being broken in a hand-mill; though the peas named are those commonly used in Upper India in this way.

1673.—"At their coming up out of the Water they bestow the largesse of Rice or Doll (an Indian Bean)."—Fryer, 101.

1690.—"Kitcheree . . . made of Doll, that is, a small round Pea, and Rice boiled together, and is very strengthening, tho' not very savoury."—Oxington, 310.

1727.—"They have several species of Legumen, but those of Doll are most in use, for some Doll and Rice being mingled together and boiled, make Kitcheree."—A. Hamilton, t. 162; [ed. 1744].

1778.—"... the essential articles of a Sepoy's diet, rice, doll (a species of pea), ghee (an indifferent kind of butter), &c., were not to be purchased."—Acc. of the Gallant Defence made at Mangalore.

1809.—"... doll, split country peas."—Maria Graham, 25.

[1813.—"Tuar (cytisus cajan, Linn.) is called Dohl. . . ."—Forbes, Or. Mem. 2nd ed. ii. 35.]

DHAWK, s. Hind. dhāk; also called pālāś. A small bushy tree, Butea frondosa (N. O. Leguminosae), which forms large tracts of jungle in the Punjab, and in many dry parts of India. Its deep orange flowers give a brilliant aspect to the jungle in the early part of the hot weather, and have suggested the occasional name of 'Flame of the Forest.' They are used for dyeing basantu, basanti, a fleeting yellow; and in preparing Holī (see HOOOLY) powder. The second of the two Hindi words for this tree gave a name to the famous village of Plassy (Palaśī), and also to ancient Magadhā or Behār as Pālaś or Parāśa, whence Parāśāya, a man of that region, which, if Gen. Cunningham's suggestion be accepted, was the name represented by the Prasī of Strabo, Pliny, and Arrian, and the Pharrassii of Curtius (An. Geog. of India, p. 454). [The derivation of the word from Skt. Prāśāya 'Inhabitants of the east country,' is supported by McCrindle, Ancient India, 365 seq. So the dhāk tree possibly gave its name to Dacca.]

1761.—"The pioneers, agreeably to orders, dug a ditch according to custom, and placed along the brink of it an abattoir of dhāk trees, or whatever else they could find."—Saiyid Ghulam 'Ali, in Elliot, viii. 400.

DHOB, DOBIE, s. A washerman; H. dhobi, [from dhonā, Skt. dhāvī, 'to wash.'] In colloquial Anglo-Indian use all over India. A common H. proverb runs: Dhobī kā kutta kā sā, na yār kā na ghat kā, i.e. "Like a Dhoby's dog belonging neither to the house nor to the river side." [Dhoby's itch is a troublesome cutaneous disease supposed to be communicated by clothes from the wash, and Dhoby's earth is a whitish-grey sandy efflorescence, found in many places, from which by boiling and the addition of
quicklime an alkali of considerable strength is obtained.

[c. 1804.—"Dobes." See under DIR-ZEE].

DOOLY, DOOLIE. s. A covered litter; Hind. doli. It consists of a cot or frame, suspended by the four corners from a bamboo pole, and is carried by two or four men (see figure in Herklots, Qanoon-e-Islam, pl. vii. fig. 4). Doli is from doin, 'to swing.' The word is also applied to the meat- (or milk-) safe, which is usually slung to a tree, or to a hook in the verandah. As it is lighter and cheaper than a palanquin it costs less both to buy or hire and to carry, and is used by the poorer classes. It also forms the usual ambulance of the Indian army. Hence the familiar story of the orator in Parliament who, in celebrating a battle in India, spoke of the "ferocious Doolies rushing down from the mountain and carrying off the wounded"; a story which, to our regret, we have not been able to verify. [According to one account the words were used by Burke: "After a sanguinary engagement, the said Warren Hastings had actually ordered ferocious Doolys to seize upon the wounded" (2nd ser. Notes & Queries, iv. 367).]

But Burke knew too much of India to make this mistake. In the Calcutta Review (Dec. 1846, p. 286, footnote) Herbert Edwardes, writing on the first Sikh War, says: "It is not long since a member of the British Legislature, recounting the incidents of one of our Indian fights, informed his countrymen that 'the ferocious Doli' rushed from the hills and carried off the wounded soldiers."] Dola occurs in Ibn Batuta, but the translators render 'palankin,' and do not notice the word.

c. 1383.—"The principal vehicle of the people (of Malabar) is a dalia, carried on the shoulders of slaves and hired men. Those who do not ride in a dalia, whoever they may be, go on foot."—Ibn Batuta, iv. 75.

c. 1590.—"The Kallars or Pattik-bearers. They form a class of foot servants peculiar to India. With their pakila, dala, and dulis, they walk so evenly that the man inside is not inconvenienced by any jolting."—Ibn, i. 254; [and see the account of the eunuch, ibid. ii. 122].

1602.—"He turned Moore, and bereaved his elder Brother of this holie by this stratagem. He invited him and his women to a Banket, which his Brother requiring with like imitation of him and his, in stead of women he sends choice Souldiers well appointed, and close covered, two and two in a Dowle."—Harckin, in Purchas, i. 455.

1682.—"The Rajah and the Phishans travel in Singhasans, and Chiefs and rich people in dulis, made in most a ridiculous way."—Mir Janabul's Invasion of Asam, tr. by Blochmann, in J. As. Soc. BENG., xii, pt. i. 80.

1702.—". . . doolt, c'est une voiture moins honorable que le palanquin."—Letters Ediffi, xi. 143.

c. 1760.—"Doolies are much of the same material as the andolas [see ANDOR]; but made of the meanest materials."—Grose, i. 155.

c. 1768.—". . . leaving all his wounded . . . on the field of battle, telling them to be of good cheer, for that he would send Doolies for them from Astara . . .":—H. of Hyder Naiq, 226.

1774.—"If by a dooley, chairs, or any other contrivance they can be secured from the fatigue and hazards of the way, the expense to be is no objection."—Letter of H. Hastings, in Markham's Tibet, 18.

1785.—"You must despatch Doolies to Dharwar to bring back the wounded men."—Letters of Tipoo, 133.

1789.—". . . doolies, or sick beds, which are a mean representation of a palanquin: the number attached to a corps is in the proportion of one to every ten men, with four bearers to each."—Moro, Narrative, 181.

1815.—"Head Qrs. Kurraheee, 27 Decr., 1815.

The Governor desires that it may be made known to the Doolies-wallahs and Camel-men, that no increase of wages shall be given to them. They are very highly paid. If any man deserts, the Governor will have him pursued by the police, and if caught he shall be hanged."—G. O. by Sir Charles Napier, 113.

1817.—"At last . . . a woman arrived from Darzanganar with a duli and two bearers, for carrying Malik."—Golconda Samanta, ii. 7.

1850.—"The consequence of holding that this would be a Trust enforceable in a Court of Law would be so monstrous that persons would be probably startled . . . if it be a Trust, then every one of those persons in England or in India—from persons of the highest rank down to the lowest dholie-bearer, might file a bill for the administration of the Trust."—J. Justice James, Judgment in the Kirwee and Banda Prize Appeal, 13th April.

1858.—"I have great pleasure here in bearing my testimony to the courage and devotion of the Indian dooly-bearers. I . . . never knew them shrink from the dangers of the battle-field, or neglect or forsake a wounded European. I have several times seen one of these bearers killed and many of them disabled while carrying a wounded soldier out of action."—Surgeon-
DHOO N. 314 DHOW, DOW.

General Munro, C.B., Reminiscences of Mil. Service with the 53rd Sutherland Highlanders, p. 193.

DHOO N, s. Hind. dān. A word in N. India specially applied to the flat valleys, parallel to the base of the Himalaya, and lying between the rise of that mountain mass and the low tertiary ranges known as the sub-Himalayan or Siwālik Hills (q.v.), or rather between the interior and exterior of these ranges. The best known of these valleys is the Dūn of Dehra, below Mussoorie, often known as "the Dhoo n"; a form of expression which we see by the second quotation to be old.

1526.—"In the language of Hindustān they call a Jālpā (or dale) Dūn. The finest running water in Hindustān is that in this Dūn."—Baber, 299.

1654-55.—"Khalilu-lla Khan . . . having reached the Dūn, which is a strip of country lying outside of Sinhagar, 20 ells long and 5 broad, one extremity of its length being bounded by the river Jumna, and the other by the Ganges."—Shāh-Jahān-Nāma, in Elliot, vii. 106.

1814.—"Mr. voiei in the far-famed Dhoo n, the Teempor of Asia. . . The fort stands on the summit of an almost inaccessible mountain. . . it will be a tough job to take it; but by the 1st proximo I think I shall have it, auspice Deo."—In Asiatic Journal, ii. 151. ext. of letter from Sir Rollo Gillespie before Calcutta, dated 29th Oct. He fell next day.

1879.—"The Sub-Himalayan Hills . . . as a general rule . . . consist of two ranges, separated by a broad flat valley, for which the name 'dōn' (Doon) has been adopted. . . When the outer of these ranges is wanting, as is the case below Nahil Tal and Darjiling, the whole geographical feature might escape notice, the inner range being confounded with the spurs of the mountains."—Manual of the Geology of India, 521.

DHOTY, s. Hind. dhoti. The loin-cloth worn by all the respectable Hindu castes of Upper India, wraped round the body, the end being then passed between the legs and tucked in at the waist, so that a festoon of calico hangs down to either knee. [It is mentioned, not by name, by Arrian (Indika, 16) as "an under garment of cotton which reaches below the knee, half way to the ankle"; and the Orissa dhoti of 1300 years ago, as shown on the monuments, does not differ from the mode of the present time, save that men of rank wore a jewelled girdle with a pendant in front. [Rajendralala Mitra, Indo-Aryans, i. 187.] The word duttee in old trade lists of cotton goods is possibly the same; [but at the present time a coarse cotton cloth woven by Dhers in Surat is known as Doti.]

[1609.—"Here is also a strong sort of cloth called Dhootie."—Dowers, Letters, i. 28.

[1614.—"20 corgie of strong Dutties, such as may be fit for making and mending sails."—Forster, Letters, ii. 219.

[1815.—"200 pecces Dutta."—Cocke's Diary, i. 83.

[1822.—"Price of calicoes, duttees fixed.

List of goods sold, including diamonds, peppercorns, brasses, read bajas, duttees, and silks from Persia."—Court Memoirs, 8vo., in Sainsbury, iii. 24.

1810.—". . . a dotee or waist-cloth."—Williamson, V. M. i. 247.

1872.—"The human figure which was moving with rapid strides had no other clothing than a dhoti wrapped round the waist, and descending to the knee-joints."—Govinda Samanta, i. 8.

DHOW, DOW, s. The last seems the more correct, though not perhaps the more common. The term is common in Western India, and on various shores of the Arabian sea, and is used on the E. African coast for craft in general (see Burton, in J.R.G.S. xxix. 239); but in the mouths of Englishmen on the western seas of India it is applied specially to the old-fashioned vessel of Arab build, with a long grab stem, i.e. rising at a long slope from the water, and about as long as the keel, usually with one mast and lateen-rig. There are the lines of a dow, and a technical description, by Mr. Edie, in J. R. As. Soc., vol. i. p. 11. The slaving dow is described and illustrated in Capt. Colombe's Slave-catching in the Indian Ocean; see also Capt. W. F. Owen's Narrative (1833), p. 389, [i. 384 seq.]. Most people suppose the word to be Arabic, and it is in (Johnson's) Richardson (déo) as an Arabic word. But no Arabic scholar whom we have consulted admits it to be genuine Arabic. Can it possibly have been taken from Pers. daw, 'running'? [The N.E.D. remarks that if Tisw (in Ath. Nikétin, below) be the same, it would tend to localise the word at Ormus in the Persian Gulf.] Capt. Burton identifies
it with the word zabra applied in the Roteiro of Vasco’s Voyage (p. 37) to a native vessel at Mombasa. But zabra or zacra was apparently a Basque name for a kind of craft in Biscay (see s.v. Blateau, and the Diéc de la Língua Castel, vol. vi. 1739). Dão or Dêiva is indeed in Molesworth’s Mahr. Dict. as a word in that language, but this gives no assurance of origin. Anglo-Indians on the west coast usually employ dhow and buggalow interchangeably. The word is used on Lake V. Nyanza.

c. 1470.—”I shipped my horses in a Tava, and sailed across the Indian Sea in ten days to Moshkat.”—Ath. Nilót, p. 8, in India in XVth Cent.

y. "So I embarked in a tava, and settled to pay for my passage to Hormuz two pieces of gold."—Ibid, 30.

1785.—”A Dow, the property of Rutn Jee and Jeewun Doss, merchants of Muscat, having in these days been dismayed in a storm, came into Byte Koal (see BATCUL), a seaport belonging to the Sircar...”—Tippoo’s Letters, 151.

1786.—”We want 10 shipwrights acquainted with the construction of Dows. Get them together and despatch them hither.”—Tippoo to his Agent at Muskat, ibid. 254.

1810.—”Close to Calcutta, it is the busiest scene we can imagine; crowded with ships and boats of every form,—here a fine English East Indianman, there a buggalow or a dow from Arabia.”—M. A. Graham, 142.

1814.—”The different names given to these ships (at Jedda), as Sary, Neemo, Mer-kh, Sambook[see SAMBOOK], Dow, denote their size; the latter only being the largest, perform the voyage to India.”—Durekhard, Tr. in Arabian, 1829, 100, p. 22.

1837.—”Two young princes... nephews of the King of Hijzuman or Joanna... came in their own dhow on a visit to the Government.”—Smith, Life of Br. J. Wilson, 253.

1844.—”I left the hospitable village of Takaung in a small boat, called a ‘Daw’ by the Suahilis... the smallest seagoing vessel.”—Krag, p. 117.

1865.—”The goods from Zanzibar (to the Seychelles) were shipped in a dhow, which ran across in the month of May; and this was, I believe, the first native craft that had ever made the passage.”—Pelly, in J.R.G.S, xxxv. 234.

1873.—”If a pear be sharpened at the thin end, and then cut in half longitudinally, two models will have been made, resembling in all essential respects the ordinary slave dhow.”—Colony, 35.

”Dhow Chasing in Zanzibar Waters and on the Eastern Coast of Africa... by Capt. G. L. Sullivan, R.N.,” 1873.

1880.—”The third division are the Mozambiques or African slaves, who have been brought into the country from time immemorial by the Arab slave-trading dhows.”—Sibree’s Great African Island, 182.

1883.—”Dhau is a large vessel which is falling into disuse. Their origin is in the Red Sea. The word is used vaguely, and is applied to baghlas (see BUGGALOW).”—Bombay Gazette, xiii. 717 seq.

DHURMSALLA, s. H. and Mahr. dharm-ádha, ‘pious edifice’; a rest-house for wayfarers, corresponding to the S. Indian Choultry or Chutrurn (pl.).

1526.—”We alighted at a durhmsallah where several horsemen were assembled.”—Pandurang Hari, 254; [ed. 1873, ii. 66].

DHURNA. TO SIT. v. In H. dhärna dent or báithá, Skt. dhí, ‘to hold.’ A mode of extorting payment or compliance with a demand, effected by the complainant or creditor sitting at the debtor’s door, and there remaining without tasting food till his demand shall be complied with, or (sometimes) by threatening to do himself some mortal violence if he be not complied with. Traces of this custom in some form are found in many parts of the world, and Sir H. Maine (see below) has quoted a remarkable example from the Irish Brehon Laws. There was a curious variety of the practice, in arrest for debt, current in S. India, which is described by Marco Polo and many later travellers (see M. P., 2nd ed., ii. 327, 335, [and for N. India, Crooke, Pop. Rel. and Folklore, ii. 42, seq.]). The practice of dharna is made an offence under the Indian Penal Code. There is a systematic kind of dharna practised by classes of beggars, e.g. in the Punjab by a class called Tasmírilátás, or ‘strap-riggers,’ who twist a leather strap round the neck, and throw themselves on the ground before a shop, until alms are given; [Darívñlása, who threaten to hang themselves: Dandíwítás, who rattle sticks, and stand cursing till they get alms; Urmítrás, who simply stand before a shop all day, and Gurzmítrás and Chharmítrás, who cut themselves with knives and spiked clubs] (see Ind. Antiq. i. 162, [Herbelins, Quran-e-Islam, ed. 1863, p. 193 seq.]. It appears from Elphinstone (below) that the custom sometimes received the Ar.
Pars. name of takāza, ‘dunning’ or ‘importunity.’

e. 1747.— ‘While Nundi Raj, the Dulpai (see DALAWAY), was encamped at Sutti Mangul, his troops, for want of pay, placed him in Dhurna. . . . Hurree Singh, forgetting the ties of salt or gratitude to his master, in order to obtain his arrears of pay, drove the domestics and cattle of the Dulpai, by placing him in Dhurna . . . and that in so great a degree as even to stop the water used in his kitchen. The Dulpai, losing heart from this rigour, with his clothes and the vessels of silver and gold used in travelling, and a small sum of money, paid him off and discharged him.’

—H. of Hyder Nakh, 31. sq.

e. 1794.— ‘The practice called dharna, which may be translated cupration, or arrest.’

—Sir J. Shore, in As. Res. iv. 144.

1808.— ‘A remarkable circumstance took place yesterday. Some Sirdars put the Maharaja (Sindia) in dhurna. He was angry, and threatened to put them to death. This was told to Has Byse, their head, said, ‘Sit still; put us to death.’ Sindia was enraged, and ordered him to be paid and driven from camp. He refused to go. . . . The bazzars were shut the whole day; troops were posted to guard them and defend the tents. . . . At last the mutineers marched off, and all was settled.’—Elphinstone’s Diary, in Life, i. 179 sq.

1809.— ‘Scendihiya (i.e. Sindia), who has been lately plagued by repeated D’hurnas. seems now resolved to partake also in the active part of the amusement: he had permitted this same Patunkur, as a signal mark of favour, to borrow 50,000 rupees from the Khagae, or private treasurer. . . . The time elapsed without the agreement having been fulfilled; and Scendihiya immediately dispatched the treasurer to sit D’hurna on his behalf at Patunkur’s tents.’

—Broughton, Letters from a Maharrata Camp, 168 sq.; [ed. 1892, 127].

[1812. — Morier (Journey through Persia, 32) describes similar proceedings by a Dervish at Bushehr.]

1819.— ‘It is this which is called takaza* by the Maharratas. . . . If a man have demand from (I upon) his inferior or equal, he places him under restraint, prevents him leaving his house or eating, and even compels him to sit in the sun until he comes to some accommodation. If the debtor were a superior, the creditor had first recourse to supplications and appeals to the honour and sense of shame of the other party; he laid himself on his threshold, threw himself in his raiment, clad in his door, or he employed others to do this for him; he would then go down and fast before the debtor’s door, during which time the other was compelled to fast also; or he would appeal to the gods, and invoke their curses upon the person by whom he was injured.’

—Elphinstone, in Life, ii. 87.

* At. takāzā, dunning or importunity.

1837.— ‘Whoever voluntarily causes or attempts to cause any person to do anything which that person is not legally bound to do . . . by inducing . . . that person to believe that he . . . will become . . . by some act of the offender, an object of the divine displeasure if he does not do the thing . . . shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.’

Illustrations.

(a) A sits dhurna at Z.’s door with the intention of causing it to be believed that by so sitting he renders Z. an object of divine displeasure. A. has committed the offence defined in this section.

(b) A. threatens Z. that unless Z. performs a certain act A. will kill one of A.’s own children, under such circumstances that the killing would be believed to render Z. an object of the divine displeasure. A. has committed the offence described in this section.’—Indian Penal Code, 508, in Chap. XXII., Criminal Intimidation, Insult, and Injurious.

1875.— ‘If you have a legal claim against a man of a certain rank and you are desirous of compelling him to discharge it, the Senus Mor tells you ‘to fast upon him. . . . The institution is unquestionably identical with one widely diffused throughout the East, which is called by the Hindoos ‘sitting dhurna.’ It consists in sitting at the debtor’s door and starving yourself till he pays. From the English point of view the practice has always been considered barbarous and immoral, and the Indian Penal Code expressly forbids it. It suggests, however, the question—what would follow if the debtor simply allowed the creditor to starve? Undoubtedly the Hindoo supposes that some supernatural penalty would follow; indeed, he generally gives delinquents to it by retaining a Brahmin to starve himself vicariously, and no Hindoo doubts what would come of causing a Brahmin’s death.’

—Maine, Hist. of Early Institutions, 40. See also 297-304.

1885.— ‘One of the most curious practices in India is that still followed in the native states by a Brahman creditor to compel payment of his debt, and called in Hindi dhurna, and in Sanskrit dhrandha, “customary proceeding,” or Prāgacaraṇa, “sitting down to die by hunger.” This procedure has long since been identified with the practice of “fasting upon” (prasud for) a debtor to God or man, which is so frequently mentioned in the Irish so-called Brehon Laws. . . . In a MS. in the Bodleian . . . there is a Middle-Irish legend which tells how St. Patrick ‘fasted upon’ Lochaire, the unbelieving over-king of Ireland. Lochaire’s pious queen declares

* This is the date of the Penal Code, as originally submitted to Lord Auckland, by T. B. Macaulay and his colleagues; and in that original form this passage is found as § 283, and in chap. xv. of offences relating to Religion and Caste.
DINAR.

that she will not eat anything while Patrick is fasting. Her son Enna seeks for food. 'It is not fitting for thee,' says his mother, 'to eat food while Patrick is fasting upon you.' It would seem from this story that in Ireland the wife and children of the debtor, and, a fortuné, the debtor himself, had to fast so long as the creditor fasted. — Letter from Mr. Whitley Stokes, in Academy, Sept. 12th.

A striking story is told in Forbes's Rās Māla (ii. 333 seq.; [ed. 1878, p. 657]) of a farther proceeding following upon an unsuccessful dhnā, put in practice by a company of Chārāns, or bards, in Kathiawār, to enforce payment of a debt by a chief of Jālī to one of their number. After fasting three days in vain, they proceeded from dhnā to the further rite of trāgā (q.v.). Some hacked their own arms; others decapitated three old women of their party, and hung their heads up as a garland at the gate. Certain of the women cut off their own breasts. The bards also pierced the throats of four of the older men with spikes, and took two young girls and dashed their brains out against the town-gate. Finally the Chārān creditor soaked his quilted clothes in oil, and set fire to himself. As he burned to death he cried out, 'I am now dying, but I will become a headless ghost (Karīśa) in the Palace, and will take the chief's life, and cut off his posterity!'

DIAMOND HARBOUR, n.p. An anchorage in the Hoogly below Calcutta, 30 m. by road, and 41 by river. It was the usual anchorage of the old Indians in the mercantile days of the E. I. Company. In the oldest charts we find the "Diamond Sand," on the western side of what is now called Diamond Harbour, and on some later charts, Diamond Point.

1858.—"We anchored this night on ye head of ye Diamond Sand.
"Jan. 26. This morning early we weighed anchor ... but got no further than the Point of Kezaria Island" (see KEDGEREE). —Hobbs, Diary, Hak. Soc. i. 64. (See also ROGUE'S RIVER.)

DIDWAN. s. P. dālbin, dālvin, 'a look-out,' 'watchman,' 'guard,' 'messenger.'

[1679.—See under AUMILDAR. TRIPLICANE.]

[1650.—See under JUNCAMEER.]

DINAGIRE, DIGRI, DEGREE. s. Anglo-Hindustani of law-court jargon for 'decrees.'

[1866.—"This is grand, thought bold Bhawanee Singh, digree to pak, lekin roopaya to morpesh bah, 'He has got his decree, but I have the money.'" —Confessions of an Orderly, 135.]

DIKK, s. Worry, trouble, botheration; what the Italians call secchature. This is the Anglo-Indian use. But the word is more properly adjective, Ar.-P.-H. dik, dikk, vexed, worried and so dikk honū, 'to be worried.' [The noun dikk-dārīt, 'worry,' in vulgar usage, has become an adjective.]

1873.—"And Beaufort learned in the law;
And Atkinson the Sage,
And if his locks are white as snow,
'Tis more from dikk than age!"
—Wilfrid Healy. A Loy of Modern Darjeling.

[1889.—"Were the Company's pumps to be beaten by the vassaries of that dīkhdārī, Tarachundaヌdudee?" —R. Kipling, In Black and White, 52.]

DINAPORE. n.p. A well-known cantonment on the right bank of the Ganges, being the station of the great city of Patna. The name is properly Dīnapur. Ives (1755) writes Dinapoor (p. 167). The cantonment was established under the government of Warren Hastings about 1772, but we have failed to ascertain the exact date. [Cruso, writing in 1785, speaks of the cantonments having cost the Company 25 lakhs of rupees. (Forbes, Or. Mem. 2nd ed. ii. 445). There were troops there in 1773 (Glisy, Life of Warren Hastings, i. 297.)

DINĀR. s. This word is not now in any Indian use. But it is remarkable as a word introduced into Skt. at a comparatively early date. "The names of the Arabic pieces of money ... are all taken from the coins of the Lower Roman Empire. Thus, the copper piece was called fals from follis; the silver dirham from drachma, and the gold dinār, from denarius, which, though properly a silver coin, was used generally to denote coins of
other metals, as the denarius aeris, and the denarius aurii, or aureus." (James Princeps, in Essays, &c., ed. by Thomas, i. 19). But it was long before the rise of Islam that the knowledge and name of the denarius as applied to a gold coin had reached India. The inscription on the east gate of the great tope at Sanchi is probably the oldest instance preserved, though the date of that is a matter greatly disputed. But in the Amarakosha (c. A.D. 500) we have 'dināra 'pi dhā wishkāh,' i.e. 'a wishkāh (or gold coin) is the same as dināra.' And in the Kalpasūtra of Bhadrabāhu (of about the same age) § 36, we have 'dināra mañjāya,' 'a necklace of dinārs,' mentioned (see Max Müller below). The dinār in modern Persia is a very small imaginary coin, of which 10,000 make a tomaun (q.v.). In the Middle Ages we find Arabic writers applying the term dinār both to the staple gold coin (corresponding to the gold mohr of more modern times) and to the staple silver coin (corresponding to what has been called since the 16th century the rupee). [Also see Yule, Cathay, ii. 430 seqq. See DEANER.]

A.D. (?) "The son of Amuka ... having made subjection to the eternal gods and goddesses, has given a piece of ground purchased at the legal rate; also five temples, and twenty-five (thousand?) dinārs as an act of grace and beneficence of the great emperor Chandragupta."—Inscription on Gateway at Sanchi (Princeps's Essays, i. 216).

A.D. (?) "Quelque temps après, à Patali-putra, un autre homme dévoué aux Brahmanes renversa une statue de Bondhūja aux pieds d'un mendiant, qui la mit en pièces. Le roi (Açoka) ... fit proclamer cet ordre: Celui qui m'apportera la tête d'un mendiant brahmane, recevra de moi un dināra."—Tr. of Bārge avadāna, in Burmafl, Int. à l'Hist. de l'Inde hindoue, p. 422.

c. 1383. —"The lak is a sum of 100,000 dinārs (i.e. of silver); this sum is equivalent to 10,000 dinārs of gold. Indian money: and the Indian (gold) dinār is worth 2½ dinārs in money of the West (Maghrāb)."—Ibn Batūta, iii. 106.

1559. —"Cosmas Indicopleustes remarked that the Roman denarius was received all over the world; * and how the denarius

* The passage referred to is probably that where Cosmas relates an adventure of his friend Sopatrus, a trader in Taprobane, or Ceylon, at the king's court. A Persian present brings of the power and wealth of his own monarch. Sopatrus says nothing till the king calls on him for an answer. He appeals to the king to compare the Roman gold denarius (called by Cosmas ὅμοιον), came to mean in India a gold ornament we may learn from a passage in the 'Life of Mahāvira.' There it is said that a lady had around her neck a string of grains and golden dinārs, and Stevenson adds that the custom of stringing coins together, and adornning them children especially, is still very common in India."—Max Müller, Hist. of Sanskrit Literature, 247.

DINGY, DINGHY. s. Beng. ding; [H. ding, dingy, another form of døngi, Skt. droma, 'a trough.'] A small boat or skiff; sometimes also 'a canoe,' i.e. dug out of a single trunk. This word is not merely Anglo-Indian; it has become legitimately incorporated in the vocabulary of the British navy, as the name of the smallest ship's boat; [in this sense, according to the N.E.D., first in Midshipman Easy (1836)]. Dinghy occurs as the name of some kind of war-boat used by the Portuguese in the defence of Hugli in 1631 ("Sixty-four large dingas"; Elliot, vii. 34). The word dingy is also used for vessels of size in the quotation from Tippoo. Sir J. Campbell, in the Bombay Gazetteer, says that dhangi is a large vessel belonging to the Mekran coast; the word is said to mean 'a log' in Bilāchi. In Guzerat the larger vessel seems to be called døngi; and besides this there is dhangi, like a canoe, but bailed, not dug out. [1610.—"I have brought with me the pinnace and her ginge for better performance."—Dancers, Letters, i. 61.]

1705.—"... pour aller à terre on est obligé de se servir d'un petit Bateau dont les bords sont très hauts, qu'on appelle Dingues ..."—Lailler, 39.

1755.—"Propose to the merchants of Mus- cot ... to bring hither, on the Dingies, such horses as they may have for sale: which, being sold to us, the owner can carry back the produce in rice."—Letters of Tippoo, 6.

1810.—"On these larger pieces of water there are usually canoes, or dingies."—Wil- loughby, V.M. ii. 59.

1813.—"The Indian pomegranates ... are by no means equal to those brought and the Persian silver drachma, both of which were at hand, and to judge for himself which seemed to suggest the greater monarch. 'Now the nomisma was a coin of right good ring and fine rudly gold, bright in metal and elegant in execution, for such coins are picked on purpose to take thither, whilst the aureuscion (or drachma), to say it in one word, was of silver, and of course bore no comparison with the gold coin,' &c. In another passage he says that elephants in Taprobane were sold at from 30 to 100 nomismates and more, which seems to im- ply that the gold denarius were actually current in Ceylon. See the passages at length in Cathay, &c., pp. 638-639.
DIRZEE, s. P. darzì, H. darżi; and vulgarly darji; [darz., 'a rent, seam.'] A tailor.

1623.—"The street, which they call Terzi Caravanseral, that is the Tayler's Inn."—P. della Valle, Hak. Soc. i. 85. 

1810.—"The dirdjees, or tailors, in Bombay, are Hindoos of respectable caste."—Maria Graham, 30.

DISPATCHADORE, s. This curious word was apparently a name given by the Portuguese to certain officials in Cochin-China. We know it only in the document quoted:

1696.—"The 23 I was sent to the Under-Dispatchadores, who found me with my Servitor before him. I having the key, he desired me to open it."—Bowyer's Journal at Cochin China, in Litrampe, Or. Rep. i. 77; also "was made Under-Custome or Dispatchadores" (ibid. 81); and again: "The Chief Dispatchadores of the Strangers" (84).

DISSAVE, DISSAVA, &c., s. Singh. disavr (Skt. desa, 'a country,' &c.), 'Governor of a Province,' under the Ceylon Government. Dissave, as used by the English in the gen. case, adopted from the native expression disavave mahatmya, 'Lord of the Province.' It is now applied by the natives to the Collector or 'Government Agent.' (See DESAYE.)

1651.—"Next under the Adignor are the Dissava's who are Governors over provinces and counties of the land."—Know, p. 50.

1685.—"... a Dissava qui est comme un General Chingalais, ou Gouverneur des armées d'une province."—Ribeyro (Fr. tr.), 102.

1803.—"... the Dissava... are governors of the cosres or districts, and are besides the principal military commanders."—Perceval's Ceylon, 258.

1860.—"... the dissave of Ovah, who had been sent to tranquillize the disturbed districts, placed himself at the head of the insurgents" (in 1817).—Tennent's Ceylon, ii. 91.

DITCH, DITCHER. Disparaging sobriquets for Calcutta and its European citizens, for the rationale of which see MAHRATTA DITCH.

DIU, n.p. A port at the south end of Peninsular Guzerat. The town stands on an island, whence its name, from Skt. dvipa. The Portuguese were allowed to build a fort here by treaty with Bahadur Shâh of Guzerat, in 1535. It was once very famous for the sieges which the Portuguese successfully withstood (1538 and 1545) against the successors of Bahadur Shâh [see the account in Linschoten, Hak. Soc. i. 37 sqq.]. It still belongs to Portugal, but is in great decay. [Tavernier (ed. Ball, ii. 35) dwells on the advantages of its position.]

1700.—Chinese annals of the T'ang dynasty mention Tiyu as a port touched at by vessels bound for the Persian Gulf, about 10 days before reaching the Indus. See De- ggniues, in Mém. de l'Acad. Inscript. xxxii. 367.

1516.—"... there is a promontory, and joining close to it is a small island which contains a very large and fine town, which the Malabars call Diuxa and the Moors of the country call it Diu. It has a very good harbour," &c.—Barbosa, 59.

1572.—"Succeeder-lhe-ha alli Castro, que o estande..."—Portuguese terá sempre levantado, Conforme successor ao succedido; Que hum ergue Dio, outro o defende er-guido."—Camões, x. 67.

By Burton:

"Castro succeeds, who Lusias estandard... shall bear for ever in the front to wave; Successor the Succeeded's work who endeth; that buildeth Diu, this builded Diu defendeth."

1648.—"At the extremity of this Kingdom, and on a projecting point towards the south lies the city Diu, where the Portuguese have 3 strong castles: this city is called by both Portuguese and Indians Dive (the last letter, e, being pronounced somewhat softly), a name which signifies Island."—Van Twist, 13.

1727.—"Diu is the next Port... It is one of the best built Cities, and best fortified by Nature and Art, that I ever saw in India, and its stately Buildings of free Stone and Marble, are sufficient Witnesses of its ancient Grandeur and Opulence; but at present not above one-fourth of the City is inhabited."—A. Hamilton, i. 137; [ed. 1744, i. 136].
DIUL-SIND, n.p. A name by which Sind is often called in early European narratives, taken up by the authors, no doubt, like so many other prevalent names, from the Arab traders who had preceded them. *Deval* or *Dahal* was a once celebrated city and seaport of Sind, mentioned by all the old Arabian geographers, and believed to have stood at or near the site of modern Karachi. It had the name from a famous temple (*devaliya*), probably a Buddhist shrine, which existed there, and which was destroyed by the Mahommedans in 711. The name of *Deval* long survived the city itself, and the specific addition of *Sind* or *Sindi* being added, probably to distinguish it from some other place of resembling name, the name of *Deval-Sind* or *Sindi* came to be attached to the delta of the Indus.

c. 700.—The earliest mention of *Deval* that we are aware of is in a notice of Chinese Voyages to the Persian Gulf under the T'ang dynasty (7th and 8th centuries) quoted by Degeniges. In this the ships, after leaving *Tigata* (*Du*), sailed 10 days further to another *Tigata* near the great river *Milan* or *Siben*. This was, no doubt, *Deval* near the great *Mihra* or *Sindhu*, i.e. Indus.—M. P. de Lavedieu des Ix. III. xxxii. 367.

c. 880.—"There was at *Deval* a lofty temple (budd) surmounted by a long pole, and on the pole was fixed a red flag, which when the breeze blew was unfurled over the city. . . . Muhammad informed Hajjij of what he had done, and solicited advice. . . . One day a reply was received to this effect:—"Fix the manjunk, . . . call the manjunk-master, and tell him to aim at the flag-staff of which you have given a description." So he brought down the flagstaff, and it was broken; at which the infidels were sore afflicted."—Bilahari, in Elliot, i. 120.

c. 900.—"From Na'amisir to *Debal* is 8 days' journey, and from *Debal* to the junction of the river Mihra with the sea, is 2 parasangs."—Ibn Khordadbeh, in Elliot, i. 15.

796.—"The City of *Debal* is to the west of the Mihra, towards the sea. It is a large mart, and the port not only of this, but of the neighbouring regions. . . ."—Ibn Haukal, in Elliot, i. p. 37.

c. 1150.—"The place is inhabited only because it is a station for the vessels of Sind and other countries . . . ships laden with the productions of 'Uman, and the vessels of China and India come to *Debal*."—Idrisi, in Elliot, i. p. 77.

1228.—"All that country down to the seashore was subdued. Malik Sinin-ud-din Haish, chief of *Deval* and *Sind*, came and did homage to the Sultan."—Zubdat-i-Nasir, in Elliot, ii. 329.

[1513.—"And thence we had sight of Diulcindy."—Albuquerque, Carthas, p. 220.]

1516.—"Leaving the Kingdom of Ormuz . . . the coast goes to the South-east for 172 leagues as far as *Diulcinde*, entering the Kingdom of *Ulcinde*, which is between Persia and India."—Balboa, 49.

1553.—"From this Cape Jasque to the famous river Indus are 200 leagues, in which space there are places Guadel, Calara, Calamento, and *Diul*, the last situated on the most westerly mouth of the Indus."—De Barros, Doc. I. lib. ix. cap. i.

c. 1554.—"If you guess that you may be drifting to the Jaked . . . you must try to go to Karanshi, or to enter Khur (the estuary of) *Diul* Sindi."—The Malibu, in J. As. Soc. Ben. v. 483.

"He offered me the town of Lahori, i.e. *Diul* Sindi, but as I did not accept it I begg'd him for leave to depart."—Sidii 'Ali Kapudan, in Journ. As. Ist Ser. tom. ix. 131.

[1557.—Conto says that the Italians who travelled overland before the Portuguese discovered the sea route 'found on the other side on the west those people called *Diul*, so called from their chief city named *Diul*, where they settled, and whence they passed to *Cinde*."

1572.—"Olla a terra de Ulcindia fertilissima E de Jaquete a intima enxenda."—Camões, x. evii.

1614.—"At *Diulcinde* the Expedition in her former Voyage had deliver'd Sir Robert Sherley the Persian Embassadour."—Capt. W. Peyton, in Perchas, i. 590.

[1615.—"The river Indus doth not poure himself into the sea by the bay of Cambaya, but far westward, at *Sindu*."—Sir T. Row, Hak. Soc. i. 122.]

1638.—"Les Perses et les Arabes donnent au Royaume de *Sindo* le nom de *Diul*."—Mandello, 114.

c. 1650.—*Diul* is marked in Blaue's great Atlas on the W. of the most westerly mouth of the Indus.

c. 1666.—"La ville la plus Méri- diionale est Diul. On la nomme encore *Diul-Sind*, et autrefois on l'a appelée *Dobil*. Il y a des Orientaux qui donnent le nom de *Diul* au Pais de Sinde."—Theronol, v. 158.

1727.—"All that shore from *Jacques to *Sindy*, inhabited by uncivilized People, who admit of no Commerce with Strangers, tho' Guaddiel and *Diul*, two Sea-ports, did about a Century ago afford a good Trade."—J. Hamilton, i. 115; [ed. 1741].

1753.—"Celui (le bras du Sind) de la droite, après avoir passé à Fairooz, distant ce Mansora de trois journées selon Ediris, se rend à *Dobil* ou *Diul*, au quel nom on ajoute quelquefois celui de *Sindi* . . . La ville est située sur une langue de terre en forme de peninsule, d'où je pense que lui vient son nom actuel de *Diul* ou *Diel*,

DOAB, s. and n.p. P.—H. doab, ‘two waters,’ i.e. ‘Mesopotamian,’ the tract between two confluent rivers. In Upper India, when used absolutely, the term always indicates the tract between the Ganges and Jumna. Each of the like tracts in the Punjab has its distinctive name, several of them compounded of the names of the limiting rivers, e.g. Richnd Dodb, between Ravi and Chenab, Jech Dodb, between Jelum and Chenab, &c. These names are said to have been invented by the Emperor Akbar. [Ain, ed. Jarrett, ii. 311 seq.] The only Dodb known familiarly by that name in the south of India is the Ratcl Tth Dodb in the Nizam's country, lying between the Kistna and Tungabhadra.

DOAI: DWYE! Interj. Properly H. dohái, or díhái, Gujarátí dâvâd'hî, an exclamation (hitherto of obscure etymology) shouted aloud by a petitioner for redress at a Court of Justice, or as any one passes who is supposed to have it in his power to aid in rendering the justice sought. It has a kind of analogy, as Thevenot pointed out over 200 years ago, to the old Norman Haro! Haro! viens à mon aide, mon Prince!* but does not now carry the privilege of the Norman cry; though one may conjecture, both from Indian analogies and from the statement of Ibn Batuta quoted below, that it once did. Every Englishman in Upper India has often been saluted by the calls of, 'Dohái Khudâ cread ká! Dohái Mahâraj! Dohái Kompânt Bahâdur!' ‘Justice, my Lord! Justice, O King! Justice, O Company!’—perhaps in consequence of some oppression by his followers, perhaps in reference to some grievance with which he has no power to interfere. ‘Until 1860 no one dared to ignore the appeal of dohái to a native Prince within his territory. I have heard a serious charge made against a person for calling the dohái needlessly” (J. Gen. Keatinge).

Wilson derives the exclamation from do, ‘two’ or repeatedly, and hái ‘alas,’ illustrating this by the phrase ‘dohái títhái karna;’ ‘to make exclamation (or invocation of justice) twice and thrice.’ [Platts says, do-hiey, Skt. hrí-hahá, a crying twice ‘alas!’] This phrase, however, we take to be merely an example of the ‘striving after meaning,’ usual in cases where the real origin of the phrase is forgotten. We cannot doubt that the word is really a form of the Skt. dhráka, ‘injury, wrong.’ And this is confirmed by the form in Ibn Batuta, and the Mahr. durohá; “an exclamation or expression used in prohibiting in the name of the Raja . . . implying an imprecation of his vengeance in case of disobedience” (Molesworth's Dict.); also Tel. and Canar. duraí, ‘protest, prohibition, caveat, or veto in arrest of proceedings’ (Wilson and C. P. B., MS.)

C. 1340.—“It is a custom in India that when money is due from any person who is favoured by the Sultan, and the creditor wants his debt settled, he lies in wait at the Palace gate for the debtor, and when the latter is about to enter he assails him with the exclamation Daróhái us Sultan? ‘O Enemy of the Sultan.—I swear by the head of the King thou shalt not enter till thou hast paid me what thou owest.’ The debtor cannot then stir from the spot, until he has satisfied the creditor, or has obtained his consent to the respite.”—Ibn Batuta, iii. 412. The signification assigned to the words by the Moorish traveller probably only shows that the real meaning was unknown to his Muslimah friends at Delhi, whilst its form strongly corroborates our etymology, and shows that it still kept close to the Sanskrit.

1609.—“He is severe enough, but all helpeth not; for his poore Ratts or clownes complaine of Infintie done them, and cry for justice at the King's hands.”—Hawkins, in Purchas, i. 223.

C. 1666.—“Quand on y veut arrêter une personne, on crie seulement Doa pedeça; cette clameur a autant de force que celle de Haro en Normandie; et si on defend qu'ain de sortir, du lieu ou il est, en disant Doa pedeça, il ne peut partir sans se rendre criminel, et il est obligé de se presentir à la Justice.”—Thevenot, v. 61.

1834.—“The servant woman began to make a great outcry, and wanted to leave the ship, and cried Dohaae to the Company, for she was murdered and kidnapped.”—The Baboo, ii. 212.

DOAR, n.p. A name applied to the strip of moist land, partially cultivated with rice, which extends at the foot of
the Himalaya mountains to Bhotan. It corresponds to the Terai further west; but embraces the conception of the passes or accesses to the hill country from this last verge of the plain, and is apparently the Skt. dvāra, a gate or entrance. [The E. Dwaras of Goalpara District, and the W. Dwaras of Jalpaiguri were annexed in 1864 to stop the raids of the Bhtias.]

DOBUND, s. This word is not in the Hind. Dicts. (nor is it in Wilson), but it appears to be sufficiently elucidated by the quotation:

1787.—"That the power of Mr. Fraser to make dobunds, or new and additional embankments in aid of the old ones... was a power very much to be suspected, and very improper to be entrusted to a contractor who had already canvassed to keep the old pods in perfect repair," &c.—Articles against W. Hastings, in Burke, vii. 98.

DOLLY, s. Hind. dāli. A complimentary offering of fruit, flowers, vegetables, sweetmeats and the like, presented usually on one or more trays; also the daily basket of garden produce laid before the owner by the Māli or gardener ("The Molly with his dolly"). The proper meaning of dāli is a 'branch' or 'twig' (Skt. daṛ); then a 'basket', a 'tray', or a 'pair of trays slung to a yoke', as used in making the offerings. Twenty years ago the custom of presenting dālis was innocent and merely complimentary; but, if the letter quoted under 1882 is correct, it must have grown into a gross abuse, especially in the Punjab. [The custom has now been in most Provinces regulated by Government orders.]

1882.—"A Dhaullie is a flat basket, on which is arranged in neat order whatever fruit, vegetables, or herbs are at the time in season."—Mrs. Meer Hassan Ali, Observations, i. 333.

1889.—"Brass dishes filled with pistachio nuts are displayed here and there; they are the oblations of the would-be visitors. The English call these offerings dollies; the natives dāli. They represent in the profane East the visiting cards of the meagre West."—Ali Baba, 84.

1882.—"I learn that in Madras dailies are restricted to a single gilded orange or lime, or a tiny sugar pagoda, and Madras officers who have seen the baskets of fruit, nuts, almonds, sugar-candy... &c., received by single officials in a single day in the N.W. Provinces, and in addition the number of bottles of brandy, champagne, liquors, &c., received along with all the preceding in the Punjab, have been... astounded that such a practice should be countenanced by Government."—Letter in Pioneer Mail, March 15.

DOME, DHOME; in S. India commonly Dombaree, Dombar, s. Hind. Dom or Domrā. The name of a very low caste, representing some old aboriginal race, spread all over India. In many places they perform such offices as carrying dead bodies, removing carrion, &c. They are often musicians; in Oudh sweepers; in Champārān professional thieves (see Elliot's Races of the N.W.F. [Risley, Tribes and Castes of Bengal, s.v.]). It is possible, as has been suggested by some one, that the Gypsy Romany is this word.

c. 1328.—"There be also certain others which be called Dumbri who eat carrion and carcasses; who have absolutely no object of worship; and who have to do the drudgeries of other people, and carry loads."—Friar Jordanus, Hak. Soc. p. 21.

1817.—"There is yet another tribe of vagrants, who are also a separate sect. They are the class of mountebanks, buffoons, posture-masters, tumblers, dancers, and the like... The most dissolute body is that of the Dumbara or Dumbaru."—Abbé Dubois, 468.

DONDERA HEAD, n.p. The southernmost point of Ceylon; called after a magnificent Buddhist shrine there, much frequented as a place of pilgrimage, which was destroyed by the Portuguese in 1587. The name is a corruption of Dewa-nagara, in Elu (or old Singalese) Dewu-nuwara; in modern Singalese Dewawidura (Ind. Antiq. i. 329). The place is identified by Tennent with Ptolemy's "Dagana, sacred to the moon." Is this name in any way the origin of the opprobrious 'dunderhead'? [The N.E.D. gives no countenance to this, but leaves the derivation doubtful; possibly akin to dummy]. The name is so written in Dunn's Directory, 5th ed. 1780, p. 59; also in a chart of the Bay of Bengal, without title or date in Dalrymple's Collection.

1834.—"We travelled in two days to the city of Dinawar, which is large, near the sea, and inhabited by traders. In a vast temple there, one sees an idol which bears the same name as the city... The city and its revenues are the property of the idol."—Jtn. Batuta, iv. 184.

1553.—"Tanabarte." See under GALLE, POINT DE.
DONEY, DHONY, s. In S. India, a small native vessel, properly formed (at least the lower part of it) from a single tree. Tamil, dooy. Dr. Gundert suggests as the origin Skt. drouya, 'a wooden vessel.' But it is perhaps connected with the Tamil tondugu, 'to scoop out;' and the word would then be exactly analogous to the Anglo-American 'dug-out.' In the J.R.A.S. vol. i. is a paper by Mr. Edye, formerly H.M.'s Master Shipwright in Ceylon, on the native vessels of South India, and among others he describes the Doni (p. 13), with a drawing to scale. He calls it 'a huge vessel of ark-like form, about 70 feet long, 20 feet broad, and 12 feet deep; with a flat bottom or keel part, which at the broadest place is 7 feet; ... the whole equipment of these rude vessels, as well as their construction, is the most coarse and unseaworthy that I have ever seen.' From this it would appear that the doney is no longer a 'dug-out,' as the suggested etymology, and Pyrard de Laval's express statement, indicate it to have been originally.

1552.—Castanheda already uses the word as Portuguese: 'fuy logo cótra ho òène.'—iii. 22.

1553.—"Vasco da Gama having started ... on the following day they were belayed rather more than a league and a half from Calicut, when there came towards them more than 60 tóënes, which are small vessels, crowded with people."—Barros, I. iv. xi.

1561.—The word constantly occurs in this form (toné) in Correa, e.g. vol. i. pt. 1, 492, 502, &c.

1595.—"... certaine scutes or Skiffes called Tones."—Linschoten, Hak. Soc. ii. 56.

1606.—There is a good description of the vessel in Correa, i. 29.

c. 1610.—"Le bateau s'appelloit Donny, c'est à dire oiseau, pour quoy estoit pro-viste de voiles."—Pyrard de Laval, i. 65; [Hak. Soc. i. 86].

"... La plupart de leurs vaisseaux sont d'une seule piece, qu'ils appellent Tonny, et les Portugais Almedies (Almadia)."—Ibid. i. 275; [Hak. Soc. i. 389].

1644.—"They have in this city of Cochin certain boats which they call Tones, in which they navigate the shallow rivers, which have 5 or 6 palms of depth, 15 or 20 cubits in length, and with a broad parana of 5 or 6 palms, so that they build above an upper story called Bayouen, like a little house, thatched with Ola (Ollah), and closed at the sides. This contains many passengers, who go to amuse themselves on the rivers, and there are spent in this way many thousands of cruzados."—Barron, MS.

1666.—"... with 110 paros, and 100 oars (see PROW, CATUR) and 50 tonnes of broad beam, full of people ... the enemy displayed himself on the water to our caravels."—Faria y Sousa, Asia Portg. i. 66.

1752.—"... four fishermen from the town came over to us in a Tony."—Bucke, Ceylon (Dutch ed.), 89.

1821.—In Travels on Foot through the Island of Ceylon, by J. Haafner, translated from the Dutch (Phillips's New Voyages and Travels, v. 6, 79), the words 'thonij,' 'thony's' of the original are translated Funny, Funnies: this is possibly a misprint for Tunnies, which appears on p. 61 as the rendering of 'thoni's.' See Notes and Queries, 9th ser. iv. 183.

1890.—"Amongst the vessels at anchor (at Galle) lie the dows of the Arabs, the Fatamars of Malabar, the dhoneys of Coromandel."—Tennent's Ceylon, ii. 106.

DOOB, s. H. dâb, from Skt. dârav. A very nutritious creeping grass (Cynodon dactylon, Pers.), spread very generally in India. In the hot weather of Upper India, when its growth is scanty, it is eagerly sought for horses by the 'grass-cutters.' The natives, according to Roxburgh, quoted by Drury, cut the young leaves and make a cooling drink from the roots. The popular etymology, from dhâp, 'sunshine,' has no foundation. Its merits, its lowly gesture, its spreading quality, give it a frequent place in native poetry.

1810.—"The doob is not to be found everywhere; but in the low countries about Daca ... this grass abounds; attaining to a prodigious luxuriance."—Williamson, i. M. i. 259.

DOOCAUN, s. Ar. dukkân, Pers. and H. dukân, 'a shop'; dukkânar, a shopkeeper.

1554.—"And when you buy in the dukâns (nos ducoes), they don't give pietocas (see PICOTA), and so the Dukkânars (as Ducamares) gain ..."—A. Tonnes, 22.

1510.—"L'estrade elevée sur laquelle le marchand est assis, et d'où il montre sa marchandise aux acheteurs, est proprement ce qu'on appelle dukâna: mot qui signifie, suivant son étymologie, une estrade ou plateforme, sur laquelle on se peut tenir assis, et que nous traduisons improprement par boutique."—Note by Silvestre de Sacy, in Relation de l'Egypte, 304.

1832.—"The Dukhauns (shops) small, with the whole front open towards the street."—Mrs. Meer Hassan Ali, Observations, ii. 36.]
**DOOMBUR.** s. The name commonly given in India to the fat-tailed sheep, breeds of which are spread over West Asia and East Africa. The word is properly Pers. *dumba, dumba; dumb, tail,* or especially this fat tail. The old story of little carts being attached to the quarters of these sheeps to bear their tails is found in many books, but it is difficult to trace any modern evidence of the fact. We quote some passages bearing on it:

C. A. D. 250.—"The tails of the sheep (of India) reach to their feet. . . . The shepherds . . . cut open the tails and take out the tallow, and then sew it up again. . . ."—*Aelian, De Nat. Animal. iv.* 32.

1298.—"Then there are sheep here as big as asses; and their tails are so large and fat, that one tail shall weigh some 30 lbs. They are fine fat beasts, and afford capital mutton."—*Marco Polo, Bk. i.* ch. 18.

1436.—"Their iijth kind of beasts are sheeps, which be unreasonable great, long legged, longe wolle, and great tayles, that waie about xij' a piece. And some such I have seane as have drawn a wheele aften them, their tayles being holden vp."—*Jos. Barboro, Hak. Soc. 21.*

c. 1520.—"These sheep are not different from others, except as regards the tail, which is very large, and the fatter the sheep is the bigger is his tail. Some of them have tails weighing 10 and 20 pounds, and that will happen when they get fat of their own accord. But in Egypt many persons make a business of fattening sheep, and feed them on bran and wheat, and then the tail gets so big that the sheep can't stir. But those who keep them tie the tail on a kind of little cart, and in this way they move about. I saw one sheep's tail of this kind at Aziot, a city of Egypt 150 miles from Cairo, on the Nile, which weighed 80 lbs., and many people asserted that they have seen such tails that weighed 150 lbs."—*Lev Africains, in Ramusio, i.* f. 122.

[c. 1610.—"The tails of rams and ewes are wondrous big and heavy; one we weighed (in the Island of St. Lawrence) turned 28 pounds."—*Pycaud de Lock, i.* 36.]

[1612.—"Goodly Barbyary sheep with great rumps."—*Dancers, Letters,* i. 178.]

1828.—"We had a Doomba ram at Drag. The Doomba sheep are difficult to keep alive in this climate."—*Wanderings of a Pilgrim,* i. 28.

1846.—"I was informed by a person who possessed large flocks, and who had no reason to deceive me, that sometimes the tail of the Tumunnee doombas increased to such a size, that a cart or small track on wheels was necessary to support the weight, and that without it the animal could not wander about; he declared also that he had produced tails in his flock which weighed 12 Tbrezi zwanks, or 45 seis pukal, equal to about 96 lbs."—*Captain Hutton, in Jour. As. Soc. Beng. xv.* 160.

**DOOPUTY,** s. Hind. *da-pattah, dupattā,* &c. A piece of stuff of 'two breadth's,' a sheet. "The principal or only garment of women of the lower orders" (in Bengal—*Wilson,* ["Formerly these pieces were woven narrow, and joined alongside of one another to produce the proper width; now, however, the *dupatta* is all woven in one piece. This is a piece of cloth worn entire as it comes from the loom. It is worn either round the head or over the shoulders, and is used by both men and women, Hindoo and Mahummadan") (Yusef Ali, *Mon. on Silk,* 71.) Applied in S. India by native servants, when speaking their own language, to European bed-sheets.

[1615.—". . . dubeties goazerams."—*Foster, Letters,* iii. 156.]

**DOORGA POOJA,** s. Skt. *Durgā-pājā, 'Worship of Durga.' The chief Hindu festival in Bengal, lasting for 10 days in September—October, and forming the principal holiday-time of all the Calcutta offices. (See DUSSERA.) [The common term for these holidays nowadays is *the Poojahs.*]

c. 1835.—"And every Doorga Pooja would good Mr. Simms explore The famous river Hoogly up as high as Barrackpore." *Lives in honour of the late Mr. Simms, Bole Poonjah, 1857,* ii. 220.

[1900.—"Calcutta has been in the throes of the Pujas since yesterday."—*Pioneer Mail,* Oct. 5.]

**DOORSUMMUND,** n.p. *Dūras-munḍa;* a corrupt form of *Prāra-Samudra* (Gate of the Sea), the name of the capital of the Balâis, a medieval dynasty in S. India, who ruled a country generally corresponding with Mysore. [See Rice, *Mysore,* ii.* 358.*] The city itself is identified with the fine ruins at Halabidu [Hale-bidu, *'old capital'], in the Hassan district of Mysore.
DORADO, s. Port. A kind of fish; apparently a dolphin (not the cetaceous animal so called). The *Corphena hippurus* of Day's *Fishes* is called by Cuvier and Vaillanciennes *C. dorado*. See also quotation from Drake. One might doubt, because of the praise of its flavour in Bontius, whilst Day only says of the *C. hippurus* that "these dolphins are eaten by natives." Fryer, however, uses an expression like that of Bontius: "The Dolphin is ex-tolled beyond these," i.e. Bonito and Albicore (p. 12).

1578.—"When he is chased of the Bonito, or great makrel (whom the Aurata, or Dol-phin also pursueth)."—*Drake, World Com-passed*, Hak. Soc. 32.


DORAY, DORAI, s. This is a South Indian equivalent of Sâhib (q.v.); Tel. dora, Tam. turai, 'Master,' Sin- naturai, 'small gentleman' is the equiva- lent of Chhota Sâhib, a junior officer; and Tel. dorasâni, Tam. turaisâni (cor- ruptly dorasâni) of 'Lady' or 'Madam.'

1680.—"The delivery of three Iron guns to the Deura of Ramacoore at the rate of 15 Pagodas per caddy is ordered . . . which is much more than what they cost."—*Fort St. Geo. News, Aug. 5*. In *Notes and Extracts*, No. iii. p. 31.

1837.—"The Vakeels stand behind their masters during all the visit, and discuss with them all that A— says. Sometimes they tell him some barefaced lie, and when they find he does not believe it, they turn to me grinning, and say, 'Ma'am, the Doory plenty cunning gentleman.'"—*Letters from Madras*, 86.

1852.—"The appellation by which Sir T. Munro was most commonly known in the Ceded Districts was that of 'Colonel Dor.' And to this day it is considered a sufficient answer to inquiries regarding the reason for any Revenue Rule, that I was laid down by the Colonel Dora."—*Arbuthnot's Memoir of Sir T. M.*, p. xcviii.

"A village up the Godavery, on the left bank, is inhabited by a race of people known as Doraylu, or 'gentlemen.' That this is the understood meaning is shown by the fact that their women are called Doresandlu, i.e. 'ladies.' These people ride their arrow feathers, i.e. give them a spiral." (Reference lost.) These are perhaps the Koi, who are called by the Telungas 'Koorau,' "the word dora meaning 'gentleman' or Sahib."—*Central Proc. Gaz. 500; also see Ind. Ant. viii. 34*.

DORIA, s. H. doriyâ, from *gor,* *qori,* 'a cord or leash'; a dog-keeper.

1751.—"Stolen . . . The Dog was taken out of Capt. Law's Baggage Boat . . . by the Durreer that brought him to Calcutta."—*India Gazette*, March 17.

[Doriya] is also used for a kind of cloth. "As the characteristic pattern of the chârkhâna is a check, so that the doriya is stripes running along the length of the thom, i.e. in warp threads. The doriya was originally a cotton fabric, but it is now manufactured in silk, silk-and-cotton, tasar, and other combinations" (Yüsuf Ali, *Mon. on Silk*, 94).

[c. 1580.—In a list of cotton cloths, we have "Doriyah, per piece, 6R. to 2M."—*Jin. 95.*

[1823.—"... 3 pieces Dooreas."—*Hyder, Diary, Hak. Soc. i. 94.*

DOSOOTY, s. H. do-sûtî, do-sütî, 'double thread,' a kind of cheap cotton stuff woven with threads doubled.

[1813.—"The other pair (of travelling baskets) is simply covered with dosottû (a coarse double-threaded cotton)."—*Davidson, Diary in Upper India*, i. 10.]

DOUBLE-GRILL, s. Domestic H. of the kitchen for 'a devil' in the culinary sense.

DOUR, s. A foray, or a hasty ex-pedition of any kind. H. daur, 'a run.' Also to dour, 'to run,' or 'to make such an expedition.'

1583.—"Hallea! Oakfield,' cried Perkins, as he entered the mess tent . . . 'don't look down in the month, man: Attok taken, Chutter Sing dauring down like the devil— march to-morrow. . . ."—*Oakfield*, ii. 67.

DOW, s. H. dâo, [Skt. dîtra, dî, 'to cut']. A name much used on the Eastern frontier of Bengal as well as
by Europeans in Burma, for the hewing knife or bill, of various forms, carried by the races of those regions, and used both for cutting jungle and as a sword. Dhā is the true Burmese name for their weapon of this kind, but we do not know if there is any relation but an accidental one with the Hind. word, [See drawing in Egerton, Handbook of Indian Arms, p. 84.]

[1870,— "The Dao is the hill knife. . . . It is a blade about 18 inches long, narrow at the haft, and square and broad at the tip; pointless, and sharpened on one side only. The blade is set in a handle of wood; a bamboo root is considered the best. The fighting dao is differently shaped; this is a long-pointed sword, set in a wooden or ebony handle; it is very heavy, and a blow of almost incredible power can be given by one of these weapons. . . . The weapon is identical with the 'parring latok' of the Malays. . . !"—Levin, Wild Races of S.E. India, 33 seq.]

**DOWLÉ**, s. H. VertexArray, daulā. The ridge of clay marking the boundary between two rice fields, and retaining the water; called commonly in S. India a bund. It is worth noting that in Sussex doole is "a small conical heap of earth, to mark the bounds of farms and parishes in the downs" (Wright, Dict. of Obs. and Prov. English). [The same comparison was made by Sir H. Elliot (Supp. Gloss, s.v. Dauλ); the resemblance is merely accidental; see N.E.D. s.v. Dool.]

1531.— "In the N.W. corner of Suffolk, where the country is almost entirely open, the boundaries of the different parishes are marked by earthen mounds from 3 to 6 feet high, which are known in the neighbourhood as dools."—Notes and Queries, 1st Series, vol. iv. p. 161.

**DOWRA**, s. A guide. H. dawrāhā, darurā, darūr, 'a village runner, a guide,' from darūr, 'to run,' Skt. drava, 'running.'

1827.— "The vidette, on his part, kept a watchful eye on the Dowrah, a guide supplied at the last village."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

**[DRABI, DRABY]**, s. The Indian camp-followers’ corruption of the English ‘driver.’

[1900.— "The mule race for Drabis and grass-cutters was entertaining."—Pioneer Mail, March 16.]

**DRAVIDIAN.** adj. The Skt. term Drāvīḍa seems to have been originally the name of the Conjevaram Kingdom (4th to 11th cent. a.d.), but in recent times it has been used as equivalent to ‘Tamil.’ About a.d. 700 Kumārīya Bhāṭṭa calls the language of the South Andhradrāvīḍa-bhāṣā, meaning probably, as Bishop Caldwell suggests, what we should now describe as ‘Telegu-Tamil-language.’ Indeed he has shown reason for believing that Tamil and Drāvīḍa, of which Dramīḍa (written Tiramīḍa), and Dramīḍa are old forms, are really the same word. [Also see Oppert, Orig. Inhabit. 25 seq., and Draviru, in a quotation from Al-biruni under MALABAR.] It may be suggested as possible that the Tropīna of Pliny is also the same (see below). Dr. Caldwell proposed Dravidian as a convenient name for the S. Indian languages which belong to the Tamil family, and the cultivated members of which are Tamil, Malayālam, Canarese, Tulu, Kudagu (or Coorg), and Telegu; the uncultivated Tuda, Kōta, Gōpī, Khond, Orāon, Ṛajmāhālī. [It has also been adopted as an ethnological term to designate the non-Aryan races of India (see Risley, Tribes and Castes of Bengal, i. Intro. xxxi.).]

c. A.D. 70.— "From the mouth of Ganges where he entereth into the sea unto the cape Calingon, and the town Dandagola, are counted 725 miles; from thence to Tropina where standeth the chief mart or town of merchandise in all India, 1225 miles. Then to the promontorie of Perimula they reckon 750 miles, from which to the town above said Patale . . . 820."—Pliny, by Phil. Holland, vi. chap. xx.

c. A.D. 401.— In a south-western direction are the following tracts . . . Sarashtrians, Bājras, and Drāvidas.—Varākha-mihira, in J.R.A.S., 2nd ser. v. 81.

"The eastern half of the Narbada district . . . the Pulindas, the eastern half of the Drāvidas . . . of all these the Sun is the Lord."—Ibid. p. 231.

c. 1015.— "Moreover, chief of the sons of Bhananta, there are, the nations of the South, the Drāvidas . . . the Karnaṭakas, Malihshakas, . . ."—Vishnau Pārāṇa, by H. H. Wilson, 1865, ii. 177 seq.

1856.— "The idioms which are included in this work under the general term ‘Dravidian’ constitute the vernacular speech of the great majority of the inhabitants of S. India."—Caldwell, Comp. Grammar of the Dravidian Languages, 1st ed.

1869.— "The people themselves arrange their countrymen under two heads; five termed Panch-pātra, belonging to the Hindi,
or as it is now generally called, the Aryan group, and the remaining five, or "Punch-
Dravida," to the Tamil type."—Sir W. Elliot,
in J. Edin. Soc. N.S. i. 94.

DRAWERS, LONG. s. An old-
fashioned term, probably obsolete ex-
cept in Madras, equivalent to pyjamas
(q.v.).

1794.—"The contractor shall engage to supply . . . every patient . . . with . . . a
clean gown, cap, shirt, and long drawers."—In Seton-Karr, ii. 115.

DRESSING-BOY, DRESS-BOY, s. Madras term for the servant who acts as valet, corresponding to the
bearer (q.v.) of N. India.

1837.—See Letters from Madras, 106.

DRUGGERMAN, s. Neither this word for an 'interpreter,' nor the
Levantine dragoman, of which it was a
quaint old English corruption, is used
in Anglo-Indian colloquial; nor is the
Arab tarjurman, which is the correct
form, a word usual in Hindustani. But
the character of the two former words
seems to entitle them not to be passed
over in this Glossary. The Arabic is a
loan-word from Aramaic tarjemen, me-
tarjemen, 'an interpreter'; the Jewish
Tarquins, or Chaldee paraphrases of
the Scriptures, being named from the same
root. The original force of the Aramaic
root is seen in the Assyrian raghun,
'to speak,' righun, 'the word.' See
Proc. Soc. Bibl. Arch., 1883, p. 73, and
Delitesc, The Hebrew Lang. viewed in
the Light of Assyrian Research, p. 50.
In old Italian we find a form somewhat
nearer to the Arabic. (See quotation
from Pegolotti below.)
c. 1150.—"Quorum lingua cum prae-
nominato Iohanni, Indorum patriarchae,
nimis esset obscura, quod neque ipse quod
Romani dicent, neque Romani quod ipse
diceret intelligerent, interprete interposito,
quem Achivi dragomanum vocant, de mu-
tuo statu Romanorum et Indicarum regionis ad
invicem quere coeperunt."—De Advenis
Patriarchae Indorum, printed in Zurich,
Der Priester Johannses, i. 12. Leipzig, 1879.

[1252.—"Quia meus Turgemanus non erat
sufficiens."—W. de Rubres, p. 154.]

c. 1270.—"After this my address to the
assembly, I sent my message to Elx by a
dragoman (trujaman) of mine."—Chrol. of
James of Aragon, tr. by Foster, ii. 583.

Villichardoun, early in the 13th century,
uses drugment. [And for other early forms
see N.E.D. s.v. Dragman.]
c. 1309.—"Il avoit gens ilicke qui savoient
le Sarrazinois et le fraunciois que l'on apelle
drugemens, qui enronmaoient le Sarrazi-
 nous au Conte Perron."—Johnville, ed. de
Waltlly, 182.

c. 1348.—"And at Tana you should
furnish yourself with dragomans (turci-
manni)."—Pegolotti's Handbook, in Cathay,
&c., ii. 201, and App. iii.

1404.—". . . el maestro en Theologia
dixo por su Truximan que dixese al Señor
aquella carta que su fijo el rey le embiara
non la sabia otro leer, salvo el . . ."—
Clavijo, 446.

1585.—". . . e dopo m'esseri promisti di
un buonissimo dragoman, et interprete,
fui inteso il suono delle trombele le quali
annuntiavano l'udienza del Re" (di Pegù).

1613.—"To the Turkish Sharee, where I
landed Feb. 22 with four twelve English
men more, and a low or Druggerman."—T.
Coryat, in Purchas, ii. 1813.

1615.—"E dietro, a cavallo, i drago-
manni, cioè interpreti della repubblica e
loro tali i dragomanni degli altri ambasciat-
ori ai loro neglighi."—P. della Valle, i. 80.

1738.—
"Till I cried out, you prove yourself so
able,
Firy you was not Druggerman at
Babel!
For had they found a linguist half so
good,
I make no question that the Tower had
stood."—Pope, after Donne, Sat. iv. 81.

Other forms of the word are (from
Span. trujaman) the old French truch-
ment, Low Latin dromandus, turch-
mannus, Low Greek ἀργόταξαν, &c.

DRUMSTICK, s. The colloquial
name in the Madras Presidency for
the long slender pods of the Morinda
cerin Teresa, Gaertner, the Horse-
Radish Tree (q.v.) of Bengal.

c. 1790.—"Mon domestique estoit occupé
to me préparer un plat de morninga, qui
sont une espèce de fèves longues, auxquelles
les Européens ont donné, à cause de leur
forme, le nom de baguettes à tambour. . .

—Honor, ii. 25.

DUB. s. Telugu dābbu, Tam. idappu;
a small copper coin, the same as the
dooby (see CASH), value 20 cash; whence it comes to stand for money in
general. It is curious that we have also
an English provincial word, "Dub=
money, E. Sussex." (Holloway, Gen.
Dict. of Provincialisms, Lewes, 1838).

And the slang ‘to dub up,’ for to pay
up, is common (see Slang Dict.).
DUBASH, DOBASH, DEBASH. 328

1781.—"In "Table of Prison Expenses and articles of luxury only to be obtained by the opulent, after a length of saving" (i.e. in captivity in Mysore), we have—

"Eight cheroots . . . 0 1 0.

"The prices are in jamams, dubs, and cash. The sumnam changes for 11 dubs and 4 cash."—In Lives of the Lascars, iii.

c. 1790.—"J'eu pour quatre d'avous, qui font environ cinq sous de France, d'excellent poisson pour notre souper."—Hawker, ii. 75.

DUBASH, DOBASH, DEBASH, s. H. dubbhāṣī, dubbathi (lit. 'man of two languages'), Tam. tūpāṣi. An interpreter; obsolete except at Madras, and perhaps there also now, at least in its original sense; [now it is applied to a dressing-boy or other servant with a European.] The Dubash was at Madras formerly a usual servant in every household; and there is still one attached to each mercantile house, as the broker transacting business with natives, and corresponding to the Calcutta banyan (q.v.). According to Drummond the word has a peculiar meaning in Guzerat: "A Doobashkee in Guzerat is viewed as an evil spirit, who by telling lies, sets people by the ears." This illustrates the original meaning of dubash, which might be rendered in Bunyani's fashion as Mr. Two-Tongues.

[1566.—"Bring tōpāz and interpreter, Antonio Fernandes."—India Office MSS. Gaveta's agreement with the jangadas of the fort of Quilon, Aug. 13.

1864.—"Per nosa conta a ambos por manilha 400 fanom e na tūpāy 50 fanom."—Letter of Zamorin, in Logan, Malabar, iii. 1.

1763.—"The Moors are very grave and haughty in their Demeanor, not vouchsafing to return an Answer by a slave, but by a Dubash."—Fryer, 30.

1789.—"The Dubass of this Factory having to regain his freedom."—S. Master, in Man. of Kistna Dist. 133.

1693.—"The chief Dubash was ordered to treat . . . for putting a stop to their proceedings."—Wheeler, i. 279.

1790.—"He ordered his Dubash to give the messenger two pagodas (sixteen shillings); it was poor reward for having received two wounds, and risked his life in bringing him intelligence."—Letter of Sir T. Munro, in Life, i. 26.

1800.—"The Dubash there ought to be hanged for having made difficulties in collecting the rice."—Letter of Sir A. Wellesley, in do, 259.

c. 1804.—"I could neither understand them nor they me; but they would not give me up until a Debash, whom Mrs. Sherwood had hired . . . came to my relief with a palamquin."—Autobiog. of Mrs. Sherwood, 272.

1809.—"He (Mr. North) drove at once from the coast the tribe of Aumils and Debashees."—Ld. Valentina, i. 315.

1810.—"In this first boat a number of debashes are sure to arrive."—Williamson, V. M. i. 133.

"The Dubashes, then all powerful at Madras, threatened loss of caste, and absolute destruction to any Bramin who should dare to unveil the mysteries of their sacred language."—Morton's Life of Leyden, 30.

1860.—"The mendicants and native officers . . . were superseded by Mahalbar Dubashes, men aptly described as enemies to the religion of the Singhalbese, strangers to their habits, and animated by no impulse but extortion."—Tennant's Ceylon, ii. 72.

DUBBER, s. P.—H. dabër, 'a writer or secretary.' It occurs in Pehlevi as debir, connected with the old Pers. dipi, 'writing.' The word is quite obsolete in Indian use.

1760.—"The King . . . referred the adjustment to his Dubbeer, or minister, which, amongst the Indians, is equivalent to the Duan of the Mahomedan Princes."—Orme, ii. § i. 601.

DUBBER, s. Hind. (from Pers.) dabbah; also, according to Wilson, Guzeritti dabaro; Mahr. dabara. A large oval vessel, made of green buffalo-hide, which, after drying and stiffening, is used for holding and transporting ghee or oil. The word is used in North and South alike.

1554.—"Butter (d dama-teign, i.e. ghee) sells by the maund, and comes hither (to Ormuz) from Bacoan and from Reyxel (see RISH-IRE); the most (however) that comes to Ormuz is from Diul and from Mangalor, and comes in certain great jars of hide, dabasaas."—A. Neves, 28.

1673.—"Did they not boil their Butter it would be rank, but after it has passed the Fire they keep it in Dupppers the year round."—Fryer, 118.

1727.—"(From the Indus Delta.) They export great quantities of Butter, which they gently melt and put up in Jars called Duppas, made of the Hides of Cattle, almost in the Figure of a Glob, with a Neck and Mouth on one side."—A. Hamilton, i. 126; [ed. 1744, i. 127.]

1808.—"{Purkheadas Shot} of Broach, in whose books a certain Mahrrata Sirdar is said to stand debtor for a Crow of Rupees . . . in early life brought . . . ghee in dubbers upon his own head hither from Baroda, and retailed it . . . in open Bazar."—R. Drummond, Illustrations, &c.
1810.—"... dubbahs or bottles made of green hide."—Williamson, W. M. ii. 139.

1845.—"I find no account made out by the prisoner of what became of these dubbahs of glue."—G. O. by Sir C. Napier, in Sind, 35.

DUCKS, s. The slang distinctive name for gentlemen belonging to the Bombay service; the correlative of the Mulls of Madras and of the Qui-Eis of Bengal. It seems to have been taken from the term next following.

1803. —"I think they manage it here famously. They have neither the comforts of a Bengal army, nor do they rough it, like the Ducks."—Elphinstone, in Life, i. 53.

1860.—"Then came Sir John's own by Waye of Baladh and Hormuz to ye Cosysts of Ynde ... And atte what Place ye Knyxhte came to Londe, theyre ye holke delyen Ducks (quasi 'DUCES INDIAE')."—Extract from a MS. of the Travels of Sir John Maundrell in the E. Indies, lately discovered (Calcutta).

[In the following the word is a corruption of the Tam. tākka, a weight equal to 1½ viss, about 3 lbs. 13 oz.]

[1757.—"We have fixed the produce of each vine at 4 ducks of wet pepper."—Percunnah of Tipper Sultan, in London, Madras, iii. 125.]

DUCKS, BOMBAY. See EUMELO.

1860.—"A fish nearly related to the salmon is dried and exported in large quantities from Bombay, and has acquired the name of Bombay Ducks."—Mason, Burmah, 275.

DUFFADAR, s. Hind. (from Arabo-Pers.) daf'adār, the exact rationale of which name it is not easy to explain, [daf'a, 'a small body, a section,' daf'adār, 'a person in charge of a small body of troops']. A petty officer of native police (r. burkundanūz, v.); and in regiments of Irregular Cavalry, a non-commissioned officer corresponding in rank to a corporal or naik.

1803.—"The pay ... for the duffadars ought not to exceed 36 rupees."—Wellington, ii. 242.

DUFTER, s. Ar.—H. daftar. Colloquially 'the office,' and interchangeable with cutcherry, except that the latter generally implies an office of the nature of a Court. Daftar-khāna is more accurate, [but this usually means rather a record-room where documents are stored]. The original Arab. daftar is from the Greek διπθηρία = membrum, 'a parchment,' and thin 'paper' (whence also diphtheria), and was applied to loose sheets filed on a string, which formed the record of accounts; hence daftar becomes 'a register,' a public record. In Arab, any account-book is still a daftar, and in S. India daftar means a bundle of connected papers tied up in a cloth, [the basti of Upper India].

c. 1590.—"Honest experienced officers upon whose forehead the stamp of correctness shines, write the agreement upon loose pages and sheets, so that the transaction cannot be forgotten. These loose sheets, into which all sakuuds are entered, are called the daftar."—Am, i. 260. and see Blockmann's note there.

[1757.—"... that after the expiration of the year they take a discharge according to custom, and that they deliver the accounts of their Zemindarry agrees to the stated forms every year into the Duftor Cana of the Sircar. ..."—Surveyor for the Company's Zemindarry, in Vizelt. View of Bengal, App. 147.]

DUFTERDAR, s. Ar.—P.—H. daftardār, is or was "the head native revenue officer on the Collector's and Sub-Collector's establishment of the Bombay Presidency" (Wilson). In the provinces of the Turkish Empire the Daftardār was often a minister of great power and importance, as in the case of Mahommed Bey Daftardār, in Egypt in the time of Mahommed Ali Pasha (see Lane's Mod. Egyptus, ed. 1860, pp. 127-128). The account of the constitution of the office of Dufteardār in the time of the Mongol conqueror of Persia, Hulagū, will be found in a document translated by Hammer-Purgstall in his Gesch. der Goldenen Horde, 497-501.

DUFTERY. s. Hind. daftāri. A servant in an Indian office (Bengal), whose business it is to look after the condition of the records, dusting and binding them; also to pen-mending, paper-ruling, making of envelopes, &c. In Madras these offices are done by a Moochy. [For the military sense of the word in Afghanistan, see quotation from Ferrier below.]

1810.—"The Duftoree or office-keeper attends solely to those general matters in an office which do not come within the notice of the amanacs, or clerks."—Williamson, W. M. i. 275.
1858.—"The whole Afghan army consists of the three divisions of Kabul, Kandahar, and Herat; of these, the troops called Defteris (which receive pay), present the following effective force." —Ferrier, H. of the Afghans, 315 seq.

DUGGIE. s. A word used in the Pegu teak trade, for a long squared timber. Millburn (1813) says: "Duggies are timbers of teak from 27 to 30 feet long, and from 17 to 24 inches square." Sir A. Phayre believes the word to be a corruption of the Burmese ḫtāp-gyi. The first syllable means the 'cross-beam of a house,' the second, 'big'; hence 'big-beam.'

DUGONG. s. The cetacean mammal, Halicore dugong. The word is Malay ḍaṅγong, also javaṅ. ḍaṅγon; Macassar, ṭaṅγon. The etymology we do not know. [The word came to us from the name Dungong, used in the Philippine island of Leyte, and was popularised in its present form by Bullen in 1765. See N.E.D.]

DUMBCOW, v., and DUMB-COWED. To brow-beat, to cow; and 'cowed, brow-beaten, set-down. This is a capital specimen of Anglo-Indian dialect. Dām khānā, 'to eat one's breath,' is a Hind. idiom for 'to be silent.' Hobson-Jobson converts this into a transitive verb, to damkhāo, and both spelling and meaning being affected by English suggestions of sound, this comes in Anglo-Indian to imply covering and silencing. [A more probable derivation is from Hind. ḍaṅkānā, 'to chide, scold, threaten, to repress by threats or reproof' (Platts, H. Dict.).]

DUMDUM, n.p. The name of a military cantonment 4½ miles N.W. of Calcutta, which was for seventy years (1753-1853) the head-quarters of that famous corps the Bengal Artillery. The name, which occurs at intervals in Bengal, is no doubt P.—H. dumdaoma, 'a mound or elevated battery.' At Dumdum was signed the treaty which restored the British settlements after the re-capture of Calcutta in 1757. [It has recently given a name to the dumdum or expanding bullet, made in the arsenal there.]

[1830.—Prospectus of the "Dumdum Golfing Club."—"We congratulate them on the prospect of seeing that noble and gentleman-like game established in Bengal." —Or. Sport. Mag., reprint 1873, i. 407.

1848.—"Pooh! nonsense," said Joe, highly flattered. 'I recollect, sir, there was a girl at Dumdam, a daughter of Cutler of the Artillery ... who made a dead set at me in the year 4.' —Vanity Fair, i. 25, ed. 1867.

1886.—"The Kiranchi (see CRANCHEE) has been replaced by the ordinary Dum-dummer; or Pālki carriage ever since the year 1856."—Sat. Review, Jan. 23.

1900.—"A modern murderer came forward proudly with the dumdum."—Ibid. Ang. 4.]

DUMPOKE. s. A name given in the Anglo-Indian kitchen to a baked dish, consisting usually of a duck, boned and stuffed. The word is Pers. tampukht, 'air-cooked,' i.e. baked. A recipe for a dish so called, as used in Akbar's kitchen, is in the first quotation:

c. 1590.—"Dampukht. 10 sers meat; 2 s. ghi; 1 s. onions; 11 m. fresh ginger; 10 m. pepper; 2 d. cardamoms."—Aia, i. 61.

1673.—"These eat highly of all Flesh D umpoked which is baked with Spice in Butter."—Fryer, 93.

"Baked Meat they call Dumpoke which is dressed with sweet Herbs and Butter, with whose Gravy they swallow Rice dry Boiled."—Ibid. 404.

1689.—"... and a dumpoked Fowl, that is boil'd with Butter in any small Vessel, and stuff with Raisins and Almonds is another (Dish)."—Ovington, 397.

DUMREE. s. Hind. damrī, a copper coin of very low value, not now existing. (See under DAM.)

1828.—In Malwa there are 4 coöries to a gunda; 3 gundas to a dumrie; 2 dumries to a choudra; 3 dumries to a bundumrie; and 4 dumries to an adilīkah or half pice."—M całun, Central India, 2nd ed. ii. 194; [66 note].

DUNGAREE. s. A kind of coarse and inferior cotton cloth; the word is not in any dictionary that we know. [Platts gives H. dungrī, 'a coarse kind of cloth.' The Madras Gloss gives Tel. dunūndi, which is derived from Đangūndi, a village near Bombay. Molesworth in his Mahr. Dict. gives: "Dungūndi, a term originally for the common country cloth sold in the quarter contiguous to the Dungūndi Killa (Fort George, Bombay), applied now to poor and low-priced cotton cloth. Hence in the corruption Dung-
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DURIAN, DORIAN.

garie." He traces the word to dourari, "a little hill." Dungaree is woven with two or more threads together in the web and woof. The finer kinds are used for clothing by poor people; the coarser for sails for native boats and tents. The same word seems to be used of silk (see below.)

1613.—"We traded with the Natives for Cloves by bartering and exchanging cotton cloth of Cambric and Calcutta for Cloves. The sorts requested, and prices that they yeelded. Caudaeveur of Barochie, 6 Cattes of Cloves. . . . Dongerijns, the finest, twelve."—Capt. Saris, in Purchas, i. 363.

1673.—"Along the Coasts are Bombaimes. Carwar for Dungarees and the weightiest pepper."—Fryer, 86.

[1812.—"The Prince’s Messenger . . . told him, Come, now is the time to open your purse-strings; you are no longer a merchant or in prison; you are no longer to sell Dungaree (a species of coarse linen)."
—Morier, Journey through Persia, 26.]

1813.—"Dungarees (pieces to a ton) 400."—Milburn, ii. 221.

1859.—"In addition to those which were real . . . were long lines of sham batteries, known to sailors as Dungarees, and which were made simply of coarse cloth or canvas, stretched and painted so as to resemble batteries."—L. Oliphant, Xurr. of Ed. Elgin’s Mission, ii. 6.

1868.—"Such dungaree as you now pay half a rupee a yard for, you could then buy from 20 to 40 yards per rupee."—Miss Freer’s Old Dutch Days, p. xxiv.

[1900.—"From this thread the Dongari Tasar is prepared, which may be compared to the organzine of silk, being both twisted and doubled."—Yasuf Ali, Mem. on Silk, 35.]

DURBAR. s. A Court or Levee. Pers. darbar. Also the Executive Government of a Native State (Corregio). "In Kattywar, by a curious idiom, the chief himself is so addressed: ‘Yes, Durbar; ’ no, Durbar,’ being common replies to him."—(M. Gen. Keatinge).

1699.—"On the left hand, throw another gate you enter into an inner court where the King keeps his Darbar."—Hawkins, in Purchas, i. 432.

1616.—"The tenth of January, I went to Court at four in the evening to the Durbar, which is the place where the Mogul sits out daily, to entertain strangers, to receive Petitions and Presents, to give commands, to see and to be seen."—Sir T. Roe, in Purchas, i. 541: [with some slight differences of reading, in Hak. Soc. i. 169].

1683.—"This place they call the Darbar (or place of Council) where Law and Justice was administered according to the Custome of the Country."—W. Brutton, in Hakl. v. 51.

C. 1750.—". . . it faute se rappeller ces tems d’humiliations où le Francois etoient forcez pour le bien de leur commerce, d’aller timidement porter leurs presens et leurs hommages a de petis chefs de Bourgades que nous n’admettons aujourd’hui a nos Durbars que lorsque nos interess l’exigent."
—Letter of M. de Bassy, in Cambridge’s Account, p. xxix.

1793.—"At my durbar yesterday I had proof of the affection entertained by the natives for Sir William Jones. The Professors of the Hindu Law, who were in the habit of attendance upon him, burst into unrestrained tears when they spoke to me."—Teignmouth, Mem. i. 259.

1809.—"It was the durbar of the native Gentoo Princes."—Ed. Valentin, i. 382.

[1826.—". . . a Durbar, or police-officer, should have men in waiting. . . . "—Pandurang Hari, ed. 1873, i. 126.]

1875.—"Sitting there in the centre of the Durbar, we assisted at our first nauht."—Sir M. E. Grant Duff, in Contemp. Rev., July.

[1881.—"Near the centre (at Amritsar) lies the sacred tank, from whose midst rises the Darbar Sahib, or great temple of the Sikh faith."—Imperial Gazetteer, i. 158.]

DURGAH, s. P. durpith. Properly a royal court. But the habitual use of the word in India is for the shrine of a (Mahommedan) Saint, a place of religious resort and prayer.

1782.—"Adjoining is a durgaw or burial place, with a view of the river."—Hodges, 102.

1807.—"The dhurgaw may invariably be seen to occupy those sites pre-eminent for comfort and beauty."—Williamson, Oriental Field Sports, 24.

1828.—". . . he was a relation of the . . . superior of the Durgah, and this is now a sufficient protection."—The Kazzilbash, ii. 273.

DURIAN, DORIAN, s. Malay durem, Molucca form durian, from duri, a thorn or prickle, and am, the common substantival ending: Mr. Skeat gives the standard Malay as durian or darian; the great fruit of the tree (N. O. Bombacoideae) called by botanists Durio zibethinus, D. C. The tree appears to be a native of the Malay Peninsula, and the nearest islands; from which it has been carried to Tenasserim on one side and to Mindanao on the other.
The earliest European mention of this fruit is that by Nicolo Conti. The passage is thus rendered by Winter Jones: "In this island (Sumatra) there also grows a green fruit which they call duriano, of the size of a cucumber. When opened five fruits are found within, resembling oblong oranges. The taste varies like that of cheese." (In India in the XVth Cent., p. 9.) We give the original Latin of Poggio below, which must be more correctly rendered thus: "They have a green fruit which they call durian, as big as a water-melon. Inside there are five things like elongated oranges, and resembling thick butter, with a combination of flavours." (See Carletti, below.)

The durian in Sumatra often forms a staple article of food, as the jack (q.v.) does in Malabar. By natives and old European residents in the Malay regions in which it is produced the durian is regarded as incomparable, but novices have a difficulty in getting over the peculiar, strong, and offensive odour of the fruit, on account of which it is usual to open it away from the house, and which procured for it the inelegant Dutch nickname of stinkker. "When that aversion, however, is conquered, many fall into the taste of the natives, and become passionately fond of it." (Crawford, H. of Ind. Arch. i. 419.) [Wallace (Malay Arch. 57) says that he could not bear the smell when he "first tried it in Malacca, but in Borneo I found a ripe fruit on the ground, and, eating it out of doors, I at once became a confirmed Durian eater . . . the more you eat of it the less you feel inclined to stop. In fact to eat Durians is a new sensation, worth a voyage to the East to experience."] Our forefathers had not such delicate noses, as may be gathered from some of the older notices. A Governor of the Straits, some forty-five years ago, used to compare the Durian to "carriion in custard.

c. 1440.—"Fructum viridem habent nomine durianum, magnitudine cucumers, in quo sunt quinque veluti malamarae oblongae, varii saporis, instar butyri conglobati." L. Poggioli, de Varietate Fortunae, Lib. iv.

1552.—"Durions, which are fashioned like artichokes" (!) —Castañeda, ii. 355.

1553.—"Among these fruits was one kind now known by the name of durions, a thing greatly esteemed, and so luscious that the Malacca merchants tell how a certain truder came to that port with a ship of great load of value, and he consumed the whole of it in guzzling durions and in gallantries among the Malay girls."—Barros, ii. vi. i.

1553.—"A gentleman in this country (Portuguese India) tells me that he remembers to have read in a Tuscan version of Pliny, "albulae durianes." I have since asked him to find the passage in order that I might trace it in the Latin, but up to this time he says he has not found it." —Garzia, f. 85.

1558.—"There is one that is called in the Malacca tongue durion, and is so much comèd of that which have pronounced ye same, that there is no fruit in the world to bee compared with it."—Linschoten, 162; [Hak. Soc. i. 51].

1599.—The Durian, Carletti thought, had a smell of onions, and he did not at first much like it, but when at last he got used to this he liked the fruit greatly, and thought nothing of a simple and natural kind could be tasted which possessed a more complex and elaborate variety of odours and flavours than this did. —See Viaggi, Florence, 1701; Pt. II. p. 211.

1601.—"Durioen . . . ad apertionem primam . . . putridum coepe redolet, sed dotem tamen divinam illam omnem gustui profundiit."—Debyy, iv. 33.

[1610.—"The Durian tree nearly resembles a pear tree in size."—Pynard de Laval, Hak. Soc. ii. 366.]

1615.—"There groweth a certaine fruit, prickled like a chese-nut, and as big as one's fist, the best in the world to eate, these are somewhat costly, all other fruits being at an easie rate. It must be broken with force and therein is contained a white liquor like unto creame, never the lesse it yields a very vsenousy sent like to a rotten onion, and it is called Esturion" (probably a misprint).—De Montfort, 27.

1727.—"The Durian is another excellent Fruit, but offensive to some People's Noses, for it smells very like . . . but when once tasted the smell vanishes."—A. Hamilton, ii. 81; [ed. 1744, ii. 80].

1855.—"The fetid Durian, prince of fruits to those who like it, but chief of abominations to all strangers and novices, does not grow within the present territories of Ava, but the King makes great efforts to obtain a supply in eatable condition from the Tenasserim Coast. King Thararwadi used to lay post-horses from Martaban to Ava, to bring his odoriferous delicacy."—Yule, Mission to Ava, 161.
1878.—"The Durian will grow as large as a man's head, is covered closely with terribly sharp spines, set hexagonally upon its hard skin, and when ripe it falls; if it should strike any one under the tree, severe injury or death may be the result."—M'Nair, Peræk, 60.

1885.—"I proceeded... under a continuous shade of tall Durian trees from 35 to 40 feet high... In the flowering time it was a most pleasant shady wood; but later in the season the chance of a fruit now and then descending on one's head would be less agreeable."—Note.—"Of this fruit the natives are passionately fond;... and the elephants flock to its shade in the fruiting time; but, more singular still, the tiger is said to devour it with avidity."—Forbes, A Naturalist's Wanderings, p. 240.

DURJUN, s. H. durjau, a corr. of the English dozen.

DURWAUN, s. H. from P. durvain, darbain. A domestic servant so called is usual in the larger houses of Calcutta. He is porter at the gate of the compound (q.v.).

[c. 1590.—"The Darbhāna, or Porters. A thousand of these active men are employed to guard the palace."—Hak, i. 258.]

c. 1755.—"Darwan."—List of servants in lro, 50.

1781.—"After an account of an alleged attempt to seize Mr. Hicky's Durvāna," "Mr. Hicky begs leave to make the following remarks. That he is clearly of opinion that these horrid Assassins wanted to dispatch him whilst he lay a sleep, as a Door-van is well known to be the alarm of the House, to prevent which the Villains wanted to carry him off,—and their precipitate flight the moment they heard Mr. Hicky's Voice puts it past a Doubt."—Reflections on the consequence of the late attempt made to Assassinate the Printer of the original Bengal Gazette (in the same, April 14).

1784.—"Yesterday at daybreak, a most extraordinary and horrid murder was committed upon the Dirwan of Thomas Martin, Esq."—In Siby-Karr, i. 12.

... "In the entrance passage, often on both sides of it, is a raised floor with one or two open cells, in which the Darwans (or doorkeepers) sit, lie, and sleep,—in fact dwell."—Cable, Review, vol. ix. p. 297.

DURWAUZA-BUND. The formula by which a native servant in an Anglo-Indian household intimates that his master or mistress cannot receive a visitor—"Not at home"—without the untruth. It is elliptical for darwaiza bund hai, 'the door is closed.'

[1877.—"When they did not find him there, it was Darwaza bund."—Allardyce, The City of Sunshine, i. 125.]

DUSSELLA, DASSORA, DAS-ERO, s. Skt. dasāhrad, H. dashrat, Mahr. dasrā; the nine-nights (or ten days) festival in October, also called Darwaza-pījāt (see DOORGA-P.). In the west and south of India this holiday, taking place after the close of the wet season, became a great military festival, and the period when military expeditions were entered upon. The Maharrattas were alleged to celebrate this occasion in a way characteristic of them, by destroying a village! The popular etymology of the word and that accepted by the best authorities, is das, 'ten (sins)' and har, 'that which takes away (or expiates.)' It is, perhaps, rather connected with the ten days' duration of the feast, or with its chief day being the 10th of the month (Aśvin); but the origin is decidedly obscure.

c. 1590.—"The autumn harvest he shall begin to collect from the Desheren, which is another Hindoo festival that also happens differently; from the beginning of Virgo to the commencement of Libra."—Arber, tr. Giade, ed. 1890, i. 387; [tr. Jarrett, ii. 18].

1785.—"On the anniversary of the Dusnarah you will distribute among the Hindoos, composing your escort, a goat to every ten men."—Tippoo's Letters, 102.


1812.—"The Courts... are allowed to adjourn annually during the Hindoo festival called dussarah."—Fifth Report, 37.

1813.—"This being the desserah, a great Hindoo festival... we resolved to delay our departure and see some part of the ceremonies."—Forbes, Or. Mem. iv. 97; [2nd ed. ii. 450].

DUSTOOR, DUSTOORY, s. P.—H. dastūr, 'custom' [see DESCORO.] dastūr, 'that which is customary. That commission or percentage on the money passing in any cash transaction which, with or without acknowledgment or permission, sticks to the fingers of the agent of payment. Such 'customary' appropriations are, we believe, very nearly as common in England as in India; a fact of which newspaper correspondence from time to time makes us aware, though Euro-
peans in India, in condemning the natives, often forget, or are ignorant of this. In India the practice is perhaps more distinctly recognised, as the word denotes. Ibn Batuta tells us that at the Court of Delhi, in his time (c. 1340), the custom was for the officials to deduct a share of each sum which the Sultan ordered to be paid from the treasury (see I. B. pp. 408, 426, &c.).

[1616.—"The dusturia in all bought goods... is a great matter."—Sir T. Roe, Hak. Soc. ii. 350.]

1638.—"Ces vallets ne sont point nourris au logis, mais ont leurs gages, dont ils s'entreteniennent, quoiqu'ils ne montent qu'à trois ou quatre Roupas par mois... mais ils ont leur tour du baston, qu'ils appellent Testury, qui est prement du consentement du Maître du colny dont ils achettent quelquene chose."—Mandelslo, Paris, 1569, 224.

[1679.—"The usual Dustore shall be equally divided."—S. Master, in Kistna Dist. 136.]

1680.—"It is also ordered that in future the Vakils (see VAKEEL), Mutsadderes (see MOOTSUDDY), or Writers of the Tagoggers,* Dustoria, (?) or overseers of the Weavers, and the Picars and Podars shall not receive any monthly wages, but shall be content with the Dustor... of a quarter anna in the rupee, which the merchants and weavers are to allow them. The Dustoir may be divided twice a year or oftener by the Chief and Council among the said employers."—Pt. St. Geo. Cons., Dec. 2. In Notes and Extracts, No. ii. p. 61.

1681.—"For the fame of Dustoony on cooley hire at Pagodas 20 per annum received a part... (Pag.) 13 00 0."—Ibid. Jan. 10: Ibid. No. III. p. 45.

1684.—"The Honble. Comp. having order'd... that the Dustore upon their Investment... be brought into the Generall Books."—Pryngle, Diary, Pt. St. Geo. 1st ser. iii. 69.]

1780.—"It never can be in the power of a superintendent of Police to reform the numberless abuses which servants of every Denomination have introduced, and now support on the Broad Basis of Dustoor."—Hickey's Bengal Gazette, April 22.

1785.—"The Public are hereby informed that no Commission, Brokerage, or Dustoor is charged by the Bank, or permitted to be taken by any Agent or Servant employed by them."—In Ston-Karr, l. 130.

1795.—"All servants belonging to the Company's Shed have been strictly prohibited from demanding or receiving any fees or dustoors on any pretence whatever."—Ibid. ii. 16.

1821.—"The profits however he made during the voyage, and by a dustoor on all the ahns given or received... were so considerable that on his return some of his confidential disciples had a quarrel with him."—Heber, ed. 1844, i. 198.

1866.—"... of all taxes small and great the heaviest is dustoree."—Trevellen, Dawn Bengalow, 217.

DUSTUCK, s. P. dastak, ['a little hand, hand-clapping to attract attention, a notice']. A pass or permit. The dustucks granted by the Company's covenanted servants in the early half of the 18th century seems to have been a constant instrument of abuse, or borne of contention, with the native authorities in Bengal. [The modern sense of the word in N. India is a notice of the revenue demand served on a defaulter.]

1716.—"A passport or dustuck, signed by the President of Calcutta, should exempt the goods specified from being visited or stopped."—Orme, ed. 1803, ii. 21.

1718.—"The Zemindar near Pultah having stopped several boats with English Dusticks and taken money from them, and disregarding the Phousdar's orders to clear them..."—In Long, 6.

[1762.—"Dusticks." See WRITER.]

1763.—"The dignity and benefit of our Dustucks are the chief badges of honour, or at least interest, we enjoy from our Phirman,"—From the Chief and Council at Daoca, in Van Sittart, i. 210.

[1769.—"Dusticks." See under HOS-BOLHOKUM.]

[1866.—"It is a practice of the Revenue Courts of the sircar to issue Dustuck for the mallowooree the very day the kist (instalment) became due."—Confessions of an Orderly, 132.]

DWARKA, n.p. More properly Dwarka or Dwariikā, quasi ekatamayo, the City with many gates, a very sacred Hindu place of pilgrimage, on the extreme N.W. point of peninsular Guzerat; the alleged royal city of Krishna. It is in the small State called Okha, which Gen. Legrand Jacob pronounces to be "barren of aught save superstition and piracy" (Tr. Bo. Geo., Soc. vii. 161). Dwariikā is, we apprehend, the बधाक्ष of
EAGLE-WOOD, s. The name of an aromatic wood from Camboja and some other Indian regions, chiefly trans-gangetic. It is the "odorous wood" referred to by Camões in the quotation under CHAMPA. We have somewhere read an explanation of the name as applied to the substance in question, because this is flexed and mottled, and so supposed to resemble the plumage of an eagle! [Burton, Ar. Nights, iv. 395; Linneothen, Hak. Soc. i. 120, 150.] The word is in fact due to a corrupt form of the Skt. name of the wood, agaru, aguru. A form, probably, of this is ayil, akil, which Gundert gives as the Malayil word.* From this the Portuguese must have taken their aguila, as we find it in Barbosa (below), or pao (wood) d’aguila, made into aguila, whence French bois d’agile, and Eng. eagle-wood. The Malays call it Kayu (wood)-gaharu, evidently the same word, though which way the etymology flowed it is difficult to say. [Mr. Skeat writes: "the question is a difficult one. Klinkert gives garu (gareo) and gaharu (gararo), whence the trade names ‘Garoo’ and ‘Garro’; and the modern standard Malay certainly corresponds to Klinkert’s forms, though I think gaharu should rather be written garu, i.e. with an aspirated g, which is the way the Malays pronounce it. On the other hand, it seems perfectly clear that there must have been an alternative modern form agaru, or perhaps even aguru, since otherwise such trade names as ‘tugger’ and (1) ‘tugger’ could not have arisen. They can scarcely have come from the Skt. In Ridley’s Plant List we have gaharn and gogahen, which is the regular abbreviation of the reduplicated form gahru-gahru identified as Aquilaria Malaccensis, Lam.”] [See CAMBULAC.]

The best quality of this wood, once much valued in Europe as incense, is the result of disease in a tree of the N. O. Lignum, the Alocylon agallocha, Loureiro, growing in Camboja and S. Cochin China, whilst an inferior kind, of like aromatic qualities, is produced by a tree of an entirely different order, Aquilaria malaccshe, Roxb. (N. O. Aquilarinaceae), which is found as far north as Silhet.*

Eagle-wood is another name for aloe-wood, or aloes (q.v.) as it is termed in the English Bible. [See Encycl. Bibb. i. 120 seq.] It is curious that Bluteau, in his great Portuguese Vocabulario, under Pao d’Agulha, jumbles up this aloe-wood with Socotrine Aloes. Agyila was known to the ancients, and is described by Dioscorides (c. A.D. 55). In Lufhill and Scott the word is rendered "the bitter aloe." which seems to involve the same confusion as that made by Bluteau.

Other trade-names of the article given by Forbes Watson are Garroo- and Garroo-wood, agla-wood, agyer-, and tugger- (?) wood.

1516.—

1563.—" R. And from those parts of which you speak, comes the true lign-aloës? Is it produced there?

16. Not the genuine thing. It is indeed true that in the parts about C. Comorin and in Ceylon there is a wood with a scent (which we call aguila brea), as we have many another wood with a scent. And at one time that wood used to be exported to Bengal under the name of aguila brea; but since then the Bengales have got more knowing, and buy it no longer. . . ."—Garcia, f. 119a-120.

* Royle says "Malayan agila," but this is apparently a misprint for Malayalam.

* We do not find information as to which tree produces the eagle-wood sold in the Tenasserim bazaars. [It seems to be A. agallocha; see Watt, Econ. Diet. i. 279 seq.].

† This lign aloes, "genuine, black, heavy, very choice," is presumably the fine kind from Champa; the agula the inferior product.
EARTH-OIL. s. Petroleum, such as that exported from Burma. The term is a literal translation of that used in nearly all the Indian vernaculars. The chief sources are at Yr-nan-gyoung on the Irawadi, lat. c. 20° 22'.

1755.—"Rayman-Gong . . . at this Place there are about 200 Families, who are chiefly employed in getting Earth-oil out of Pitts, some five miles in the Country."—Baker, in Dalrymple's Or. Rep. i. 172.

1810.—"Petroleum, called by the natives earth-oil . . . which is imported from Pegu, Ava, and the Arvean (read Arakan) Coast."—Williamson, V. M. ii. 21-23.

ECKA. s. A small one-horse carriage used by natives. It is Hind, ekkā, from ēk, 'one.' But we have seen it written aker, and panned upon as quasi-acher, by those who have travelled by it! [Something of the kind was perhaps known in very early times, for Arrian (Indika, xvii.) says: "To be drawn by a single horse is considered no distinction." For a good description with drawing of the ekka, see Kipling, Beast and Man in India, 190 seq.]

1811.—"... perhaps the simplest carriage that can be imagined, being nothing more than a chair covered with red cloth, and fixed upon an axletree between two small wheels. The Ekka is drawn by one horse, who has no other harness than a girt, to which the shaft of the carriage is fastened."—Soleyns, iii.

1833.—"One of those native carriages called ekkas was in waiting. This vehicle resembles in shape a meat-safe, placed upon the axletree of two wheels, but the sides are composed of hanging curtains instead of wire pannels."—The Baboo, ii. 4.

[1843.—"Ekhees, a species of single horse carriage, with cloth hoods, drawn by one pony, were by no means uncommon."—Davidson, Travels in Upper India, i. 116.]

EEDGAH. s. Ar.—P. 'Idāh, 'Place of 'Id.' (See EED.) A place of assembly and prayer on occasion of Musulman festivals. It is in India usually a platform of white plastered brickwork, enclosed by a low wall on
three sides, and situated outside of a town or village. It is a marked characteristic of landscape in Upper India. [It is also known as Namdrāgāh, or 'place of prayer,' and a drawing of one is given by Herklot, Quanoon-e-Islam, Pl. iii. fig. 2.]

1792.—"The commanding nature of the ground on which the Eed-Gah stands had induced Tippoo to construct a redoubt upon that eminence."—Ed. Cornealdis, Desp. from Seringapatam, in Scot.-Kurr, ii. 59.

[1832.—"... Kings, Princes and Natives ... going to an appointed place, which is designated the Eade-Garrh."—Mrs. Meer Hassan Ali, Observations, i. 292.

[1843.—"In the afternoon ... proceeded in state to the Eed Gao, a building at a small distance, where Mahommedan worship was performed."—Davidson, Travels in Upper India, i. 63.]

EKTENG, adj. The native representation of the official designation 'acting' applied to a substitute, especially in the Civil Service. The manner in which the natives used to explain the expression to themselves is shown in the quotation.

1883.—"Lawrence had been only 'acting' there; a term which has suggested to the minds of the natives, in accordance with their pronunciation of it, and with that striving after meaning in syllables which leads to so many etymological fallacies, the interpretation ek-tang, 'one-leg,' as if the temporary incumbent had but one leg in the official stirrup."—H. Y. in Quarterly Review (on Bosworth Smith's Life of Lord Lawrence), April, p. 287.

ELCHEE, s. An ambassador. Turk. iletli, from il, a (nomad) tribe, hence the representative of the il. It is a title that has attached itself particularly to Sir John Malcolm, and to Sir Stratford Canning, probably because they were personally more familiar to the Orientals among whom they served than diplomats usually are.

1404.—"And the people who saw them approaching, and knew them for people of the Emperor's, being aware that they were come with some order from the great Lord, took to flight as if the devil were after them; and those who were in their tents selling their wares, shut them up and also took to flight, and shut themselves up in their houses, calling out to one another, Elchie, which is as much as to say 'Ambassadors'! For they knew that with ambassadors coming they would have a black day of it; and so they fled as if the devil had got among them."—Clarijn, xvii. Comp. Markham, p. 111.

[1589.—"I came to the court to see a Morris dance, and a play of his Elchies."—Hakluyt, Voyages, II. ii. 67 (Stansf. Dict.).]

1883.—"No historian of the Crimean War could overlook the officer (Sir Hugh Rose) who, at a difficult crisis, filled the post of the famous diplomatist called the great Elchi by writers who have adopted a tiresome trick from a brilliant man of letters."—Sat. Review, Oct. 24.

ELEPHANT, s. This article will be confined to notes connected with the various suggestions which have been put forward as to the origin of the word—a sufficiently ample subject.

The oldest occurrence of the word (έλεφας—φαστος) is in Homer. With him, and so with Hesiod and Pindar, the word means 'ivory.' Herodotus first uses it as the name of the animal (iv. 101). Hence an occasional, probably an erroneous, assumption that the word éléphas originally meant only the material, and not the beast that bears it.

In Persian the usual term for the beast is pil, with which agree the Aramaic pil (already found in the Chaldee and Syriac versions of the O. T.), and the Arabic pil. Old etymologists tried to develop elephant out of pil; and it is natural to connect with it the Spanish for 'ivory' (marfil, Port. marjim), but no satisfactory explanation has yet been given of the first syllable of that word. More certain is the fact that in early Swedish and Danish the word for 'elephant' is pil, in Icelandic píll; a term supposed to have been introduced by old traders from the East via Russia. The old Swedish for 'ivory' is fibsén.*

The oldest Hebrew mention of ivory is in the notice of the products brought to Solomon from Ophir, or India. Among these are ivory tusks—shen-habbim, i.e. 'teeth of habbim,' a word which has been interpreted as from Skt. ibha, elephant.† But it is entirely doubtful what this habbim, occurring here only, really means.‡ We know

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* Pil, for elephant, occurs in certain Sanskrit books, but it is regarded as a foreign word.
† See Lassen, l. 813; Max Müller's Lectures on Sc. of Language, I. t. s. p. 159.
‡ "As regards the interpretation of habbim, a áptāq key, in the passage where the state of the text, as shown by comparison with the LXX, is very unsatisfactory, it seems impossible to say anything that can be of the least use in clearing
from other evidence that ivory was known in Egypt and Western Asia for ages before Solomon. And in other cases the Hebrew word for ivory is simply shen, corresponding to denus Indus in Ovid and other Latin writers. In Ezekiel (xxvii. 15) we find kurnoth shen=coruna dentis. The use of the word 'horn' does not necessarily imply a confusion of these great curved tusks with horns; it has many parallels, as in Pliny's, "cornu arbore eacuanat limentique cornua elefanti" (xviii. 72); in Martial's "Indiceque cornu" (i. 73); in Aelian's story, as alleged by the Mauritanians, that the elephants there shed their horns every ten years ("deketo eti pantes ta kera ta ek-pestes"—xiv. 5); whilst Clesby quotes from an Icelandic saga 'olifant-horni' for 'ivory.'

We have mentioned Skt. ibha, from which Lassen assumes a compound ibhadantu for ivory, suggesting that this, combined by early traders with the Arabic article, formed al-ibhada- ntu, and so originated elephantus. Pott, besides other doubts, objects that ibhadanta, though the name of a plant (Tiaridium ibhica, Leth.), is never actually a name of ivory.

Pott's own etymology is alaf-hindi, 'Indian ox,' from a word existing in sundry resembling forms, in Hebrew and in Assyrian (alif, alap).* This has met with favour; though it is a little hard to accept any form like Hindi as earlier than Homer.

Other suggested origins are Pictet's from avarada (lit. 'proceeding from water'), the proper name of the elephant of Indra, or Elephant of the Eastern Quarter in the Hindu Cosmology.† This is felt to be only too ingenious, but as improbable. It is, however, suggested, it would seem independently, by Mr. Kittel (Indian Antiquity, i. 128), who supposes the first part of the word to be Dravidian, a transformation from dha, 'elephant.'

Pictet, finding his first suggestion not accepted, has called up a Singhalese word aliya, used for 'elephant,' which he takes to be from dha, 'great'; thence aliya, 'great creature'; and proceeding further, presents a combination of dha, 'great,' with Skt. phata, sometimes signifying 'a tooth,' thus al-pha- or ali-pha, 'great tooth' =elephantus.*

Hodgson, in Notes on Northern Africa (p. 19, quoted by Pott), gives elef amenan ("Great Boar,' elf being 'boar') as the name of the animal among the Kabyles of that region, and appears to present it as the origin of the Greek and Latin words.

Again we have the Gothic ublanus, 'a camel,' which has been regarded by some as the same word with elephantus. To this we shall recur.

Pott, in his elaborate paper already quoted, comes to the conclusion that the choice of etymologies must lie between his own alaf-hindi and Lassen's al-ibha-dantu. His paper is 50 years old, but he repeats this conclusion in his Wurzel-Worterbuch der Indo-Germanische Sprachen, published in 1871,‡ nor can I ascertain that there has been any later advance towards a true etymology. Yet it can hardly be said that either of the alternatives carries conviction.

Both, let it be observed, apart from other difficulties, rest on the assumption that the knowledge of elephas, whether as fine material or as monstrous animal, came from India, whilst nearly all the other or less-favoured suggestions point to the same assumption.

But knowledge acquired, or at least taken cognizance of, since Pott's latest reference to the subject, puts us in possession of the new and surprising fact that, even in times which we are entitled to call historic, the elephant existed wild, far to the westward of India, and not very far from the eastern extremity of the Mediterranean. Though the fact was indicated from the wall-paintings by Wilkinson some 60 years ago,§ and has more recently been amply displayed in historical works which have circu-

‡ Detmold, pp. 950-952.
§ See Topography of Thebes, with a General View of Egypt, 1836, p. 128.
is singular how little attention or interest it seems to have elicited.*

The document which gives precise Egyptian testimony to this fact is an inscription (first interpreted by Ebers in 1873) from the tomb of Amenemh, a captain under the great conqueror Thotmes III. [Thuthmos], who reigned B.C. c. 1600. This warrior, speaking from his tomb of the great deeds of his master, and of his own right arm, tells how the king in the neighbourhood of Nî, hunted 120 elephants for the sake of their tusks; and how he himself (Amenemh) encountered the biggest of them, which had attacked the sacred person of the king, and cut through its trunk. The elephant chased him into the water, where he saved himself between two rocks; and the king bestowed on him rich rewards.

The position of Nî is uncertain, though some have identified it with Nineveh.† [Maspero writes; “Nî, long contounded with Nineveh, after Champollion (Gram. égyptienne, p. 150), was identified by Lenormant (Les Origines, vol. iii. p. 316 et seq.) with Ninus Vetus, Membidj, and by Max Müller (Asien und Europa, p. 267) with Balis on the Euphrates; I am inclined to make it Kefer-Naya, between Aleppo and Turmanin” (Struggle of the Nations, 144, note).] It is named in another inscription between Aminath and Akedeth, as, all three, cities of Naharain or Northern Mesopotamia, captured by Amenhotep II., the son of Thotmes III. Might not Nî be Nisibis? We shall find that Assyrian inscriptions of later date have been interpreted as placing elephant-hunts in the land of Harran and in the vicinity of the Chaboras.

If then these elephant-hunts may be located on the southern skirts of Taurus, we shall more easily understand how a tribute of elephant-tusks should have been offered at the court of Egypt by the people of Rutenu or Northern Syria, and also by the people of the adjacent Asby or Cyprus, as we find repeatedly recorded on the Egyptian monuments, both in hieroglyphic writing and pictorially.*

What the stones of Egypt allege in the 17th cent. B.C., the stones of Assyria 500 years afterwards have been alleged to corroborate. The great inscription of Tiglath-Pileser I, who is calculated to have reigned about B.C. 1120-1100, as rendered by Lotz, relates:

"Ten mighty Elephants
Slew I in Harran, and on the banks of the Haborans.
Four Elephants I took alive;
Their hides,
Their teeth, and the live Elephants
I brought to my city Assur."‡

The same facts are recorded in a later inscription, on the broken obelisk of Assurnazirpal from Koyunjik, now in the Br. Museum, which commemorates the deeds of the king’s ancestor, Tiglath Pileser.‡

In the case of these Assyrian inscriptions, however, elephant is by no means an undisputed interpretation. In the famous quadruple test exercise on this inscription in 1857, which gave the death-blow to the doubts which some sceptics had emitted as to the genuine character of the Assyrian interpretations, Sir H. Rawlinson, in this passage, rendered the animals slain and taken alive as wild buffaloes. The ideogram given as teeth he had not interpreted. The question is argued at length by Lotz in the work already quoted, but it is a question for cuneiform experts, dealing, as it does, with the interpretation of more than one ideogram, and enveloped as yet in uncertainties. It is to be observed, that in 1857 Dr. Hincks, one of the four test-translators,§ had rendered the passage almost exactly as Lotz has done 23 years later, though I cannot see that Lotz makes any allusion to this fact. [See Encycl. Bibl. ii. 1262.] Apart from arguments as to decipherment and ideograms, it is certain that probabilities are much affected by the publication of the Egyptian inscription

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* For the painting see Wilkinson’s Ancient Egyptians, edited by Birch, vol. i. pl. 11 b, which shows the Rutenu bringing a chariot and horses, a bear, an elephant, and ivory tusks, as a tribute to Thotmes III. For other records see Brugsch, E.T., 2nd ed. i. 391, 394; Rawlinson’s The Bible in the Light of Archaeology, 1857, pp. 391 seqq.
† See Canon Rawlinson’s Egypt, u.s.
‡ See J. R. E., Soc. vol. xvii.
of Amenhotep, which gives a greater plausibility to the rendering ‘elephant’ than could be ascribed to it in 1857. And should it eventually be upheld, it will be all the more remarkable that the sagacity of Dr. Hinde should then have ventured on that rendering.

In various suggestions, including Pott’s, besides others that we have omitted, the etymology has been based on a transfer of the name of the ox, or some other familiar quadruped. There would be nothing extraordinary in such a transfer of meaning. The reference to the bos Lucus* is trite; the Tibetan word for ox (glau) is also the word for ‘elephant’; we have seen how the name ‘Great Bear’ is alleged to be given to the elephant by the Kabyles; we have heard of an elephant in a menagerie being described by a Scotch rustic as ‘a muckle sow;’ Pausanias, according to Bochart, calls rhinoceroses ‘Aethiopic bulls’ [Bk. ix. 21, 2]. And let me finally illustrate the matter by a circumstance related to me by a brother officer who accompanied Sir Neville Chamberlain on an expedition among the turbulent Pathan tribes c. 1860. The women of the villages gathered to gaze on the elephants that accompanied the force, a stranger sight to them than it would have been to the women of the most secluded village in Scotland. ‘Do you see these?’ said a soldier of the Frontier Horse; ‘do you know what they are? These are the Queen of England’s buffaloes that give 5 maunds (about 160 quarts) of milk a day!’

Now it is an obvious suggestion, that if there were elephants on the skirts of Taurus down to B.C. 1100, or even (taking the less questionable evidence) down only to B.C. 1600, it is highly improbable that the Greeks would have had to seek a name for the animal, or its task, from Indian trade. And if the Greeks had a vernacular name for the elephant, there is also a probability, if not a presumption, that some tradition of this name would be found, mutatis mutandis, among other Aryan nations of Europe.

Now may it not be that *Elephas—φαρτος* in Greek, and *ulbandus* in Moscovian, represent this vernacular name? The latter form is exactly the modification of the former which Grimm’s law demands. Nor is the word confined to Gothic. It is found in the Old H. German (*olpenta*); in Anglo-Saxon (*olfent*, *ulwent*, &c.); in Old Swedish (*olpand*, *alwandyr*, *ulsvald*); in Icelandic (*ulaldi*). All these Northern words, it is true, are used in the sense of *camel*, not of *elephant*. But instances already given may illustrate that there is nothing surprising in this transfer, all the less where the animal originally indicated had long been lost sight of. Further, Jügel, who has published a paper on the Gothic word, points out its resemblance to the Slav forms *wolband*, *welblond*, or *wielblad*, also meaning ‘camel’ (compare also Russian *verbliud*). This, in the last form (*wielblad*), may, he says, be regarded as resolveable into ‘Great beast.’ Herr Jügel ends his paper with a hint that in this meaning may perhaps be found a solution of the origin of *elephant* (an idea at which Pictet also transiently pointed in a paper referred to above), and half promises to follow up this hint; but in thirty years he has not done so, so far as I can discover. Nevertheless it is one which may yet be pregnant.

Nor is it inconsistent with this suggestion that we find also in some of the Northern languages a second series of names designating the elephant—not, as we suppose *ulbandus* and its kin to be, common vocables descending from a remote age in parallel development—but adoptions from Latin at a much more recent period. Thus, we have in Old and Middle German *Elefant* and *Helfant*, with *elfenbein* and *helfenbein* for ivory; in Anglo-Saxon, *ylpend*, *elpend*, with shortened forms *yf* and *elp*, and *ylpenben* for ivory; whilst the Scandinavian tongues adopt and retain *yl*. [The N.E.D. regards the derivation as doubtful, but considers the theory of Indian origin improbable.

A curious instance of misapprehension is the use of the term ‘Chain elephants.’ This is a misunderstanding.

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* *Inde botes Lucus turrito corpore tetras, Anguimanos, belli doecernent vulnera Pomei Sufriere, et magnum Marsis turbare catarvas.*

Lucerius, v. 1901-3.

Here is the origin of Tennyson’s ‘serpent-hands’ quoted under HATTY. The title bos Lucus is explained by St. Isidore:

* *Hos botes Lucanos vocabulant antiqui Romani: botes quia nullum animal grandius videbant: Lucanos quia in Lucania illos primus Pyrrhus in proelio obiect Romanis.*—Isid. Hist. 11th, xii, originum, cap. 2.
of the ordinary location zanjir-i-nil when speaking of elephants. Zanjir is literally a ‘chain,’ but is here akin to our expressions, a ‘pair,’ ‘couple,’ ‘brace’ of anything. It was used, no doubt, with reference to the iron chain by which an elephant is hobbled. In an account 100 elephants would be entered thus: Fil. Zanjir, 100. (See NUMERICAL AFFIXES.)

[1826.—“Very frequent mention is made in Asiatic histories of chain-elephants; which always mean elephants trained for war; but it is not very clear why they are so denominated.”—Ranking, Hist. Res. on the Wars and Sports of the Mongols and Romans, 1826, Intro. p. 12.]

ELEPHANTA.

a. n.p. An island in Bombay Harbour, the native name of which is Ghadrāpurī (or sometimes, it would seem, shortly, Puri), famous for its magnificent excavated temple, considered by Burgess to date after the middle of the 8th cent. The name was given by the Portuguese from the life-size figure of an elephant, hewn from an isolated mass of trap-rock, which formerly stood in the lower part of the island, not far from the usual landing-place. This figure fell down many years ago, and was often said to have disappeared. But it actually lay in situ till 1864-5, when (on the suggestion of the late Mr. W. E. Frere) it was removed by Dr. (now Sir) George Birdwood to the Victoria Gardens at Bombay, in order to save the relic from destruction. The elephant had originally a smaller figure on its back, which several of the earlier authorities speak of as a young elephant, but which Mr. Erskine and Capt. Basil Hall regarded as a tiger. The horse mentioned by Fryer remained in 1712; it had disappeared apparently before Niebuhr’s visit in 1764. [Compare the recovery of a similar pair of elephant figures at Delhi, Cunningham, Archæol. Rep. i. 225 seqq.]

c. 1821.—“In quod dum sic ascensussem, in xxviii. dieitis me transituli usque ad Tanam . . . haece terra multum bene est sitata, . . . Haece terra antiquitas fuit valide magnis. Nam ipsa fuit terra regis Pori, qui cum rege Alexandro praelium maximum committit.”—Firat Qoriv, in Cathay, &c., App. p. v.

We quote this because of its relation to the passages following. It seems probable that the alleged connection with Porus and Alexander may have grown out of the name Puri or Pori.

[1539.—Mr. Whiteway notes that in João de Castro’s Log of his voyage to Diu will be found a very interesting account with measurements of the ELEPHANTA Caves.]

1548.—“And the Isle of Pory, which is that of the Elephant (do Alefante), is leased to João Perez by arrangements of the said Governor (dom João de Castro) for 150 pardaos.”—S. Botoho, Tombo, 152.

1580.—“At 3 hours of the day we found ourselves abreast of a cape called Bombain, where is to be seen an ancient Roman temple, hollowed in the living rock. And above the said temple are many tamarind-trees, and below it a living spring, in which they have never been able to find bottom. The said temple is called Alefante, and is adorned with many figures, and inhabited by a great multitude of bats; and here they say that Alexander Magnus arrived, and for memorial thereof caused this temple to be made, and further than this he advanced not.”—Gaspar Balbi, t. 62c.: 63.

1586.—“There is yet an other Pagode, which they hold and esteem for the highest and chiefest Pagode of all the rest, which standeth in a little island called Pory; this Pagode by the Portingalls is called the Pagode of the Elephant. In that Island stoodeth an high hill, and on the top thereof there is a hole, that goeth down into the hill, digged and carved out of the hard rock or stones as big as a great cloyster . . . round about the walls are cut and formed, the shapes of Elephants, Lions, tigers, & a thousand such like wilde and cruel beasts . . .”—Lindachien, ch. xlvii. [Hak. Soc. i. 291].

1616.—Dioe de Couto devotes a chapter of 11 pp. to his detailed account “do muito notável e espontoso Pagode do Elefant.” We extract a few paragraphs:

“This notable and above all others astonishing Pagoda of the Elephant stands on a small islet, less than half a league in compass, which is formed by the river of Bombain, where it is about to discharge itself southward into the sea. It is so called because of a great elephant of stone, which one sees in entering the river. They say that it was made by the orders of a heathen king called Banasur, who ruled the whole country inland from the Ganges . . .

On the left side of this chapel is a doorway 6 palms in depth and 5 in width, by which one enters a chamber which is nearly square and very dark, so that there is nothing to be seen there; and with this ends the fabric of this great pagoda. It has been in many parts demolished; and what the soldiers have left is so maltreated that it is grievous to see destroyed in such fashion one of the Wonders of the World. It is now 50 years since I went to see this marvellous Pagoda; and as I did not then visit it with such curiosity as I should now feel in doing so, I failed to remark many particulars which
1727.—"A league from hence is another larger, called Elephanto, belonging to the Portuguese, and serves only to feed some Cattle. I believe it took its name from an Elephant carved out of a great black Stone, about Seven Foot in Height."—A. Hamilton, i. 210; [ed. 1744, i. 211].

1760.—"Le lendemain, 7 Decembre, des que le jour partit, je me transportai au bas de la seconde montagne, en face de Bombay, dans un coin de l'Isle, oh est l'Elephant qui a fait donner a Galipouri le nom d'Elephante. L'animal est une grandeur naturelle, une Pierre noire, et detache du sol, pourroit porter son petit sur son dos."—A. de Perron, i. ccxxiii.

1761.—"... The work I mention is an artificial cave cut out of a solid Rock, and decorated with a number of pillars, and gigantic statues, some of which discover ye work of a skilful artist; and I am inform'd by an acquaintance who is well read in ye ancient history, and has minutely considered ye figures, that it appears to be ye work of King Sesostris after his Indian Expedition."—MS. Letter of James Renouel.

1764.—"Plusieurs Voyageurs font bien mention du vieux temple Payen sur la petite Isle Elephanta près de Bombay, mais ils n'en parlent qu'en passant. Je le trouvais si curieux et si digné de l'attention des Amateurs d'Antiquités, qu'je fis trois fois le voyage, et que je dessins tout ce qu'y trouve de plus remarquable..."—Carsten Niebuhr, Voyage, ii. 25.

1765.—"Pas loin du Rivage de la Mer, et en pleine Campagne, on voit encore un Elephant d'une pierre dure et noire... La Statue... porte quelque chose sur le dos, mais que le tems a rendu entièrement méconnaissable... Quant au Cheval dont Ovington et Hamilton font mention je l'ai pas vu."—Ibid. 33.

1767.—"That which has principally attracted the attention of travellers is the small island of Elephanta, situated in the east side of the harbour of Bombay. Near the south end is the figure of an elephant rudely cut in stone, from which the island has its name... On the back are the remains of something that is said to have formerly represented a young elephant, though no traces of such a resemblance are now to be found."—Account, &c. By Mr. William Hunter, Surgeon in the E. Indies, Archaeologia, vii. 286.

1758.—In vol. viii. of the Archaeologia, p. 251, is another account in a letter from Hector Macneill, Esq. He mentions "the elephant cut out of stone," but not the small elephant, nor the horse.

1785.—"Some Account of the Caves in the Island of Elephanta." By J. Goldinghlow, Esq. (N.d. of paper). In As. Researches, iv. 409 seqq.

1813.—Account of the Cave Temple of Elephanta by Wm. Erskine, Trans. Bombay Lit. Soc. i. 198 seqq. Mr. Erskine says in regard to the figure on the back of the large elephant: "The remains of its
ELL'ORA.

sive hard gale, with very severe thunder, lightning and rain, but it was of short con-

1554.—"The Dumani, that is to say a

and also the junction of its belly with

the larger animal, were perfectly distinct;

and the appearance it offered is represented

on the annexed drawing made by Captain

Hall (Pl. II.),* who from its appearance con-

jectured that it must have been a tiger

rather than an elephant; an idea in which

I feel disposed to agree."—Ibid. 208.

b. s. A name given, originally by

the Portuguese, to violent storms

occurring at the termination, though

some travellers describe it as at the

setting-in, of the Monsoon. [The

Portuguese, however, took the name

from the H. hathiyã, Skt. hasti, the

13th lunar Asterism, connected with

hastin, an elephant, and hence some-
times called 'the sign of the elephant.'

The hathiyã is at the close of the

Rains.]

1565.—"Il y ait si mauvais pour le

Vaisseaux au commencement de ce mois à

cas d'un Vent d'Orient qui y souille on
temps-là avec violence, et qui est toujours

accompagné de gros nuages qu'on appelle

Elephants, parce qu'ils en ont la figure....

—Thevenot, v. 38.

1563.—"Not to deviate any longer, we are

now wending about the South-West part of

Ceilon; where we have the Tail of the

Elephant full in our mouth; a constellation

by the Portugals called Rabo del Elefante,

known for the breaking up of the Mansoons,

which is the last Flory this season makes.

—Fryer, 48.

1680.—"The Mussoons (Monsoon) are

rude and Boisterous in their eruption, as

well as at their coming in, which two

seasons are called the Elephant in India,

and just before their breaking up, take

their farewell for the most part in very

rugged puffing weather."—Ovington, 137.

1756.—"9th (October). We had what they
call here an Elephant, which is an exces-

* It is not easy to understand the bearing of

the drawing in question.
mained masters of this territory, it is reasonable to conclude, although historians differ, that to them is to be attributed the construction of these places."—Sâki Mûstûn’âd Khan, Mu-aqir-i-Âloaqirî, in Elliot, vii. 189 seq.

1760.—"Je descends ensuite par un sentier frayé dans le roc, et après m’être muni de deux Brahmes que l’on me donna pour fort instruits je commençai la visite de ce que j’appelle les Pagodes d’Elouara."—

"Anquetil du Perron, L. cxxxiii.

1794.—"Description of the Caves... on the Mountain, about a Mile to the Eastward of the town of Ellora, or as called on the spot, Verrool."—(By Sir C. W. Malet.) In As. Researches, vi. 38 seq.

1803.—"Hindoos Excursions in the Mountain of... Ellora in Twenty-four Views...

... Engraved from the Drawings of James Wales, by and under the direction of Thomas Daniell."—

ELU, HELU, n.p. This is the name by which is known an ancient form of the Singhalese language from which the modern vernacular of Ceylon is immediately derived, "and to which" the latter "bears something of the same relation that the English of to-day bears to Anglo-Saxon. Fundamentally Elu and Singhalese are identical, and the difference of form which they present is due partly to the large number of new grammatical forms evolved by the modern language, and partly to an immense influx into it of Sanskrit nouns, borrowed, often without alteration, at a comparatively recent period. ... The name Elu is no other than Sinhala much corrupted, standing for an older form, Hêla or Hêlu, which occurs in some ancient works, and this again for a still older, Sêla, which brings us back to the Pali Sihala."—(Mr. R. C. Childers, in J.R.A.S., N.S., vii. 36.) The loss of the initial sibilant has other examples in Singhalese. (See also under CEYLON.)

EMBLIC Myrobolans. See under MYROBALANS.

ENGLISH-BAZAR, n.p. This is a corruption of the name (Angrezbâd = ‘English-town’) given by the natives in the 17th century to the purlieu of the factory at Malda in Bengal. Now the Head-quarters Station of Malda District.

1683.—"I departed from Cassumbazar with designe (God willing) to visit ye factory at Englesavad."—Hedges, Diary, May 9; [Hak. Soc. i. 86; also see i. 71].

1878.—"These ruins (Gaur) are situated about 8 miles to the south of Angrezbâd (English Bazâr), the civil station of the district of Malda. ..."—Ravenshaw’s Gaur, p. 1.

[ESTIMAUZE, s. A corruption of the Ar.—P. ûlîmûts, ‘a prayer, petition, humble representation.’

1867.—"The Aradest (Urz) with the Estimauze concerning your twelve articles which you sent to me arrived."—In Yale, Hedges’ Diary, Hak. Soc. ii. lxx.]

EURASIAN, a. A modern name for persons of mixt European and Indian blood, devised as being more euphemistic than Half-caste and more precise than East-Indian. ["No name has yet been found or coined which correctly represents this section. Eurasián certainly does not. When the European and Anglo-Indian Defence Association was established 17 years ago, the term Anglo-Indian, after much consideration, was adopted as best designating this community."—(Procs. Imperial Anglo-Indian Ass., in Pioneer Mail, April 13, 1900.)]

1844.—"The Eurasian Belle," in a few Local Sketches by J. M., Calcutta.—6th ser. Notes and Queries, xii. 177.

1866.—See quotation under KHUDD.

1880.—"The shovel-hats are surprised that the Eurasian does not become a missionary or a schoolmaster, or a policeman, or something of that sort. The native papers say, ‘Deport him’; the white prints say, ‘Make him a soldier’; and the Eurasian himself says, ‘Make me a Commissioner, give me a pension.’"—Ali Baba, 123.

EUROPE, adj. Commonly used in India for “European,” in contradistinction to country (q.v.) as qualifying goods, viz. those imported from Europe. The phrase is probably obsolescent, but still in common use. “Europe shop” is a shop where European goods of sorts are sold in an up-country station. The first quotation applies the word to a man. [A “Europe morning” is lying late in bed, as opposed to the Anglo-Indian’s habit of early rising.]

1673.—"The Enemies, by the help of an Europe Engineer, had sprung a Mine to blow up the Castle."—Pryer, 87.

1682-3.—"Ordered that a sloop be sent to Conimoro with Europe goods. ..."—Pringle, Diary, Ft. St. Geo., 1st ser. ii. 14.]
1711.—"On the arrival of a Europe ship, the Sea-Gate is always throng'd with People."—Lockyer, 27.

1781.—"Gathrie and Wordie take this method of acquainting the Public that they intend quitting the Europe Shop Business."—India Gazette, May 26.

1782.—"To be Sold, a magnificent Europe Chariot, finished in a most elegant manner, and peculiarly adapted to this Country."—Ibid. May 11.

c. 1817.—"Now the Europe shop into which Mrs. Browne and Mary went was a very large one, and full of all sorts of things. One side was set out with Europe caps and bonnets, ribbons, feathers, sashes, and what not."—Mrs. Sherwood's Stories, ed. 1873, 28.

1866.—"Mrs. Smart. Ah, Mr. Cholmondeley, I was called the Europe Angel."—The Duck Engaloge, 219.

[1888.—"I took a 'European morning' after having had three days of going out before breakfast..."—Lady Dufferin, Vice-regal Life, 571.]

**EYSHAM, ESHSHAM.** s. Ar. ahshâm, pl. of hashm, 'a train or retinue.' One of the military technicalities affected by Tippoo; and according to Kirkpatrick (Tippoo's Letters, App. p. cii.) applied to garrison troops. Miles explains it as 'Irregular infantry with swords and matchlocks.' (See his tr. of H. of Hyder Naïk, p. 398, and tr. of H. of Tipâ Sultan, p. 61.) The term was used by the latter Moghuls (see Mr. Irvine below).

[1896.—"In the case of the Abshâm, or troops belonging to the infantry and artillery, we have a little more definite information under this head."—W. Irvine, Army of the Indian Moghuls, in J.R.A.S., July 1896, p. 528.]

**F**

**FACTOR, s.** Originally a commercial agent; the executive head of a factory. Till some 55 years ago the Factors formed the third of the four classes into which the covenanted civil servants of the Company were theoretically divided, viz. Senior Merchants, Junior Merchants, factors and writers. But these terms had long ceased to have any relation to the occupation of these officials, and even to have any application at all except in the nominal lists of the service. The titles, however, continue (through vis inertiae of administration in such matters) in the classified lists of the Civil Service for years after the abolition of the last vestige of the Company's trading character, and it is not till the publication of the E. I. Register for the first half of 1842 that they disappear from that official publication. In this the whole body appears without any classification; and in that for the second half of 1842 they are divided into six classes, first class, second class, &c., an arrangement which, with the omission of the 6th class, still continues. Possibly the expressions Factor, Factory, may have been adopted from the Portuguese Feitor, Feitoria. The formal authority for the classification of the civilians is quoted under 1675.

1501.—"With which answer night came on, and there came aboard the Captain Mor that Christian of Calecut sent by the Factor (feitor) to say that Cojebequi assured him, and he knew it to be the case, that the King of Calecut was arming a great fleet."—Corro, i. 250.

1582.—"The Factor and the Catull having seen these parcels began to laugh thereat."—Gustaidia, tr. by N. L. f. 409.

1600.—"Capt. Middleton, John Havard, and Francis Barne, elected the three principal Factors. John Havard, being present, willingly accepted."—Sainsbury, i. 111.

c. 1610.—"Les Portugais de Malaca ont des commis et facteurs par toutes ces Íles pour le trafic."—Pimpard de Laval, ii. 106. Hak. Soc. ii. 170.

1665.—"Feitor est vn terme Portugais signifiant vn Consul aux Indes."—De la Bouillaye-le-Gouz, ed. 1657, p. 538.

1666.—"The Viceroy came to Cochín, and there received the news that Antonio de Sà, Factor (Fator) of Coulam, with all his officers, had been slain by the Moors."—Faria y Sousa, i. 35.

1675-6.—"For the advancement of our Apprentices, we direct that, after they have served the first five years, they shall have £10 per annum, for the last two years; and having served these two years, to be entertained one year longer, as Writers, and have Writers' Sallary; and having served that year, to enter into ye degree of Factor, which otherwise would have been ten years. And knowing that a distinction of titles is, in many respects necessary, we do order that when the Apprentices have served their times, they be stiled Writers; and when the Writers have served their times, they be stiled Factors, and Factors having served their times to be stiled Merchants; and Merchants having served their times to be stiled Senior Merchants."—Ext. of Court's Letter in Bruce's Annals of the E.I. Co., ii. 374-5.
1689. — "These are the chief Places of Note and Trade where their Presidents and Agents reside, for the support of whom, with their Writers and Factors, large Privileges and Salaries are allowed."— Ortington, 386. (The same writer tells us that Factors got £40 a year; junior Factors, £15; Writers, £7. Peons got 4 rupees a month. P. 392.)

1711. — Lockyer gives the salaries at Madras as follows: "The Governor, £200 and £100 gratuity; 6 Councillors, of whom the chief (2nd?) had £100, 3d. £70; 4th, £50, the others £40, which was the salary of 6 Senior Merchants. 2 Junior Merchants £30 per annum; 5 Factors, £15; 10 Writers, £5; 2 Ministers, £100; 1 Surgeon, £36."

"Attorney-General has 50 Pagodas per Annum gratuity."

"Scavenger 100 do." (p. 14.)

c. 1748. — "He was appointed to be a Writer in the Company's Civil Service, becoming, after the first five (years) a factor."

— Orme, Fragments, viii. 1781. — "Why we should have a Council and Senior and Junior Merchants, factors and writers, to load one ship in the year (at Penang), and to collect a very small revenue, appears to me perfectly incomprehensible."

— Corresp. of Ed. Cornwallis, i. 390. 1786. — In a notification of Aug. 10th, the subsistence of civil servants out of employ is fixed thus:—

A Senior Merchant—£400 sterling per annum.
A Junior Merchant—£300
" " Factors and Writers—£200.

In Selon-Kerr, i. 131.

FACTORY, s. A trading establishment at a foreign port or mart (see preceding).

1500. — "And then he sent ashore the Factor Ayres Correa with the ship's carpenters... and sent to ask the King for timber... all which the King sent in great sufficiency, and he sent orders also for him to have many carpenters and labourers to assist in making the houses; and they brought much plank and wood, and palm-trees which they cut down at the Point, so that they made a great Campo,* in which they made houses for the Captain Mór, and for each of the Captains, and houses for the people, and they made also a separate house for the factory (feitoria)."—Correa, i. 168.

1582.—"... he sent a Nayre... to the intent hee might remaine in the Factory."—Casteñeda (by N. L.), ff. 54b.

1606. — "In which time the Portingall and Tydoryan Slaves had sacked the towne, setting fire to the factory."—Middleton's Voyage, G. (4).

1615. — "The King of Acheen desiring that the Hector should leave a merchant in his country... it has been thought fit to settle a factory at Acheen, and leave Juxon and Nicolls in charge of it."—Sainsbury, i. 415.

1809. — "The factory-house (at Cuddalore) is a chaste piece of architecture, built by my relative Diamond Pitt, when this was the chief station of the British on the Coromandel Coast."—Ed. Valuenta, i. 372.

We add a list of the Factories established by the E. I. Company, as complete as we have been able to compile.

We have used Milburn, Sainsbury, the "Charters of the E. I. Company," and "Robert Burton, The English Acquisitions in Guinea and East India, 1728," which contains (p. 184) a long list of English Factories. It has not been possible to submit our list as yet to proper criticism. The letters attached indicate the authorities, viz. M. Milburn, S. Sainsbury, C. Charters, B. Burton. [For a list of the Hollanders' Factories in 1613 see Danvers, Letters, i. 309.]

In Arabia, the Gulf, and Persia.

Judda, B. Muscat, B.
Mocha, M. Kishm, B.
Aden, M. Bushire, M.
Shahr, B. Gombroon, C.
Durga (!), B. Bussorah, M.
Dofar, B. Shiraz, C.
Maenella, B. Ispahan, C.

In Sind.—Tatta (!).

In Western India.

Cutch, M. Barcelone, M.
Canbey, M. Mangalore, M.
Brodera (Baroda), M. Cananore, M.
Breach, C. Dhammapatam, M.
Ahmedabad, C. Teltcherry, C.
Surat and Swally, C. Calcut, C.
Bombay, C. Cranganore, M.
Raybag (!), M. Cochin, M.
Rajapore, M. Porca, M.
Carwar, C. Carnopy, M.
Batikala, M. Quilon, M.
Honore, M. Anjengo, C.

Eastern and Coromandel Coast.

Tuticorin, M. Masulipatam, C., S.
Callimere, M. Madapolam, C.
Porto Novo, C. Verasheron (!), M.
Cuddalore (Pt. St. David), C. (qy. vizagapatam, C. Sadras?)
Fort St. George, C.M. Bimmapatam, C.
Pulicat, M. Ganjam, M.
Manickapatam, B.
Pettipoli, C. S. Arzapore (!), B.

Bengal Side.

Balasore, C. and (de) Malla, C.
Callauta (Pt. Wil- Mahrampore, M.
liam and Chutta- Patna, C.
nutte, C. Lucknow, C.
Hoogly, C. Agra, C.
Cossimbazar, C. Lahore, M.
Rajmahal, C. Daca, C.

* This use of campo is more like the sense of Compound (q.v.) than in any instance we had found when completing that article.
FAKEER, s. Hind, from Arab. fa'kir ("poor"). Properly an indigent person, but specially "one poor in the sight of God," applied to a Mahomedan religious mendicant, and then, loosely and inaccurately, to Hindu devotees and naked ascetics. And this last is the most ordinary Anglo-Indian use.

1604. — "Fokers are men of good life, which are only given to peace. "Leo calls them Hermites: others call them Talibes and Saints." — Collection of things . . . of Barbary, in Purchas, ii. 357.

... "Maley Bofores sent certaine Fokers, held of great estimation amongst the Mooros, to his brother Maley Sidan, to treate conditions of Peace." — Ibid.

1633. — "Also they are called Fackeeres, which are religious names." — W. Burton, in Hakl. v. 56.

1653. — "Fakir signifie pauvre en Turq et Persan, mais en Indien signifie . . . vue espace de Religion Indon, qui fouleut le monde aux pieds et les incontinent que de haillons qu'ils ramassent dans les rués." — Le Boulayre-le-Grois, ed. 1657, 538.

c. 1660. — "I have often met in the Field, especially upon the Lands of the Rajas, whole squadrons of these Faquières, altogether naked, dreadful to behold. Some held their Arms uplifted . . . ; others had their terrible Hair hanging about them . . . ; some had a kind of Hercules's Club; others had dry and stiff Tiger-skins over their Shoulders." — Bernier, E.T. p. 102; [ed. Constant, 317].

1673. — "Fakiers or Holy Men, abstracted from the World, and resigned to God." — Fryer, 95.

[1684. — "The Fucken that Killed ye Boy at Ennore with several others . . . were brought to their tryalls. . . ." — Pringle, Diary, Pt. St. Geo. 1st ser. iii. 111.]

1690. — "They are called Faquiers by the Natives, but Ashmen commonly by us, because of the abundance of Ashes with which they powder their Heads." — Orvinston, 350.

1727. — "Being now settled in Peace, he invited his holy Brethren the Fakiers, who are very numerous in India, to come to Agra and receive a new Suit of Clothes." — A. Hamilton, i. 175; [ed. 1744, ii. 177].

FAILOOF, s. Ar. H. fa'ülîf, from φιλάσφρος. But its popular sense is a 'crafty schemer,' an 'artful dodger.'

Filiusofo, in Manila, is applied to a native who has been at college, and returns to his birthplace in the provinces, with all the importance of his acquisitions, and the affectation of European habits (Blumentritt, Vocabulary).
1763.—"Received a letter from Dacca dated 29th Nov., desiring our orders with regard to the FAKIRS who were taken prisoners at the retaking of Dacca."—Pt. William Cons. Dec. 5, in Long, 342. On these latter FAKIRS, see under SUNYASEE.

1770.—"Singular expedients have been tried by men jealous of superiority to share with the Bramins the veneration of the multitude; this has given rise to a race of monks known in India by the name of FAKIRS."—Raynal (tr. 1777), i. 49.

1774.—"The character of a fakir is held in great estimation in this country."—Boyle, in Markham's Tibet, 29.

1856.—"There stands a row of Hindoo devotees, Bedaubed with ashes, their foul matted hair. Down to their heels; their bleary eyes fiercely scowl Beneath their painted brows. On this side struts A Mussulman Fakir, who tells his beads, By way of prayer, but cursing all the while The heathen."—The Banyan Tree.

1878.—"Les mains abandonnées sur les genoux, dans une immobilité de fakir."—Alph. Duodet, Le Nabob, ch. vi.

FALAUN, s. Ar. falān, falān, and H. fulānā, fulānā, 'such an one,' 'a certain one'; Span. and Port. fulano, Heb. Fūbūni (Ruth iv. 1). In Elphinston's Life we see that this was the term by which he and his friend Strachey used to indicate their master in early days, and a man whom they much respected, Sir Barry Close. And gradually, by a process of Hobson-Jobson, this was turned into Forlorn.

1803.—"The General (A. Wellesley) is an excellent man to have a peace to make. . . . I had a long talk with him about such a one; he said he was a very sensible man."—Op. cit. i. 81.

1824.—"This is the old ghaut down which we were so glad to retreat with old Forlorn."—ii. 161. See also i. 56, 108, 345, &c.

FANÁM, s. The denomination of a small coin long in use in S. India, Malayá, and Tamul payam, 'money,' from Skt. pura, [rt. paù, 'to barter']. There is also a Dekhiani form of the word, fulan. In Telugu it is called rūka. The form fanam was probably of Arabic origin, as we find it long prior to the Portuguese period. The fanam was anciently a gold coin, but latterly of silver, or sometimes of base gold. It bore various local values, but according to the old Madras monetary system, prevailing till 1818, 42 fanams went to one star pagoda, and a Madras fanam was therefore worth about 2d. (see Princeps' Useful Tables, by E. Thomas, p. 18). The weights of a large number of ancient fanams given by Mr. Thomas in a note to his Pathan Kings of Delhi show that the average weight was 6 grs. of gold (p. 170). Fanems are still met with on the west coast, and as late as 1862 were received at the treasuries of Malabar and Calicut. As the coins were very small they used to be counted by means of a small board or dish, having a large number of holes or pits. On this a pile of fanawns was shaken, and then swept off, leaving the holes filled. About the time named Rs. 5000 worth of gold fanams were sold off at those treasuries. [Mr. Logan names various kinds of fanams: the virúy, or gold, of which 4 went to a rupee; new virúy, or gold, 3½ to a rupee; in silver, 5 to a rupee; the rásı fanam, the most ancient of the indigenous fanams, now of fictitious value; the súltáni fanam of Tippoo in 1790-92, of which 3½ went to a rupee (Malabar, ii. Gloss. clxxix.).]

c. 1344.—"A hundred fanáms are equal to 6 golden dinars" (in Ceylon).—Ibn Batuta, iv. 174.

c. 1348.—"And these latter (Malabar Christians) are the Masters of the public steelyard, from which I derived, as a perquisite of my office as Pope's Legate, every month a hundred gold fan, and a thousand when I left."—John Marignoli, in Cathay, 343.

1442.—"In this country they have three kinds of money, made of gold mixed with alloy . . . the third called fanam, is equivalent in value to the tenth part of the last mentioned coin" (parláb, vid. pardao).—Abelroes'a, in India in the XVIth Cent. p. 26.

1498.—"Fifty fanoens, which are equal to 3 cruzados."—Norteiro de V. da Gama, 107.

1505.—"Quivi spesiano ducati d'auru venezianu e monete di auro et argento et metale, chiamano vana moneta de argento fanone. XX vagliono van duato, Tarn et van altra moneta de metale. XV vagliono van Fanone."—Italian version of Letter from Dom Manuel de Portugal (Reprint by A. Burnell, 1881), p. 12.

1510.—"He also coins a silver money called bur, and others of gold, 20 of which go to a pardao, and are called fanom. And of these small coins of silver, there go sixteen to a fanom."—Varthena, Hak. Soc. 130.

1515.—"They would take our cruzados at 19 fanans."—Albuquerque's Treaty with
the Samorin, Alguns Documentos da Torre do Tombo, p. 373.]

1516.—"Eight fine rubies of the weight of one fanão ... are worth fáneses 10."—Barbosa (Lisbon ed.), 384.

1553.—"In the ceremony of dubbing a knight he is to go with all his kinsfolk and friends, in pomp and festal procession, to the House of the King ... and make him an offering of 60 of those pieces of gold which they call Faneses, each of which may be worth 20 réis of our money."—De Barros, Dec. i. liv. ix. cap. iii.

1582.—In the English transl. of 'Castañeda' is a passage identical with the preceding, in which the word is written "Fannon."—Fol. 366.

"... In this city of Negapatam aforesaid are current certain coins called fannō ... They are of base gold, and are worth in our money 10 soli each, and 17 are equal to a zequin of Venetian gold."—Gaspi. Balli, t. 84c.

c. 1610.—"Ils nous donnent tous les jours a chacun un Panan, qui est une pièce d'or monnay de Roy qui vaut environ quatre sols et demy."—Pârard de Local, i. 250; [Hak. Soc. i. 350; in i. 365 Panants].

[c. 1665.—"... if there is not found in every thousand oysters the value of 5 fanos of pearls—that is to say a half eeu of our money,—it is accepted as a proof that the fishing will not be good. ..."—Tavernier, ed. Balli, ii. 117 seq.]

1678.—"2. Whosoever shall profane the name of God by swearing or cursing, he shall pay 4 fannam to the use of the poor for every oath or curse."—Orders agreed on by the Governor and Council of Ft. St. Geo. Oct. 28. In Notes and Extra. No. i. 85.

1752.—"N.B. 36 Fanams to a Pagoda, is the exchange, by which all the servants belonging to the Company receive their salaries. But in the Bazar the general exchange in Trade is 40 to 42."—T. Brooks, p. 8.

1784.—This is probably the word which occurs in a "Song by a Gentleman of the Navy when a Prisoner in Bangalore Jail" (temp. Hyder Ali). "Ye Bucks of Seringapatam, Ye Captives so cheerful and gay; How sweet with a golden sanam You spin the slow moments away."—In Siv-an-Kurr, i. 19.

1785.—"You are desired to lay a silver fanam, a piece worth three pence, upon the ground. This, which is the smallest of all the coins, the elephant feels about till he finds it."—Caracciolo's Life of Clive, i. 285.

1803.—"The pay I have given the boatmen is one gold fanam for every day they do not work, and two gold fanams for every day they do."—From Sir A. Welsley, in Life of Munro, i. 342.

FAN-PALM, s. The usual application of this name is to the Horassus flabelliformis, L. (see BRAB, PALMYRA), which is no doubt the type on which our ladies' fans have been formed. But it is also sometimes applied to the Talipot (q.v.); and it is exceptionally (and surely erroneously) applied by Sir L. Felly (J.R.G.S. xxxv. 232) to the "Traveller's Tree," i.e. the Madagascan Ravenala (Urania speciosa).

FANQUI, s. Chin. fun-kwe, 'foreign demon'; sometimes with the affix tz- or tā, 'son'; the popular Chinese name for Europeans. ["During the 15th and 16th centuries large numbers of black slaves of both sexes from the E. I. Archipelago were purchased by the great houses of Canton to serve as gate-keepers. They were called 'devil slaves,' and it is not improbable that the term 'foreign devil,' so freely used by the Chinese for foreigners, may have had this origin."—Ball, Things Chinese, 353.]

FARASH, FERÁSH, FRASH. s. Ar.—H. farrash, [farsh, 'to spread (a carpet')] A menial servant whose proper business is to spread carpets, pitch tents, &c., and, in fact, in a house, to do housemaid's work; employed also in Persia to administer the bostand. The word was in more common use in India two centuries ago than now. One of the highest hereditary officers of Sindhia's Court is called the Farash-khāna-wālā. [The same word used for the tarasik tree (Tamarix gallica) is a corr. of the Ar. faras.]

c. 1300.—"Sa grande richesse apparut en un pavéillon que li roys d'Ermenie envoya au roy de France, qui valoit bien cinq cents livres; et li manda li roy de Herminie que uns ferrais an Soudane don Coyne li avoit donnei. Ferrais est celi qui tient les pavéillons au Soudane et qui li nettoie ses mesons."—Jehan, Seigneur de Joinville, ed. De Wailly, p. 78.

c. 1513.—"And the gentlemen rode ... upon horses from the king's stables, attended by his servants whom they call farazes, who groom and feed them."—Corrao, Londes, ii. 364.

(Here it seems to be used for Scye (q.v.) or groom).

[1548.—"Ffarazes." See under Batta, a.]

c. 1590.—"Besides, there are employed 1000 Farrāshes, natives of Irán, Turán, and Hindostán."—Atia, i. 47.
1648.—"The Frassy for the Tents."—Van Twist, 88.

1673.—"Where live the Frasses or Porters also."—Fryer, 67.

1764.—(Allowances to the Resident at Murshidabad.)

* * * * *

"Public servants as follows:—1 l'abeel, 2 Musasses, 4 Choldears, 2 Jemadars, 2 Peons, 10 Mussachtes, 12 Bearers, 2 Chowry Bearers, and such a number of Frostas and Lassars as he may have occasion for removing his tents."—In Long, 406.

[1812.—"Much of course depends upon the chief of the Feroshes or tent-pitchers, called the Ferosh-Bashir, who must necessarily be very active."—Moirier, Journey through Persia, 70.]

1824.—"Call the ferashes ... and let them beat the rogues on the soles of their feet, till they produce the fifty ducats."—Hajji Baba (ed. 1835), 40.

[1859,—

"The Sultan rises and the dark Ferrash Strikes and prepares it for another guest."—Fitzgerald, Omar Khayyam, xlv.]

FEDEA, FUDDEA, s. A denomination of money formerly current in Bombay and the adjoining coast; Mahr. p'hudiyā (qu. Ar. fidya, ransom ?). It constantly occurs in the account statements of the 16th century, e.g. of Núnez (1554) as a money of account, of which 4 went to the silver tangu, [see TANGA] 20 to the Pardao. In Milburn (1813) it is a pièce or copper coin, of which 5 went to a rupee. Prof. Robertson Smith suggests that this may be the Ar. denomination of a small coin used in Egypt, fadda (i.e. "silvering"). It may be an objection that the letter zewād used in that word is generally pronounced in India as a z. The fadda is the Turkish pārā, 1/10 of a piastre, an infinitesimal value now. [Burton (Arabian Nights, xi. 98) gives 2000 faddahs as equal about 1s. 2d.]

But, according to Lane, the name was originally given to half-dirhems, coined early in the 15th century, and these would be worth about 5/12. The fadda of 1554 would be about 4/12. This rather indicates the identity of the names.

FERAZEE, s Properly Ar. farāizi, from farāz (pl. of far) 'the divine ordinances.' A name applied to a body of Mahomedan Puritans in Bengal, kindred to the Wāhidis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahom-
Raynouard himself has in a French passage of 1446: "per leurs sorceries et factureries."

1487.—"E assi lhe (a el Rey de Boni) mandou muitos e santos conselhos para tornar a Fé de Nosso Senhor... mandando muito estranhar suas idolatrias e feitiçarias, que em suas terras os negros tinham e usavam."—Garcia, Recense, Chron. of Dom. João I etc. lxv. e. 1539.—"E que ja por duas vezes o tinham tudo so arrovido feytico, só a fin de e elle suyar fora e o matearem na briga..."—Pinto, ch. xxxiv.

1552.—"They have many and various idolatries, and deal much in charms (feiticos) and divinations."—Castanheda, li. 51.

1553.—"And as all the nation of this Ethiopia is much given to sorceries (feiticos) in which stands all their trust and faith... and to satisfy himself the more surely of the truth about his son, the king ordered a feitico which was used among them (in Congo). This feitico being tied in a cloth was sent by a slave to one of his women, of whom he had a suspicion."—Barros, I. iii. 10.

1600.—"If they find any Pettisos in the way as they goe (which are their idolatrous gods) they give them some of their fruits."—In Purchas, li. 940, see also 901.

1606.—"They all determined to slay the Archbishop... they resolved to do it by another kind of death, which they hold to be not less certain than by the sword or other violence, and that is by sorceries (feiticos), making these for the places where he had to pass."—Gouvea, f. 47.

1613.—"As feiteceiras usam muito de raizes de ervas plantas e arvores e animaes para feiticos e transfigurações..."—Godinho de Eредia, f. 38.

1673.—"We saw several the Holy Office had branded with the names of Pettiscos or Charmers, or in English Wizards."—Fryer, 155.

1680.—"They (the Africans) travel nowhere without their Fateish about them."—Ovington, 67.

1678.—"The word fetishism was never used before the year 1760. In that year appeared an anonymous book called Du Culte des Dieux Fétiches, au Parallèle de l' Ancienne Religion de l'Égypte avec la Rel. actuelle de la Nigritie." It is known that this book was written by... the well known President de Brosses. Why did the Portuguese navigators... recognise at once what they saw among the Negroes of the Gold Coast as feiticos? The answer is clear. Because they themselves were perfectly familiar with a feitico, an amulet or talisman."—Max Müller, Hibbert Lectures, 56-57.

A curious question has been discussed among entomologists, &c., of late years, viz. as to the truth of the alleged rhythmical or synchronous flashing of fireflies when visible in great numbers. Both the present writers can testify to the fact of a distinct effect of this kind. One of them can never forget an instance in which he witnessed it, twenty years or more before he was aware that any one had published, or questioned, the fact. It was in descending the Chāndor Ghat, in Nāsik District of the Bombay Presidency, in the end of May or beginning of June 1843, during a fine night preceding the rains. There was a large amphitheatre of forest-covered hills, and every leaf of every tree seemed to bear a firefly. They flashed and intermitted throughout the whole area in apparent rhythm and sympathy. It is, we suppose, possible that this may have been a deceptive impression, though it is difficult to see how it could originate. The suggestions made at the meetings of the Entomological Society are utterly unsatisfactory to those who have observed the phenomenon. In fact it may be said that those suggested explanations only assume that the so-called observers did not observe what they alleged. We quote several independent testimonies to the phenomenon.

1579.—"Among these trees, night by night, did show themselves an infinite swarm of ferie seeming worms flying in the aire, whose bodies (no bigger than an ordinarie flye) did make a shew, and give such light as every twigge on every tree had beene a lighted candle, or as if that place had beene the starry spheare."—Drake's Voyage, by F. Fletcher, Hak. Soc. 149.

1675.—"We... left our Burnt Wood on the Right-hand, but entred another made us better Sport, deduling us with false Flashes, that you would have thought the Trees on a Flame, and presently, as if untouch'd by Fire, they retained their wonted Verdurce. The Coolies beheld the Sight with Horror and Amazement... where we found an Host of Flies, the Subject both of our Fear and Wonder... This gave my Thoughts the Contemplation of that Miraculous Bush crowned with Innocent Flames... the Fire that consumes everything seeming rather to dress than offend it."—Fryer, 141-142.

1682.—"Fireflies (de vuur-vliegen) are so called by us because at eventide, whenever they fly they burn so like fire, that from a distance one fancies to see so many lanterns; in fact they give light enough to write by.
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... They gather in the rainy season in great multitudes in the bushes and trees, and live on the flowers of the trees. There are various kinds."—Nielhoff, ii. 291.

1764.—
"Ere fireflies trimmed their vital lamps, and ere
Dun Evening trod on rapid Twilight's heel,
His knell was rung."—Grainger, Bk. i. 1824.—
"Yet mark! as fade the upper skies,
Each thickest spot ten thousand years.
Before, behind us, and above,
The fire-fly lights his lamp of love,
Retreating, chasing, sinking, soaring,
The darkness of the corpse exploring."
Heber, ed. 1844, i. 258.

1865.—"The bushes literally swarm with fireflies, which flash out their intermittent light almost contemporaneously; the effect being that for an instant the exact outline of all the bushes stands prominently forward, as if lit up with electric sparks, and next moment all is jetty dark—darker from the momentary illumination that preceded. These flashes succeed one another every 3 or 4 seconds for about 10 minutes, when an interval of similar duration takes place; as if to allow the insects to regain their electric or phosphoric vigour."—Cameron, Our Tropical Possessions in Malayan India, 80-81.

The passage quoted from Mr. Cameron's book was read at the Entom. Soc. of London in May 1865, by the Rev. Hamlet Clarke, who added that:

"Though he was utterly unable to give an explanation of the phenomenon, he could so far corroborate Mr. Cameron as to say that he had himself witnessed this simultaneous flashing, he had a vivid recollection of a particular glen in the Organ Mountains where he had on several occasions noticed the contemporaneous exhibition of their light by numerous individuals, as if they were acting in concert."

Mr. McLachlan then suggested that this might be caused by currents of wind, which by inducing a number of the insects simultaneously to change the direction of their flight, might occasion a momentary concealment of their light.

Mr. Bates had never in his experience received the impression of any simultaneous flashing... he regarded the contemporaneous flashing as an illusion produced probably by the swarms of insects flying among foliage, and being continually, but only momentarily, hidden behind the leaves. —Proc. Entom. Soc. of London, 1865, pp. 94-95.

FIRINGHEE. s. Pers. Parangi, Firangi; Ar. Al-Farangi, Irangi, Firangi, i.e. a Frank. This term for a European is very old in Asia, but when now employed by natives in India is either applied (especially in the South) specifically to the Indian-born Portuguese, or, when used more generally, for 'European,' implies something of hostility or disparagement. (See Somervat and Elphindone below.) In South India the Tamil Parangi, the Singhalese Parangi, mean only 'Portuguese,' [or natives converted by the Portuguese, or by Mahomedans, any

Fifteen years later at the same Society:

"Sir Sidney Saunders stated that in the South of Europe (Corfu and Albania) the simultaneous flashing of Luciola italica, with intervals of complete darkness for some seconds, was constantly witnessed in the dark summer nights, when swarming myrids were to be seen. He did not concur in the hypothesis propounded by Mr. McLachlan... the flashes are certainly intermittent... the simultaneous character of these coruscations among vast swarms would seem to depend upon an instinctive impulse to emit their light at certain intervals as a protective influence, which intervals became assimilated to each other by imitative emulation. But whatever be the cause... the fact itself was incontestable."—Ibid. for 1880, Feb'y. 24, p. ii.; see also p. vii.

1885.—"At Singapore... the little luminous beetles commonly known as the firefly (Lampyris, sp. ign.) is common, clustered in the foliage of the trees, instead of keeping up an irregular twinkle, every individual shines simultaneously at regular intervals, as though by a common impulse; so that their light pulsates, as it were, and the tree is for one moment illuminated by a hundred brilliant points, and the next is almost in total darkness. The intervals have about the duration of a second, and during the intermission only one or two remain luminous."—Collingwood, Rambles of a Naturalist, p. 255.

1880.—"Harbingers of the Monsoon.
—One of the surest indications of the approach of the monsoon is the spectacle presented nightly in the Mawul taluca that is, at Khandalla and Lanoli, where the trees are filled with myriads of fireflies, which flash their phosphoric light simultaneously. Each tree suddenly flashes from bottom to top. Thousands of trees presenting this appearance simultaneously, afford a spectacle beautiful, if not grand, beyond conception. This little insect, the female of its kind, only appears and displays its brilliant light immediately before the monsoon."—Dean Herald. (From Pioneer Mail, June 17.)
European (Madras Gloss. s.v.). St. Thomas's Mount is called in Tam. \textit{Parangi Malai}, from the original Portuguese settlement. \textit{Piringi} is in Tel. = ‘cannon,’ (C. B. P.), just as in the medieval Mahommedan historians we find certain mangonels for sieges called \textit{maghribi} or ‘Westerns.’ [And so \textit{Farangi} or \textit{Phirangi} is used for the straight cut and thrust swords introduced by the Portuguese into India, or made there in imitation of the foreign weapon (Sir W. Elliot, \textit{Ind. Antiq.} xv. 30)]. And it may be added that Baber, in describing the battle of Panipat (1526) calls his artillery \textit{Farangiwa} (see Autob. by Leyden and Erskine, p. 306, note. See also paper by Gen. R. Maclagan, R.E., on early Asiatic fire-weapons, in \textit{J.A.S. Beng.} xlv. Pt. i. pp. 66-67).

c. 930.—"The Afranjah are of all those nations the most warlike: in the best organised, the most submissive to the authority of their rulers."—\textit{Mos'\d{a}d}, iii. 66.

c. 1340.—"They call Franchi all the Christians of these parts from Romania westward."—\textit{Pegolotti}, in \textit{Cathay, \&c.}, 292.

c. 1350.—"Franks. For so they term us, not indeed from France, but from Frank-land (non a Franci sed a Franchi)."—\textit{Marignolli}, \textit{ibid.} 336.

In a Chinese notice of the same age the horses carried by Marignolli as a present from the Pope to the Great Khan are called ‘horses of the kingdom of Fulating,’ \textit{i.e.} of Farang or Europe.

1384.—"E quello nominare Franchi pro-cede da' Franceschi, che tutti ci appellano Franceschi."—\textit{Frescobaldi, Viaggio}, p. 23.

1436.—"At which time, talking of Cattao, he told me how the chief of that Prince's court knew well enough what the Franchi were. ... Thou knowest, said he, how neere wee bee unto Capha, and that we practise thither continually — adding this further. We Catalani have toowe eyes, and yo' Franchi one, whereas yo' (torning him towards the Tartares that were with him) have neuer a one. ..."—\textit{Barbaro}, Hak. Soc. 55.


1498.—"And when he heard this he said that such people could be none other than Franscos, for so they call us in those parts."—\textit{Rodeiro de V. da Gama}, 97.

1560.—"Habituo aqui (Tabriz) duas nações de Christos ... e huns delles a qui chamão Franques, estes tem o costume e fé, como nos ... e outros são Armenos."—A. Tenreiro, \textit{Itinero\d{a}rio}, ch. xv.

1585.—"Suddenly came from Thatta that the Firingis had passed Lahori Bandar, and attacked the city."—\textit{Tairikhi-Takhir}, in \textit{Elliot}, i. 276.

c. 1610.—"La renommede des Francis a est telle par leur conquastes en Orient, que leur nom y est demeuré pour memoire éternelle, en ce qu'encore ajuourd'hui par toute l'Asie et Afrique on appelle du nom de Franghi tous ceux qui viennent d'Ocident."—\textit{Moquet}, 24.

[1614.—"... including us within the word Francisi."—\textit{Foster, Letters}, ii. 290.]

1616.—"... alli Cupres et Cujuros nos dicunt, alli Francos, quo nomine omnes passim Christiani ... dicuntur."—\textit{Jarrvo\d{a}}, \textit{Thea\c{nur}, iii. 217.

1623.—"Franchi, or Christians."—\textit{P. della Valle}, Hak. Soc. ii. 251.

1632.—"... he shewed two Passes from the Portugals which they call by the name of Fringes."—W. Braswell, in \textit{D'heugny}, 52.

1648.—"Mais en ce ccas-là tout fut bien accommodé, et il y a apparence qu'un cuisiner Frangiu s'en estoit mêlé."—\textit{Tavernier, V. des Indes}, iii. ch. 22; [ed. \textit{Ball}, ii. 335.]


c. 1660.—"... The same Fathers say that this King (Jehan-Guirre), to begin in good earnest to countenance the Christian Religion, designed to put the whole Court into the habit of the Franqui, and that after he had ... even dressed himself in that fashion, he called to him one of the chief Omrahs ... this Omrah ... having answered him very seriously, that it was a very dangerous thing, he thought himself obliged to change his mind, and turned all to raillery."—\textit{Berner}, E.T. 92; [ed. \textit{Constable}, 257; also see p. 3'.

1673.—"The Artillery in which the Fringis are Listed; formerly for good Pay, now very ordinary, having not above 30 or 40 Ruppees a month."—\textit{Frye}, 185.

1682.—"... whether I had been in Turkey and Arabia (as he was informed) and could speak those languages ... with which they were pleased, and admired to hear from a Fringe (as they call us)."—\textit{Heights}, Diary, Oct. 29; [Hak. Soc. i. 44.]

1712.—"Johno Wluo, Serurue Fringiaan, or Captain of the Europeans in the Emperor's service."—\textit{Valentijn}, iv. (Suratte) 269.

1755.—"By Feriny I mean all the black musulms that despise [MUSTEOES] Portuguese Christians residing in the settlement as a people distinct from the natural and proper subjects of Portugal; and as a people who sprung originally from Hindoos or Mussulmen."—\textit{Holwell}, in \textit{Long.}, 59.

1774.—"He said it was true, but everybody was afraid of the Firingies."—\textit{Bogle}, in \textit{Marham's Tibet}, 176.
1782.—"Ainsi un Européen est tout ce que les Indiens connaissent de plus méprisable; ils le nomment Parangui, nom qu'ils donnèrent aux Portugais, lorsque ceux-ci abordèrent dans leur pays, et c'est un terme qui marque le souverain mépris qu'ils ont pour toutes les nations de l'Europe."—Somerset, i. 102.

1791.—"... il demande à la passer (la nuit) dans un des logements de la pagoda; mais on lui refuse d'y coucher, à cause qu'il était frangui."—B. de St. Pierre, Chamaïère Indienne, 21.

1794.—"Feringee. The name given by the natives of the Decan to Europeans in general, but generally understood by the English to be confined to the Portuguese."—Moore's Narrative, 504.

[1820.—"In the southern quarter (of Backergunja) there still exist several original Portuguese colonies. They are a meagre, puny, imbecile race, blunter than the natives, who hold them in the utmost contempt, and designate them by the appellation of Cauda Ferenghies, or black Europeans."—Hamilton, Deser. of Hindoostan, i. 133; for an account of the Feringhis of Codbur, see Beveridge, Bâkergunj, 110.]

1824.—"Now Hajji," said the ambas-
sador. "... The Franks are composed of
many, many nations. As fast as I hear of
one hog, another begins to grunt, and then
another and another, until I find that there
is a whole herd of them."—Hajji Baba, ed.
1835, p. 492.

1825.—"Europeans, too, are very little
known here, and I heard the children
continually calling out to us, as we passed
through the villages, 'Feringhee, we Fer-
inghee!'"—Heber, ii. 43.

1828.—"Mr. Elphinstone adds in a note
that in India it is a positive affront to call
an Englishman a Feringhee."—Life of E.
i. 207.

c. 1861.—"There goes my lord the Feringhee,
who talks so civil and bland,
But raves like a soul in Jehannum if
I don't quite understand—
He begins by calling me Sahib, and ends
by calling me fool. ..."

Sir A. C. Lyall, The Old Pindarier.

The Tibetans are said to have corrup-
ted Firinghee into Pelong (or Philipin). But Jaeschke disputes this origin of Pelong.

FIRMAUN, s. Pers. firmaun, 'an order, patent, or passport,' der. from firmandan, 'to order.' Sir T. Roe below calls it firma, as if suggestive of the Italian for 'signature.'

FIRMAO, s. Pers. firmao, 'a
order, patent, or passport,' der. from
firmandan, 'to order.' Sir T. Roe below
calls it firma, as if suggestive of the
Italian for 'signature.'

[1861.—"... wrote him a letter called
Firmo. ..."

[1862.—"... They said that he had a Firmo
of the Grand Turk to go overland to the
Kingdom of (Portugal). ..."]—Couto, Dec.
viii. ch. 15.]

1866.—"We made our journey having a
Firmo (Firmao) of safe conduct from the
same Sultan of Shiraz."—Gouvea, f. 140b.

[1861.—"But if possible, bring their chaps,
their Firmes, for what they say or promise."—Foster, Letters, ii. 28.]

1861.—"Then I moved him for his favour
for an English Factory to be resident in the
Towne, which hee willingly granted, and
gave present order to the Buxy to draw a
Firma ... for their residence."—Sir T.
Roe, in Purchas, i. 541; [Hak. Soc. i. 93;
also see i. 47.]

1868.—"The 21st April the Bassa sent me a
Firmo or Letter of credentials to all his
lords and Governors."—T. Van den Broecke,
32.

1873.—"Our Usage by the Phraunud
(or charters) granted successively from their
Emperors, is kind enough, but the better
because our Naval Power curb them."—
Fryer, 115.

1863.—"They (the English) complain, and
not without a Cause; they having a Phir-
maund, and Hodgee Sophee Caun's Per-
manus thereon, in their hands, which cleared
them thereof; and to pay Custome now they
will not consent, but will rather withdraw
their trading. Wherefore their desire is
that for 3,000 rup. Fisash (as they paid
formerly at Hugly) and 2,000 r. more yearly
on account of Judges, which they are willing
to pay, they may on that condition have a
grant to be Custome Free."—Nabob's Letter
to Visier (MS.), in Hedges' Diary, July 18;
[Hak. Soc. i. 101].

1869.—"... by her came Bengal Peons
who brought in several letters and a firmaun
from the new Nabob of Bengal."—Wheeler,
i. 213.

c. 1690.—"Now we may see the Mogul's
Stile in his Phirmaund to be sent to Surat,
as it stands translated by the Company's
Interpreter."—A. Hamilton, i. 227; [ed.
1744, i. 230].

FISCAL, s. Dutch Fiscal; used in
Ceylon for 'Sheriff'; a relic of the
Dutch rule in the island. [It was also
used in the Dutch settlements in
Bengal (see quotation from Hedges,
below).] "In Malabar the Fiscal was a
Dutch Superintendent of Police, Justice of the Peace and Attorney General in
criminal cases. The office and title of Fiscal was retained in British Cochin
till 1860, when the designation was
changed into Tahsildar and Sub-
Magistrate."—(Logan, Malabar, iii.
Gloss. s.v.)]

1884.—"... the late Dutch Fiscall's
Budgero. ..."—See quotation from Hedges,
under DEVIL'S REACH.]
FLORICAN, FLORIKIN.  

A name applied in India to two species of small bustard, the 'Bengal Florican' (Sypheotides bengalensis, Gmelin), and the Lesser Florican (S. auritus, Latham), the *lakh* of Hind., a word which is not in the dictionaries. [In the N.W.P. the common name for the Bengal Florican is *charas*, P. *charz*. The name *Car-\nor* in Bombay (see quotation from Forbes below) seems to be *khar-mor*, the 'grass peacock.' Another Mahr. name, *tunamora*, has the same meaning.] The origin of the word *Florican* is exceedingly obscure; see *Jordan* below. It looks like Dutch. [The N.E.D. suggests a connection with *Flanderkin*, a native of Flanders.] *Littre* has: "*Florican*... *Nom à Ceylon d'un grand échassier que l'on présume être un grue*." This is probably mere misapprehension in his authority.

1780.—"The *floriken*, a most delicious bird of the buzzard (sic?) kind."—*Marsh's Narrative*, 199.

1785.—

"A *floriken* at eve we saw
And kill'd in yonder glen.
When lo! it came to table raw,
And rozed (sic) the rage of Ben."

In *Seth-Kerr*, i. 98.

1807.—"The *floriken* is a species of the bustard. . . . The cock is a noble bird, but its flight is very heavy and awkward . . . if only a wing be broken . . . he will run off at such a rate as will baffle most spaniels . . . There are several kinds of the *floriken* . . . the *bustard floriken* is much smaller . . . Both kinds . . . delight in grassy plains, keeping clear of heavy cover."—*Williamson, Oriental Field Sports*, 104.

1813.—"The *florican* or *car-moor* (*Ovis houbara*, Lin.) exceeds all the Indian wild fowl in delicacy of flavour."—*Forbes, Or. Mem. ii. 275*; [2nd ed. i. 501].

1824.—". . . bringing with him a brace of *florikens*, which he had shot the previous day. I had never seen the bird before; it is somewhat larger than a blackcock, with brown and black plumage, and evidently of the bustard species."—*Hed. i. 258.

1882.—"I have not been able to trace the origin of the Anglo-Indian word *Florikin*; but was once informed that the Little Bustard in Europe was sometimes called *Florichin*. Latham gives the word 'Flecher' as an English name, and this, apparently, has the same origin as *Florican*."—*Jordan's Birds*, 2nd ed. ii. 625. (We doubt if Jordan has here understood Latham correctly. What Latham writes is, in describing the *Passageau Bustard*, which, he says, is the size of the Little Bustard: "Inhabits India. Called Passageau Plover. . . . I find that it is known in India by the name of *Ouwit*; by some of the English called *Flecher*." (Suppl. to *Gen. Synopsis of Birds*, 1787, 229.) Here we understand the English to be the English in India and *Flecher* to be a clerical error for some form of "floriken." [Flecher is not in the N.E.D.]

1575.—"In the rains it is always matter of emulation at Bajjot, who shall shoot the first purple-crested *florican*."—*Wylie's Essays*, 358.

FLOWERED SILVER. A term applied by Europeans in Burma to the standard quality of silver used in the ingot currency of Independent Burma, called by the Burmese *yoreti-ni* or 'Red-leaf.' The English term is taken from the appearance of stars and radiating lines, which forms on the surface of this particular alloy, as it cools in the crucible. The Ava standard is, or was, of about 15 per cent. alloy, the latter containing, besides copper, a small proportion of lead, which is necessary, according to the Burmese, for the production of the flowers or stars (see *Yule, Mission to Ava*, 259 seq.).

[1744. —"Their way to make *flower'd Silver is, when the Silver and Copper are mix'd and melted together, and while the Metal is liquid, they put it into a Shallow Mould, of what Figure and Magnitude they please, and before the Liquidity is gone, they blow on it through a small wooden Pipe, which makes the Face, or Part blown upon, appear with the Figures of Flowers or Stars, but I never saw any European or other Foreigner at Pegu, have the Art to make those Figures appear, and if there is not too great a Mixture of Alloy, no Figures will appear."—*i. Hamilton*, ed. 1744, ii. 41.]

FLY, s. The sloping, or roof part of the canvas of a tent is so called in India; but we have not traced the origin of the word; nor have we found it in any English dictionary. [The N.E.D. gives the primary idea as 'something attached by the edge,' as a strip on a garment to cover the button-holes.] A tent such as officers generally use has two *flies*, for better protection from sun and rain. The vertical canvas walls are called *Kainit* (see *Canaunt*). [Another sense of the word is "a quick-travelling carriage" (see quotation in *Forbes* below).]

[1754.—"We all followed in *fly-palanquins*."—*Sir J. Bay*, in *Forbes, Or. Mem. ii. 58.*]

1810.—"The main part of the operation of pitching the tent, consisting of raising the *flies*, may be performed, and shelter afforded,
FOOL'S RACK. 356

FLYING-FOX. s. Popular name of the great bat (*Pteropus Edwardsii*, Geoff.). In the daytime these bats roost in large colonies, hundreds or thousands of them pendent from the branches of some great ficus. Jerdon says of these bats: "If water is at hand, a tank, or river, or the sea, they fly cautiously down and touch the water, but I could not ascertain if they took a sip, or merely dipped part of their bodies in." (Mammals of India, p. 18). The truth is, as Sir George Yule has told us from his own observation, that the bat in its skinning flight dips its breast in the water, and then imbibes the moisture from its own wet fur. Probably this is the first record of a curious fact in natural history. "I have been positively assured by natives that on the Odeypore lake in Rajputana, the crocodiles rise to catch these bats, as they follow in line, touching the water. Fancy fly-fishing for crocodile with such a fly!" (Communication from M.-Gen. R. H. Keating.) [On the other hand Mr. Blanford says: "I have often observed this habit: the head is lowered, the animal pauses in its flight, and the water is just touched, I believe, by the tongue or lower jaw. I have no doubt that some water is drunk, and this is the opinion of both Tickell and A-Master. The former says that flying-foxes in confinement drink at all hours, lapping with their tongues. The latter has noticed many other bats drink in the evening as well as the flying-foxes." (Mammalia of India, 258.)]

1298.—"... all over India the birds and beasts are entirely different from ours, all but... the Quail. ... For example, they have bats—I mean those birds that fly by night and have no feathers of any kind; well, their birds of this kind are as big as a goshawk!"—Marco Polo, Bk. iii. ch. 17.

1555.—"On the road we occasionally saw trees whose top reached the skies, and on which one saw marvellous bats, whose wings stretched some 14 palms. But these bats were not seen on every tree."—Fier-Jordain, p. 19.

1590.—Writing of the Sarkar of Kâbul, 'Abul Fazl says: "There is an animal called a flying-fox, which flies upward about the space of a yard." This is copied from Baber, and the animal meant is perhaps the flying squirrel.—*Ju. ed. Jarrett*, ii. 406.

FOGASS. s. A word of Port. origin used in S. India; *fogasa*, from *fogo*, "fire," a cake baked in embers. It is composed of minced radish with chillies, &c., used as a sort of curry, and eaten with rice.

1541.—"... fecinus iter per amoenas et ron infrigeriferas Bulgarorum convivias; quo fere tempore past us sumus subiniciens, fugacias vocant."—Bishoquis Epist. i. p. 42.

FOUL'S RACK. s. (For Rack see ARACK.) Fool Rack is originally, as will be seen from Garcia and Acosta, the name of the strongest distillation from *toddy* or *sura*, the "flower" (*phyl. in H. and Malbr.* of the spirit). But the striving after meaning caused the English corruption of this name to be applied to a peculiarly abominable and...
pernicious spirit, in which, according to the statement of various old writers, the stinging sea-blubber was mixed, or even a distillation of the same, with a view of making it more ardent.

1563.—"... this cura they distil like brandy (agwa ardente): and the result is a liquor like brandy; and a rage steeped in this will burn as in the case of brandy; and this fine spirit they call fula, which means 'flower'; and the other quality that remains they call orraca, mixing it with a small quantity of the first kind...."—García, f. 67.

1578.—"... la qual (sure) en vasos despues distilan, para hazer agua ardiente, de la qual una, a que ellos llaman Fula, que quiere decir 'flor,' es mas fina y la segundia, que llaman Orraca, no tanto."—Acosta, p. 101.

1580.—"This sura being [beeing] distilled, is called Fula or Nipe [see NIJA], and is as excellent agua viva as any is made in Dort for their best renish [renish] wine, but this is of the finest kind of distillation."—Linschoten, 101; [Hak. Soc. ii. 49].

1631.—"DURAEUS ... Apparat et etiam a vino adusto, nec Arac Chinensi, abhorreere BONTUS. Usum commendoe, abusum abominor ... at cane peus et aque vitandum est quod Chinenses avarissimi simul et astutissimi bipedium, mixtis Holothuris in mari fluctuantibus, parant ... aque tam exurensit sunt caloris ut solo attactu vesicos in cute excutent."—[Jo. Bontii, Hist. Nat. et Med. Ind., Dial. iii.

1673.—"Among the worst of these [causes of disease] Fool Rack (Brandy made of Blubber, or Carril, by the Portugees, because it swines always in a Blubber, as if nothing else were in it; but touch it, and it stings like nettles; the latter, because sailing on the Waves it bears up like a Portugees Carril [see CARAVEL]; It is, being taken, a Gelly, and distilled causes those that take it to be Fools."—Fryer, 68-69.

[1753.—"... that fiery, single and simple distilled spirit, called Fool, with which our seamen were too frequently intoxicated."—Ives, 457.]

[1885.—"The first spirit that passes over is called 'phul.'"—B. H. Farell, Handbook, Econ. Prod. of Punjab, 311.]

FOOZILOW, TO. v. The imperative phuslo of the H. verb phusladun, 'to flatter or cajole,' used, in a common Anglo-Indian fashion (see BUNNOW, PUCKAROW, LUGOW), as a verbal infinitive.

FORAS LANDS, s. This is a term peculiar to the island of Bombay, and an inheritance from the Portuguese. They are lands reclaimed from the sea, by the construction of the Vellard (q.v.) at Breech-Candy, and other embankments, on which account they are also known as 'Salt Battys' [see BATTA] (i.e. rice) -grounds. The Court of Directors, to encourage reclamation, in 1703 authorised these lands to be leased rent-free to the reclaimers for a number of years, after which a small quit-rent was to be fixed. But as individuals would not undertake the maintenance of the embankments, the Government stepped in and constructed the Vellard at considerable expense. The lands were then let on terms calculated to compensate the Government. The tenure of the lands, under these circumstances, for many years gave rise to disputes and litigation as to tenant-right, the right of Government to resume, and other like subjects. The lands were known by the title Foras, from the peculiar tenure, which should perhaps be Foros, from fora, 'a quit-rent.' The Indian Act VI. of 1851 arranged for the termination of these differences, by extinguishing the disputed rights of Government, except in regard to lands taken up for public purposes, and by the constitution of a Foras Land Commission to settle the whole matter. This work was completed by October 1853. The roads from the Fort crossing the 'Flats,' or Foras Lands, between Malabar Hill and Parell were generally known as the 'Foras Roads'; but this name seems to have passed away, and the Municipal Commissioners have superseded that general title by such names as Clerk Road, Bellasis Road, Falkland Road. One name, 'Comatte-poora Forest Road,' perhaps preserves the old generic title under a disguise.

Forasdras are the holders of Foras Lands. See on the whole matter Bombay Selections, No. III., New Series, 1854. The following quaint quotation is from a petition of Forasdras of Mahim and other places regarding some points in the working of the Commission:

1532.—"... that the case with respect to the old and new salt batty grounds, may it please your Honble. Board to consider deeply, is totally different, because in their original state the grounds were not of the nature of other sweet waste grounds on the island, let out as foras, nor these grounds were of that state as one could saddie himself at the first undertaking thereof with leases or grants even for that smaller rent as the foras is under the denomination of
FOUJDAL, PHOUSDAR, &c., s. Properly a military commander (P. fauj, ‘a military force,’ fauj-där, ‘one holding such a force at his disposal’), or a military governor of a district. But in India, an officer of the Mogul Government who was invested with the charge of the police, and jurisdiction in criminal matters. Also used in Bengal, in the 18th century, for a criminal judge. In the Ain, a Faujdar is in charge of several pengummas under the Sipah-salār, or Viceroy and C.-in-Chief of the Subah (Gladwin’s Ayen, i. 294; [Jarrett, ii. 40]).

1689.—"The Foujdar received another Perwanna directed to him by the Nabob of Decca, forbidding any merchant whatsoever trading with any [interlopers].”—Hedyes, Diary, Nov. 8; [Hak. Soc. i. 136].

1687.—"Mullick Burooorand Phousdar of Hugly.—Ibid. ii. lxv.”

1690.—"... If any Thefts or Robberies are committed in the Country, the Fousdard, another officer, is oblig’d to answer for them. ...”—Ovington, 232.

1702.—"... Perwannas directed to all Foujdars.”—Wheeler, i. 405.

[1727.—"Foujdar.” See under HOOGLY.]

1754.—"The Phousdar of Vellore made overtures offering to acknowledge Mahomed Ally.”—Orwe, i. 372.

1757.—"Phousdard. ...”—Ives, 157.

1783.—"A complaint was made that Mr. Hastings had sold the office of phousdar of Hoogly to a person called Khan John Khan, on a corrupt agreement.”—11th Report on Affairs of India, in Burke, vi. 545.

1786.—"... the said phousdar (of Hoogly) had given a receipt of bribe to the patron of the city, meaning Warren Hastings, to pay him annually 36,000 rupees a year.”—Articles agreed Hastings, in Ibid. vii. 76.

1809.—"The Faujdar, being now in his capital, sent me an excellent dinner of fowls, and a pillan.”—Id. Valentinia, i. 409.

1810.—"... For case the harased Faujdar prays When crowded Courts and sultry days Exhale the noxious fume, While poring o’er the cause he hears The lengthened lie, and doubts and fears The culprit’s final doom.”—Lines by Warren Hastings.

1824.—"A messenger came from the ‘Foujda’ (chatellain) of Suromunuggar, asking why we were not content with the quarters at first assigned to us.”—Heber, i. 232. The form is here plainly a misreading; for the Bishop on next page gives Foujdar.

FOX, FLYING. (See FLYING-FOX.)

FOZBARRY, PHOUSDARRY, s. P. foujdarī, a district under a fauj-dār (see FOUJDA); the office and jurisdiction of a faujdār; in Bengal and Upper India, ‘police jurisdiction,’ ‘criminal’ as opposed to ‘civil’ justice. Thus the chief criminal Court at Madras and Bombay, up to 1863, was termed the Foujdar Adawlut, corresponding to the Nazamat Adawlut of Bengal. (See ADAWLUT.)

[1802.—"The Governor in Council of Fort St. George has deemed it to be proper at this time to establish a Court of Fozdarry Adumut.”—Proc. in Logan, Madabar, ii. 350; iii. 381.]

FOWRA, s. In Upper India, a mattock or large hoe; the tool generally employed in digging in most parts of India. Properly speaking (H.) phoura. (See MAMOOTY.)

[1679.—(Speaking of diamond digging) “Others with iron pawraes or spades heave it up to a heap.”—N. Master, in Kietna Man, 147.

1818.—"On one side Bedullah and one of the grasscutters were toiling away with fowrah, a kind of spade-pickaxe, making water-courses.”—Mrs. Mackenzie, Life in the Mission, i. 373.

1880.—"It so fell out the other day in Cawnpore, that, when a patwar endeavoured to remonstrate with some cultivators for taking water for irrigation from a pond, they knocked him down with the handle of a phoora and cut off his head with the blade, which went an inch or more into the ground, whilst the head rolled away several feet.”—Pioneer Mail, March 4.

FOX, FLYING. (See FLYING-FOX.)

FOZUBARAD, FARASOLA. FRAZILA, FRAIZIL, FRAIL, s. Ar. faṣāla, a weight formerly much used in trade in the Indian seas. As usual, it varied much locally, but it seems to have run from 20 to 30 lbs., and occupied a place intermediate between the (smaller) maund and the Bahar; the faṣāla being generally equal to ten (small) maunds, the bahar equal to 10, 15, or 20 faṣulas. See Barbosa (Hak. Soc.) 224; Milburn, i. 83, 87, &c.; Princep’s Useful Tables, by Thomas, pp. 116, 119.

1510.—"They deal by farasola, which farasola weighs about twenty-five of our lire.”—Verthema, p. 170. On this Dr.

FOJZILA, FARASOLA.
FREGUEZIA.

Badger notes: "Farakola is the plural of faraka ... still in ordinary use among the Arabs of the Red Sea and Persian Gulf; but I am unable to verify (its) origin." Is the word, which is sometimes called frail, the same as a frail, or basket, of figs? And again, is it possible that faraka is the same word as parcel, through Latin particella? We see that this is Sir R. Burton's opinion (Camões, iv. 309); [Arab. Nights, vi. 312]. [The N. E. D. says: "O. F. Plural of unknown origin."]

[1516.—"Farakola." See under EAGLE-WOOD.]

1554.—"The buar (see BAHAR) of cloves in Ormuz contains 20 farakola, and besides these 20 farakolas it contains 3 maunds (maos) more, which is called picotta (see PICOTA)."—A. Nunes, p. 5.

1811.—"The weight of Mocha 25 lbs. 11 oz. every farakola, and 1 and frasulas makes a bahar."—Imper. Letters, i. 123.

1793.—"Coffee per Frail ... Rs. 17."—Bombay Courier, July 20.

FREGUEZIA. s. This Portuguese word for 'a parish' appears to have been formerly familiar in the west of India.

c. 1750.—"The island ... still continues divided into three Roman Catholic parishes, or Fregueias, as they call them; which are Bombay, Mahim, and Sivargam."—Grose, i. 45.

FULEETA, s. Properly P. Palita or jatila, 'a slow-match,' as of a matchlock, but its usual colloquial Anglo-Indian application is to a cotton slow-match used to light cigars, and often furnished with a neat or decorated silver tube. This kind of cigar-light is called at Madras Ramasammy (q.v.).

FULEETA-PUP, s. This, in Bengal, is a well-known dish in the repertory of the ordinary native cook. It is a corruption of 'fritter-puff'.

FURNAVESE. n.p. This once familiar title of a famous Mahrratta Minister (Nama Furnaveese) is really the Persians fard-natis, 'statement writer,' or secretary.

1824.—"The head civil officer is the Furnaveese (a term almost synonymous with that of minister of finance) who receives the accounts of the renters and collectors of revenue."—Malcolm, Central India, 2nd ed. i. 331.

FUSLY. adj. Ar.—P. fusli, relating to the fasil, season or crop. This name is applied to certain solar eras established for use in revenue and other civil transactions, under the Mahommedan rule in India, to meet the inconvenience of the lunar calendar of the Hijra, in its want of correspondence with the natural seasons. Three at least of these eras were established by Akbar, applying to different parts of his dominions, intended to accommodate themselves as far as possible to the local calendars, and commencing in each case with the Hijra year of his accession to the throne (A.H. 963 = A.D. 1555-56), though the month of commencement varies. [See Ahn, ed. Jarrett, ii. 30.] The Fasil year of the Deccan again was introduced by Shah Jehan when settling the revenue system of the Mahrratta country in 1636; and as it starts with the Hijra date of that year, it is, in enumeration, two years in advance of the others.

Two of these fasli years are still in use, as regards revenue matters, viz. the Fasil of Upper India, under which the Fasil year 1286 began 2nd April 1878; and that of Madras, under which Fasil year 1286 began 1st July 1877.

FUTWA. s. Ar. futwa. The decision of a council of men learned in Mahommedan law, on any point of Moslem law or morals. But technically and specifically, the deliverance of a Mahommedan law-officer on a case put before him. Such a deliverance was, as a rule, given officially and
in writing, by such an officer, who was attached to the Courts of British India up to a little later than the middle of last century, and it was more or less a basis of the judge's decision. (See more particularly under ADALUT, CAZE and LAW-OFFICER.)

1796.—"In all instances wherein the Futwah of the Law-officers of the Nizamat-Adawlat shall declare the prisoners liable to more severe punishment than under the evidence, and all the circumstances of the case shall appear to the Court to be just and equitable...."—Reg. V.L. of 1796, § ii.

1836.—"And it is hereby enacted that no Court shall, on a Trial of any person accused of the offence made punishable by this Act require any Futwa from any Law-Officer...."—Act XXX. of 1836, regarding Thuggee, § iii.

**G**

**GALEE.** s. H. gālī, abuse; bad language.

[1813. — "... the grossest gale, or abuse, resounded throughout the camp."—Broughton, Letters from a Mahri Camp., ed. 1892, p. 203.]

[1857. — "You provoke me to give you gali (abuse), and then you cry out like a neglected wife."—Allardyce, The City of Sunshine, ii. 2.]

**GALLECE.** s. Domestic Hindustani gālīs, 'a pair of braces,' from the old-fashioned gallows, now obsolete, except in Scotland, [S. Ireland and U.S.] where the form is gallowes.

**GALLE, POINT DE,** n.p. A rocky cape, covering a small harbour and a town with old fortifications, in the S.W. of Ceylon, familiar to all Anglo-Indians for many years as a coaling-place of mail-steamer. The Portuguese gave the town for crest a cock (Gallo), a legitimate pun. The serious derivations of the name are numerous. Pridham says that it is Galha, 'a Rock,' which is probable. But Chitty says it means 'a Pound,' and was so called according to the Malabars (i.e. Tamil people) from "... this part of the country having been anciently set aside by Ravana for the breeding of his cattle" (Ceylon Gazetteer, 1832, p. 92). Tennent again says it was called after a tribe, the Gallas, inhabiting the neighbouring district (see ii. 105, &c.). [Prof. Childers (5 ser. Notes & Queries, iii. 155) writes: "In Sinhalese it is Galla, the etymology of which is unknown; but in any case it can have nothing to do with 'rock,' the Sinhalese for which is gala with a short a and a single l." ] Tennent has been entirely misled by Reinand in supposing that Galle could be the Kula of the old Arab voyages to China, a port which certainly lay in the Malay seas. (See CALAY.)

1518. — "He tried to make the port of Columbo, before which he arrived in 3 days, but he could not make it because the wind was contrary, so he sailed about for 4 days till he made the port of Galle, which is in the south part of the island, and entered it with his whole squadron; and then our people went ashore killing cows and plundering whatever they could find."—Correa, ii. 540.

1553. — "In which Island they (the Chinese), as the natives say, left a language which they call Chingāla, and the people themselves Chingālūs, particularly those who dwell from Ponta de Galle onwards, facing the south and east. For adjoining that point they founded a City called Tanabaré (see DONDERA HEAD), of which a large part still stands; and from being hard by that Cape of Galle, the rest of the people, who dwelt from the middle of the island upwards, called the inhabitants of this part Chingālū, and their language the same, as if they would say language or people of the Chins of Galle."—Barros, III. ii. cap. 1. (This is, of course, all fanciful.)

[1584. — "He went to the port of Gabaliquama, which our people now call Porto de Gale."—Custanceda, ii. ch. 23.]

c. 1568. — "Il piotta s'ingaggiò per dièchè il Capo di Galli dell' Isola di Soilan buttia assai in mare."—Cesare de' Federici, in Ravenna, iii. 396v.

1585.—"Dopo haver navigato tre giorni senza veder terra, al primo di Maggio fummo in vista di Punta di Gallo, la quale è assai pericolosa da costeggiare."—G. Baldi, f. 19.

1661. — "Die Stadt Punto-Gale ist im Jahr 1490 vermittelst Gottes gnädigem Segen durch die Tapferkeit des Commandanten Jacob Koster den Niederländern zu teil geworden."—W. Schulze, 190.

1691. — "We passed by Cape Comoryn, and came to Puntogale."—Valentijn, ii. 540.

**GALLEGALLE.** s. A mixture of lime and linseed oil, forming a kind of mortar impenetrable to water (Shakespear), Hind. gāyal.

1621. — "Also the lustis, Tacecomon Done, sent us word to give ouer making gallegalle in our hose we hired of China Capt., because the white lyme did trouble the
GALLEVAT. s. The name applied to a kind of galley, or war-boat with oars, of small draught of water, which continued to be employed on the west coast of India down to the latter half of the 18th century. The work quoted below under 1717 explains the gallewatts to be "large boats like Gravesend Tilt-boats; they carry about 6 Carvel-Guns and 60 men at small arms, and Oars; They sail with a Peak Sail like the Mizen of a Man-of-War, and row with 30 or 40 Oars. . . . They are principally used for landing Troops for a Descent. . . ." (p. 22). The word is highly interesting from its genealogical tree; it is a descendant of the great historical and numerous family of the Galley (galley, galiot, galleon, galeassa, galleida, galeaeno, &c), and it is almost certainly the immediate parent of the hardly less historical Jolly-boat, which plays so important a part in British naval annals. [Prof. Skeat takes jolly-boat to be an English adaptation of Danish jolle, 'a yawl'; Mr. Foster remarks that jollivatt as an English word, is at least as old as 1485-97 (Oppenheim, Naval Accounts and Inventories, Navy Rec. Soc. viii. 193) (Letters, iii. 296).] If this be true, which we can hardly doubt, we shall have three of the boats of the British man-of-war owing their names (quo minimae reris!) to Indian originals, viz. the Cutter, the Dingy, and the Jolly-boat to catur, dingy and gallevat. This last derivation we take from Sir J. Campbell's Bombay Gazetteer (xiii. 417), a work that one can hardly mention without admiration. This writer, who states that a form of the same word, galbat, is now generally used by the natives in Bombay waters for large foreign vessels, such as English ships and steamers, is inclined to refer it to jatva, a word for a small boat used on the shores of the Red Sea (see Doyz and Eng., p. 276), which appears below in a quotation from Ibn Batuta, and which vessels were called by the early Portuguese gelvius. Whether this word is the parent of galley and its derivatives, as Sir J. Campbell thinks, must be very doubtful, for galley is much older in European use than he seems to think, as the quotation from Asser shows. The word also occurs in Byzantine writers of the 9th century, such as the Continuator of Theophranes quoted below, and the Emperor Leo. We shall find below the occurrence of galley as an Oriental word in the form jatia, which looks like an Arabized adoption from a Mediterranean tongue. The Turkish, too, still has kaleyn for a ship of the line, which is certainly an adoption from galeone. The origin of galley is a very obscure question. Amongst other suggestions mentioned by Diez (Etym. Wörterb., 2nd ed. i. 198-199) is one from galves, a shark, or from galeóten, a sword-fish—the latter very suggestive of a galley with its aggressive beak; another is from galért, a word in Hesychius, which is the apparent origin of 'galler.' It is possible that galeota, galiote, may have been taken directly from the shark or sword-fish, though in imitation of the galea already in use. For we shall see below that galiot was used for a pirate. [The N.E.D. gives the European synonymous words, and regards the ultimate etymology of galley as unknown.]

The word gallever seems to come directly from the galvota of the Portuguese and other S. European nations, a kind of inferior galley with only one bank of oars, which appears under the form galion in Joinville, infra (not to be confounded with the gallions of a later period, which were larger vessels), and often in the 13th and 14th centuries as galeota, galiote, &c. It is constantly mentioned as forming part of the Portuguese fleets in India. Bluteau defines galeota as "a small galley with one mast, and with 15 or 20 benches a side, and one oar to each bench."

a. Galley.

b. 865.—"And then the incursion of the Russians (τὰ Ἑως 'Pèrs) afflicted the Roman territory (these are a Scythian nation of rude and savage character), devastating Pontus . . . and investing the City itself when Michael was away engaged in war with the Ishmaelites. . . . So this incursion of these people afflicted the empire on the one hand, and on the other the advance of the fleet on Crete, which with some 20 cymbaria, and galleys (γαλεάρια), and taking with it cargo-vessels also went about, descending sometimes on the Cyclades Islands, and sometimes on the whole coast (of the main) right up to Proconnesus."—Theophranis Continuatio, Lib. iv. 33-34.

A.D. 877.—"Crescebat insuper diebus singularis perversorum numerus; adeo qui-

c. 1232. — "En cele navie de Genevois avoit soissante et dis galeis, mout bien armées; cheteneita en estoient dit grant home de Gene..." — Guillaume de Tyr, Texte Français, ed. Paulin Paris, i, 866.

1248.—Under this year Matthew Paris puts into the mouth of the Archbishop of York a punning couplet which shows the difference of accent with which galea in its two senses was pronounced:

"In terris galeas, in aquis formido galeias: Inter eas et eas consilio cautus eas."

1218. — "Lors essemnt notre gale, et alhames bien une grant lieue avant que li uns ne parrhist a l'autre. . . . Lors vint messires Philippe de Monfort en un galon* et escoria au roy: 'Sires, sire, parmes a vostre force le coute de Poitiers, qui est en cele ville.' Lors escoria li roys: 'Ahme, ahme!" — Joinville, des de Wallcy, p. 212.

1517.—"At the Archinale ther (at Venice) we saw in makyn iii* (i.e. 80) new galyes and galye Ba-tards, and galye Sotyles, besyd they that be in vinge in the haven." — Torkington's Pilgrimage, p. 8.

1542. — "They said that the Turk had sent orders to certain lords at Alexandria to make him up galleys (gales) in wrought timber, to be sent on camels to Suzet; and this they did with great diligence... in somneh that every day a galle was put together at Suzet... where they were making up 50 galleys, and 12 galeons, and also small rowing-vessels, such as catus, much swifter than ours." — Correa, iv. 237.

d. Galliot.

In the first quotation we have galiot in the sense of "pirate."

c. 1232. — "En leur demanda de quel terr; ilrespondirent de Flandres, de Hollande et de Friez; et ce estoit voir que il avoent este galiot et ulague de mer, bien huit anz; et s'estoire repenti et pour penente venoient en pelerinage en Jerusalem." — Gall, de Tyr, as above, p. 117.

1387.—"... que elles doivent partir pour unir au service du roy le je d. de may l'ain 337 au plus tart e doivent couster les 40 galees pour quatre mods 14,000 florins d'or, et vez en partizo par la compaignie des Bardes... et 200 autres florins pour virtons et 2 galiotes." — Contract with Genoese for Service of Philip of Valois, quoted by Jul, ii. 337.

1518.—"The Governor put on great pressure to embark the force, and started from Cochlin the 20th September, 1518, with 17 sails, besides the Goa foists, taking 3 galleys (gales) and one galeota, two brigantines (largetentes), four caravels, and the rest round ships of small size." — Correa, ii. 599.

1548.—"... pera una gualveta en que ha d'andar o alcaide do mar." — S. Botelho, Tombo, 239.

1634.—"Many others (of the Firingis) who were on board the ghrabs, set fire to their vessels, and turned their faces towards hell. Out of the 64 large duiagas, 57 ghrabs, and 200 jaliyas, one ghrab and two jaliyas escaped." — Capture of Hoogly in 1634, Badshah Nama, in Elliot, vii. 34.
1552. — "As soon as this news reached the Sublime Porte the Sandjak of Katif was ordered to send Murad-Beg to take command of the fleet, enjoining him to leave in the port of Bassora one or two ships, five galleys, and a galiot." — Sidi 'Ali, p. 48.

"They (the Portuguese) had 4 ships as big as carracks, 3 gharabs or great (rowing) vessels, 6 Portuguese caravels and 12 smaller gharabs, i.e. galiots with oars." — Ibid., 67-68. Unfortunately the translator does not give the original Turkish word for galiot.

c. 1610. — "Es grandes Galeres il y peut deux et trois cents hommes de guerre, et en d'autres grandes Galiotes, qu'ils nomment Fregates, il y en peut cent. . . ." — Pyrard de Laval, ii. 72; [Hak. Soc. ii. 118].

[1665. — "He gave a sufficient number of galiotes to escort them to sea." — Tavernier, ed. Ball, i. 193.]

1689. — "He embarked about the middle of October in the year 1542, in a galiot, which carried the new Captain of Comorin." — Dampier, Life of Xavier. (In Works, ed. 1821, xvi. 87.)

e. Galleyeat.

1613. — "Assoone as I anchored I sent Master Molineux in my Pinnace, and Master Spooner, and Savers Spier in my Gallyeat to sound the depths within the sands." — Capt. N. Doarston, in Porchas, i. 501. This illustrates the origin of Jollyboat.

[1679. — "I know not how many Galwets." — In Hyde's Diary, Hak. Soc. ii. clxxxi.]

1717. — "Besides the Salamander Fire-ship, Terrible Bomb, six Galleywatts of 8 guns, and 60 men each, and 4 of 6 guns and 50 men each." — Authentic and Faithful History of that Arch-Parrot Topoloe Angria (1756), p. 47.

c. 1760. — "Of these armed boats called Gallevats, the Company maintains also a competent number, for the service of their marine." — Goree, ii. 62.

1783. — "The Gallevats are large row-boats, built like the galbut, but of smaller dimensions, the largest rarely exceeding 70 tons; they have two masts . . . they have 40 or 50 stout oars, and may be rowed four miles an hour." — Orme, i. 409.

[1813. — " . . . here they build vessels of all sizes, from a ship of the line to the smallest galleys and galiotts, employed in the Company's services." — Forbes, Or Mem. 2nd ed. i. 94-5.]

GAMBIER. s. The extract of a climbing shrub (Uncaria Gambier, Roxb. ? Nauclea Gambier, Hunter; N.O. Rubiaceae) which is a native of the regions about the Straits of Malacca, and is much grown in plantations in Singapore and the neighbouring islands. "The substance in chemical composition and qualities strongly resembles cutch (q.v.), and the names Catechu and Terra Japonica are applied to both. The plant is mentioned in Debray, 1601 (iii. 99), and by Rumphius, c. 1690 (v. 63), who describes its use in mastication with betel-nut; but there is no account of the catechu made from it, known to the authors of the Pharmacographia, before 1780. Crawford gives the name as Javanese, but Hanbury and Fliiciger point out the resemblance to the Tamil name for catechu, Kattha Katahu (Pharmacographia, 298 seqq.). [Mr. Skeat points out that the standard Malay name is gambir, of which the origin is uncertain, but that the English word is clearly derived from it.]

GANDA. s. This is the H. name for a rhinoceros, gandi, genda from Skt. gāndā (giving also gāndaka, gāndānga, gāndāndu). The note on the passage in Barbosa by his Hak. Soc. editor is a marvel in the way of error. The following is from a story of Correa about a battle between "Bober Mirza" (i.e. Sultan Barber) and a certain King "Cacandar" (Sikandar?), in which I have been unable to trace even what events it misrepresents. But it keeps Fernan Mendez Pinto in countenance, as regards the latter's statement about the advance of the King of the Tartars against Peking with four score thousand rhinoceroses!

"The King Cacandar divided his army into five battles well arrayed, consisting of 140,000 horse and 250,000 foot, and in front of them a battle of 800 elephants, which fought with swords upon their tusks, and on their backs castles with archers and musketeers. And in front of the elephants 80 rhinoceroses (gandas), like that which went to Portugal, and which they call bichd (?) these on the horn which they have over the snout carried three-pronged iron weapons with which they fought very stoutly . . . and the Migers with their arrows made a great discharge, wounding many of the elephants and the gandas, as which they felt the arrows, turned and fled, breaking up the battles. . . ." — Correa, iii. 573-574.
Nature has created after the elephant, and the great enemy of the latter . . . which the natives of the land of Cambaya, whence this one came, call Gandia, and the Greeks and Latins Rhinoceros. And Affonso d'Albuquerque sent this to the King Don Manuel, and it came to this Kingdom, and it was afterwards lost on its way to Rome, when the King sent it as a present to the Pope."—Barros, Dec. ii. liv. x. cap. 1. [Also see d'Albuquerque, Hak. Soc. iv. 104 seq.]

GANTON, s. This is mentioned by some old voyagers as a weight or measure by which pepper was sold in the Malay Archipelago. It is presumably Malay gantang, defined by Crawford as "a dry measure, equal to about a gallon." [Klinkert has: "gantang, a measure of capacity 5 katis among the Malays; also a gold weight, formerly 6 sukè, but later 1 bongkè, or 8 sukè," Gantang-gantang is 'cartridge-case.']

1554.—"Also a candy of Goa, answers to 140 gantamas, equivalent to 15 paroes, 30 medidas at 42 medidas to the paraa."—A. Nunes, 39.

[1615.—" . . . 1000 gantans of pepper."—Foster, Letters, iii. 168.]

"I sent to borrow 4 or five gantas of oyle of Yasemon Dono. . . . But he returned answer he had none, when I know, to the contrary, he bought a parcell out of my hands the other day."—Cook's Diary, i. 6.

GANZA, s. The name given by old travellers to the metal which in former days constituted the inferior currency of Pegu. According to some it was lead; others call it a mixt metal. Lead in rude lumps is still used in the bazaars of Burma for small purchases. (Yule, Mission to Ava, 259.) The word is evidently Skt. layasa, 'bell-metal,' whence Malay gangsa, which last is probably the word which travellers picked up.

1554.—"In this Kingdom of Pegu there is no coined money, and what they use commonly consists of dishes, pans, and other utensils of service, made of a metal like freaslyna (), broken in pieces; and this is called gamça. . . ."—A. Nunes, 38.

"But, in ultra statuca così fatta di Ganza; che è un metallo di che fanno le lor monete, fatte di rame e di pionbo mescolati insieme."—Cesare Fedreri, in Romanus, iii. 394.°

c. 1567.—"The current money that is in this Ciaie, and throughout all this kingdom, is Ciaee Gansa or Ganza, which is made of copper and lead. It is not the money of the king, but every man may stamp it that will. . . ."—Caesar Frederick, E.T., in Purchas, iii. 1717-18.

1726.—"Rough Peguan Gans (a brass mixt with lead). . . ."—Valentijn, Chor. 34.

1727.—"Plenty of Gansè or Lead, which passeth all over the Pegu Dominions, for Money."—A. Hamilton, ii. 41; [ed. 1744, ii. 40].

GARCE, s. A cubic measure for rice, &c., in use on the Madras coast, as usual varying much in value. Buchanan (infra) treats it as a weight. The word is Tel. gairisa, gairisè, Can. garray, Tam. lvarisè. [In Chingleput salt is weighed by the Gare of 124 maunds, or nearly 5,152 tons (Crole, Man. 58); in Salem, 400 Markals (see MERCALL) are 185-2 cubic feet, or 18 quarters English (Le Fanu, Man. ii. 329); in Malabar, 120 Paras of 25 Macleod seers, or 10,500 lbs. (Loygan, Man. ii. clxxix). As a superficial measure in the N. Circars, it is the area which will produce one Gare of grain.]

[1681-5,—"A General to Commeer of this day enordering them to provide 200 gars of salt . . . ."—Pringle, Diary F. St. Geo. 1st ser. iv. 40, who notes that a still earlier use of the word will be found in Notes and Eacts. i. 97.]

1572.—"Grain Measures.
1 Measure weighs about 26 lb. 1 oz. avd.
8 Do. is 1 Mercal 21 "
3200 Do. is 400 do., or
1 Garse 8400 "
Brooks, Weights and Measures, &c., p. 6.

1579.—" . . . a garce of rice. . . ."—In Dalrymple, Or. Rep. i. 120.

1784.—"The day that advice was received . . . (of peace with Tippoo) at Madras, the price of rice fell there from 115 to 80 pagodas the garce."—In Selon-Kerr, i. 138.

1807.—"The proper native weights used in the Company's Juggire are as follows: 10 Vara hon (Pagodas)=1 Polam, 40 Polams =1 Visay, 8 Visay (Vees)=1 Mannug, 20 Mannups (Maunds)=1 Barwars, 20 Barwars (Candies)=1 Garsy, called by the English Garse. The Vara hon or Star Pagoda weighs 52/3 grains, therefore the Visay is nearly three pounds avoirdupois (see VISS), and the Garse is nearly 1265 lbs."—F. Buchanan, Maisor, &c., i. 6.

By this calculation, the Garse should be 9600 lbs. instead of 1265 as printed.

GARDEE, s. A name sometimes given, in 18th century, to native soldiers disciplined in European fashion, i.e. sepoys (q.v.). The Indian Vocabulary (1788) gives: "Gardee—a tribe inhabiting the provinces of Bijapore, &c., esteemed good foot soldiers." The word may be only a corruption of
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'guard,' but probably the origin assigned in the second quotation may be well founded; 'Guard' may have shaped the corruption of Gharbi. The old Bengal sepoys were commonly known in the N.W. as Purbiyas or Easterns (see POORUB). [Women in the Amazon corps at Hyderabad (Deccan), known as the Zafir Patlan, or 'Victorious Battalion,' were called gardunee (Gardani), the feminine form of Girtal or Guard.]

1762.—"A coffee who commanded the Telngas and Gardees ... asked the horseman whom the horse belonged to?"—Native Letters, in Van Sittart, i. 111.

1786.—"... originally they (Sipahis) were commanded by Arabians, or those of their descendants born in the Canara and Cocon or Western parts of India, where those foreigners style themselves Gharbies or Western. Moreover these corps were composed mostly of Arabs, Negroes, and Habissinians, all of which bear upon that coast the same name of Gharbi. ... In time the word Gharbi was corrupted by both the French and Indians into that of Gardi, which is now the general name of Sipahies all over India save Bengal ... where they are stiled Tagaran."—Note by Tranel. of Sir Metapherin, ii. 93.

[1815.—"The women composing them are called Gardunees, a corruption of our word Guard."—Blacken, Mem. of the Operations in India in 1817-19, p. 213 note.]

GARDENS, GARDEN-HOUSE. s.

In the 18th century suburban villas at Madras and Calcutta were so called, 'Garden Reach' below Fort William took its name from these.

1682.—"Early in the morning I was met by Mr. Littleton and most of the Factory, near Hugo, and about 9 or 10 o'clock by Mr. Vincent near the Dutch Garden, who came attended by several Boats and Budge-rows guarded by 35 Firelocks, and about 50 Rashpoos and Peons well armed."—Hodges, Diary, July 24; [Hak. Soc. i. 32].

1685.—"The whole Council ... came to attend the President at the garden-house."—Pringle, Diary, Fort St. [Ori. 1st ser. iv. 115; in Wheeler, i. 139.

1717.—"In case of an Attack at the Garden House, if by a superior Force they should be oblig'd to retire, according to the orders and send a Horseman before them to advise of the Approoch ..."—Report of Council of War at Fort St. Davd, in India Office MS. Records.

1758.—"The guard of the redoubt re-treated before them to the garden-house."—Orme, ii. 393.

"Mahomed Isof ... rode with a party of horse as far as Maskelyne's garden."—Ibid. iii. 425.

1772.—"The place of my residence at present is a garden-house of the Nabob, about 4 miles distant from Moorshedabad."—Teignmouth, Mem. i. 34.

1782.—"A body of Hyder's horse were at St. Thomas's Mount on the 29th ult. and Gen. Munro and Mr. Brodie with great difficulty escaped from the General's Gardens. They were pursued by Hyder's horse within a mile of the Black Town."—India Gazette, May 11.

1809.—"The gentlemen of the settlement live entirely in their garden-houses, as they very properly call them."—Id. Valenia, i. 389.

1810.—"... Rural retreats called Garden-houses."—Williamson, V. M. i. 137.

1873.—"To let, or for sale, Seer's Gardens at Adyar.—For particulars apply," &c.—Madras Mail, July 3.

GARRY, GHARRY, s. H. gārī, a cart or carriage. The word is used by Anglo-Indians, at least on the Bengal side, in both senses. Frequently the species is discriminated by a distinctive prefix, as palke-garry (palankin carriage), sej-garry (chaise), rel-garry (railway carriage), &c. [The modern donck-garry was in its original form called the "Equirotal Carriage," from the four wheels being of equal dimensions. The design is said to have been suggested by Lord Ellenborough. (See the account and drawing in Grant, Rural Life in Bengal, 3 seq.)]

1810.—"The common gharry ... is rarely, if ever, kept by any European, but may be seen plying for hire in various parts of Calcutta."—Williamson, V. M. i. 329.

1811.—The Garry is represented in Solvyns's engravings as a two-wheeled rath (see RUT) [i.e., the primitive native carriage, built like a light hackery] with two ponies.

1869.—"My husband was to have met us with a two-horse gharee."—Trelivian, Dark Bungalow, 384.

1892.—"The brām gārī, brougham; the pitton gārī, phaeton or barouche; the ṛōṇāṭ, waggonette, are now built in most large towns. ... The ṛōṇāṭ seems likely to be the carriage of the future, because of its capacity."—R. Kipling, Beast and Man in India, 183.

GAUM, GONG, s.

A village, H. yādū, from Skt. grāma.

1519.—"In every one of the said villages, which they call guācōṣ."—Gon Proclam. in Arch. Port. Orient., fasc. 5, 38.

Grōmōḍ occurs in the same vol. (p. 75), under the forms gancare and gancare, for the village heads in Port. India.
GAURIAN, adj. This is a convenient name which has been adopted of late years as a generic name for the existing Aryan languages of India, i.e. those which are radically sprung from, or cognate to, the Sanskrit. The name (according to Mr. E. L. Brandreth) was given by Prof. Hoerule; but it is in fact an adoption and adaptation of a term used by the Pundits of Northern India. They divide the colloquial languages of (civilised) India into the 5 Gauras and 5 Drāviras [see DRAVIDIA]. The Gauras of the Pundits appear to be (1) Bengalee (Bengili) which is the proper language of Gauḍa, or Northern Bengal, from which the name is taken (see GOUR e.), (2) Oriya, the language of Orissa, (3) Hindi, (4) Panjabi, (5) Sindhi; their Drāvīra languages are (1) Telinga, (2) Karnat'aka (Canarese), (3) Marathi, (4) Gurjara (Gujarati), (5) Dravira (Tamil). But of these last (3) and (4) are really to be classed with the Gaurian group, so that the latter is to be considered as embracing 7 principal languages. Kashimir, Singalese, and the languages or dialects of Assam, of Nepaul, and some others, have also been added to the list of this class.

The extraordinary analogies between the changes in grammar and phonology from Sanskrit in passing into those Gaurian languages, and the changes of Latin in passing into the Romance languages, analogies extending into minute details, have been treated by several scholars; and a very interesting view of the subject is given by Mr. Brandreth in vols. xi. and xii. of the J.R.A.S., N.S.

GAUTAMA, n.p. The surname, according to Buddhist legend, of the Sakya tribe from which the Buddha Sakya Muní sprung. It is a derivative from Gotama, a name of "one of the ancient Vedic bard-families" (Oldenberg). It is one of the most common names for Buddha among the Indo-Chinese nations. The Sommanna-codom of many old narratives represents the Pali form of S'rāmaya Gautama, "The Ascentic Gautama."

1545.—"I will pass by them of the sect of Godomem, who spend their whole life in crying day and night on those mountains, Godomem, Godomem, and desist not from it until they fall down stark dead to the ground."—F. M. Pinto, in Cogoa, p. 222.

c. 1590.—See under Godavery passage from Hiśa, where Gotam occurs.

1686.—"J'ai cru devoir expliquer toutes ces choses avant que de parler de Sommanna- khodom (c'est ainsi que les Siamois appellent le Dieu qu'ils adorent à présent)."—Voy. de Siam, Des Pères Jesuites, Paris, 1686, p. 397.

1687-88.—"Now tho' they say that several have attained to this Felicity (Nirvāṇa, i.e. Nirvana) ... yet they honour only one alone, whom they esteem to have surpassed all the rest in Vertue. They call him Sommona-Codom ; and they say that Codom was his Name, and that Sommona signifies in the Butir Tongue a Talapoin of the Woods."—Hist. R. of Siam, by De La Loubère, E.T. i. 130.

[1727.—"... inferior Gods, such as Somna Cuddum..."—J. Hamilton, ed. 1744, ii. 54.]

1782.—"Les Pegouins et les Bahomans... quant à leurs Dieux, ils en comptent sept principaux... Cependant ils n'en adorent qu'un seul, qu'ils appellent Godeman..."—Suvarat, ii. 299.

1800.—"Gotma, or Goutum, according to the Hindoos of India, or Gaudma among the inhabitants of the more eastern parts, is said to have been a philosopher... he taught in the Indian schools, the heterodox religion and philosophy of Boodh. The image that represents Boodh is called Gautama, or Goutum..."—Symes, Embassy, 299.

1828.—"The titles or synonyms of Buddha, as they were given to me, are as follows: "Kotamo (Goutamo)... Somna kotamo, agreeably to the interpretation given me, means in the Pali language, the priest Gautama."—Crawford, Emb. to Siam, p. 367.

GAVEE, s. Toppail. Nautical jargon from Port. gava, the top. (Roebuck).

GAVIAL, s. This is a name adopted by zoologists for one of the alligators of the Ganges and other Indian rivers, Gavialis gangeticus, &c. It is the less dangerous of the Gangetic surians, with long, slender, sub-cylindrical jaws expanding into a protuberance at the muzzle. The name must have originated in some error, probably a clerical one, for the true word is Hind. ghavīyal, and gavial is nothing. The term (gavīyalī) is used by Baber (p. 410), where the translator's note says: "The geriali is the round-mouthed crocodile," words which seem to indicate the magar
GAZAT, s. This is domestic Hind. for 'dessert.' (Panjab N. & O. ii. 184).

GECKO, s. A kind of house lizard. The word is not now in Anglo-Indian use; it is a naturalist's word; and also is French. It was no doubt originally an onomatopoeia from the creature's reiterated utterance. Marcel Devic says the word is adopted from Malay gekok [gekoq]. This we do not find in Crawford, who has takè, tášèk, and yoko, all evidently attempts to represent the utterance. In Burma the same, or a kindred lizard, is called tokèt, in like imitation.

1681.—Bonitus seems to identify this lizard with the Guana (q.v.), and says its bite is so venomous as to be fatal unless the part be immediately cut out, or cauterized. This is no doubt a fable. *Nostratis ipsum animal apposito vocabulo gecco vocant; quippe non secus ac Coccyx apud nos sumum cantum iterat, etiam gecko assidue sonat, prins edito strideo qualem Pucis emittit.*—Lib. V. cap. 5, p. 57.

1713. *Chaccos, as Cuckoo's receive their Noses from the Noise they make. They are much like lizards, but larger. *Tis said their Dung is so venomous,* &c.—Lockyer, 84.

1727.—They have one dangerous little Animal called a Jackoa, in shape almost like a Lizard. It is very malicious . . . and wherever the Liquor lights on an Animal Body, it presently cankers the Flesh.*—A. Hamilton, ii. 131; [ed. 1744, ii. 136].

This is still a common belief. (See BISCOBRA).

1888.—"This was one of those little house lizards called geckos, which have pellets at the ends of their toes. They are not repulsive brutes like the garden lizard, and I am always on good terms with them. They have full liberty to make use of my house, for which they seem grateful, and say chuck, chuck, chuck."—Tribes on My Frontier, 38.

GENTOO, s. and adj. This word is a corruption of the Portuguese Gentio, *a genteile* or heathen, which they applied to the Hindus in contradistinction to the Moros or 'Moors,' i.e. Mahomedans. [See MOOR.] Both terms are now obsolete among English people, except perhaps that Gentoo still lingers at Madras in the sense b; for the terms Gentio and Gentoo were applied in two senses:

a. To the Hindús generally.

b. To the Telugu-speaking Hindús of the Peninsula specially, and to their language.

The reason why the term became thus specifically applied to the Telugu people is probably because, when the Portuguese arrived, the Telugu monarchy of Vijayanagara, or Bijanagar (see BISNAVAR, NARSINGA) was dominant over great part of the Peninsula. The officials were chiefly of Telugu race, and thus the people of this race, as the most important section of the Hindús, were par excellence the Gentiles, and their language the Gentile language. Besides these two specific senses, Gentio was sometimes used for heathen in general. Thus in F. M. Pinto: 'A very famous Corsair who was called Hinimilau, a Chinese by nation, and who from a Gentio as he was, had a little time since turned Moor . . .'.—Ch. L.

a.—

1548.—"The Religion of this territory spend so largely, and give such great alms at the cost of your Highness's administration that it disposes of a good part of the funds. . . . I believe indeed they do all this in real zeal and sincerity . . . but I think it might be reduced a half, and all for the better: for there are some of them who often try to make Christians by force, and worry the Gentos (Gentios) to such a degree that it drives the population away."—Simon Botehlo Cartas, 36.

1563,—". . . Among the Gentiles (Gentios) Rão is as much as to say 'King.'"—Garcia, f. 35b.

"*This ambergris is not so highly valued among the Moors, but it is highly prized among the Gentiles.*"—Ibid. f. 14.

1582.—"A gentile . . . whose name was Canaca."—Castanheda, trans. by N. L., f. 31.

1588.—In a letter of this year to the Viceroy, the King (Philip II.) says he *understands the Gentios are much the best persons to whom to farm the alfandegas (customs, &c.), paying well and regularly, and it does not seem contrary to canon-law to farm to them, but on this he will consult the learned.*—In Arch. Port. Orient. fasc. 3, 135.

c. 1610.—"Ils (les Portugais) exercent ordinairement de semblables cruautés lors qu'ils sortent en troupeau le long des côtes,
bruslans et saucageans ces pauvres Gentils qui ne disirent que leur bonne grace, et leur amitié mais ils n'en ont pas plus de pitie pour cela."—Moguet, 349.

1630.—"... which Gentiles are of two sorts... first the purer Gentiles... or else the impure or vulgar Gentiles... such are the husbandmen or inferior sort of people called the Contes."—H. Lord, Display, &c., 85.

1673.—"The finest Dames of the Gentues disdained not to carry Water on their Heads."—Fryer, 116.

1679.—In Fort St. Geo. Cons. of 29th January, the Black Town of Madras is called "the Gentue Town."—Notes and Exts., No. ii. 3.

1682.—"This morning a Gentoo sent by Bulchund, Governor of Hugly and Casumbazar, made complaint to me that Mr. Chartneck did shamefully—to ye. greatest scandal of our Nation—keep a Gentoo woman of his kindred, which he has had these 19 years."—Hodges, Diary, Dec. 1.; [Hak. Soc. i. 52].

1683.—"... The ceremony used by these Gentu's in their sickness is very strange; they bring ye. sick person... to ye. brink of ye. River Ganges, on a Cot..."—Ibid. May 10; [Hak. Soc. i. 86].

In Stevens's Trans. of Faria y Sousa (1695) the Hindus are still called Gentiles. And it would seem that the English form Gentoo did not come into general use till late in the 17th century.

1767.—"... In order to transact Business of any kind in this Country you must at least have a Smattering of the Language... The original Language of this Country (or at least the earliest we know of) is the Bengala or Gentoo; this is commonly spoken in all parts of the Country. But the most polite Language is the Moors or Musulmans, and Persian."—MS. Letter of James Rennell.

1772.—"... It is customary with the Gentooos, as soon as they have acquired a moderate fortune, to dig a pond."—Teignmouth, Mem. i. 36.

1774.—"When I landed (on Island of Bali) the natives, who are Gentooos, came on board in little canoes, with outriggers on each side."—Forrest, V. to N. Guinea, 169.

1776.—"A Code of Gentoo Laws or Ordinances of the Pundits. From a Persian Translation, made from the original written in the Shanskrit Language, London, Printed in the Year 1776."—(Title of Work by Nathaniel Brassey Halhed.)

1778.—"The peculiar patience of the Gentooos in Bengal, their affection to business, and the peculiar cheapness of all productions either of commerce or of necessity, had conduced to render the details of the revenue the most minute, voluminous, and complicated system of accounts which exist in the universe."—Orme, ii. 7 (Reprint).

1781.—"They (Syrian Christians of Travancore) acknowledged a Gentoo Sovereign, but they were governed even in temporal concerns by the bishop of Angamala."—Gibbon, ch. xlvii.

1784.—"Captain Francis Swain Ward, of the Madras Establishment, whose paintings and drawings of Gentoo Architecture, &c., are well known."—In Seton-Karr, i. 31.

1785.—"I found this large concourse (at Chandernagore) of people were gathered to see a Gentoo woman burn herself with her husband."—Ibid. i. 90.

1787.—"... The original inhabitants of India are called Gentooos."—Carracliot's Life of Clive, i. 122.

1803.—"Pererigne. O mine is an accommodating palace, hostess. I have swallowed burgundy with the French, Hollands with the Dutch, sherbet with a Turk, shoe-juice with an Englishman, and water with a simple Gentoo."—Colman's John Bull, i. sc. 1.

1807.—"... I was not prepared for the entire nakedness of the Gentoo inhabitants."—Lord Minto in India, 17.

b.

1618.—"The Heathen who inhabit the kingdom of Golconda, and are spread all over India, are called Jentives."—Van Twist, 59.

1673.—"Their Language they call generally Gentu... the peculiar Name of their Speech is Telunga."—Fryer, 33.

1674.—"50 Pagodas gratuity to John Thomas ordered for good progress in the Gentu tongue, both speaking and writing."—Fort St. Geo. Cons., in Notes and Exts. No. i. 32.

1681.—"He hath the Gentue language."—In Yule, Hodges' Diary, Hak. Soc. ii. ccxxxiv.

1783.—"Thursday, 21st June... The Hon. Company, having sent us a Law with reference to the Natives... it is ordered that the first be translated into Portuguese, Gentoo, Malabar, and Moors, and proclaimed solemnly by beat of drum."—Madras Consultation, in Wheeler, i. 314.

1791.—"Bill of sale wrote in Gentoo on Cajan leaves, which are entered in the Register kept by the Town Conicopy for that purpose."—Ibid. ii. 314.

1726.—"The proper vernacular here (Golconda) is the Gentooos (Jentiefs) or Telinguas."—Valentijn, Chor. 37.

1801.—"The Gentoo translation of the Regulations will answer for the Ceded Districts, for even... the most Canarine part of them understand Gentoo."—Manro, in Life, i. 321.

1807.—"A Grammar of the Gentoo language, as it is understood and spoken by the Gentoo People, residing north and north-westward of Madras. By a Civil Servant under the Presidency of Fort St. George, many years resident in the Northern Circars. Madras. 1807."
the two following, in which ‘down the ghauts’ and ‘down the passes’ mean exactly the same thing, though to many people the former expression will suggest ‘down through a range of mountains called the Ghauts.’

1503.—‘The enemy are down the ghauts in great consternation.’—Wellsington, ii. 383.

‘The enemy have fled northward, and are getting down the passes as fast as they can.’—M. Elphinston, in Life by Colebrooke, i. 71.

1826.—‘Though it was still raining, I walked up the Bohr Ghat, four miles and a half, to Candaulah.’—Heber, ii. 136, ed. 1844. That is, up one of the Passes, from which Europeans called the mountains themselves ‘the Ghauts.’

The following passage indicates that the great Sir Walter, with his usual sagacity, saw the true sense of the word in its geographical use, though misled by books to attribute to the (so-called) ‘Eastern Ghauts’ the character that belongs to the Western only.

1527.—‘... they approached the Ghauts, those tremendous mountain passes which descend from the table-land of Mysore, and through which the mighty streams that arise in the centre of the Indian Peninsula find their way to the ocean.’—The Surgeon’s Daughter, ch. xiii.

c.—

1553.—‘The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call Gate, which is as much as to say Serra.’


1561.—‘This Serra is called Gate.’—Corros, Lendas, ii. 2, 56.

1568.—‘The Cuncam, which is the land skirting the sea, up to a lofty range which they call Guate.’—Garcia, f. 344.

1572.—“Da terra os Natuaraes Ihe chamam Gate. Do pe do qual pequena quantidade Se estende hâa fralda estreita, que comhate Do mar natural ferocidade. . . .”

Camões, vii. 22.

Englished by Burton:

“The country-people call this range the Ghaut, and from its foot-hills scanty breadth there be, whose seaward-sloping coast-plain long hath fought ‘gainst Ocean’s natural ferocity. . . .”

1623.—‘We commenced then to ascend the mountain-(range) which the people of the country call Gat, and which traverses in the middle the whole length of that part

1817.—The third grammar of the Telugu language, published in this year, is called a ‘Gentoo Grammar.’

1837.—‘I mean to amuse myself with learning Gentoo, and have brought a Moonshee with me. Gentoo is the language of this part of the country [Godavery delta], and one of the prettiest of all the dialects.’—Letters from Madras, 189.

GHAUT, s. Hind. ghât.

a. A landing-place; a path of descent to a river; the place of a ferry, &c. Also a quay or the like.

b. A path of descent from a mountain; a mountain pass; and hence

c., n.p. The mountain ranges parallel to the western and eastern coasts of the Peninsula, through which the ghâts or passes lead from the table-lands above down to the coast and lowlands. It is probable that foreigners hearing these tracts spoken of respectively as the country above and the country below the Ghâts (see Balaghaút) were led to regard the word Ghâts as a proper name of the mountain range itself, or (like De Barros below) as a word signifying range. And this is in analogy with many other cases of mountain nomenclature, where the name of a pass has been transferred to a mountain chain, or where the word for ‘a pass’ has been mistaken for a word for ‘mountain range.’ The proper sense of the word is well illustrated from Sir A. Wellesley, under b.

1809.—‘The dandus there took to their paddles, and keeping the beam to the current the whole way, contrived to land us at the destined gaut.’—Id. Valenta, i. 185.

1824.—‘It is really a very large place, and rises from the river in an amphitheatral form... with many very fine ghâts descending to the water’s edge.’—Heber, i. 167.

b. 1815.—‘In 17 more days they arrived at Gurganw. During these 17 days the Ghâts were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible.’—Amtr Khâna, in Elliot, iii. 86.

This passage illustrates how the transition from b to c occurred. The Ghâts here meant are not a range of mountains so called, but, as the context shows, the passes among the Vindhya and Sâtpûra hills. Compare
of India which projects into the sea, bathed on the east side by the Gulf of Bengal, and on the west by the Ocean, or Sea of Goa."—P. della Valle, ii. 32; [Hak. Soc. ii. 222].

1673.—"The Mountains here are one continued ridge... and are all along called Gaaot."—Fryer, 187.

1685.—"On les appelle, montagnes de Gatte, c'est comme qui driot montagnes de montagnes, Gatte en langage du pays ne signifiant autre chose que montagne" (quite wrong).—Ribero, Cecilan, (Fr. Transl.), p. 4.

1727.—"The great Rains and Dews that fall from the Mountains of Gatti, which ly 25 or 30 leagues up in the Country."—A. Hamilton, i. 282; [ed. 1744, ii. 285].

1762.—"All the South part of India save the Mountains of Gate (a string of Hills in ye country) is level Land the Mould scarce so deep as in England... As you make use of every expedition to drain the water from your tilled ground, so the Indians take care to keep it in theirs, and for this reason sow only in the level grounds."—MN. Letter of James Rennell, March 21.

1826.—"The mountains are nearly the same height... with the average of Welsh mountains... In one respect, and only one, the Ghâts have the advantage,—their precipices are higher, and the outlines of the hills consequently bolder."—Heber, ed. 1844, ii. 136.

GHEE. s. Boiled butter; the universal medium of cookery throughout India, supplying the place occupied by oil in Southern Europe, and more; [the sann of Arabia, the ruaghun of Persia]. The word is Hind. ghi, Skt. ghirita. A short but explicit account of the mode of preparation will be found in the English Cyclopaedia (Arts and Sciences), s.v.; [and in fuller detail in Watt, Econ. Dict. iii. 491 seqq.].

c. 1590.—"Most of them (Akbär's elephants) get 5 s. (ers) of sugar, 4 s. of ghi, and half a m blanket of rice mixed with chillies, cloves, &c."—Ait-i-Akbar, i. 130.

1673.—"They will drink milk, and boil'd butter, which they call Ghee."—Fryer, 33.

1785.—"The revenues of the city of Decca... amount annually to two khorere (see CRORE), proceeding from the customs and duties levied on ghee."—Carraccioli. L. of Ulive, i. 172.

1817.—"The great luxury of the Hindu is butter, prepared in a manner peculiar to himself, and called by him ghee."—Mill, Hist. i. 410.

GHILZAI, n.p. One of the most famous of the tribes of Afghanistan, and probably the strongest, occupying the high plateau north of Kandahâr, and extending (roundly speaking) eastward to the Sulimâni mountains, and north to the Kâbul River. They were supreme in Afghanistan at the beginning of the 18th century, and for a time possessed the throne of Ispahan. The following paragraph occurs in the article AFGHANISTAN, in the 9th ed. of the Encyc. Britan., 1874 (i. 235), written by one of the authors of this book:—

"It is remarkable that the old Arab geographers of the 10th and 11th centuries place in the Ghilzai country" (i.e. the country now occupied by the Ghilzais, or nearly so) "a people called Khilijis, whom they call a tribe of Turks, to whom belonged a famous family of Delhi Kings. The probability of the identity of the Khilijis and Ghilzais is obvious, and the question touches others regarding the origin of the Afghans; but it does not seem to have been gone into."

Nor has the writer since ever been able to go into it. But whilst he has never regarded the suggestion as more than a probable one, he has seen no reason to reject it. He may add that on starting the idea to Sir Henry Rawlinson (to whom it seemed new), a high authority on such a question, though he would not accept it, he made a candid remark to the effect that the Ghilzais had undoubtedly a very Turk-like aspect. A belief in this identity was, as we have recently noticed, entertained by the traveller Charles Masson, as is shown in a passage quoted below. And it has also been maintained by Surgeon-Major Bellew, in his Races of Afghanistan (1880), [who (p. 100) refers the name to Khîchî, a swordsman. The folk etymology of De Guignes and D'Herbolot is Kall, 'reposè', atc., 'hungry', given to an officer by Ōguz Khân, who delayed on the road to kill game for his sick wife].

All the accounts of the Ghilzais indicate great differences between them
and the other tribes of Afghanistan; whilst there seems nothing impossible, or even unlikely, in the partial assimilation of a Turki tribe in the course of centuries to the Afghans who surround them, and the consequent assumption of a quasi-Afghan genealogy. We do not find that Mr. Elphinstone makes any explicit reference to the question now before us. But two of the notes to his History (5th ed. p. 322 and 384) seem to indicate that it was in his mind. In the latter of these he says: "The Khiljis . . . though Turks by descent . . . had been so long settled among the Afghans that they had almost become identified with that people; but they probably mixed more with other nations, or at least with their Turki brethren, and would be more civilized than the generality of Afghan mountaineers." The learned and eminently judicious William Erskine was also inclined to accept the identity of the two tribes, doubting (but perhaps needlessly) whether the Khilji had been really of Turki race. We have not been able to meet with any translated author who mentions both Khilji and Ghilzai. In the following quotations all the earlier refer to Khilji, and the later to Ghilzai. Attention may be called to the expressions in the quotation from Ziauddin Barni, as indicating some great difference between the Turk proper and the Khilji even then. The language of Baber, again, so far as it goes, seems to indicate that by his time the Ghilzais were regarded as an Afghan clan.

c. 940.—"Hajjaj had delegated 'Abdarrahman ibn Mahommed ibn al-Ashath al-Sijistan, Bost and Ruhkaj (Arachosia) to make war on the Turk tribes diffused in those regions, and who are known as Ghuz and Khulj . . ."—Max'at, v. 392.

c. 950.—"The Khalaî is a Turki tribe, which in ancient times migrated into the country that lies between India and the parts of Sijistan beyond the Ghur. They are a pastoral people and resemble the Turks in their natural characteristics, their dress and their language."—Istakhrî, from D'Goeje's text, p. 245.

c. 930.—"The Afghans and Khiljis having submitted to him (Sabaktigin), he admitted thousands of them . . . into the ranks of his armies."—Al-Tuli., in Elliot, ii. 24.

c. 1150.—"The Khiljks (read Khilj) are people of Turk race, who, from an early date invaded this country (Dawar, on the banks of the Helmand), and whose dwellings are spread abroad to the north of Indiand on the borders of Ghaur and of Western Sijistan. They possess cattle, wealth, and the various products of husbandry; they all have the aspect of Turks, whether as regards features, dress, and customs, or as regards their arms and manner of making war. They are pacific people, doing and thinking no evil."—Edrisi, i. 457.

1259.—"At the same time Jalalud-din (Khilj), who was 'Ariiz-unnanîdik (Mustermaster-general), had gone to BahârPUR, attended by a body of his relations and friends. Here he held a muster and inspection of the forces. He came of a race different from that of the Turks, so he had no confidence in them, nor would the Turks own him as belonging to the number of their friends. . . . The people high and low . . . were all troubled by the ambition of the Khiljis and were quite opposed to Jalalud-din's obtaining the crown . . . Sultân Jalalud-din Firoz Khilji ascended the throne in the . . . year 655 A.H. . . . The people of the city (of Delhi) had for 50 years been governed by sovereigns of Turk extraction, and were averse to the succession of the Khiljís . . . they were struck with admiration and amazement at seeing the Khiljis occupying the throne of the Turks, and wondered how the throne had passed from the one to the other."—Zâ'udi, din Barnî, in Elliot, iii. 134-136.

14th cent.—The continuator of Rashiduddin enumerates among the tribes occupying the country which we now call Afghanistan, Khânâsir, Herawât, Nigparîs, Sefîs, Khiljis, Balûch and Afgâns. See Notices et Extraits, xiv. 494.

c. 1507.—"I set out from Kâbal for the purpose of plundering and beating up the quarters of the Ghiljis . . . a good farsang from the Ghilji camp, we observed a blankness, which was either owing to the Khiljis being in motion, or to smoke. The young and inexperienced men of the army all set forward full speed at follow them for two kos, shooting arrows at their horses, and at length checked their speed. When five or six thousand men set out on a pillaging party, it is extremely difficult to maintain discipline. . . . A minaret of skulls was erected of the heads of these Afghans."—Baber, pp. 220-221; see also p. 225.

1753.—"The Cligis knowing that his troops must pass thro' their mountains, waited for them in the defiles, and successively defeated several bodies of Mahommed's army."—Harvey, Hist. Acc. iii. 24.

1842.—"The Ghilji tribes occupy the principal portion of the country between Kandahâr and Ghazni. They are, moreover, the most numerous of the Afghan tribes, and if united under a capable chief might . . . become the most powerful . . . They are brave and warlike, but have a sternness of disposition amounting to ferocity. . . . Some of the inferior Ghiljis are so violent in their intercourse with strangers that they can scarcely be considered in the
light of human beings, while no language can describe the terrors of a transit through their country, or the indignities which have to be endured. . . . The Ghiljis, although considered, and calling themselves, Afghans, and moreover employing the Pashto, or Afghan dialect, are undoubtedly a mixed race.

The name is evidently a modification or corruption of Khalji or Khilaji, that of a great Turkic tribe mentioned by Herodotus in his history of Tainmir. . . .—Ch. Mason, *Narr. of various Journeys*, &c., ii. 204, 206, 207.

1854.—"The Ghurri was succeeded by the Khalji dynasty; also said to be of Turki extraction, but which seems rather to have been of Afghan race; and it may be doubted if they are not of the Ghilji Afghans."—Erskine, *Liber et Heredeg*, i. 104.

1880.—"As a race the Ghilji mix little with their neighbours, and indeed differ in many respects, both as to internal government and domestic customs, from the other races of Afghanistan . . . the great majority of the tribe are pastoral in their habits of life, and migrate with the seasons from the lowlands to the highlands with their families and flocks, and easily portable black hair tents. They never settle in the cities, nor do they engage in the ordinary handicraft trades, but they manufacture carpets, felts, &c., for domestic use, from the wool and hair of their cattle. . . . Physically they are a remarkably fine race . . . but they are a very barbarous people, the pastoral class especially, and in their wars excessively savage and vindictive.

"Several of the Ghilji or Ghilzai-clans are almost wholly engaged in the carrying trade between India and Afghanistan, and the Northern States of Central Asia, and have been so for many centuries."—*Races of Afghanistan*, by Bellew, p. 105.

GHOUl, s. Ar. ghül. P. ghol. A goblin, *wotawa*, or man-devouring demon, especially haunting wildernesses.

c. 70.—"In the deserts of Affricke yee shall meet oftentimes with fairies," appearing in the shape of men and women; but they vanish some away, like fantastic illusions."—Pīkī, by Ph. Hallewell, vii. 2.

c. 940.—"The Arabs relate many strange stories about the Ghūl and their transformations. . . . The Arabs allege that the two feet of the Ghūl are ass's feet. . . . These Ghūl appeared to travellers in the night, and at hours when one meets with no one on the road; the traveller taking them for some of his companions followed them, but the Ghūl led them astray, and caused them to lose their way."—*Meqūšāt*, iii. 314. *seq.* (There is much more after the copious and higgledy-piggledy Plinian fashion of this writer.)

* There is no justification for this word in the Latin.

c. 1420.—"In exitu deserti . . . rem mirandam dicit contigisse. Nam cum circiter medium noctem quiescentes magno muro murostrepitique aedito suspicarunturomnes, Arabes praedones ad se spoliandos venire . . . viderunt plurimas equitum turmas transuntium . . . Phures qui id anteas viderant, daemons (*ghūlīs*, no doct) esse per desertum vagantes assuerus."—Nic. Conti, in *Poggio*, iv.

1814.—"The Afghans believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lonely daemon, whom they call *Ghoulee Breaowos* (the *Goul* or Spirit of the Waste); they represent him as a gigantic and frightful spectre (who devours any passenger whom chance may bring within his haunts)."

—Elphinstone’s *Calcut*, ed. 1839, i. 291.

[GHURRA, s. Hind. *ghara*, Skt. *ghata*. A water-pot made of clay, of a spheroidal shape, known in S. India as the chatty.

[1827.—". . . the Rajah sent . . . 60 Gurrahs (earthen vessels holding a gallon) of sugar-candy and sweetmeats."—Mundy, *Pen and Pencil Sketches*, 66.]

GHURRY, GURREE, s. Hind. *ghari*. A clepsydra or water-instrument for measuring time, consisting of a floating cup with a small hole in it, adjusted so that it fills and sinks in a fixed time; also the gong by which the time so indicated is struck. This latter is properly *gharīyād*. Hence also a clock or watch; also the 60th part of a day and night, equal therefore to 24 minutes, was in old Hindu custom the space of time indicated by the clepsydra just mentioned, and was called a *ghari*. But in Anglo-Indian usage, the word is employed for ‘an hour,’ [or some indefinite period of time]. The water-instrument is sometimes called *Pun-Ghurry* (*panghārī quaśi pānī-ghāri*); also the Sun-dial, *Dhoop-Ghurry* (*dhiwp*, ‘sunshine’); the hour-glass, *Ret-Ghurry* (*ret, reta*, ‘sand’).

(Ancient).—"The magistrate, having employed the first four Gurries of the day in bathing and praying . . . shall sit upon the Judgment Seat."—Code of the Gentoos (Hallewell, 1776), 104.

[1526.—"Gheri." See under PUHUR.

[c. 1590.—An elaborate account of this method of measuring time will be found in *Fin*, ed. Jarrett, iii. 15 seq.]

[1616.—"About a guary after, the rest of my company arrived with the money."—Foster, *Letters*, iv. 343.]
GINDY.

1633.—"First they take a great Pot of Water . . . and putting therein a little Pot (this lesser Pot having a small hole in the bottom of it), the water issuing into it having filled it, then they strike on a great plate of brasse, or very fine metal, which strock maketh a very great sound; this stroke or parcell of time they call a Gounge, the small Pot being full they call a Gree, & grees make a Par, which Par (see PLUMB) is three hours by our account."—W. Bruton, in Hakl. v. 51.

1709.—"Or un gari est une de leurs heures, mais qui est bien petite en comparaison des nôtres; car elle n'est que de vingt minutes et environ quarante-trois secondes."[1]—Letters Edin. xi. 233.

1755.—"We have fixed the Cos at 6,000 Gis, which distance must be travelled by the postmen in a Ghurry and a half. . . . If the letters are not delivered according to this rate . . . you must flog the Huckârches belonging to you."—Tippoo's Letters, 215.

[1859.—Wallace describes an instrument of this kind in use on board a native vessel.

I tested it with my watch and found that it hardly varied a minute from one hour to another, nor did the motion of the vessel have any effect upon it, as the water in the bucket of course kept level."—Wallace, Malay Archip., ed. 1850, p. 314.]

GINDY, s. The original of this word belongs to the Dravidian tongues; Malavâl, kîlî; Tel. gîndî; Tami. kînû, from v. kînu, 'to be hollow'; and the original meaning is a basin or pot, as opposed to a flat dish. In Malabar the word is applied to a vessel resembling a coffee-pot without a handle, used to drink from. But in the Bombay dialect of H., and in Anglo-Indian usage, gîndî means a wash-hand basin of tinned copper, such as is in common use there (see under CHILLUMCHEE).

1561.—". . . guindis of gold. . . ."—Corry, Lendas, ii. i. 218.

1582.—"After this the Capitaine Generall commanded to discharge theyr Shippes, which were taken, in the whiche was bound store of rich Merchandize, and amongst the same these pieces following:

"Fourre great Guyndes of silver. . . ."

Castañeda, by N. L., f. 106.

1513.—"At the English tables two servants attend after dinner, with a gingey and ewer, of silver or white copper."—Forbes, Or. Mem. ii. 387; [2nd ed. ii. 30; also i. 339].

1551.—". . . a tinned bason, called a gendee. . . ."—Burton, Seinte, or the Unhappy Valley, i. 6.

GINGALL, JINJALL, s. H. janjul, 'a swivel or wall-piece'; a word of uncertain origin. [It is a corruption of the Ar. jaz'il (see JUZAIL).] I 's in use with Europeans in China also.

1518.—"There is but one gun in the fort, but there is much and good sniping from matchlocks and gingals, and four Europeans have been wounded."—Elphinstone, Life, ii. 51.

1829.—"The moment the picket heard them, they fired their long ginjalls, which kill a mile off."—Skipp's Mem. iii. 40.

[1900.—Gingals, or Jingals, are long taping guns, six to fourteen feet in length, borne on the shoulders of two men and fired by a third. They have a stand, or tripod, reminding one of a telescope. . . ."—But, Things Chinese, 35.]

GINGELL, GINGELLY, &c. s.

The common trade name for the seed and oil of Sesamum indicum, v. orientale. There is a H. [not in Platts' Dict.] and Mahr. form jinjitu, but most probably this also is a trade name introduced by the Portuguese. The word appears to be Arabic al-juljulän, which was pronounced in Spain al-jonjolin (Dozy and Engelmann, 146-7), whence Spanish aljonjoli, Italian giongiolino, zeralino, &c. Port. girelma, zirelma, &c., Fr. juguélino, &c., in the Philippine Islands ajonjoli. The proper H. name is til. It is the σίσαμος of Dioscorides (ii. 121), and of Theophrastus (Hist. Plant. i. 11). [See Watt, Econ. Dict. VI. ii. 510 seqq.]

1510.—"Much grain grows here (at Zella) . . . oil in great quantity, made not from olives, but from zeralino."—Varthema, 36.

1552.—"There is a great amount of gergelim."—Custanhelo, 24.

1554.—". . . oil of Jergelim and quoquo (Coco)."—Bedelcro, Tombo, 54.

1599.—". . . Oyle of Zezeline, which they make of a Seed, and it is very good to eate, or to fry fish withal."—C. Fredericke, ii. 358.

1606.—"They performed certain anointings of the whole body, when they baptized, with oil of coco-nut, or of gergelim."—Gowen, f. 39.

c. 1610.—"L'achetay de ce poisson frit en l'huile de gerselin (petite simence comme naaute dont ils font huile) qui est de tres-mauvais goust."—Moguet, 232.

[1638.—Mr. Whiteway notes that "in a letter of Amra Rodriguez to the King, of Nov. 30 (India Office MSS. Book of the Monsoons. vol. iv.)], he says: 'From Masulipatnam to the furthest point of the Bay of Bengal runs the coast which we call that of Gergilim.' They got Gingell them, I suppose."

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1673.—"Dragmes de Soussamo ou graine de Georgeline."—App. to Journal d'Ant. Galland, ii. 206.  

1675.—"Also much Oil of Sesamum or Jujoline is there expressed, and exported thence."—T. Heides, Veroerlycke Schipbreuk, 81.  

1726.—"From Orixa are imported hither (Pulecat), with much profit, Paddy, also ... Gingeli-seed Oil. . . ."—Valentijn, Chor. 14.  

"An evil people, gold, a drum, a wild horse, an ill-conditioned woman, sugar-cane, Gergelim, a Bellala (or cultivator) without foresight—all these must be wrought sorely to make them of any good."—Native Apothegms translated in Valentijn, v. (Ceylon) 390.  

1727.—"The Men are badnaked all over with red Earth, or Vermilion, and are continually squirting gingerly Oil at one another."—J. Hamilton, i. 128; [ed. 1741, i. 130.  

1807.—"The oil chiefly used here, both for food and unguent, is that of Sesamum, by the English called Gingeli, or sweet oil."—F. Buchanan, Mason, &c., i. 8.  

1874.—"We know not the origin of the word Gingeli, which Roxburgh remarks was (as it is now) in common use among Europeans."—Houbigant & Flückiger, 426.  

1875.—"Oils, Jinjili or Till. . . ."—Table of Customs Duties, imposed on Imports into B. India, up to 1875.  

1876.—"There is good reason for believing that a considerable portion of the olive oil of commerce is but the Jinjili, or the groundnut, oil of India, for besides large exports, of both oils to Europe, several thousand tons of the sesame seed, and ground-nuts in smaller quantities, are exported annually from the south of India to France, where their oil is expressed, and finds its way into the market, as olive oil."—Supply. Report on Supply of Oils to India, by Dr. Paul, India Office, March, 1876.  

GINGER. s. The root of Zingiber officinale, Roxb. We get this word from the Arabic zanjabil, Sp. engilbre (al-zanjabil), Port. gingibre, Latin zingiber, Ital. zinzero, gengioare, and many other old forms. The Skt. name is sringavera, professedly connected with sringa, 'a horn,' from the antler-like form of the root. But this is probably an introduced word shaped by this imaginary etymology. Though ginger is cultivated all over India, from the Himalaya to the extreme south, the best is grown in Malabar, and in the language of that province (Malayālam) green ginger is called inchi and inchi-ver, from inchi, 'root.' Inchi was probably in an earlier form of the language sīnchi or chinchi, as we find it in Canarese still sānti, which is perhaps the true origin of the H. south for 'dry ginger,' [more usually connected with Skt. sunthā, sunth, 'to dry'].  

It would appear that the Arabs, misled by the form of the name, attributed zanjabil or zinjabil, or ginger, to the coast of Zinj or Zanzibar; for it would seem to be ginger which some Arabic writers speak of as 'the plant of Zinj.' Thus a poet quoted by Kazymi enumerates among the products of India the shajr al-Zanj or Arbor Zingitana, along with shisham-wood, pepper, steel, &c. (see Gibb, 95. 181). And Abulfeda says also: "At Melinda is found the plant of Zinj" (Gog, by Reinaud, i. 257). In Marino Sanudo's map of the world also (c. 1320) we find a rubric connecting Ziniber with Zinj. We do not indeed find ginger spoken of as a product of eastern continental Africa, though Barbosa says a large quantity was produced in Madagascar, and Varthema says the like of the Comoro Islands.  

c. a.d. 65.—"Ginger (Ξίγκιβερ) is a special kind of plant produced for the most part in Troglydotic Arabia, where they use the green plant in many ways, as we do rue (ρηγγαον), boiling it and mixing it with drinks and stews. The roots are small, like those of eyperos, whitish, and peppery to the taste and smell. . . ."—Diocles, ii. cap. 189.  

c. a.d. 70.—"This pepper of all kinds is most biting and sharp. . . . The blacke is more kindly and pleasant. . . . Many have taken Ginger (which some call Zimbiperi and others Zingiberi) for the root of that tree; but it is not so, although in taste it somewhat resembles pepper. . . . A pound of Ginger is common sold at Rome for 6 deniers. . . ."—Pliny, by Ph. Holland, xii. 7.  

c. 620-30.—"And therein shall they be given to drink a cup of wine, mixed with the water of Zenjebil. . . ."—The Koran, ch. lxvii. (by Sale).  

c. 940.—"Andalusia possess considerable silver and quicksilver mines. . . . They export from it also saffron, and roots of ginger (τ'αρκ·αλ·ζαν·ζαβίλι),"—Maynadi, i. 357.  

1288.—"Good ginger (gengibre) also grows here (at Coilmun—see QUILON), and it is known by the same name of Coilmun, after the country."—Marco Polo, Bk. Iii. ch. 22.
GINGERLY, s. A coin mentioned as passing in Arabian ports by Milburn (i. 87, 91). Its country and proper name are doubtful. [The following quotations show that Gingerlee or Gergelin was a name for part of the E. coast of India, and Mr. Whiteway (see GINGELI) conjectures that it was so called because the oil was produced there.] But this throws no light on the gold coin of Milburn.


1701.—The Carte Marine depuis Suratte jusqu’au Detroit de Malaca, par le R. Père P. P. Tachard, shows the coast tract between Vasapatam and Jangrante as Gergelin.

1758. "Some authors give the Coast between the points of Devi and Gaudewari, the name of the Coast of Gergelin. The Portuguese give the name of Gergelin to the plant which the Indians call 'Ely, from which they extract a kind of oil."—D’Anville, 134.

[Mr. Pringle (Diary Fort St. Geo. 1st ser. iii. 170) identifies the Gingerly Factory with Vizagapatam. See also i. 109; ii. 90.]

* Gébeli, Ar. "of the hills." Néli is also read dely, probably for d’Ely (see DELY, MOUNT).

The Ely ginger is mentioned by Barbosa (p. 220).

GINGHAM, s. A kind of stuff, defined in the Draper’s Dictionary as made from cotton yarn dyed before being woven. The Indian gingham were apparently sometimes of cotton mixt with some other material. The origin of this word is obscure, and has been the subject of many suggestions. Though it has long passed into the English language, it is on the whole most probable that, like chintz and calico, the term was one originating in the Indian trade.

We find it hardly possible to accept the derivation, given by Littre, from "Guingamp, ville de Bretagne, où il y a des fabriques de tissus." This is also alleged, indeed, in the Encycl. Britannica, 8th ed., which states, under the name of Guingamp, that there are in that town manufactures of gingham, to which the town gives its name. [So also in 9th ed.] We may observe that the productions of Guingamp, and of the Côtes-du-Nord generally, are of linen, a manufacture dating from the 15th century. If it could be shown that gingham was either originally applied to linen fabrics, or that the word occurs before the Indian trade began, we should be more willing to admit the French etymology as possible.

The Penny Cyclopædia suggests a derivation from guingois, awry, "the variegated, striped, and crossed patterns may have suggested the name."

‘Civilis,’ a correspondent of Notes and Queries (5 ser. ii. 366, iii. 30) assigns the word to an Indian term, gingham, a stuff which he alleges to be in universal use by Hindu women, and a name which he constantly found, when in judicial employment in Upper India, to be used in inventories of stolen property and the like. He mentions also that in Sir G. Wilkinson's Egypt, the word is assigned to an Egyptian origin. The alleged Hind. word is unknown to us and to the dictionaries; if used as ‘Civilis’ believes, it was almost certainly borrowed from the English term.

It is likely enough that the word came from the Archipelago. Jansz’s Javaansch Dict. gives “ginggang, a sort of striped or chequered East Indian lijnwaerd,” the last word being applied to cotton as well as linen stuffs, equivalent to French toile. The verb ginggang in Javanese is given as meaning...
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'to separate, to go away,' but this seems to throw no light on the matter; nor can we connect the name with that of a place on the northern coast of Sumatra, a little E. of Acheen, which we have seen written Gingham (see Bennett's Wanderings, ii. 5, 6; also Elmore, Directory to India and China Seas, 1802, pp. 63-64). This place appears prominently as Gingion in a chart by W. Herbert, 1752. Finally, Bluteau gives the following:—"Guingam.

So in some parts of the kingdom (Portugal) they call the excrement of the Silkworm, Bombicis excrementum. Guingao. A certain stuff which is made in the territories of the Mogul, Ierames, guingoaens, Canegaus, &c. (Gadinho, Viajon da India, 44)." Wilson gives kindan as the Tamil equivalent of gingham, and perhaps intends to suggest that it is the original of this word. The Tamil Dict. gives 'kindan, a kind of coarse cotton cloth, striped or chequered.' [The Madras gloss gives Can. ginga, Tel. qintelaa, Tam. kindan, with the meaning of 'double-thread texture.' The N.E.D., following Scott, Malayan Words in English, 142 seq., accepts the Javanese derivation as given above: 'Malay ginggang...a striped or chequered cotton fabric known to Europeans in the East as 'gingham.' As an adjective, the word means, both in Malay and Javanese, where it seems to be original, 'striped.' The full expression is kain ginggang, 'striped cloth' (Grashva). The Tamil 'kindan, a kind of coarse cotton cloth, striped or chequered' (quoted in Yule), cannot be the source of the European forms, nor, I think, of the Malayan forms. It must be an independent word, or a perversion of the Malayan term." On the other hand, Prof. Skeat rejects the Eastern derivation on the ground that "no one explains the spelling. The right explanation is simply that gingham is an old English spelling of Guingamp. See the account of the 'towne of Gingham' in the Paston Letters, ed. Guirder, iii. 357." (8th ser. Notes and Queries, iv. 386.)

c. 1567.—Cesare Federici says there were at 'Lana many weavers who made "ormesini e gingani di lana e di bombasce"—ginghams of wool and cotton.—Bannio, iii. 387c.

1602.—"With these toils they got to Arakan, and took possession of two islets which stood at the entrance, where they immediately found on the beach two sacks of mouldy biscuit, and a box with some gingham (ginguico) in it."—De Costa, Dec. (iv. liv. iv. cap. 10.

1615.—"Captain Cock is of opinion that the gingham, both white and brown, which you sent will prove a good commodity in the Kinge of Shashmahus country, who is a Kinge of certaine of the most westermoster ilandes of Japon...and hath conquered the ilandes called The Leques."—Letter appd. to Cock's Diary, ii. 272.

1648.—"The principal names (of the stuffs) are:—Gamiguius, Baftas, Cheles (see PIECE-GOODS), Assawannis (asmyanis) sky-blues, Madejorne, Beronis (see BEIRA-MEE), Triconades, Chites (see CHINTZ), Langans (see LUNGOOTY?), Toffochklen (Tofafta, a gold stuff from Mecca; see ADATI, ALLEJA), Dutias (see DHOTI)."—Van Twist, 69.

1726.—In a list of cloths at Puliact:—"Geberrede Ginggangs (Twillled gingham) Ditto Chalones (shaloons)"—Valentijn, Chor. 14.

Also "Bore (§) Gingganes driedraad."—v. 128.

1770.—"Une centaine de balles de mouchoirs, de pagnes, et de guingans, d'un tres beau rouge, que les Malalaires fabriquent a Gaffanapatan, ou ils sont etablis depuis tres longtemps."—Raynal, Hist. Philos., ii. 15, quoted by Littre.

1781.—"The trade of Fort St. David's consists in longcloths of different colours, sallampores, moreses, dimities, Gingham, and sucatoons."—Carraccioli's L. of Clev., i. 5. [Mr. Whiteway points out that this is taken word for word from Hamilton, New Account (i. 355), who wrote 40 years before.]

"...Madras est renommé par ses guingans, ses toiles pointes; et Palicace par ses mouchoirs."—Sonnerat, i. 41.

1793.—"Even the gingham waistcoats, which striped or plain have so long stood their ground, must, I hear, ultimately give way to the stronger kerseymere (q.v.)."—High Boyd, Indian Observer, 77.

1796.—"Guingains are cotton stuffs of Bengal and the Coromandel coast, in which the cotton is interwoven with thread made from certain barks of trees."—Fra Paolino, Viaggio, p. 35.

GINGI, JINJEE, &c., n.p. Properly Chenji, [Shenji; and this from Tam. shingi, Skt. sringi, 'a hill']. A once celebrated hill-fortress in S. Arcot, 50 [44] m. N.E. of Cuddalore, 35 m. N.W. from Pondicherry, and at one time the seat of a Maharatta principality. It played an important part in the wars of the first three-quarters of the 18th century, and was held by the French from 1750 to 1761. The place is now entirely deserted.
c. 1618.—"And then they were to publish a proclamation in Negapatam, that no one was to trade at Tevendapatam, at Porto Novo, or at any other port of the Naik of Ginia, or of the King of Massulapatam, because these were declared enemies of the state, and all possible war should be made on them for having received among them the Hollanders. ..."—Boccaccio, p. 619.

1675.—"Approve the treaty with the Cawn [see KHAN] of Chengie."—Letter, from Court to Fort St. Geo. In Notes and Exe., No. i. 5.

1850.—"Advice received ... that Santom, a younger brother of Sevagee’s, had seized upon Rougnaut Pundit, the Soobidar of Chengy Country, and put him in irons."—Ibid. No. iii. 44.

1752.—"It consists of two towns, called the Great and Little Ginge. ... They are both surrounded by one wall, 3 miles in circumference, which incloses the two towns, and five mountains of ragged rock, on the summits of which are built 5 strong forts. ... The place is inaccessible, except from the east and south-east. ... The place was well supplied with all manner of stores, and garrisoned by 150 Europeans, and sepoys and black people in great numbers. ..."—Cambridge, Account of the War, &c., 32-33.

GINSENG. s. A medical root which has an extraordinary reputation in China as a restorative, and sells there at prices ranging from 6 to 400 dollars an ounce. The plant is Aralia Ginseng, Benth. (N.O. Araliaceae). The second word represents the Chinese name Jen-Shen. In the literary style the drug is called simply Shen. And possibly Jen, or ‘Man,’ has been prefixed on account of the forked raddish, man-like aspect of the root. European practitioners do not recognise its alleged virtues. That which is most valued comes from Corea, but it grows also in Mongolia and Manchuria. A kind much less esteemed, the root of Panax quinquefolium, L., is imported into China from America. A very closely-allied plant occurs in the Himalaya. A. Pseudo-Ginseng, Benth. Ginseng is first mentioned by Alv. Semedo (Madrid, 1642). [See Ball, Things Chinese, 268 seq., where Dr. P. Smith seems to believe that it has some medicinal value.]

GIRAFFE. s. English, not Anglo-Indian. Fr. girafe, It. giraffa, Sp. and Port. girafa, old Sp. azorafa, and these from Ar. al-zardfa, a camelopard. The Pers. surraj, surajra, seems to be a form curiously divergent of the same word, perhaps nearer the original. The older Italians sometimes make giraffe into seraph. It is not impossible that the latter word, in its biblical use, may be radically connected with giraffe.

The oldest mention of the animal is in the Septuagint version of Deut. xiv. 5, where the word σάμαρ, rendered in the English Bible ‘chamois,’ is translated καυμοπαράδαλος; and so also in the Vulgate camelopardus, [probably the ‘wild goat’ of the Targums, not the giraffe (Encycl. Bibl. i. 722)]. We quote some other ancient notices of the animal, before the introduction of the word before us:

c. B.C. 20.—"The animals called camelopards (καυμοπαράδαλος) present a mixture of both the animals comprehended in this appellation. In size they are smaller than camels, and shorter in the neck; but in the distinctive form of the head and eyes. In the curvature of the back again they have some resemblance to a camel, but in colour and hair, and in the length of tail, they are like panthers."—Diodorus, ii. 51.

c. A.D. 20.—"Camelopards (καυμοπαράδαλος) are bred in these parts, but they do not in any respect resemble leopards, for their variegated skin is more like the streaked and spotted skin of fallow deer. The hinder quarters are so very much lower than the fore quarters, that it seems as if the animal sat upon its rump. ... It is not, however, a wild animal, but rather like a domesticated beast; for it shows no sign of a savage disposition."—Strabo, Bk. XV. iv. § 18, E.T. by Hamilton and Fuleconer.

c. A.D. 210.—Atheneaus, in the description which he quotes of the wonderful procession of Ptolemy Philadelphus at Alexandria, besides many other strange creatures, details 130 Ethiopic sheep, 20 of Eubea, 12 white koloi, 26 Indian oxen, 8 Aethiopic, a huge white bear, 14 pardales and 19 panthers, 4 lynxes, 3 arkelo, one camelopardalis, 1 Ethiopic Rhinoceros.—Bk. V. cap. xxxii.

c. A.D. 520.—"Ἐννέατε μοι κάκεινα, πολύθρος Μοίσα λείγια, μικτα φθόνοι θηρών, διχέθεν κεκερασμένα, φίλα, παράδικι αιολώντον ωμοί ξηνήν τε καμπάλων. * * * * * * * * * * * *

Δείηρ οί τανα, σπικτών δείας, οίκα οίας, ψάλεν ὑπερθε κάρη, δολιχοί τούς εὔρης ταράτα, κώλων δ’ όινα μέτρα, πόδες τ’ οί πάμπαν όμοίοι, ἄλλοι οί πρόσεθεν θατην ἀρείνοις, ἱσσάτιοι δε πολύν όλιγότεροι."—κ. τ. τ. Λ.

Oriani Synopsis, iii. 401 seq.

c. 380.—"These also presented gifts, among which besides other things a certain
species of animal, of nature both extraordinary and wonderful. In size it was equal to a camel, but the surface of its skin marked with flower-like spots. Its hinder parts and the flanks were low, and like those of a lion, but the shoulders and foreleg and chest were much higher in proportion than the other limbs. The neck was slender, and in regard to the bulk of the rest of the body it was like a swan's throat in its elongation. The head was in form like that of a camel, but in size more than twice that of a Libyan ostrich. Its legs were not moved alternately, but by pairs, those on the right side being moved together, and those on the left together, first one side and then the other. When this creature appeared the whole multitude was struck with astonishment, and its form suggesting a name, it got from the populace, from the most prominent features of its body, the improper name of camelo-pardalis."—Heliodorus, Athéiopica, x. 27.

c. 940.—"The most common animal in those countries is the giraffe (Zarâfa).... some consider its origin to be a variety of the camel; others say it is owing to a union of the camel with the panther; others in short that it is a particular and distinct species, like the horse, the ass, or the ox, and not the result of any cross-bred. In Persian the giraffe is called Uskhergâd ('camel-cow'). It used to be sent as a present from Nubia to the kings of Persia, as in later days it was sent to the Arab princes, to the first khâlis of the house of 'Abbaâs, and to the Wâllis of Misr. The origin of the giraffe has given rise to numerous discussions. It has been noticed that the panther of Nubia attains a great size, whilst the camel of that country is of low stature, with short legs," &c., &c.—Magot, iii. 3-5.

c. 1253.—"Entre les autres joiaus que il (le Vil de la Montagne) envoia au Roy, li envoia un olphant de cristal mont bien fait et ne boursiquz que l'on apelle oraffe, de cristal aussi."—Joinville, ed. de Wailly, 250.

1271.—"In the month of Jumada II, a female giraffe in the Castle of the Hill (at Cairo) gave birth to a young one, which was nursed by a cow."—Khâfi Kânsí, i. pt. 2, 106.

1298.—"Mais bien ent giraffes assez qui naissoient en leur pays."—Marco Polo, Panthère's ed., p. 701.

1336.—"Vidi in Kadro (Cairo) animal geraffan nomine, in anteriori parte multum elevatum, longissimum columna habens, ut de tecto domus communis altitudinis comedere possit. Retro ita demissum est ut dorsum ejus manu hominis tangi possit. Non est ferox animal, sed ad modum jumenti pacificum, colore albo et rubico pellem habens ordinatissime decoratam."—Gul. de Boldensela, 218-219.

1384.—"Ora racconteremo della giraffa che bestia ella è. La giraffa è fatta quasi come lo struzzolo, salvo che l'imbesto suo non ha penne ('just like an ostrich, except that it has no feathers on its body!') anzi ha lana branchissima, ella è veramente a vedere una cosa molto contraffatta."—Simone Sigoli, V. al Monte Sinai, 182.

1404.—"When the ambassadors arrived in the city of Khol, they found in it an ambassador, whom the Sultan of Babylon had sent to Timour Bey. ... He had also with him 9 rare birds and a beast called jornaufa .... (then follows a very good description)—Cheríj, by Markham, PP. 86-87.

c. 1430.—"Item, I have also been in Lesser India, which is a fine Kingdom. The capital is called Dily. In this country are many elephants, and animals called surmasa (for surmanis), which is like a stag, but is a tall animal and has a long neck, 4 fathoms in length or longer."—Schipberger, Hak. Soc. 47.

1471.—"After this was brought footthe giraffe, which they call Giraffa, a beast as long legged as a great horse, or rather more; but the hinder legs are half a foot shorter than the former," &c. (The Italian in Ramusio, ii. f. 102, has "una Giraffa, la quale essi chiamano Zirapha omer Giraffe").—Joanna Barbro, in Venetians in Persia, Hak. Soc. 54.

1554.—"Il ne fut one que les grands seigneurs quelques barbares qu'il aient esté, n'aimaissent qu'ont leur presentats les bestes d'estranges pays. Aussi en auraient veu plusieurs au chasteau du Caire ... entre lesquelles est celle qu'ilz nomment vulgairement Zurnapa."—P. Belon, f. 118. It is remarkable to find Belon adopting this Persian form in Egypt.

GIRJA, s. This is a word for a Christian church, commonly used on the Bengal side of India, from Port. igreja, itself a corruption of ecclesia. Khâfi Khân (c. 1720) speaking of the Portuguese at Hoogly, says they called their places of worship Kalisz (Elliot, vii. 211). No doubt Kalisa, as well as igreja, is a form of ecclesia, but the superficial resemblance is small, so it may be suspected that the Muselman writer was speaking from book-knowledge only.

1885.—"It is related that a certain Maulvi, celebrated for the power of his curses, was called upon by his fellow religious to curse a certain church built by the English in close proximity to a Masjid. Anxious to stand well with them, and at the same time not to offend his English rulers, he got out of the difficulty by cursing the building thus:

Girjâ gahr! Girjâ gahr! Girjâ! (i.e.) 'Fall down, house! Fall down, house! Fall down!' or simply: 'Church-house! Church-house! Church!'—W. J. D'Erryghther, in Punjab Notes and Queries, li. 125.
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GOA STONE.

The word is also in use in the Indian Archipelago:

1855.—"The village (of Wai in the Moluccas) is laid out in rectangular plots. . . . One of its chief edifices is the Gredja, whose grandeur quite overwhelmed us; for it is far more elaborately decorated than many a rural parish church at home."—H. O. Forbes, *A Naturalist's Wanderings*, p. 294.

GOA, n.p. Properly Gova, Gora, Mahr. Goven, [which the Madras Gloss connects with Skt. go, 'a cow,' in the sense of the 'cowherd country']. The famous capital of the Portuguese dominions in India since its capture by Albuquerque in 1510. In earlier history and geography the place appears under the name of Sindâbur or Sandâbur (Sundâpûr?) (q.v.). Gova or Kova was an ancient name of the southern Konkan (see in H. H. Wilson's *Works, Vishnupura*, ii. 164, note 20). We find the place called by the Turkish admiral Sidi 'Ali Gowa-Sandâbur, which may mean "Sandâbur of Gova."

1391.—In a copper grant of this date (S. 1313) we have mention of a chief of Kankan (see CONCAN) called Gowa and Gowâpûra. The grant as published by Major Legrand Jacob in *J. Bö. Br. R. As. Soc.* iv. 107. The translation is too loose to make it worth while to transcribe a quotation; but it is interesting as mentioning the reconquest of Goa from the Turks, i.e. Turks or foreign Mahomedans. We know from Ibn Batuta that Mahomedan settlers at Hânâwar had taken the place about 1344.

1510 (but referring to some years earlier). "I departed from the city of Dabuli aforesaid, and went to another island which is about a mile distant from the mainland and is called Goga. . . . In this island there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain who is called Savaão, who has 400 mamlûkeh and himself being also a mamluke."—*Varthema*, 115-116.

c. 1520.—"In the Island of Tisronym, in which is situated the city of Goa, there are 31 aldeas. and these are as follows. . . ."—In *Arch. Port. Orient.*, fasc. 5.

c. 1554.—"At these words (addressed by the Vizir of Guzerat to a Portuguese Envoy) my wrath broke out, and I said: 'Malediction! You have found me with my fleet gone to wreck, but please God in my mercy, before long, under favour of the Padshah, you shall be driven not only from Hormuz, but from Diu and Gowa too.'"—Sidi 'Ali Raynâda, in *J. Asiât. Ser. 1. tom. ix. 70.

1602.—"The island of Goa is so old a place that one finds nothing in the writings of the Canarais (to whom it always belonged) about the beginning of its population. But we find that it was always so frequented by strangers that they used to have a proverbial saying: 'Let us go and take our ease among the cool shades of Goem meat,' which in the old language of the country means 'the cool fertile land.'"—*Coute*, IV. x. cap. 4.

1618.—"All those that have seen Europe and Asia agree with me that the Port of Goa, the Port of Constantinople, and the Port of Toulon, are three of the fairest Ports of all our vast continent."—*Tavernier*, E.T. ii. 74; [ed. *Bull.*, i. 158].

GOA PLUM. The fruit of *Parinari excelsus*, introduced at Goa from Mozambique, called by the Portuguese *Matombo*. "The fruit is almost pure brown sugar in a paste" (Birdwood, *M.S.*).

GOA POTATO. *Dioscorea aculeata* (Birdwood, *M.S.*).

GOA POWDER. This medicine, which in India is procured from Goa only, is invaluable in the virulent eczema of Bombay, and other skin diseases. In eczema it sometimes acts like magic, but smart as the cutting of a knife. It is obtained from *Andira Acaroba* (N.O. *Leguminosae*), a native (we believe) of S. America. The active principle is Chrysophanic acid (*Comm. from Sir G. Birdwood*).

GOA STONE. A factitious article which was so great a reputation for medical virtues in the 17th century. See quotation below from Mr. King, Sir G. Birdwood tells us it is still sold in the Bombay Bazar.

1679.—"The *Pavltains* enjoy the biggest of all the Monasteries at St. Roch: in it is a Library, an Hospital, and an Apothecary's Shop well furnished with Medicines, where *Gaspar Antonio*, a Florentine, a Lay-Brother of the Order, the Author of the *Goa Stones*, brings them in 50,000 Xr. phins, by that invention Annually: he is an Old Man, and almost Blind."—*Fryer*, 119-150.

1890.—"The double excellence of this Stone (snaker-stone) recommends its worth very highly, and much excels the deservedly famed *Gaspar Antonio*, or Goã Stone."—*Orpington*, 262.

1711.—"Goã Stones or *Pedra de Gaspar Antonio*, are made by the Jesuits here: They are from ¾ to 8 Ounces each; but the Sise makes no Difference in the Price: We bought 11 Ounces for 20 Rupees. They are often counterfeited, but 'tis an easie Matter for one who has seen the right Sort, to dis-
GOBANG.  380  GODAVERY.

cover it... Manooch's Stones at Fort St. George come the nearest to them... both Sorts are deservedly cried up for their Virtues."—Lockyer, 268.

1768-71.—"Their medicines are mostly such as are produced in the country. Amongst others, they make use of a kind of little artificial stone, that is manufactured at Goa, and possesses a strong aromatic scent. They give scrapings of this, in a little water mixed with sugar, to their patients."—Stearns, E.T., i. 451.

1887.—"The Goa-Stores. Names in the 16th (?) and 17th centuries as much in repute as the Beozar, and for similar virtues... It is of the shape and size of a duck's egg, has a greyish metallic lustre, and though hard, is friable. The mode of employing it was to take a minute dose of the powder scraped from it in one's drink every morning... So precious was it esteemed that the great usually carried it about with them in a casket of gold filigree."—Nat. Hist. of Goa, by C. W. King, M.A., p. 256.

GOBANG, s. The game introduced some years ago from Japan. The name is a corr. of Chinese K'i-p'an, 'checker-board.'

[1898.—"Go, properly gonoku narabe, often with little appropriateness termed 'checkers' by European writers, is the most popular of the indoor pastimes of the Japanese,—a very different affair from the simple game known to Europeans as Goban or GoBang, properly the name of the board on which go is played."—Chambrette, Things Japanese, 3rd ed., 190 seq., where a full account of the game will be found.]

GODAVERY, n.p. Skt. Godavari, 'giving kine.' Whether this name of northern etymology was a corruption of some indigenous name we know not. [The Dravidian name of the river is Goday (Tel. goda, 'limit'), of which the present name is possibly a corruption.] It is remarkable how the Goda-very is ignored by writers and mapmakers till a comparatively late period, with the notable exception of D. João de Castro, in a work, however, not published till 1843. Barros, in his trace of the coasts of the Indies (Dec. I. ix. cap. 1), mentions Gudavarij as a place adjoining a cape of the same name (which appears in some much later charts as C. Goederevar), but takes no notice of the great river, so far as we are aware, in any part of his history. Linschoten also speaks of the Punto de Guadovaryn, but not of the river. Nor does his map show the latter, though showing the Kistna distinctly. The small general map of India in "Cambridge's Acc. of the War in India," 1761, confounds the sources of the Godavery with those of the Mahanadi (of Orissa) and carries the latter on to combine with the western rivers of the Ganges Delta. This was evidently the prevailing view until Rennell published the first edition of his Memoir (1783), in which he writes:

"The Godavery river, or Gonga Godowry, commonly called Gonga in European maps, and sometimes Gang in Indian histories, has generally been represented as the same river with that of Cattack.

"As we have no authority that I can find for supposing it, the opinion must have been taken up, on a supposition that there was no opening between the mouths of the Kistna and Mahanadee (or Cattack river) of magnitude sufficient for such a river as the Ganga" (pp. 74-75) [also ibid., 2nd ed. 244]. As to this error see also a quotation from D'Anville under KEDGEREE. It is probable that what that geographer says in his Éclaircissements, p. 135, that he had no real idea of the Godavery. That name occurs in his book only as "la pointe de Gaudewari." This point, he says, is about E.N.E. of the "river of Nasarpar," at a distance of about 12 leagues; "it is a low land, intersected by several river-arms, forming the mouths of that which the maps, esteemed to be most correct, call Wenseron; and the river of Nasarpar is itself one of those arms, according to a MS. map in my possession." Nasararam is the name of a taluk on the westernmost delta branch, or Vasishta Godavari [see Morris, Man. of Godavery Dist., 183]. Wenseron appears on a map in Baldaens (1672), as the name of one of the two mouths of the Eastern or Gautami Godavari, entering the sea near Coringa. It is perhaps the same name as Injarum on that branch, where there was an English Factory for many years.

In the neat map of "Regionum Choromandel, Golconda, et Orixa," which is in Baldaens (1672), there is no indication of it whatever except as a short inlet from the sea called Gonde-warey.

1588.—"The noblest rivers of this province (Bhog or Decan) are six in number, to wit: Crusna (Krishna), in many places known as Hinaopor, because it passes by a city of this name (Hindapar?); Bivra (read Bima?); these two rivers join on the borders of the Decan and the land of Canara (q.v.), and after traversing great distances enter the sea in the Oriya territory; Malaprapre (Melapobhatha?): Guvodam (read Guodavari) otherwise called Gangua or Purnadi; Tapii. Of these the Malaprapre enters the sea in the Oriya territory, and so does the Guodavam; but Purnadi and Tapii enter the Gulf of Cambay at different points."—João de Castro, Primeiro Roteiro da Costa da India, pp. 6, 7.
GODOWN.

s. A warehouse for goods and stores; an outbuilding used for stores; a store-room. The word is in constant use in the Chinese ports as well as in India. The H. and Beng. gudam is apparently an adoption of the Anglo-Indian word, not its original. The word appears to have passed to the continent of India from the eastern settlements, where the Malay word gadong is used in the same sense of 'store-room,' but also in that of 'a house built of brick or stone.' Still the word appears to have come primarily from the South of India, where in Telugu gidiangi, giddangi, in Tamil kidangi, signify 'a place where goods lie,' from kidu, 'to lie.' It appears in Singhalese also as gudima. It is a fact that many common Malay and Javanese words are Tamil, or only to be explained by Tamil. Free intercourse between the Coromandel Coast and the Archipelago is very ancient, and when the Portuguese first appeared at Malacca they found there numerous settlers from S. India (see s.v. KING). Bluteau gives the word as palavra da India, and explains it as a "logea quasi debaixo de chão" ("almost under ground"), but this is seldom the case.

[1513.—"... in which all his rice and a Gudam full of mace was burned."—Letter of F. P. Andreote to Athuquerque, Feb. 22, India Office, MSS. Corpo Chronologico, vol. I.]

1552.—"At night secretly they cleared their Gudama, which are rooms almost under ground, for fear of fire."—Burns, Dec. II. Bk. vi. ch. 3.

1552.—"... and ordered them to plunder many Godows (gudoes) in which there was such abundance of clove, nutmeg, mace, and sandal wood, that our people could not transport it all till they had called in the people of Malacca to complete its removal."—Castanheda, iii. 276-7.

1561.—"... Godowes (gudoes), which are strong houses of stone, having the lower part built with lime."—Corda, ii. 296. (The last two quotations refer to events in 1511.)

1570.—"... but the merchants have all one house or Mogazon, which house they call Godon, which is made of bricks."—Caesar Frederico, in Hakl.

1555.—"In the Palace of the King (at Pegu) are many magazines both of gold and of silver. ... Sandalwood, and lign-aloes, and all such things, have their gottons (gottoni), which is as much as to say separate chambers."—Gasparo Baihi, f. 111.

c. 1612.—"... if I did not he would take away from me the key of the gadong."—Duikers, Letters, i. 165.]

1618.—"As fortes e fortificações de Malayos ordinariamente erão audícios de matar entaypado, de que havia muitas casas e armenyas ou godons que são audícios sobrevivas, que os mocadores recolhem as rupass de Choromandel per il perigo de fogo."—Godóis de Eredia, 22.

1615.—"We paid Jno. Dono 70 tares or plate of bars in full payment of the fee symptole of the gadonge over the way, to westward of English house, whereof 100 tares was paid before."—Cocks's Diary, i. 39; [in i. 15 gedonge].

[... "An old ruined brick house or godung."—Foster, Letters, iii. 109.]

[... "The same goods to be locked up in the gaddones."—Ibid. iii. 159.]

1634.—"Virão das ruas as secretas minas
* * * *
Das abrazadas casas as ruinas,
E das riquezas os gudões desertos."—Malacca Conquistado, x. 61.

1850.—"Rent Rowle of Dwelling Houses, Goedows, etc., within the Garrison in Christian Town."—In Wheeler, i. 253-4.

1853.—"I went to ye Bankshall to mark out and appoint a Plat of ground to build a Godown for ye Hombie. Company's Salt Petre."—Hedges, Diary, March 5; [Hak. Soc. i. 67].
1696.—"Monday, 3rd August. The Choul-
try Justices having produced examinations
taken by them concerning the murder of a
child in the Black town, and the robbing of a
godown within the walls:—it is ordered that
the Judge-Advocate do cause a session to
be held on Tuesday the 11th for the trial of
the criminals."—Official Memorandum, in
Wheeler, i. 303.

[1800.—"The cook-room and Zodoun at
the Laul Baug are covered in."—Wellington,
i. 66.]

1809.—"The Black Hole is now part of a
godown or warehouse: it was filled with
goods, and I could not see it."—I. Valerat,
i. 297.

1830.—"These 'Godowns'... are one of
the most marked features of a Japanese
town, both because they are white where all
close is gray, and because they are solid
where all else is perishable."—Miss Bird's
Japan, 2. 264.

GOGLET, GUGLET. s. A water-
bottle, usually earthenware, of globular
body with a long neck, the same as what
is called in Bengal more commonly a
surdh (see SERAI, b., KOOZA). This
is the usual form now; the article
described by Linschoten and Pyard,
with a sort of eullender mouth and
pebbles shut inside, was somewhat
different. Corrupted from the Port.
gorgolet, the name of such a vessel.
The French have also in this sense
gorgoulette, and a word gorgouille, our
medieval gurgolye; all derivations from
gorga, gorga, gorgy, 'the throat, found
in all the Romance tongues. Tom
Cringle shows what the word is used
in the W. Indies.

1598.—"These cruses are called Gorgo-
letta."—Linschoten, 60; [Hak. Soc. i. 207.]

1599.—In Debra, vii. 28, the word is
written Gorgolane.

[c. 1610.—"Il y a une piece de terre fort
delicate, et tonte percee de petits
trois faoncex, et au dedans y a de petites pierres
qui ne peuvent sortir, c'est pour nettoyer le
vasse. Ils appellent cela gorgoulette: l'eau
n'est sorte que peu à la fois?"—Pyard de
Lavat, ii. 49; [Hak Soc. ii. 74, and see i. 329.]

[1616.—"... 6 Gorgolettas."—Foster,
Letters, iv. 198.]

1648.—"They all drink out of Gorgolanes,
that is out of a Pot with a Spout, without
setting the Month thereto."—T. Van Spil-
berger's Voyage, 37.

[c. 1670.—"Quand on est à la maison on a
des Gourgoulettes ou aiguilles d'une cer-
taine pierre poireuse."—Bernier (ed. Amst.),
i. 214; [and comp. ed. Constable, 356.]

1688.—"L'on donne à chacun de ceux
que leur malheur conduit dans ces saintes

prisons, un pot de terre plein d'eau pour se
laver, un autre plus propre de ceux qu'on
appelle Gurgulets, aussi plein d'eau pour
boire."—Dollon, Rel. de l'Inquisition de Goa,
135.

[c. 1690.—"The Siamese, Malays, and
Macassar people have the art of making
from the larger coco-nut shells most elegant
drinking vessels, cups, and those other
recipientes for water to drink called Gor-
gelette, which they set with silver, and
which no doubt by the ignorant are supposed
to be made of the precious Maldives coco."—
Rumphius, i. 111.

1708.—"The same way they have of
cooling their Liquors, by a wet cloth
wrapped about their Gurgulets and Jars,
which are vessels made of a porons Kind of
Earth."—Figer, 47.

1720.—"However, they were much aston-
ished that the water in the Gorgelets in
that tremendous heat, especially out of
doors, was found quite cold."—Valdigna,
Memoirs, 50.

1766.—"I perfectly remember having said
that it would not be amiss for General
Carnac to have a man with a Goglet
of water ready to pour on his head, whenever
he should begin to grow warm in debate."—
Lord Chice, Consr. Fort William, Jan. 29.
In Long, 406.

1729.—"Dressing in a hurry, find the
drunken bheesty... has mistaken your
boot for the goglet in which you carry your
water on the line of march."—Skipp's
Memoirs, ii. 149.

[c. 1830.—"I was not long in finding a
bottle of very tolerable rum, some salt junk,
some biscuit, and a goglet, or porons earthen
jar of water, with some capital cigars."—
Tom Cringle, ed. 1863, 152.

1832.—"Murwan sent for a woman named
Joada, and handing her some virulent poison
folded up in a piece of paper, said, 'If you
can throw this into Hussun's gugglet, he
on drinking a mouthful or two of water
will instantly bring up his liver piece-meal.'"—
Herklot, Quason-e-Islam, 156.

1855.—"To do it (gild the Rangoon
Pagoda) they have enveloped the whole in
an extraordinary scaffolding of bamboos,
which looks as if they had been enclosing
the pagoda in basketwork to keep it from
breaking, as you would do with a water
goglet for a day's journey."—In Blackwood's
Mag., May, 1856.

GOGO, GOGA. n.p. A town on
the inner or eastern shore of Kattywar
Peninsula, formerly a seaport of some
importance, with an anchorage sheltered
by the Isle of Peram (the Beiram of the
quotation from Ibn Batuta). Gogo
appears in the Catalan map of 1375.
Two of the extracts will show how
this unhappy city used to suffer at the
hands of the Portuguese. Gogo is now
superseded to a great extent by Bhaunagar, 8 m. distant.

1321.—"Dated from Caga the 12th day of October, in the year of the Lord 1321."—Letter of Fr. Jordanus, in Cathay, &c. i. 228.

c. 1343.—"We departed from Beiram and arrived next day at the city of Kuka, which is large, and possesses extensive bazaars. We anchored 4 miles off because of the ebb tide."—Ibn Battuta, iv. 60.

1531.—"The Governor (Nuno da Cunha) ... took counsel to order a fleet to remain behind to make war upon Cambay, leaving Antonio de Saldanha with 50 sail, to wit: 4 galleons, and the rest galleys and galoets, and rowing-vessels of the King’s, with some private ones eager to remain, in the greed for prize. And in this fleet there stayed 1000 men with good will for the plunder before them, and many honoured gentleman and captains. And running up the Gulf they came to a city called Goga, peopled by rich merchants; and the fleet entering by the river ravaged it by fire and sword, slaying much people...."—Correct, iii. 418.

[c. 1590.—"Ghogeh." See under SURATH.]

1602.—"... the city of Gogá, which was one of the largest and most opulent in traffic, wealth and power of all those of Cambay. ... This city lies almost at the head of the Gulf, on the western side, spreading over a level plain, and from certain ruins of buildings still visible, seems to have been in old times a very great place, and under the dominion of certain foreigners."—Couto, IV. vii. cap. 5.

1614.—"The passage across from Surrate to Goga is very short, and so the three fleets, starting at 4 in the morning, arrived there at nightfall. ... The next day the Portuguese returned ashore to burn the city ... and entering the city they set fire to it in all quarters, and it began to blaze with such fury that there was burnt a great quantity of merchandize (fazendas de porto), which was a huge loss to the Moors. ... After the burning of the city they abode there 3 days, both captains and soldiers content with the abundance of their booty, and the fleet stood for Dio, taking, besides the goods that were on board, many boats in tow laden with the same."—Bocarro, Decada, 333.

[c. 1660.—"A man on foot going by land to a small village named the Gauges, and from thence crossing the end of the Gulf, can go from Dio to Surat in four or five days. ..."—Tavernier, ed. Bull, ii. 37.]

1727.—"Goga is a pretty large Town ... has some Trade. ... It has the Conveniences of a Harbour for the largest Ships, though they lie dry on soft Mud at low Water."—A. Hamilton, i. 113.

GOGOLA, GOGALA, n.p. This is still the name of a village on a peninsular sandy spit of the mainland, opposite to the island and fortress of Diu, and formerly itself a fort. It was known in the 16th century as the Villa dos Rumes, because Melique Az (Malik Ayáz, the Mahom. Governor), not much trusting the Rumes (i.e. the Turkish Mercenaries), "or willing that they should be within the Fortress, sent them to dwell there." (Barros, H. iii. cap. 5.)

1525.—"Paga dyo e gogolla a el Rey de Cambay treze laiques en tanguas ... xiiij laiques."—Lembrança, 94.

1538.—In Botelho, Tombo, 230, 239, we find "Alfandega de Guogualaa.

1539.—... terminating in a long and narrow tongue of sand, on which stands a fort which they call Gogalaa. ..."—Goga, and the Portuguese galleys, the Villa dos Rumes. On the point of this tongue the Portuguese made a beautiful round bulwark."—João de Castro, Primeiro Roteiro, p. 218.

GOLAH, s. Hind. gold (from gol, 'round'). A store-house for grain or salt; so called from the typical form of such store-houses in many parts of India, viz. a circular wall of mud with a conical roof. [One of the most famous of these is the Gold at Patna, completed in 1786, but never used.]

[1755.—"We visited the Gola, a building intended for a public granary."—In Forbes, Or. Mem. 2nd ed. ii. 415.]

1810.—"The golah, or warehouse."—Williamson, V. M. ii. 343.

1878.—"The villagers, who were really in want of food, and maddened by the sight of those golaha stored with grain, could not resist the temptation to help themselves."—Life in the Mofussil, ii. 77.

GOLD MOHUR FLOWER, s. Grossulina pulcherrima, Sw. The name is a corruption of the H. gulmor, which is not in the dictionaries, but is said to mean 'peacock-flower.'

[1577.—"The crowd began to press to the great Gool-mohur tree."—Allardyce, City of Sunshine, iii. 207.]

GOLE, s. The main body of an army in array; a clustered body of troops; an irregular squadron of horsemen. P.—H. ghol; perhaps a confusion with the Arab, jaal (gaul), 'a troop'; but Platts connects it with Skt. kulâ, 'an assemblage'.

1507.—"As the right and left are called Berângâr and Sêwangâr ... and are not included in the centre which they call ghol, the right and left do not belong to the ghol."—Beler, 227.
GOMASTA, GOMASHTAH. s. Hind. from Pers. gomāstāth, part. 'appointed, delegated.' A native agent or factor. In Madras the modern application is to a clerk for vernacular correspondence.

1717. "As for the Salem Cloth they beg leave to defer settling any Price for that sort till they can be advised from the Goa Masters (!) in that Province."—Sir St. David Consul., May 11. MS. Records in India Office.

GOMASTA, GOMASHTAH, s. Mutassaddies (see MOOT-SUDDY), and Moonshires, and other officers of the English Company to relinquish their farms, naddars (see TALOOK), gunges, and golahs.—The Nabob to the Governor, in Van Sittart, i. 229.

1776. "The Magistrate shall appoint some one person his gomastah or Agent in each Town."—Hatheld's Code, 55.

1778. "The Company determining if possible to restore their investment to the former condition . . . sent gomastahs, or Gentoo factors in their own pay."—Orme, ed. 1803, ii. 57.

c. 1785. "I wrote an order to my gomastah in the factory of Hugli."—Correaciol's Life of Cicie, iii. 448.

1817. "The banyan hires a species of broker, called a Gomastah, at so much a month."—Mill's Hist. iii. 13.

1837." (The Rajah) sent us a very good breakfast; when we had eaten it, his gomastha (a sort of secretary, at least more like that than anything else) came to say . . ."—Letters from Madras, 128.

GOMBROON, n.p. The old name in European documents of the place on the Persian Gulf now known as Bandar 'Abbas, or 'Abbasā. The latter name was given to it when Shah 'Abbas, after the capture and destruction of the island city of Hormuz, established a port there. The site which he selected was the little town of Gamrūn. This had been occupied by the Portuguese, who took it from the 'King of Lar' in 1612, but two years later it was taken by the Shah.

The name is said (in the Geog. Magazine, i. 17) to be Turkish, meaning 'a Custom House.' The word alluded to is probably gümruk, which has that meaning and which is again, through Low Greek, from the Latin commercium. But this etymology of the name seems hardly probable. That indicated in the extract from A. Hamilton below is from Pers. kamrān, 'a shrimp,' or Port. camaráo, meaning the same.

The first mention of Gombroon in the E. I. Papers seems to be in 1816, when Edmund Connok, the Company's chief agent in the Gulf, calls it "Gombroon, the best port in all Persia," and "that hopeful and glorious port of Gombroon" (Sainsbury, i. 484-5; [Foster, Letters, iv. 264]). There was an English factory here soon after the capture of Hormuz, and it continued to be maintained in 1759, when it was taken by the Comte d'E斯塔ing. The factory was re-established, but ceased to exist a year or two after.

[1765. —Bundel Gombruc, so-called in Persian and Turkish, which means Custom-house."—M. Afonso's Overland Journey, Ann. Marit. e Colon. ser. 4. p. 217.]

1614. (The Captain-major) "under orders of Dom Luís da Gama returned to succour Comorão, but found the enemy's fleet already there and the fort surrendered. . . . News which was heard by Dom Luís da Gama and most of the people of Ormuz in such way as might be expected, some of the old folks of Ormuz prognosticating at once that in losing Comorão Ormuz itself would lose before long, seeing that the former was like a bargain or outwork on which the rage of the Persian enemy spent itself, giving time to Ormuz to prepare against their coming thither."—Boccaccio, Decadi, 349.

1622. "That evening, at two hours of the night, we started from below that fine tree, and after travelling about a league and a half . . . we arrived here in Combrù, a place of decent size and population on the sea-shore, which the Persians now-a-days, laying aside as it were the old name, call the 'Port of Abbas;' because it was wrested from the Portuguese, who formerly possessed it, in the time of the present King Abbas."—I, della Valle, ii. 413; [in Hak. Soc. i. 3, he calls it Combu].

c. 1630. —Gumbrown (or Gomeroon, as some pronounce it) is by most Persians Komān-e Ėgoj, or Red Town. But T. Herbert (in his Travels . . . some (but I commend them not) write it Gumrau, others Gomber, and other-some Comeroon . . . A Towne it is of no Antiquity, rising daily out of the ruins of late glorious (now most wretched) Ormus."—Sir T. Herbert, 121.
1873.—"The Sailors had stigmatized this place of its Excessive Heat, with this practical Saying, That there was but an Age in which to say between Gongeroon and Hell."—Fryer, 224.

Fryer in another place (marginal rubric, p. 381) says: "Gongeroon ware, made of Earth, the best next China." Was this one of the species of manufacture of the Persian porcelain now so highly prized? ["The main varieties of this Perso-Chinese ware are the following:—(1) A sort of semi-porcelain, called by English dealers, quite without reason, "Gongeroon ware," which is pure white and semi-transparent, but, unlike Chinese porcelain, is soft and friable where not protected by the glaze."—Ency. Brit. 9th ed. xix. 621.]

1727.—"This Gongeroon was formerly a Fishing Town, and when Skar Abass began to build it, had its Appellation from the Portuguese, in Derision, because it was a good place forcatching Prawns and Shrimps, which they call Camerong."—A. Hamilton, i. 92; [ed. 1744, i. 95.]

1782.—"As this officer (Comte d'Estaing) ... broke his parole by taking and destroying our settlements at Gongeroon, and upon the West Coast of Sumatra, at a time when he was still a prisoner of war, we have laid before his Majesty a true state of the case."—In Long, 258.

**GOMUTI.** s. Malay gomuti [Scott gives gamitti]. A substance resembling horsehair, and forming excellent cordage (the cabos negros of the Portuguese—Marre, Katu-Katu Malayon, p. 92), sometimes improperly called coir (q.v.), which is produced by a palm growing in the Archipelago, Arenga saccarifera. Labill. (Borassus Gomutus, Lour.). The tree also furnishes kalams or red-pens for writing, and the material for the poisoned arrows used with the blow-tube. The name of the palm itself in Malay is awan. (See SAGWIRE.) There is a very interesting account of this palm in Rumphius, Herb. Amb., i. pl. xiii. Dampier speaks of the fibre thus:

1686.—"... There is another sort of Coire cables ... that are black, and more strong and lasting, and are made of Strings that grow like Horse-hair at the Heads of certain Trees, almost like the Coco-trees. This sort comes mostly from the Island of Timor."—i. 265.

**GONG.** s. This word appears to be Malay (or, according to Crawford, originally Javanese), gong or agong. [The word gong is often said to be Chinese. Clifford and Swettenham so mark it; but no one seems to be able to point out the Chinese original] (Scott, Malayan Words in English, 53.)

Its well-known application is to a disk of thin bell-metal, which when struck with a mallet, yields musical notes, and is used in the further east as a substitute for a bell. ["The name gong, agong, is considered to be imitative or suggestive of the sound which the instrument produces" (Scott, loc. cit., 51).] Marcel Devie says that the word exists in all the languages of the Archipelago; [for the variants see Scott, loc. cit.]. He defines it as meaning "instrument de musique aussi appele tam-tam"; but see under TOM-TOM.

The great drum, to which Dampier applies the name, was used like the metallic gong for striking the hour. Systems of gongs variously arranged form harmonious musical instruments among the Burmese, and still more elaborately among the Javanese.

The word is commonly applied by Anglo-Indians also to the H. ghanji (qanta, Dec.) or gharti, a thicker metal disc, not musical, used in India for striking the hour (see GHURRY). The gong being used to strike the hour, we find the word applied by Fryer (like guarry) to the hour itself, or interval denoted.

c. 1590.—"In the morning before day the Generall did strike his Gongo, which is an instrument of War that soundeth like a Bell."—(This was in Africa, near Benguela).

Advent. of Andrew Delatt, in Purchas, ii. 970.

1785.—"They have no Watches nor Hour-Glasses, but measure Time by the dropping of Water out of a Brass Bason, which holds a Ghong, or less than half an Hour; when they strike once distinctly, to tell them it's the First Ghong, which is renewed at the Second Ghong for Two, and so Three at the End of it till they come to Eight; when they strike on the Brass Vessel at their Liberty to give notice the Pore (see PABUR) is out, and at last strike One leisurely to tell them it is the First Pore."—Fryer, 156.

1686.—"In the Sultan's Mosque (at Mindanao) there is a great Drum with but one Head, called a Gong; which is instead of a Clock. This Gong is beaten at 12 a Clock, at 3, 6, and 9."—Dampier, i. 335.

1726.—"These gongs (gongen) are beaten very gently at the time when the Prince is going to make his appearance."—Valentijn, iv. 58.

1750-52.—"Besides these (in China) they have little drums, great and small kettle drums, gungungs or round brass basons like frying pans."—Obyl Toren, 248.

1817.—"With music bursting out from time to time With gong and tambaloon's tremendous chime."—Lilla Rodh, Mokanna.

Tremendous sham poetry!
GOODRY, s. A quilt; H. guḏrā. [The guḏrā, as distinguished from the ṛacī (see ROZY), is the bundle of rags on which Čakirs and the very poorest people sleep.]

1598.—"They make also faire couerlits, which they call Godorins [or] Colchas, which are very faire and pleasant to the eye, stitched with silke; and also of cotton for all colours and stitchings."—Linschoten, ch. 9: [Hak. Soc. i. 61].

c. 1610.—"Les matelets et les couvertures sont de soye ou de toile de coton faconnee a toutes sortes de figures et couleur. Ils appellent cela Goudrins."—Pipard d'Loat, ii. 3: [Hak. Soc. ii. 4].

1633.—"Goudrin est vn terme Indien et Portugais, qui signifie des couvertures pleines de coton."—De la Boulanger-de-Gen., ed. 1657, p. 539.

[1819.—"He directed him to go to his place, and take a godbra of his (a kind of old patched counterpane of shreds, which Faqüers frequently have to lie down upon and throw over their shoulders)."—Tr. Lit. Soc. Bo. i. 113.]

GOOGUL, s. H. gugal, guggul, Skt. guggula, guggula. The aromatic gum-resin of the Balsamodendron Mukul, Hooker (Amyris aquilocha, Roxb.), the mukt of the Arabs, and generally supposed to be the bdellium of the ancients. It is imported from the Behlā territory, west of Sind (see Bo. Gott. Sel.iones (N.S.), No. xvii. p. 326).

1525.—[Prices at Cambay], "Guggul d'ornane (the maund), 16 fīdās."—Lembrança, 43.

1513.—"Gogul is a species of bimmen much used at Cambay and other parts of India, for pointing the bottom of ships."—Milburn, i. 137.

GOOJUR, n.p. H. Ĝūjūr, Skt. Gurg-jūra. The name of a great Hindu clan, very numerous in tribes and in population over nearly the whole of Northern India, from the Indus to Rohilkhand. In the Delhi territory and the Doab they were formerly notorious for thieving propensities, and are still much addicted to cattle-theft; and they are never such steady and industrious cultivators as the Jats, among whose villages they are so largely interspersed. In the Punjab they are Mahommedans. Their ex-
tensive diffusion is illustrated by their having given name to Gujarāt (see GOOZERAT) as well as to Gujarāt and Gujarānwāla in the Punjab. And during the 18th century a great part of Sahāranpūr District in the Northern Doab was also called Gujarāt (see Elliot's Races, by Beames, i. 99 sqq.).

1519.—"In the hill-country between Nilāb and Behreh . . . and adjoining to the hill-country of Kashmir, are the Jats, Gujarās, and many other men of similar tribes."—Memoirs of Baker, 259.

[1785.—"The road is infested by tribes of banditti called googurs and mewatties."—In Forbes, Or. Mem. 2nd ed. ii. 426.]

GOOLAIL, s. A pellet-bow. H. guدل, probably from Skt. guḍā, guḍi, the pellet used. [It is the Arabic Kauz-al-bandūk, by using which the unlucky Prince in the First Kalandar's Tale got into trouble with the Wazir (Burton, Arab. Nights, i. 98)].

1560.—Busbeq speaks of being much annoyed with the multitude and impudence of kites at Constantinople: "ego interim cum manuali balista post columnam sto, modo hujus, modo illius caudae vel alarum, ut casus tulerit, pinanas testacius globis verberamus, donee mortifero icto unam aut alteram percussam decutio . . . "—Busbeq, Epist. iii. p. 163.

[c. 1590.—"From the general use of pellet bows which are fitted with bowstrings, sparrows are very scarce (in Kashmir)."—Ain, ed. Jarrett, ii. 351. In the original kauz-i-gurahā, gurahā, according to Stein-gos, Dict., being "a ball . . . ball for a cannon, balista, or cross-bow."]

1600.—*O for a stone-bow to hit him in the eye.*—Twelfth Night, ii. 5.

1611.—*Children will shortly take him for a wall, And set their stone-bows in his forehead.*—Brown, &c. Flet., A King and No King, V. 1780.—"The Goolie-lanos, or pellet-bow, generally used as a weapon against crows, is capable of inflicting rather severe injuries."—Cherow, Ind. Med. Miscellaneous, 357.

GOOLMAUL, GOOMMOOL, s. H. gol-maul, 'confusion, jumble'; gol-mul burni, 'to make a mess.'

[1877.—"The boy has made such a golmol (uproar) about religion that there is a risk in having anything to do with him."—Allardyce, City of Sunshine, ii. 106.]

GOOMTEE, n.p. A river of the N.W.P., rising in the Sahijāhānpur District, and flowing past the cities of Lucknow and Janjpur, and joining the Ganges between Benares and
GOONT. s. H. gānṭh, gāsth. A kind of pouny of the N. Himalayas, strong but clumsy.

c. 1590.—"In the northern mountainous districts of Hindustan a kind of small but strong horses is bred, which is called gūṭ ; and in the confines of Bengal, near Kīfāh, another kind of horses occurs, which rank between the gūṭ and Turkish horses, and are called tāngān (see TANGUN) ; they are strong and powerful."—H. 1. 183; also see H. 2. 280.

1909.—"On the further side of Ganges lyeth a very mighty Prince, called Rāvīn Rōdorōc, holding a mountainous Country . . . thence commeth much Muske, and heere is a great breed of a small kind of Horse, called Gunts, a true travelling scale-cliffe beast."—W. Fīnd, in Porchū, 1. 485.

1831.—"In Cashmere I shall buy, without regard to price, the best ghounte in Tibet."—Jacquemart's Letters, E.T. 1. 285.

1835.—"Give your gūnt his head and he will carry you safely . . . any horse would have struggled, and been killed : these gūnths appear to understand that they must be quiet, and their master will help them."—Fanny Parkes. Wanderings of a Pilgrim, ii. 226.

GOORKA, GOORKALLY, n.p. H. Gurkha, Gurkhaiḥ. The name of the race now dominant in Nepal, and taking their name from a town so called 53 miles W. of Khatmandū. [The name is usually derived from the Skt. gūṛkhaṭh, 'cow-keeper.' For the early history see Wright, H. of Nepal, 147]. They are probably the best soldiers of modern India, and several regiments of the Anglo-Indian army are recruited from the tribe.

1765.—"I believe, Sir, you have before been acquainted with the situation of Nepal, which has long been besieged by the Goorcully Rajah."—Letter from Chief at Patna, in Long, 520.

... "The Rajah being now dispossessed of his country, and shut up in his capital by the Rajah of Goorcullah, the usual channel of commerce has been obstructed."—Letter from Council to F. I. Co., in Vrelst, View of Bengal, App. 36.

GOOROO, s. H. gūṛā, Skt. guru; a spiritual teacher, a (Hindu) priest. [Ancient].—"That brāhmaṇ is called guru who performs according to rule the rites on conception and the like, and feeds (the child) with rice (for the first time)."—Manu, ii. 112.

c. 1550.—"You should do as you are told by your parents and your Guru."—Rāmdāsya of Tulī Dās, by Goorso (1578), 43.

[1567.—"Grous." See quotation under CASIS.]

1826.—"There was a famous Prophet of the Ethnikes, named Gουρου."—Pachus, Pilgrimage, 320.

1700.—". . . he is full surpris de voir à la porte . . . le Pénitent au colier, qui demandait à parler au Gourou."—Letters Etr. x. 93.

1510.—"Persons of this class often keep little schools . . . and are designated gooros; a term implying that kind of respect we entertain for pastors in general."—Williamson, V. M. ii. 917.


1587.—"Except the guru of Bombay, no priest on earth has so large a power of acting on every weakness of the female heart as a Mormon bishop at Salt Lake."—Dixon's New America, 330.

GOORUL, s. H. gūṛal, goral; the Himalayan chamois: Nemorhoccus Goral of Jerdon. [Comes Goral of Blanford (Mammalia, 516)].

[1821.—"The flesh was good and tasted like that of the gourul, so abundant in the hilly belt towards India."—Lloyd & Gerard's Nat., ii. 112.

[1856.—"On Tuesday we went to a new part of the hill to shoot 'gurel,' a kind of deer, which across a khud. looks remarkably small and more like a hare than a deer."—Lady Dufferin's Journals, 267.]

[GOORZEBURDAR, s. P. gurz-berdār, 'a mace-bearer.'

1663.—"Among the Kears and the Manseebardes are mixed many Gurze-berdars, or mace-bearers chosen for their tall and handsome persons, and whose business it is to preserve order in assemblies, to carry the King's orders, and execute his commands with the utmost speed."—Bernier, ed. Constable, 267.

1717.—"Everything being prepared for the Goorze-burdar's reception."—In Yale, Judges Diary, Hak. Soc. ii. cclxii.

[1727.—Goosberdar. See under HOS-BOLHOOKUM.]
GQRZERAT, GUZERAT, n.p. The name of a famous province in Western India, Skt. Gurjara, Gurjara-rashtra, Prakrit passing into H. and Mahr. Guzarat, Gujrat, taking its name from the Gujar (see GOOJUR) tribe. The name covers the British Districts of Surat, Broach, Kaira, Panah Mahals, and Ahmedabad, besides the territories of the Gaekwar (see GUICOWAR) of Baroda, and a multitude of native States. It is also often used as including the peninsula of Kathiawar or Surashtra, which alone embraces 180 petty States.

c. 640.—Hven T'sang passes through Kim-chi-lo, i.e. Gurjjaral, but there is some difficulty as to the position which he assigns to it.—P'el'v'as Buddh., iii. 166; [Cunningham, Arch. Rep. ii. 70 sqq.]

1298.—"Gozurat is a great Kingdom.

... The people are the most desperate pirates in existence. ...

"—Marco Polo, Bk. iii. ch. 26.

c. 1300.—"Guzerat, which is a large country, within which are Kambdi, Sommat, Kankan-Yana, and several other cities and towns."—Rashid-adin, in Elliot, i. 67.

1300.—"The Sultan despatched Ulugh Khan to Mahb and Gujrat for the destruction of the idol-temple of Sommat, on the 20th of Jumadi.-1 awwal, 468 H. ...

"—Amir Khosrau, in Elliot, iii. 74.

[c. 1330.—"Juzrat." See under LAR.]

1554.—"At last we made the land of Guchrat in Hindustan."—Sid. 'Ali, p. 79.

The name is sometimes used by the old writers for the people, and especially for the Hindu merchants or banyans (q.v.) of Guzerat. See Sainshury, i. 445 and passim.

c. 1605.—"And aboe the Guzzatts do saile in the Portugalls ships in every port of the East Indies ..."—Birdwood, First Letter Book, 85.

GOOZUL-KHANA, s. A bathroom; H. from Ar.—P. ghusul-khana, of corresponding sense. The apartment so called was used by some of the Great Moghuls as a place of private audience.

1616.—"At eight, after supper he comes down to the guzelcan (v.l. gazelcan), a faire Court wherein in the midst is a Throne erected of freestones."—Sir T. Roe, in Purchas, ii.; [Hak. Soc. i. 100].

"The thirteenth, at night I went to the Gussel Chan, where is best opportunity of doc business, and tooke with me the Italian, determining to walk no longer in darknesse, but to proone the King: ...

"—Ibid. p. 543; [in Hak. Soc. i. 202, Guzelchan; in ii. 459, Guzbel choes].

c. 1660.—"The grand hall of the Am-Kas opens into a more retired chamber, called the gosel-kane, or the place to wash in. But few are suffered to enter there. There it is where the king is seated in a chair . . . and giveth a more particular Audience to his officers."—Bernier, E.T. p. 85; [ed. Constable, 265; ibid. 301 gosel-kane].

GOPURA. s. The meaning of the word in Skt. is 'city-gate,' go 'eye,' pura, 'city.' But in S. India the gopuram is that remarkable feature of architecture, peculiar to the Peninsula, the great pyramidal tower over the entrance-gate to the precinct of a temple. See Ferguson's Indian and Eastern Architecture, 325, &c. [The same feature has been reproduced in the great temple of the Seth at Brindaban, which is designed on a S. Indian model. (Growse, Mathura, 260.)] This feature is not, in any of the S. Indian temples, older than the 15th or 16th cent., and was no doubt adopted for purposes of defence, as indeed the Silpa-śiṣṭra ('Books of Mechanical Arts') treatises imply. This fact may sufficiently dispose of the idea that the feature indicates an adoption of architecture from ancient Egypt.

1862.—"The gopurams or towers of the great pagoda."—Markham, Peru and India, 408.

GORA. s. H. gorā, 'fair-complexioned.' A white man; a European soldier; any European who is not a sahib (q.v.). Plural gorā-log, 'white people.'

[1861.—"The cavalry . . . rushed into the lines . . . declaring that the Gora Log (the European soldiers) were coming down upon them."—Dave Browne, Punjab and Delhi, i. 243.]

GORAWALLAH, s. H. gorā-walī, gorā, 'a horse.' A groom or horsekeeper; used at Bombay. On the Bengal side syce (q.v.) is always used, on the Madras side horsekeeper (q.v.).

1680.—Currials, apparently for gorā-walīs (Currials would be alligators, Gavial), are allowed with the horses kept with the Hoogly Factory. See Fort St. Geo. Consis. on Tour, Dec. 12, in Notes and Exts., No. ii. 63.

c. 1818.—"On approaching the different points, one knows Mrs. . . . is at hand, for her Gorahwallas wear green and gold puggries."—Chow-Chow, i. 151.
GORAYT. 389  GOSBECK, COSBEAGUE.

GORAYT, s. H. gray, grait, [which has been connected with Skt. ghur, 'to shout']; a village watchman and messenger, [in the N.W.P. usually of a lower grade than the chokidar, and not, like him, paid a cash wage, but remunerated by a piece of rent-free land; one of the village establishment, whose special duty it is to watch crops and harvested grain].

[c. 1508.—"Fifteen messengers (gorayts) are allowed ¼ ser on the man of grain, and from 1 to 5 bigaas of land each."—Buchanan, Eastern India, ii. 231.]

GORDOWER, GOORDORE, s. A kind of boat in Bengal, described by Ives as "a vessel pushed on by paddles." Etym. obscure. Ghordawr is a horse-race, a race-course: sometimes used by natives to express any kind of open-air assemblage of Europeans for amusement. [The word is more probably a corr. of P. girdâwda, 'a patrol'; girdâwdar, 'all around, a supervisor,' because such boats appear to be used in Bengal by officials on their tours of inspection.]

1757.—"To get two bolias (see BOLIAH), a goordore, and 57 dandies (q.v.) from the Nazir."—Ives, 137.

GOSAIN, GOSSYNE, &c. s. H. and Mahr. Gosain, Gosit, Gosâvi, Ghosdvi, &c., from Skt. Gosadin, 'Lord of Passions' (lit. 'Lord of cows'), i.e. one who is supposed to have subdued his passions and renounced the world. Applied in various parts of India to different kinds of persons not necessarily celibates, but professing a life of religious mendicancy, and including some who dwell together in convents under a superior, and others who engage in trade and hardly pretend to lead a religious life.

1774.—"My hopes of seeing Teshu Lama were chiefly founded on the Gosain."—Bogle, in Marckham's Tibet, 46.

c. 1781.—"It was at this time in the hands of a Gosain, or Hindoo Religious."—Hodges, 112. (The use of this barbarism by Hodges is remarkable; common as it has become of late years.)

[1813.—"Unlike the generality of Hindoos, these Gosainge do not burn their dead."—Forbes, Or. Mem. 2nd ed. i. 312-3; in ii. 544 he writes Gosannee.]

1826.—"I found a lonely cottage with a light in the window, and being attired in the habit of a gosain, I did not hesitate to request a lodging for the night."—Pandurang Hart, 399; [ed. 1873, ii. 275].

GOSBECK, COSBEAGUE, s. A coin spoken of in Persia (at Gombroon and elsewhere). From the quotation from Fryer it appears that there was a Goss and a Gosby-gi, corresponding to Herbert's double and single Cozebeg. Mr. Wollaston in his English-Persian Dict. App. p. 436. among "Moneys now current in Persia," gives "5 dinârs = 1 ghâz; also a nominal money." The ghâz, then, is the name of a coin (though a coin no longer), and ghâz-begi was that worth 10 dinârs. Marsden mentions a copper coin, called kazbegi = 50 (nominal) dinârs, or about 34d. (Numism. Orient., 456.) But the value in dinârs seems to be in error. [Prof. Browne, who referred the matter to M. Hussayn Kuli Khân, Secretary of the Persian Embassy in London, writes: "This gentleman states that he knows no word ghâzî-beg, or gozî-beg, but that there was formerly a coin called ghâzî, of which 5 went to the shâhi; but this is no longer used or spoken of." The ghâz was in use at any rate as late as the time of Hajî Baba; see below.]

[1615.—"The chiefest money that is current in Persia is the Abase, which weighteth 2 meticules. The second is the manmede, which is half an abesse. The third is the shakhey and is a quarter of an abesse. In the rial of eight are 13 shapey. In the cheken of Venetia 20 shapey. In a shapey are 24 bisies or casbeges 10. One bisie is 4 casbeges or 2 tangers. The Abase, manmede and Shakhey and Bisie are of silver; the rest are of copper like the pious of India."—Foster, Letters, iii. 176.]

C. 1630.—"The Abase is in our money six teene pence; Larre ten pence; Manmede eight pence; Bissie two pence; double Cozbeg one penny; single Cozbeg one halfpenny; Fives are ten to a Cozbeg."—Sir T. Herbert, ed. 1638, p. 231.

1673.—"A Banya that seemingly is not worth a Gosbeck (the lowest coin they have)."—Fryer, 118. See also p. 343.

... "10 cosebegues is 1 Shaehe: 4 Shaehes is one Abassee or 16d."—Ibid. 211.

"Brass money with characters. Are a Goss, ten whereof compose a Shaehee, A Gosbeeghe, five of which go to a Shaehee."—Ibid. 407.

1711.—"10 Coz. or Pice. A Copper Coin, are 1 Shaehee."—Lockyer, 241.

1727.—"1 Shaehe is . . . 10 Gaz or Cosbegs."—A. Hamilton, ii. 311; [ed. 1744].

1752.—"10 cozebaugues or Pice (a Copper Coin) are 1 Shatre." (read Shaheer).—Brooks, p. 37. See also in Hanrey, vol. i. p. 282, Kazbegie: [in ii. 21, Kazbeck].
GOVERNORS STRAITS.

[1824.—"But whatever profit arose either from these services, or from the spoils of my monkey, he alone was the gainer, for I never touched a ghauz of it."—Haji Baba, 52 seq.]

1825.—"A toman contains 100 mamoodies; a new abasse, 2 mamoodies or 4 shakees... a shakee, 10 coz or cоз-баугус, a small copper coin."—Millburn, 2nd ed. p. 95.

GOSHA, adj. Used in some parts, as an Anglo-Indian technicality, to indicate that a woman was secluded, and cannot appear in public. It is short for P. gosha-nishin, 'sitting in a corner'; and is much the same as purda-nishin (see PURDAH).

GOUNG, s. Burm. goau; a village head man. ["Under the Thuggee were Rau-goung, or heads of villages, who aided in the collection of the revenue and were to some extent police officials." (Gazetteer of Burma, i. 480.)]

a. GOUR, s. H. goor, goori gaé, (but not in the dictionaries), [Platts gives your, Skt. gaur, 'white, yellowish, reddish, pale red']. The great wild ox, Gaurus Gaurus, Jerd.; [Bos gaurus, Blanford (Mammalia), 484 seq.], the same as the Bison (q.v.). [The classical account of the animal will be found in Forroth, Highlands of Central India, ed. 1889, pp. 100 seq.]

1806.—"They erect strong fences, but the buffaloes generally break them down... They are far larger than common buffaloes. There is an account of a similar kind called the Gore; one distinction between it and the buffalo is the length of the hoof."—Elphinstone, in Life, i. 156.

b. GOUR, s. Properly Can. goud, gaur, gouda. The head man of a village in the Canarese-speaking country; either as corresponding to Patel, or to the Zemindar of Bengal. [See F. Buchanan, Mysore, i. 268; Rice, Mysore, i. 579.]

c. 1800.—"Every Tehsildary is fanned out in villages to the Gour or head-men."—In Mavor's Life, iii. 92.

c. GOUR, n.p. Gaor, the name of a medieval capital of Bengal, which lay immediately south of the modern civil station of Malda, and the traces of which, with occasional Mahommedan buildings, extend over an immense area, chiefly covered with jungle. The name is a form of the ancient Gau, meaning, it is believed, 'the country of sugar,' a name applied to a large part of Bengal, and specifically to the portion where those remains lie. It was the residence of a Hindu dynasty, the Senas, at the time of the early Mahommedan invasions, and was popularly known as Lakhm nudity; but the reigning king had transferred his seat to Nadiya (70 m. above Calcutta) before the actual conquest of Bengal in the last years of the 12th century. Gaor was afterwards the residence of several Mussulman dynasties. [See Ravindra, Gaor, its Ruins and Inscriptions, 1878.]

1583.—"But Xecensoor [Shir Khan Sir], afterwards King of Hindunstan as Shir Shab] after his success advanced along the river till he came before the city of Gauro to besiege it, and ordered a lodgment to be made in front of certain verandahs of the King's Palace which looked upon the river; and as he was making his trenches certain Zemindars who were resident in the city, desiring that the King should prize them highly (d'elles fasse cabalde) as he did the Portuguese, offered their service to the King to go and prevent the enemy's lodgment, saying that he should also send the Portuguese with them."—Correa, iii. 720.

[1552.—"Caor." See under BURRAM-POOTER.]

1553.—"The chief city of the Kingdom (of Bengal) is called Gouro. It is situated on the banks of the Ganges, and is said to be 3 of our leagues in length, and to contain 200,000 inhabitants. On the one side it has the river for its defence, and on the landward faces a wall of great height... the streets are so thronged with the concourse and traffic of people... that they cannot force their way past... a great part of the houses of this city are stately and well-wrought buildings."—Barros, IV. ix. cap. 1.

1586.—"From Patanaw I went to Tanda which is in the land of the Goren. It hath in times past been a kingdom, but is now subdued by Zalabadin Echeur..."—R. Fitch, in Hakluyt, ii. 389.

1683.—"I went to see ye famous Ruins of a great City and Pallace called [of] GOWRE... we spent 3 hours in seeing ye ruines especially of the Pallace which has been... in my judgment considerably bigger and more beautiful than the Grand Seignor's Seragio at Constantinople or any other Pallace that I have seen in Europe."—Hedges, Diary, May 16; [Hak. Soc. i. 88].

GOVERNOR'S STRAITS, n.p. This was the name applied by the Portuguese (Estreito do Gobernador) to the Straits of Singapore, i.e. the straits.
south of that island (or New Strait). The reason of the name is given in our first quotation. The Governor in question was the Spaniard Dom João da Silva.

1615.—"The Governor sailed from Manila in March of this year with 10 galleons and 2 galleys. . . . Arriving at the Straits of Singapore, * * * * and passing by a new strait which since has taken the name of Estreito do Governador, there his galleon grounded on the reef at the point of the strait, and was a little grazed by the top of it."—Boasso, 428.

1727.—"Between the small Carimorn and Tanjong-Belling on the Continent, is the entrance of the Straights of Singapore before mentioned, and also into the Streights of Governadore, the largest and easiest Passage into the Chitón Seas."—A. Hamilton, ii. 122.

1789.—"Directions for sailing from Malacca to Pulo Timoan through Governor's Straits, commonly called the Straits of Singapore—Dunn's Y. Directory, 5th ed. p. 471. See also Lettres Edits., 1st ed. ii. 118.

1841.—"Singapore Strait, called Governor Strait, or New Strait, by the French and Portuguese."—Horsburgh, 5th ed. ii. 264.

GOW, GAOU. s. Dak. H. gau. An ancient measure of distance preserved in S. India and Ceylon. In the latter island, where the term still is in use, the gauv is a measure of about 4 English miles. It is Pali gacuta, one quarter of a yojana, and that again is the Skt. garvātī with the same meaning. There is in Mollesworth's Mahr. Dictionary, and in Wilson, a term gaukəs (see COSS), 'a land measure' (for which read 'distance measure'), the distance at which theローing of a cow may be heard. This is doubtless a form of the same term as that under consideration, but the explanation is probably modern and incorrect. The yojana with which the gau is correlated, appears etymologically to be 'a voking,' viz. "the stage, or distance to be gone in one harnessing without unvoking" (Williams); and the lengths attributed to it are various, oscillating from 2½ to 9 miles, and even to 8 krosas (see COSS). The last valuation of the yojana would correspond with that of the gau at 4

c. 545.—"The great Island (Taprobane), according to what the natives say, has a length of 900 gaudia, and a breadth of the same, i.e. 900 miles."—Cosmas Ind. Cosm. 64 (in Cathay, clxvii).

1623.—"From Garicota to Tumbare may be about a league and a half, for in that country distances are measured by gau, and each gau is about two leagues, and from Garicota to Tumbare they said was not so much as a gau of road."—P. della Valle, ii. 685; [Hak. Soc. ii. 230].

1676.—"They measure the distances of places in India by Gos and Cutes. A Gos is about 4 of our common leagues, and a Cote is one league."—Tennent's Ceylon, 4th ed. i. 497.

GRAB. s. This name, now almost obsolete, was applied to a kind of vessel which is constantly mentioned in the sea- and river-fights of India, from the arrival of the Portuguese down to near the end of the 18th century. That kind of etymology which works from inner consciousness would probably say: "This term has always been a puzzle to the English in India. The fact is that it was a kind of vessel much used by corsairs, who were said to grab all that passed the sea. Hence," &c. But the real derivation is different. The Rev. Howard Malcom, in a glossary attached to his Travels, defines it as "a square-rigged Arab vessel, having a projecting stern (stem ?) and no bowsprit; it has two masts." Probably the application of the term may have deviated variously in recent days. [See Bombay Gazetteer, xiii. pt. i. 345.] For this again in Solvyns (Les Hindous, vol. 1) a grab is drawn and described as a ship with three masts, a sharp prow, and a bowsprit. But originally the word seems, beyond question, to have been an Arab name for a galley. The proper word is Arab, ghorib, 'a raven,' though adopted into Mahratti and Konkani as gürig. Jal says, quoting Reinaud, that ghorib was the name given by the Moors to the true galley, and cites Hyde for the rationale of the name. We give Hyde's words below. Amari, in a work quoted below (p. 397), points out the analogous corvetta as perhaps a transfer of ghorib:

1181.—"A vessel of our merchant . . . making sail for the city of Tripoli (which God protect) was driven by the winds on
the shore of that country, and the crew being in want of water, landed to procure it, but the people of the place refused it unless some corn were sold to them. Meanwhile there came a ghorab from Tripoli, which took and plundered the crew, and seized all the goods on board the vessel."


The Latin contemporary version runs thus:

"Cum quidam nostris cari eives de Sicilia cum carico frumenti ad Tripolim venirent, tempesata mari et vi ventorum compulsi, ad portum dictum Macri devenerunt: ibique aqua deficiente, et cum pro ea aurientia irent, Barbarosi non permiserunt eos . . . nisi prius eis de frumento venderent. Cumque inviti eis de frumento venderent galeae, non vestra de Tripoli armata," &c. — Ibid. p. 269.

c. 1200.—Ghorab, Cornix, Corvus, galea.

Galea, Ghorab, Ghariban.—Vocabolista Arabico (from Riccardian Library), pubd. Florence, 1871, pp. 148, 204.

1343.—"Jalani . . . sent us off in company with his son, on board a vessel, called d'Ulai, which is like a ghorab, only more roomy. It has 60 oars, and when it engages is covered with a roof to protect the rowers from the darts and stone-shot." — Ibn Battuta, iv. 59.

1505.—In the Vocabulary of Pedro de Alegna, galea is interpreted in Arabic as gorab.

1554.—In the narrative of Sidi 'Ali Kapudan, in describing an action that he fought with the Portuguese near the Persian Gulf, he says the enemy's fleet consisted of 4 barques as big as carracks (q.v.), 3 great ghorabas, 6 Karawals (see CARAVEL) and 12 smaller ghorabs, or gallots (see GALLEY) with oars.—in J. As., ser. 1. tom. ix. 67-68.

[e. 1810.—"His royal galley called by them Ogate Gourabe (gorabete nozare 'galley,' and ogate 'royal'),"—Pygur d'Exarai, Hak. Soc. i. 312.]

1660.—"Jani Beg might attack us from the hills, the gharabs from the river, and the men of Siwhan from the rear, so that we should be in a critical position."—Mohammad M.'sman, in Elliot, i. 250. The word occurs in many pages of the same history.

[1679.—"My Selfe and Mr. Gapes Grob the stern most."—In Hedges, Diary, Hak. Soc. ii. clxxxiv.]

1690.—"Galea . . . ab Arabibus tam Asiaticis quam Africanos vocatur . . . Ghorab, i.e. Corvus, quasi picæ nigredine, rostro extenso, et velis remisique sicut alis volans galena: unde et Vlacho Graece dictur Melaena."—Hyde, Note on Pertosol, in Syn. Dissert. i. 97.

1673.—"Our Factors, having concerns in the cargo of the ships in this Road, loaded two Grobs and departed."—Fryer, 153.

1727.—"The Maskat War ... obliges them (the Portuguese) to keep an Armada of two or six ships, besides small Frigates and Grobs of War."—A. Hamilton, i. 259; [ed. 1714, ii. 253].

1750-52.—"The ships which they make use of against their enemies are called goerabbs by the Dutch, and grabbs by the English, have 2 or 3 mast, and are built like our ships, with the same sort of rigging, only their prows are low and sharp as in galleys, that they may not only place some canons in them, but likewise in case of emergency for a couple of oars, to push the grabb on in a calm."—Olf Toren, Voyages, 265.

c. 1754.—"Our E. I. Company had here (Bombay) one ship of 40 guns, one of 20, one Grab of 18 guns, and several other vessels."—Ives, 42. Ives explains "Ketches, which they call grabbs." This shows the meaning already changed, as no galley could carry 18 guns.

c. 1760.—"When the Derby, Captain Ansell, was so scandalously taken by a few of Angria's grabbs."—Grose, i. 81.

1763.—"The grabbs have rarely more than two masts, though some have three; those of three are about 300 tons burthen; but the others are not more than 150; they are built to draw very little water, being very broad in proportion to their length, narrowing, however, from the middle to the end, where instead of bows they have a prow, projecting like that of a Mediterranean galley."—Grano (reprint), i. 408-9.

1810.—"Here a fine English East India-man, there a grab, or a drow from Arabia."—Maria Graham, 142.

", "This Glab (sic) belongs to an Arab merchant of Muscat, the Nakhodah, an Abyssinian slave."—Elphinstone, in Life, i. 292.

[1820.—"We had scarce set sail when there came in a ghorab (a kind of boat) the Cotwal of Surat . . ."—Trans. Lit. Soc. Bo. ii. 5.]

1872.—"Moored in its centre you saw some 20 or 30 gharabs (grabs) from Maskat, Baghlas from the Persian Gulf, Kotiyahs from Kachh, and Pattimars or Batelas from the Konkan and Bombay."—Barton, Sind Revisited, i. 83.

GRAM. s. This word is properly the Portuguese grão, i.e. 'grain,' but it has been specially appropriated to that kind of vetch (Cicer arietinum, L) which is the most general grain-(rather pulse-) food of horses all over India, called in H. cana. It is the Italic cece, Fr. pois chiche, Eng. chick-pea or Eqypt. pen, much used in France and S.
Europe. This specific application of *gram* is also Portuguese, as appears from Blutane. The word *gram* is in some parts of India applied to other kinds of pulse, and then this application of it is recognised by qualifying it as *Bengal gram*. (See remarks under CELAVANCE.) The plant exudes oxalate of potash, and to walk through a *gram* field in a wet morning is destructive to shoe-leather. The natives collect the acid.

[1513.—"And for the food of these horses (exported from the Persian Gulf) the factor supplied *gráos*."—Albuquerque, Cartas, p. 200, Letter of Dec. 4.

[1554.—Describing Vijayanagars.) *There the food of horses and elephants consists of *gráos*, rice and other vegetables, cooked with *jogra*, which is palm-tree sugar, as there is no barley in that country."—Castanheda, Bk. ii. ch. 16.

[c. 1610.—"They give them also a certain *grain* like lentils."—Pyard de Laval, Hak. Soc. ii. 79.]

1792.—"... he confessing before us that their allowance three times a week is but a quart of rice and *gram* together for five men a day, but promises that for the future it shall be rectified."—In Wheeler, ii. 10.

1778.—"... Lentils, *gram*, mustard seed."—Hulthen's Col., p. 8 (pt. ii.).

1792.—"... *Gram*, a small kind of pulse, universally used instead of oats."—Moreo's Narrative, 55.

1783.—"... *gram*, which it is not customary to give to bullocks in the Carnatic."—Biron's Narrative, 97.

1894.—"The *gram* alone, for the four regiments with me, has in some months cost 50,000 pagodas."—Wellington, iii. 71.

1805.—"But they had come at a wrong season, *gram* was dear, and prices low, and the sale concluded in a dead loss."—Platge's Arabia, 290.

GRAM-FED. adj. Properly the distinctive description of mutton and beef fattened upon *gram*, which used to be the pride of Bengal. But applied figuratively to any 'pancreated creature.'

c. 1849.—"By an old Indian I mean a man full of curry and of bad Hindustani, with a fat liver and no brains, but with a self-sufficient idea that no one can know India except through long experience of brandy, champagne, *gram*-fed mutton, cheeroots and hookahs."—Sir C. Napier, quoted in Bos. Smith's Life of Lt. Lawrence, i. 393.

1860.—"I missed two persons at the Delhi assembly in 1857. All the *gram*-fed secretaries and most of the alcoholic chiefs were there; but the famine-haunted villagers and the delirium-shattered opium-eating Chinaman, who had to pay the bill, were not present."—Ali Baba, 127.

GRANDONIC. (See GRUNTHUM and Sanskrit).

GRASS-CLOTH. s. This name is now generally applied to a kind of cambric from China made from the *Chuna* of the Chinese (Buckmaria nivea, Hooker, the *Rhea*, so much talked of now), and called by the Chinese *sia-pu*, or 'summer-cloth.' We find grass-cloths often spoken of by the 16th century travellers, and even later, as an export from Orissa and Bengal. They were probably made of *Rhea* or some kindred species, but we have not been able to determine this. Cloth and nets are made in the south from the Neighgherry nettle (Gi-

radinia heterophylla, D. C.)

[c. 1567.—"Cloth of herbes (panni d'orla), which is a kinda of silke, which groweth among the woodas without any labour of man."—Cesar Frederiks, in Halb, ii. 356.

1585.—"Great store of the cloth which is made from *Gras*, which they call *verai*" (in Orissa).—R. Fitch, in Halb, ii. 387.

1585.—See under SAREE.

[c. 1610.—"Likewise is there plenty of silk, as well that of the silkworm as of the (silk) heeb, which is of the brightest yellow colour, and brighter than silk itself."—Pyard de Laval, Hak. Soc. i. 323.]

1637.—"Their manufactories (about Balasore) are of Cotton, Silk, and Silk and Cotton *Romala*. . . ; and of Herba (a sort of tough Grass) they make *Gygpanes*, *Pinawos*, and several other Goods for Exportation."—A. Hamilton, i. 397; [ed. 1744].

1813.—Milburn, in his List of Bengal Piece-Goods, has *Herba Taglatis* (ii. 221).

GRASS CUTTER. s. This is probably a corruption representing the H. *ghásikhati* or *ghásikhat*, 'the digger, or cutter, of grass'; the title of a servant employed to collect grass for horses, one such being usually attached to each horse besides the *syce* or horse-keeper. In the north the *grass-cutter* is a man; in the south the office is filled by the horse-keeper's wife. *Ghásikat* is the form commonly used by Englishmen in Upper India speaking Hindustani; but *ghásikhat* by those aspiring to purer language. The former term appears in Williamsons V. M. (1810) as *gakshot* (i. 189), the latter in Jacquemont's Correspondence as
grass-widow. No grasscutters are mentioned as attached to the stables of Akbar; only a money allowance for grass. The antiquity of the Madras arrangement is shown by a passage in Castanheda (1552): "...he gave him a horse, and a boy to attend to it, and a female slave to see to its fodder."—(ii. 58.)

1789.—"... an Horsekeeper and Grasscutter at two pagodas."—Mackenzie, Id. 38.

1783.—"Every horse has a man and a maid to himself—the maid cuts grass for him; and every dog has a boy. I inquired whether the cat had any servants, but I found he was allowed to wait upon himself."—Letters from Madras, 37.

[1850.—"Then there are our servants... four Suises and four Ghascuts..."—Mrs. Mackenzie, Life in the Mission, ii. 253.]

1785.—"I suppose if you were to pick up... a Grasscutter's pony to replace the one you lost, you wouldn't feel that you had done the rest of the army out of their rights."—The Dict., ch. xxxvii.

GRASSHOPPER FALLS, n.p. An Anglo-Indian corruption of the name of the great waterfall on the Shernvati River in the Shimog District of Mysore, where the river plunges down in a succession of cascades, of which the principal is 890 feet in height. The proper name of the place is Gersoppa, or Gerassoppa, which takes its name from the adjoining village; gersa, Can., 'the marking nut plant' (spondias amaraeana, L.), soppi, 'a leaf.' See Mr. Grey's note on P. della Faille, Hak. Soc. ii. 218.]

GRASS-WIDOW, s. This slang phrase is applied in India, with a shade of malignity, to ladies living apart from their husbands, especially as recreating at the hill stations, whilst the husbands are at their duties in the plains.

We do not know the origin of the phrase. In the Slang Dictionary it is explained: "An unmarried mother; a deserted mistress." But no such opprobrious meanings attach to the Indian use. In Notes and Queries, 6th ser. viii. 414, will be found several communications on this phrase. [Also see ibid. x. 436, 526; xi. 178; 8th ser. iv. 37, 75.] We learn from these that in Moor's Suffolk Words and Phrases, Grace-Widow occurs with the meaning of an unmarried mother. Corresponding to this, it is stated also, is the N.S. (3) or Low German gras-wedewe. The Swedish Gräsanka or -eka also is used for 'a low dissolve married woman living by herself.' In Belgium a woman of this description is called haecke-wedewe, from haecken, 'to feel strong desire' (to 'hanker'). And so it is suggested gräsanka is contracted from grädesanka, from gradiog, 'esuriens' (greedy, in fact). In Danish Dict, gräsanka is interpreted as a woman whose betrothed lover is dead. But the German Stroh-Wittwe, 'straw-widow' (which Flügel interprets as 'mock widow'), seems rather inconsistent with the suggestion that gras-widow is a corruption of the kind suggested. A friend mentions that the name Stroh-Wittwe is used in Germany for a man whose wife is absent, and who therefore dines at the eating-house with the young fellows. [The N.E.D. gives the two meanings: 1. An unmarried woman who has cohabited with one or more men; a discarded mistress; 2. A married woman whose husband is absent from her. "The etymological notion is obscure, but the parallel forms dispel the notion that the word is a corruption of grass-widow. It has been suggested that in sense I. gras (and G. stroh) may have been used with opposition to bed. Sense 2. may have arisen as an etymologizing interpretation of the compound after it had ceased to be generally understood; in Eng. it seems to have first appeared as Anglo-Indian." The French equivalent, Veure de Malabur, was in allusion to Lenierre's tragedy, produced in 1770.]
GRASSIA. 335  GRIFFIN, GRIFF, GRIFFISH.

1850.—"The Grass-widow in Nephelo-
coccycina."—Sir Ali Baba, 169.

"Pleasant times have these Indian
gress-widows!"—The World, Jan. 21, 13.

GRASSIA. s. Gräts (said to mean
'a mouthful') is stated by Mr. Forbes
in the Râs Mâdâ (p. 186) to have been
in old times usually applied to aliena-
tions for religious objects; but its
prevailing sense came to be the portion
of land given for subsistence to cadets
of chieftains' families. Afterwards the
term gräs was also used for the black-
mail paid by a village to a turbulent
neighbour as the price of his protection
and forbearance, and in other like
meanings. "Thus the title of grasseit,
originally an honourable one, and
indicating its possessor to be a cadet
of the ruling tribe, became at last
as frequently a term of opprobrium,
conveying the idea of a professional
robber." (Ibid. Bk. iv. ch. 3); [ed. 1878,
p. 508].

[1851. See under COOLY.]

c. 1665.—"Nous nous trouvâmes au Vi-
lage de Bilpar, dont les Habitans qu'on
nomme Gratiates, sont presque tous
Volere."—Thévenot, v. 42.

1859. —"The Grassias have been shewn
to be of different sects, Casts or families, viz.,
1st, Colees and their Collaterals; 2nd, Raj-
poos; 3rd, Syed Mussulmans; 4th, Mool-
Islamis or modern Mahomedans. There are
besides many others who enjoy the free
usufruct of lands, and permanent emolu-
ment from villages, but those only who are
of the four aforesaid warlike tribes seem
entitled by prescriptive custom ... to be
called Grassias."—Burnamond, Illustrations.

1813.—"I confess I cannot now contem-
plate my extraordinary deliverance from the
Gracia machinations without feelings
more appropriate to solemn silence, than
expression."—Forbes, Or. Mem. iii. 398;[
conf. 2nd ed. ii. 357].

1819. —"Grassia, from Grass, a word
signifying 'a mouthful.' This word is un-
derstood in some parts of Mekran, Sind, and
Kutch; but I believe not further into Hinde-
stan than Jaypoor."—Macdonald, in T.
Lit. Soc. Bo. i. 270. [On the use in Central
India, see Tod. Annals, i. 175; Malcolm,
Central India, i. 508.]

GRAVE-DIGGER. (See BEEJOO.)

GREEN-PIGEON. A variety of
species belonging to the sub.-fam.
Treroninae, and to genera Treron,
Cricopus, Osmoteron, and Sphenocercus,
bear this name. The three first fol-
lowing quotations show that these
birds had attracted the attention of the
ancient.

c. 150.—"Damausus, in his History of
India, says that pigeons of an apple-green
colour are found in India."—Athenaeus,
x. 51.

p. 182. —"They bring also greenish
(χαλκόπιταλοι) pigeons which they say can never be
tamed or domesticated."—Athan. Be Nat.
Anim. x. 14.

... "There are produced among the
Indians ... pigeons of a pale green colour
(χαλκόπιταλοι); any one seeing them for the
first time, and not having any knowledge of
ornithology, would say the bird was a parrot
and not a pigeon. They have legs and bill
in colour like the partridges of the Greeks."
—Ibid. xvi. 2.

1873.—"Our usual diet was (besides
Plenty of Fish) Water-Fowl, Peacocks,
Green Pigeons. Spotted Deer, Sable, Wild
Hogs, and sometimes Wild Cows."—Fryer,
176.

1825.—"I saw a great number of pea-
fowl, and of the beautiful greenish pigeon
common in this country ..."—Holer, ii.
19.

GREY PARTRIDGE. The com-
mon Anglo-Indian name of the Hind.
titir, common over a great part of India,
Orthopomin Ponticeriana, Gmelin. "Its
call is a peculiar loud shrill cry, and
has, not unaptly, been compared to the
word Patetel—plateel—plateela, quickly
repeated but preceded by a single note,
uttered two or three times, each time
with a higher intonation, till it gets,
as it were, the key-note of its call."—
Jordan, ii. 566.

GRIBLEE. s. A graplin or grapnel.
Lascars' language (Row-buck).

GRIFFIN. GRIFF. s.; GRIFF-
FISH, adj. One newly arrived in
India, and unaccustomed to Indian
ways and peculiarities; a Johnny
Newcome. The origin of the phrase
is unknown to us. There was an
Admiral Griffin who commanded in the
Indian seas from Nov. 1746 to
June 1748, and was not very fortunate.
Had his name to do with the origin of
the term? The word seems to have
been first used at Madras (see Boyd,
below). [But also see the quotation
from Beaumont & Fletcher, below.]
Three references below indicate the
parallel terms formerly used by the
Portuguese at Goa, by the Dutch in
the Archipelago, and by the English
in Ceylon.
Here *orang barou* is Malay *orang-baharu*, i.e. 'new man'; whilst *orang-luma*, 'man of long since,' is applied to old colonials. In connection with these terms we extract the following:—

[1709.]—"Si je n'avois pas été un oorlam, et si un long séjour dans l'Inde ne m'avoir pas accoutumé à cette espèce de fleun, j'aurois certainement souffert l'impossible durant cette nuit."—Hassner, ii. 26-27.

On this his editor notes:

"Oorlam est un mot Malais corrompu; il faut dire *orang-luma*, ce qui signifie une personne qui a déjà été long-temps dans un endroit, ou dans un pays, et c'est par ce nom qu'on designe les Européens qui ont habité depuis un certain temps dans l'Inde. Ceux qui ne font qu'y arriver, sont appelés *Borar*; dénomination qui vient du mot Malais *Orang-Baru*... un homme nouvellement arrivé."

[1894.—"In the Standard, Jan. 1, there appears a letter entitled 'Ceylon Tea-Planting—a Warning,' and signed 'An Ex-creeper.' The correspondent sends a cutting from a recent issue of a Ceylon daily paper—a paragraph headed 'Creeper Galore.' From this extract it appears that Creeper is the name given in Ceylon to paying pupils who go out there to learn tea-planting."—Mr. A. L. Mayhew, in 8 ser. Notes and Queries, v. 124.]

**GROUND.** s. A measure of land used in the neighbourhood of Madras. [Also called *Minny, Tam. mami*.] (See under CAWNY.)

**GRUFF.** adj. Applied to bulky goods. Probably the Dutch *grof*, 'coarse.'

[1882-3.—"... that for every Tunne of Salt petre and all other *Grof* goods I am to receive nineteen pounds."—*Pringle, Diary, Fl. St. Gro.* 1st ser. vol. ii. 3-4.]

[1750.—"... all which could be called Curtins, and some of the Bastions at Madras, had Warehouses under them for the Reception of Naval Stores, and other *Gruff* Goods from Europe, as well as Salt Petre from Benjol."—Letter to a Propr. of the E. I. Co., p. 52.]

[1759.—"Which by causing a great export of rice enhances the price of labour, and consequently of all other *Gruff* piece-goods and raw silk."—In *Long, 171.*]

[1765.—"... also *foole sugar*, lump *jaggery*, ginger, long *pepper*, and *pily-mol*... articles that usually compose the *gruff* cargoes of our outward-bound shipping."—*Hole's Hist. Events,* &c., i. 194.]

[1783.—"What in India is called a *gruff* (bulky) cargo."—*Forrest, Voyage to Bengal,* 42.]

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[c. 1624.—"Doves beget doves, and eagles eagles, Madam: a citizen's heir, though never so rich, seldom at the best proves a gentleman."—Beaumont & Fletcher, *Honest Man's Fortune*, Act III. sc. i, vol. iii, p. 389, ed. Dyce. Mr. B. Nicolson (8 ser. Notes and Queries, xi. 480) points out that Dyce's MS. copy, licensed by Sir Henry Herbert in 1621, reads "proves but a griffin gentleman." Prof. Skert (ibid. xi. 504) quoting from *Piers Plowman*, ed. Wright, p. 96, "Griffin the Walshe," shows that Griffin was an early name for a Welshman, apparently a corruption of *Griffith*. The word may have been used abroad to designate a raw Welshman, and thus acquired its present sense."

1794.—"As I am little better than an unfledged *Griffin*, according to the fashionable phrase here" (Madras).—*Hugh Boyd, 177*.

1807.—"It seems really strange to a *griffin*—the cant word for a European just arrived."—*Ed. Minst. in India, 17*.

1809.—"At the Inn I was tortured to death by the importunate perseverance of the black people; for every one is a beggar, as long as you are reckoned a *griffin*, or a new-comer."—*Life of Legend*, 16*.

1836.—"I often tire myself... rather than wait for their dawdling; but Mrs. Stanton laughs at me and calls me a 'Griffin,' and says I must learn to have patience and save my strength."—*Letters from Madras*, 38.

"... he was living with bad men, and saw that they thought him no better than themselves, but only more *grifish*..."


1853.—"There were three more cadets on the same steamer, going up to that great *griff* Bontii, Oudaipoor."—*Oakfield, i. 28.*

1853.—

"I like drill!"

"I don't dislike it much now: the goose-step was not lively."

"Ah, they don't give *griff* half enough of it now-a-days; by Jove, Sir, when I was a *griff*—and thereupon..."—*Ibid.* i. 62.

[1800.—"Ten Rangoon sportsmen have joined to import pigeons from Australia on the griffin system, and have submitted a proposal to the Stewards to frame their events to be confined to *griffins* at the forthcoming autumn meeting."—*Pioneer Mail, May 18.*]

The *griffin* at Goa also in the old days was called by a peculiar name. (See REINOL.)

1631.—"Hace exanthemata (prickly heatspots) magis atticunt recenter adventientes ut et Mosquitariun punctum... ita ut deridiculum ergo hic inter nostrates dietierum enatum sit, cum qui hoc modo affectus sit, esse *Orang Barou*, quod novitium hominum significent."—*Jou. Botanii, Hist. Nat., &c., ii. cap. xviii. p. 33.*
**GRUNTH.**

s. Panjabi *Granth*, from Skt. *granth*, lit. 'a knot,' leaves tied together by a string. "The Book," i.e. the Scripture of the Sikhs; containing the hymns composed or compiled by their leaders from Nānak (1469-1539) onwards. The *Granth* has been translated by Dr. Trumpp, and published, at the expense of the Indian Government.

1770.—""As the young man (Nānak) was early introduced to the knowledge of the most esteemed writings of the Musulmān he made it a practice in his leisure hours to translate literally or virtually, as his mind prompted him, such of their maxims as made the deepest impression on his heart. This was in the idiom of Pundjab, his maternal language. Little by little he strung together these loose sentences, reduced them into some order, and put them in verses. ... His collection became numerous; it took the form of a book which was entitled *Grehn*."—Sey Matalphorin, i. 89.

1798.—"A book entitled the *Granth* ... is the only typical object which the Sikh has admitted into their places of worship."—G. Forster's Travels, i. 255.

1817.—"The fame of Nannak's book was diffused. He gave it a new name, *Kiran*.—Milt's Hist. ii. 377.

c. 1831.—"... Au centre du quel est le temple d'où est gardé le *Granth* ou livre sacré des Sikhs.—Jacquemont, Correspond. Anc. i. 266.

[1833.—"There was a large collection of priests, sitting in a circle, with the *Granth*, their holy book. In the centre ..."—Miss Eden, *Up the Country*, p. 7.]

**GRUNTHEE.** s. Panjābi *granthi* from *granth* (see *GRUNTH*). A sort of native chaplain attached to Sikh regiments. [The name *Granthi* appears among the Hindi mendicant castes of the Panjab in *Mr. MacNaghten's Census Rep.*, 1891, p. 300.]

**GRUNTHUM.** s. This (*granthum*) is a name, from the same Skt. word as the last, given in various odd forms to the Sanskrit language by various Europeans writing in S. India during the 16th and 17th centuries. The term properly applied to the character in which the Sanskrit books were written.

1600.—"In those verses is written, in a particular language, called *Gerodam*, their Philosophy and Theology, which the Brahmins study and read in Universities all over India."—Lucena, *Vida do Padre F. Xavier*, 86.

1646.—"Cette langue correspond à la notre Latine, parceque les seules Lettres l'apprennent : il se nomment Guirindans."—Barretto, *Rel. de la Prov. de la Malabar*, 257.

1727.—... their four law-books, *Sāmā Veda*, *Cāraka Veda*, *Edvērāma Veda*, and *Adīr Veda*, which are all written in the *Gīrandams*, and are held in high esteem by the Brahmins."—Valentijn, v. (Ceylon), 390.

... "Gīrandam (by others called *Kerendum*, and also *Sanskrit*) is the language of the Brahmins and the learned."—Ibid. 389.

**GUANA, IGUANA.** s. This is not properly an Indian term, nor the name of an Indian species, but, as in many other cases, it has been applied by transfer from superficially resembling genera in the new Indies, to the old. The great lizards, sometimes called *iguanas* in India, are apparently monitors. It must be observed, however, that approximating Indian names of lizards have helped the confusion. Thus the large monitor to which the name *iguana* is often applied in India, is really called in Hindi *ghoh* (Skt. *gōhā*), Singhalese *gōyā*. The true *iguana* of America is described by Oviedo in the first quotation under the name of *iuana*. [The word is Span, *iguana*, from Carib *iwana*, written in early writers *kiwana*, *iguan*, *iuana* or *yuana*. See N.E.D., and *Stanf. Dict.*].

c. 1535.—"... There is in this island an animal called *Iuana*, which is here held to be amphilobus (neutrae), i.e. doubtful whether fish or flesh, for it frequents the rivers and climbs the trees as well. ... It is a Serpent, bearing to one who knows it not a horrid and frightful aspect. It has the hands and feet like those of a great lizard, the head much larger, but almost of the same fashion, with a tail 4 or 5 palms in length. ... And the animal, formed as I have described, is much better to eat than to look at." &c.—Oviedo, in *Ramusio*, iii. f. 156; 157.

c. 1550.—... "We also used to catch some four-footed animals called *iguane*, resembling our lizards in shape ... the females are most delicate food."—Girolami Benzon, p. 140.

1634.—"De Lucertae quidam specie, Incellis *Liguana*. Est ... genus venenomissimum," &c.—Jos. Bontii, Lib. v. cap. 5. p. 57. (See GECKO.)

1673.—... "Guiana, a Creature like a Crocodile, which Robbes use to lay hold on
by their Tails, when they clamber Houses."—Feuer, 116.

1631.—Knox, in his Ceylon, speaks of two creatures resembling the Alligator—one called Kobber guion, 5 or 6 feet long, and not eatable; the other called tolla guion, very like the former, but "which is eaten, and reckoned excellent meat . . . and I suppose it is the same with that which in the W. Indies is called the guiana" (pp. 30, 31). The names are possibly Portuguese, and Kobberguion may be Cobra-guiana.

1704.—"The Guano is a sort of Creature some of which are found on the land, some in the water . . . stewed with a little Spice they make good Broth."—Fawcett, in Dampier, iv. 51.

1711.—"Here are Monkeys, Gaunas, Lizards, large Snakes, and Alligators."—Lockyer, 47.

1780.—"They have here an amphibious animal named the guana, a species of the crocodile or alligator, of which soup is made equal to that of turtle. This I take upon hearsay, for it is to me of all others the most loathsome of animals, not less so than the toad."—Mauro's Narrative, 36.

c. 1830.—"Had I known I was dining upon a guana, or large wood-lizard, I scarcely think I would have made so hearty a meal."—Tom Cringle (ed. 1863), 178.

1879.—"Captain Shaw asked the Imam of one of the mosques of Malacca about alligator's eggs, a few days ago, and his reply was, that the young that went down to the sea became alligators, and those that came up the river became iguanas."—Miss Bird, Golden Chersonese, 200.

1881.—"The chief of Mudhol State belongs to the Bhonsli family. . . . The name, however, has been entirely superseded by the second designation of Gharpate, which is said to have been acquired by one of the family who managed to scale a fort previously deemed impregnable, by fastening a cord around the body of a gharpate or iguana."—Imperial Gazetteer, vi. 437.

1883.—"Who can look on that anachronism, an iguana (I mean the large monitor which Europeans in India generally call an iguana, sometimes a guano.) basking, four feet long, on a sunny bank . . ."—Traces of My Frontier, 36.

1885.—"One of my moonchis, José Pretho, a Concani of one of the numerous families descended from Xavier's converts, gravely informed me that in the old days iguanas were used in gaining access to besieged places; for, said he, a large iguana, sahib, is so strong that if 3 or 4 men laid hold of its tail he could drag them up a wall or tree!"—Gordon Forbes, Wild Life in Canara, 56.

GUARDAFUI, CAPE. n.p. The eastern horn of Africa, pointing towards India. We have the name from the Portuguese, and it has been alleged to have been so called by them as meaning, 'Take you heed!' (Gardenzie, in fact.) But this is etymology of the species that so confidently derives 'Bombay' from Boa Bahia, Bruce, again (see below), gives dogmatically an interpretation which is equally unfounded. We must look to history, and not to the 'moral consciousness' of anybody. The country adjoining this horn of Africa, the Regio Aromatum of the ancient, seems to have been called by the Arabs Hafun, a name which we find in the Periplus in the shape of Opón. This name Hafun was applied to a town, no doubt the true Opón, which Barbosa (1516) mentions under the name of Afrion, and it still survives in those of two remarkable promontories, viz. the Peninsula of Rís Hafún (the Chersonesus of the Periplus), the Zingis of Ptolemy, the Cape d'Afsio and d'Orfisi of old maps and nautical directories, and the cape of Jard-Hafún (or according to the Egyptian pronunciation, Gard-Hafun), i.e. Guardafui. The nearest possible meaning of jard that we can find is 'a wide or spacious tract of land without herbage.' Sir R. Burton (Commentary on Camões, iv. 489) interprets jard as = Bay, "from a break in the dreadful granite wall, lately provided by Egypt with a light-house." The last statement is unfortunately an error. The intended light seems as far off as ever. [There is still no lighthouse, and shipowners differ as to its advantage; see answer by Secretary of State, in House of Commons, Times, March 14, 1902.] We cannot judge of the ground of his interpretation of jard.

An attempt has been made to connect the name Hafun with the Arabic af'a, 'pleasant odours.' It would then be the equivalent of the ancient Reg. Aromatum. This is tempting, but very questionable. We should have mentioned that Guardafui is the site of the mart and Promontory of the Spices described by the author of the Periplus as the furthest point and abrupt termination of the continent of Barbarea (or eastern Africa), towards the Orient (το τῶν Ἀρωματῶν ἐμπόρων καὶ ἀκρωτηρίων τελευταίων τῆς βαρβαρίες ἴππειρον πρὸς ἀνατολῆν ἀποκόπον). According to C. Müller our Guardafui is called by the natives Rís Aser; their Rís Jardafun being a point some 12
m. to the south, which on some charts is called Riz Sheenarif, and which is also the Tasa of the Periplus (Geog. Gr. Minores, i. 263).

1516. — And that the said ships from his ports (K. of Coomans) shall not go inwards from the Strait and Cape of Guardafoy, nor go to Aden, except when employed in our obedience and service; and if any vessel or Zambuqiu is found inward of the Cape of Guardafoy it shall be taken as good prize of war. — Treaty between Laos Sours and the K. of Coomans, in Botelho, Tome, 93.

... “After passing this place (Arami) the next after it is Cape Guardafui, where the coast ends, and trends so as to double towards the Red Sea.” — Barbon, 16.

a. 1590. — This province, called of late Arabia, but which the ancients called Tangieria, begins at the Red Sea and the country of the Abissines, and finishes at Magadasso ... others say it extends only to the Cape of Guardafoy. — Sommario d’Regno, in Romanio, l. i. 525.

1553. — Vicente Sobre, being despatched by the King, touched at the Island of Cocomo, where he took in water, and thence passed to the Cape of Gardefan, which is the most easterly land of Africa.” — De Barros, I. vii. cap. 2.

1554. — If you leave Dibbl at the end of the season, you direct yourselves W.S.W. till the pole is four miles and an eighth, from thence true west to Kardafun. — Noli Alì Kapudan. The Mohil, in J. As. Soc. Ben., 1841.

... “You find such whirlpools on the coast of Kardafun.” — The same, in his narrative. J. As. Soc. iv. tom. ix. p. 77.

1572. —

O Cabo vo jé Aromana chamado,
E agora Guardafu, dos moradores,
Onde começ a beça do Afamado
Mar Roso, que do fumo toma as cores,”

Camões, x. 97.

Englished by Burton:

“The Cape which Antients ‘Aromatic’ elepe
behind, yelepe by Modernus Guardafu; where ope the Red Sea mouth, so wide and deep, the sea whose ruddy bed lends blushing hue.”

1692. —“Eitor da Silveira set out, and without any mishap arrived at the Cape of Gardefu.” —Cove. IV. i. 4.

1727. —“And having now travelled along the Shore of the Continent, from the Cape of Good Hope to Cape Gardefu, I will survey the Islands that lie in the Ethiopian Sea.” — J. Hamilton, i. 15; ed. 1744.

1790. — “The Portuguese, or Venetians, the first Christian traders in these parts, have called it Gardefu, which has no signification in any language. But in that part of the country where it is situated, it is called Gardefann and means the Strait of Bariad, the reason of which will be seen afterwards.” —Bruce’s Travels, i. 315.

1823. — “... we soon obtained sight of Cape Gardafui. It is called by the natives Ras Assau, and the high mountain immediately to its south is named Gibel Jordafoon. Keeping about nine miles off shore we rounded the peninsula of Hafon. — Hafon appears like an island, and belongs to a native Somalil prince.” —Owen, Nav. i. 353.

GUAVA, s. This fruit (Psidium Guayava, L., Ord. Myrtiaceae; Span. guayava, Fr. goypier, [from Brazilian guayaba, Stani. Dict.], Guardab punta. indica) of Caspar Bahuin, Guayava of Joh. Bahuin, strangely appears by name in Elliot’s translation from Amur Khorfu, who flourished in the 13th century: “He who has placed only guavas and quinces in his throat, and has never eaten a plantain, will say it is like so much jujube.” (iii. 556). This must be due to some ambiguous word carelessly rendered. The fruit and its name are alike American. It appears to be the guado of Oviedo in his History of the Indies (we use the Italian version in Romanio, iii. f. 141v). There is no mention of the guava in either De Orta or Acosta. Amêrd, which is the commonest Hindustani (Pers.) name for the guava, means properly ‘a pear’: but the fruit is often called suspiri dâm, ‘journey mango’ (respecting which see under ANANAS). And this last term is sometimes vulgarly corrupted into suspiri dâm (areca-mango). In the Deccan (according to Moodeen Sheriff) and all over Guzerat and the Central Provinces (as we are informed by M.-Gen. Keatinge), the fruit is called jâm, Mahr. jaund, which is in Bengal the name of Syzygium jambolanum (see JAMOON), and in Guzerâti jamârd, which seems to be a fictitious word in imitation of āmârd.

The guava, though its claims are so inferior to those of the pineapple (indeed except to stew, or make jelly, it is nobis judicium, an utter impostor), [Sir Joseph Hooker annotates: “You never ate good ones!”] must have spread like that fruit with great rapidity. Both appear in Blochmann’s transl. of the Tin (i. 64) as served at Akbar’s table; though when the guava
is named among the fruits of Tûrîn, doubts again arise as to the fruit intended, for the word used, amûrdû, is ambiguous. In 1688 Dampier mentions guavas at Achin, and in Cochín China. The tree, like the custard-apple, has become wild in some parts of India. See Davidson, below.

e. 1550.—"The gûvia is like a peach-tree, with a leaf resembling the laurel . . . the red are better than the white, and are well-flavoured."—Giral. Benonî, p. 88.

1658.—There is a good out of the guava, as gouda, in Piso, pp. 152-3.

1673. — "... flourish pleasant Tops of Plantains, Cocoos, Guiavas, a kind of Pear."—Freyer, 40.

1676.—"The N.W. part is full of Guave Trees of the greatest variety, and the Fruit the largest and best tasted I have met with."—Dampier, ii. 107.

1685.—"The Guava . . . when the Fruit is ripe, it is yellow, soft, and very pleasant. It bakes well as a Pear."—Ibid. i. 222.

ev. 1750-60.—"Our guides too made us distinguish a number of goyava, and especially plum-bum-trees."—Grose, i. 20.

1764.—

"A wholesome fruit the ripened guava yields, 
Beast of the housewife."

Grainger, Blk. i.

1813.—"On some of these extensive plains (on the Mohor R. in Oudh) we found large orchards of the wild Guava . . . strongly resembling in their rough appearance the pear-trees in the hedges of Worcestershire."

—Col. C. J. Davidson, Diary of Travels, ii. 271.

GUBBER, s. This is some kind of gold ducat or sequin; Milburn says "a Dutch ducat." It may have adopted this special meaning, but could hardly have held it at the date of our first quotation. The name is probably gâbr (dûnâm-gâbr), implying its being of infidel origin.

e. 1590.—"Mirza Jani Beg Sultân made this agreement with his soldiers, that every one who should bring in an enemy's head should receive 500 gabars, every one of them worth 12 mîrâ . . . which 72 went to one tankâ."—Târikh-i-Tâkîrî, in Elliot, i. 287.

1711.—"Rupees are the most current Coin ; they have Venetians, Gubbers, Muggerbees, and Pagodas."—Lockyer, 201.

1762.—"Gold and Silver Weights:

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<th>oz. dwt. grs.</th>
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<tr>
<td>100 Venetian Ducats</td>
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<td>10 (100?) Gubbers</td>
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Brooks, Weights and Measures.

GUBBRO, v. To bully, to dumbfound, and perturb a person. Made from ghârib, the imperative of ghâribât. The latter, though sometimes used transitively, is more usually neuter, 'to be dumbfounded and perturbed.'

GUDA, s. A donkey, literal and metaphorical. H. gaddâ: [Skt. gûrdhâ, ‘the roarer’]. The coincidence of the Scotch cuddy has been attributed to a loan from H. through the gypsies, who were the chief owners of the animal in Scotland, where it is not common. On the other hand, this is ascribed to a nickname Cuddy (for Cuthbert), like the English Neddy, similarly applied. [So the N.E.D. with hesitation.] A Punjab proverbial phrase is gûdân bhaârthî, "Donkeys' rubbing" their sides together, a sort of 'claw me and I'll claw thee.'

GUDDEE, s. H. gaddâ, Mahr. gaddî, ‘The Throne.’ Properly it is a cushion, a throne in the Oriental sense, i.e. the seat of royalty, "a simple sheet, or mat, or carpet on the floor, with a large cushion or pillow at the head, against which the great man reclines" (Wilson). "To be placed on the guddee" is to succeed to the kingdom. The word is also used for the pad placed on an elephant’s back.

[1809.—"Seendhiya was seated nearly in the centre, on a large square cushion covered with gold brocade; his back supported by a round bolster, and his arms resting upon two flat cushions; all covered with the same costly material, and forming together a kind of throne, called a munud, or guddee."—Broughton, Letters from a Mahratta Camp, ed. 1892, p. 28.]

GUDGE, s. P.—H. gaz, and corr. gaj; a Persian yard measure or thereabouts; but in India applied to measures of very varying lengths, from the hîth, or natural cubit, to the English yard. In the Ain [ed. Jarrett, ii. 58 seqq.] Abu’l Fazl details numerous gaz which had been in use under the Caliphs or in India, varying from 18 inches English (as calculated by

GUBBER. 400  GUDGE.
J. Prinsep) to 52\frac{1}{4}. The \textit{Itali} gaz of Akbar was intended to supersede all these as a standard; and as it was the basis of all records of land-measurements and rents in Upper India, the determination of its value was a subject of much importance when the revenue surveys were undertaken about 1824. The results of enquiry were very discrepant, however, and finally an arbitrary value of 33 inches was assumed. The \textit{bigha} (see \textit{BEEGAH}), based on this, and containing 3600 square \textit{gaz} = \frac{1}{4} of an acre, is the standard in the N.W.P., but statistics are now in all rendered in acres. See \textit{Gladwin's} \textit{Ayen} (1800) i. 302, seqq.; \textit{Prinsep's Useful Tables}, ed. Thomas, 132; [\textit{Madras Administration Manual}, ii. 505.]

[1832.—“... and in quantity the measure and weight, and whether ells, rods or gazes.”—\textit{Archiv. Port. Orient.}, i. 3, p. 1562.]

1754.—“Some of the townsman again demanded of me to open my bales, and sell them some pieces of cloth, &c. I rather chose to make several of them presents of \frac{2}{3} \textit{gaz} of cloth, which is the measure they usually take for a coat.”—\textit{Hannay}, i. 125.

1768-71.—“A gess or goss is 2 cubitos, being at Chinsurah 2 feet and 10 inches Rhineland measure.”—\textit{Stowrieva}, E.T., i. 468.

1814.—“They have no measures but the gudge, which is from their elbow to the end of the middle finger, for measuring length.”—\textit{Pearce, Acc. of the Ways of the Abyssinians}, in \textit{Tr. Lit. Soc. Bo.}, ii. 58.

\textbf{GUICOWAR.} m.p. Giekwahr, the title of the Mahratta kings of Guzerat, descended from Dámājī and Pilājī Gāekwār, who rose to distinction among Mahratta warriors in the second quarter of the 18th century. The word means ‘Cowherd.’

[1813.—“These princes were all styled Giekwār, in addition to their family name... the word literally means a cow-keeper, which, although a low employment in general, has, in this noble family among the Hindoos, who venerate that animal, become a title of great importance.”—\textit{Forbes, Or. Mem.} 2nd ed. i. 375.]

\textbf{GUINEA-CLOTHS. GUINEA-STUFFS.} s. Apparently these were piece-goods bought in India to be used in the West African trade. [On the other hand, Sir G. Birdwood identifies them with gunny (\textit{Report on old Recs.}, 224). The manufacture still goes on at Pondicherry.] These are presumably the \textit{negros-tücher} of Baldaeus (1672), p. 154.

[1675.—“Guinea-stuffs,” in \textit{Birdwood, ut supra.}]

1726.—We find in a list of cloths purchased by the Dutch Factory at Porto Novo, Guinees Lywaat, and \textit{Negroes-Klederden} (‘Guinea linens and Negro’s clothing’).—See \textit{Valentinus}, Chorom. 9.

1813.—“The demand for Surat piece-goods has been much decreased in Europe and from the abolition of the slave trade, the demand for the African market has been much reduced... Guinea stuffs, 45 yards each (per ton) 1200 pieces.”—\textit{Milham}, i. 289.

[1753.—“The chief trades of Pondicherry are, spinning, weaving and dyeing the cotton stuffs known by the name of Guinees.”—\textit{Garrick, Man. of S. Ares}, 125.]

\textbf{GUINEA-FOWL.} There seems to have been, in the 16th century, some confusion between turkeys and Guinea-fowl. See however under \textit{TURKEY}. The Guinea-fowl is the \textit{Meleagris} of Aristotle and others, the \textit{Afrus aries} of Horace.

\textbf{GUINEA-PIG.} s. This was a nickname given to midshipmen or apprentices on board Indiamen in the 18th century, when the command of such a vessel was a sure fortune, and large fees were paid to the captain with whom the youngsters embarked. Admiral Smyth, in his \textit{Sailor's Handbook}, 1867, defines: ‘The younger midshipmen of an Indiaman.’

[1779.—“I promise you to me it was no slight paine to be exposed during the whole voyage to the half sneering, satirical looks of the mates and guinea-pigs.”—\textit{Macleod, Travels, quoted in \textit{Carey, Old Days}, i. 73.}]

\textbf{GUINEA-WORM.} s. A parasitic worm (\textit{Filaria Malinensis}) inhabiting the subcutaneous cellular tissue of man, frequently in the leg, varying from 6 inches to 12 feet in length, and common on the Pers. Gulf, in Upper Egypt, Guinea, &c. It is found
in some parts of W. India. "I have known," writes M.-Gen. Keatinge, "villages where half the people were maimed by it after the rains. Matungga, the Head Quarters of the Bombay Artillery, was abandoned, in great measure, on account of this pest." [It is the disease most common in the Daung District (C. P. Gazetteer, 176, Seeman, Rambles, &c., ed. V. A. Smith, i. 94). It is the vishta, reshta of Central Asia (Schuyler, Turkistan, i. 147; Wolf, Travels, ii. 407.) The reason of the name is shown by the quotation from Purchas respecting its prevalence in Guinea. The disease is graphically described by Agatharchides in the first quotation.

B.C. c. 113.—"Those about the Red Sea who are stricken with a certain malady, as Agatharchides relates, besides being afflicted with other novel and unheard-of symptoms, of which one is that small snake-like worms (δρακοντια μεσα) eat through the legs and arms, and, peep out, when but touched instantaneously shrink back again, and winding among the muscles produce intolerable burning pains."—In Dibner's ed. of Plutarch, iv. 872, viz. Table Discussions, Bk. VIII. Quest. ix. 3.

1600.—"The worms in the legs and bodies trouble not every one that goeth to those Countries, but some are troubled with them and some are not."—(a full account of the disease follows).—Desc. of Guinea, in Purchas, ii. 963.

c. 1630.—"But for their water ... I may call it Aqut Mortis ... it engenders small long worms in the legges of such as use to drink it ... by no potion, no ungent to be remedied: they have no other way to destroy them, save by rowling them about a pin or peg, not unlike the treble of Thecorbo."—Sir T. Herber, p. 128.

1664.—"... nor obliged to drink of those naughty waters ... full of nastiness of so many people and beasts ... that do cause such fevers, which are very hard to cure, and which breed also certain very dangerous worms in the legs ... they are commonly of the bigness and length of a small Viol-string ... and they must be drawn out little by little, from day to day, gently winding them about a little twig about the bigness of a needle, for fear of breaking them."—Bernier, E.T. 114; [ed. Constable, 355].

1676.—"Guinea Worms are very frequent in some Places of the West Indies ... I rather judge that they are generated by drinking bad water."—Dampier, ii. 89-90.

1712.—"Haec vita est Ormusiensium, indig. civium tothius littoris Persici, ut perpetuas in corpore calamitates ferant ex coeli in-temperie: modo sudore diffillant: modo vexantur furunculis; nunc cibi sunt, nunc aquae inopes: scepæ ventis urentibus, somn.
c. 1750-60.—"A music far from delightful, consisting of little drums they call Gum-gums, symbols, and a sort of fife."—Grose, i. 130.

1768-71.—"They have a certain kind of musical instruments called gom-goms, consisting in hollow iron bowls, of various sizes and tones, upon which a man strikes with an iron or wooden stick, not unlike a set of bells."—Staunton, E.T. i. 215. See also p. 65.

1771.—"At night we heard a sort of music, partly made by insects, and partly by the noise of the Gungung."—Oseck, i. 185.

[1819.—"The gong-gongs and drums were beat all around us."—Bowdich, Mission to Athens, i. 7, 136.]

1836.—"Did you ever hear a tom-tom, Sir?" sternly enquired the Captain . . .

'A what I' asked Hardy, rather taken aback.

'A tom-tom.'

'Never!'

'Nor a gum-gum?'

'Never.'

'What is a gum-gum?' eagerly enquired several young ladies;—Sketche by Dr. The Steam Excursion.

[GUNGE, s. Hind. ganj, 'a store, store-house, market.'

[1762.—See under GOMASTA.

[1772.—"Gunge, a market principally for grain."—Vorley, View of Bengal, Gloss. s.v.

[1855.—"The term Gunge signifies a range of buildings at a place of traffic, for the accommodation of merchandizes and all persons engaged in the purchase and sale of goods, and for that of their goods and of the shopkeepers who supply them."—Neuman, Journey through Oudh, i. 278.]

GUNJA, s. Hind. gānjhā, gānjiū. The flowering or fruiting shoots of the female plant of Indian hemp (Cannabis sativa, L., formerly distinguished as C. indica), used as an intoxicant. (See BANG.)

[c. 1813.—"The natives have two proper names for the hemp (Cannabis sativa), and call it Ganga when young, and Sidhi when the flowers have fully expanded."—Buchanan, Eastern India, ii. 865.]

1874.—"In odour and the absence of taste, ganja resembles bhang. It is said that after the leaves, which constitute bhang, have been gathered, little shoots sprout from the stem, and that these, picked off and dried, form what is called ganja."—Humphry d. Flückiger, 493.

GUNNY, GUNNY-BAG, s. From Skt. gāṇḍi, 'a sack'; Hind. and Mahr. gōṇ, gōṇi, 'a sack, sacking.' The popular and trading name of the coarse sacking and sacks made from the fibre of jute, much used in all Indian trade. Tāt is a common Hind. name for the stuff. [With this word Sir G. Birdwood identifies the forms found in the old records—"Guiny Stuffes" (1671), "Guynie stuffs," "Gynuy stuffs," "Gunys" (Rep. on Old Records, 26, 38, 39, 224); but see under GUINEA-CLOTHES.]

c. 1590.—"Sircar Ghoraghat produces raw silk, gunneys, and plenty of Tangkion horses."—Gladwin's Green, ed. 1500, ii. 9; [ed. Jarrett, ii. 123]. (But here, in the original, the term is pārchā-i-zālāband.)

1693.—"Besides the aforementioned articles Goeny-sacks are collected at Palicol."—Harvey (3), 14.

1711.—"When Sugar is pack'd in double Goney's, the outer Bag is always valued in Contract at 1 or 1½ Shaks."—Lockyer, 244.

1726.—In a list of goods procurable at Dauntzerom: "Goeini-zaken (Gunny bags)."—Valentiijn, Chor. 49.

1727.—"Sheldon . . . put on board some rotten long Pepper, that he could dispose of in no other Way, and some damaged Gunnis, which are much used in Persia for embalming Goods, when they are good in their kind."—A. Hamilton, ii. 15; [ed. 1744].

1764.—"Baskets, Gunny bags, and dubbors . . . Rs. 21."—In Long, 384.

1755.—"We enclose two pervasive . . . directing them each to despatch 1000 goonies of grain to that person of mighty degree."—Tippoo's Letters, 171.

1855.—"The land was so covered with them (plover) that the hunters shot them with all kind of arms. We counted 80 birds in the gunny-sack that three of the soldiers brought in."—Boots and Saddles, by Mrs. Custer, p. 37. (American work.)

GUNTA, s. Hind. ghaunti, 'a bell or gong.' This is the common term for expressing an European hour in modern Hindustani. [See PANDY.]

GUP, s. Idle gossip. P.—H. gap, 'prattle, tattle.' The word is perhaps an importation from Türkân. Vāmbārī gives Orient. Turkh. gəp, geb, 'word, saying, talk'; which, however, Pavet de Courteille suggests to be a corruption from the Pers. gūftān, 'to say'; of which, indeed, there is a form gūptān. [So Platts, who also compares Skt. gāṇḍa, which is the Bengali golpo, 'gabble.'] See quotation from Schuyler showing the use in Turkistan. The word is perhaps best known in England through an unamiable account of society in S.
India, published under the name of "Gump," in 1868.

1809-10.—"They (native ladies) sit on their cushions from day to day, with no other . . . amusement than hearing the 'gump-gump,' or gossip of the place."—Mrs. Sherwood's Autobiog. 357.

1876.—"The first day of mourning goes by the name of gump, i.e. commemorative talk."—Schuyler's Turkistan, i. 151.

GUREEBPURWUR. GUREEBNUWAUZ, ss. Ar.—P. Gharibpurwur, Gharibnawaz, used in Hind. as respectful terms of address, meaning respectively 'Provider of the Poor!' 'Cherisher of the Poor!'

1728.—"Those who are of equal condition bend the body somewhat towards each other, and lay hold of each other by the beard, saying Grab-anemoas, i.e. I wish you the prayers of the poor."—Valentijn, Chor. 109, who copies from Van Twist (1618), p. 55.

1824.—"I was appealed to loudly by both parties, the soldiers calling on me as 'Ghureeb purwur,' the Goomashta, not to be outdone, exclaiming 'Donai! Lord Sahib! Donai! Rajah!'") (Read Dohâ and see DOA).—Iber, i. 206. See also p. 279.

1857.—"'Protector of the poor!' he cried, prostrating himself at my feet, 'help thy most unworthy and wretched slave! An unblest and evil-minded alligator has this day devoured my little daughter. She went down to the river to fill her earthen jar with water, and the evil one dragged her down, and has devoured her. Alas! she had on her gold bangles. Great is my misfortune!'"—Lt-Col. Lewis, A Fly on the Wheel, p. 99.

GURJAUT. n.p. The popular and official name of certain forest tracts at the back of Orissa. The word is a hybrid, being the Hind. garh, 'a fort,' Persianised into a plural garhját, in ignorance of which we have seen, in quasi-official documents, the use of a further English plural, Gurjauts or garhjâts, which is like 'fortses.' [In the quotation below, the writer seems to think it a name of a class of people.] This manner of denominating such tracts from the isolated occupation by fortified posts seems to be very ancient in that part of India. We have in Ptolemy and the Periplus Dosarens or Desarens, apparently representing Skt. Daśātya, quasi dosān râna, 'having Ten Forts,' which the lists of the Bhât Sankât show us in this part of India (J.R. As. Soc., N.S., v. 83). The forest tract behind Orissa is called in the grant of an Orissa king, Nava Koti, 'the Nine Forts' (J.A.S.B. xxxiii. 84); and we have, in this region, further in the interior, the province of Chattisgarh, '36 Forts.'

[1820.—"At present nearly one half of this extensive region is under the immediate jurisdiction of the British Government; the other possessed by tributary zemindars called Ghurjauts, or hill chiefs. . . ."—Hamilton, Description of Hindustan, ii. 32.]

GURRY. a. A little fort; Hind. garhâ. Also Gurr, i.e. garh, 'a fort.'

b. See GHRURY.

—1683.—". . . many of his Heathen Nobles, only such as were befriended by strong Gurrs, or Fastnesses upon the Mountains. . . ."—Fryer, 165.

1786.—". . . The Zemindars in 4 regiments are so refractory as to have forfeited (read fortified) themselves in their gurris, and to refuse all payments of revenue."—Articles against W. Hastings, in Burke, vii. 59.

[1835.—"A shot was at once fired upon them from a high Ghurree."—Forbes, Râs Mâdà, ed. 1878, p. 521.]

GUTTA PERCHA. s. This is the Malay name Getah Perti, i.e., 'Sap of the Percha,' Dichopis Gutta, Benth. (Ieowanda Gatta, Hooker; N.O. Sapotaceae). Dr. Oxley writes (J. Ind. Archip. i. 22) that percha is properly the name of a tree which produces a spurious article; the real gutta p. is produced by the tâban. [Mr. Maxwell (Ind. Ant. xvii. 358) points out that the proper reading is taban.] The product was first brought to notice in 1843 by Dr. Montgomery. It is collected by first ringing the tree and then felling it, and no doubt by this process the article will speedily become extinct. The history of G. P. is, however, far from well known. Several trees are known to contribute to the exported article; their juices being mixed together. [Mr. Scott (Malay Words, 55 seqq.) writes the word getah percha, or getah percha, 'gum of percha,' and remarks that it has been otherwise explained as meaning 'gum of Sumatra,' "there being another word percha, a name of Sumatra, as well as a third word percha, 'a rag, a remnant."' Mr. Maxwell (loc. cit.) writes: "It is still uncertain whether there is a gutta-
producing tree called *Percha* by the Malays. My experience is that they give the name of *Perchah* to that kind of *getah taban* which hardens into strips on boiling. These are stuck together and made into balls for export.]"

[1847.—"*Gutta Percha* is a remarkable example of the rapidity with which a really useful invention becomes of importance to the English public. A year ago it was almost unknown, but now its peculiar properties are daily being made more available in some new branch of the useful or ornamental arts."—*Mundy, Journal in Narrative of Events in Borneo and Celebes*, ii. 342 seq. (quoted by Scott, *loc. cit.*).]

1868.—"The late Mr. d'Almeida was the first to call the attention of the public to the substance now so well known as *gutta-percha*. At that time the *Leuconora tropane* was an abundant tree in the forests of Singapore, and was first known to the Malays, who made use of the juice which they obtained by cutting down the trees.... Mr. d'Almeida... acting under the advice of a friend, forwarded some of the substance to the Society of Arts. There it met with no immediate attention, and was put away uncared for. A year or two afterwards Dr. Montgomery sent specimens to England, and bringing it under the notice of competent persons, its value was at once acknowledged.... The sudden and great demand for it soon resulted in the disappearance of all the *gutta-percha* trees on Singapore Island."—*Collinwood, Rambles of a Naturalist*, pp. 268-9.

GUZZY, s. Pers. and Hind. *gaz*; perhaps from its having been woven of a *gaz* (see *GUDGE*) in breadth. A very poor kind of cotton cloth.

1701.—In a prize list for Persia we find: "*Gesjes Bengaals*."—*Valentijn*, v. 363.

1754.—"It is suggested that the following articles may be proper to compose the first adventure (to Tibet):... *Guzze*, or coarse Cotton Cloths, and Otterkins...."—*Stow-Karr*, i. 4.

1866.—"...common unbleached fabrics... used for packing goods, and as a covering for the dead.... These fabrics in Bengal pass under the names of *Gircha* and *Guze*."—*Forbes Watson, Textile Manufactures*, 83.]

GUALIOR, n.p. Hind. *Gwallar*. A very famous rock-fortress of Upper India, rising suddenly and picturesquely out of a plain (or shallow valley rather) to a height of 300 feet, 65 m. south of Agra, in lat. 26° 13'. Gwalior may be traced back, in Gen. Cunningham's opinion, to the 3rd century of our era. It was the seat of several ancient Hindu dynasties, and from the time of the early Mahommedan sovereigns of Delhi down to the reign of Aurangzib it was used as a state-prison. Early in the 18th century it fell into the possession of the Maratta family of *Sindia*, whose residence was established to the south of the fortress, in what was originally a camp, but has long been a city known by the original title of *Lashkar* (camp). The older city lies below the northern foot of the rock. Gwalior has been three times taken by British arms: (1) escaladed by a force under the command of Major Popham in 1780, a very daring feat; (2) by a regular attack under Gen. White in 1805; (3) most gallantly in June 1858, by a party of the 25th Bombay N. I. under Lieutenants Rose and Waller, in which the former officer fell. After the two first captures the fortress was restored to the *Sindia* family. From 1858 it was retained in our hands, but in December 1885 it was formally restored to the *Maharajah* *Sindia*.

The name of the fortress, according to Gen. Cunningham (*Archaeol. Survey*, ii. 333), is derived from a small Hindū shrine within it dedicated to the hermit *Gwalli* or *Gwalli-pā*, after whom the fortress received the name of *Gwallī-pur*, contracted into *Gwallār*.

c. 1290.—"From Kanauj, in travelling south-east, on the western side of the Ganges, you come to Jajhhoti, at a distance of 30 parasangs, of which the capital is Kajurha. In that country are the two forts of *Gwallār* and *Kalīnjār*...."—*J. Birdwood*, in *Elliot*, i. 57-8.

1196.—The royal army marched "towards *Galewar*, and invested that fort, which is the pearl of the necklace of the castles of Hind, the summit of which the nimble-footed wind from below cannot reach, and on the bastions of which the clouds have never cast their shade...."—*Hastar i Nizām*, in *Elliot*, ii. 227.

c. 1340.—"The castle of *Gālyār*, of which we have been speaking, is on the top of a high hill, and appears, so it seemed, if it were itself cut out of the rock. There is no other hill adjoining; it contains reservoirs

*The two companies which escaladed were led by Captain Bruce, a brother of the Abyssinian traveller. It is said that the spot was pointed out to Popham by a coward, and that the whole of the attacking party were supplied with grass shoes to prevent them from slipping on the ledges of rock. There is a story also that the cost of these grass-shoes was deducted from Popham's pay, when he was about to leave India as a major-general, nearly a quarter of a century afterwards."—*Cunningham*, *Arch. Surg.*, ii. 340.
of water, and some 20 wells walled round are attached to it; on the walls are mounted mangonels and catapults. The fortress is ascended by a wide road, traversed by elegant iron horsed. Near the castle-gate is the figure of an elephant carved in stone, and surmounted by a figure of the driver. Seeing it from a distance one has no doubt about its being a real elephant. At the foot of the fortress is a fine city, entirely built of white stone, mosques and houses alike; there is no timber to be seen in it, except that of the gates."—Ibn Batuta, ii. 193.

1526.—"I entered Guâliâr by the Hâtî-pâl gate. . . . They call an elephant kâtî, and a gate pâl. On the outside of this gate is the figure of an elephant, having two elephant drivers on it."—Baber, p. 383.

[1526.—"Gualiâr is a famous fort, in which are many stately buildings, and there is a stone elephant over the gate. The air and water of this place are both esteemed good. It has always been celebrated for fine singers and beautiful women."—Ayer, Ghatari, ed. 1800, ii. 38; ed. Jarrett, ii. 181.]

1610.—"The 31 to Gwalere, 6 c., a pleasant Citie with a Castle. . . . On the West side of the Castle, which is a steep craggy cliff of 6 c. compasses at least (divers say eleven). . . . From hence to the top, leads a narrow stone caseway, walled on both sides; in the way are three gates to be passed, all exceeding strong, with Courts of guard to each. At the top of all, at the entrance of the last gate, standeth a mighty Elephant of stone very curiously wrought."—Fitch, in Purchas, i. 426-7.

1616.—"23. Gwalier, the chief City so called, where the Mogol hath a very rich Treasury of Gold and Silver kept in this City, within an exceeding strong Castle, wherein the King's Prisoners are likewise kept. The Castle is continually guarded by a very strong Company of Armed Souldiers."—Terry, ed. 1665, p. 356.


c. 1665.—"For to shut them up in Goulaleer, which is a Fortress where the Princes are ordinarily kept close, and which is held impregnable, it being situated upon an inaccessible Rock, and having within itself good water, and provision enough for a Gurison; that was not an easie thing."—Bourner E.T. 5; [ed. Constable, 14].

c. 1670.—"Since the Mahometan Kings became Masters of this Country, this Fortress of Goulaleer is the place where they secure Princes and great Noblemen. Chaithrah coming to the Empire by foul-play, caused all the Princes and Lords whom he mistrusted, to be seid one after another, and sent them to the Fortress of Goulaleer; but he suffered them all to live and enjoy their estates. A preyng-zeb his Son acts quite otherwise; for when he sends any great Lord to this place, at the end of nine or ten days he orders him to be poison'd; and

this he does that the people may not explain against him for a bloody Prince."—Tavernier, E.T. ii. 33; [ed. Bull, i. 63].

GYAUL (properly GAYAL), [Skt. gô, 'an ox']. s. A large animal (Gaviaeus frontalis, Jerd., Bos f. Blanford, Mammalia, 487) of the ox tribe, found wild in various forest tracts to the east of India. It is domesticated by the Mishmis of the Assam valley, and other tribes as far south as Chittagong. In Assam it is called Milhan.

[c. 1560.—In Arakan, "cows and buffaloes there are none, but there is an animal which has somewhat of the characteristics of both, piebald and particoloured, whose milk the people drink.""]—Aia, ed. Jarrett, ii. 119.]

1824.—"In the park several uncommon animals are kept. Among them the Ghyal, an animal of which I had not, to my recollection, read any account, though the name was not unknown to me. It is a very noble creature, of the ox or buffalo kind, with immensely large horns. . . ."—Hibber, ii. 34.

1866-67.—"I was awakened by an extraordinary noise, something between a bull's bellow and a railway whistle. What was it? We started to our feet, and Pulah and I were looking to our arms when Arunph said, 'This is only the guyal calling; Sibhi! Look, the dawn is just breaking, and they are opening the village gates for the beasts to go out to pasture.'

"These guyal were beautiful creatures, with broad fronts, sharp wide-spreading horns, and mild melancholy eyes. They were the indigenous cattle of the hills domesticated by these equally wild Lushais. . . ."—Lt.-Col. T. Lewis, A Fly on the Wheel, &c., p. 993.

GYELENG, s. A Buddhist priest in Tibet. Tib. d'ge-sLong, i.e. 'beggar of virtue,' i.e. a bhikshu or mendicant friar (see under BUXEE); but latterly a priest who has received the highest orders. See Jousche, p. 86.

1784.—"He was dressed in the festival habit of a gyulong or priest, being covered with a scarlet satin cloak, and a gilded mitre on his head."—Bygge, in Markham's Tibet, 25.

GYM-KHANA, s. This word is quite modern, and was unknown 40 years ago. The first use that we can trace is (on the authority of Major John Trotter) at Rûrki in 1861, when a gymkhana was instituted there. It is a factitious word, invented, we believe, in the Bombay Presidency, and probably based upon gend-khâina ('ball-house'), the name usually given
in Hind. to an English racket-court. It is applied to a place of public resort at a station, where the needful facilities for athletics and games of sorts are provided, including (when that was in fashion) a skating-rink, a lawn-tennis ground, and so forth. The gym may have been simply a corruption of gend shaped by gymnastics, [of which the English public school short form gym passed into Anglo-Indian jargon]. The word is also applied to a meeting for such sports; and in this sense it has travelled already as far as Malta, and has since become common among Englishmen abroad. [The suggestion that the word originated in the P.-H. jam‘at-khana, 'a place of assemblage,' is not probable.]

1877. — "Their proposals are that the Cricket Club should include in their programme the games, &c, proposed by the promoters of a gymkhana Club, so far as not to interfere with cricket, and should join in making a rink and lawn-tennis, and badminton courts, within the cricket-ground enclosure."—Pioneer Mail, Nov. 3.

1879. — "Mr. A -- F -- can always be depended on for epigram, but not for accuracy. In his letters from Burma he talks of the Gymkhana at Rangoon as a sort of establishment [sic] where people have pleasant little dinners. In the 'Oriental Arcadia,' which Mr. F -- tells us is flavoured with naughtiness, people may do strange things, but they do not dine at Gymkhana."—Ibid. July 2.

1881. — R. E. Gymkhana at Malta, for Polo and other Ponies, 20th June, 1881."—Heading in Royal Engineer Journal, Aug. 1, p. 158.

1883. — "I am not speaking of Bombay people with their clubs and gymkhans and other devices for oiling the wheels of existence. . . ."—Tribles on My Frontier, 9.

GYNEE. s. H. gaini. A very diminutive kind of cow bred in Bengal. It is, when well cared for, a beautiful creature, is not more than 3 feet high, and affords excellent meat. It is mentioned by Aelian:

c. 250.—"There are other bullocks in India, which to look at are no bigger than the largest goats; these also are yoked, and run very swifly."—De Nat. Anim., xv. 24.

c. 1500.—"There is also a species of oxen called gaini, small like gat (see GOONT) horses, but very beautiful."—Avi, i. 149.

[1829.—"... I found that the said tiger had feasted on a more delicious morsel,—a nice little Ghinee, a small cow."—Mem. of John Shipp, iii. 182.]

1832.—"We have become great farmers, having sown our crop of oats, and are building outhouses to receive some 31 dwarf cows and oxen (gynees) which are to be fed up for the table."—F. Parkes, Wanderings of a Pilgrim, i. 251.

H

HACKERY. s. In the Bengal Presidency this word is now applied only to the common native bullock-cart used in the slow draught of goods and materials. But formerly in Bengal, as still in Western India and Ceylon, the word was applied to lighter carriages (drawn by bullocks) for personal transport. In Broughton's Letters from a Mahratta Camp (p. 156; [ed. 1892, p. 117]) the word is used for what in Upper India is commonly called an ekka (q.v.), or light native pony-carriage; but this is an exceptional application. Though the word is used by Englishmen almost universally in India, it is unknown to natives, or if known is regarded as an English term; and its origin is exceedingly obscure. The word seems to have originated on the west side of India, where we find it in our earliest quotations. It is probably one of those numerous words which were long in use, and undergoing corruption by illiterate soldiers and sailors, before they appeared in any kind of literature. Wilson suggests a probable Portuguese origin, e.g. from carratar, 'to convey in a cart.' It is possible that the mere Portuguese article and noun 'a carreta' might have produced the Anglo-Indian hackery. Thus in Correa, under 1513, we have a description of the Surat hackeries: "and the carriages (as carretas) in which he and the Portuguese travelled, were elaborately wrought, and furnished with silk hangings, covering them from the sun; and these carriages (as carretas) run so smoothly (the country consisting of level plains) that the people travelling in them sleep as tranquilly as on the ground." (ii. 369).

But it is almost certain that the origin of the word is the H. chhakra, 'a two-wheeled cart'; and it may be noted that in old Singhalese chakka,
"a cart-wheel," takes the forms *haka* and *saka* (see Kuhn, On Oldest Aryan Elements of Singhalese, translated by D. Ferguson in Indian Ant. xii. 64). [But this can have no connection with *chhakara*, which represents Skt. *sakata*, "a waggon."]

1673.—"The Coach wherein I was breaking, we were forced to mount the Indian Hackery, a Two-wheeled Chariot, drawn by swift little Oxen."—Fryer, 83. [For these swift oxen, see quotation from Forbes below, and from Aelian under GYNEE.]

1890.—"Their Hackeries likewise, which are a kind of Coach, with two Wheels, are all drawn by Oxen."—Ovington, 254.

1711.—"The Streets (at Surat) are wide and commodious; otherwise the Hackerys, which are very common, would be an inconvenience. These are a sort of Coaches drawn by a Pair of Oxen."—Lockyer, 259.

1742.—"The bridges are much worn, and out of repair, by the number of Hackaries and other carriages which are continually passing over them."—In Wheeler, iii. 262.

1756.—"The 11th of July the Nawab arrived in the city, and with him Bundoo Sing, to whose house we were removed that afternoon in a Hackery."—Holtzel, in Wheeler's Early Records, 248.

c. 1760.—"The hackrees are a conveyance drawn by oxen, which would at first give an idea of slowness that they do not deserve... they are open on three sides, covered a-top, and are made to hold two people sitting cross-legged."—Grose, i. 155-156.

1780.—"A Hackery is a small covered carriage upon two wheels drawn by bullock, and used generally for the female part of the family."—Hedges, Travels, 5.

1790.—"Quant aux palankins et hackaries (voitures à deux roues), on les passe sur une double sangarie" (see JANGAR).—Hautier, ii. 173.

1793.—"To be sold by Public Auction... a new Fashioned Hackery."—Bombay Courier, April 13.

1798.—"At half-past six o'clock we each got into a Hackery."—Stavlorius, tr. by Wilcocke, iii. 205.

1811.—Solvyns draws and describes the Hackery in the modern Bengali sense.

"Il y a cependant quelques endroits où l'on se sert de charrettes couvertes à deux roues, appelées *hickeris*, devant lesquelles on attelle des bœufs, et qui servent à voyager."—Editor of Hautier, Voyages, ii. 3.

1813.—"Travelling in a light hackarie... at the rate of five miles an hour."—Forbes, Or. M. in. iii. 376; [2nd ed. ii. 352; in i. 150, hackeries, ii. 253, hackaries]. Forbes's engraving represents such an ox-carriage as would be called in Bengal a *badi* (see BYLEE).

1829.—"The genuine vehicle of the country is the hackery. This is a sort of wee tent, covered more or less with tinsel and scarlet, and bells and gilding, and placed upon a clumsy two-wheeled carriage with a pole that seems to be also a kind of boot, as it is at least a foot deep. This is drawn by a pair of white bullocks."—Mem. of Col. Mountain, 2nd ed., 84.

1860.—"Native gentlemen, driving fast trotting oxen in little hackery carts, hastened home from it."—Tenment's Ceylon, ii. 140.

[**HADDY**, s. A grade of troops in the Mogul service. According to Prof. Blochmann (Am, i. 20, note) they corresponded to our "Warranted officers".

"Most clerks of the Imperial offices, the painters of the Court, the foremen in Akbar's workshops, &c., belonged to this corps. They were called *Ahadis*, or single men, because they stood under Akbar's immediate orders." And Mr. Irvine writes: "Midway between the nobles or leaders (man-sabdar) with the horsemen under them (tahinn), on the one hand, and the *Ahsham* (see EYSHAM), or infantry, artillery, and artificers on the other, stood the *Ahadis*, or gentleman trooper. The word is literally 'single' or 'alone' (A. *ahd, 'one'). It is easy to see why this name was applied to them; they offered their services singly, they did not attach themselves to any chief, thus forming a class apart from the *tahinn*; but as they were horsemen, they stood equally apart from the specialised services included under the remaining head of *Ahsham.*" (J. R. As. Soc., July 1896, p. 545.)

[c. 1590.—"Some soldiers are placed under the care and guidance of one commander. They are called *Ahadis*, because they are fit for a harmonious unity."—Am, ed. Blochmann, i. 281.]

[1616.—"The Prince's Haddy... betrayed me."—Sir T. Roe, Hak. Soc. ii. 383.

[1617.—"A Haddey of horse sent down to see it effected."—Ibid. ii. 450.]

[c. 1625.—"The day after, one of the King's Haddy finding the same."—Coryat, in Pearchis, i. 600.]

**HADGEE**, s. Ar. *Hājj*, a pilgrim to Mecca; from *hāj*, the pilgrimage, or visit to a venerated spot. Hence *Hājī* and *Hāji* used colloquially in Persian and Turkish. Prof. Robertson Smith writes: "There is current confusion about the word *hāj*. It is originally the participle of *hāj*, 'he went on the *hāj*. ' But in modern use *hājj* is used as part., and *hāj* is the
title given to one who has made the pilgrimage. When this is prefixed to a name, the double j cannot be pronounced without inserting a short vowel and the a is shortened; thus you say 'el-Hajjé Soleimân,' or the like. The incorrect form Hajjî is however used by Turks and Persians."

[1609.—"Upon your order, if Hhoghee Careen so please, I purpose to delve him 25 pigs of lead."—Donners, Letters, i. 26.
[c. 1610. —"Those who have been to Arabia . . . are called Agy."—Pyrand de Local, Hak. Soc. i. 165.
[c. 1665.—"Aweg-zebe once observed perhaps by way of joke, that Sultân Sâlah was become at last an Agy or pilgrim."—Bernier, ed. Constable, 113.]
[1673.—"Hodge, a Pilgrimage to Mecca." (See under A MUCK.)
[1683.—"Hodgee Sophie Caun." See under FIRMAUN.]

1755.—"Hodge acquired this title from his having in his early years made a pilgrimage to Hodge (or the tomb of Mahommed at Mecca)."—Hudwell, Hist. Events, &c., i. 59.
[c. 1833.—"The very word in Hebrew Kjos, which means 'festival,' originally meant 'pilgrimage,' and corresponds with what the Arabs call hatch . . ."—Travels of Dr. Wolff, ii. 155.]

HÁKIM, s. H. from Ar. hâkim, a judge, a ruler, a master; the authority. The same Ar. root hâm, bridling, restraining, judging, supplies a variety of words occurring in this Glossary, viz. Hâkim (as here); Hâkim (see HUCKEM); Hâkem (see HOOK-UM); Hîkmat (see HICKMAT).

[1611.—"Not standing with his greatness to answer every Haccam, which is as a Governor or petty King."—Donners, Letters, i. 158. In ibid. i. 175, Hackum is used in the same way.]

1698.—"Hackum, a Governor."—Fryer's Index Explanatory.
[c. 1501.—"Then comes a settlement Hakim, to teach me to plough and weed—
I sowed the cotton he gave me—but first
I boiled the seed. . . ."
Sir A. C. Lyall, The Old Pindores.

HALACORE, s. Lit. Ar.—P. haldl-khor, 'one who eats what is lawful,' [hâlîl being the technical Mahommedan phrase for the slaying of an animal to be used for food according to the proper ritual,] applied euphemistically to a person of very low caste, a sweeper or scavenger, implying 'to whom all is lawful food,'

Generally used as synonyms with bungkin (q.v.). [According to Prof. Blochmann, "Hâlîkhâr, i.e. one who eats that which the ceremonial law allows, is a euphemism for harrîmîkhâr, one who eats forbidden things, as pork, &c. The word hâlîkhâr is still in use among educated Muhammadans; but it is doubtful whether (as stated in the Aûl) it was Akbar's invention." (Aûl, i. 139 note.)]

1622.—"Schiah Salim nel principio . . . si desegnato tene, che poco manci and per despo non la desse per forza in matrimonio ad uno della raza che chiamano halîl chor, quasi dica 'mangia lecito,' cioè che ha per lecito di mangiare ogni cosa . . ." (See other quotation under HAREM).—P. della Valle, ii. 752; [Hak. Soc. i. 54.]

1638.—". . . sont obligez de se purifier depuis la teste l'usque aux pieds si quelqu'un de ces gens qu'ils appellent Alchores, leur a touché."—Mandâbo, Paris, 1659, 219.

1655.—"Ceux qui ne parlent que Person dans les Indes, les appellent Halacour. c'est à dire celui qui se donne la liberté de manger de tout ce qu'il lui plait, ou, selon quelques uns, celui qui mange ce qu'il a légitimement gagné. Et ceux qui approuvent cette dernière explication, disent qu'antrefois Halacours s'appellent Harezmours, mangeurs de Viande dénoueux."—Therond, v. 190.

1673.—"That they should be accounted the Offscum of the People, and as base as the Holencores (whom they account so, because they defile themselves by eating anything)."—Fryer, 28; and see under BOY. b.

1690.—"The Halachors . . . are another Sort of Indians at Suratt, the most contemptible, but extremely necessary to be there."—Drington, 382.

1783.—"And now I must mention the Hallachoress, whom I cannot call a Tribe, being rather the refuse of all the Tribes. These are a set of poor unapproachable, destitute to misery from their birth. . . ."—Reflexions, &c., by Lyke Sragton, Esq., 7-8. It was probably in this passage that Burns (see below) picked up the word.

1783.—"That no Hollocore, Derah, or Chindale caste, shall upon any consideration come out of their houses after 9 o'clock in the morning, lest they should taint the air, or touch the superior Hindoes in the streets."—Maharatta Proclamation at Boree, in Forbes, Or. Mem. iv. 232.

1786.—"When all my schoolfellows and youthful companions (those misguided few excepted) who then lived, to use a Gentoo phrase, the hallachoress of the human race) were striking off with eager hope and earnest intent, in some one or other of the many paths of a busy life, I was 'standing idle in the market-place.'"—Letter of Robert Burns, in A. Cunningham's ed. of Works and Life, vi. 63.
HANGER.  

1788.—The Indian Vocabulary also gives Hallachore.

1810.—"For the meaner offices we have a Hallalcor or Chandela (one of the most wretched Parohs)."—Maria Graham, 31.

HALALLCUR.  V. used in the imperative for infinitive, as is common in the Anglo-Indian use of H. verbs, being Ar.—H. halal-kor, 'make lawful,' i.e. put (an animal) to death in the manner prescribed to Mahommedans, when it is to be used for food.

[1855.—"Before breakfast I bought a moderately sized sheep for a dollar. Shaykh Hamid 'halaled' (butchered) it according to rule, . . ."—Barton, Pilgrimage, ed. 1893, i. 255.]

1883.—"The diving powers of the poor duck are exhausted. . . I have only . . . to seize my booty, which has just enough of life left to allow Peer Khan to make it halal, by cutting its throat in the name of Allah, and dividing the webs of its feet."

Tribes on My Frontier, 167.

HALF-CASTE. s. A person of mixed European and Indian blood. (See MUSTEES; EURASIAN.)

1789.—"Mulattoes, or as they are called in the East Indies, half-casts."—Munro's Narrative, 51.

1793.—"They (the Mahrratta Infantry) are commanded by half-cast people of Portuguese and French extraction, who draw off the attention of the spectators from the bad clothing of their men, by the profusion of ancient lace bestowed on their own."—

D'ion, Narrative, ii.

1809.—"The Padre, who is a half-cast Portuguese, informed me that he had three districts under him."—Ld. Valentia, i. 329.

1828.—"An invalid sergeant . . . came, attended by his wife, a very pretty young half-caste."—Heber, i. 298.

1875.—"Othello is black—the very tragedy lies there; the whole force of the contrast, the whole pathos and extenuation of his doubts of Desdemona, depend on this blackness. Fechter makes him a half-caste."—

G. H. Lewes, On Actors and the Art of Acting.

HANGER, s. The word in this form is not in Anglo-Indian use, but (with the Scotch whinger, Old Eng. whining-yard, Fr. canjar, &c, other forms of the same) may be noted here as a corruption of the Arab, khanjar, 'a dagger or short falchion.' This (vulg. cunjur) is the Indian form. [According to the N.E.D. though 'hanger' has sometimes been employed to translate khanjar (probably with a notion of etymological identity) there is no connection between the words.] The Khanjar in India is a large double-edged dagger with a very broad base and a slight curve. [See drawings in Eyerton, Handbook of Indian Arms, pl. X. Nos. 504, 505, &c.]

1574.—"Patrick Spreall . . . being persewit be John Boyle Chapman . . . in invadyng of him, and stryking him with an quinger . . . through the queblt the said Johnes nel was woundit to the effusion of his blude."—Ects, from Records of the Burgh of Glasgow (1780), p. 2.

1601.—"The other day I happened to enter into some discours of a hanger, which I assure you, both for fashion and workmanship was most peremytory beautiful and gentlemanlike. . . ."—B. Jonson, Every Man in His Humour, i. 4.

[c. 1610.—"The islanders also bore their arms, viz., alfanges (al-khanjar) or scimitars."—Pyjard de Laval, Hak. Soc. i. 43.]

1653.—"Gangeard est en Turq, Persan et Indistanni vn poignard courbe."—De la Boullaye-le-Gouz, ed. 1657, p. 599.

1672.—". . . il s'estoit emporté contre elle jusqu'à un tel excés qu'il luy avoit porté quelques coups de Cangiar dans les mamelles. . . ."—Journal d'Ant. Gallaud, i. 177.

1673.—". . . handjar de diamants. . . ."

—App. to do. ii. 189.

1676.—"His pistol next he cock'd anew
And out his mutteron whinyard drew."—

Hudibras, Canto iii.

1684.—"The Souldiers do not wear Hangers or Scimiters like the Persians, but broad Swords like the Switzers. . . ."—

Tavernier, E.T. ii. 65; [ed. Bell, i. 157.]

1712.—"His Excy . . . was presented by the Emperor with a Hindoostany Candjer, or dagger, set with fine stones."—Valentijn, iv. (Surattre), 286.

[1717.—"The 23rd ultimo, John Surman received from his Majesty a horse and a Cunger. . . ."—In Wheeler, Early Records, 183.]

1781.—"I fancy myself now one of the most formidable men in Europe; a blunderbuss for Joe, a pair of double barrels to stick in my belt, and a cut and thrust hanger with a little pistol in the hilt, to hang by my side."—Lord Minto, in Life, i. 56.

"Lost out of a buggy on the Road between Barengur and Calcutta, a steel mounted Hanger with a single guard."—

Hicky's Bengal Gazette, June 30.

1888.—". . . by farrashes, the carpet-spreaders class, a large canjar, or curved dagger, with a heavy ivory handle, is carried; less for use than as that of a badger of office."—Wills, Modern Persia, 326.
HANSALERI. s. Table-servant's Hind. for 'horse-radish!'. "A curious corruption, and apparently influenced by saleri, 'celery'"; (Mr. M. L. Dames, in Panjib. N. and Q. ii. 184).

HANSIL. s. A hawser, from the English (Roebuck).


HARAKIRI. s. This, the native name of the Japanese rite of suicide committed as a point of honour or substitute for judicial execution, has long been interpreted as 'happy despatch,' but what the origin of this curious error is we do not know. [The N.E.D. s.v. dispatch, says that it is humorous.] The real meaning is realistic in the extreme, viz., karo, 'belly,' kiri, 'to cut.'

[1598. — "And it is often seen that they rip their own bellies open." — Linschoten, Hak. Soc. i. 153.]

[1615. — "His mother cut her own belly." — Foster, Letters, iv. 45.]

1616. — "Here we had news how Galsa same was to pass this way to morrow to go as a church near Mimco, called Ceye; som say to cut his belly, others say to be shaved a priest and to remaaney theare the rest of his days." — Cock's Diary, i. 184.

1617. — "The King demanded 500 tais from Shosq, Dono, or else to cut his belly, whoe, not having it to pay, did it." — Ibid. 337, see also ii. 292.

[1874. — See the elaborate account of the rite in Milford. Tales of Old Japan, 2nd ed. 329 seqq. For a similar custom among the Karens, see M. Mahon, Karens of the Golden Chersonese, 294.]

HARAMZADA. s. A scoundrel; literally 'misbegotten'; a common term of abuse. It is Ar.—P. harimzada, 'son of the unlawful.' Harim is from a root signifying sucer (see under HAREM), and which appears as Hebrew in the sense of 'devoting to destruction,' and of ' a ban.' Thus in Numbers xxi. 3: "They utterly destroyed them and their cities; and he called the name of the place Hormah." [See Eucyel. Bibl. i. 468; ii. 2110.]

[1855. — "I am no advocate for slaying Shazadas or any such-like Haramzadas without trial." — Bosworth Smith, L. of Ed. Lawrence, ii. 261.]

HAREM. s. Ar. haram, harim, i.e. sacer, applied to the women of the family and their apartment. This word is not now commonly used in India, zenana (q.v.) being the common word for 'the women of the family,' or their apartments.

1929. — "... car maintes homes emourent e maintes dames en furent veves ... e maintes autres dames ne furent a toz jorz mès en plores et en lermes: ce furent les meres et les araines de homes qu'hi mourorent." — Marco Polo, in Old Text of Soc. de Géographie, 251.

1620. — "Non so come sech Selimi ebbe notizia di lei e s'innamoro. Volle condurla nel suo haram o gymnoce, e tenerla qui vi appresso di sè come una delle altre concubine; ma questa donna (Nurnahal) che era sopra modo astuta ... ricinse." — P. della Valle, ii. 555 : Hak. Soc. i. 53.

1830. — "This Duke here and in other seralios (or Harams as the Persians term them) has above 300 concubines." — Herbert, 139.

1670. — "In the midst of the large Gallery is a Nich in the Wall, into which the King descends out of his Haram by a private pair of Stairs." — Tawernir, E.T. ii. 49; [ed. Ball, i. 101].

1726. — "On the Ganges also lies a noble fortress, with the Palace of the old Emperor of Hindostan, with his Hharaam or women's apartment." — Valentinus, v. 168.

1727. — "The King ... took his Wife into his own Harran or Seraglio." — A. Hamilton, ed. 1744, i. 171.

1812. — Adjoining to the Chel Sitoon is the Harem; the term in Persia is applied to the establishments of the great. zenana is confined to those of inferior people." — Morier, Journey through Persia, &c., 166.]

HARRY. s. This word is quite obsolete. Wilson gives Harî as Beng. 'A servant of the lowest class, a sweeper.' [The word means 'a collector of bones,' Skt. hadda, 'a bone;' for the caste, see Risley, Tribes of Bengal, i. 314 seqq.] M.-Gen. Keatinge remarks that they are the goldsmiths of Assam; they are village watchmen in Bengal. (See under PYKE.) In two of the quotations below: Harry is in applied to a woman, in one case employed to carry water. A female servant of this description is not now known among English families in Bengal.

1706. — "2 Tendells (see TINDAL) 6 0 0
1 Hummamore 2 0 0

* I.e. āhāmī, a bath attendant. Compare the Hammam in Corent Garden.
List of Men's Names, &c., immediately in the Service of the Honourable the United Company, in their Factory of Fort William, Bengall, November, 1706 (MS. in India Office).

c. 1758.—Among the expenses of the Mayor's Court at Calcutta we find: "A harry . . . Rs. 1."—Long, 43.

e. 1754.—"A Harry or water-wench. . . ." (at Madras).—Ives, 50.

"Harries are the same at Bengal, as Frost (see FARASH) are at Bombay. Their women do all the drudgery at your houses, and the men carry your Palanquin."

—Ibid. 26.

In a tariff of wages recommended by "Zemindars of Calcutta," we have: "Harry—woman to a Family . . . 2 Rs."—In Steni-Kurr, i. 95.

1768-71.—"Every house has likewise . . . harry—maid or matorani (see MATRANEE) who carries out the dirt; and a great number of slaves, both male and female."—Stacorinus, i. 523.

1781.—"2 Harries or Sweepers . . . 6 Rs.

2 Bresties . . . 8 Rs."

Establishment . . . under the Chief Magis-
trate of Birmas, in Appendix to Narr. of Insurrection there, Calcutta, 1782.

[1813.—"He was left to view a considerable time, and was then carried by the Hurries to the Golgotha."—Forbes, Or. Mem. 2nd ed. ii. 191.]

HATTY, s. Hind. hāthī, the most common word for an elephant; from Skt. hasṭa, 'the hand,' and hasṭ, 'the elephant,' come the Hind. words hath and hāthā, with the same meanings. The analogy of the elephant's trunk to the hand presents itself to Pliny:

"Mandunt ore; spirant et bibrant odor-antarque hand inproprae appellata manu."—viii. 10

and to Tennyson:

"... cannel knelt
Unbidden, and the brutes of mountain back
That carry kings in castles, bow'd black knees
Of homage, ringing with their serpent hands,
To make her smile, her golden ankle-bells."—Merlin and Vivien.

e. 1526.—"As for the animals peculiar to Hindustān, one is the elephant, as the Hindustanis call it Hathi, which inhabits the district of Kalpi, the more do the wild elephants increase in number. That is the tract in which the elephant is chiefly taken."

—Baber, 315. This notice of Baber's shows how remarkably times have changed. No elephants now exist anywhere near the region indicated. [On elephants in Hindustan, see Blochmann's Ain, i. 618.]

[1838.—"You are of course aware that we habitually call elephants Hotties, a name that might be safely applied to every other animal in India, but I suppose the elephants had the first choice of names and took the most appropriate."—Miss Eden, Up the Country, i. 260.]

HATTYCHOOK, s. Hind. hāthī-choke; servant's and gardener's Hind. for the globe artichoke; [the Jerusalem artichoke is hāthīpīch]. This is worth producing, because our word (arti-
choke) is itself the corruption of an Oriental word thus carried back to the East in a mangled form.

HAUT, s.

a. Hind. hāth, (the hand or forearm, and thence) a cubit, from the elbow to the tip of the middle finger; a measure of 18 inches, and sometimes more.

[1614.—"A godown 10 Hast high."—Foster, Letters, ii. 112.

c. 1810.—"... even in the measurements made by order of the collectors, I am assured, that the only standards used were the different Kazis' arms, which leaves great room for fraud. . . . All persons measuring cloth know how to apply their arm, so as to measure a cubit of 18 inches with wonderful exactness."—Buchanan, Eastern India, ii. 576.]

b. Hind. hāṭ, Skt. hasṭa, 'a market held on certain days.'

[1800.—"In this Carnatic . . . there are no fairs like the hautos of Bengal."—Buchanan, Mysore, i. 19.

[1818.—"The Hindoos have also market days (hāṭas), when the buyers and sellers assemble, sometimes in an open plain, but in general in market places."—Ward, Hindoos, i. 151.]

HAVILDAR, s. Hind. havildār. A sepoy non-commissioned officer, corresponding to a sergeant, and wearing the chevrons of a sergeant. This dating from about the middle of the 18th century is the only modern use of the term in that form. It is a corruption of Pers. havildār, or havildār, 'one holding an office of trust'; and in this form it had, in other times, a variety of applications to different charges and subordinate officers. Thus among the Mahrattas the commandant of a fort was so styled; whilst in
HAVILDAR'S GUARD. 413

HICKMAT.

Eastern Bengal the term was, and perhaps still is, applied to the holder of a havdla, an intermediate tenure between those of zemindar and ryot.

1672.—Regarding the Cowle obtained from the Nabob of Golconda for the Fort and Town of Chinapatnam, 11,000 Pagodas to be paid in full of all demands for the past, and in future Pagodas 1200 per annum rent, “and so to hold the Fort and Town free from any Avidar or Divan's People, or any other imposition for ever.”—Fort St. George Consn., April 11, in Notes and Edts., No. 1. 25.

1673.—“We landed at about Nine in the morning, and were civilly treated by the Customer in his Choutry, till the Havildar could be acquainted of my arrival.”—Fryer, 123.

1689.—“Avaldar.” See under JUNCA-MEER.

1763.—“Three avidar (avaldares) or receivers.”—India Office MSS. Conselho, Uttramurian, vol. i.

1773.—“One or two Hircars, one Havil-dar, and a company of sepoys.”—Ives, 67.

1824.—“Curriem Mussech was, I believe, a haviladar in the Company's army, and his sword and sash were still hung up, with a not unpleasing vanity, over the desk where he now presided as catechist.”—Heber, i. 149.

HAVILDAR'S GUARD, s. There is a common way of cooking the fry of fresh-water fish (a little larger than whitebait) as a breakfast dish, by frying them in rows of a dozen or so, spitted on a small skewer. On the Bombay side this dish is known by the whimsical name in question.

HAZREE, s. This word is commonly used in Anglo-Indian households in the Bengal Presidency for 'breakfast.' It is not clear how it got this meaning. [The earlier sense was religious, as below.] It is properly haizir, 'muster,' from the Ar. haizar, 'ready or present.' (See CHOTA HAZRY.)

1892.—“The Sheeahs prepare hazree (breakfast) in the name of his holiness Abbas Allée Ullum-burdar, Hosein's step-brother; i.e. they cook polloa, roota, curries, &c., and distribute them.”—Herclots, (auth. on-<Isam>, ed. 1898, p. 133.)

HENDRY KENDRY, n.p. Two islands off the coast of the Concan, about 7 m. south of the entrance to Bombay Harbour, and now belonging to Kolaba District. The names, according to Ph. Anderson, are Haneri and Khaner; in the Adny. chart they are Onnari, and Khundari. They are also variously written (the one) Hundra, Undura, Hanery, Henery, and (the other) Kundra, Cundra, Canarey, Kenery. The real names are given in the Bombay Gazetteer as Underi and Khanderi. Both islands were piratically occupied as late as the beginning of the 19th century. Khanderi passed to us in 1818 as part of the Peshwa's territory; Underi lapsed in 1840. [Sir G. Bird-wood (Rep. on Old Records), 53, describing the “Consultations” of 1679, writes: “At page 69, notice of ‘Savagee’ fortifying ‘Hendry Kendry,’ the twin islets, now called Henry (i.e. Pandori), ‘Mouse-like,’ Kenery (i.e. Khanduri), i.e. ‘Sacred to Khandaroo’.” The former is thus derived from Skt. undanur, unDanur, 'a rat'; the latter from Mahr. Khanderi, 'Lord of the Sword,' a form of Siva.]

1763.—These islands are in number seven: viz. Bombain, Canareen, Tribumbaya, Elphizont, the Patowchores, Munchumby, and Kengerij, with the Rock of Henry Henry. . . .—Fryer, 61.

1851.—“Although we have formerly wrote you that we will have no war for Hendry Kendry, yet all war is so contrary to our constitution, as well as our interest, that we cannot too often incite to you our aversion thereto.”—Coart of Directors to Suren quoted in Anderson's Western India, p. 175.

1727.—“. . . four Leagues south of Bombay, are two small Islands Undra, and Cundra. The first has a Fortess belonging to the Sado, and the other is fortified by the Savage, and is now in the Hands of Connaisser Angria.”—A. Hamilton, i. 243; [ed. 1744].

1850.—“At the harbor's mouth lie two small fortified rocks, called Henara and Canara. . . . These were formerly in the hands of Angria. and the Siddes, or Moors, which last have long been disposset of them.”—Grasse, i. 58.

HERBED, s. A Parsee priest, not especially engaged in priestly duties. Pers. hirded, from Pahlavi hrjPat.

1820.—“The Herbood or ordinary Churchmnan.”—Lord's Dispaly, ch. viii.

HICKMAT, s. Ar.—H. hikmat; an ingenious device or contrivance. (See under HAKIM.)

1783.—“The house has been roofed in, and my relative has come up from Meerut,
HIMALYA, n.p. This is the common pronunciation of the name of the great range

"Whose snowy ridge the roving Tartar bounds."

properly Himalâya, 'the Abode of Snow'; also called Himavat, 'the Snowy'; Himâgiri and Himâsâila; Himâdri, Himalâta, &c, from various forms of which the ancients made Imaus, Emâdas, &c. Pliny had got somewhere the true meaning of the name: "... a montibus Hemodis, quorum promontorium Imaus vocatur niveosum significante ..." (vi. 17). We do not know how far back the use of the modern name is to be found. [The references in early Hindu literature are collected by Atkinson (Hima-

HIMALYA, n.p. The tract so called was under native rule a chakla, or district, of Orissa, and under our rule formerly a zilla of Bengal; but now it is a part of the Midnapûr Zilla, of which it constitutes the S.E. portion, viz, the low coast lands on the west side of the Hoogly estuary, and below the junction of the Rûparâyan. The name is properly Hijîli; but it has gone through many strange phases in European records.

1558.""The first of these rivers (from the E. side of the Gânts) rises from two sources to the east of Chaul, about 15 leagues distant, and in an altitude of 18 to 19 degrees. The river from the most northerly of these sources is called Crousat, and the more southerly Benkora, and when they combine they are called Ganga: and this river discharges into the illustrious stream of the Ganges between the two places called Angeli and Pëchola in about 22 degrees.""—Barros, i. ix. 1.

1558.""An haven which is called Angeli in the Country of Orixâ.""—Fitch, in Hakl. ii. 389.

1686.""Chanock, on the 15th December (1686) . . . burned and destroyed all the magazines of salt, and granaries of rice, which he found in the way between Hugliay and the island of Ingelee.""—Orme (reprint), ii. 12.

1726.""Hingeli.""—Valentij'da, v. 158.

1727."". . . inhabited by Fishers, as are also Ingeleie and Kidgerie (see 'Kedge-Ree), two neighbouring Islands on the West Side of the Mouth of the Ganges.""—A. Hamilton, i. 275; [ed. 1714, ii. 2].

1758.—In apprehension of a French Fleet the Select Committee at Fort William recommend: "That the pagoda at Ingeleie should be washed black, the great tree at the place cut down, and the buoys removed,"—In Long, 153.

1784.""Ships laying at Kedgeree, Ingeleie, or any other parts of the great River.""—In Seton-Karr, i. 37.

HILSA, s. Hind. hîlsa, Skt. ilîśa,  iliśa; a rich and savoury fish of the shad kind (Chinea iliša, Day), called in books the 'sable-fish' (a name, from the Port. sael, quite obsolete in India) and on the Indus pallo (pallo). The large shad which of late has been commonly sold by London fishmongers in the beginning of summer, is very near the hîlsa, but not so rich. The

hîlsa is a sea-fish, ascending the river to spawn, and is taken as high as Delhi on the Jumna, as high as Mandalay on the Irawadi (Day). It is also taken in the Guzerat rivers, though not in the short and shallow streams of the Concan, nor in the Deccan rivers, from which it seems to be excluded by the rocky obstructions. It is the special fish of Sind under the name of pälla, and monopolizes the name of fish, just as salmon does on the Scotch rivers (Dr. Macdonald's Act. of Bombay Fisheries, 1883).

1539.—"". . . A little Island, called Apo-fingua (Apo-Finga) . . . inhabited by poor people who live by the fishing of shads (que rice de la pescaria dos saveis).""—Prato (orig. cap. xviii.). Cogan, p. 22.

1613.—""Na quella costa marittima occi-
dental de Vionta (Ung-Jamata, Malay Peninsula) habitavao Saletes pescadores que não tinham outro tratto . . . salvo de sua pescarya de saveis, donde so aproveitaiao das iras chamado Turabos passados por salmarea.""—Eredia de Galdino, 22. [On this Mr. Skeat points out that "Saletes pescadores" must mean "Fishermen of the Straits" (Mal. sedt, 'straits'); and when he calls them 'Turabos' he is trying to reproduce the Malay name of this fish, terobok (pron. trubok).]

1810.—""The hîlas (or sable-fish) seems to be midway between mackerel and a salmon.""—Williamson, V. M. ii. 154-5.

1813.—Forbes calls it the sable or salmon-fish, and says "it little resembles the European fish (salmon) from which it is named."—Or. Mem. i. 53; [2nd ed. i. 30].

1824.—"The fishery, we were told by these people, was of the 'Hîlsa' or 'Sable-
fish.'"—Haber, ed. 1844, i. 81.

to have the slates put on after some peculiar hikmat of his own."—Wanderings of a Pilgrm, ii. 240.
HINDDI, HINDEKI, n.p. This modification of the name is applied to people of Indian descent, but converted to Islam, on the Peshawar frontier, and scattered over other parts of Afghanistan. They do the banking business, and hold a large part of the trade in their hands.

HINDOO, n.p." P. Hindū. A person of Indian religion and race. This is a term derived from the use of the Mahomedan conquerors (see under INDIA). The word in this form is Persian; Hindi is that used in Arabic, e.g.

c. 940."—"An inhabitant of Mansūrah in Sind, among the most illustrious and powerful of that city . . . had brought up a young Indian or Sindian slave (Hindū aw sindi)."—Ma'ṣūṭī, vi. 294.

In the following quotation from a writer in Persian observe the distinction made between Hindū and Hindi:

c. 1290.—"Whatever live Hindū fell into the King's hands was pounded into bits under the feet of elephants. The Musalmān, who were Hindūs (country born), had their lives spared."—Amīr Khoṣra, in Eliot, iii. 589.

1563.—". . . moreover if people of Arabia or Persia would ask of the men of this country whether they are Moors or Gentoo's, they ask in these words: 'Art thou Mosalman or Indu?'
"—Garcia, f. 137b.

1553.—"Les Indous gardent soigneusement dans leurs Pagoles les Reliques de Ram. Schita (Sita), et les autres personnes illustres de l'antiquité."—De la Boullaye-J.-Gouv., ed. 1657, 191.

Hindu is often used on the Peshawar frontier as synonymous with bunyā (see under BANYAN). A soldier (of the tribes) will say: 'I am going to the Hindu,' i.e. to the bunyā of the company.

HINDOO KOOSH. n.p. Hindū-Kōsh; a term applied by our geographers to the whole of the Alpine range which separates the basins of the Kabul River and the Helmand from that of the Oxus. It is, as Rennell points out, properly that part of the range immediately north of Kabul, the Caucasus of the historians of Alexander, who crossed and re-crossed it somewhere not far from the


Kardach is the name used by Ibn Batuta in the 14th century, and by Al-Biruni 1200 years earlier. 17th century writers often call the Himalaya the "Mountains of Nuggur-Cote" (q.v.). (Mr. Tawney writes: 'We have in Hig Vela (x, 121) the himānata pertāba, these snowy mountains, spoken of as abiding by the might of Praēpiatic.) In the Bhagavadgītā, an episode of the Mahābhārata, Krishna says that he is 'the Himalaya among stable things,' and the word Himalaya is found in the Kāmrān Sandhava of Kālidāsa, about the date of which opinions differ. Perhaps the Greek Iouos is himānata; 'Huwās, himādri.']
longitude of that city. The real origin of the name is not known; [the most plausible explanation is perhaps that it is a corruption of Indicus Caucasus]. It is, as far as we know, first used in literature by Ibn Batuta, and the explanation of the name which he gives, however doubtful, is still popular. The name has been by some later writers modified into Hindu Koh (mountain), but this is factitious, and throws no light on the origin of the name.

c. 1334.—"Another motive for our stoppage was the fear of snow; for there is midway on the road a mountain called Hindú-Kush, i.e. 'the Hindu-Killer,' because so many of the slaves, male and female, brought from India, die in the passage of this mountain, owing to the severe cold and quantity of snow."—Ibn Batuta, iii. 84.

1504.—"The country of Kábul is very strong, and of difficult access. Between Balkh, Kunduz, and Badakhshán on the one side, and Kábul on the other, is interposed the mountain of Hindú-kúsh, the passes over which are seven in number."—Heber, p. 139.

1548.—"From this place marched, and entered the mountains called Hindú-Kush."—Mem. of Emp. Humayun, 89.

..."It was therefore determined to invade Badakhshán... The Emperor, passing over the heel of the Hindú-Kush, encamped at Shergrán."—Tabakat-i-Albâri, in Elliot, v. 223.

1753.—"Les montagnes qui dominent l'indus, et à plusieurs des rivières qu'il reçoit, se nomment Hendou Kesh, et c'est l'histoire de Timur qui m'instruit de cette dénomination. Elle est composée du nom d'Hendou ou Hind, qui désigne l'Inde... et de kesh ou kesh... que je remarque être propre à diverses montagnes."—D'Aubry, p. 16.

1783.—"The term Hindoo-Koh, or Hindoo-Kush, is not applied to the ridge throughout its full extent; but seems confined to that part of it which forms the N.W. boundary of Cabul; and this is the Index Caucasus of Alexander."—Reaull, Mem. 3rd ed. 150.

1817.—"...those Who dwell beyond the everlasting snows Of Hindoo Koosh, in stormy freedom bred."—Mokamaa.

HINDOSTAN, n.p. Pers. Hindá-stán. (a) 'The country of the Hindis,' India. In modern native parlance this word indicates distinctively (b) India north of the Nerbudda, and exclusive of Bengal and Behar. The latter provinces are regarded as púrub (see POORUB), and all south of the Nerbudda as Dákhan (see DECCAN). But the word is used in older Mahom-
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HINDOSTANEE, s. Hindūstāni, properly an adjective, but used substantively in two senses, viz. (a) a native of Hindustan, and (b) (Hindūstānī zabān) 'the language of that country,' but in fact the language of the Mahommedans of Upper India, and eventually of the Mahommedans of the Deccan, developed out of the Hindi dialect of the Doab chiefly, and of the territory round Agra and Delhi, with a mixture of Persian vocables and phrases, and a readiness to adopt other foreign words. It is also called Oordoo, i.e., the language of the Urdu ('Horde') or Camp. This language was for a long time a kind of Mahommedan lingua franca over all India, and still possesses that character over a large part of the country, and among certain classes. Even in Madras, where it least prevails, it is still recognised in native regiments as the language of intercourse between officers and men. Old-fashioned Anglo-Indians used to call it the Moors (q.v.).

1653.—(applied too native.) 'Indistanni est un Mahometan noir des Indes, ce nom est composé de Indus, Indien, et stan, habitation.'—Desla Baudelaye-Gonz, ed. 1657, 543.

b.—

1616.—'After this he (Tom Coryate) got a great mastery in the Indostan, or more vulgar language; there was a woman, a landress, belonging to my Lord Embas- sador's house, who had such a freedom and liberty of speech, that she would sometimes speak, bawl, and rail from the sun-rising to the sun-set; one day he undertook her in her own language. And by eight of the clock he so silenced her, that she had not one word more to speak.'—Terry, Extracts relating to T. C.

1673.—'The Language at Court is Persian, that commonly spoke is Hindostan (for which they have no proper Character, the written Language being called Bargaun), which is a mixture of Persian and Sansi- nian, as are all the dialects of India.'—Fryer, 201. This intelligent traveller's reference to Scalavonian is remarkable, and shows a notable perspicacity, which would have delighted the late Lord Strangford, had he noticed the passage.

1677.—In Court's letter of 12th Dec. to St. St. Geo. they renew the offer of a reward of £20, for proficiency in the Gentoo or Indostan languages, and sanction a reward of £10 each for proficiency in the Persian language, and that fit persons to teach the said language be entertained.'—Votes and Ests., No. 1, 22.

1685.—'... so applied myself to a Portuguese mariner who spoke Hindostan (the current language of all these Islands)'—Maldive.]—Hedges, Diary, March 9; [Hak. Soc. ii. 191].

1687.—'Questions addressed to Khodja Movnad, Ambassador from Abyssinia.'

4.—'What language he, in his audience made use of.'—"The Hindostani language (Hindostanee talk), which the late Hon. Paulus de Roo, then Secretary of their Excellencies the High Government of Batavia, interpreted."—Valentiin, iv. 327.

[1699.—'He is expert in the Hindostan or Moors Language.'—In Yule, Hedges' Diary, Hak. Soc. ii. cclxvii.]

1726.—'The language here is Hindustans or Moors (so 'tis called there), though he who can't speak any Arabic and Persian passes for an ignorant.'—Valentiin, Chor. i. 87.

1727.—'This Persian... and I, were discoursing one Day of my Affairs in the Hindustan Language, which is the established Language spoken in the Mogul's large Dominions.'—A. Hamilton, ii. 158: ed. 1744, ii. 132.

1745.—'Benjamin Schulzii Missionarii Evangelici. Grammatica Hindostanica... Editit. et de suscipienda barbararum linguae cultura praeclatus est D. Jo. Hen. Callenberg, Halae Saxoniae.'—Title from Catalogue of M. Garcin de Tassy's Books, 1579. This is the earliest we have heard of.

1763.—'Two of the Council of Pondicherry went to the camp, one of them was very versed in the Hindostan and Persian languages, which are the only tongues used in the Courts of the Mahomedan Princes.'—Orme, i. 144 (ed. 1803).

1772.—'Manuscripts have indeed been handed about, ill spelt, with a confused mixture of Persian, Hindostan, and Bengals.'—Preface to Hadley's Grammar, xi. (See under MOORS.)

1777.—'Alphabetum Bramhamhicum seu Indostanum.'—Romae.

1778.—'Grammatica Indostania—A mais Vulgar—Que se practica no Imperio do grão Mogol—Offeredchins—Aos muitos Reverendos—Padres Missionarios—Do dito Imperio. Em Roma MDCCCLXXVIII—Na Estampa da Sagrada Congregação—de Propaganda Fide.'—(Title transcribed.) There is a reprint of this (apparently) of 1855, in the Catalogue of Garcin de Tassy's books.

c. 1830.—'Cet ignoble paissant d'Hindoustani, qui ne servira jamais à rien quand je serai retourné en Europe, est diable.'—T. Jocquin, Correspondance, i. 95.

1844.—'Ed. Quarters. Kurrachee, 12th February, 1844. The Governor unfortunately does not understand Hindostanee, nor Persian, nor Mahatta, nor any other eastern dialect. He therefore will feel particularly obliged to Collectors, sub-
Collectors, and officers writing the proceedings of Courts-Martial, and all Staff Officers, to indite their various papers in English, larded with as small a portion of the even unknown tongues as they conveniently can, instead of those he generally receives—namely, papers written in Hindostanee larded with occasional words in English.

"Any Indent made for English Dictionaries shall be duly attended to, if such be in the stores at Kurrachee; if not, gentlemen who have forgotten the vulgar tongue are requested to procure the requisite assistance from England."—GO. 66, by Sir Charles Napier, 85.

[Compare the following:
1617.—In answer to a letter from the Court not now extant). "Wee have for
bidden the several Factories from writing
words in this language and refrained it our
selues, though in booke of Coppies wee
fear are there many which by wante of
tyme for perusall wee cannot rectifie or
expresses."—Sarat Factors to Court, February
20, 1617. (J.O. Records: O. C., No. 450.)
1856.—
"... they sound strange
As Hindostanee to an Ind-born man
Acustomed many years to English
speech."

E. B. Browning, Aurora Leigh.

HING, s. Asafoetida. Skt. hingu, Hind. hing, Dakh. hingu. A repulsively smelling gum-resin which forms a favourite Hindu condiment, and is also used by Europeans in Western and Southern India as an ingredient in certain cakes eaten with curry. (See POPPER-CAKE). This product affords a curious example of the uncertainty which sometimes besets the origin of drugs which are the objects even of a large traffic. Hanbury and Flickiger, whilst describing Falconer's Narthex Asafoetida (Ferula Narthex, Boiss.) and Scorodonsma foetidum, Bunge; (F. asafoetida, Boiss.) two umbelliferous plants, both cited as the source of this drug, say that neither has been proved to furnish the asafoetida of commerce. Yet the plant producing it has been described and drawn by Kaempfer, who saw the gum-resin collected in the Persian Province of Larištán (near the eastern shore of the P. Gulf); and in recent years (1857) Surgeon-Major Bellew has described the collection of the drug near Kandahar. Asafoetida has been identified with the σιλβαν or lascrpitum of the ancients. The substance is probably yielded not only by the species mentioned above, but by other allied plants, e.g. Ferula Jaeschki-ana, Vatke, of Kashmir and Turkistan. The hing of the Bombay market is the produce of F. alliacea, Boiss. [See Watt, Econ. Dict. iii. 328 seqq.]

c. 615.—"This kingdom of Tsao-kin-cha (Tsiukkata?) has about 7000 li of compass, the compass of the capital called Ho-si-un (Ghazna) is 30 li... The soil is favourable to the plant Yo-Kin (Curcumam, or turmeric) and to that called Hing-ku."—Pélerins Boudd., iii. 187.

1563.—"A Portuguese in Bignarad had a horse of great value, but which exhibited a deal of flatulence, and on that account the King would not buy it. The Portuguese cured it by giving it this yngu mixt with flour: the King then bought it, finding it thoroughly well, and asked him how he had cured it. When the man said it was with yngu, the King replied: 'Tis nothing then to marvel at, for you have given it to eat the food of the gods.'—[R. Fitch, in Hakl. ii. 386.

1611.—"In the Kingdom of Gujarat and Cambaya, the natives put in all their food Ing, which is Assafoetida."—Teixeira, Relaciones, 29.


1638.—'Le Hingh, que nos droguistes et apoticiers appellent Asa foetida, vient la plus part de Perse, mais celle que la Province d'Vetra (l') produit dans les Indes est bien meilleur."—Mandelslo, 290.

1673.—'In this Country Asa Foetida is gathered at a place called Ass, where some deliver it to be the Juice of a Cane or Reed insipidated; others, of a Tree wounded: It differs much from the stinking Stuff called Hing, it being of the Province of Carmania; this latter is that the Indians perfumes themselves with, mixing it in all their Pulse, and make it up in Waters to correct the Windiness of their Food."—Bray, 239.

1689.—"The Natives at Suratt are much taken with Asa Foetida, which they call Hin, and mix a little with the Cakes that they eat."—O'vington, 397.

1712.—"... substantiam obtinet ponderosam, instar rapae solidam candidissimam, plenam sacci pinguis, albissimi,
HIRAVA. n.p. Malaval. Irava. The name of a very low caste in Malabar. [The Irava form one section of the Cherumair, and are of slightly higher social standing than the Pulayar (see POLEA). “Their name is derived from the fact that they are allowed to come only as far as the eaves (iru) of their employers’ houses.” (Logan, Malabar, i. 148.)]

1510.—“La sexta sorte (de’ Gentili) se chiamò Hirava, e questi seminano e raccoglieno il riso.”—Farthema (ed. 1517, f. 48r).

[HIRRAWEN. s. The Muslim pilgrimage dress; a corruption of the Ar. ʿibram. Burton writes: “Al-Ibram, literally meaning ‘prohibition’ or ‘making unlawful,’ equivalent to our ‘mortification,’ is applied to the ceremony of the toilette, and also to the dress itself. The vulgar pronounce the word ‘heram,’ or ‘fehram.’ It is opposed to ʾihlāt, ‘making lawful,’ or ‘returning to laical life.’ The further from Mecca it is assumed, provided that it be during the three months of Ḥajj, the greater is the religious merit of the pilgrim; consequently some come from India and Egypt in the dangerous attire” (Pilgrimage, ed. 1893, ii. 138, note).

[1813.—“... the ceremonies and penances mentioned by Ritts, when the ʿajāṣ, or pilgrims, entered into Hirawen, a ceremony from which the females are exempted; but the men, taking off all their clothes, cover themselves with two Hirawens or large white wrappers...”—Forbes, Or. Mem. ii. 101, 2nd ed.]

HOBBSON-JOBSON, s. A native festal excitement; a tamasha (see TUMASHA) ; but especially the Moharram ceremonies. This phrase may be taken as a typical one of the most assimilated class of Anglo-Indian argot, and we have ventured to borrow from it a concise alternative title for this Glossary. It is peculiar to the British soldier and his surroundings, with whom it probably originated, and with whom it is by no means obsolete, as we once supposed. My friend Major John Trotter tells me that he has repeatedly heard it used by British soldiers in the Punjab; and has heard it also from a regimental Moonshie. It is in fact an Anglo-Saxon version of the wailings of the Mahommades as they beat their breasts in the procession of the Moharram—“Ya Hasen! Ya Hosain!” It is to be remembered that these observances are in India by no means confined to Shi’as. Except at Lucknow and Murshidabad, the great majority of Mahommades in that country are professed Sunnis. Yet here is a statement of the facts from an exceptionable authority:

“The commonality of the Mussalmans, and especially the women, have more regard for the memory of Hasam and Hussein, than for that of Muhammad and his khulifs. The heresy of making Taszias (see TAZEBA) on the anniversary of the two latter imāms, is most common throughout India; so much so that opposition to it is ascribed by the ignorants to blasphemy. This example is followed by many of the Hindus, especially the Maharrats. The Muḥarram is celebrated throughout the Dekhan and Malwa, with greater enthusiasm than in other parts of India. Grand preparations are made in every town on the occasion, as if for a festival of rejoicing, rather than of observing the rites of mourning, as they ought. The observance of this custom has so strongly a hold on the mind of the commonality of the Mussalmans that they believe Muḥammadanism to depend merely on keeping the memory of the imams in the above manner.”—MIR SHAHABAT ALI, in J.R. As. Soc. xxii. 396.

We find no literary quotation to exemplify the phrase as it stands. [But see those from the Orient, Sporting Mag. and Nineteenth Century below.] Those which follow show it in the process of evolution:

1618.—..., e particolarmente delle donne che, battendosi il petto e facendo gesti di granissima compassione replicano spesso con gran dolore quegli ultimi versi di certi loro canzoni: Vah Hussein! sciāh Hussein!—P. del Ven, V. i. 522.
c. 1630.—"Nine days they wander up and downe (shaving all that while neither head nor nose being joyful), incessantly calling out Hassan, Hassan! in a melancholy note, so long, so fiercely, that many can neither howle longer, nor for a month's space recover their voices."—Sir T. Herbert, 261.


c. 1855.—"... ainsi j'eus tout le loisir dont j'eus besoin pour y voir célébrer la Fête de Hassine Filis d'Aly. ... Les Mores de Goleconde le célébrent avec encore beaucoup plus de folies qu'en Perse ... d'autres font des danses en rond, tenant des épées n'elles la pointe en haut, qu'ils touchent les unes contre les autres, en criant de toute leur force Hussein."—Therond, p. 320.

1673.—"About this time the Moors solemnize the Exequies of Hossein Gosseen, a time of ten days Mourning for two Unfortunate Champions of theirs."—Freyer, p. 108.

"On the Days of their Feasts and Jubilees, the Moors were approved and licensed; but feeling afterwards the Evils that attended that Liberty, which was chiefly used in their Hossey Gossy, any private Grudge being then openly revenged: it never was forbid, but it passed into an Edict by the following King, that it should be lawfull to Kill any found with Naked Swords in that Solemnity."—Ibid. 327.

[1710.—"And they sing around them Suceem Saucem."—Oriente Conquistado, vol. ii, ; Conquistao, i. Div. 2, sec. 59.]

1720.—"Under these promising circumstances the time came round for the Mussulman feast called Hossein Jossen ... better known as the Mohurrum."—In Wheeler, ii. 347.

1726.—"In their month Moharram they have a season of mourning for the two brothers Hassan and Hossein. ... They name this mourning-time in Arabic Ashur, or the 10 days; but the Hollanders call it Jakson Bakson."—Valentijn, Chora, 197.

1753.—"It was the 14th of November, and the festival which commemorates the murder of the brothers Hassine and Jassine happened to fall out at this time."—Orme, i. 193.

[1773.—"The Moors likewise are not without their feasts and processions ... particularity of their Hassan Hassan."—Ips. 28.]

[1829.—"Them paper boxes are partly looking consarns, but then the folks makes sich a noise, firing and trooping and shooting Hobson Jobson, Hobson Jobson."—Oriental Sporting Mag., reprint 1873, i. 129.]

[1830.—"The ceremony of Husen Hasen ... here passes by almost without notice."—Raffles,Hist. Java, 2nd ed. ii. 4.]
manner; hence its popular appellation."—Jerdon, Mammals, 263.

[1885. — "Two hog-deer were brought forward, very curious-shaped animals that I had never seen before."—Lady Dufferin, Viceregal Life, 114.]

**HOG-PLUM.** s. The austere fruit of the amal (Hind.), Spondias mangifera, Pers. (Ord. Terebinthaceae), is sometimes so called; also called the wild mango. It is used in curries, pickles, and tarts. It is a native of various parts of India, and is cultivated in many tropical climates.

1852. — "The Karens have a tradition that in those golden days when God dwelt with men, all nations came before him on a certain day; each with an offering from the fruits of their lands, and the Karens selected the hog's plum for this obligation; which gave such offence that God cursed the Karen nation and placed it lowest. . . ."—Jerdon's Burmese ed. 1860, p. 161.

**HOKCHEW, HOKSIEU, AU- CHEO, etc., n.p.** These are forms which the names of the great Chinese port of Fuh-chau, the capital of Fuh-kien, takes in many old works. They, in fact, imitate the pronunciation in the Fuh-kien dialect, which is Hock-chou; Fuh-kien similarly being called Hoh-kien.

1585. — "After they had travelled more than half a league in the suburbs of the city of Auccheo, they met with a post that came from the vizory."—Menotta, ii. 78.

1616. — "Also this day arrived a small China bark or soma from Hocchew, laden with silk and stuffes."—Cocks, i. 219.

**HOME.** In Anglo-Indian and colonial speech this means England.

1837. — "Home always means England; nobody calls India home—not even those who have been here thirty years or more, and are never likely to return to Europe."—Letters from Madras, 92.

1855. — "You may perhaps remember how in times past we debated, with a seriousness becoming the gravity of the subject, what article of food we should each of us respectively indulge in, on our first arrival at home."—Waring, Tropical Resident, 151.

So also in the West Indies:

c. 1830. — "Oh, your cousin Mary, I forgot—fine girl, Tom—may do for you at home yonder (all Creoles speak of England as home, although they may never have seen it)."—Tom Cringle, ed. 1563, 235.

**HONG.** s. The Chinese word is hang, meaning 'a row or rank'; a house of business; at Canton a warehouse, a factory, and particularly applied to the establishments of the European nations ("Foreign Hongs"), and to those of the so-called "Hong Merchants." These were a body of merchants who had the monopoly of trade with foreigners, in return for which privilege they became security for the good behaviour of the foreigners, and for their payment of dues. The guild of these merchants was called 'The Hong.' The monopoly seems to have been first established about 1720-30, and it was terminated under the Treaty of Nanking, in 1842. The Hong merchants are of course not mentioned in Lockyer (1711), nor by A. Hamilton (in China previous to and after 1760, pubd. 1727). The latter uses the word, however, and the rudiments of the institution may be traced not only in this narrative, but in that of Ibn Battuta.

c. 1346. — "When a Musulman trader arrives in a Chinese city, he is allowed to choose whether he will take up his quarters with one of the merchants of his own faith settled in the country, or will go to an inn. If he prefers to go and lodge with a merchant, they count all his money and confide it to the merchant of his choice; the latter then takes charge of all expenditure on account of the stranger's wants, but acts with perfect integrity. . . ."—Ibn Battuta, iv. 265-6.

1727. — "When I arrived at Canton the Hurpeen (see HOPPO) ordered me lodgings for myself, my Men, and Cargo, in (a) Haung or Inn belonging to one of his Merchants . . . and when I went abroad, I had always some Servants belonging to the Haung to follow me at a Distance."—A. Hamilton, ii. 227; [ed. 1744].

1782. — "L'Oppon (see HOPPO) . . . s'embarque en grande ceremonie dans une galere pavoise, emmenant ordinairement avec lui trois ou quatre Hanistes."—Sonnerat, ii. 296:


1783. — "It is stated indeed that a monopolizing Company in Canton, called the Cohong, had reduced commerce there to a desperate state."—Report of Com. on Affairs of India, Burke, vi. 461.

1797. — "A Society of Hong, or united merchants, who are answerable for one another, both to the Government and the foreign nations."—Sir G. Staunton, Embassy to China, ii. 555.

1882. — "The Hong merchants (collectively the Co-hong) of a body corporate, date from 1720."—The Fankow at Canton, p. 34.
**HONG-BOAT.**

Cohong is, we believe, though speaking with diffidence, an exogamous union between the Latin co- and the Chinese hong. [Mr. G. T. Gardner confirms this explanation, and writes: “The term used in Canton itself is invariable: ‘The Thirteen Hong,’ or ‘The Thirteen Firms’; and as these thirteen firms formed an association that had at one time the monopoly of the foreign trade, and as they were collectively responsible to the Chinese Government for the conduct of the trade, and to the foreign merchants for goods supplied to any one of the firms, some collective expression was required to denote the co-operation of the Thirteen Firms, and the word Cohang, I presume, was found most expressive.”]

**HONG-BOAT, s.** A kind of sampan (q.v.) or boat, with a small wooden house in the middle, used by foreigners at Canton. “A public passenger-boat (all over China, I believe) is called Hang-chwen, where chwen is generically ‘vessel,’ and hang is perhaps used in the sense of ‘plying regularly.’ Boats built for this purpose, used as private boats by merchants and others, probably gave the English name Hong-boat to those used by our countrymen at Canton” (Note by By. Moule).

[1878.—“The Koong-Se-Teng, or Hong-Mee-Teng, or hong boats are from thirty to forty feet in length, and are somewhat like the gondolas of Venice. They are in many instances carved and gilded, and the saloon is so spacious as to afford sitting room for eight or ten persons. Aft of the saloon there is a cabin for the boatmen. The boats are propelled by a large oar, which works on a pivot made fast in the stern post.”—Gray, China, ii. 278.]

**HONG KONG,** n.p. The name of this flourishing settlement is hong-kiang, 'fragrant waterway' (Bp. Moule).

**HONORE, ONORE,** n.p. Honivar, a town and port of Canara, of ancient standing and long of piratical repute. The etymology is unknown to us (see what Barbosa gives as the native name below). [A place of the same name in the Bellary District is said to be Can. Honavera, hona, ‘gold,’ are, ‘village.’] Vincent has supposed it to be the Nārove of the Periplus, “the first part of the pepper-country Dāmu-riq,”—for which read Dāmuripī, the Tamil country or Malabar. But this can hardly be accepted, for Honore is less than 5000 stadia from Barygaza, instead of being 7000 as it ought to be by the Periplus, nor is it in the Tamil region. The true Nārove must have been Cannanore, or Pudopatana, a little south of the last. [The Madras Gloss. explains Nārove as the country of the Nairs.] The long defence of Honore by Captain Torriano, of the Bombay Artillery, against the forces of Tippoo, in 1783-1784, is one of the most noble records of the Indian army. (See an account of it in Forbes, Or. Mem. iv. 109 seqq.; [2nd ed. ii. 455 seqq.].)

e. 1343.—“Next day we arrived at the city of Hinaur, beside a great estuary which big ships enter. . . . The women of Hinaur are beautiful and chaste. . . . they all know the Kurin al-'Azīn by heart. I saw at Hinaur 13 schools for the instruction of girls and 28 for boys,—such a thing as I have seen nowhere else. The inhabitants of Malèbir pay the Sultan . . . a fixed annual sum from fear of his maritime power.”— Ibn Batutta, iv. 65-67.

1516.—“. . . there is another river on which stands a good town called Honor; the inhabitants use the language of the country, and the Malabars call it Poon-aron (or Ponderen, in Ramosio); here the Malabars carry on much traffic. . . . In this town of Onor are two Gentoo corsairs patronised by the Lord of the Land, one called Timoca and the other Raoghi, each of whom has 5 or 6 very big ships with large and well-armed crews.”—Barbosa, Lisbon, ed. 291.

1553.—“This port (Onor) and that of Baticalà . . . belonged to the King of Bisnaga, and to this King of Onor his tributary, and these ports, less than 40 years before were the most famous of all that coast, not only for the fertility of the soil and its abundance in provisions . . . but for being the ingress and egress of all merchandize for the kingdom of Bisnaga, from which the King had a great revenue; and principally of horses from Arabia. . . .”—Barros, i. viii. cap. x. [And see P. della Valle, Hak. Soc. ii. 202; Comm. Dalboquey, Hak. Soc. i. 118.]

**HOOGLY, HOOGLEY,** n.p. Properly Hogle, [and said to take its name from Beng. hogla, ‘the elephant grass’ (Typha angustifolia)]; a town on the right bank of the Western Delta Branch of the Ganges, that which has long been known from this place as the Hoogly River, and on which Calcutta also stands, on the other bank, and 25 miles nearer the sea. Hoogly was one of the first places occupied
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HOOKA.
by Europeans in the interior of Bengal; first by the Portuguese in the first half of the 16th century. An English factory was established here in 1640; and it was for some time their chief settlement in Bengal. In 1688 a quarrel with the Nawab led to armed action, and the English abandoned Hoogly; but on the arrangement of peace they settled at Chattanuti (Chuttanutty), now Calcutta.

[13x118]lac, Lahorx, closed, than that of fortaleza. Oodinho, In 1616.—"After the force of dom Francisco de Menezes arrived at Sundiva as we have related, there came a few days later to the same island the reapers, right well equipped with arms and soldiers, at the charges of Manuel Viegas, a householder and resident of Ogolim, or Porto Pequeno, where dwelt in Bengal many Portuguese, 80 leagues up the Ganges, in the territory of the Mogor, under his ill faith that every hour threatened their destruction."—Bocarro, Decada, 476.

c. 1632.—"Under the rule of the Bengalis a party of Frank merchants ... came trading to Sâtgân (see PORTO PEQUENO); one kos above that place they occupied some ground on the bank of the estuary. ... In course of time, through the ignorance and negligence of the rulers of Bengal, these Europeans increased in number, and erected substantial buildings, which they fortified. ... In due course a considerable place grew up, which was known by the name of the Port of Hughli. ... These proceedings had come to the notice of the Emperor (Shâh Jehân), and he resolved to put an end to them."—Abdel Hamid Lahori, in Elliot, vit. 31-32.

1644. —"The other important voyage which used to be made from Cochin was that to Bengal; when the port and town of Uglon were still standing, and much more when we had the Porto Grande (q.v.) and the town of Diégâl; this used to be made by so many ships that often in one monsoon there came 30 or more from Bengal to Cochin, all laden with rice, sugar, lac, iron, salt-petre, and many kinds of cloths both of grass and cotton, ghee (manteqegy), long pepper, a great quantity of wax, besides wheat and many things besides, such as quilts and rich bedding; so that every ship brought a capital of more than 20,000 xerafins. But since these two possessions were lost, and the two ports were closed, there go rarely one or two vessels to Oriza."—Bocarro, M.S., f. 315.

1666.—"The rest they kept for their service to make Rowsers of them; and such Christians as they were themselves, bringing them up to robbing and killing; or else they sold them to the Portuguese of Goa, Ceilan, St. Thomas, and others, and even to those that were remaining in Bengail at Ougoli, who were come thereto to settle themselves there by favour of Jehan-Guye, the Grandfather of Auger-Zile."—Bernier, E.T. 54; [ed. Constable, 176].

1727.—"Hughly is a Town of large Extent, but ill built. It reaches about 2 Miles along the River's Side, from the Chinhura before mentioned to the Bandelier, a Colony formerly settled by the Portugese, but the Mogul's Poznaour governs both at present."—A. Hamilton, ii. 19; [ed. 1744].

1753. — "Ugli is a forteresse des Maures. ... Ce lieu étant le plus considérable de la contrée, des Européens qui remontent le Gange, lui ont donné le nom de riviere d'Ugli dans sa partie inférieure."—D'Angivelle, p. 64.

HOOGLY RIVER. n.p. See preceding. The stream to which we give this name is formed by the combination of the delta branches of the Ganges, viz., the Baugheruttee, Jalunghee, and Matalanga (Bhagiratha, Jalangi, and Mutabhammad), known as the Nuddea (Nadiya) Rivers.

HOOKA, s. Hind. from Arab. hâkkâh, properly 'a round casket.' The Indian pipe for smoking through water, the elaborated hubble-bubble (q.v.). That which is smoked in the hookâ is a curious compound of tobacco, spice, molasses, fruit, &c. [See Baden-Powell, Panjab Products, i. 290.] In 1840 the hookâ was still very common at Calcutta dinner-tables, as well as regimental mess-tables, and its hubble-bubble-bubble was heard from various quarters before the cloth was removed —as was customary in those days. Going back further some twelve or fifteen years it was not very uncommon to see the use of the hookâ kept up by old Indians after their return to Europe; one such at least, in the recollection of the elder of the present writers in his childhood, being a lady who continued its use in Scotland for several years. When the second of the present writers landed first at Madras, in 1860, there were perhaps half-a-dozen Europeans at the Presidency who still used the hookâ; there is not one now (c. 1878). A few gentlemen at Hyderabad are said still to keep it up. [Mrs. Mackenzie writing in 1850.
HOOKA.

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HOOLUCK.

says: "There was a dinner party in the evening (at Agra), mostly civilians, as I quickly discovered by their hookas. I have never seen the hulla smoked save at Delhi and Agra, except by a very old general officer at Calcutta." (Life in the Mission, ii. 196.) In 1837 Miss Eden says: "the aides-de-camp and doctor get their newspapers and hookahs in a cluster on their side of the street." (Up the Country, i. 70.) The rules for the Calcutta Subscription Dances in 1792 provide: "That hookers be not admitted to the ball room during any part of the night. But hookers might be admitted to the supper rooms, to the card rooms, to the boxes in the theatre, and to each side of the assembly room, between the large pillars and the walls."—Carey, Good Old Days, i. 98.] "In former days it was a dire offence to step over another person's hooka-carpet and hooka-snake. Men who did so intentionally were called out." (M.-Gen. Keatinge).

1789.—"This last Season I have been without Company (except that of my Pipe or Hooker), and when employed in the innocent diversion of smoking it, have often thought of you, and Old England."—M.S. Letter of James Rennell, July 1.

1782.—"Whenever he observes that the gentlemen introduce their hookas and smoke in the company of ladies, why did he not add that the mixture of sweet-scented Persian tobacco, sweet herbs, coarse sugar, spice, etc., which they inhale ... comes through clean water, and is so very pleasant, that many ladies take the tube, and draw a little of the smoke into their mouths."—Price's Treats, vol. i. p. 78.

1783.—"For my part, in thirty years' residence, I never could find out one single luxury of the East, so much talked of here, except sitting in an arm-chair, smoking a hooka, drinking cool water (when I could get it), and wearing clean linen."—(Jos. Price, Some Observations on a late Publication, &c. i. 79.

1789.—"When the cloth is removed, all the servants except the hookerbedar retire, and make way for the sea breeze to circulate, which is very refreshing to the Company, whilst they drink their wine, and smoke the hooker, a machine not easily described. ..."—Maurer's Narrative. 53.

1828.—"Every one was hustled, but the noise of that wind ... and the occasional bubbling of my own hookah, which had just been furnished with another chillum."—The Kutz-Ilahb, i. 2.

1849.—See Sir C. Napier, quoted under GRAM-FED.

c. 1558.—"Son hooka bigarré d'arabesques fleurées."—Leconte de Lisle, Poèmes Barbare.

1872.—"... in the background the carcase of a boar with a cluster of villagers sitting by it, passing a hookah of primitive form, each for to take a pull in turn."—A True Reformer, ch. i.

1874.—"... des hookas d'argent emaillé et ciselé."—Franz, Souvenir d'une Cosaque, ch. iv.

HOOKA BURDAR, s. Hind. from Pers. hookka-burdar, 'hooka-bearer', the servant whose duty it was to attend to his master's hooka, and who considered that duty sufficient to occupy his time. See Williamson, V.M. i. 220.

[1779.—"Mr. and Mrs. Hastings present their compliments to Mr. ... and request the favour of his company to a concert and supper on Thursday next. Mr. ... is requested to bring no servants except his Houccaburdar."—In Carey, Good Old Days, i. 71.]

1789.—"Hookerbedar." (See under HOOKA.)

1801.—"The Resident ... tells a strange story how his hookah-burdar, after cheating and robbing him, proceeded to England, and set up as the Prince of Sythet, took in everybody, was waited upon by Pitt, dined with the Duke of York, and was presented to the King."—Elphinstone, in Life, i. 34.

HOOKUM, s. An order; Ar.—H. hulim. (See under HAKIM.)

[1678.—"The King's hookim is of as small value as an ordinary Governor's."—In Yale, Hedges' Diary, Hak. Soc. ii. xlvii.

[1850.—"Of course Raja Joe Hookam will preside."—Ali Baba, 106.]

HOOLUCK, s. Beng. hübak? The word is not in the Diets., [but it is possibly connected with alák, Skt. ulaka, 'an owl', both bird and animal taking their name from their wailing note]. The black gibbon (Hylobates hookah, Jerd.; [Blanford, Mammalia, 5]), not unfrequently tamed on our E. frontier, and from its gentle engaging ways, and plaintive cries, often becoming a great pet. In the forests of the Kasia Hills, when there was neither sound nor sign of a living creature, by calling out hoo! hoo! one sometimes could wake a glamour in response from the hoolucks, as if hundreds had suddenly started to life, each shouting hoo! hoo! at the top of his voice.

c. 1800.—"The Hoolucks live in considerable herds; and although exceeding noisy, it is difficult to procure a view, their activity in springing from tree to tree being very great; and they are very shy."—Buchanan's Rungpoor, in Eastern India, iii. 563.
1868.—"Our only captive this time was a huluk monkey, a shy little beast, and very rarely seen or caught. They have black fur with white breasts, and go about usually in pairs, swinging from branch to branch with incredible agility, and making the forest resound with their strange catchatory cry. . . ."—T. Lovin, A Fly on the Wheel, 374.

1884.—"He then . . . describes a gibbon he had (not an historian nor a book, but a specimen of Hoolaka hooluck) who must have been wholly delightful. This engaging anthropoid used to put his arm through Mr. Sterndale's, was extremely clean in his habits ('which, 'says Mr. Sterndale thoughtfully and truthfully, 'cannot be said of all the monkey tribe'), and would not go to sleep without a pillow. Of course he died of consumption. The gibbon, however, as a pet has one weakness, that of 'howling in a piercingly somewhat hysterical fashion for some minutes till exhausted.'—Saty, Review, May 31, on Sterndale's Nat. Hist. of Mammalia of India, &c.

HOOLY, s. Hind. holt (Skt. holakî), [perhaps from the sound made in singing]. The spring festival, held at the approach of the vernal equinox, during the 10 days preceding the full moon of the month Phalguna. It is a sort of carnival in honour of Krishna, and the milkmaids. Passers-by are chaffed, and pelted with red powder, or drenched with yellow liquids from squirts. Songs, mostly obscene, are sung in praise of Krishna, and dances performed round fires. In Bengal the feast is called dol jatirô, or 'Swingcradle festival.' [On the idea underlying the rite, see Frazer, Golden Bough, 2nd ed. iii. 306 seq.]

c. 1590.—"Here is also a place called Cheramunty, where, during the feast of the Hooly, flames issue out of the ground in a most astonishing manner."—Gledhîn's Acrop. Abbey, ii. 34: [ed. Jarrett, ii. 173].

[1671.—"In Feb. or March they have a feast the Romandies call Carnival, the Indians Whooley."—In Yale, Holde's Diary, Hak. Soc. ii. ccxxiv.]

1673.—". . . their Hooly, which is at their other Seed-Time."—Fryer's Life.

1727.—"One (Feast) they kept on Sight of a New Moon in February, exceeded the rest in ridiculous Actions and Expense; and this thing called the Feast of Wooley, who was . . . a fierce fellow in a War, with some Giants that infested Sindty. . . ."—J. Hamilton, i. 128: [ed. 1741, i. 129].

1808.—"I have delivered your message to Mr. H. about April day, but he says he understands the learned to place the Hooly as according with May day, and he believes they have no occasion in India to set apart a particular day in the year for the manuf. . . ."—Letter from Mrs. Hallid to W. Hastings, in Cal. Review, xxvi. 98.

1809.—". . . We paid the Muhraj (Sindhia) the customary visit at the Hoooly. Everything was prepared for playing; but at Captain C.'s particular request, that part of the ceremony was dispensed with. Playing the Hooly consists in throwing about a quantity of flour, made from a water-nut called singara, and dyed with red sanders; it is called abor; and the principal sport is to cast it into the eyes, mouth, and nose of the players, and to splash them all over with water tinged of an orange colour with the flowers of the duk (see DAWK) tree."—Broughton's Letters, p. 87: [ed. 1892, p. 65 seq.].

HOON, s. A gold Pagoda (coin), q.v. Hind. hûn, "perhaps from Canar, honnu (gold)"—W. Wilson. [See Rice, Mysore, i. 801.]

1847.—"A wonderfully large diamond from a mine in the territory of Golkonda had fallen into the hands of Kutub-ul-Mulk; whereupon an order was issued, directing him to forward the same to Court: when its estimated value would be taken into account as part of the two lacs of huns which was the stipulated amount of his annual tribute."—Indiat Khtâ, in Elliot, viii. 84.

1873.—"In Exhibit 320 Ramji engages to pay five huns (=Rs. 20) to Vithoba, besides paying the Government assessment."—Bombay High Court Judgment, Jan. 27, p. 121.

HOONDY, s. Hind. hundi, handeri; Mahr. and Gujar. hunj. A bill of exchange in a native language.

1810.—"Hondies (i.e. bankers' drafts) would be of no use whatever to them."—Willison, V. M. ii. 530.

HOONIMAUN, s. The great ape; also called Lundoor.

1853.—"Hermand est vn singe que les Indou tiennent pour Saint."—Du la Boul, baus-e-Gon, p. 54.

HOOWA. A peculiar call (hâhu) used by the Singhalese, and then applied to the distance over which this call can be heard. Compare the Australian coo-coo.

HOPPER, s. A colloquial term in S. India for cakes (usually of rice-flour), somewhat resembling the wheaten chupatties (q.v.) of Upper India. It is the Tamil appam, [from appu, 'to clap with the hand.' In Bombay the form used is ap.]

1582.—"Thus having talked a while, he gave him very good entertainment, and
commanded to give him certain cakes, made of the flower of Wheate, which the Malabars do call Apen, and with the same honnie."—Casteñeda (by N.L.), f. 38.

1606. — "Great dishes of apas."—Goveca, f. 48 r.

1672. — "These cakes are called Apen by the Malabars."—Baldeoos, Aydererye (Dutch ed.), 39.

c. 1680. — "Ex iis (the chestnuts of the Jack fruit) in sole sacatis farinam, ex eaque placentas, apas dictas, confiscant."—Rheede, iii.

1707. — "Those who bake oppers without permission will be subject to severe penalty."—Theceraleme (Tamil Laws of Jaffain), 709.

[1826. — "He sat down beside me, and shared between us his coarse brown apas."—Pandurang Hari, ed. 1873, i. 81.]

1860. — "Appas (called hoppers by the English) . . . supply their morning repast."—Tennent's Ceylon, ii. 161.

HOPPO. s. The Chinese Superintendent of Customs at Canton. Giles says: "The term is said to be a corruption of Hoo poo, the Board of Revenue, with which office the Hoppo, or Collector of duties, is in direct communication." Dr. Williams gives a different account (see below). Neither affords much satisfaction. [The X.E.D. accepts the account given in the quotation from Williams.]

1711. — "The Hoppo, who look on Europe Ships as a great Branch of their Profits, will give you all the fair words imaginable."—Loddiges, 101.

1727. — "I have staid about a Week, and found no Merchants come near me, which made me suspect, that there were some underhand dealings between the Hapoa and his Chaps, to my Prejudice."—I. Hamilton, ii. 228; [ed. 1741, ii. 227]. (See also under HONG.)

1743. — "... just as he (Mr. Anson) was ready to embark, the Hoppo or Chinese Custom-house officer of Macao refused to grant a permit to the boat."—Anson's Voyage, 9th ed. 1756, p. 335.

1750-52. — "The hoppo, happa, or first inspector of customs... came to see us to-day."—Osher, i. 339.

1782. — "La charge d'Opeou répond à celle d'intendant de province."—Sommeret, ii. 236.

1797. — "... the Hoppo or mandarins more immediately connected with Europeans."—Sir G. Stawnton, i. 239.

1812 (?). — "The term hoppo is confined to Canton, and is a corruption of the term hooi-poo-sho, the name of the officer who has control over the boats on the river, strangely applied to the Collector of Customs by foreigners."—Wells Williams, Chinese Commercial Guide, 229.

[1878. — "The second board or tribunal is named hooopoo, and to it is entrusted the care and keeping of the imperial revenue."—Greg, China, i. 19.]

1882. — "It may be as well to mention here that the 'Hoppo' (as he was incorrectly styled) filled an office especially created for the foreign trade at Canton... The Board of Revenue is in Chinese 'Hoo-poo,' and the office was locally misapplied to the officer in question."—The Fanevve at Canton, p. 86.

HORSE-KEEPER, s. An old provincial English term, used in the Madras Presidency and in Ceylon, for 'groom.' The usual corresponding words are, in N. India, syce (q.v.), and in Bombay ghordewal (see GORAWALLA).

1555. — "There in the reste of the Cophine made for the nones the bewrie one of his diestre lemmans, a waiting manne, a coke, a horse-keeper, a Lacque, a Butler, and Horse, which thei al at first strange and thruste in."—W. Watremen, Table of Facionis, N. 1.

1609. — "Watermen, Lackeyes, Horse-keepers."—Hauckius, in Purchas, i. 216.

1673. — "On St. George's Day I was commanded by the Honourable Gerald Attoyer... to embarque on a Bambaim Boat... waited on by two of the Governor's servants... an Horsekeeper..."—Fryer, 123.

1698. — "... followed by his boy... and his horsekeeper."—In Wheeler, i. 300.

1829. — "In my English bugg, with lamps lighted and an English sort of a nag, I might almost have fancied myself in England, but for the black horse keeper alongside of me."—Mem. of Col. Mountain, 57.

1837. — "Even my horse pretends he is too fine to switch off his own flies with his own long tail, but turns his head round to order the horsekeeper... to wipe them off for him."—Letters from Madras, 50.

HORSE-RADISH TREE. s. This is a common name, in both N. and S. India, for the tree called in Hind, sa-tilaun; Moringa pterygosperma, Gaertn., Hyperanthera Moringa, Vahl. (N. O. Moringaceae), in Skt. sobhajana. Sir G. Birdwood says: "A marvellous tree botanically, as no one knows in what order to put it; it has links with so many; and it is evidently a 'head-centre' in the progressive development of forms." The name is given because the scraped root is used in place of horse-radish, which it closely resembles in flavour. In S. India the same plant is called the Drumstick-tree (q.v.), from the shape of the long slender fruit, which is used as a vegetable, or in curry, or made into a native pickle.
“most nauseous to Europeans” (Punjab Plants). It is a native of N.W. India, and also extensively cultivated in India and other tropical countries, and is used also for many purposes in the native pharmacopeia. [See MYROBALAN.]

HOBSBOLHOOKUM, &c. Properly (Ar. used in Hind.) hasb-ul-hookum, literally ‘according to order’; these words forming the initial formula of a document issued by officers of State on royal authority, and then as the title of such a document.

1873. “Had it bin another King, as Shajehan, whose phirnavund (see FIRMAUN) and hasbushookimks were of such great force and binding.”—In Yule, Heady’s Diary, Hak. Soc. ii. xlvi.

1702. “The Nabob told me that the great God knows that he had ever a hearty respect for the English . . . saying, here is the Hobsbilocum, which the king has sent me to seize Factories and all their effects.”—In Wheeler, i. 387.

1727. “The Phirmaund is presented by the Goosberdar (Goorzburdar), or Hosalbhookain, or, in English, the King’s Messenger and the Governor of the Province or City makes a short speech.”—A. Hamilton, i. 295. [ed. 1744, i. 293.

1757. “This Treaty was conceived in the following Terms. 1. Whatever Rights and Privileges the King had granted the English Company, in their Phirmaund, and the Hosalbhookumks (se), sent from Delhi, shall not be disputed.”—Memo. of the Revolution in Bengal, pp. 21-22.

1759. “Housebull-hookum (under the great seal of the Nabob Vizier, Ulush Mahal, Nizam al Muluck Bakshah, Be peace unto the high and renowned Mr. John Spencer . . .”—In Cambridge’s Act. of the War, &c., c. 229.

1761. “A grant signed by the Mogul is called a Phirmaund (firmaund). By the Mogul’s Son, a Noshawn (nisham). By the Nabob a Perwanna (parwanna). By the Vizier, a Housebell-hookum.”—Ibid. 223.

1769. “Besides it is obvious, that as a great sum might have been drawn from that Company without affecting property . . . or running into his golden dream of cockets on the Ganges, or visions of Stamp duties, Perwannas, Dusticks, Kishbonades and Husbushookums.”—Burke, Obena, on a late publication called “The Present State of the Nation.”

HOT-WINDS, s. This may almost be termed the name of one of the seasons of the year in Upper India, when the hot dry westerly winds prevail, and such aids to coolness as the tatty and thermantidote (q.v.) are brought into use. May is the typical month of such winds.

1894.—“Holkar appears to me to wish to avoid the contest at present; and so does Gen. Lake, possibly from a desire to give his troops some repose, and not to expose the Europeans to the hot winds in Hindustan.”—Wellingotn, iii. 180.

1753.—“It’s no use thinking of lunch in this roaring hot wind that’s getting up, so we shall be all light and fresh for another shy at the pigs this afternoon.”—The True Reformer, i. p. 8.

HOWDAH, vulg. HOWDER. &c., s. Hind. modified from Ar. haudaj. A great chair or framed seat carried by an elephant. The original Arabic word haudaj is applied to litters carried by camels.

c. 1663.—“At other times he rideth on an Elephant in a Miek-dember or Hauze . . . the Miek-dember being a little square House or Turret of Wood. is always painted and gilded; and the Hauze, which is an Oval seat, having a Canopy with Pillars over it, is so likewise.”—Berner, E. T. 119; [ed. Constable, 370.

c. 1755.—"Colonel Smith . . . reviewed his troops from the houdar of his elephant.

—Car radioactive L. of Clive, iii. 133.

A popular rhyme which was applied in India successively to Warren Hastings’ escape from Benares in 1781, and to Col. Monson’s retreat from Malwa in 1804, and which was perhaps much older than either, runs:

“Ghore par hauda, hathi par jin
Jalal bhag gaya [Warren Hastin’
Kornail Munsin’

which may be rendered with some anachronism in expression:

“Horses with howdahs, and elephants saddled
Off helter skelter the Sahibs skedaddled.”

[1805. — "Houza, howda.” See under AMBAREE.

1831.—“And when they talked of Elephants, And riding in my Howder.
(So it was called by all my aunts)
I prouder grew and prouder."—H. M. Parker, in Bengal Annual, 119.
1856.—
"But she, the gallant lady, holding fast
With one soft arm the jewelled howdah's side,
Still with the other circles tight the baby sore snitten by a cruel shaft . . ."

The Banyan Tree, a Poem.

1863.—"Elephants are also liable to be disabled . . . ulcers arise from neglect or carelessness in fitting on the howdah."—
Nat. Reviee, Sept. 6, 312.

HUBBA, s. A grain; a jot or tittle.
Ar. habba.

1786.—"For two years we have not received a hubba on account of our tankaw, though the ministers have annually charged a lac of rupees, and never paid us anything."—In Art. agst. Hastings, Burke, vii. 141.

[1836.—"The habbeh (or grain of barley) is the 48th part of dirhem, or third of a keorat . . . or in commerce fully equal to an English grain."—Lace, Med. Egypt., ii. 326.]

HUBBLE-BUBBLE, s. An onomatopoeic applied to the hooka in its rudimentary form, as used by the masses in India. Tobacco, or a mixture containing tobacco amongst other things, is placed with embers in a terra-cotta chillum (q.v.), from which a reed carries the smoke into a coconut shell half full of water, and the smoke is drawn through a hole in the side, generally without any kind of mouth-piece, making a bubbling or gurgling sound. An elaborate description is given in Terry's Voyage (see below), and another in Gorinda Samaunta, i. 29 (1872).

1616.—". . . they have little Earthen Pots . . . having a narrow neck and an open round top, out of the belly of which comes a small spout, to the lower part of which spout they fill the Pot with water: then putting their Tobacco loose in the top, and a burning coal upon it, they having first fastned a very small straw hollow Cane or Reed . . . within that spout . . . the Pot standing on the ground, draw that smoke into their mouths, which first falls upon the Superficies of the water, and much discolors it. And this way of taking their Tobacco, they believe makes it much more cool and wholesome."—Terry, ed. 1665, p. 363.

e. 1630.—"Tobacco is of great account here; not strong (as our men love), but weake and leafe; suckt out of long canes call'd hubble bubbles . . ."—Sir T. Herbert, 28.

1673.—". . . bolstered up with embroi-dered Cushions, smooking out of a silver Hubble-bubble."—Fryer, 131.

1687.—". . . Yesterday the King's Dewan, and this day the King's Buxee . . . arrived . . . to each of whom sent two bottles of Rose-water, and a glass Hubble-bubble, with a compliment."—In Wheeler, i. 318.

c. 1760.—See Grose, i. 146.

1811.—"Cette maniere de fumer est extremement commune . . . on la nomme Hubbel de Bubbel."—Solyms, tom. iii.

1868.—"His (the Dyak's) favourite pipe is a huge Hubble-bubble."—Wallace, Mal. Archiv., ed. 1880, p. 80.

HUBSHEE, n.p. Ar. Habesha, 'an Abyssinian,' an Ethiopian, a negro. The name is often specifically applied to the chief of Jinjira on the western coast, who is the descendant of an Abyssinian family.

1298.—"There are numerous cities and villages in this province of Abash, and many merchants."—Marco Polo, 2nd ed. ii. 425.

[c. 1346.—"Habshis. See under COLOMBO.]

1553.—"At this time, among certain Moors, who came to sell provisions to the ships, had come three Abeshin (Abyssin) of the country of the Prestor John . . ."—Borros, i. iv. 4.

[1612.—"Sent away the Thomas towards the Habash coast."—Dawers, Letters, i. 166; "The Hабash shore."—Ibid. i. 131.

[c. 1661.—". . . on my way to Gonder, the capital of Habech, or 'Kingdom of Ethiopia.'"—Barnier, ed. Constable, 2.]

1673.—"Cowis Cawn, an Hobay or Arabian Caffrey (Caffer)."—Fryer, 147.

1681.—"Habesewini . . . nunc passim nominatur: vocabulo ab Arabibus indito, quiquis Habesh callivium vel mixtum gentium denotat."—Ludolph, Hist. Methiop. lib. i. c. i.

1750-60.—"The Moors are also fond of having Abyssinian slaves known in India by the name of Hobshy Cofnees."—Grose, i. 148.

1759.—"In India Negroes, Habissians, Nobis (i.e. Nubians) &c. &c. are promis-sonally called Habashies or Hабasians, although the two latter are no negroes; and the Nobies and Habashies differ greatly from one another."—Note to Sir M. Molyneux, iii. 86.

[1813.—". . . the master of a family adopts a slave, frequently a Hauffshee Abyssinian, of the darkest hue, for his heir."—Forbes, Or. Mem. 2nd ed. ii. 473.]

1884.—"One of my Tibetan ponies had short curly brown hair, and was called both by my servants, and by Dr. Campbell, 'a Hubshee.'
“I understood that the name was specific for that description of pony amongst the traders.” —Note by Sir Joseph Hooker.

HUCK. Properly Ar. hakkā. A just right; a lawful claim; a perquisite claimable by established usage.

[1866. — “The difference between the bazar price, and the amount price of the article sold, is the huq of the Dullal (Deloll).”—Confessions of an Orderly, 50.]

HUCKEEM, s. Ar.—H. hakim; a physician. (See note under HAKIM.)

1622. — “I, who was thinking little or nothing about myself, was forthwith put by them into the hands of an excellent physician, a native of Shiraz, who then happened to be at Lar, and whose name was Hakim Abu'l Fath. The word hakim signifies ‘wise’; it is a title which it is customary to give to all those learned in medical matters.” —P. della Valle, ii. 318.

1673. — “My Attendance is engaged, and a Million of Promises, could I restore him to his Health, laid down by his Wives, Children, and Relations, who all (with the Citizens, as I could hear going along) pray to God that the Hackin Friangi, the Frank Doctor, might kill him...” —Fryer, 312.

1837. — “I had the native works on Materia Medica collated by competent Hakeems and Moonshes.” —Royse, Hindoo Medicine, 25.

HULLIA. s. Canarese Holeya; the same as Polea (palayan) (q.v.), equivalent to Pariah (q.v.). “[Holey’s] field-labourers and agricestrici of S. Canara: Palayan being the Malayalam and Paripay the Tamil form of the same word. Brahmans derive it from hole, ‘pollution’; others from hole, ‘land’ or ‘soil,’ as being thought ‘to be autochrones’” (Starrock, Man. of S. Canara, i. 173). The last derivation is accepted in the Madras Gloss. For an illustration of these people, see Richter, Man. of Coor, 112.)

1817. — “... a Hulliā or Pariar King.” —Wilks, Hist. Sketches, i. 151.

1874. — “At Melkotta. the chief seat of the followers of Kamany (Kamamju) Acharya, and at the Brahman temple at Ballar, the Holayars or Poreyars have the right of entering the temple on three days in the year, specially set apart for them.” —M. J. Wahtree, in Ind. Antiq, iii. 191.

HULWA. s. Ar. halwē and halawa is generic for sweetmeat, and the word is in use from Constantinople to Calcutta. In H, the word represents a particular class, of which the in-

HUMMAUL. s. Ar. hammaul, a porter. The use of the word in India is confined to the west, and there now commonly indicates a palankin-bearer. The word still survives in parts of Sicily in the form camallu. —Watkins, Gloss. for the Saracen occup. In Andalusia alhamel now means a man who lets out a baggage horse; and the word is also used in Morocco in the same way (Doyv.)

c. 1350. — “Those rustics whom they call camalls (camallus), whose business it is to carry burdens, and also to carry men and women on their shoulders in litters, as are mentioned in Canticles: ‘Freewill foot shall Solomon be pleasing Libem,’ whereby is meant a portable litter such as I used to be carried in at Zayton, and in India.” —John de Marignolli, in Cathes, &c, 366.

1554. — “To the Xabandar (see SHA-BUNDER) (at Ormuz) for the vessels employed in discharging stores, and for the amals who serve in the custom-house.” —S. Botelho, Tob. 103.

1691. — “His honour was carried by the Amaals, i.e. the Palankyn bearers 12 in number, sitting in his Palankyn.” —Valen-
tijn, v. 296.

1711. — “Hamalage, or Cooley-hire, at 1 ov (see GOSEBECK) for every maund Tabrees.” —Tariff in Locker, 243.

1750-60. — “The Hamauls or porters, who make a livelihood of carrying goods to and from the warehouses.” —Grose, i. 120.

1809. — “The palakenn-bearers are here called hamauls (a word signifying carrier) ... these people come chiefly from the Maharatta country, and are of the cumbir or agricultural caste.” —Maria Graham, 2.
HUZARA.

1813.—For Hamauls at Bussora, see Milburn, i. 126.

1810.—"The hamals groaned under the weight of their precious load, the Apostle of the Ganges" (Dr. Duff to wit).—Smith’s Life of Dr. John Wilson, 1878, p. 282.

1877.—"The stately iron gate enclosing the front garden of the Russian Embassy was beset by a motley crowd... Hamals, or street porters, bent double under the burden of heavy trunks and boxes, would come now and then up one or other of the two semicircular avenues."—Letter from Constantinople, in Times, May 7.

HUMMING-BIRD, s. This name is popularly applied in some parts of India to the sun-birds (sub-fam. Nectariniæ).

HUMP, s. ‘Calcutta humps’ are the salted humps of Indian oxen exported from that city. (See under BUFFALO.)

HURCARRA, HIRCARA, &c., s. Hind. harkārā, ‘a messenger, a courier; an emissary, a spy’ (Wilson). The etymology, according to the same authority, is hār, ‘every;’ hār, ‘business.’ The word became very familiar in the Gilehrain spelling Hircara, from the existence of a Calcutta newspaper bearing that title (Bengal Hircara, generally enunciated by non-Indians as Hurkeroo), for the first 60 years of last century, or thereabouts.

1747.—"Given to the Iricaras for bringing news of the Engagement. (Pag.) 1 3 0."

—Fort St. David, Expenses of the Paymaster, under January. MS. Records in India Office. 1748.—"The city of Dacca is in the utmost confusion on account of... advices of a large force of Mahomattoes coming by way of the Sunderbunds, and that they were advanced as far as Sundra Col, when first descried by their Hurcarous."—In Long, 4. 1757.—"I beg you to send me a good alcarca who understands the Portuguese language."—Letter in f. c. 150.

"Hircars or Spies."—Ibid. 161; [and comp. 67.]

1761.—"The head Harcar returned, and told me this as well as several other secrets very useful to me, which I got from him by dint of money and some rum."—Letter of Capt. Martin White, in Long, 260. [1772.—"Hercarras." (See under DALOYET.)]

1780.—"One day upon the march a Hercarrah came up and delivered him a letter from Colonel Baillie."—Letter of T. Munro, in Life, i. 26.

1803.—"The hircarras reported the enemy to be at Bokerdan."—Letter of A. Wellesley, ibid. 348.

c. 1810.—"We were met at the entrance of Tippoo’s dominions by four hircarras, or soldiers, whom the Sultan sent as a guard to conduct us safely."—Miss Edgeworth, Letter Jercas. Miss Edgeworth has oddly misspelled the word here.

1813.—"The contrivances of the native halcarrahs and spies to conceal a letter are extremely clever, and the measures they frequently adopt to elude the vigilance of an enemy are equally extraordinary."—Forbes, Or. Mem. iv. 129; [compare 2nd ed. i. 64; ii. 201.]

HURTAUL, s. Hind. from Skt. hari-talaka, hartal, hardal, yellow arsenic, ornament.

c. 1347.—Liba Batuta seems oddly to confound it with camphor. "The best (camphor) called in the country itself al-hardāla, is that which attains the highest degree of cold."—iv. 241.

c. 1759.—"... hartal and Cock, Earth-Oil and Wood-Oil. . . ."—List of Burmese Products, in Dalrymple’s Or. Repr. i. 109.

HUZARA, n.p. This name has two quite distinct uses.

(a.) Pers. Hazara. It is used as a generic name for a number of tribes occupying some of the wildest parts of Afghanistan, chiefly N.W. and S.W. of Kabul. These tribes are in no respect Afghan, but are in fact most or all of them Mongol in features, and some of them also in language. The term at one time appears to have been used more generally for a variety of the wilder clans in the higher hill countries of Afghanistan and the Oxus basin, much as in Scotland of a century and a half ago they spoke of "the clans." It appears to be merely from the Pers. hazār, 1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors were called hazāras, and if we accept the belief that the Hazāras of Afghanistan were predatory bands of those hosts who settled in that region (in favour of which there is a good deal to be said), this name is intelligible. If so, its application to the non-Mongol people of Wakhān, &c., must have been a later transfer. [See the discussion by Bellew, who points out that "amongst themselves this people never use the term Hazārah as their national appellation, and yet they have no name for their people as a nation.
They are only known amongst themselves by the names of their principal tribes and the clans subordinate to them respectively." ( Races of Afghanistan, 114.)

c. 1490.—"The Hazâra. Takkâri, and all the other tribes having this, quietly submitted to his authority."—Tartakhân-Nâma, in Elliot, i. 303. For Takkâri we should probably read Nâcâvâri; and see Marco Polo, Bk. I. ch. 15, note on Nâcâvâris.

c. 1505.—Kubul "on the west has the mountain districts, in which are situated Kârnâd and Ghûr. This mountainous tract is at present occupied and inhabited by the Hazâra and Nukderi tribes."—Beber, p. 196.

1508.—"Mira Abâbeke, the ruler and tyrant of Kâshghâr, had seized all the Upper Hazâras of Badakhshân."—Erskine's Beber and Hindûkân, i. 257. —Huzoori bâladat. The upper districts in Badakhshân were called Hazâras."—Erskine's note. He is using the Tartkh Ruikhût. But is not the word Hazâra here, 'the clans,' used elliptically for the highland districts occupied by them?

[e. 1590.—"The Hazârahs are the descendants of the Chaghatai army, sent by Manku Khân to the assistance of Hulâk Khan. . . . They possess horses, sheep and goats. They are divided into factions, each covetous of what they can obtain, deceptive in their common intercourse and their conventions of amity savour of the wolf."—Tii, ed. Jarrett, ii. 492.]

(b) A mountain district in the extreme N.W. of the Punjab, of which Abbottâbâd, called after its founder, General James Abbott, is the British head-quarter. The name of this region apparently has nothing to do with Hazîras in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit Abhisâra, and figuring in Promeiy, Arrian and Curtius as the kingdom of King Abhisâris. [See McCrindle, Invasion of India, 69.]

HUZOOIR. s. Ar. ĥuẓūr, 'the presence'; used by natives as a respectful way of talking of or to exalted personages, or of their master, or occasionally of any European gentleman in presence of another European. [The allied words ĥuzat and ĥuẓûr are used in kindred senses as in the examples.]

[1737.—"You will send to the Huzzoor an account particular of the assessment payable by each ryot."—Pomona of Tippec, in Logan, Malabar, iii. 125.]

[1813.—"The Mahatta cavalry are divided into several classes : the Husserât, or house-
It is a singular thing that in an article on Zanzilar in the J. R. Geog. Soc. vol. xxiii. by the late Col. Sykes, the Sultan is always called the Imaum, [of which other examples will be found below].

1673.—"At night we saw Muscat, whose vast and horrid Mountains no Shade but Heaven does hide. . . . The Prince of this country is called Imaum, who is guardian at Mahomet's Tomb, and on whom is devolved the right of Caliphship according to the Ottoman belief."—Fryer, 220.

[1753.—"These people are Mahomedans of a particular sect . . . they are subject to an Iman, who has absolute authority over them."—Hawney, iii. 67.

[1901.—Of the Bombay Kojas, "there were only 12 Imans, the last of the number . . . having disappeared without issue."—Times, April 12.]

IMAUMBARRA, s. This is a hybrid word Imaun-ba'ayi, in which the last part is the Hindû ba'ayi, 'an enclosure,' &c. It is applied to a building maintained by Shî'a communities in India for the express purpose of celebrating the mohurrum ceremonies (see HOBSON-JOBSON). The sepulchre of the Founder and his family is often combined with this object. The Imámbarā of the Nawâb Asat-ud-daula at Lucknow is, or was till the siege of 1858, probably the most magnificent modern Oriental structure in India. It united with the objects already mentioned a mosque, a college, and appartments for the members of the religious establishment. The great hall is "conceived on so grand a scale," says Ferguson, "as to entitle it to rank with the buildings of an earlier age." The central part of it forms a vaulted apartment of 162 feet long by 53½ wide.

[1857.—"In the afternoon we went to see the Emaunberrah."—Miss Eden, Up the Country, i. 87.]

IMPALÉ, v. It is startling to find an injunction to impale criminals given by an English governor (Vansittart, apparently) little more than a century ago. [See CALUETE.]

1764.—"I request that you will give orders to the Naib of Doccas to send some of the Factory Sepeys along with some of his own people, to apprehend the said murderers and to impale them, which will be very serviceable to traders."—The Governor of Fort William to the Nawâb; in Long, 389.

1768-71.—"The punishments inflicted at Batavia are excessively severe, especially
such as fall upon the Indians. Impalement is the chief and most terrible."—Stavorinus, i. 288. This writer proceeds to give a description of the horrible process, which he witnessed.

INAUM, ENAUM, s. Ar. in'am, 'a gift' (from a superior), 'a favour,' but especially in India a gift of rent-free land: also land so held. In'amār, the holder of such lands. A full detail of the different kinds of in'am, especially among the Mahtrattas, will be found in Wilson, s.v. The word is also used in Western India for bucksheesh (q.v.). This use is said to have given rise to a little mistake on the part of an English political traveller some 30 or 40 years ago, when there had been some agitation regarding the in'am lands and the alleged harshness of the Government in dealing with such claims. The traveller reported that the public feeling in the west of India was so strong on this subject that his very palanquin-bearers at the end of their stage invariably joined their hands in supplication, shouting, "In'am! In'am! Sahib!"

INDIA. INDIES. n.p. A book might be written on this name. We can only notice a few points in connection with it.

It is not easy, if it be possible, to find a truly native (i.e. Hindu) name for the whole country which we call India; but the conception certainly existed from an early date. Bhāratavarsa is used apparently in the Purāṇas with something like this conception. Jambudvīpa, a term belonging to the mythical cosmography, is used in the Buddhist books, and sometimes, by the natives of the south, even now. The accuracy of the definitions of India in some of the Greek and Roman authors shows the existence of the same conception of the country that we have now; a conception also obvious in the modes of speech of Hwen Tsang and the other Chinese pilgrims. The Aśoka inscriptions, c. B.C. 250, had enumerated Indian kingdoms covering a considerable part of the conception, and in the great inscription at Tanjore, of the 11th century A.D., which incidentally mentions the conquest (real or imaginary) of a great part of India, by the king of Tanjore, Vira-Chola, the same system is followed. In a copperplate of the 11th century, by the Chalukya dynasty of Kalyāna, we find the expression "from the Himālaya to the Bridge" (Ind. Antiq. i. 81), i.e. the Bridge of Rāma, or 'Adam's Bridge,' as our maps have it. And Mahomedan definitions as old, and with the name, will be found below. Under the Hindu kings of Vijayamāgarā also (from the 14th century) inscriptions indicate all India by like expressions.

The origin of the name is without doubt (Skt.) Śīndhu, 'the sea,' and thence the Great River on the West, and the country on its banks, which we still call Śīndh. By a change common in many parts of the world, and in various parts of India itself, this name exchanged the initial sibilant for an aspirate, and became (eventually) in Persia Hindū, and so passed on to the Greeks and Latins, viz. Ḫīrōs for the people, Ḫīrōs for the river, Hindū and India for the country on its banks. Given this name for the western tract, and the conception of the country as a whole to which we have alluded, the name in the mouths of foreigners naturally but gradually spread to the whole.

Some have imagined that the name of the land of Nōd ('wandering'), to which Cain is said to have migrated, and which has the same consonants, is but a form of this; which is worth noting, as this idea may have had to do with the curious statement in some medieval writers (e.g. John Marignolli) that certain eastern races were "the descendants of Cain." In the form Hidū [Hindus, see Encycl. Bibl. ii. 2169] India appears in the great cuneiform inscription on the tomb of Darius Hystaspes near Persepolis, coupled with Gandāra (i.e. Gandhāra, or the Peshawar country), and no doubt still in some degree restricted in its application. In the Hebrew of Esther i. 1, and viii. 9, the form is Ḫōd(d)īa, or perhaps rather Ḫiddā (see also Perīsū below). The first Greek writers to speak of India and the Indians were Hecateus of Miletus, Herodotus, and Ctesias (B.C. c. 500, c.

* In most of the important Asiatie languages the same word indicates the Sea or a River of the first class; e.g. stāhās as here; in Western Tibet Gyantse and Samgārung (cens. of Sat. samgārung) the Sea, which are applied to the Ibns and taitāri (see J. R. Geo. Soc. xxii. 34-35); Hebrew yām, applied both to the sea and to the Nile; Ar. bahr; Pers. dārāv; Mongol. dārā, &c. Compare the Homeric ἤθαῦρα.
440, c. 400). The last, though repeating more fables than Herodotus, shows a truer conception of what India was.

Before going further, we ought to point out that India itself is a Latin form, and does not appear in a Greek writer, we believe, before Lucian and Ptolemy, both writers of the middle of the 2nd century. The Greek form is Ἰνδίας, or else 'The Land of the Indians.'

The name of 'India' spread not only from its original application, as denoting the country on the banks of the Indus, to the whole peninsula between (and including) the valleys of Indus and Ganges; but also in a vaguer way to all the regions beyond. The compromise between the vaguer and the more precise use of the term is seen in Ptolemy, where the boundaries of the true India are defined, on the whole, with surprising exactness, as 'India within the Ganges,' whilst the darker regions beyond appear as 'India beyond the Ganges.' And this double conception of India, as 'India Proper' (as we may call it), and India in the vaguer sense, has descended to our own time.

So vague became the conception in the 'dark ages' that the name is sometimes found to be used as synonymous with Asia, 'Europe, Africa, and India,' forming the three parts of the world. Earlier than this, however, we find a tendency to discriminate different Indias, in a form distinct from Ptolemy's Intra et extra Ganges; and the terms India Major, India Minor can be traced back to the 4th century. As was natural where there was so little knowledge, the application of these terms was various and oscillating, but they continued to hold their ground for 1000 years, and in the later centuries of that period we generally find a third India also, and a tendency (of which the roots go back, as far at least as Virgil's time) to place one of the three in Africa.

It is this conception of a twofold or threefold India that has given us and the other nations of Europe the vernacular expressions in plural form which hold their ground to this day: the Indies, les Indes, (lt.) le Indie, &c.

And we may add further, that China is called by Friar Odoric Upper India (India Superior), whilst Marignolli calls it India Magna and Maxima, and calls Malabar India Parva, and India Inferior.

There was yet another, and an Oriental, application of the term India to the country at the mouth of the Tigris and Euphrates, which the people of Basra still call Hind; and which Sir H. Rawlinson connects with the fact that the Talmudic writers confounded Obillah in that region with the Havila of Genesis. (See Cuthay, &c., 55, note.)

In the work of the Chinese traveller Hwen Tsang again we find that by him and his co-religionists a plurality of Indias was recognised, i.e. five, viz. North, Central, East, South, and West.

Here we may remark how two names grew out of the original Sindhu. The aspirated and Persianised form Hind, as applied to the great country beyond the Indus, passed to the Arabs. But when they invaded the valley of the Indus and found it called Sindhu, they adopted that name in the form Sind, and thenceforward 'Hind and Sind' were habitually distinguished, though generally coupled, and conceived as two parts of a great whole.

Of the application of India to an Ethiopian region, an application of which indications extend over 1500 years, we have not space to speak here. On this and on the medieval plurality of Indias reference may be made to two notes on Marco Polo, 2nd ed. vol. ii. pp. 419 and 425.

The vague extension of the term India to which we have referred, survives in another form besides that in the use of 'Indies.' India, to each European nation which has possessions in the East, may be said, without much inaccuracy, to mean in colloquial use that part of the East in which their own possessions lie. Thus to the Portuguese, India was, and probably still is, the West Coast only. In their writers of the 16th and 17th century a distinction is made between India, the territory of the Portuguese and their immediate neighbours on the West Coast, and Mogor, the dominions of the Great Mogul. To the Dutchman Indies means Java and its dependencies. To the Spaniard, if we mistake not, India is Manila. To the Gaul are not les Indes Pondicherry, Chander-nagore, and Réunion?

As regards the West Indies, this expression originates in the misconception of the great Admiral himself, who
in his memorable enterprise was seeking, and thought he had found, a new route to the 'Indias' by sailing west instead of east. His discoveries were to Spain the Indies, until it gradually became manifest that they were not identical with the ancient lands of the east, and then they became the West Indies.

**Indian** is a name which has been carried still further abroad; from being applied, as a matter of course, to the natives of the islands, supposed of India, discovered by Columbus, it naturally passed to the natives of the adjoining continent, till it came to be the familiar name of all the tribes between (and sometimes even including) the Esquimaux of the North and the Patagonians of the South.

This abuse no doubt has led to our hesitation in applying the term to a native of India itself. We use the adjective **Indian**, but no modern Englishman who has had to do with India ever speaks of a man of that country as 'an Indian.' Forrest, in his *Voyage to Mergui*, uses the inelegant word **Indostanies**; but in India itself a **Hindustani** means, as has been indicated under that word, a native of the upper Gangetic valley and adjoining districts. Among the Greeks 'an Indian' (Ἰροδίς) acquired a notably specific application, viz. an elephant driver or **mahout** (q.v.).

**B.C. c. 488.**—"Says Darius the King: By the generality of Ormazd these (are) the countries which I have acquired besides Persia, I have established my power over them. They have brought tribute to me. That which has been said to them by me they have done. They have obeyed my law. Media... Arachotia (Harawatash), Sattagydia (Thuagya), Gandaria (Gudari), India (Hidua)...."—On the Tomb of Darius at Nakhsh-i-Rustam, see Rawlinson's *Herod.*, iv. 250.

**B.C. c. 410.**—"Eastward of India lies a tract which is entirely sand. Indeed, of all the inhabitants of Asia, concerning whom anything is known, the Indians dwell nearest to anything, to the east, and the rising of the Sun."—*Herodotus*, iii. c. 95 (Rawlinson).

**B.C. c. 300.**—"India then (ή τοιαύτα Ἰνδιον) being four-sided in plan, the side which looks to the Orient and that to the South, the Great Sea compasseth; that towards the Arctic is divided by the mountain chain of Hēmodus from Scythia, inhabited by that tribe of Scythians who are called Sakat; and on the fourth side, turned towards the West, the Indus marks the boundary, the biggest or nearly so of all rivers after the Nile."—Megasthenes, in *Diodorus*, ii. 35. (From Müller's *Fragm. Hist. Graec.* ii. 402.)

**A.D. c. 140.**—"TA de átò tou Ἰνδοῦ πρὸς ἑω, τοῦτο μοι ἦστω ἡ γὰν Ἰνδον γῆ, καί Ἰνδον οὖντα ἐστὼσαν."—Arrian, *India*, ch. ii.

**c. 590.**—"As for the land of the Hind it is bounded on the East by the Persian Sea (i.e. the Indian Ocean), on the W. and S. by the countries of Islam, and on the N. by the Chinese Empire. ... The length of the land of the Hind from the government of Mokran, the country of Manṣara and Bodha and the rest of Sind, till thou comest to Kannjī and thence passest on to Tobbat (see TIBET), is about 4 months, and its breadth from the Indian Ocean to the country of Kannij about three months."—*Isakhi*, pp. 6 and 11.

**c. 650.**—"The name of *Ti'on-do* (India) has gone through various and confused forms. ... Anciently they said *Skin-da*; whilst some authors called it *Hind-ten*o. Now conforming to the true pronunciation one should say *In-tu*."—Huan Tsung, in *Pel. Boudah*, ii. 57.

**c. 944.**—"For the nonce let us confine ourselves to summary notices concerning the kings of Sind and Hind. The language of Sind is different from that of Hind."—*Mag. Ind.*, i. 391.

**c. 1020.**—"India (Al-Hind) is one of those places bounded on the south by the Sea of the Indians. Lefty mountains bound it on all the other quarters. Through this plain the waters descending from the mountains are discharged. Moreover, if thou wilt examine this country with thine eyes, if thou wilt regard the rounded and worn stones that are found in the soil, however deep thou mayest dig—stones which near the mountains, where the rivers roll down violently, are large; but small at a distance from the mountains, where the current slackens; and which become mere sand where the currents are at rest, where the waters sink into the soil, and where the sea is at hand—then thou wilt be tempted to believe that this country was at a former period only a sea which the debris washed down by the torrents hath filled up."—Al-Bīrūnī, in *Relaud's Extracts, Journ. As.*, ser. 4, 1844.

"Hind is surrounded on the East by Chin and Machin, on the West by Sind and Kibul, and on the South by the Sea."—*Ibid.*, in *Elliot*, i. 255.

1205.—"The whole country of Hind, from Pershaur to the shores of the Ocean, and in the other direction, from Siewsān to the hills of Chin. ..."—Hosew Nizānī, in *Elliot*, ii. 236. That is, from Peshawar in the north, to the Indian Ocean in the south; from Sehwan (on the west bank of the Indus) to the mountains on the east dividing from China.

1500.—"Hodu quae est India extra et intra Gangem."—Rivara *Mundi* (in Hebrew), by Abr. Perkel, in *Hyde, Syntagmum Dissert.*, Oxon., 1767, i. 75.
1553.—"And had Vasco da Gama belonged to a nation so glorious as the Romans he would perchance have added to the style of his family, noblest that is, the surname 'Of India,' since we know that those symbols of honour that a man wins are more glorious than those that he inherits, and that Scipio gloried more in the achievement which gave him the surname of 'Africanus,' than in the name of Cornelius, which was that of his family."—Barros, I. iv. 12.

1572.—Defined, without being named, by Camoens:

"Alem do Indo faz, e aquem do Gange
Hu terreno muy grâde, e assaz famoso,
Que pela parte Austral o mar arrange,
E para o Norte o Emодio cavernoso."

Lusíadas, vii. 17.

Engleared by Burton:

"Outside of Indus, inside Ganges, lies
A wide-spread country, famed enough of yore:
Northward the peaks of caved Emôdis rise,
And southward Ocean doth confine the shore."

1577.—"India is properly called that great Province of Asia, in the which great Alexander kepte his warrres, and was so named of the ryuer Indus."—Eden, Hist. of Travels, t. 3c.

The distinct Indias.

c. 650.—"The circumference of the Five Indies is about 90,000 it.; on three sides it is bounded by a great sea; on the north it is backed by snowy mountains. It is wide at the north and narrow at the south; its figure is that of a half-moon."—Hwen Tsang, in Pel. Bowdoh, ii. 58.

1298.—"India the Greater is that which extends from Mabar to Ksemacoran (i.e. from Coromandel to Melkran), and it contains 13 great kingdoms. . . . India the Lesser extends from the Province of Champa to Muthili (i.e. from Cochlin-China to the Kistna Delta), and contains 8 great Kingdoms. . . . Ahash (Abissinia) is a very great province and you must know that it constitutes the Middle India."—Marco Polo, Bs. iii. ch. 34, 35.

c. 1328.—"What shall I say? The greatness of this India is beyond description. But let this much suffice concerning India the Greater and the Less. Of India Tertia I will say this, that I have not indeed seen its many marvelous, not having been there. . . ."—Friar Jordauh, p. 41.

India Minor, in Clavijo, looks as if it were applied to Afghanistan:

1404.—"And this same Thursday that the said Ambassadors arrived at this great River (the Oxus) they crossed to the other side. And the same day . . . came in the evening to a great city which is called Termid (Termeth), and this used to belong to India Minor, but now belongs to the empire of Samarkand, having been conquered by Timurbee."—Clavijo, § cii. (Markham, 119).

Indies.

c. 1601.—"He does smile his face into more lines than are in the new map with the augmentation of the Indias."—Fireighth Night, Act iii. sc. 2.

1653.—"I was thirteen times captive and seventeen times sold in the Indies."—Trans. of Pinto, by H. Cogan, p. 1.

1826.—". . . Like a French lady of my acquaintance, who had so general a notion of the East, that upon taking leave of her, she enjoined me to get acquainted with her friend of hers, living as she said quelque part dans les Indes, and whom, to my astonishment, I found residing at the Cape of Good Hope."—Huji Baha, Introd. Epistle, ed. 1835, p. ix.

India of the Portuguese.

c. 1567.—"Di qui (Coilan) a Cao Comer si fanno settanta due miglia, e qui si finisse la costa dell' India."—Cos. Federici, in Rota, ii. 390.

1598.—"At the end of the country of Cambalua beginneth India and the lands of Decam and Cuncam . . . from the island called Das Vagans (read Vaguate) . . . which is the righte coast that in all the East Countries is called India . . . Now you must understand that this coast of India beginneth at Doman, or the Island Das Vagans, and stretched South by East, to the Cape of Cernorie, where it endeth."—Linschoten, ch. ix.-x.; [Hak. Soc. i. 62. See also under ABADA].

c. 1610.—"Il y a grand nombres des Portugais qui demeurent ès ports de cette coste de Bengale . . . ils n'osoient retourner en l'Inde, pour quelques fantes qu'ils y ont commis."—Pyrrard de Laval, i. 299; [Hak. Soc. i. 331].

1615.—"Sociorum literis, qui Mogoris Regiam incolunt audium est in India de celeberrimo Regno illo quaerit Sarcenicem Catalum vacant."—Trigantura, De Christiand Expeditione apud Sinas, p. 544.

1641.—"(Speaking of the Damun district above Bombay."—"The fruits are nearly all the same as those that you get in India, and especially many Mangoes and Cashewens (b) which are like chestums."—Bocarro, JN.

It is remarkable to find the term used, in a similar restricted sense, by the Court of the E.L.C. in writing to Fort St. George. They certainly mean some part of the west coast.

1670.—They desire that dungarees may be supplied thence if possible, as "they were not procurable on the Coast of India, by reason of the disturbances of Sevaje."—Notes and Exts., Pt. i. 2.

1673.—"The Portugals . . . might have subdued India by this time, had not we fallen out with them, and given them the
first Blow at Ormuz... they have added some Christians to those formerly converted by St. Thomas, but it is a loud Report to say all India.—Frier, 157.

1831.—In a correspondence with Sir R. Morier, we observe the Portuguese Minister of Foreign Affairs calls their Goa Vicerey “The Governor General of India.”

**INDIA.**

1786.—The Dorian “is common throughout all India.”—Filet, Plant-Kinding Wood

**INDIES applied to America.**

1563.—“And please to tell me... which is better, this (Rudiz Chinate) or the gnicado of our Indies as we call them...”—Garica, f. 177.

**INDIAN.** This word in English first occurs, according to Dr. Guest, in the following passage:

A.D. 439-440. "Mid israelunm eic was Mid ebrum and indem, and mid egyptum.”

But it may be queried whether indem is not here an error for Indrum; the converse error to that supposed to have been made in the printing of Othello’s death-speech—

"of one whose hand
Like the base Judeun threw a pearl away.”

**INDIAN used for Mahout.**

B.C. 116-105.—“And upon the beasts (the elephants) there were strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled them.”—J. Marcassen, vi. 37.

B.C. c. 150.—“Of Beasts (i.e. elephants) taken with all their Indians there were ten: and of all the rest, which had thrown their Indians, he got possession after the battle by driving them together.”—Polybius, Bk. i. ch. 40; see also iii. 16, and xi. 1. It is very curious to see the drivers of Carthaginian elephants thus called Indians, though it may be presumed that this is only a Greek application of the term, not a Carthaginian use.

B.C. c. 20.—“Tertio die... ad Thabu-din castellam immimens fluvio Indo ventum est; cui fecerat nomem Indus ab elephantis dejectus.”—Livy, Bk. xxxviii. 14. This Indus or “Indian” river, named after the Mahout thrown into it by his elephant, was somewhere on the borders of Phrygia.

A.D. c. 210.—“Along with this elephant was brought up a female one called Nikaia. And the wife of their Indian being near death placed her child of 30 days old beside this one. And when the woman died a certain marvellous attachment grew up of the beast towards the child.”—Athenaeus, xiii. ch. 8.

**Indian, for Anglo-Indian.**

1816.—“. . . our best Indians. In the idleness and obscurity of home they look back with fondness to the country where they have been useful and distinguished, like the ghosts of Homer’s heroes, who prefer the exertions of a labourer on the earth to all the listless enjoyments of Elysium.”—Elphinstone, in Life, i. 367.

**INDIGO.** s. The plant Indigofera tinctoria, L. (N.O. Leguminosae), and the dark blue dye made from it. Greek ἰδίκωκ. This word appears from Hippocrates to have been applied in his time to pepper. It is also applied by Dioscorides to the mineral substance (a variety of the red oxide of iron) called Indian red (F. Adams, Appendix to Innbar’s Lexicon), [Liddell & Scott call it “a dark-blue dye, indigo.” The dye was used in Egyptian mummiy-cloths (Wilkinson, Ancient Egypt, ed. 1875, ii. 163]).

A.D. c. 60.—“Of that which is called ἰδίκωκ one kind is produced spontaneously, being as it were a scum thrown out by the Indian reeds: but that used for dyeing is a purple efflorescence which floats on the brained caldrons, which the craftsmen skim off and dry. That is deemed best which is blue in colour, succulent, and smooth to the touch.”—Dioscorides, v. cap. 107.

c. 70.—“After this... Indico (Indicum) is a colour most esteemed; out of India it commeth: whereupon it tooke the name: and it is nothing els but a slimie mud cleaving to the foame that gathereth about canes and reeds: whiles it is panned or ground, it looketh blacke; but being dissolved it yeeldeth a wondrefull lovely mixture of purple and azur... Indico is valued at 20 denarii the pound. In physicke there is use of this Indico; for it doth asuage swellings that doe stretch the skin.”—Pline, by Pl. Holland, ii. 591.

c. 50-90.—“This river (Sinhaus, i.e. Indus) has 7 months... and it has none of them navigable except the middle one only, on which there is a coast-mart called Barbacan... The articles imported into this mart are... On the other hand there are exported Cotter, Edellium... and Indian Black (ἳδικωκ μαυρο, i.e. Indigo).”—Periplus, 38, 39.

1298.—(At Colimun) “They have also abundance of very fine indigo (yade). This is made of a certain herb which is gathered and after the roots have been removed is put into great vessels upon which they pour water, and then leave it till the whole of the plant is decomposed...”—Marco Polo, Bk. iii. ch. 22.
1584.—"Indico from Zindi and Cambaia."—Barrett, in Hist. ii. 413.

[1609.-"... for all which we shall have Ryse, Indico, Lapes Bezar which there in aboundingance are to be had.""]Birdwood, First Letter Book, 77.

1609.—"... to buy such Comodities as they shall finde there as Indico, of Labor (Lahore), here worth viij: the pound Serchis and the best Belondri.""]-Ibid. 287. Serchis is Sarkhej, the Sorace of Forbes (Or. Mem., 2nd ed. ii. 204) near Ahmadabad: Sir G. Birdwood with some hesitation identifies Belondri with Valabbi, 20 m. N.W. of Bhavnagar.

[1610.—"Avis or Indique, which is a violet-blue dye."—Pyrard de Laval, Hak. Soc. i. 246.]

1610.—"In the country thereabouts is made some Indigo."—Sir H. Middleton, in Proebas, i. 259.

[1616.—"Indigo is made thus. In the prime June they sow it, which the rains bring up about the prime September: this they cut and it is called the Savety (II. 26 Mar. for young plant), formerly mentioned, and is a good sort. Next year it sprouts again in the prime August, which they cut and is the best Indigo, called Jerry (II. 26 Mar. growing from the root (jap).""]—Foster, Letters, iv. 241.]

c. 1670.—Tavernier gives a detailed account of the manufacture as it was in his time. "They that sif it this Indigo must be careful to keep a Linnen-clouthe before their faces, and that their nostrils be well stopp'd... Yet... they that have sifed Indigo for 9 or 10 days shall spit nothing but brew for a good while together. Once I laid an egg in the morning among the sifters, and when I came to brake it in the evening it was all brew within."—E. T. ii. 128-9; [ed. Ball, ii. 11].

We have no conception what is meant by the following singular (apparently sarcastic) entry in the Indian Vocabulary:

1788.—"Indergo—a drug of no estimation that grows wild in the woods." [This is H. indicae, Skt. indra-vrka, "barley of Indra," the Wrightia tinctoria, from the leaves of which a sort of indigo is made. See Watt, Econ. Dict. VI. pt. iv. 316.]

"Inderjo of the species of warmitters."—Hothfield, Cod. ed. 1781, p. 9.]

1851.—"Découvertes et Inventions. Déci
dement le cabinet Gladstone est poursuivi par la malechance. Voici un savant chimiste de M. de la Haye qui veut de trouver le moyen de préparer artificiellement et à très bon marché le bleu Indigo. Cette découverte peut amener la ruine du gouvernement des Indes anglaises, qui est déjà menacé de la famine."

L'Indigo, en effet, est le principal article de commerce des Indes (1); dans l'Allemagne, seulement, on en importe par an pour plus de cent cinquante millions de francs."—Havre Commercial Paper, quoted in Flower Mail, Feb. 3.

INGLEES, s. Hind. Inglis and Inglis. Wilson gives as the explanation of this: "Invalid soldiers and sepahs, to whom allotments of land were assigned as pensions; the lands so granted." But the word is now used as the equivalent of (sepoy's) pension simply. Mr. Carnegie, [who is followed by Plattis], says the word is "probably a corruption of English, as pensions were unknown among native Governments, whose rewards invariably took the shape of land assignments." This, however, is quite unsatisfactory; and Sir H. Elliot's suggestion (mentioned by Wilson) that the word was a corruption of invalid (which the sepoys may have con
dominated in some way with English) is most probable.

INTERLOPER, s. One in former days who traded without the license, or outside the service, of a company (such as the E.I.C.) which had a charter of monopoly. The etymology of the word remains obscure. It looks like Dutch, but intelligent Dutch friends have sought in vain for a Dutch original. (Onderlopen, the nearest word we can find, means ‘to be inundated.’) The hybrid etymology given by Bailey, though allowed by Skell, seems hardly possible. Perhaps it is an English corruption from out
tlopen, ‘to evade, escape, run away from.’ [The N. E. D. without hesitation gives interloper, a form of leap. Skell, in his Concise Dict., 2nd ed., agrees, and quotes Low Germ. and Dutch enterloper, ‘a runner between.’]

1627.—"Interlopers in trade, 1 Attur Acad. pa. 54."—Minshun, (What is the meaning of the reference ?) [It refers to "The Attorneys Academical" by Thomas Powell or Powell, for which see ser. Notes and Queries, vii. 198, 392].

1680.—"The commissions relating to the Interloper, or private trader, being considered, it is resolved that a notice be fixed up warning all the inhabitants of the Towne, not, directly or indirectly, to trade, negotiate, aid, assist, countenance, or hold any correspondence, with Captain William Alley or any person belonging to him or his ship without the license of the Honorable Company. Whoever shall offend herein shall answer it at their Perill."—Notes and Eats., Pt. iii. 29.

1681.—"The Shippe Expectation, Capt. Ally Conind, an Interloper, arrived in ye Downes from Porto Novo."—Hedges, Diary, Jan. 4; [Hak. Soc. i. 15].
[1682.—"The Agent having notice of an Interloper lying in Titticore Bay, immediately went for ye Cuthell to consult about it. . . ."—Pringle, Diary of Ft. St. Geo. 1st ser. i. 69.]

"The Spirit of Commerce, which sees its drfts with eagle's eyes, formed associations at the risque of trying the con-
sequence at law . . . since the statutes did not authorize the Company to seize or stop the ships of these adventurers, whom they called Interlopers."—Orme's Fragments, 127.

1683.—"If God gives me life to get this Pharramand into my possession, ye Honble. Compsy shall never more be much troubled with Interlopers."—Hedges, Diary, Jan. 6; [Hak. Soc. i. 62.]

"May 28. About 9 this morning Mr. Littleton, Mr. Nedham, and Mr. Doug-
last came to ye factory, and being sent for, were asked 'Whether they did now, or ever intended, directly or indirectly, to trade with any Interlopers that shall arrive in the Bay of Bengal?'

"Mr. Littleton answered that, 'he did not, nor ever intended to trade with any Inter-
loper.'

"Mr. Nedham answered, 'that at present he did not, and that he came to get money, and if any such offer should happen, he would not refuse it.'

"Mr. Douglass answered, he did not, nor ever intended to trade with them; but he said 'what Estate he should get here he would not scruple to send it home upon any Interloper.'

"And having given their respective answers they were dismiss'd."—Ibid. Hak. Soc. i. 90-91.

1694.—"Whether ye soldiers lately sent up hath created any jealousy in ye In-
terloper: or their own Actions or guilt I know not, but they are so cautious yt every 2 or 3 days after they immediately send on board."—MS. Letter from Edred, Hera at Hugley to the Rt. Worship Charles Evre Eqs., Agent for Affairs of the Rt. Honoble. East India Comp'y, in Bengall, Sec. (9th Sept.). M.S. Record in India Office.

1719.—". . . their business in the South Seas was to sweep those coasts clear of the French interlopers, which they did very effectually."—Skellete's Voyage, 20.

"I wish you would explain your-
self: I cannot imagine what reason I have to be afraid of any of the Company's ships, or Dutch ships, I am no interloper."—Robinson Crusoe, Pt. ii.

1760.—"To Interloper [of inter, L. between, and loopen, De, to run, q. d. to run in between; and intercept the Commerce of others, to trade without proper Authority, or interfere with a Company in Commerce."—Bailey's English Dict. s.v.

1760.—"Enterlooper. Terme de Commerce de Mer, fort in usage parmi les Compagnies des Pays du Nord, comme l'Angleterre, la Hollande, Hambourg, le Danemark, &c. Il signifie un vaisseau d'un particulier qui pratique et frequente les Cotes, et les Havres ou Ports de Mer doingnes, pour y faire un commerce clandestin, au prejudice des Compagnies qui sont autorisées elles seules á le faire dans ces memes lieux. . . . Ce mot se prononce comme s'il etoit ecris Entrelupre. Il est emprunte de l'Anglois, de enter qui signifie entreer et entreprendre, et de Looper, Conurre."—Negery des Brasseurs, Dict. Univ. de Commerce, Nouv. ed. Copenhagen, s.v.

C. 1812.—"The fault lies in the clause which gives the Company power to send home interlopers . . . and is just as reasonable as one which should forbid all the people of England, except a select few, to look at the moon."—Letter of Dr. Carey, in William Carey, by James Culross, D.D., 1851, p. 165.

IPECACUANHA (WILD), s. The garden name of a plant (Asclepias curas-
sarica, L.) naturalised in all tropical countries. It has nothing to do with the true ipecacuanha, but its root is a powerful emetic, whence the name. The true ipecacuanha is cultivated in India.

IRON-WOOD. This name is applied to several trees in different parts; e.g. to Mesua ferrea, L. (N.O. Clusiaceae), Hind, mukhésvar; and in the Burmese provinces to Xylia dolabriformis, Benth.

I-SAY. The Chinese mob used to call the English soldiers A'says or Iays, from the frequency of this apostrophe in their mouths. (The French gamins, it is said, do the same at Boulogne.) At Amoy the Chinese used to call out after foreigners Akee! Akee! a tradition from the Portuguese Aqui! 'Here!' In Java the French are called by the natives Orang deedong, i.e. the little-done people. (See Fortune's Two Visits to the Two Countries, 1853, p. 52; and Notes and Queries in China and Japan, ii. 175.)

[1863.—"The Sepoys were . . . invariably called 'Achas.' Acha or good is the constantly recurring answer of a Sepoy when spoken to. . . ."—Fisher, Three Years in China, 146.]

ISKAT, s. Batlines. A marine term from Port. escalada (Roebuck).

[ISLAM. s. Infin. of Ar. sálm, 'to be or become safe'; the word generally used by Mahommedans for their religion.

[1616.—"Dated in Achen 1025 according to the rate of Slam."—Foster, Letters, iv. 125.]
ISTOOP. s. Oakum. A marine term from Port. estopa (Roebuck).

ISTUBBL. s. This usual Hind. word for 'stable' may naturally be imagined to be a corruption of the English word. But it is really Ar. istabbl, though that no doubt came in old times from the Latin stabulum through some Byzantine Greek form.

ITZEBOO. s. A Japanese coin, the smallest silver denomination. *Hsi-bu, 'one drachm.' [The N.E.D. gives *Itze, *Itche, 'one,' *Bù, 'division, part, quarter.'] Present value about Is. Marsden says: "Itzebo, a small gold piece of oblong form, being 0'6 inch long, and 0'3 broad. Two specimens weighed 2 dwt. 3 grs. only." (Numism. Orient., 814-5). See Cock's Diary, i. 176, ii. 77. [The coin does not appear in the last currency list; see Chamberlin, Things Japanese, 3rd ed. 99.]

[1616. — "Ichibos." (See under KO-BANG.)

[1859.—"We found the greatest difficulty in obtaining specimens of the currency of this country, and I came away at last the possessor of a solitary Itzibû. These are either of gold or silver: the gold Itzibû is a small oblong piece of money, intrinsically worth about seven and sixpence. The intrinsic value of the gold half-Itzibû, which is not too large to convert into a shirt-stud, is about one and tenpence."—L. Oliphant, Narr. of Missions, ii. 292.]

IZAM MALUCO, n.p. We often find this form in Corea, instead of Nizamaluco (q.v.).

J

JACK. s. Short for Jack-Sepoy; in former days a familiar style for the native soldier; kindly, rather than otherwise.

1853.—"... he should be leading the Jacks."—Oakfield, ii. 96.

JACK. s. The tree called by botanists *Artocarpus integrifolia, L. fil., and its fruit. The name, says Drury, is "a corruption of the Skt. word Tchaucka, which means the fruit of the tree." (Useful Plants, p. 55). There is, however, no such Skt. word; the Skt. names are Kantaka, Phala, Panasa, and Phalasa. [But the Malayal. chakka is from the Skt. chakra, 'round.'] Rheede rightly gives *Tajaka (chakka) as the Malayalam name, and from this no doubt the Portuguese took *jaça and handed it on to us. "They call it," says Garcia Orta, "in Malavar *jaças, in Canarese and Guzerati *panas" (f. 111). "The Tamil form is *salkei, the meaning of which, as may be adduced from various uses to which the word is put in Tamil, is 'the fruit abounding in rind and refuse.'" (Letter from Ep. Caldwell.)

We can hardly doubt that this is the fruit of which Pliny writes: "Major alia pomo et sumavitae prae-cellentior; quo sapientiores Indorum vivunt. (Folium alas avium imitatur longitudine trium cubitorum, latitudine dumi). Fructum et cortice miltit admirabilem succe dulcedine; ut uno quaternos satiet. Arbori nomen pulae, pomo ariena; plurima est in Sydracis, expeditionum Alexandri termino. Est et alia similis huice; dulcior pomo; sed interaneorum valetudini infesta" (Hist. Nat. xii. 12). Thus rendered, not too faithfully, by Philemon Holland: "Another tree there is in India, greater yet than the former; bearing a fruit much fairer, bigger, and sweeter than the figs aforesaid; and whereof the Indian Sages and Philosophers do ordinarily live. The leaf resembleth birds' wings, carrying three cubits in length, and two in breadth. The fruit it putteth forth at the bark, having within it a wonderfull pleasant juice: insomuch as one of them is sufficient to give four men a competent and full refection. The tree's name is *Pala, and the fruit is called *Ariena. Great plenty of them is in the country of the Sydracis, the utmost limit of Alexander the Great his expeditions and voyages. And yet there is another tree much like to this, and beareth a fruit more delectable that this *Ariena, albeit the guts in a man's belly it wringeth and breeds the bloudie dix" (i. 361).

Strange to say, the fruit thus described has been generally identified with the plantain: so generally that
is about two cubits. . . . (3) There is another tree the fruit of which is long, and not straight but crooked, and sweet to the taste. But this gives rise to colic and dysentery ("Ἀλλο τε ἐστιν οὗ καρπὸς μακρὸς καὶ οὐκ εἰδής ἄλλα σκολοπ. ἐσθίμενος τῇ γλυκίᾳ. Οὖν ἐπὶ τῇ κοιλῇ σημαίνει μοῖχον καὶ διανέσθομεν . . .") wherefore Alexander published a general order against eating it. —*Hist. Plant.* iv. 4-5.

It is plain that Pliny and Theophrastus were using the same authority, but neither copying the whole of what he found in it.

The second tree, whose leaves were like birds' wings and were used to fix upon helmets, is hard to identify. The first was, when we combine the additional characters quoted by Pliny but omitted by Theophrastus, certainly the *jack*; the third was, we suspect, the *mango* (q.v.). The terms long and crooked would, perhaps, answer better to the plantain, but hardly the unwholesome effect. As regards the *uno quaternos satiet*, compare Friar Jordanus below, on the *jack*: "Sufficit circum pro quintae personis." Indeed the whole of the Friar's account is worth comparing with Pliny's. Pliny says that it took four men to eat a *jack*. Jordanus says five. But an Englishman who had a plantation in Central Java told one of the present writers that he once cut a *jack* on his ground which took three men—not to eat—but to carry.

As regards the names given by Pliny it is hard to say anything to the purpose, because we do not know to which of the three trees jumbled together the names really applied. If *pala* really applied to the *jack*, possibly it may be the Skt. *phalasita*, or *panasa*. Or it may be merely *phala*, a 'fruit,' and the passage would then be a comical illustration of the persistence of Indian habits of mind. For a stranger in India, on asking the question, 'What on earth is that?' as he well might on his first sight of a *jack*-tree with its fruit, would at the present day almost certainly receive for answer: 'Phal hai khudwane!'—"It is a fruit, my lord!" *Ariana* looks like *hiranya*, 'golden,' which might be an epithet of the *jack*, but we find no such specific application of the word.

Omitting Theophrastus and Pliny, the oldest foreign description of the

(we presume) the Linnaean name of the plantain *Musa sapientum*, was founded upon the interpretation of this passage. (It was, I find, the excellent Rumphius who originated the erroneous identification of the *arienae* with the plantain). Lassen, at first hesitatingly (i. 262), and then more positively (ii. 678), adopts this interpretation, and seeks *arienae* in the Skt. *valana*. The shrewer Gildemeister does the like, for he, *sans phrase*, uses *arienae* as Latin for 'plantains.' Ritter, too, accepts it, and is not staggered even by the *uno quaternos satiet*. Humboldt, quoth he, often saw Indians make their meal with a very little manice and three bananas of the big kind (*Platano-arton*). Still less sufficed the Indian Brahmins (*sepientes*), when one fruit was enough for four of them (v. 876, 877). Bless the venerable Prince of Geographers! Would one *Kortoffel*, even "of the big kind," make a dinner for four German Professors? Just as little would one plantain suffice four Indian Sages.

The words which we have italicised in the passage from Pliny are quite enough to show that the *jack* is intended; the fruit growing *e cortice* (i.e. piercing the bark of the stem, not pendent from twigs like other fruit), the sweetness, the monstrous size, are in combination intangible. And as regards its being the fruit of the sages, we may observe that the *jack* fruit is at this day in Travancore one of the staples of life. But that Pliny, after his manner, has jumbled things, is also manifest. The first two clauses of his description (*Major alia*, &c.; *Folium alas*, &c.) are found in Theophrastus, but apply to two different trees. Hence we get rid of the puzzle about the big leaves, which led scholars astray after plantains, and originated *Musa sapientum*. And it is clear from Theophrastus that the fruit which caused dysentery in the Macedonian army was yet another. So Pliny has rolled three plants into one. Here are the passages of Theophrastus:—

"(1) And there is another tree which is both itself a tree of great size, and produces a fruit that is wonderfully big and sweet. This is used for food by the Indian Sages, who wear no clothes. (2) And there is yet another which has the leaf of a very long shape, and resembling the wings of birds, and this they set upon helmets; the length
jack that we find is that by Hwen Tsang, who met with it in Bengal:

c. A.D. 650.—"Although the fruit of the 

charu (pasenda) is gathered in great quantities, it is held in high esteem. These fruits are as big as a pumpkin; when ripe they are of a reddish yellow. Split in two they disclose inside a quantity of little fruits as big as crane's eggs; and when these are broken there exudes a juice of reddish-yellow colour and delicious flavour. Sometimes the fruit hangs on the branches, as with other trees; but sometimes it grows from the roots, like the foleiag (Moderiz Chineer), which is found under the ground."—Jalon, iii. 78.

c. 1326.—"There are some trees that bear a very big fruit called chaugi; and the fruit is of such size that one is enough for about five persons. There is another tree that has a fruit like that just named, and it is called Bloqui [a corruption of Malayul, varikko, 'superior fruit'], quite as big and as sweet, but not of the same species. These fruits never grow upon the twigs, for these are not able to bear their weight, but only from the main branches, and even from the trunk of the tree itself, down to the very roots."—Friar Jordano, 13-14.

A unique MS. of the travels of Friar Odoric, in the Palatine Library at Florence, contains the following curious passage:

c. 1330.—"And there be also trees which produce fruits so big that two will be a load for a strong man. And when they are eaten you must oil your hands and your mouth: they are of a fragrant odour and very savoury; the fruit is called chabasli. The name is probably corrupt (perhaps chassurs?). But I want to say about oiling the hands and lips is aptly elucidated by the description in Baber's Memoirs (see below), a description matchless in its way, and which falls off sadly in the new translation by M. Pavet de Courteille, which quite omits the 'haggises.'

c. 1335.—"The Shaki and Barill. This name is given to certain trees which live to a great age. Their leaves are like those of the walnut, and the fruit grows direct out of the stem of the tree. The fruits borne nearest to the ground are the best: they are sweeter and better-flavoured than the other. etc. (much to the same effect as before).—Ibn Batuta, iii, 127; see also iv. 228.

c. 1350.—"There is again another wonderful tree called Chake-Bautu, as big as an oak. Its fruit is produced from the trunk, and not from the branches, and is something marvellous to see, being as big as a great lamb, or a child of three years old. It has a hard rind like that of our pine-cones, so that you have to cut it open with a hatchet; inside it has a pulp of surpassing flavour, with the sweetness of honey, and of the best Italian melon; and this also contains some 500 chestnuts of like flavour, which are capital eating when roasted."—John de' Marignoli, in Cathay, &c., 363.

c. 1440.—"There is a tree commonly found, the trunk of which bears a fruit resembling a pine-cone, but so big that a man can hardly lift it; the rind is green and hard, but still yields to the pressure of the finger. Inside there are some 250 or 300 peas as big as ligs, very sweet in taste, and contained in separate corunnas. These have each a kernel within, of a windy quality, of the consistence and taste of chestnuts, and which are roasted like chestnuts. And when cast among embers (to roast), unless you make a cut in them they will explode and jump out. The outer rind of the fruit is given to cattle. Sometimes the fruit is also found growing from the roots of the tree underground, and these fruits excel the others in flavour, whereas they are sent as presents to kings and petty princes. These (moreover) have no kernels inside them. The tree itself resembles a large fig-tree, and the leaves are cut into fingers like the hand. The wood resembles box, and so it is esteemed for many uses. The name of the tree is Cachi" (i.e. Cachi or Tzacchi).—Nicolò de' Conti.

The description of the leaves... "folis ad modum palmarum incisilis" is the only slip in this admirable description. Conti must, in memory, have confounded the Jack with its congener the bread-fruit (Artocarps incisa or incisifolia). We have translated from Poggio's Latin, as the version by Mr. Winter Jones in India in the XVIIth Century is far from accurate.

1530.—"Another is the kadhil. This has a very bad look and flavour (odore). It looks like a sheep's stomach stuffed and made into a haggis. It has a sweet sickly taste. Within it are stones like a filbert. Within the stone is the kadhil itself, very adhesive, and on account of this adhesive quality many rub their mouths with oil before eating them. They grow not only from the branches and trunk, but from its root. You would say that the tree was all hung round with haggises!"—Loydun and Erskine's Baber, 325. Here kadhil represents the Hind. name kathal. The practice of oiling the lips on account of the "adhesive quality" (or as modern doctors would call it, 'stickiness') of the jack, is still usual among natives, and is the sense of a proverb on premature preoccupations: Gëch' néch kathal, koth néch tell: "You have oiled your lips while the jack still hangs on the tree!" We may observe that the call of the Indian cuckoo is in some of the Gangetic districts rendered by the natives as Kathal pokha? Kathal pokha? i.e., "Jack's ripe," the bird appearing at that season.

[1517.—I consider it right to make over to them in perpetuity... one palm grove and an area for planting certain mango trees and jack trees (mangueiras e jaqueiras) situate in the village of Calangute..."

—Archiv. Port. Orient., fasc. 5, No. 88.]

c. 1590.—"In Sirnar Hajypoor there are plenty of the fruits called Kathal and
JACKAL. s. The Canis aureus, L., seldom seen in the daytime, unless it be fighting with the vultures for carrion, but in shrieking multitudes, or rather what seem multitudes from the noise they make, entering the precincts of villages, towns, of Calcutta itself, after dark, and startling the newcomer with their hideous yells. Our word is not apparently Anglo-Indian, being taken from the Turkish chokal. But the Pers. shaghal is close, and Skt. ghrdála, 'the howler,' is probably the first form. The common Hind. word is ghur, [the greedy one], Skt. grhul]. The jackal takes the place of the fox as the object of hunting 'meets' in India: the indigenuous fox being too small for sport.

1554.—"Non procul inde audio magnam clamorem et velit hominum irritantium insolentiamque voce. Interrogo quid sit: ... narrant mihi ubiatur esse bestiarum, quas Turcæ Ciacales vocant."—Besseq. Epist. 1. p. 78.

1615.—"The inhabitants do nightly house their goats and sheepe for fear of Iaccals (in my opinion no other than Foxes), whereof an infinite number do lurke in the obscure vauls."—Sundys, Relation, &c., 205.

1616.—"... those Jackalls seem to be wild Doggs, who in great companies run up and down in the silent night, much

...
disquieting the peace thereof, by their most hideous noise."—Terry, ed. 1665, p. 371.

1653.—"Le schekal est un espece de chien sauvage, lequel demeure tout le jour en terre, et sort la nuit cent trois fois sur quatre a certaines heures."—De la Boulangere, Gotz, ed. 1657, p. 254.

1672.—"There is yet another kind of beast which they call Jackals; they are horribly greedy of man's flesh, so the inhabitants beset the graves of their dead with heavy stones."—Baldens (Germ. ed.), 422.

1673.—"An Hellish concert of Jackals (a kind of Fox)."—Feger, 53.

1681.—"For here are many Jackalls, which catch their Hens, some Tygers that destroy their Cattle; but the greatest of all is the King; whose endeavour is to keep them poor and in want."—Know, Ceylon, 87. On p. 20 he writes Jacobs.

1711.—"Jackals are remarkable for Howling in the Night; one alone making as much noise as three or four Curr Dogs, and in different Notes, as if there were half a dozen of them got together."—Lockyer, 382.

1810.—Colebrooke (Essays, ii. 109, [Life, 185]) spells shakal. But Jackal was already English.

c. 1816.—
"The jackal's troop, in gather'd ery,
Bayed from afar, complainingly.
Siège de Corinth, xxxiiii.

1850.—"The mention of Jackal-hunting in one of the letters (of Lord Minto) may remind some Anglo-Indians still living, of the days when the Calcutta hounds used to throw off at gun-fire."—Sat. Rev. Feb. 14.

JACK-SNIPE of English sportmen is Gallinago gallinula, Linn., smaller than the common snipe, G. scolopacinus, Bonap.

JACKASS COPAL. This is a trade name, and is a capital specimen of Hobson-Johnson. It is, according to Sir R. Burton, [Zanzibar, i. 357], a corruption of chaldzi. There are three qualities of copal in the Zanzibar market. 1. Sendarazi witi, or 'Tree Copal,' gathered directly from the tree which exudes it (Trachyclobinium Mossambicense). 2. Chaldzi or chaldzi, dug from the soil, but seeming of recent origin, and priced on a par with No. 1. 3. The genuine Sendarazi, or true Copal (the Animé of the English market), which is also fossil, but of ancient production, and bears more than twice the price of 1 and 2 (see Sir J. Kirk in J. Linn. Soc. [Botany] for 1871). Of the meaning of chaldzi we have no authentic information. But consider-
ing that a pitch made of copal and oil is used in Kutch, and that the cheaper copal would naturally be used for such a purpose, we may suggest as probable that the word is a corr. of jahdzi, and = 'ship-copal.'

JACQUETE, Town and Cape, n.p. The name, properly Jakad, formerly attached to a place at the extreme west horn of the Kathëwâr Peninsula, where stands the temple of Dwarka (q.v.). Also applied by the Portuguese to the Gulf of Cutch. (See quotation from Camoes under DIUL-SIND.) The last important map which gives this name, so far as we are aware, is Aaron Arrowsmith's great Map of India, 1816, in which Dwarka appears under the name of Juggut.

1525.—(Meloquyaz) "holds the revenue of Crystina, which is in a town called Zaguite where there is a place of Pilgrimage of gentoon which is called Crystna. . . ."—
Le paysanns des Comans du India, 35.

1553.—"From the Diul estuary to the Point of Jaquete 39 leagues; and from the same Jaquete, which is the site of one of the principal temples of that heathenism, with a noble town, to our city Din of the Kingdom of Guzarat, 58 leagues."—Barros, i. ix. 1.

1555.—"Whilst the tide was at its greatest height we arrived at the gulf of Chakad, where we satisfied of signs of fine weather, such as sea-horses, great snakes, turtles, and sea-weeds."—Sidé, i. iv, p. 77.

1563.—"Passed the point of Jacquette, where is that famous temple of the Resibutos (see RAPOOT)."—Barros, iv. iv. 4.

1726.—In Valentyn's map we find Jaquite marked as a town (at the west point of Kathëwâr) and Epecado de Jaquete for the Gulf of Cutch.

1727.—"The next sea-port town to Bact, is Jigat. It stands on a Point of low Land, called Cape Jigat. The City makes a good Figure from the Sea, showing 4 or 5 high Steeples."—A. Hamilton, i. 153; [ed. 1711].

1813.—"Jigat Point . . . on it is a pagoda; the place where it stands was formerly called Jigat More, but now by the Hindoos Doreut (i.e. Dwarka, q.v.). At a distance the pagoda has very much the appearance of a ship under sail. . . . Great numbers of pilgrims from the interior visit Jigat pagoda. . . ."—Milburn, i. 150.

1811.—"Jigat Point called also Dwarka, from the large temple of Dwarka standing near the coast."—Horsburgh, Directory, 5th ed., i. 480.

JADE, s. The well-known mineral, so much prized in China, and so wonderfully wrought in that and
other Asiatic countries; the *yasham* of the Persians; nephrite of mineralogists.

The derivation of the word has been the subject of a good deal of controversy. We were at one time inclined to connect it with the *yada-tash*, the *yada* stone used by the nomads of Central Asia in conjuring for rain. The stone so used was however, according to P. Hyakinth, quoted in a note with which we were favoured by the lamented Prof. Anton Schieffer, a *bezoar* (q.v.).

Major Raverty, in his translation of the *Tubabat-i-Nāṣir*, in a passage referring to the regions of Tukharistān and Bāmīān, has the following: "That tract of country has also been famed and celebrated, to the uttermost parts of the countries of the world, for its mines of gold, silver, rubies, and crystal, *bejada* [jade], and other [precious] things" (p. 421). On *bejada* his note runs: "The name of a gem, by some said to be a species of ruby, and by others a species of sapphire; but jade is no doubt meant." This interpretation seems however chiefly, if not altogether, suggested by the name; whilst the epithets compounded of *bejada*, as given in dictionaries, suggest a red mineral, which jade rarely is. And Prof. Max Müller, in an interesting letter to the *Times*, dated Jan. 10, 1880, states that the name jade was not known in Europe till after the discovery of America, and that the jade brought from America was called by the Spaniards *piedra de ijada*, because it was supposed to cure pain in the groin (Sp. *ijada*); for like reasons to which it was called *lapis nephriticus*, whence *nephrite* (see Bailey, below). Skeat, s.v. says: "It is of unknown origin; but probably Oriental. Prof. Cowell finds *yalā* a material out of which ornaments are made, in the *Divyāvadāna*; but it does not seem to be Sanskrit." Prof. Müller's etymology seems incontrovertible; but the present work has afforded various examples of curious etymological coincidences of this kind. [Prof. Max Müller's etymology is now accepted by the N.E.D. and by Prof. Skeat in the new edition of his *Concise Dict.* The latter adds that *ijada* is connected with the Latin *ilia*.]

[1595.—"A kind of greene stones, which the Spaniards call *Piedras bijadas*, and we use for samlene stone."—*Raleigh, Discov. Guiana*, 24 (quoted in *N.E.D.*).]

1799.—"Jade, a greenish Stone, bordering on the colour of Olive, esteemed for its Hardness and Virtues by the Turks and Poles, who adorn their fine Sabres with it: and said to be a preservative against the nephritick Colick."—*Bailey's Eng. Dict.*, s.v.


[1826.—"Pray, sir," said the barber, "is that Sanskrit, or what language?" "May be it is jadoo." I replied, in a solemn and deep voice."—*Pandurang Har*, ed. 1873, i. 127.]

JADOOGUR, s. Properly Hind. *jādāghar*, "conjuring-house" (see the last). The term commonly applied by natives to a Freemasons' Lodge, when there is one, at an English station. On the Bombay side it is also called *Shaitān khāna* (see Burton's *Sind Revisited*), a name consonant to the ideas of an Italian priest who intimated to one of the present writers that he had heard the raising of the devil was practised at Masonic meetings, and asked his friend's opinion as to the fact. In S. India the Lodge is called *Tubai-ṛtta-Koril*, "Cut-head Temple," because part of the rite of initiation is supposed to consist in the candidate's head being cut off and put on again.

**JAFNA. JAFNAPATĀM.** n.p. The very ancient Tamil settlement, and capital of the Tamil kings on the singular peninsula which forms the northernmost part of Ceylon. The real name is, according to Emerson Tenenent, *Yalpannam*, and it is on the whole probable that this name is identical with the *Galbe* (Prom.) of Prolency. [The *Mitras Gloss* gives the Tamil name as *Yikcapam* from *yikha-pam*, a lute-player": "called after a blind minstrel of that name from the Chola country, who by permission of the Singhalese king obtained possession of Jaffna, then uninhabited, and introduced there a colony of the Tamil people."]

1553.—"... the Kingdom Triquinamal, which at the upper end of its coast adjoins another called Jafnapatam, which stands at the northern part of the Island."—*Barros*, III, ii, cap. i.

c. 1556.—In *Côr do Federec* it is written Gianifapanat.—*Ramusio*, iii, 390.
JAGHEER. Cocoa-Nut.Cb

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[JAFFRY. s. A screen or lattice-work, made generally of bamboo, used for various purposes, such as a fence, a support for climbing plants, &c. The ordinary Pers. jafer is derived from a person of the name of Jafer; but Mr. Platts suggests that in the sense under consideration it may be a corr. of Ar. џafid, џafir, 'a braided lock.'

[1832.—"Of vines, the branches must also be equally spread over the jaffry, so that light and heat may have access to the whole."—Trans. Agr. Hort. Soc. Ind. ii. 202.]

JAGGERY, s. Coarse brown (or almost black) sugar, made from the sap of various palms. The wild date tree (Phoenix sylvestris, Roxb.), Hind. kharuf, that is, which chiefly supplies palm-sugar in Guzerat and Coromandel, and almost alone in Bengal. But the palmyra, the caryota, and the coco-palm all give it; the first as the staple of Tinnevelly and northern Ceylon; the second chiefly in southern Ceylon, where it is known to Europeans as the Jaggery Palm (kitäl of natives); the third is much drawn for toddy (q.v.) in the coast districts of Western India, and this is occasionally boiled for sugar. Jaggery is usually made in the form of small round cakes. Great quantities are produced in Tinnevelly, where the cakes used to pass as a kind of currency (as cakes of salt used to pass in parts of Africa, and in Western China), and do even yet to some small extent. In Bombay all rough unrefined sugar-stuff is known by this name; and it is the title under which all kinds of half-prepared sugar is classified in the tariff of the Railways there. The word jaggery is only another form of sugar (q.v.), being like it a corr. of the Skt. śarkara, Konkani sakbard, [Malayal. chakkard, whence it passed into Port. jagara, jagra].

1516.—"Sugar of palms, which they call xagara."—Barbosa, 39.

1553.—Exports from the Maldives "also of fish-oil, coco-nuts, and jagara, which is made from these after the manner of sugar."—Barros, Dec. Ill. li. iii. cap. 7.

1561.—"Jagre, which is sugar of palm-trees."—Correa, Lendas, i. 2, 592.

1563.—"And after they have drawn this pot of gura, if the tree gives much they draw another, of which they make sugar, prepared either by sun or fire, and this they call jagra."—García, f. 67.

c. 1567.—"There come every yeere from Cochin and from Cananor tenne or fifteene great Shipspe (to Chaul) laden with great nuts ... and with sugar made of the selfe same nuts called Giagra."—Caesar Frederico, in Halli. ii. 344.

1598.—"Of the aforesaid sura they likewise make sugar, which is called jagra; they seeth the water, and set it in the sun, whereas it becometh sugar, but it is little esteemed, because it is of a browne colour."—Linschoten, 102; [Hak. Soc. ii. 49].

1616.—"Some small quantity of wine, but not common, is made among them; they call it Ruak (see ARRACK), distilled from Sugar, and a spiey rinde of a tree called Jagra."—Terry, ed. 1695, p. 365.

1727.—"The Produce of the Samorin's Country is . . . Coco-Nut, and that tree produceeth Jaggery, a kind of sugar, and Copern (see COPRAH), or the kernels of the Nut dried."—A. Hamilton, i. 506; [ed. 1744, i. 308].

1750-60.—"Arrack, a coarse sort of sugar called Jagree, and vinegar are also extracted from it" (coco-palm).—Grose, i. 43.

1807.—"The Turi or fermented juice, and the Jaggery or inspissated juice of the Palmyra tree . . . are in this country more esteemed than those of the wild date, which is contrary to the opinion of the Bengalese."—F. Buchanan, Myzore, &c., i. 5.

1860.—"In this state it is sold as jaggery in the bazaars, at about three farthings per pound."—Tennent's Ceylon, iii. 524.

JAGHEER, JAGHIRE, s. Pers. jâfîr, lit. 'place-holding.' A hereditary assignment of land and of its rent as annuity.

[c. 1590.—"Farnâna-i-zâhibe are issued for . . . appointments to jagirs, without military service."—Ili, i. 261.]

[1617.—"Hee quites dierers small Jaggers to the King."—Sir T. Roe, Hak. Soc. ii. 449.]

c. 1666.—". . . Not to speak of what they finger out of the Pay of every Horsemman, and of the number of the Horses; which certainly amounts to very considerable Pensions, especially if they can obtain good Jaghirs, that is, good Lands for their Pensions."—Berner, E.T. 66; [ed. Constable, 213].

1673.—"It (Surat) has for its Maintenance the Income of six Villages; over which the Governor sometimes presides, sometimes not, being in the Jaggea, or diocese of another."—Fryer, 120.

"Jageeb, an Annuity."—Ibid. Index, vi.

1768.—"I say, Madam, I know nothing of books; and yet I believe upon a land-carriage fishery, a stamp act, or a jaghire, I can talk my two hours without feeling the want of them."—Mr. Lofty, in The Good-Natured Man, Act ii.
1778.—"Should it be more agreeable to the parties, Sir Matthew will settle upon Sir John and his Lady, for their joint lives, a jaghire.

"Sir John.—A Jaghire?"

"Thomas.—The term is Indian, and means an annual Income."—*Fort. The Nabob*, i. 1.

We believe the traditional stage pronunciation in these passages is Jag Hire (assonant in both syllables to *jolly-boat*). This is also the pronunciation given in some dictionaries.

1778.—"... Jaghires, which were always rents arising from lands."—*Obre*, ed. 1803, ii. 52.

1809.—"He was nominally in possession of a larger jaghire."—*Ind. Palat. Hist.*, i. 401.

A territory adjoining Fort St. George was long known as the Jaghire, or the Company's Jaghire, and is often so mentioned in histories of the 18th century. This territory, granted to the Company by the Nabob of Arcot in 1750 and 1763, nearly answers to the former Collectorate of Chen- gulpur and present Collectorate of Madras.

[In the following the reference is to the Jirypah or tribal council of the Pathan tribes on the N.W. frontier.

[1900.—"No doubt upon the occasion of Lord Curzon's introduction to the Waziris and the Mohmuns, he will inform their Jagirs that he has long since written a book about them."—*Contemporary Rec.*, Aug. p. 292.]

JAGHEERDAR. s. P.—H. jagir-dar, the holder of a jagheer.

[1813.—"... in the Maratha empire the principal Jaghireddars, or nobles, appear in the field. ..."—*Forbes, Or. Mem.* 2nd ed. i. 328.]

1826.—"The Resident, many officers, men of rank ... jagheerddars. Brahmins, and Pandits, were present, assembled round my father."—*Pandurang Hari*, 359: ed. 1873, ii. 259.

1833.—"The Sikhs administered the country by means of jagheerddars, and paid them by their jagheers: the English administered it by highly paid British officers, at the same time that they endeavoured to lower the land-tax, and to introduce grand material reforms."—*Bosworth Smith, L. of Ed. Lawrence*, i. 378.

JAIL-KHANA. s. A hybrid word for 'a gaol,' commonly used in the Bengal Presidency.

JAIN, s. and adj. The non-Brahmanical sect so called; believed to represent the earliest heretics of Buddhism, at present chiefly to be found in the Bombay Presidency. There are a few in Mysore, Canara, and in some parts of the Madras Presidency, but in the Middle Ages they appear to have been numerous on the coast of the Peninsula generally. They are also found in various parts of Central and Northern India and Behar. The Jains are generally merchants, and some have been men of enormous wealth. (see Colebrooke's *Essays*, i. 375 seqq.; [Lassen, in *Ind. Antiq.* ii, 193 seqq., 258 seqq.].) The name is Skt. jaina, meaning a follower of jina. The latter word is a title applied to certain saints worshipped by the sect in the place of gods; it is also a name of the Buddhists. An older name for the followers of the sect appears to have been *Nirgrantha*, 'without bond;' properly the title of Jain ascetics only (otherwise Yatte, [and in particular of the Digambera or 'sky-clad,' naked branch].) (Burnell, *S. Indian Palaeography*, p. 47, note.)

[c. 1590.—"Jaina. The founder of this wonderful system was Jina, also called Arhat, or Arhat."—*Jin, ed. Jarret*, iii. 188.]

JALEEBOTE. s. Jallebeet. A marine corruption of jolly-boat (*Rosebud*). (See GALLEVAT.)

JAM. s. Jain.

a. A title borne by certain chiefs in Kutch, in Kathiawar, and on the lower Indus. The derivation is very obscure (see *Elliot*, i. 495). The title is probably Bilach originally. There are several Jams in Lower Sind and its borders, and notably the Jam of Las Bela State, a well-known dependency of Kelat, bordering the sea. [Mr. Longworth Dames writes: 'I do not think the word is of Balochi origin, although it is certainly made use of in the Balochi language. It is rather Sindhi, in the broad sense of the word, using Sindhi as the natives do, referring to the tribes of the Indus valley without regard to the modern boundaries of the province of Sindh. As far as I know, it is used as a title, not by Baloches, but by indigenous tribes of Rajo or Jat origin, now, of course, all Musalmans. The Jam of Las Bela belongs to a tribe of this nature known as the Jammat. In the Dera Ghazi Khan District it is used by certain local notables of this class, none of them Baloches. The principal tribe there using it is the Udhana. It is also an honorific title among the Mochis of Dera Ghazi Khan town.']
b. A nautical measure. Ar. ẓām, pl. ẓāwām. It occurs in the form ge'm in a quotation of 1614 under JASK. It is repeatedly used in the Mokhī of Sīdī 'Ali, published in the J. As. Soc. Bengal. It would appear from J. Prinsep's remarks there that the word is used in various ways. Thus Baron J. Hammer writes to Prinsep: Concerning the measure of ẓāwām the first section of the II'd. chapter explains as follows: The ẓām is either the practical one (ṣāfī) or the rhetorical (ṣīštāḥ—this however, the acute Prinsep suggests should be ṣāštāḥ, pertaining to the divisions of the astrolabe). The practical one is one of the 8 parts into which day and night are divided; the rhetorical (but read the astrolabe) is the 8th part of an inch (ṣāštā) in the ascension and declension of the stars; an explanation which helps me not a bit to understand the true measure of a ẓām, in the reckoning of a ship's course. Prinsep then elucidates this: The ẓām in practical parlance is said to be the 8th part of day and night; it is in fact a nautical watch or Hindu pahar (see PUHUR). Again, it is the 8th part of the ordinary inch, like the jau or barleycorn of the Hindus (the 8th part of an angul or digit), of which jau, ẓām is possibly a corruption. Again, the ṣibāh or inch, and the ẓām or 2 of an inch, had been transferred to the rude angle-instruments of the Arab navigators; and Prinsep deduces from statements in Sīdī 'Ali's book that the ṣibāḥ was very nearly equal to 96' and the ẓām to 18'. Prinsep had also found on enquiry among Arab mariners, that the term ẓām was still well known to nautical people as 1/ of a geographical degree, or 12 nautical miles, quite confirmatory of the former calculation; it was also stated to be still applied to terrestrial measurements (see J.A.S.B. v. 642-3).

1013.—"J'ai déjà parlé de Sērina (read Sarbasa) qui est située à l'extrémité de l'île de Lāmūri, à cent-vingt ẓāmā de Kala."—Ajā'īb al-Hind, ed. Van der Līth et Marcel Decrè. 176.

"Un marin m'a rapporté qu'il avait fait la traversée de Sērina (Sarbasa) à la Chine dans un Šinbob (see SAMBOOK). "Nous avions parcouru," dit-il, "un espace de cinquante zāmā, lorsqu'une tempête fondit sur notre embarcation. ... Ayant fait de l'eau, nous remîmes à la voile vers le Šenf, suivant ses instructions, et nous y abordâmes sans en sauver, après un voyage de quinze zāmā."—Ibid. pp. 190-91.

1554.—"26th Voyage from Calicut to Kardafān" (see GUARDAFUI). . . . you run from Calicut to Kolfānī (i.e. Ka鳌enī, one of the Laccadive Isds.) two zāms in the direction of W. by S., the 8 or 9 zāms to W.S.W. (this course is in the 9 degree channel through the Laccadives), then you may rejoice as you have got clear of the islands of Fāl, from thence W. by N. and W.N.W. till the pole is 4 inches and a quarter, and then true west to Kardafān."

The meaning of this last point is: Steer S.S.E. till you are in S. N. Lat. (lat. of Cæs Camorin); make then a little more easterly, but keep 72 miles between you and the coast of Ceylon till you find the β and γ of Ursa Minor have an altitude of only 12° 24' (i.e. till you are in N. Lat. 6° or 5'), and then steer due easterly. When you have gone 216 miles you will be quite clear of Ceylon."

1625.—"We cast anchor under the island of Kharg, which is distant from Cais, which we left behind us, 24 giam. Giam is a measure used by the Arab and Persian pilots in the Persian Gulf; and every giam is 24 lengths; insomuch as from Cais to Kharg we had made 72 lengths."—P. della Valle, ii. 516.

JAMBOO, JUMBOO, s. The Rose-apple, Eugenia jambos, L. Jambosa vulgaris, Decand.; Skt. jambā, Hind. jam, jambā, jumrāl, &c. This is the use in Bengal, but there is great confusion in application, both colloquially and in books. The name jambā is applied in some parts of India to the exotic guava (q. v.), as well as to other species of Eugenia; including the jīmūn (see JAMOON), with which the rose-apple is often confounded in books. They are very different fruits, though they have both been classed by Linnaeus under the genus Eugenia (see further remarks under JAMOON). [Mr. Skoat notes that the word is applied by the Malays both
to the rose-apple and the guava, and Wilkinson (Dict. s.v.) notes a large number of fruits to which the name jambh is applied."

Garcia de Orta mentions the rose-apple under the name Iambos, and says (1563) that it had been recently introduced into Goa from Malacca. This may have been the Eugenia Malaccensis, L., which is stated in Forbes Watson's Catalogue of nomenclature to be called in Bengal Malaka Jamrā, and in Tamil Malakā maram i.e. Malacca tree. The Skt. name jambh is, in the Malay language, applied with distinguishing adjectives to all the species.

[1508.—"The trees whereon the Iambos do grow are as great as Plume trees."—Linschoten, Hak. Soc. ii. 31.]

1672. — P. Vincezno Maria describes the Giambo d'India with great precision, and also the Giambo di China—no doubt J. malaccensis—but at too great length for extract, pp. 351-352.

1673. — "In the South a Wood of Jamboes, Mangoes, Cocoos."—Fryer, 46.

1727.—"Their Jambo Malaca (at Goa) is very beautiful and pleasant."—A. Hamilton, i. 255; [ed. 1744, i. 255.]

1810.—"The jumboo, a species of rose-apple, with its flower like crimson tassels covering every part of the stem."—Maria Graham, 22.

JAMES AND MARY, n.p. The name of a famous sand-bank in the Hooghly R. below Calcutta, which has been fatal to many a ship. It is mentioned under 1748, in the record of a survey of the river quoted in Long, p. 10. It is a common allegation that the name is a corruption of the Hind. words jal mari, with the supposed meaning of 'dead water.' But the real origin of the name dates, as Sir G. Birdwood has shown, out of India Office records, from the wreck of a vessel called the "Royal James and Mary," in September 1694, on that sand-bank (Letter to the Court, from Chuttnatter, Dec. 19, 1694). [Report on Old Records, 90.] This shoal appears by name in a chart belonging to the English Pilot, 1711.

JAMMA, s. P.—H. jama, a piece of native clothing. Thus, in composition, see PYJAMMAS. Also stuff for clothing, &c., e.g. mom-jama, wax-cloth. "The jama may have been brought by the Aryans from Central Asia, but as it is still now seen it is thoroughly Indian and of ancient date" (Rajendralala Mitra, Indo-Aryans, i. 187 seq.).

[1513.—"The better sort (of Hindus) wear . . . a jama, or long gown of white calico, which is tied round the middle with a fringed or embroidered sash."—Forbes, Or. Mem. 2nd ed. i. 52].

JAMMOO. s. Hind. jaman, jaman, jaml, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the Eugenia jambolana, Lamk. (Calyptranthes jambolana of Willdenoy, Syzygium jambolanum of Decand.) This seems to be confounded with the Eugenia jambos, or Rose-apple (see JAMBOO, above), by the author of a note on Leyden's Baber which Mr. Erksine justly corrects (Baber's own account is very accurate), by the translators of Ibn Batuta, and apparently, as regards the botanical name, by Sir R. Burton. The latter gives jaml as the Indian, and zam as the Arabic name. The name jambh appears to be applied to this fruit at Bombay, which of course promotes the confusion spoken of. In native practice the stones of this fruit have been alleged to be a cure for diabetes, but European trials do not seem to have confirmed this.

C. 13**.—"The inhabitants (of Mombasa) gather also a fruit which they call jaman, and which resembles an olive; it has a stone like the olive, but has a very sweet taste."—Ibn Batuta, ii. 191. Elsewhere the translators write el enham, (iii. 128, iv. 114, 220), a spelling indicated in the original, but surely by some error.

C. 1590.—"Another is the jaman. . . . It is on the whole a fine looking tree. Its fruit resembles the black grape, but has a more acid taste, and is not very good."—Baker, 325. The note on this runs: "This, Dr. Hunter says, is the Eugenia Jambolana, the rose-apple (Eugenia jambolana, but not the rose-apple, which is now called Eugenia jambura.—D.W.). The jaman has no resemblance to the rose-apple; it is more like an oblong sloe than anything else, but grows on a tall tree."

1593.—"I will eat of those olives, — at least they look like such; but they are very astrigent (jamchous) as if biting — and yet they do look like ripe Cordova olives."

"O. They are called jambolones, and grow wild in a wood that looks like a myrtle grove; in its leaves the tree resembles the arbatus; but like the jack, the people of the country don't hold this fruit for very wholesome."—Garcia, i. 119.
1859.—“The Indian jamli. . . It is a noble tree, which adorns some of the coast villages and plantations, and it produces a damson-like fruit, with a pleasant sub-acid flavour.”—Burton, in J.R.G.S. ix. 36.

JANCADA, s. This name was given to certain responsible guides in the Nair country who escorted travellers from one inhabited place to another, guaranteeing their security with their own lives, like the Bhâts of Guzerat. The word is Malâyâl. chanâdâm (i.e. changâdâm, [the Madras Gloss. writes chanâdûm, and derives it from Skt. sanghâta, ‘union’]), with the same spelling as that of the word given as the origin of jangar or jangada, ‘a raft.’ These jancadas or jangadas seem also to have been placed in other confidential and dangerous charges. Thus:

1543.—“This man who so resolutely died was one of the jangadas of the Pagode. They are called jangades because the kings and lords of those lands, according to a custom of theirs, send as guardians of the houses of the Pagodes in their territories, two men as captains, who are men of honour and good cavaliers. Such guardians are called jangadas, and have soldiers of guard under them, and are as it were the Counsellors and Ministers of the affairs of the pagode, and they receive their maintenance from the establishment and its revenues. And sometimes the king changes them and appoints others.”—Correa, iv. 328.

c. 1610.—“I travelled with another Captain . . . who had with him these Jangai, who are the Nair guides, and who are found at the gates of towns to act as escort to those who require them. . . . Every one takes them, the weak for safety and protection, those who are stronger, and travel in great companies and well armed, take them only as witnesses that they are not aggressors in case of any dispute with the Nairs.”—Pyrrard de Laval, ch. xxv.; [Hak. Soc. i. 339, and see Mr. Gray’s note in loco].

1672.—“The safest of all journeyings in India are those through the Kingdom of the Nairs and the Samorin, if you travel with Giancasadas, the most perilous if you go alone. These Giancasadas are certain heathen men, who venture their own life and the lives of their kinsfolk for small remuneration, to guarantee the safety of travellers.”—P. Vincenzo Maria, 127.

See also Changakudam, in Burton’s Goa, p. 198.

JANGAR, s. A raft. Port. jangada. ["A double platform canoe made by placing a floor of boards across two boats, with a bamboo ralling.” (Madras Gloss.)] This word, chiefly colloquial, is the Tamil-Malâyâl. shangâdâm, chanâdâm (for the derivation of which see JANCADA). It is a word of particular interest as being one of the few Dravidian words, [but perhaps ultimately of Skt. origin], preserved in the remains of classical antiquity, occurring in the Periplus as our quotation shows. Bluteau does not call the word an Indian term.

c. 80-90.—“The vessels belonging to those places (Camara, Pedow, and Sapotama on the east coast) which hug the shore to Limyriez (Dimyrice), and others also called Zâγγaρa, which consist of the largest canoes of single timbers lash'd together; and again those biggest of all which sail to Chryse and Ganges, and are called Kolardiofôwra.”—Periplus, in Muller’s Geog. Gr. Min., i. The first part of this name for boats or ships is most probably the Tam. lânda:—Pinto, Translations of the Jângadâm—boat.”—Barnett, S.I. Palaeography, 612.

c. 1504.—“He held in readiness many jangadas of timber.”—Correa, Lendas, i. 476.

c. 1540.—“. . . to that purpose had already commanded two great Rafts (jangadas), covered with dry wood, barrels of pitch and other combustible stuff, to be placed at the entering into the Port.”—Pisto (orig. cap. xlvii.), in Cogan, p. 56.

1553.—“. . . the fleet . . . which might consist of more than 200 rowing vessels of all kinds, a great part of them combined into jangadas in order to carry a greater mass of men, and among them two of these contrivances on which were 150 men.”—Barros, ii. ii. 5.

1598.—“Such as stayed in the ship, some toke bords, deals, and other pceces of wood, and bound them together (which ye Portugals call jangadas) every man what they could catch, all hoping to save their lives, but of all those there came but two men safe to shore.”—Linckschen, p. 147; [Hak. Soc. ii. 181; and see Mr. Gray on Pyrard de Loual, Hak. Soc. i. 53 seq.].

1602.—“For his object was to see if he could rescue them in jangadas, which he ordered him immediately to put together of bankls, planks, and oars.”—Conto, Dec. iv. iv. cap. 10.

1756.—“. . . having set fire to a jungudo of Boats, these driving down towards the Fleet, compelled them to weigh.”—Capt. Jackson, in Dalrymple’s Or. Rep. i. 199.

c. 1790.—“Sangarie.” See quotation under HACKERY.

c. 1783.—“Nous nous remimes en chemin à six heures du matin, et passâmes la rivière dans un sangarie ou canot fait d’un palmier croussé.”—Hausser, ii. 77.

JANGOMAY, ZANGOMAY, JAMAHEY, &c., n.p. The town and state of Siamese Laos, called by the Burmese Zimme, by the Siamese Xieng-
JAPAN, n.p. Mr. Giles says: "Our word is from Jeh-pun, the Dutch orthography of the Japanese Ni-pon." What the Dutch have to do with the matter is hard to see. ["Our word 'Japan' and the Japanese Nihon or Nippon, are alike corruptions of Ji-hen, the Chinese pronunciation of the characters (meaning) literally 'sun-origin.'" (Chamberlain, Things Japanese, 3rd ed. 221.)] A form closely resembling Japan, as we pronounce it, must have prevailed, among foreigners at least, in China as early as the 13th century; for Marco Polo calls it Chipang-u or Jipan-ku, a name representing the Chinese Zhi-p'yan-Kue (Sun-origin-Kingdom), the Kingdom of the Sunrise or Extreme Orient, of which the word Nipon or Niphon, used in Japan, is said to be a dialectic variation. But as there was a distinct gap in Western tradition between the 14th century and the 16th, no doubt we, or rather the Portuguese, acquired the name from the traders at Malacca, in the Malay forms, which Crawford gives as Jipung and Japang.

1295.—"Chipangu is an Island towards the east in the high seas, 1,500 miles distant from the Continent: and a very great Island it is. The people are white, civilized, and well-favoured. They are Idolaters, and dependent on nobody."—Marco Polo, bk. iii. ch. 2.

1506.—"... and not far off they took a ship belonging to the King of Calichut: out of which they have brought me certain jewels of good value; including Mecece, pearls worth 8,900 ducats: also three astrological instruments of silver, such as are not used by our astrologers, large and well-wrought, which I hold in the highest estimation. They say that the King of Calichut had sent the said ship to an island called Saponin to obtain the said instruments."

—Letter from the K. of Portugal (Dom Manuel) to the K. of Castile (Ferdinand). Reprint by A. Burnett, 1851, p. 8.

1521.—"In going by this course we passed near two very rich islands: one is in twenty degrees latitude in the antarctic pole, and is called Cipanghu."—Pigafetta, Magellan’s Voyage, Hak. Soc., 67. Here the name appears to be taken from the chart or Mappe-Monde which was carried on the voyage. Cipanghu appears by that name on the globe of Martin Behaim (1492), but 20 degrees north, not south, of the equator.

1545.—"Now as for us three Portugals, having nothing to sell, we employed our time either in fishing, hunting, or seeing the Temples of these Gentiles, which were very sumptuous and rich, whereinto the Bishops, who are their priests, received us

JAPOMAY, ZANGOMAY. 451 JAPAN.

mai or Kiang-mai, &c., is so called in narratives of the 17th century. Serious efforts to establish trade with this place were made by the E.I. Company in the early part of the 17th century, of which notice will be found in Purchas, Pilgrimage, and Sainsbury, e.g. in vol. i. (1614), pp. 311, 325: (1615) p. 425; (1617) ii. p. 90. The place has again become the scene of commercial and political interest; an English Vice-Consulate has been established; and a railway survey undertaken. [See Hallett, A Thousand Miles on an Elephant, 74 seq.]

c. 1544.—"Out of this Lake of Singu-pamor... do four very large and deep rivers proceed, whereof the first... runneth Eastward through all the Kingdoms of Sornau and Siam... the second, Jangumaa... disim boring into the Sea by the Bar of Martaban in the Kingdom of Pegu. ..."—Pinto (in Cogn. 165).

1553.—(Barros illustrates the position of the different kingdoms of India by the figure of a (left) hand, laid with the palm downwards) "And as regards the western part, following always the sinew of the forefinger, it will correspond with the ranges of mountains running from north to south along which lie the kingdom of Avá, and Bremá, and Jangomá."—III. ii. 5.

c. 1557.—"I went from Pegu to Jamayheyn, which is in the Country of the Langvimanes, whom we call Jangomes; it is five and twenty days journey to Northeast from Pegu... Hither to Jamayheyn come many Merchants out of China, and bring great store of Muske, Gold, Silver, and many things of China works."—R. Fitch, in Hakl. ii.

c. 1606.—"But the people, or most part of them, fled to the territories of the King of Jangoma, where they were met by the Padre Friar Francisco, of the Annunciation, who was there negotiating..."—Bocarro, 186.

1612.—"The Siamese go out with their heads shaven, and leave long mustacheios on their faces; their garb is much like that of the Peguans. The same may be said of the Jangomas and the Laojoes" (see LAN JOHN),—Costo, V. vi. 1.

c. 1615.—"The King of Pegru which now reigneth... hath in his time recovered from the King of Syon... the town and kingdom of Zangomay, and therein an Englishman called Thomas Samuel, who had long before had been sent from Syon by Master Lucas Anthonyson, to discover the Trade of that country by the sale of certaine goods sent along with him for that purpose."—W. Methold, in Purchas, v. 1006.

(1617)—"Jangama." See under JUDEA.

(1785)—"Zemee." See under SHAN.
very courteously, for indeed it is the custom of those of Jappon (do Japão) to be exceeding
kind and courteous."—Pinto (orig. cap. cxxxiv.), in Cogan, F.T. p. 173.

1535.—"After leaving to the eastward the isles of the Lequios (see LEW CHEW)
and of the Japonos (dos Japões), and the great province of Meaco, which for its
great size we know not whether to call it Island or Continent, the coast of China still runs on,
and those parts pass beyond the antipodes of the meridian of Lisbon."—Barros, l. ix. 1.

1572.—
"Esta meia escondida, que responde
De longa a China, donde vem buscar-se,
He Japão, onde nasce la prata fina,
Que illustrada será co a Lei divina."
Camões, x. 131.

By Burton:
"This Realm, half-shadowed, China's empery
afar reflecting, whither ships are bound,
is the Japan, whose virgin silver mine
shall shine still sheenier with the Law Divine."

1727.—"Japan, with the neighbouring Islands under its Dominions, is about
the magnitude of Great Britain."—A. Hamilton, ii. 306; [ed. 1744, ii. 305].

JARGON, JARCOON, ZIRCON. 452 JARGON, JARCOON, ZIRCON.
The name of a precious stone often mentioned by writers of the 16th cen-
tury, but respecting the identity of which there seems to be a little ob-
scurity. The English Encyclopædia, and the Times Reviewer of Emanuel's
book On Precious Stones (1866), identify it with the hyacinth or jacinth; but
Lord Stanley of Alderley, in his trans-
lation of Barbos (who mentions the stone several times under the form
giaonza and jagonza), on the authority of a practical jeweller identifies it
with corundum. This is probably an
error. Jagonza looks like a corruption of jacinthus. And Hauty's Mineralogy
identifies jargon and hyacinth under the
common name of zircon. Dana's
Mineralogy states that the term hya-
icinth is applied to these stones, consist-
ing of a silicate of zirconia, "which
present bright colours, considerable
transparency, and smooth shining
surfaces. . . . The variety from
Ceylon, which is colourless, and has a
smoky tinge, and is therefore sold for
inferior diamonds, is sometimes called
jargon" (Syst. of Mineral., 3d ed.,
xxiv. 789 seq.]).
The word probably comes into Euro-
pean languages through the Span. a-
zarcon, a word of which there is a
curious history in Dozy and Engel-
mann. Two Spanish words and their
distinct Arabic originals have been
confounded in the Span. Dict. of
Cobarruvias (1611) and others follow-
ing him. Sp. zarcon is 'a woman with
blue eyes,' and this comes from Ar.
zarka, fem. of azrak, 'blue.' This
has led the lexicographers above re-
tained to astray, and azarcon has been
by them defined as a 'blue earth,
made of burnt lead.' But azarcon
really applies to 'red-lead,' or ver-
milion, as does the Port. zarelo,
azrelo, and its proper sense is as
the Dict. of the Sp. Academy says (after
repeating the inconsistent explanation
and etymology of Cobarruvias), "an
intense orange-colour, Lat. color
auras." This is from the Ar. zarkān,
which in Ibn Batigh is explained as
synonymous with solīkān, and asraŋ,
"which the Greeks call sandis," i.e.
cinnabar or vermillion (see Sonthei-
mer's Ehm Beithar, i. 44, 530). And
the word, as Dozy shows, occurs in
Pliny under the form sycirim (see
quotations below). The eventual ety-
ology is almost certainly Persian,
either zarγān, 'gold colour,' as Marcel
Devic suggests, or azargān (perhaps
more properly azargān, from azār,
'fire'), 'flame-colour,' as Dozy thinks.

A.D. c. 70. — "Hoc ergo adulteratur
minium in officinis sociorum, et ubivis
Syrico. Quonam modo Syricum fiat suo
loco docebimus, sublini autem
minium compendi ratio demonstrat."—

"Inter facticios est et Syricum,
quomini sublini diximus. Pit autem
Simpide et sandycio mixtis."—Ibid. XXXV.
vi.

1796.—"The artists of Ceylon prepare
rings and heads of canes, which contain a
complete assortment of all the precious
stones found in that island. These assem-
blages are called Jargons de Célon, and
are so called because they consist of a
collection of gEMS which reflect various
(This is a very loose translation. Fra
Paolino evidently thought Jargon was a
figurative name applied to this mixture of
stones, as it is to a mixture of languages).

1813.—"The colour of Jargons is grey,
with tinges of green, blue, red, and yellow."—I. Matec, A Treatise on Diamonds, l. 119.

1850.—"The 'Matura Diamonds,' which
are largely used by the native jewellers,
consist of zircon, found in the syenite,
not only uncoloured, but also of pink and yellow
tints, the former passing for rubies."—
_—
_Trent's Ceylon, i. 38.

JAROOL. s. The _Lagerstroemia reginae_, Roxb. H.-Beng. _jarūl, jīrāl_. A tree very extensively diffused in the forests of Eastern and Western India and Pegu. It furnishes excellent boat-timber, and is a splendid flowering tree. "An exceeding glorious tree of the Concan jungles, in the month of May robed as in imperial purple, with its terminal panicles of large showy purple flowers. I for the first time introduced it largely into Bombay gardens, and called it _Flos reginae_"—Sir G. Birdwood, _M.S._

1850.—"Their forests are frequented by timber-cutters, who fell _jarool_, a magnificent tree with red wood, which, though soft, is durable under water, and therefore in universal use for boat building."—Hooker, _Him. Journals_, ed. 1855, ii. 315.

1855.—"Much of the way from Rangoon also, by the creeks, to the great river, was through actual dense forest, in which the _jarool_ covered with purple blossoms, made a noble figure."—_Blackwood's Mag._, May 1856, 538.

JASQUE, JASQUES, CAPE, n.p. Ar. Rūs dūshak, a point on the eastern side of the Gulf of Oman, near the entrance to the Persian Gulf, and 6 miles south of a port of the same name. The latter was frequented by the vessels of the English Company whilst the Portuguese held Ormus. After the Portuguese were driven out of Ormus (1629) the English trade was moved to Gombroon (q.v.). The peninsula of which Cape Jask is the point, is now the terminus of the submarine cable from Bushire; and a company of native infantry is quartered there. _dūshak_ appears in Yākūt as "a large island between the land of Oman and the Island of Kish." No island corresponds to this description, and probably the reference is an incorrect one to _Jask_ (see _Dict. de la Perse_, p. 149). By a curious misapprehension, Cape Jasques seems to have been Englished as Cape James (see Dunn's _Or. Navigator_. 1750, p. 94).

1553.—"Crossing from this Cape Moçan- 

dan to that opposite to it called _Jasque_, 

which with it forms the mouth of the strait, 

we enter on the second section (of the coast) 

according to our division. . . ."—_Barros, I. ix._

1572.—

"Mas deixemos o estreito, e o conhecido 

_Cabo de Jasque_, dito já Carpella. 

Com todo o seu terreno mal querido 

Da natura, e dos dos usados della. . . ." 

_Camb. x._ 105.

By Burton:

"But now the Narrows and their noted head 

_Cape Jask_. Carpella called by those of 

yore, 

quit we, the dry terrene scant favour'd 

by Nature niggard of her normal store. . . ."

1614.—"_Per Postscript_. If it please God 

this Persian business fall out to ye contentt, 

and ye you think fitt to adventure thither. 

I thinke itt not amissse to sette you downe as 

ye Pilotts have informed mee of _Jasques_. 

wh is a towne standinge neere ye edge of 

a straitte Sea Coat where a ship may ride 

in 8 fathom water a Sacar shotte from ye 

shore and in 6 fathom com maye bee nearer. 

_Jasque_ is 6 Genes (see JAM. b) from Ormus 

southwards and six Genes is 60 cosses makes 

30 leagues. _Jasques_ lieth from Mischet east. 

From _Jasques to Sinda_ is 200 cosses 

or 100 leagues. At _Jasques_ comonly they 

have northe winde with blowethe the trade out 

of ye Persian Gulfe. Mischet is on ye Arabian 

Coast, and is a little portte of Portugalls."—


November 22, 1614, in _India Office_; _Printed in 

Foster, Letters._ ii. 177, and compare ii. 145.

1617.—"There came news at this time 

that there was an English ship lying inside 

the Cape of Rosalgate (see _ROSALGAT_) 

with the intention of making a fort at 

_Jasques_ in Persia, as a point from which 

to plunder our cargoes. . . ."—_Bocarre_, 672.

1623.—"The point or peak of _Giasok_."—

_P._ delle _Valli_, Hak. Soc. i. 4.

1630.—"_Jasques_." (See under JUNE.)

1727.—"I'll travel along the Sea-coast, 

towards _Indus_, or the Great Mogul's 

Empire. All the Shore from _Jasques to 

Sinda_, is inhabited by uncivilized People, 

who admit of no Commerce with Strangers. . . ."—_J. Hamilton_, i. 115: _ed. 1744._

JASOOS, s. Ar. H. _jūshā, a spy._

1583.—"I have some _Jasoooses_ selected 

by Col. C.—a brachmen for their stupidity, 

that they might not pry into state secrets, 

who go to Sinda's camp, remain there a 

phare (see _PUHUR_) in fear . . ."—_M._ 

_Elphinstone_, in _Life_, i. 62.

JAUN. s. This is a term used in 

Calcutta, and occasionally in Madras, 

of which the origin is unknown to the 

present writers. [Mr. H. Beveridge 

points out that it is derived from 

H.-Beng. _jīn_, defined by Sir G. 

Haughton: "a vehicle, any means 

of conveyance, a horse, a carriage, a 

paller." It is Skt. _yāna_ with the
same meaning. The initial ya in Bengali is usually pronounced ja.
The root is ya, ‘to go.’ It is, or was, applied to a small palankin carriage, such as is commonly used by business men in going to their offices, &c.

c. 1836.—
“Who did not know that office Jaun of pale Pomona green,
With its drab and yellow lining, and
Spiked out black between,
Which down the Esplanade did go at the
ninth hour of the day...”
BOSE-PONJIS, by H. M. PARKER, ii. 215.

[The Jaun Bazar is a well-known low quarter of Calcutta.]

1892 —
“From Tarnau in Galicia
To Jaun Bazar she came.”
R. KIPLING, Ballad of Fisher's Boarding House.

JAVA, n.p. This is a geographical name of great antiquity, and occurs, as our first quotation shows, in Ptolomy’s Tables. His 1aJašisov represents with singular correctness what was probably the Prakrit or popular form of Yava-dVipa (see under DIU and MALDIVES), and his interpretation of the Sanskrit is perfectly correct. It will still remain a question whether Yava was not applied to some cereal more congenial to the latitude than barley,* or was (as is possible) an attempt to give an Indian meaning to some aboriginal name of similar sound. But the sixth of our quotations, the transcript and translation of a Sanskrit inscription in the Museum at Batavia by MR. HOLLE, which we owe to the kindness of Prof. KERN, indicates that a signification of wealth in cereals was attached to the name in the early days of its Indian civilization. This inscription is most interesting, as it is the oldest dated inscription yet discovered upon Javanese soil. Till a recent time it was not known that there was any mention of Java in Sanskrit literature, and this was so when Lassen published the 2nd vol. of his Indian Antiquities (1849). But in fact Java was mentioned in the Rāmajyana, though a perverted reading disguised the fact until the publication of the Bombay edition in 1863. The

* The Teutonic word Gars affords a handy instance of the varying application of the name of a cereal to that which is, or has been, the staple grain of each country. Gars in England familiarly means ‘wheat’; in Scotland ‘oats’; in Germany ‘rye’; in America ‘maize.’

passage is given in our second quotation; and we also give passages from two later astronomical works whose date is approximately known. The Yava-Koti, or JAVA Point of these writers is understood by Prof. Kern to be the eastern extremity of the island.

We have already (see BENJAMIN) alluded to the fact that the terms Jāva, Jāwai were applied by the Arabs to the Archipelago generally, and often with specific reference to Sumatra. Prof. Kern, in a paper to which we are largely indebted, has indicated that this larger application of the term was originally Indian. He has discussed it in connection with the terms “Golden and Silver Islands” (Suvarṇa āśīra and Kṛṣṇa āśīra), which occur in the quotation from the Rāmajyana, and elsewhere in Sanskrit literature, and which evidently were the basis of the Chryse and Argyre, which take various forms in the writings of the Greek and Roman geographers. We cannot give the details of his discussion, but his condensed conclusions are as follows:—

1. Suvarṇa āśīra and Yava-āśīra were according to the prevalent representations the same; 2. Two names of islands originally distinct were confounded with one another; 3. Suvarṇa-āśīra in its proper meaning is Sumatra, Yava-āśīra in its proper meaning is Java; 4. Sumatra, or a part of it, and Java were regarded as one whole, doubtless because they were politically united; 5. By Yava-koti was indicated the east point of Java.

This Indian (and also insular) identification, in whole or in part, of Sumatra with Java explains a variety of puzzles, e.g. not merely the Arab application of Java, but also the ascription, in so many passages, of great wealth of gold to Java, though the island, to which that name properly belongs, produces no gold. This tradition of gold-produce we find in the passages quoted from Ptolomy, from the Rāmajyana, from the Holle inscription, and from Marco Polo. It becomes quite intelligible when we are taught that Java and Sumatra were at one time both embraced under the former name, for Sumatra has always been famous for its gold-production.

[Mr. Skeat notes as an interesting fact that the standard Malay name Jāvai and the Javanese Jāwa preserve the original form of the word.]
(Ancient).—"Search carefully Yavadvipa, adorned by seven Kingdoms, the Gold and Silver Island, rich in mines of gold. Beyond Yavadvipa is the Mountain called Sisiira, whose top touches the sky, and which is visited by gods and demons."—Rāmāyana, IV. xl. 30 (from Kern).

A.D. c. 150.—"Iabadiu (Ia Станов), which means 'Island of Barley,' most fruitful the island is said to be, and also to produce much gold; also the metropolis is said to have the name Arygye (silver), and to stand at the western end of the island."—Ptolemy, VII. ii. 29.

411.—"Thus they voyaged for about ninety days, when they arrived at a country called Ya-va-di [i.e. Yavadvipa]. In this country heretics and Brahmans flourish, but the Law of Buddha hardly deserves mentioning."—Pāhun, ext. in Groenewold's Notes from Chinese Sources.

A.D. c. 500.—"When the sun rises in Ceylon it is sunset in the City of the Blessed (Siddha-para, i.e. the Fortunate Islands), noon at Yavakoti, and midnight in the Land of the Romans."—Arjubhata, IV. v. 13 (from Kern).

A.D. c. 650.—"Eastward by a fourth part of the earth's circumference, in the world-quarter of the Bhadrāsvas lies the City famous under the name of Yavakoti whose walls and gates are of gold."—Surya-Nādhan, XII. v. 33 (from Kern).

Sakta, 654, i.e. A.D. 762.—"Dvipayana Yakkhyam atulan dhan-yādvālāhikam sampannam kanakakārāh "...i.e. the incomparable splendid island called Java, excessively rich in grain and other provisions, and well provided with gold-mines."—Inscription in Batavia Museum (see above).

943.—"Eager ... to study with my own eyes the peculiarities of each country, I have with this object visited Sιn and Zanj, and Sanf (see CHAMPA) and Sιn (China), and Zabāj."—Moṣāf, i. 5.

"This Kingdom (India) borders upon that of Zābaj, which is the empire of the Makraṭ, King of the Isles."—Ibid. 163.

992.—"Dīva is situated in the Southern Ocean. ...In the 12th month of the year (992) their King Marādaṇja sent an embassy ...to go to court and bring tribute."—Groenewold's Notes from Chinese Sources, pp. 15-17.

1298.—"When you sail from Ziamba (Chamba) 1500 miles in a course between south and south-east, you come to a very great island called Java, which, according to the statement of some good mariners, is the greatest Island that there is in the world, so that it has a compass of more than 3000 miles, and is under the dominion of a great king ... Pepper, nutmegs, spice, galanga, cubes, cloves, and all the other good spices are produced in this island, and it is visited by many ships with quantities of merchandise from which they make great profits and gain, for such an amount of gold is found there that no one would believe it or venture to tell it."—Marco Polo, in Raminuo, ii. 51.

c. 1330.—"In the neighbourhood of that realm is a great island, Java by name, which hath a compass of a good 3000 miles. Now this island is populous exceedingly, and is the second best of all islands that exist. ... The King of this island hath a palace which is truly marvellous. ... Now the great Khan of Cathay many a time engaged in war with this King: but this King always vanquished, and got the better of him."—Frier Oseor, in Cathay, &c., 57-59.

c. 1349.—"She clandestinely gave birth to a daughter, whom she made when grown up Queen of the finest island in the world. Saba by name, ..."—John de Marignolli, ibid. 391.

c. 1444.—"Sunt insulae duse in interiori India, c pene extremis orbis finibus, ambae Java nomine, quamar alterius tribus, altera duobus millibus milliarum pretendentor orientem versum; sed Majoris Minorie cognomine discernuntur."—X. Conti, in Poggias, De Var. Fortunae.

1503.—The Syrian Bishops Thomas, Jaballaha, Jacob, and Denha, sent on a mission to India in 1503 by the (Nestorian) Patriarch Elias, were ordained to go "to the land of the Indians and the islands of the seas which are between Dabag and Sin and Masin (see MACHEEN)."—Assemant, III. Pt. i. 592. This Dabag is probably a relic of the Zabai, or the Relation, of Mas'āf, and of Al-biruni.

1516.—"Further on ... there are many islands, small and great, amongst which is one very large which they call Java the Great. ... They say that this island is the most abundant country in the world. ... There grow pepper, cinnamon, ginger, bamboo, cubes, and gold."—Barbosa, 107.

Referring to Sumatra, or the Archipelago in general.

Saka, 575, i.e. A.D. 656.—"The Prince Adityadharmā is the Deva of the First Java Land (prathama Yavadvā). May he be great! Written in the year of Saka, 575. May it be great!"—From a Sunakrit Inscription from Pegu-Ruyong, in Menang Karbau (Sumatra), publ. by Friedrich, in the Batavian Transactions, vol. xxiii.

1224.—"Ma'bar (q.v.) is the last part of India; then comes the country of China (Sin), the first part of which is Jawa, reached by a difficult and fatal sea."—Yaḥat, l. 516.

"This is some account of remotest Sin, which I record without vouching for its truth ... for in sooth it is a far off land. I have seen no one who had gone to it and penetrated far into it; only the merchants seek its outlying parts, to wit the country known as Jawa on the sea-coast, like to India; for it are brought Aloe-wood (ud), camphor, and nard (samul), and clove, and mace (basbasa), and China drugs, and vessels of china-ware."—Ibid. iii. 445.
Kazvin speaks in almost the same words of Jawa. He often copies Yākīt, but perhaps he really means his own time (for he uses different words) when he says: "Up to this time the merchants came no further into China than to this country (Jawa) on account of the distance and difference of religion"—ii. 18.

1298.—"When you leave this Island of Pentan and sail about 100 miles, you reach the Island of Java the Less. For all its name 'tis none so small but that it has a compass of 2000 miles or more. "" &c.—Marco Polo, bk. iii. ch. 9.

e. 1300.—" . . . In the mountains of Java scented woods grow. . . . The mountains of Jawa are very high. It is the custom of the people to puncture their hands and entire body with needles, and then rub in some black substance."—Rashid-uddin, in Elliot, i. 71.

1328.—"There is also another exceeding great island, which is called Jawa, which is in circuit more than seven [thousand?] miles as I have heard, and where are many world's wonders. Among which, besides the finest aromatic spices, this is one, to wit, that there be found yagy men. . . . There are also trees producing cloves, which when they are in flower emit an odour so pungent that they kill every man who cometh among them, unless he shut his mouth and nostrils. . . . In a certain part of that island they delight to eat white and fat men when they can get them. . . ."—Frier Jordanus, 30-31.

e. 1330.—"Parmi les isles de la Mer de l'Inde il faut citer celle de Djawah, grande isle celebre par l'abondance de ses drognes . . . au sud del'isle de Djawah on remarque la ville de Fansour, d'où le camphre Fansouiri tire son nom."—Geogr. d'Aboulfeda, II. pt. ii. 127. [See CAMPHOR].

e. 1346.—"After a passage of 25 days we arrived at the Island of Jawa, which gives its name to the luhak jāriy (see BENJAMIN). . . . We thus made our entrance into the capital, that is to say the city of Sumatra; a fine large town with a wall of wood and towers also of wood."—Ihn Batuta, iv. 228-229.

1553.—"And so these, as well as those of the interior of the Island (Sumatra), are all dark, with lank hair, of good nature and countenance, and not resembling the Javanese, although such near neighbours, indeed it is very notable that at so small a distance from each other their nature should vary so much, all the more because all the people of this Island call themselves by the common name of Jaws (Jāis), because they hold it for certain that the Javanese (or Jāos) were formerly lords of this great Island."—Barros, III. v. 1.

1555.—"Beyond the Island of Java they sailed along by another called Bali; and then came also unto other called Ajuan, Cambaj, Solor . . . . The course by these islands is about 500 leagues. The ancient cosmographers call all these Islands by the name Iaous; but late experience hath found the names to be very driers as you see."—Antonio Galvano, old E.T. in Hakl. iv. 423.

1856.—"It is a saying in Goozcrat,— 'Who goes to Java Never returns. If by chance he return, Then for two generations to live upon, Money enough he brings back.'"—Rās Māla, ii. 82; [ed. 1878, p. 418].

JAVA-RADISH. s. A singular variety (Raphanus caudatus, L.) of the common radish (R. sativus, L.), of which the pods, which attain a foot in length, are eaten and not the root. It is much cultivated in Western India, under the name of mugra [see Baddi-Powell, Punjab Products, i. 260]. It is curious that the Hind, name of the common radish is mālā, from māl, 'root,' exactly analogous to radish from radīx.

JAVA-WIND. s. In the Straits Settlements an unhealthy south wind blowing from the direction of Java is so called. (Compare SUMATRA, b.)

JAWAUB, s. Hind. from Ar. jawāb, 'an answer.' In India it has, besides this ordinary meaning, that of 'dismissal.' And in Anglo-Indian colloquial it is especially used for a lady's refusal of an offer; whence the verb passive 'to be jawaub.' [The Jawaub Club consisted of men who had been at least half a dozen times jawaub'd.]

1830.—"The Juwawb'd Club," asked Elsmere, with surprise, 'what is that?' "'Tis a fanciful association of those melancholy candidates for wedlock who have fallen in their pursuit, and are smarting under the sting of rejection."—Orient. Sport. Mag., reprint 1873, i. 424.

Jawāb among the natives is often applied to anything erected or planted for a symmetrical double, where

"Grove nodes at grove, each alley has a brother, And half the platform just reflects the other."

"In the houses of many chiefs every picture on the walls has its jawāb (or duplicate). The portrait of Scindiah now in my dining-room was the jawāb (copy in fact) of Mr. C. Landseer's picture, and hung opposite to the
original in the Darbar room" (M.-Gen. Koating). ["The masjid with three domes of white marble occupies the left wing and has a counterpart (jawab) in a precisely similar building on the right hand side of the Taj. This last is sometimes called the false masjid; but it is in no sense dedicated to religious purposes."—Führer. Monumental Antiquities, N. W. P., p. 64.]

JAY. s. The name usually given by Europeans to the Coracias India. Linna., the Nilkanth, or 'blue-throat' of the Hindus, found all over India.

[1875.—"They are the commonality of birddom, who furnish forth the mobs which bewilders the drunk-en-lighted jay when he jerks, shrieking in a series of blue hyphens-flashes through the air. . ."—Ph. Robinson, In My Indian Garden. 3.]

JEEL. s. Hind. jhil. A stagnant sheet of inundation: a mere or lagoon. Especially applied to the great sheets of remnant inundation in Bengal. In Eastern Bengal they are also called bheel (q.v.).

[1757.—"Towards five the guard waked me with notice that the Nawab would presently pass by to his palace of Mootee jeel. Holbein's Letter of Feb. 26. in Wheeler, Early Records, 250.]

The Jhil of Silhet are vividly and most accurately described (though the word is not used) in the following passage:—

c. 1778.—"I shall not therefore be disbelieved when I say that in pointing my boat towards Syhet I had recourse to my compass, the same as at sea, and steered a straight course through a lake not less than 100 miles in extent, occasionally passing through villages built on artificial mounds: but so scanty was the ground that each house had a cane attached to it,"—Hon. Robert Lindsay, in Lives of the Lindsay's, iii. 106.

1824.—"At length we . . . entered what might be called a sea of reeds. It was, in fact, a vast jeel or marsh, whose tall rushes rise above the surface of the water, having depth enough for a very large vessel. We sailed briskly on, rustling like a greyhound in a field of corn."—Hober, i. 101.

1850.—"To the geologist the Jheels and Sunderbunds are a most instructive region, as whatever may be the mean elevation of their waters, a permanent depression of 10 to 15 feet would submerge an immense tract."—Hector's Hindustan Journal, ed. 1855, ii. 265.

1858.—"You attribute to me an act, the credit of which was due to Lieut. George Hutchinson, of the late Bengal Engineers.* That able officer, in company with the late Colonel Berkeley, H.M. 32nd Regt., laid out the defences of the Alum Bagh camp, remarkable for its bold plan, which was so well devised that, with an apparently dangerous extent, it was defensible at every point by the small but ever ready force under Sir James Outram. A long interval . . . was defended by a post of support called 'Moir's Picket' . . . covered by a wide expanse of jheel, or lake, resulting from the rainy season. Foreseeing the probable drying up of the water, Lieut. Hutchinson, by a clever inspiration, marched all the transport elephants through and through the lake, and when the water disappeared, the dried clay-bed, pierced into a honey-combed surface of circular holes a foot in diameter and two or more feet deep, became a better protection against either cavalry or infantry than the water had been. . . .—Letter to Lt.-Col. P. R. Innes from F. M. Lord Napier of Magdala, dd. April 15.

Jheel and bheel are both applied to the artificial lakes in Central India and Bundelkhand.

JEETUL. s. Hind. jital. A very old Indian denomination of copper coin, now entirely obsolete. It long survived on the western coast, and the name was used by the Portuguese for one of their small copper coins in the forms cülä and cöitä. It is doubtful, however, if cülä is the same word. At least there is a medieval Portuguese coin called cüilit and cüitil (see Fernandes, in Memorias da Academia Real das Sciencias de Lisboa, 2da Classe, 1856); this may have got confounded with the Indian Jital. The jital of the Delhi coinage of Ala-ud-din (c. 1300) was, according to Mr. E. Thomas's calculations, 1/24 of the silver tanga, the coin called in later days the rupee. It was therefore just the equivalent of our modern piece. But of course, like most modern denominations of coin, it has varied greatly.

c. 1193.—"According to Kuth-ud-Din's command, Nizam-ud-Din Mohammad, on his return, brought them (the two slaves) along with him to the capital. Dillih; and Malik Kuth-ud-Din purchased both the Turks for the sum of 100,000 jital."—Racoon. Tabakat-i-Nisiri, p. 603.

c. 1260.—"In the same year . . . there was dearth in Dehli. and grain rose to a jital per sir (see SEER)."—Zia-ud-din Barni, in Elisir, iii. 146.

JEHAUD. 458  JEMADAR, JEMAUTDAR.

c. 1340.—"The dirhem saltdni is worth ¼ of the dirhem ashtalatesti, ... and is worth 3 fals, whilst the jital is worth 4 fals; and the dirhem hashtkanil, which is exactly the silver dirhem of Egypt and Syria, is worth 32 fals."—Shahâbadin, in Notices et Extraits, xii. 212.

1554.—In Sunda. "The cash (caixas) here go 120 to the tanga of silver; the which caixas are a copper money larger than ceitila, and pierced in the middle, which they say have come from China for many years, and the whole place is full of them."—A. Nunez, 42.

c. 1590.—"For the purpose of calculation the dam is divided into 25 parts, each of which is called a jital. This imaginary division is only used by accountants."—Ain, ed. Blochmann, i. 31.

1675.—"48 Juttals, 1 Pagoda, an Imaginary Coin."—Fryer (at Surat), 296.

c. 1750-60.—"At Carwar 6 pieces make the juttal, and 48 juttals a Pagoda."—Grose, i. 282.

JEHAUD, s. Ar. jidâd, [an effort, a striving]; then a sacred war of Musulmans against the infidel; which Sir Herbert Edwardes called, not very neatly, 'a crescentade.'

[c. 630 a.D.—"Make war upon such of those to whom the Scriptures have given who believe not in God, or in the last day, and who forbid not that which God and his Prophet have forbidden, and who profess not the profession of the truth, until they pay tribute (jizyâd) out of hand, and they be humbled."—Korân, Surah ix. 29.]

1880.—"When the Athenians invaded Ephesus, towards the end of the Peloponnesian War, Tissaphernes offered a mighty sacrifice at Artemis, and raised the people in a sort of Jehad, or holy war, for her defence."—Set. Recueil, July 17, 84b.

[1901.—'The matter has now assumed the aspect of a 'Schad,' or holy war against Christianity.'—Times, April 4.]

JELAUBEE, s. Hind. jûlebî, [which is apparently a corruption of the Ar. zalâbiya, P. zalabîya]. A rich sweetmeat made of sugar and ghee, with a little flour, melted and trickled into a pan so as to form a kind of interlaced work, when baked.

[1870.—'The poison is said to have been given once in sweetmeats, Jelabees.'—Cheers, Med. Jurisp. 178.]

JELLY, s. In South India this is applied to vitrified brick refuse used as metal for roads. [The Madras Gloss, gives it as a synonym of kunkur.] It would appear from a remark of C. P. Brown (MS. notes) to be Tehugu zalli, Tam. shalli, which means properly 'shivers, bits, pieces.'

[1868.—"... anicut in some instances coated over the crown with jelly in chunam."—Nelson, Man. of Madura, Pt. v. 63.]

JELUM, n.p. The most westerly of the "Five Rivers" that give their name to the Punjab (q.v.), (among which the Indus itself is not usually included). Properly Jilum or Jilam, now apparently written Jillam, and taking this name from a town on the right bank. The Jillam is the Tâdâwyr of Alexander's historians, a name corrupted from the Skt. Vîstulâ, which is more nearly represented by Ptolemy's Bâdâwyr. A still further (Prakritic) corruption of the same is Behut (see BEHUT).

1037.—"Here he (Mahmûd) fell ill, and remained sick for fourteen days, and got no better. So in a fit of repentance he forswore wine, and ordered his servants to throw all his supply ... into the Jillam."—Baghâdâ, in Elliot, ii. 139.

e. 1204.—"... in the height of the conflict, Shams-ud-din, in all his panoply, rode right into the water of the river Jillam ... and his warlike feats while in that water reached such a pitch that he was despatching those infidels from the height of the waters to the lowest depths of Hell ..."—Tabakât, by Râvâyât, 601-5.

1586.—"Hydaspes! often have thy waves run tuned To battle music, since the soldier King, The Macedonian, dipped his golden casque And swam thy swollen flood, until the time When Night the peace-maker, with pious hand, Unclasping her dark mantle, smoothed it soft O'er the pale faces of the brave who slept Cold in their clay, on Chillian's bloody field," The Banyan Tree.

JEMADAR, JEMAUTDAR, &c. Hind. from Ar.—P. jamâ'dar, jamâ' meaning 'an aggregate,' the word indicates generally, a leader of a body of individuals. [Some of the forms are as if from Ar.—P. jamâ'at, 'an assemblage.'] Technically, in the Indian army, it is the title of the second rank of native officer in a company of sepoys, the Sbâdár (see SOUBADAR) being the first. In this sense the word dates from the reorganisation of the army in 1768. It is also applied to certain officers of police (under the dârâgha), of the customs, and of other civil depart-
ments. And in larger domestic establishments there is often a jemutdars, who is over the servants generally, or over the stables, camp service and orderlies. It is also an honorific title often used by the other household servants in addressing the bhikshi (see BHEESTY).

1792.—"The English battalion no sooner quitted Trichinopoly than the regent set about accomplishments his scheme of surprising the City, and ... endeavoured to gain 500 of the Nabob's best peons with firelocks. The jemutdars. or captains of these troops, received his bribes and promised to join." —Orme, ed. 1803, i. 257.

1817.—"... Calliaud had commenced an intrigue with some of the jemutdars, or captains of the enemy's troops, when he received intelligence that the French had arrived at Trichinopoly."—Mill, iii. 175.

1824.—"'Abdullah" was a Muslim convert of Mr. Corrie's, who had travelled in Persia with Sir Gore Ouseley, and accompanied him to England, from whence he was sent to Europe, and ... when the Bishop took him into his service as a 'jemutdar,' or head officer of the peons."—Editor's note to Heber, ed. 1841, i. 65.

[1826.—"The principal officers are called Jummadars, some of whom command five thousand horse." —Pandurang Hari, ed. 1873, i. 58.]

JENNYE. n.p. Hind. Janai. The name of a great river in Bengal, which is in fact a portion of the course of the Brahmaputra (see BURRAMPOOTER), and the conditions of which are explained in the following passage written by one of the authors of this Glossary many years ago: "In Reannell's time, the Burrampooter, after issuing westward from the Assam valley, swept south-eastward, and forming with the Ganges a fluvial peninsula, entered the sea abreast of that river below Dacca. And so almost all English maps persist in representing it, though this eastern channel is now, unless in the rainy season, shallow and insignificant; the vast body of the Burrampooter cutting across the neck of the peninsula under the name of Jenai, and uniting with the Ganges near Pubna (about 150 miles N. E. of Calcutta), from which point the two rivers under the name of Pudda (Padda) flow on in mighty union to the sea." (Blackwood's Mag., March 1852, p. 338.)

The river is indicated as an offshoot of the Burrampooter in Reennell's Bengal Atlas (Map No. 6) under the name of Jenni, but it is not mentioned in his M. moir of the Map of Hindostan. The great change of the river's course was palpably imminent at the beginning of the last century; for Buchanan (c. 1809) says: "The river threatens to carry away all the vicinity of Dewangunj, and perhaps to force its way into the heart of Nator." (Eastern India, iii. 394; see also 377.) Nator or Nattore was the territory now called Rajshahi District. The real direction of the change has been further south. The Janai is also called the Jumnaud (see under JUMNA). Hooker calls it Jummal (?) noticing that the maps still led him to suppose the Burrampooter flowed 70 miles further east (see Him. Journals, ed. 1855, ii. 250).

JENNYRICKSHAW. s. Read Capt. Gill's description below. Giles states the word to be taken from the Japanese pronunciation of three characters, reading jin-ri-ki-sha, signifying 'Man—Strength—Cart.' The term is therefore, observes our friend E. C. Baker, an exact equivalent of "Pull-man-Car". The article has been introduced into India, and is now in use at Simla and other hill-stations. [The invention of the vehicle is attributed to various people—to an Englishman known as "Public-spirited Smith" (8 ser. Notes and Queries, viii. 325); to native Japanese about 1868-70, or to an American named Goble, "half-cobbler and half-missionary." See Chamberlain, Things Japanese, 3rd ed. 236 seq.]

1576.—"A machine called a jinnyrickshaw is the usual public conveyance of Shanghai. This is an importation from Japan, and is admirably adapted for the flat country, where the roads are good, and coolie hire cheap. In shape they are like a buggy, but very much smaller, with room inside for one person only. One coolie goes into the shafts and runs along at the rate of 6 miles an hour; if the distance is long, he is usually accompanied by a companion who runs behind, and they take it in turn to draw the vehicle." —W. Gill, River of Golden Sand, i. 10. See also p. 153.

1850.—"The Kuruma or jin-ri-ki-sha consists of a light perambulator body, an adjustable hood of oiled paper, a velvet or cloth lining and cushion, a well for parcels under the seat, two high slim wheels, and a pair of shafts connected by a bar at the ends." —Miso Bird, Japan, i. 18.

[1855. — "We ... got into rickshaws to make an otherwise impossible descent to
JEZYA. s. Ar. āṣṣ̣a. The poll-tax which the Musulman law imposes on subjects who are not Moslems.

c. 1350. — "The Kāzī replied . . . 'No doctor but the great doctor (Hanīf) to whose school we belong, has assented to the imposition of Āṣṣ̣ā on Hindus. Doctors of other schools allow of no alternative but "Death or Islam."'" — Zia-ud-din Barni, in Elliot, iii. 184.

1683. — "Understand what custome ye English paid formerly, and compare ye difference between that and our last order for taking custome and Judaea. If they pay no more than they did formerly, they complain without occasion. If more, write what it is, and there shall be an abatement." — Vizier's Letter to Nābāb, in Judges, Diary, July 18; [Hak. Soc. i. 100].

1686. — "Books of accounts received from Dacca, with advice that it was reported at the Court there that the Poll-money or Judges' lately ordered by the Mogul would be exacted of the English and Dutch. . . . Among the orders issued to Pottama Cossimbazar, and Dacca, instructions are given to the latter place not to pay the Judges' or Poll-tax, if demanded." — Pt. St. Geo. Consuls. (on Tour) Sept. 29 and Oct. 10; Notes and Extracts, No. i. p. 49.

1765. — "When the Hindoo Rajahs . . . submitted to Tamarlane; it was on these capital stipulations: That . . . the emperors should never impose the Jesserah (or poll-tax) upon the Hindoos." — Helywell, Hist. Events, i. 37.

JHAUMP. s. A hurdle of matting and bamboo, used as a shutter or door. Hind. ḍhāṃp, Mahr. ḍhāṇpā; in connection with which there are verbs, Hind. ḍhāṃṇā, ḍhāṇā, ḍhāṃṇā, 'to cover.' See ḍhōprā, s.v. ak; [but there seems to be no etymological connection].

JHOMM, s. ħāṃ. This is a word used on the eastern frontiers of Bengal for that kind of cultivation which is practised in the hill forests of India and Indo-China, under which a tract is cleared by fire, cultivated for a year or two, and then abandoned for another tract, where a like process is pursued. This is the Kamari (see COOMRY) of S.W. India, the Chena of Ceylon (see Emerson Tennent, ii. 463), the tōng-gyan of Burma [Gazetteer, ii. 72, 757, the dañya of North India (Skt. dāk, 'to burn'), pōnām (Tam. pūn, 'inferior'), or pōnacaud (Mal. pūnac-

kātu, pūn, 'inferior,' kātu, 'forest') of Malabar]. In the Philippine Islands it is known as gainges; it is practised in the Ardennes, under the name of sartage, and in Sweden under the name of svedjande (see Marsh, Earth as Modified by Human Action, 346).

[1800. — "In this hilly tract are a number of people . . . who use a kind of cultivation called the Colwodle, which a good deal resembles that which in the Eastern parts of Bengal is called Jumea." — Buchanan, MSS., ii. 177.]

1883. — "It is now many years since Government, seeing the waste of forest caused by jumbing, endeavoured to put a stop to the practice . . . . The people jumed as before, regardless of orders." — Indian Agriculturist, Sept. (Calcutta).

1885. — "Juming disputes often arose, one village against another, both desiring to jum the same tract of jungle, and those cases were very troublesome to deal with. The juming season commences about the middle of May, and the air is then darkened by the smoke from the numerous clearings. . . ." (Here follows an account of the process).—Lt.-Col. Levin, A Fly on the Wheel, 348 seq.

JIGGY - JIGGY, adv. Japanese equivalent for 'make haste!' The Chinese syllables chū-chū, given as the origin, mean 'straight, straight!' Qu. 'right ahead?' (Bp. Monle).

JILLMILL, s. Venetian shutters, or as they are called in Italy, persiane. The origin of the word is not clear. The Hind. word 'jhillmālā' seems to mean 'sparkling,' and to have been applied to some kind of gauze. Possibly this may have been used for blinds, and thence transferred to shutters. [So Platts in his H. Dict.]. Or it may have been an onomatopoeia, from the rattle of such shutters; or it may have been corrupted from a Port. word such as jānella, 'a window.' All this is conjecture.

[1832. — "Besides the parades, the openings between the pillars have blinds neatly made of bamboo strips, woven together with coloured cords: these are called jhillmuns or checkes." (See CHICK, a).—Mrs. Meer Hassan Ali, Observations, i. 306.]

1874. — "The front (of a Bengal house) is generally long, exhibiting a pillared verandah, or a row of French casements, and jilling windows." — Cale. Rev. No. exxi. 207.

JOcole. s. We know not what this word is; perhaps 'toys'? [Mr.
W. Foster writes: "On looking up the I.O. copy of the P. St. George Consultations for Nov. 22, 1703, from which Wheeler took the passage, I found that the word is plainly not jocoles, but joculet, which is a not unusual form of chocolate." The N.E. D. s.v. Chocolate, gives as other forms jocollate, jocolatte, jocollat.] 1703. — "... sent from the Patriarch to the Governor with a small present of jocoles, oil, and wines." — In Wheeler, ii. 32.

JOGEE, s. Hind. jogi. A Hindu ascetic; and sometimes a 'conjuror.' From Skt. yogin, one who practises the yoga, a system of meditation combined with austerities, which is supposed to induce miraculous power over elementary matter. In fact the stuff which has of late been propagated in India by certain persons, under the names of theosophy and esoteric Buddhism, is essentially the doctrine of the Jogis.

1295. — "There is another class of people called Chughi who ... form a religious order devoted to the Idols. They are extremely long-lived, every man of them living to 150 or 200 years ... there are certain members of the Order who lead the most ascetic life in the world, going stark naked." — Marco Polo, 2nd ed. i. 351.

1413. — "We cast anchor by a little island near the main, Anchidaiva (q.v.), where there was a temple, a grove, and a tank of water. ... We found a jogi leaning against the wall of a budhâna or temple of idols (respecting whom he tells remarkable stories)." — Ibn Batuta, iv. 62-63, and see p. 275.

c. 1412. — "The Inidels are divided into a great number of classes, such as the Bramins, the Joghis and others." — Adi-ramra-zaz, in India in the 17th Cent., 17.

1498. — "They went and put in at Angediva ... there were good water-springs, and there was in the upper part of the island a tank built with stone, with very good water and much wood ... there were no inhabitants, only a beggar-man whom they call jogues." — Correa, by Lord Stanley, 239. Compare Ibn Batuta above. After 150 years, tank, grove, and jogi just as they were!

1510. — "The King of the Joghe is a man of great dignity, and has about 30,000 people, and he is a pagan, he and all his subjects; and by the pagan Kings he and his people are considered to be saints, on account of their lives, which you shall hear ..." — Varthema, p. 111. Perhaps the chief of the Gerakhadha Gosains, who were once very numerous on the West Coast, and have still a settlement at Kadri, near Mangalore. See P. della Valle's notice below.

1516. — "And many of them noble and respectable people, not to be subject to the Moors, go out of the Kingdom, and take the habit of poverty, wandering the world ... they carry very heavy chains round their necks and waists, and legs; and they smear all their bodies and faces with ashes, ... These people are commonly called jogaes. In their own speech they are called Zeem (see SWAMY) which means Servant of God. ... These jogues eat all meats, and do not observe any idolatry." — Barbosa, 99-100.

1553. — Much of the general fear that affected the inhabitants of that city (Goa before its capture) proceeded from a Gentoo, of Bengal by nation, who went about in the habit of a Jogue, which is the strictest sect of their Religion ... saying that the City would speedily have a new Lord, and would be inhabited by a strange people, contrary to the will of the natives." — De Barras, Dec. ii. iv. v. cap. 3.

"For this reason the place (Adam's Peak) is so famous among all the Gentile- dom of the East yonder, that they resort thither as pilgrims from more than 1000 leagues off, and chiefly those whom they call Jogues, who, are of a speech who have abandoned the world and dedicated themselves to God, and make great pilgrimages to visit the Temples consecrated to him." — Ibid. Dec. iii. liv. ii. cap. 1.

1563. — "... to make them fight, like the cabras de capello which the jogues carry about asking alms of the people, and these jogues are certain heathen (Gentios) who go begging all about the country, powdered all over with ashes, and venerated by all the poor heathen, and by some of the Moors also, ..." — Garcia, f. 156a, 157.

1567. — "Jogues." See under CASIS. [c. 1610. — "The Gentiles have also their Abedalles (Abd Allah), which are like to our hermits, and are called Jogues." — Pyrard de Laval, Hak. Soc. i. 313.]

1624. — "Finally I went to see the King of the Jogis (Jogghi) where he dwelt at that time, under the shade of a cottage, and I found him roughy occupied in his affairs as a man of the field and husbandman ... they told me his name was Batmato, and that the hermitage and the place generally was called Cadira (Kadri)." — P. della Valle, ii. 724: [Hak. Soc. ii. 350, and see i. 37, 75.]

1625. — "I allude particularly to the people called Jauguis, a name which signifies 'united to God.'" — Brunier, ed. Constable, 316.

1673. — "Near the Gate in a Cholnry sate more than Forty naked Jogies, or men united to God, covered with Ashes and pleitied Turbats of their own Hair." — Fryer, 140.

1727. — "There is another sort called Jougies, who ... go naked except a bit of Cloth about their Loys, and some deny themselves even that, delighting in Nastleness, and an holy Obscenity, with a great
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JOMPON.

Show of Sanctity."—A. Hamilton, i. 152;
[ed. 1714, i. 153].

1809.—

"Fate work'd its own the while. A band Of Yogues, as they sounded the land Seeking a spouse for Jaga-Naut their God, Stray'd to this solitary glade.

Curse of Kehama, xiii. 16.

c. 1812.—"Scarcely ... were we seated when behold, there poured into the space before us, not only all the Yogues, Fakers, and rogues of that description ... but the King of the Baggars himself, wearing his peculiar badge."—Mrs. Sherwood, (describing a visit to Henry Martyn at Cawnpore), Autobiog., 415.

"Aprē ānā kā jogi ān ānā kā śīlā." Hind. proverb: "The man who is a jogi in his own village is a deity in another."—Quoted by Elliot, ii. 207.

JOHN COMPANY, n.p. An old personification of the East India Company, by the natives often taken seriously, and so used, in former days. The term Company is still applied in Sumatra by natives to the existing (Dutch) Government (see H. O. Forbes, Naturalist's Wanderings, 1885, p. 204). [Dohāi Company Bahūdār kā is still a common form of native appeal for justice, and Company Bāgh is the usual phrase for the public garden of a station. It has been suggested, but apparently without real reason, that the phrase is a corruption of Company Jahan, "which has a fine sounding smack about it, recalling Shah Jehan and Jehangir, and the golden age of the Moguls." (G. A. Sala, quoted in Notes and Queries, 8 ser. ii. 37). And Sir G. Birdwood writes: "The earliest coins minted by the English in India were of copper, stamped with a figure of an irradiated lingom, the phallic 'Roi Soleil.' The mintage of this coin is unknown (I Madras), but without doubt it must have served to ingratiate us with the natives of the country, and may have given origin to their personification of the Company under the potent title of Kumpāni Jehān, which, in English mouths, became 'John Company'." (Report on Old Records, 222, note).]

[1784.—"Further, I knew that as simple Hottentots and Indians could form no idea of the Dutch Company and its government and constitution, the Dutch in India had given out that this was one mighty ruling prince who was called Jan or John, with the surname Company, which also procured for them more reverence than if they could have actually made the people understand that they were, in fact, ruled by a company of merchants."—Andreas Sparrmann, Travels to the Cape of Good Hope, the South-Polar Lands, and round the World, p. 347; see 9 ser. Notes and Queries, vii. 34.]

1803.—(The Nawab) "much amused me by the account he gave of the manner in which my arrival was announced to him. ... "Lord Sahab Ka bhānja, Company ki navatā ābārī līā;" literally translated, 'The Lord's sister's son, and the grandson of the Company, has arrived.'—Lord Valentia, i. 157.

1808.—"However the business is pleasant now, consisting principally of orders to countermand military operations, and preparations to save Johnny Company's cash."—Lord Minto in India, 184.

1818-19.—"In England the ruling power is possessed by two parties, one the King, who is Lord of the State, and the other the House of Lords or Company. The former governs his own country; and the latter, though only subjects, exceed the King in power, and are the directors of mercantile affairs."—Sudāsēth, in Elliot, viii. 411.

1826.—"He said that according to some accounts, he had heard the Company was an old Englishwoman ... then again he told me that some of the Topce wallas say 'John Company,' and he knew that John was a man's name, for his master was called John Brice, but he could not say to a certainty whether 'Company' was a man's or a woman's name."—Pandarung Hari, 60; [ed. 1875, i. 83, in a note to which the phrase is said to be a corruption of Joint Company.]

1836.—"The jargon that the English speak to the natives is most absurd. I call it 'John Company's English,' which rather affronts Mrs. Stauton."—Letters from Madras, 42.

1852.—"John Company, whatever may be his faults, is infinitely better than Downing Street. If India were made over to the Colonial Office, I should not think it worth three years' purchase."—Mem. Col. Mountain, 283.

1888.—"It fared with them as with the sceptics once mentioned by a South-Indian villager to a Government official. Some men had been now and then known, he said, to express doubt if there were any such person as John Company; but of such it was observed that something had soon happened to them."—Sat. Revie, Feb. 14, p. 220.

JOMPON, s. Hind. jānpāṇi, jāpāṇi, [which are not to be found in Platt's Diet.]. A kind of sedan, or portable chair used chiefly by the ladies at the Hill Sanitarium of Upper India. It is carried by two pairs of men (who are called Jompunies, i.e. jānpāṇi or jāpāṇi), each pair bearing on their shoulders a short bar from which the
shafts of the chair are slung. There is some perplexity as to the origin of the word. For we find in Crawfurd's Malay Dict. "Jampana (Jav. Jampona), a kind of litter." Also the Javanese Dict. of P. Jansz (1876) gives: "Djem-pana—dragstool (i.e. portable chair), or sedan of a person of rank." [Klinkert has jempana, djempana, sempana as a State sedan chair, and he connects sempana with Skt. sam-panna, 'that which has turned out well, fortunate.' Wilkinson has: "jempana, Skt. a kind of State carriage or sedan for ladies of the court." The word cannot, however, have been introduced into India by the officers who served in Java (1811-15), for its use is much older in the Himalaya, as may be seen from the quotation from P. Desideri.

It seems just possible that the name may indicate the thing to have been borrowed from Japan. But the fact that dpyn means 'hang' in Tibetan may indicate another origin.

Wilson, however, has the following: "Jhampán, Bengal. A stage on which snake-catchers and other juggling vagabonds exhibit; a kind of sedan used by travellers in the Himalaya, written Jāmpaun (?)." [Both Platts and Fallon give the word jhappin as Hind.; the former does not attempt a derivation; the latter gives Hind. jhānp, 'a cover,' and this on the whole seems to be the most probable etymology. It may have been originally in India, as it is now in the Straits, a closed litter for ladies of rank, and the word may have become appropriated to the open conveyance in which European ladies are carried.]

1716.—"The roads are nowhere practicable for a horseman, or for a Jampan, a sort of palankin."—Letter of P. Isidore Desideri, dated April 10, in Lettres Édificantes, t. 184.

1758.—'(After a description) ... by these central poles the litter, or as it is here called, the Sampan, is supported on the shoulders of four men.'—Forster's Journey, ed. 1808, i. 3.

1822.—"The Chumpaun, or as it is more frequently called, the Chumpala, is the usual vehicle in which persons of distinction, especially females, are carried. ..."—Lloyd, Gerard, Narr. i. 105.

1842.—"... a conveyance called a Jaumpaan, which is like a short palankeen, with an arched top, slung on three poles (like what is called a Tonjon in India)."—Elphinstone, Caubul, ed. 1842, i. 137.

1849.—"A Jhappan is a kind of arm chair with a canopy and curtains; the canopy, &c., can be taken off."—Mrs. Mackenzie, Life in the Mission, ii. 103.

1859.—"The gondola of Simla is the jampan or jampot, as it is sometimes called, on the same linguistic principle as that which converts asparagus into sparrow-grass. Every lady on the hills keeps her jampan and jampanees ... just as in the plains she keeps her carriage and footmen."—Letter in Times, Aug. 17.

JOOL. s. Hind. jhūl, supposed by Shakespear (no doubt correctly) to be a corrupt form of the Ar. joll, having much the same meaning; [but Platts takes it from jhūlā, "to dangle"]. Housings, body clothing of a horse, elephant, or other domesticated animal; often a quilt, used as such. In colloquial use all over India. The modern Arabs use the plur. jhūlā as a singular. This Dozy defines as "couverture en laine pliss ou moins ornée de dessins, très large, très chaude et enveloppant le poitrail et la croupe du cheval" (exactly the Indian jhūl)—also "ornement de soie qu'on étend sur la croupe des chevaux aux jours de fête."

1819.—"Dr. Duncan took the jhool, or broadcloth housinz from the elephant...."—Toel, Personal Narr. in Annals, Calcutta reprint, i. 715.

1880.—"Horse Jhools. &c., at shortest notice."—Advit. in Madras Mail, Feb. 13.

JOOLA. s. Hind. jhūlā. The ordinary meaning of the word is 'a swing'; but in the Himalaya it is specifically applied to the rude suspension bridges used there.

1812.—"There are several kinds of bridges constructed for the passage of strong currents and rivers, but the most common are the Sāngha and Jhula" [a description of both follows].—Ann. Res. xi. 475.

1850.—"Our chief object in descending to the Satlej was to swing on a Joolah bridge. The bridge consists of 7 grass ropes, about twice the thickness of your thumb, tied to a single post on either bank. A piece of the hollowed trunk of a tree, half a yard long, slips upon these ropes, and from this 4 loops from the same grass rope depend. The passenger hangs in the loops, placing a couple of ropes under each thigh, and holds on by pegs in the block over his head; the signal is given, and he is drawn over by an eighth rope."—Mem. of Col. Mountain, 114.

JOSS. s. An idol. This is a corruption of the Portuguese Deus, 'God,' first taken up in the 'Piggin' language.
of the Chinese ports from the Portuguese, and then adopted from that jargon by Europeans as if they had got hold of a Chinese word. [See Chin-Chin.]

1659.—"But the Devil (whom the Chinese commonly called the Joosje) is a mighty and powerful Prince of the World."—Walter Schatz, 17.

"In a four-cornered cabinet in their dwelling-rooms, they have, as it were, an altar, and thereon an image ... this they call Josin."—Sear, ed. 1672, p. 27.

1677.—"All the Sinese keep a limning of the Devil in their houses, ... They paint him with two horns on his head, and commonly call him Josie (Joosje)."—Gerret Verwollen, Oost Indische Voyagie, 33.

1711.—"I know but little of their Religion, more than that every Man has a small Joss or God in his own House."—Lockyer, 181.

1727.—"Their Josses or Demo-gods some of human shape, some of monstrous Figure."—A. Hamilton, ii. 296; [ed. 1744, ii. 355].

c. 1730.—"Down with dukes, earls, and lords, those pagan Josses, False gods! Away with stars and strings and crosses."

Peter Pindar, Ode to Kien Long.

1798.—"The images which the Chinese worship are called joostje by the Dutch, and joss by the English seamen. The latter is evidently a corruption of the former, which being a Dutch nickname for the devil, was probably given to these idols by the Dutch who first saw them."—Staunton, E.T. i. 173.

This is of course quite wrong.

Joss-house, s. An idol temple in China or Japan. From joss, as explained in the last article.

1750–52.—"The sailors, and even some books of voyages ... call the pagodas Yoss-houses, for on enquiring of a Chinese for the name of the idol, he answers Grande Yoss, instead of Gran Dios."—Ogil. Toren, 292.

1789–1810.—"On the 8th, 15th, and 28th day of the Moon those foreign barbarians may visit the Flower Gardens, and the Honan Joss-house, but not in dresses of over ten at a time."—8 Regulations 'at Canton, from The Fankwee at Canton (1882), p. 29.

1840.—"Every town, every village, it is true, abounds with Joss-houses, upon which large sums of money have been spent."—Mem. Col. Mountain, 186.

1876.—"... the fantastic gables and tawdry ornaments of a large joss-house, or temple."—Fortnightly Review, No. cxxiii. 222.

1876.—"One Tim Wang he make-stay-travel, Makee stop one night in Joss-house."—Leland, Pidgin-English Sing-Song, p. 42.

Thus also in "pidgin," Joss-house-man or Joss-pidgin-man is a priest, or a missionary.

Jostick, Joss-stick, s. "A stick of fragrant tinder (powdered costus, sandalwood, &c.) used by the Chinese as incense in their temples, and formerly exported for use, as cigar-lights. The name appears to be from the temple use. (See Putchock.)"

1876.—"Burnee joss-stick, talkee plitty."—Leland, Pidgin-English Sing-Song, p. 43.

1879.—"There is a recess outside each shop, and at dusk the joss-sticks burning in these fill the city with the fragrance of incense."—Miss Bird, Golden Chersonese, 49.

Jow, s. Hind. jhāā. The name is applied to various species of the shrubby tamarisk which abound on the low alluvials of Indian rivers, and are useful in many ways, for rough basket-making and the like. It is the usual material for gabions and fasces in Indian siege-operations.

[c. 1860.—"... by the natives it is called jhow; but this name is generic, and is applied not only to another species of Tamarisk, but to the Casuarina of Bengal, and to the cone-bearing plants that have been introduced by Europeans."—Buchanan-Hamilton, Eastern India, iv. 357.

1810.—"... on the opposite Jhow, or bastard tamarisk jungle ... a native ... had been attacked by a tiger. ..."—Davidson, Travels, ii. 326.]

Jowaulla Mookhee, n.p. Skt.—Hind. Jwāla-mukhi, 'flame-mouthed'; a generic name for quasi-volcanic phenomena, but particularly applied to a place in the Kangra district of the Punjab mountain country, near the Bias River, where jets of gas issue from the ground and are kept constantly burning. There is a shrine of Devi, and it is a place of pilgrimage famous all over the Himalaya as well as in the plains of India. The famous fire-jets at Baku are sometimes visited by more adventurous Indian pilgrims, and known as the Great Jwāla-mukhi. The author of the following passage was evidently ignorant of the phenomenon worshipped, though the name indicates its nature.

[c. 1360.—"Sultān Firoz ... marched with his army towards Nagarkot (see Nugu-Gurcote) ... the idol Jwāla-mukhi, much worshipped by the infidels, was situated on the road to Nagarkot .... Some of
the infidels have reported that Sultan Firoz went specially to see this idol, and held a golden umbrella over its head. But... the infidels slandered the Sultan. Other infidels said that Sultan Muhammad Shah bin Tughlik Shah held an umbrella over this same idol, but this also is a lie,...—Shams-i Siraj Afj', in Elliot, iii. 915.

1769.—... a place called Jalla mookoo, where out of cold Springs and hard Rocks, there are daily to be seen incessant Eruptions of Fire, before which the Infidolatrous people fall down and worship.—Terry, in Purchas, ii. 1167.

[c. 1617.—In Sir T. Roe's Map, "Jalla- mookee, the Pilgrimage of the Banians." Hak. Soc. ii. 535.]

1783.—"At Taullah Mhookee (sic) a small volcanic fire issues from the side of a mountain, on which the Hindus have raised a temple that has long been of celebrity, and favourite resort among the people of the Punjab."—G. Forster's Journey, ed. 1788, i. 308.

1799.—"Prason Poory afterwards travelled... to the Maha or Buree (i.e. larger) Jowalla Mookhi or Jula Mochi, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Bakee Bute, on the west side of the (Caspian) Sea... whence fire issues; a circumstance that has rendered it of great veneration with the Hindus."—Jonathan Duncan, in As. Res. v. 41.

JOWAUR, JOWARREE, s. Hind. Jowâr, Jöor; [Skt. Jâpâkátra or Akâra, 'of the nature of barley';] Sorghum vulgare, Pers. (Holcus sorghum, L.) one of the best and most frequently grown of the tall millets of southern countries. It is grown nearly all over India in the unflooded tracts; it is sown about July and reaped in November. The reedy stems are 8 to 12 feet high. It is the chobun of the Tamil regions. The stalks are Kirbee. The Ar. dura or dhara is perhaps the same word ultimately as jowâr; for the old Semitic name is dôn, from the smoky aspect of the grain. It is an odd instance of the looseness which used to pervade dictionaries and glossaries that R. Drummond (Illus. of the Gram. Parts of Guzerattee, &c., Bombay, 1808) calls "Jooar, a kind of pulse, the food of the common people."

[c. 1590.—In Khandesh "Jowari is chiefly cultivated of which, in some places, there are three crops in a year, and its stalk is so delicate and pleasant to the taste that it is regarded in the light of a fruit."—Ain, ed. Jarrett, ii. 223.]

1760.—"En suite mauvais chemin sur des levées faites de boue dans des quarrés de

Jouari et des champs de Néelis (see NELLY) remplis d'eau."—Anquetil du Perron, I. cxcxxiii.

1800.—"... My industrious followers must live either upon jowarry, of which there is an abundance everywhere, or they must be more industrious in procuring rice for themselves."—Wellington, i. 175.

1813.—Forbes calls it "jowarry or cushion" (!). [See CUSCUS.]—Dr. Mem. ii. 406; [2nd ed. ii. 35, and 1. 23.]

1819.—"In 178-8 jowarree sold in the Meechoo Kaunta at six rupees per cabal (see CULSEY) of 24 maunds."—Macnurdie, in Tr. Lit. Soc. Bo. i. 257.

[1826.—And the sabre began to cut away upon them as if they were a field of Joaanee (standing corn).—Pandurang Hari, ed. 1873 i. 66.]

JOY, s. This seems from the quotation to have been used on the west coast for jœrel (Port. joão).

1510.—"... The vanity of parents sometimes leads them to dress their children, even while infants, in this manner, which affords a temptation... to murder these helpless creatures for the sake of their ornaments or joys."—Marie Graham, 3.

JUBTEE, JUPTEE, &c., s. Guz. japtî, &c. Corrupt forms of zebî, ["Watan-zebî, or zaptî, Mahr., Produce of lands sequestered by the State, an item of revenue; in Guzerat the lands once exempt, now subject to assessment" (Wilson).] (See ZEBT.)

1808.—"The Sindias as Sovereigns of Broach used to take the revenues of Mouj- mocadars and Jowarre (see DESSAYE) of that district every third year, amounting to Rs. 5,390, and called the periodical confiscation Juptee."—R. Drummond. [Majmudâr "in Guzerat the title given to the keepers of the pargana revenue records, who have held the office as a hereditary right since the settlement of Todar Mal, and are paid by fees charged on the villages." (Wilson)]

JUDEA, ODIA, &c., n.p. These names are often given in old writers to the city of Ayuthia, or Ayodhya, or Yuthia (so called apparently after the Hindu city of Râma, Ayodhya, which we now call Oudh), which was the capital of Siam from the 14th century down to about 1767, when it was destroyed by the Burmese, and the Siamese royal residence was transferred to Bangkok [see BANCOCK].

1522.—"All these cities are constructed like ours, and are subject to the King of Siam, who is named Siri Zambedera, and who inhabits Iudia."—Pigafetta, Hak. Soc. 150.
JUGGURNAUT. worshipped as Vishnu at the famous shrine of Puri in Orissa. The image so called is an amorphous idol, much like those worshipped in some of the South Sea Islands, and it has been plausibly suggested (we believe first by Gen. Cunningham) that it was in reality a Buddhist symbol, which has been adopted as an object of Brahmanical worship, and made to serve as the image of a god. The idol was, and is, annually dragged forth in procession on a monstrous car, and as masses of excited pilgrims crowded round to drag or accompany it, accidents occurred. Occasionally also persons, sometimes sufferers from painful disease, cast themselves before the advancing wheels. The testimony of Mr. Stirling, who was for some years Collector of Orissa in the second decade of the last century, and that of Sir W. W. Hunter, who states that he had gone through the MS. archives of the province since it became British, show that the popular impression in regard to the continued frequency of immolations on these occasions—a belief that has made Juggurnaut a standing metaphor—was greatly exaggerated. The belief indeed in the custom of such immolation had existed for centuries, and the rehearsal of these or other cognate religious suicides at one or other of the great temples of the Peninsula, founded partly on fact, and partly on popular report, finds a place in almost every old narrative relating to India. The really great mortality from hardship, exhaustion, and epidemic disease which frequently ravaged the crowds of pilgrims on such occasions, doubtless aided in keeping up the popular impressions in connection with the Juggurnaut festival.

JUGBOOLAK. s. Marine Hind. for jack-block (Roebuck).

JUGGURNAUT. n.p. A corruption of the Skt. Jagannatha, 'Lord of the Universe,' a name of Krishna

e. 1546.—"The capitol City of all this Empire is Odia, whereof I have spoken heretofore: it is fortified with walls of brick and mortar, and contains, according to some, four hundred thousand fires, whereof an hundred thousand are strangers of divers countries."—Pinto, in Cogan's E.T. p. 285; orig. cap. elxxix.

1553.—"For the Realm is great, and its Cities and Towns very populous; insomuch that the city Huda alone, which is the capital of the Kingdom of Siam (Sido), and the residence of the King, furnishes 50,000 men of its own."—Barros, III. ii. 5.

1614.—"As regards the size of the City of Odia... it may be guessed by an experiment made by a curious engineer with whom we communicated on the subject. He says that... he embarked in one of the native boats, small, and very light, with the determination to go all round the City (which is entirely compassed by water), and that he started one day from the Portuguese settlement, at dawn, and when he got back it was already far on in the night, and he affirmed that by his calculation he had gone more than 8 leagues."—Cotto, VI. vii. 9.

1617.—"The merchants of the country of lan John, in a place joining to the country of Jangomay (see JANGOMAY) arrived at the city of Judea before Eaton's coming away from thence, and brought great store of merchandize."—Stainsbury, ii. 90.

"1 (letter) from Mr. Benjamin Farri in Judea, at Syam."—Cocks's Diary, Hak. Soc. i. 272.

[1639.—"The chief of the Kingdom is Iduia by some called Odia... the city of Iduia, the ordinary Residence of the Court is seated on the Menam."—Mandelslo, Travels, E.T. ii. 122.

[1693.—"As for the City of Siam, the Siamese do call it Si-yo-thi-yay, tho o of the syllable yo being closer than our (French) Diphthong ou."—La Louvière, Siam, E.T. 177.]

1727.—"... all are sent to the City of Siam or Odia for the King's Use. The City stands on an Island in the River Menam, which by Turnings and Windings, makes the distance from the Bar about 50 Leagues."—J. Hamilton. ii. 180; [ed. 1744].

[1774.—"Ayuttsaya with its districts Dvaravati, Yodaya and Kamanpuk."—Ins. in Ind. Antiq. xxiii. 4.

[1827.—"The powerful Lord... who dwells ever every head in the city of the sacred and great kingdom of Si-a-yoo-thaya."—Treaty between E.I.C. and King of Siam, in Wilson, Documents of the Burmese War, App. lxxvii.]

JUGGURNAUT. n.p. A corruption of the Skt. Jagannatha, 'Lord of the Universe,' a name of Krishna
c. 1430. — "In Bizenegro (see BIS-NAGAR) also, at a certain time of the year, this idol is carried through the city, placed between two chariots... accompanied by a great concourse of people. Many, carried away by the fervour of the faith, cast themselves on the ground before the wheels, in order that they may be crushed to death,—a mode of death which they say is very acceptable to their god." — N. Conti, in India in XVth Cent., 28.

c. 1581. — "All for devotion attach themselves to the trace of the car, which is drawn in this manner by a vast number of people... and on the annual feast day of the Pagod this car is dragged by crowds of people through certain parts of the city (Negapatam), some of whom from devotion, or the desire to be thought to make a devoted end, cast themselves down under the wheels of the car, and so perish, remaining all ground and crushed by the said cars." — Giuseppe Balsi, f. 84. The preceding passages refer to scenes in the south of the Peninsula.

c. 1590. — "In the town of Purtoistan on the banks of the sea stands the temple of Jagannat, near to which are the images of Kishen, his brother, and their sister, made of Sandal-wood, which are said to be 4,000 years old... The Brahmins... at certain times carry the image in procession upon a chariot of sixteen wheels, which in the Hindooese language is called Raath (see RUT); and they believe that whoever assists in drawing it along obtains remission of all his sins." — Gladshein's Ayen, i. 13-15; [ed. Jarrett, ii. 127].

[1616. — "The chief city called Jekanat."
— Sir T. Roe, Hak. Soc. ii. 583.]

1632. — "Vnto this Pagod or house of Xathen, doe belong 9,000 Brammines or Priests, which doe daily offer sacriifice vnto their great God Jagannat, from which Idoll the City is so called... And when it (the chariot of Jagannat) is going along the city, there are many that will offer themselves a sacrifice to this Idoll, and desperately lye downe on the ground, that the Chariott wheels may runne over them, whereby they are killed outright; some get broken armes, some broken legges, so that many of them are destroyed, and by this means they thinke it to merit Heauen." — W. Brutton, in Hakl. v. 57.

1667. — "In the town of Jagannat, which is seated upon the Gulf of Bengala, and where is that famous Temple of the Idol of the same name, there yearly celebrates a certain day that they shew this Idol with Ceremony in the Temple, the Crowe is usually so great to see it, that there is not a year, but some of those poor Pilgrims, that come afar off, tired and haressed, are suffocated there; all the people blessing them for having been so happy... And when this Hellish Triumphant Chariot marcheth, there are found (which is no Fable) persons so foolishly credulous and superstitious as to throw themselves with their bellies under those large and heavy wheels, which bruise them to death." — Bernier, A Letter to Mr. Chapelain, in Eng. ed. 1684, 97; [ed. Constable, 304 sq.].

[1692-79. — "In that great and Sumptuous Diabolicall Pagod, there Standeth theere greatest God Jno. Gernaot, which once ye Pagod rescued that name also." — Ms. Jtn. &c., by T. B. f. 12. Col. Temple adds: "Throughout the whole Ms. Jaganath is repeatedly called Jno. Gernaot, which obviously stands for the common transposition Janganath."

1682. — "... We lay by last night till 10 o'clock this morning, ye Captaine being desirous to see ye Jagernot Pagodas for his better satisfaction..." — Hedges, Diary, July 16; [Hak. Soc. i. 90].

1727. — His (Jagarnyat's) Effigy is often carried abroad in Procession, mounted on a Coach, or armes... they fasten small Ropes to the Cable, two or three Fathoms long, so that upwards of 2,000 People have room enough to draw the Coach, and some old Zealots, as it passes through the Street, fall flat on the Ground, to have the Honour to be crushed to Pieces by the Coach Wheels." — A. Hamilton, i. 357; [ed. 1744].

1809. — "A thousand pilgrims strain
Arm, shoulder, breast, and thigh, with
and main.
To drag that sacred wain,
And scarce can draw along the enormous load.
Prose fall the frantic votaries on the road,
And calling on the God
Their self-devoted bodies there they lay
To pave his chariot way.
On Jaga-Naut they call,
The ponderous car rolls on, and crushes all,
Through flesh and bones it ploughs its dreadfull path.
Groans rise unheard; the dying cry.
And death, and agony
Are trodden under foot by you mad throng.
Who follow close and thrust the deadly wheels along."

Curse of Kehana, xiv. 5.

1814. — "The sight here beggars all description. Though Juggurnaut made some progress on the 19th, and has travelled daily ever since, he has not yet reached the place of his destination. His brother is ahead of him, and the lady in the rear. One woman has devoted herself under the wheels, and a shocking sight it was. Another also intended to devote herself, missed the wheels with her body, and had her arm broken. Three people lost their lives in the crowd." — In Asiatic Journal—quoted in Beveridge, Hist. of India, ii. 54, without exacter reference.

c. 1815. — "That excess of fanaticism which formerly prompted the pilgrims to court death by throwing themselves in crowds under the wheels of the car of
JAGANNATH has happily long ceased to actuate the worshippers of the present day. During 4 years that I have witnessed the ceremony, three cases only of this revolting species of immolation have occurred, one of which I may observe is doubtful, and should probably be ascribed to accident; in the others the victims had long been suffering from some exasperating complaints, and chose this method of ridding themselves of the burden of life in preference to other modes of suicide so prevalent with the lower orders under similar circumstances."—i. Stirling, in As. Res. xvi. 324.

1827.—March 28th in this year, Mr. Poynder, in the E. I. Court of Proprietors, stated that "about the year 1790 no fewer than 28 Hindus were crushed to death at Ishera on the Ganges, under the wheels of Juggernaut."—As. Journal, 1821, vol. xxiii. 792.

[1864.—"On the 7th July 1864, the editor of the Friend of India mentions that, a few days previously, he had seen, near Sarampore, two persons crushed to death, and another frightfully lacerated, having thrown themselves under the wheels of a car during the Rathi Jatra festival. It was afterwards stated that this occurrence was accidental."—Cheers, Ind. Med. Jurispr. 665.

1871.—"... poor Johnny Tetterby stagger ing under his Mohol of an infant, the Juggernaut that crushed all his enjoyment."—Forster's Life of Dickens, ii. 415.

1876.—"Le monde en marchant n'a pas beaucoup plus de sens de ce qu'il écrase que le char de l'idole de Jagarnata."—E. Renan, in Revue des Deux Mondes, 3e Série, xviii. p. 504.

JULIBDAR, s. Pers. jilândár, from jilán, the string attached to the bridle by which a horse is led, the servant who leads a horse, also called jânúbhâdár, jânúbâkâsh. In the time of Hedges the word must have been commonly used in Bengal, but it is now quite obsolete.

[c. 1590.—"For some time it was a rule that, whenever he (Akbar) rode out on a khágah horse, a rupee should be given, viz., one dâm to the Atbegi, two to the Jilândár..."—Ann. ed. Blochmann, i. 142. (And see under PYKE.)

1673.—"In the heart of this Square is raised a place as large as a Mountebank's Stage, where the Gelâbdar, or Master Muliteer, with his prime Passengers or Servants, have an opportunity to view the whole Caphote."—Fryer, 341.

1683.—"Your Jilábâdor, after he had received his letter would not stay for the Genâb, but stood upon departure."—Hedges, Diary, Sept. 15; [Hak. Soc. i. 112].

"We admire what made you send peons to force our Gyllibdar back to your Factory, after he had gone 12 cosses on his way, and dismiss him again without any reason for it."—Hedges, Diary, Sept. 26; [Hak. Soc. i. 120].

1754.—"100 Gilodar; those who are charged with the direction of the couriers and their horses."—Hanway's Travels, i. 171; 252.

[1812.—"I have often admired the courage and dexterity with which the Persian Jelodars or grooms throw themselves into the thickest engagement of angry horses." —Morier, Journey through Persia, 63 seq.]

1850.—"It would make a good picture, the surroundings of canals, horses, donkeys, and men... Palse and Remise cooking for me; the Jellaudars, enveloped in felt coats, smoking their kalifins, amid the light of fast fading day..."—MS. Journal in Persia of Capt. W. Gill, R.E.

JUMBEAA, s. Ar. jambiya, probably from jamb, 'the side'; a kind of dagger worn in the girdle, so as to be drawn across the body. It is usually in form slightly curved. Sir R. Burton (Camões, Commentary, 413) identifies it with the agomia and gomio of the quotations below, and refers to a sketch in his Pilgrimage, but this we cannot find, [it is in the Memorial ed. i. 236], though the jambiyah is several times mentioned, e.g. i. 347, iii. 72. The term occurs repeatedly in Mr. Egerton's catalogue of arms in the India Museum. Janbwa occurs as the name of a dagger in the Aina (orig. i. 119); why Blochmann in his translation [i. 110] spells it jambreak we do not know. See also Dozy and Eng s.v. jambette. It seems very doubtful if the latter French word has anything to do with the Arabic word.

c. 1328.—"Taki-ud-din refused roughly and pushed him away. Then the maimed man drew a dagger (khanjar) such as is called in that country janiyba, and gave him a mortal wound."—Blunt, i. 584.

1498.—"The Moors had erected palisades of great thickness, with thick planking, and fastened so that we could not see them within. And their people paraded the shore with targets, azagays, agomias, and bows and slings from which they slung stones at us."—Roteiro de Vasco da Gama, 32.

1516.—"They go to fight one another bare from the waist upwards, and from the waist downwards wrapped in cotton cloths drawn tightly round, and with many folds, and with their arms, which are swords, bucklers, and daggers (gomas)."—Barboara, p. 80.

1774.—"Autour du corps ils ont un ceinturon de cuir brodé, ou garni d'argent,
JUMDUD. s. H. jandad, jamdhar. A kind of dagger, broad at the base and slightly curved, the hilt formed with a cross-grip like that of the Katār (see KUTTAUR). [A drawing of what he calls a jamdhar katār is given in Egerton's Catalogue (Pl. IX. No. 344-5).] F. Johnson's Dictionary gives jamdar as a Persian word with the suggested etymology of jaub-dar, 'shanksrender.' But in the Ain the word is spelt jamdhar, which seems to indicate Hind. origin; and its occurrence in the poem of Chand Bardai (see Ind. Antiq. i. 281) corroborates this. Mr. Beames there suggests the etymology of yveama-dant 'Death's Tooth.' The drawings of the jumhad or jamdhar in the Ain illustrations show several specimens with double and triple toothed points, which perhaps favours this view; but Yama-dhara, 'death-wielder,' appears in the Sanskrit dictionaries as the name of a weapon. [Rather, perhaps, yama-dhara, 'death-bearer.']

c. 1596.—"Jamdher." See quotation under KUTTAUR.

[1616-17.—"I proposed for a water worke, web might give the Chief Citty of the Mogors content . . . web is to be don vppon the River Jeminy web passeth by Agr a . . ."]—Birdwood, First Letter Book. 460.

[1813.—" . . . visited the jamdar khan, or treasury containing his jewels . . . curious arms . . ."]—Forbes, Or. Mem. 2nd ed. ii. 469.

JUMMA, s. Hind. from Ar. jama*. The total assessment (for land revenue) from any particular estate, or division of country. The Arab. word signifies 'total' or 'aggregate.'

1781.—"An increase of more than 26 lacs of rupees (was) effected on the former jumma."—Fifth Report, p. 8.

JUMMABUNDEE, s. Hind. from P.—Ar. jama' bandoth. A settlement (q.v.), i.e. the determination of the amount of land revenue due for a year, or a period of years, from a village, estate, or parcel of land. [In the N.W.P. it is specially applied to the annual village rent-roll, giving details of the holding of each cultivator.]

[1814.—"Jummabundee." See under PATEL.]

JUMNA. n.p. The name of a famous river in India which runs by Delhi and Agra. Skt. Jamuna, Hind. Jarund and Jumna, the Δομοκοα of Ptolemy, the Ἰεζαφίς of Arrian, the Jumans of Pliny. The spelling of Ptolemy almost exactly expresses the modern Hind. form Jamunā. The name Jamunā is also applied to what was in the 18th century, an unimportant branch of the Brahmaputra R. which connected it with the Ganges, but which has now for many years been the main channel of the former great river. (See JENNYE.) Jamund is the name of several other rivers of less note.

[1865.—" . . . the great mosque or Djamia . . . this word Djamia means literally 'collecting' or 'uniting,' because here attends the great concourse of Friday worshippers.

JUNGEERA. n.p., i.e. Janjira. The name of a native State on the coast, south of Bombay, from which the Fort and chief place is 44 m. distant. This place is on a small island, rising in the entrance to the Râjpūrî inlet, to which the name Janjira properly pertains, believed to be a local corruption of the Ar. jazira, 'island.' The State is also called Hubshān, meaning 'Hubshee's land,' from the fact that for 3 or 4 centuries its chief has been of that race. This
was not at first continuous, nor have the chiefs, even when of African blood, been always of one family; but they have apparently been so for the last 200 years. 'The Sidi' (see SEEDY) and 'The Habšah,' are titles popularly applied to this chief. This State has a port and some land in Kāthūwār.

Gen. Keatinge writes: "The members of the Sidi's family whom I saw were, for natives of India, particularly fair." The old Portuguese writers call this harbour Danda (or as they write it Danada), e.g. João de Castro in Primeiro Roteiro, p. 48. His rude chart shows the island-fort.

JUNGLE, s. Hind. and Mahr. jangal, from Skt. jangala (a word which occurs chiefly in medical treatises). The native word means in strictness only waste, uncultivated ground; then, such ground covered with shrubs, trees or long grass; and thence again the Anglo-Indian application is to forest, or other wild growth, rather than to the fact that it is not cultivated. A forest; a thicket; a tangled wilderness. The word seems to have passed at a rather early date into Persian, and also into use in Turkistan. From Anglo-Indian it has been adopted into French as well as in English. The word does not seem to occur in FRYER, which rather indicates that its use was not so extremely common among foreigners as it is now.

c. 1200.—"... Now the land is humid, jungle (jangalāh), or of the ordinary kind." —Sūrata, i. ch. 33.

c. 1370.—"Elephants were numerous as sheep in the jangal round the Rāi's dwelling."—Tārīkh-i-Fīroz-Shāhī, in Elliot, iii. 314.

c. 1450.—"The Kings of India hunt the elephant. They will stay a whole month or more in the wilderness, and in the jungle (jangal)."—Ahburarazāk, in Not. et Ext. xiv. 51.

1474.—"... Bicheneger. The vast city is surrounded by three ravines, and intersected by a river, bordering on one side on a dreadful Jungle."—Ath. Nikitin, in India in XVth Cent., 29.

1776.—"Land waste for five years... is called Jungle."—Hulhed's Gentoo Code, 190.

1809.—"The air of Calcutta is much affected by the closeness of the jungle around it."—Id. Valenti, i. 207.

1809.—"They built them here a bower of jointed cane, Strong for the needful use, and light and long Was the slight framework rear'd, with little pain; Lith the creepers then the wicker sides supply, And the tall jungle grass fit roofing gave Beneath the genial sky." —Curse of Kehama, xiii. 7.

c. 1830.—"C'est là que je rencontrai les jungles, les jungles... j'avoue que je fus très désappointé."—Jaucquet, Correspond., i. 134.

c. 1833-38.—"L'Hippotamau au large ventre Habite aux Jungles de Java, Oh grandement, au fond de chaque antre Plus de monstres qu'on ne réva."—Theoph. Gautier, in Poésies Complètes, ed. 1876, i. 325.

1848.—"But he was as lonely here as in his jungle at Bogglywala." —Thackeray, Vanity Fair, ch. iii.

"... Was there ever a battle won like Salamanca? Hey, Dobbin? But where was it he learnt his art? In India, my boy. The jungle is the school for a general, mark me that."—Ibid., ed. 1863, i. 312.

c. 1858.—"La bête formidable, habitante des jungles... S'endort, le ventre en l'air, et dilate ses ongles."—Leconte de Lisle.

"Des jungles du Pendj-Ab Aux sables du Karnate."—Ibid.

1865.—"To an eye accustomed for years to the wild wastes of the jungle, the whole country presents the appearance of one continuous well-ordered garden." —Waring, Tropical Resident at Home, 7.

1867.—"... here are no cobwebs of pea and counterpane, no jungles of argument and brakes of analysis."—Scrutineer, Essays and Studies, 133.

1873.—"Jungle, derived to us, through the living language of India, from the Sanskrit, may now be regarded as good English." —Fitz - Edward Hall, Modern English, 306.

1878.—"... Cet animal est commun dans les forêts, et dans les djungles."—Marre, Kata-Kata-Malayun, 53.

1879.—"The owls of metaphysics hooted from the gloom of their various jungles."—Fortnightly Rev. No. clxv., N.S., 19.

JUNGLE-FEVER, s. A dangerous remittent fever arising from the malaria of forest or jungle tracts.

1805.—"I was one day sent to a great distance, to take charge of an officer who had been seized by jungle-fever."—Letter in Morton's L. of Leyden, 43.

JUNGLE-FOWL, s. The popular name of more than one species of those
birds from which our domestic poultry are supposed to be descended; especially Gallus Sonneratii, Temminck, the Grey Jungle-cock, and Gallus ferrugineus, Gmelin, the Red Jungle-cock. The former belongs only to Southern India; the latter from the Himalaya, south to the N. Circars on the east, and to the Râjïpûla Hills south of the Nerbudda on the west.

1800.—"... the thickets bordered on the village, and I was told abounded in jungle-fowl."—Simx. Embasy to Ava, 66.

1883.—"The common jungle-cock ... was also obtained here. It is almost exactly like a common game-cock, but the voice is different."—Wallace, Malay Archip., 108.

The word jungle is habitually used adjectively, as in this instance, to denote wild species, e.g. jungle-cat, jungle-dog, jungle-fruit, &c.

JUNGLE-MAHALS. n.p. Hind. Jangal-Mahal. This, originally a vague name of sundry tracts and chiefship-tains lying between the settled districts of Bengal and the hill country of Chûtia Nagpûr, was constituted a regular district in 1805, but again broken up and redistributed among adjoining districts in 1838 (see Imperial Gazetteer, s.v.).

JUNGLE-TERRY. n.p. Hind. Jangal-tarâî (see TEHA). A name formerly applied to a border-tract between Bengal and Behar, including the inland parts of Monghyr and Bhâgâlpûr, and what are now termed the Santal Pargâns. Hodges, below, calls it the "westward" of Bhâgâlpûr; but Barkope, which he describes as near the centre of the tract, lies, according to Rennell's map, about 35 m. S.E. of Bhâgâlpûr town; and the Cleveland inscription shows that the term included the tract occupied by the Râjmahâl hill-people. The Map No. 2 in Rennell's Bengal Atlas (1779) is entitled "the Jungleerry District, with the adjacent provinces of Birbhum, Rajemal, Bogilpour, &c., comprehending the countries situated between Moorsheadabad and Bahar." But the map itself does not show the name Jungleerry anywhere.

1751.—"Early in February we set out on a tour through a part of the country called the Jungle-Terry, to the westward of Banglepore ... after leaving the village of Barkope, which is nearly in the centre of the Jungle Terry, we entered the hills.... In the great famine which raged through Indostan in the year 1770 ... the Jungle Terry is said to have suffered greatly."—Hodges, pp. 90-95.

1784.—"To be sold ... that capital collection of Paintings, late the property of A. Cleveland, Esq., deceased, consisting of the most capital views in the districts of Monghyr, Rajemahal, Bogilpoor, and the Jungleerry, by Mr. Hodges. ..."—In Seton-Karr's i. 64.

JUNGLO. s. Guz. Junglo. This term, we are told by R. Drummond, was used in his time (the beginning of the 19th century), by the less polite, to distinguish Europeans: "wild men of the woods," that is, who did not understand Guzerati.

1808.—"Joseph Maria, a well-known scribe of the order of Toque-wallahs, was actually method on the first circuit of 1807, in the town of Firland, by parties of curious old women and young, some of whom gazong upon him put the question, Are Junglo, too mane pirmesh? 'O wid one, wilt thou marry me?' He knew not what they asked, and made no answer, whereupon they declared that he was indeed a very Junglo, and it required all the address of Kripaun (the worthy Brahmin who related this anecdote to the writer, uncontradicted in the presence of the said Senhor) to draw off the dames and damsel's from the astonished Joseph."—R. Drummond, Hms. (s.v.).
JUNK, s. A large Eastern ship; especially (and in later use exclusively) a Chinese ship. This indeed is the earliest application also; any more general application belongs to an intermediate period. This is one of the oldest words in the Europeo-Indian vocabulary. It occurs in the travels of Friar Odorico, written down in 1331, and a few years later in the rambling reminiscences of John de Marignolli. The great Catalan World-map of 1375 gives a sketch of one of those ships with their sails of bamboo matting and calls them ękchi, no doubt a clerical error for ńńchi. Dobner, the original editor of Marignolli, in the 18th century, says of the word (junkos): "This word I cannot find in any medieval glossary. Most probably we are to understand vessels of platted reeds (a juncis textu) which several authors relate to be used in India." It is notable that the same erroneous suggestion is made by Amerigo Vespucii in his curious letter to one of the Medici, giving an account of the voyage of Da Gama, whose squadron he had met at C. Verde on its way home.

The French translators of Ibn Batuta derive the word from the Chinese tjohen (cheen), and Littré gives the same etymology (s.v. jonque). It is possible that the word may be eventually traced to a Chinese original, but not very probable. The old Arab traders must have learned the word from Malay pilots, for it is certainly the Javanese and Malay jong and ajong, 'a ship or large vessel.' In Javanese the Great Bear is called Lintung jong, 'The Constellation Junk,' [which is in Malay Bintang Jong.] The various forms in Malay and cognate languages, with the Chinese words which have been suggested as the origin, are very fully given by Scott, Malayam Words in English, p. 59 seq.]

c. 1300.—"Large ships called in the language of China 'Junks' bring various sorts of choice merchandise and cloths from Chin and Machtin, and the countries of Hind and Sind."—Raskidaddin, in Elliot, i. 69.

1381.—"And when we were there in harbour at Polumnum, we embarked in another ship called a Junk (aliam navim nominata Zuncum). . . . Now on board that ship were good 700 souls, what with soldiers and with merchants."—Friar Odoric, in Cathay, &c., p. 76.

c. 1313.—"They make no voyages on the China Sea except with Chinese vessels . . . of these there are three kinds; the big ones which are called junk, in the plural juncūk. . . . Each of these big ships carries from three up to twelve sails. The sails are made of bamboo mats; they are never hauled down, but are shifted round as the wind blows from one quarter or another."—Ibn Batuta, iv. 91. The French translators write the words as gonk (and gonāk). Ibn Batuta really indicates chunk (and čunkě); but both must have been quite wrong.

c. 1348.—"Wishing them to visit the shrine of St. Thomas the Apostle . . . we embarked on certain Junks (ascendentes Junkos) from Lower India, which is called Minabur."—Marignolli, in Cathay, &c., p. 356.

1459.—"About the year of our Lord 1420, a Ship or Junk of India, in crossing the Indian Sea, was driven . . . in a westerly and south-westerly direction for 40 days, without seeing anything but sky and sea. . . . The ship having touched on the coast to supply its wants, the mariners beheld there the egg of a certain bird called chrocko, which egg was as big as a butt."—Rubric on Fr. Mauro's Great Map at Venice.

"The Ships or junks (Zonchi) which navigate this sea, carry 4 masts, and besides that they can set up or strike (at will); and they have 40 to 60 little junks, for the merchants, and they have only one rudder . . ."—Ibid.

1516.—"Many Moorish merchants reside in it (Malacca), and also Gentiles, particularly Chetis (see CHETTY), who are natives of Cholmendel; and they are all very rich, and have many large ships which they call jungos."—Barbosa, i. 191.

1540.—"Exclusus isto concilio, applicavit animum ad naven Sinensis formae, quain juncem vocant."—Sctt. Franc. Xavhei Epist. 337.

[1554.—". . . in the many ships and junks (Jugos) which certainly passed that way."—Castañeda, ii. c. 20.]

1563.—"Juncos are certain long ships that have stern and prow fashioned in the same way."—Garcia, ii. 58.

1591.—"By this Negro, we were advertised of a small Bark of some thirtie tunnes (which the Moors call a Juncos)"—Barber's Arc. of Lancaster's Voyage, in Hakl. ii. 589.

1616.—"And doubtles they had made havock of them all, had they not presently been relieved by two Arabian Junks (for so their small ill-built ships are named . . .)"—Terry, ed. 1655, p. 342.

1625.—"An hundred Prawses and Junces."—Parchus, Pilgrimage, i. 2, 43.

1627.—"China also, and the great Atlantis (that you call America), which have now but Juncs and Canos, abounded then in tall Ships."—Bacon, New Atlantis, p. 12.

1630.—"So repairing to Joques (see JASK), a place in the Persien Gulph, they obtained a flute of Seaven Juncos, to convey them and theirs as Merchantein bond for the Shores of India."—Lord, Religion of the Persers, 8.
1673.—Fryer also speaks of ‘Portugal Junkys.’ The word had thus come to mean any large vessel in the Indian Seas. Barker’s use for a small vessel (above) is exceptional.

JUNKAMEER. s. This word occurs in Wheeler, i. 300, where it should certainly have been written Juncanieer. It was long a perplexity, and as it was the subject of one of Dr. Burnell’s latest, if not the very last, of his contributions to this work, I transcribe the words of his communication:

"Working at improving the notes to v. Linschoten, I have accidentally cleared up the meaning of a word you asked me about long ago, but which I was then obliged to give up—‘Jonkamir.’ It = a collector of customs."

"(1745).—Notre Supérieur qui savoit qu’a moitié chemin certaines Jonquanières mettaient les passans à contribution, nous avoit donné un ou deux janons (see PANAM) pour les payer en allant et en revenant, au cas qu’ils exigeassent de nous."—P. Norbert, Mémoires, pp. 159-160.

"The original word is in Malayalam chungakudran, and do, in Tamil, though it does not occur in the Dictionaries of that language; but chungam (= ‘Customs’) does.

"I was much pleased to settle this curious word, but I should never have thought of the origin of it, had it not been for that rascally old Capuchin P. Norbert’s note."

My friend’s letter (from West Stratton) has no date, but it must have been written in July or August 1852. [H.Y.] (See JUNKON.)

1630.—The Didowan (see DEWAUN) returned with Lingapas Roccs (see ROOCA) upon the Ataldar (see HAVILDIR) at St. Thomas, and upon the two chief Juncaneers in this part of the country, ordering them not to stop goods or provisions coming into the town. [Fort St. Geo. Consr., Nov. 22, Notes and Extts., iii. 39.]

1746.—‘Given to the Governor’s Servants, Juncaneers, &c., as usual at Christmas, Salamors’ (see SALEMPOOBY, 1Sp. P. 13).—Act. of Extra Charges at Fort St. David, to Dec. 31. M.S. Report, in India Office.

JUNK-CEYLON, n.p. The popular name of an island off the west coast of the Malay Peninsula. Forrest (Voyage to Merqui, pp. iii. and 29-30) calls it Jan-Sylan, and says it is properly Ujong (i.e. in Malay, ‘Cape’) Sylang. This appears to be nearly right. The name is, according to Crawburn (Malay Diet, s.v. Salanka, and Diet. Ind. Archip. s.v. Ujung) Ujung Salana, ‘Salang Headland.’ [Mr. Skeat doubts the correctness of this. ‘There is at least one quite possible alternative, i.e. jung salang, in which jung means ‘a junk,’ and salang, when applied to vessels, ‘heavily tossing’ (see Klinkert, Diet. s.v. salang). Another meaning of salang is ‘to transfuse a person with a dagger,’ and is the technical term for Malay executions, in which the kris was driven down from the collar-bone to the heart. Parls in the first quotation is now known as Perlis.’]

1539.—‘There we went over to the firm Land, and passing by the Port of Junculan (Juncaldão) we sailed two days and a half with a favourable wind, by means whereof we got to the River of Parls in the Kingdom of queda...’—Pinto (orig. cap. xix) in Cogan, p. 22.

1592.—‘We departed thence to a Bay in the Kingdom of Junculan, which is between Malaca and Pegu, 5 degrees to the Northward.’—Barker, in Hkdl. ii. 591.

1727.—‘The North End of Jonk Ceylon lies within a mile of the Continent.’—A. Hamilton, 69; [ed. 1744, ii. 67.]

JUNKAEEER. Wilson gives Telugu Sunkam, which might be used in Orissa, where Bruton was. [Shungum (Mal. chunkam) appears in the sense of toll or customs duties in many of the old treaties in Logan, Malabar, vol. iii.]

1638.—‘Any Junkoon or Custome.’—Bruton’s Narrative, in Hkdl. v. 53.

1756.—‘These practices (claims of perquisite by the factory chiefs) hath occasioned some to apply to the Govenour for relief, and chosen rather to pay Juncan than submit to the unreasonable demands aforesaid.’—Major Puchet’s Proposals, in Fort St. Geo. Consr., Feb. 16. Notes and Extts., i. 39.

1727.—‘... at every ten or twelve Miles end, a Fellow to demand Junkaun or Poll-Money for me and my Servants. ...’—A. Hamilton, ed. 1744, i. 392.

JURIBASSO. s. This word, meaning ‘an interpreter,’ occurs constantly in the Diary of Richard Cocks, of the
English Factory in Japan, admirably edited for the Hakluyt Society by Mr. Edward Maunde Thompson (1883). The work is really Malayo-Javanese juradahasa, lit. ‘language-master,’ juru being an expert, ‘a master of a craft,’ and bahasa the Skt. bhāṣā, ‘speech.’

[Wilkinson, Dict., writes Juru-behassa; Mr. Skeat prefers juru-bhassa.]

1603.—At Patani the Hollander's having arrived, and sent presents—'ils furent pris par un officier nommé Omar kaa (see ORAN, KAY) Jurabassà, qui en fit trois portions.'—In Rec. du Voyages, ed. 1793, ii. 697. See also pp. 672, 673.

1613.—(Said the Mandarin of Ancôa) . . . Captain-major, Auditor, residents, and jurubacas, for the space of two days you must come before me to attend to these instructions capitulados, in order that I may write to the Atão.' . . .

"These communications being read in the Chamber of the City of Macau, before the Vereadores, the people, and the Captain-Major then commanding in the said city, João Serrio da Cunha, they sought for a person who might be charged to reply, such as had knowledge of the Chinese, and of their manner of speech, and finding Lawrence Carvalho . . . he made the reply in the following form of words . . . To this purpose we the Captain-Major, the Auditor, the Vereadores, the Padres, and the Jurubassa, assembling together and beating our foreheads before God . . ."— Boscaro, pp. 725-729.

"The fourteenth, I sent M. Cockes, and my Jurebassà to both the Kings to entreat them to provide me of a dozen Seamen."—Capt. Sews, in Purchas, 378.

1615.—"... his desire was that, for his sake, I would give over the pursuit of this matter against the said bonge, for that ye if it were followed, of force the said bonge must cut his bellie, and then my jurebasso must do the lyke. Unto which my request was content to agree."—Cockes's Diary, i. 32.

[... "This night we had a conference with our Jurybassa."—Foster, Letters, iii. 167.]

JUTE, s. The fibre (gunny-fibre) of the bark of Corchorus capsularis, L., and Corchorus olitorius, L., which in the last 45 years has become so important an export from India, and a material for manufacture in Great Britain as well as in India. "At the last meeting of the Cambridge Philosophical Society, Professor Skeat commented on various English words, Jute, a fibrous substance, he explained from the Sanskrit jāta, a less usual form of jata, meaning, 1st, the matted hair of an ascetic; 2ndly, the fibrous roots of a tree such as the banyan: 3rdly, any fibrous substance" (Academy, Dec. 27, 1879). The secondary meanings attributed here to jata are very doubtful.* The term jute appears to have been first used by Dr. Roxburgh in a letter dated 1795, in which he drew the attention of the Court of Directors to the value of the fibre "called jute by the natives." [It appears, however, as early as 1746 in the Log of a voyage quoted by Col. Temple in J.R.A.S., Jan. 1900, p. 158.] The name in fact appears to be taken from the vernacular name in Orissa. This states to be properly hōtō, but hātō is used by the uneducated. See Report of the Jute Commission, by Bahu Hemchundra Kerr, Calcutta, 1874; also a letter from Mr. J. S. Cotton in the Academy, Jan. 17, 1880.

JUTKA, s. From Dak.—Hind. jhatka, 'quick.' The native cab of Madras, and of Mofussil towns in that Presidency; a conveyance only to be characterised by the epithet ramshackle, though in that respect equalled by the Calcutta cranchee (q.v.). It consists of a sort of box with venetian windows, on two wheels, and drawn by a miserable pony. It is entered by a door at the back. (See SHIGRAM, with like meanings).

JUZAIL, s. This word jazail is generally applied to the heavy Afghan rifle, fired with a forked rest. If it is Ar. it must be jazai, the plural of jazil, 'big,' used as a substantive. Jazil is often used for a big, thick thing, so it looks probable. (See GINGALL) Hence jazil'dehi, one armed with such a weapon.

[1812.—"The jezaerchi also, the men who use blunderbusses, were to wear the new Russian dress."—Morter, Journey through Persia, 36.]

[1888.—"All night the cresses glimmered pale On Ullur sabre and Tonk jezail."—R. Kipling, Barrack-room Ballads, 84.]

[1900.—"Two companies of Khyber Jezailchies."—Warburton, Eighteen Years in the Khyber, 78.]

JYEDAD, s.—P.—H. jāidād. Territory assigned for the support of troops.

[1824.—"Rampoo on the Chumbul . . . had been granted to Dudermaine, as Jaidad, *

* This remark is from a letter of Dr. Burnell's dtd. Tanjore, March 16, 1880.
or temporary assignment for the payment of his troops."—Malcolm, Central India, i. 223.]

**JYSHE.** s. This term, Ar. jaish, 'an army, a legion,' was applied by Tippoo to his regular infantry, the body of which was called the Jaish Kachari (see under CUTCERRY).  

c. 1752.—"About this time the Bar or regular infantry, Kutcheri, were called the Jysh Kutcheri."—Hist. of Tipu Sultan, by Hussein Ali Khan Kermâni, p. 52.  

1758.—"At such times as new levies or recruits for the Jyshe and Piadehs are to be entertained, you two and Syed Peer assembling in Kutcheri are to entertain none but proper and eligible men."—Tippoo's Letters, 258.

**K**

**KAJEE.** s. This is a title of Ministers of State used in Nepaul and Sikkim. It is no doubt the Arabic word (see CAZEE for quotations). Ḿāji is the pronunciation of this last word in various parts of India.  

[KALA JUGAH. s. Anglo-H. kāli jāgha for a 'dark place,' arranged near a ball-room for the purpose of flirtation.  

[1855.—"At night it was rather cold, and the frequenters of the Kala Jaga' (or dark places) were unable to enjoy it as much as I hoped they would."—Lady Dufferin, Viceregal Life, 41.]

**KALINGA.** n.p. (See KLING.)

**KALLA-NIMMACK.** s. Hind. kāla-namak, 'black salt,' a common mineral drug, used especially in horse-treatment. It is muriate of soda, having a mixture of oxide of iron, and some impurities. (Royle.)

**KAPAL.** s. Kāpāl, the Malay word for a ship, [which seems to have come from the Tam. kappal,] "applied to any square-rigged vessel, with top and top-gallant masts" (Marsden, Memoirs of a Malay Family, 57.)

**KARBAREE.** s. Hind. kârdâr, 'an agent, a manager,' Used chiefly in Bengal Proper.

[e. 1557.—"The Founjdar's report stated that a police Carbaree was sleeping in his own house."—Chevers, Ind. Med. Jurisp. 156.]

1857.—"The Lushai Karbari (literally men of business) duly arrived and met me at Kassalong."—Levin, A Fly on the Wheel, 283.

**KARCANNA.** s. Hind. from Pers. kār-khāna, 'business-place.' We cannot improve upon Wilson's definition: "An office, or place where business is carried on; but it is in use more especially applied to places where mechanical work is performed: a workshop, a manufactory, an arsenal; also, fig., to any great fuss or bustle." The last use seems to be obsolete.  

[1863.—"Large halls are seen in many places, called Kar-Kanays or workshops for the artizans."—Brower, ed. Constable, 258 seq. Also see CARCANA.]

**KARDAR.** s. P.—H. kārdār, an agent (of the Government) in Sindh.  

[1842.—"I further insist upon the offending Kardar being sent a prisoner to my head-quarters at Sukkur within the space of five days, to be dealt with as I shall determine."—Sir C. Napier, in Napier's Conquest of Scinde, 149.]

**KAREETA.** s. Hind. from Ar. kharita, and in India also khalita. The silk 'bag' (described by Mrs. Parkes, below) in which is enclosed a letter to or from a native noble; also, by transfer, the letter itself. In 2 Kings v. 23, the bag in which Naaman bound the silver is kharit; also in Isaiah iii. 22, the word translated 'crisping-pins' is kharit'um, rather 'purse.'

[e. 1350.—"The Sheriff Ibrahim, surnamed the Kharitadâr, i.e. the Master of the Royal Paper and Pens, was governor of the territory of Hansi and Sarstî."—Ibn Batutah, iii. 337.]

1838.—"Her Highness the Khâna Bâ 'id me the honour to send me a Kharitâ, that is a letter enclosed in a long bag of Kirr-khârâb (see KINCBO), crimson silk brocaded with flowers in gold, contained in another of fine muslin: the mouth of the bag was tied with a gold and tasseled cord, to which was appended the great seal of her Highness."—Wanderings of a Pilgrim (Mrs. Parkes), ii. 260.  

In the following passage the thing is described (at Constantinople).  

1673.—"... le Visir prenant un sachet de beau brocâd d'or à fleurs, long tout au moins d'une demi aule et large de cinq ou six doigts, lié et scellé par le haut avec une
KAUL, s. Hind. Kāl, properly "Time," then a period, death, and popularly the visitation of famine. Under this word we read:

1808.—"Scarcity, and the scourge of civil war, embittered the Mahatta nation in A.D. 1804, of whom many emigrants were supported by the justice and generosity of neighbouring powers, and (a large number) were relieved in their own capital by the charitable contributions of the English at Bombay alone. This and opening of Hospitals for the sick and starving, within the British settlements, were gratefully told to the writer afterwards by many Mahattas in "the heart, and from distant parts, of their own country."—R. Drummond, Illustrations, &c.

KAUNTA, CAUNTA, s. This word, Mahr. and Guz. kāntha, 'coast or margin,' [Skt. kāntha, 'immediate proximity, kānṭhi, 'the neck,'] is used in the northern part of the Bombay Presidency in composition to form several popular geographical terms, as Mahā Kāṇtha, for a group of small States on the banks of the Mahi River; Rēva Kāṇtha, south of the above; Śindhā Kāṇtha, the Indus Delta, &c. The word is no doubt the same which we find in Ptolemy for the Gulf of Kachh, Ḍvḗk kōṃsō. Kāṇṭhi-Kot was formerly an important place in Eastern Kachh, and Kāṇṭhi was the name of the southern coast district (see Ritter, vi. 1038).

KEBULEE. (See MYROBOLANS.)

KEDDAH, s. Hind. Khēdā (kedāt, ‘to chase,’ from Skt. ḍheta, ‘hunting’). The term used in Bengal for the enclosure constructed to entrap elephants. [The system of hunting elephants by making a trench round a space and enticing the wild animals by means of tame decoys is described by Arrian, Indika, 13.] (See CORRAL.)

[c. 1590. — "There are several modes of hunting elephants. 1. khedā (then follows a description).—Av., i. 284."

1780-90.—"The party on the plain below have, during this interval, been completely occupied in forming the Keddah or enclosure."—Lives of the Littreys, iii. 191.

1810. — "A term called a Keddah."—Williamson, V. M., ii. 436.

1890.—"The custom in Bengal is to construct a strong enclosure (called a Kedda) in the heart of the forest."—Tennent's Ceylon, ii. 342.

KEDGEREE, KITCHERY, s. Hind. khichri, a mess of rice, cooked with butter and dāl (see DHALL), and flavoured with a little spice, shred onion, and the like; a common dish all over India, and often served at Anglo-Indian breakfast tables, in which very old precedent is followed, as the first quotation shows. The word appears to have been applied metaphorically to mixtures of sundry kinds (see Fryer, below), and also to mixt jargon or lingua franca. In England we find the word is often applied to a mess of re-cooked fish, served for breakfast; but this is inaccurate. Fish is frequently eaten with kedgeree, but is no part of it.["Fish Kitcherie" is an old Anglo-Indian dish, see the recipe in Riddell, Indian Domestic Economy, p. 437.]

c. 1310.—"The munj (Moong) is boiled with rice, and then buttered and eaten. This is what they call Kishri, and on this dish they breakfast every day."—Ibn Batuta, iii. 131.

c. 1443.—"The elephants of the palace are fed upon Kitcheri."—Abdurrazzāk, in India in Xvth Cent. 27.

c. 1475.—"Horses are fed on peas; also on Kichris, boiled with sugar and oil; and early in the morning they get shisheniro" (I).—Athan. Nībita, in do., p. 10.

The following recipe for Kedgeree is by Abu'l Faql:-

[c. 1590.—"Khichri, Rice, split dāl, and gūt, 5 ser of each; ½ ser salt; this gives 7 dishes."—Ihe, i. 59.

1648.—"Their daily gains are very small,... and with these they fill their hungry bellies with a certain food called Kisteserye."—Van Twill, 57.

1653.—"Kicheri est vne sorte de legume dont les Indiens se nourrissent ordinairement."—De la Boulaye-le-Gouz, ed. 1657, p. 545.

1672.—Baldaeus has Kitzerry, Tavernier Quicheri [ed. Bull, i. 282, 391].

1679.—"The Diet of this Sort of People admits not of great Variety or Cost, their delightfulfust Food being only Cutcherry a sort of Pulse and Rice mixed together, and boiled in Butter, with which they grow fat."—Fryer, 81.

Again, speaking of pearls in the Persian Gulf, he says: "Whatever is of any Value is very dear. Here is a great Plenty of what they call Ketchery, a mixture of all together, or Refuse of Rough, Yellow, and Unequal, which they sell by Bushels to the Russians."—Ibid, 320.
1727.—"Some Doll and Rice, being mingled together and boiled make Kitcheree, the common Food of the Country. They eat it with Butter and Atchar (see ACHAR)."—A. Hamilton, i. 161; [ed. 1744, i. 182].

1750-60.—"Kitcharee is only rice stewed, with a certain pulse they call Dhall, and is generally eaten with salt-fish, butter, and pickles of various sorts, to which they give the general name of Atchar."—Grose, i. 150.

[1818.—"He was always a welcome guest ... and ate as much of their rice and Cutcheree as he chose."—Forbes, Or. Mem. 2nd ed. i. 502.]

1850.—"A correspondent of the Indian Mirror, writing of the annual religious fair at Ajmere, thus describes a feature in the proceedings: "There are two tremendous copper pots, one of which is said to contain about eighty maunds of rice and the other forty maunds. To fill these pots with rice, sugar, and dried fruits requires a round sum of money, and it is only the rich who can afford to do so. This year His Highness the Nawab of Tonk paid Rs. 3,000 to fill up the pots. ... After the pots filled with khichri had been inspected by the Nawab, who was accompanied by the Commissioner of Ajmere and several civil officers, the distribution or more properly the plunder, of khichri commenced, and men well wrapped up with clothes, stuffed with cotton, were seen leaping down into the boiling pot to secure their share of the booty."—Pioneer Mail, July 5. [See the reference to this custom in Sir T. Roe, Hak. Soc. ii. 314, and a full account in Rajputana Gazetteer, ii. 63.]

KEDGEREE, n.p. Khijri or Kijri, a village and police station on the low lands near the mouth of the Hoogly, on the west bank, and 68 miles below Calcutta. It was formerly well known as a usual anchorage of the larger Indiamen.

1658.—"This morning early we weighed anchor with the tide of Ebb, but having little wind, got no further than the Point of Kegaria Island."—Hedges, Diary, Jan. 26; [Hak. Soc. i. 64].

1684.—"Signor Nicolo Pareres, a Portuguese Merchant, assured me their whole community had worn ye Vice King of Goa ... to send them 2 or 3 Frigates with ... Soldiers to possess themselves of ye Islands of Kegaria and Ingellee."—Ibid. Dec. 17; [Hak. Soc. i. 172].

1727.—"It is now inhabited by Fishers, as are also Inghill and Kidgerie, two neighbouring Islands on the West Side of the Mouth of the Ganges."—A. Hamilton, ii. 2; [ed. 1744]. (See HIDGELEE.)

1753.—"De l'autre côté de l'entrée, les rivières de Cajori et de l'Inghil (see HIDGELEE), puis plus au large la rivière de Pipil et celle de Balosar (see BALASORE), sont avec Tombali (see TUMLOOK), rivière mentionné plus haut, et qu'on peut ajouter ici, des dérivations d’un grand fleuve, dont le nom de Ganga lui est commun avec le Gange. ... Une carte du Golfe de Bengale insérée dans Blaeu, fera même distinguer les rivières d'Inghil et de Cajori (si on prend la peine de l’examiner) comme des bras du Gange."—D'Argente, p. 63.

As to the origin of this singular error, about a river Ganga flowing across India from W. to E., see some extracts under GODAVERY. The Rupnaram River, which joins the Hoogly from the W., just above Diamond Harbour, is the great 'fleeve' here spoken of. The name Ganges or Old Ganga is applied to this in charts late in the 15th century. It is thus mentioned by A. Hamilton, 1727: "About five leagues farther up on the West Side of the River of Hughly, is another Branch of the Ganges, called Ganga, it is broader than that of the Hughly, but much shallower."—ii. 3; [ed. 1744].

KEDGEREE-POT. s. A vulgar expression for a round pipkin such as is in common Indian use, both for holding water and for cooking purposes. (See CHATTY, GHURA.)

1511.—"As a memorial of such misfortunes, they plant in the earth an ear bearing a cudgeri, or earthen pot."—Socyrois, Les Hidnous, iii.

1830.—"Some natives were in readiness with a small raft of Kedgeree-pots, on which the palkee was to be ferried over."—Mem. of Col. Mountain, 110.

KENNERY. n.p. The site of a famous and very extensive group of cave-temples on the Island of Salsette, near Bombay, properly Kapheri.

1602.—"Holding some conversation with certain very aged Christians, who had been among the first converts there of Padre Fr. Antonio de Porto, one of them, who alleged himself to be more than 120 years old, and who spoke Portuguese very well, and read and wrote it, and was continually reading the Flos Sanctorum, and the Lives of the Saints, assured me that without doubt the work of the Pagoda of Canari was made under the orders of the father of Sidut Josaft the Prince, whom Bariaam converted to the Faith of Christ. ..."—Couto, VII. iii. cap. v. 526.

1673.—"Next Morn before Break of Day we directed our steps to the anciently famed, but now rain'd City of Canorein ... all cut out of a Rock."—Fryer, 71-72.

1625.—"The principal curiosities of Salsette ... are the cave temples of Kennery. These are certainly in every way remarkable, from their number, their beautiful situation, their elaborate carving, and their marked connection with Budh and his religion."—Heber, ii. 130.

KERSEYMERE, s. This is an English draper's term, and not Anglo-
Kersey, Khraki.

Indian. But it is through forms like cassimere (also in English use), a corruption of cashmere, though the corruption has been shaped by the previously existing English word kersey for a kind of woollen cloth, as if kersey were one kind and kerseyone another, of similar goods. Kersey is given by Minsheu (2nd ed. 1627), without definition, thus: "etoffe 211)". The only word like the last given by Litré is "Casisel, sorte de canevas." . . . This does not apply to kersey, which appears to be represented by "Crosseau—Terme de Commerce; ètoffe de laine croissee à deux envers; etyn. croiser." Both words are probably connected with croiser or with carre'. Planche indeed (whose etymologies are generally worthless) says: "made originally at Kersey, in Suffolk, whence its name." And he adds, equal to the occasion, "Kersey, so named from the position of the original factory on the mere, or water which runs through the village of Kersey" (!) Mr. Skeat, however, we see, thinks that Kersey, in Suffolk, is perhaps the origin of the word Kersey: [and this he repeats in the new ed. (1901) of his Concise Etym. Dict., adding, "Not from Jersey, which is also used as the name of a material." Kersey, he says, is "a corruption of Cashmere or Cassimere, by confusion with kersey".

1495.—"Item the xv day of Februar, boeth fra Jhonne Andersoun x ells of quiet Caresey, to be tua eoitis, aine to the King, and aine to the Laird of Balgony; price of ollne vjs.; summa . . . iiij. vi. [Gubbins, Mutinies in Oudh, 296] describes how the soldiers at Lucknow dyed their uniforms a light brown or dust colour with a mixture of black and red office inks, and Cave Brown (Punjab and Delhi, ii. 211) speaks of its introduction in place of the red uniform which gave the British soldiers the name of "Lal Coertee Wallahs.")

1538.—A book appeared called "Service and Adventures with the Khakee Ressalah, or Meerut Volunteer Horse during the Mutinies in 1857-8," by R. H. W. Dunlop.

1580.—(no date given) "Kersey. Cassimere. A finer description of kersey . . . (then follows the absurd etymology as given by Planche). . . . It is principally a manufacture of the west of England, and except in being tweed (sic) and of narrow width it in no respect differs from superfine cloth."

Khadir, s. H. khadad; the recent alluvial bordering a large river. (See under Bangur.)

1828.—"The river . . . meanders fantastically . . . through a Khader, or valley between two ranges of hills."—Mundy, Pen and Pencil Sketches, ed. 1858, p. 130.

[The Khadir Cup is one of the chief racing trophies open to pig-stickers in upper India.]

KHAKEE, vulgarly KHRKI, KRKEARE, s. or adj. Hind. khaki, 'dusty or dust-coloured,' from Pers. khalk, 'earth,' or 'dust'; applied to a light drab or chocolate-coloured cloth. This was the colour of the uniform worn by some of the Punjab regiments at the siege of Delhi, and became very popular in the army generally during the campaigns of 1857-58, being adopted as a convenient material by many other corps. [Gubbins (Mutinies in Oudh, 296] describes how the soldiers at Lucknow dyed their uniforms a light brown or dust colour with a mixture of black and red office inks, and Cave Brown (Punjab and Delhi, ii. 211) speaks of its introduction in place of the red uniform which gave the British soldier the name of "Lal Coertee Wallahs."

1853.—"It has been decided that the full dress will be of dark blue cloth, made up, not like the tunic, but as the native gateooh (aunakchoo), and set off with red piping. The undress clothing will be entirely of Khakee."—Madras Govt. Order, Feb. 18, quoted in Calcutta Rec. cir. 407.

1862.—"Khrkee does not catch in brambles so much as other stuffs."—Brackman, Rouge in Cashmere, 136.]

1878.—"The Amir, we may mention, wore a khaki suit, edged with gold, and the well-known Harati cap."—Sat. Revieuer, Nov. 30, 683.

1890.—"The lattories to be painted with the Kirkee colour, which being similar to the roads of the country, will render the vehicles invisible."—Times, July 12.

1890-91.—The newspapers have constant references to a khaki election, that is an
election started on a war policy, and the War Loan for the Transvaal Campaign has been known as "khakis."

Recent military operations have led to the general introduction of khaki as the service uniform. Something like this has been used in the East for clothing from a very early time:

[1611. "See if you can get me a piece of very fine brown calico to make me clothes." —Dauvers, Letters, i. 109.]

KHALSA, s. and adj. Hind. from Ar. khāla (properly khāliṣṭ) 'pure, genuine.' It has various technical meanings, but, as we introduce the word, it is applied by the Sikhs to their community and church (so to call it) collectively.

1783.—"The Sīyāṣṭe salute each other by the expression Wāj Gūrū, without any inclination of the body, or motion of the hand. The Government at large, and their armies, are denominated Khalsa, and Khalsajee." —Forester's Journey, ed. 1808, i. 397.

1851.—"And all the Punjab knows me, for my father's name was known In the days of the conquering Khalsa, when I was a boy half-grown." —Attar Nīghā loqītār, by Sōmār, in an Indian paper; name and date lost.

KHAN, s. a. Turki through Pers. Khān. Originally this was a title, equivalent to Lord or Prince, used among the Mongol and Turk nomad hordes. Besides this sense, and an application to various other chiefs and nobles, it has still become in Persia, and still more in Afghanistan, a sort of vague title like "Esq."); whilst in India it has become a common affix to, or in fact part of, the name of Hindustānis out of every rank, properly, however, of those claiming a Pathān descent. The tendency of swelling titles is always thus to degenerate, and when the value of Khān had sunk, a new form, Khān-Khānān (Khān of Khān) was devised at the Court of Delhi, and applied to one of the high officers of State.

[c. 1610.—The "Assant Caounas" of Pyrard de Laval, which Mr. Gray fails to identify, is probably Hasun Khan, Hak. Soc. i. 69.

[1616.—"All the Captayens, as Channa Chana (Khān-Khānān), Mahobet Chand, Chand John (Khān Jahān)." —Sir T. Roe, Hak. Soc. i. 192.

[1675.—"Cawn." See under GINGI.]

KHANSAMA. See CONSUMAH.

KHANUM, s. Turki, through Pers. khānum and khānim, a lady of rank: the feminine of the title Khān, a (q.v.).

1404.—"... la mayor delles avia nòbre Cañon, que quiere dezir Reyna, o Señora grande." —Clavijó, f. 52v.

"... The great wall and tents were for the use of the chief wife of the Lord, who was called Caño, and the other was for the second wife, called Quiñchi Caño, which means 'the little lady.'" —Markham's Clavijó, 145.

1505.—"The greatest of the Beys of the Sagharichie was then Shir Haji Beg, whose daughter, Ais-doulet Begum, Yunis Khan married. ... The Khan had three daughters by Ais-doulet Begum. ... The second daughter, Kullāk Niger Khānum, was my mother. ... Five months after the taking of Kabul she departed to God's mercy, in the year 911" (1505). —Babur, p. 12.

1619.—"The King's ladies, when they are not married to him ... and not near relations of his house, but only concubines or girls of the Palace, are not called begum, which is a title of queens and princesses, but only canum, a title given in Persia to all noble ladies." —P. della Valle, ii. 13.

b. Pers. khān. A public building for the accommodation of travellers, a caravanserai. [The word appears in English as early as about 1400; see Stanf. Dict. s.v.]

1533.—"Han est vn Serrail ou endoques les Arabes appeilent fonduz ou se retiennent les Caravannes, ou les Marchands Estrangers, ... ce mot de Han est Turq, et est le mesmo que kurawanaaou ou karlasara (see CARAVANSERAY) dont parle Belon. ..." —De la Boulaye-le-Gonzi, ed. 1657, p. 540.

1527.—"He lost all hope, being informed by his late fellow-traveller, whom he found at the Khan, that the Nuwab was absent on a secret expedition." —W. Scott, The Suryong's Daughter, ch. xiii.

KHANNA. CONNAH, &c. s. This term (Pers. khānum, 'a house, a compartment, apartment, department, receptacle,' &c.) is used almost ad libitum in India in composition, sometimes with most incongruous words, as bobachee (for bāvārchi) connah, 'cook-house,' buggy-connah, 'buggy, or coach-house,' bottle-khanna, toshakhana (q.v.), &c. &c.

1781.—"The house, cook-room, bottle-connah, godown, &c. are all puka built." —In Selon-Karr, i. 41.

KHANUM. See CONSUMAH.
KHASS, KAUSS, &c., adj. Hind. from Ar. khas, ‘special, particular, Royal.’ It has many particular applications, one of the most common being to estates retained in the hands of Government, which are said to be held khas. The khas-mahal again, in a native house, is the women’s apartment. Many years ago a white-bearded khasamain (see CONSUMAH), in the service of one of the present writers, indulging in reminiscences of the days when he had been attached to Lord Lake’s camp, in the beginning of the last century, extolled the sâhîb of those times above their successors, observing (in his native Hindustani): ‘In those days I think the Sahibs all came from London khas; now a great lot of Liverpoolwâlâs come to the country!’

There were in the Palaces of the Great Mogul and other Mahommedan Princes of India always two Halls of Audience, or Durbar, the Devân-i-l‘âm, or Hall of the Public, and the Devân-i-Khâss, the Special or Royal Hall, for those who had the entrée, as we say.

In the Indian Vocabulary, 1788, the word is written Coss.

KHÂSYA, n.p. A name applied to the oldest existing race in the cis-Tibetan Himalaya, between Nepal and the Ganges, i.e. in the British Districts of Kumaun and Garhwal. The Khâsyan are Hind in religion and customs, and probably are substantially Hind also in blood; though in their aspect there is some slight suggestion of that of their Tibetan neighbours. There can be no ground for supposing them to be connected with the Mongoloid nation of Kasias (see COSSYA) in the mountains south of Assam.

[1526.—“About these hills are other tribes of men. With all the investigation and enquiry I could make... All that I could learn was that the men of these hills were called Kas. It struck me that as the Hindustanis frequently confound shin and shin and as Kashmir is the chief... city in those hills, it may have taken its name from that circumstance.”—Legden’s Baber, 313.]

1799.—“The Vakeel of the rajâh of Comanch (i.e. Kamkâ) of Almoro, who is a learned Pandit, informs me that the greater part of the zemindars of that country are Chhasas... They are certainly a very ancient tribe, for they are mentioned as such in the Institutes of Menu; and their great ancestor Chasa or Chasya is mentioned by Sanchoniathon, under the name of Cassius. He is supposed to have lived before the Flood, and to have given his name to the mountains he seized upon.”—Wilford (Wilfordizing!), in As. Res. vi. 456.

1824.—“The Khasya nation pretend to be all Rajpots of the highest caste... they will not even sell one of their little mountain cows to a stranger... They are a modest, gentle, respectful people, honest in their dealings.”—Iheber, i. 264.

KHELÀT, n.p. The capital of the Bilûch State upon the western frontier of Sind, which gives its name to the State itself. The name is in fact the Ar. kâla, ‘a fort.’ (See under KILLA-DAR.) The terminal t of the Ar. word (written Kula) has for many centuries been pronounced only when the word is the first half of a compound name meaning ‘Castle of... No doubt this was the case with the Bilûch capital, though in its case the second part has been completely dropped out of use. Khelât (Kula-t)-i-Ghilji is an example where the second part remains, though sometimes dropped.

KHIRÀJ, s. Ar. kharîj (usually pron. in India kharîj), is properly a tribute levied by a Musulman lord upon conquered unbelievers, also land-tax; in India it is almost always used for the land-revenue paid to Government; whence a common expression (also Ar.) là kharîj, treated as one word, lukhârîj, ‘rent-free.’

[c. 1590.—“In ancient times a capitation tax was imposed, called khiraj.”—Tin, ed. Jarrett, ii. 55. “Some call the whole produce of the revenue khiraj.”—Ibid. ii. 57.]

1653.—“Le Sultan souffre les Chretiens, les Hufis, et les Indon sur ses terres, auec toute liberté de leur Loy, en payant cinq Reales d’Espagne ou plus par an, et ce tribut s’appelle Karache...”—De la Bour- lage-le-Grour, ed. 1657, p. 48.

1781.—“... 138 beegahs, 18 of which are Lackherage land, or land paying no rent.”—In Seton-Karr, i. 49.

KHOA, s. Hind. and Beng. khoâ, a kind of concrete, of broken brick, lime, &c., used for floors and terrace-roofs.

KHOT, s. This is a Mahrâti word, khot, in use in some parts of the Bombay Presidency as the designation of persons holding or farming villages on a peculiar tenure called khoti, and
coming under the class legally defined as 'superior holders.'

The position and claims of the khot have been the subject of much debate and difficulty, especially with regard to the rights and duties of the tenants under them, whose position takes various forms; but to go into these questions would carry us much more deeply into local technicalities than would be consistent with the scope of this work, or the knowledge of the editor. Practically it would seem that the khot is, in the midst of provinces where ryotwarry is the ruling system, an exceptional person, holding much the position of a petty zamindar in Bengal (apart from any question of permanent settlement); and that most of the difficult questions touching khoti have arisen from this its exceptional character in Western India.

The khot occurs especially in the Konkan, and was found in existence when, in the early part of the last century, we occupied territory that had been subject to the Mahratta power. It is apparently traceable back at least to the time of the Adil Shâbi (see IDALCAN) dynasty of the Deccan. There are, however, various denominations of khot. In the Southern Konkan the khoti has long been a hereditary zamindar, with proprietary rights, and also has in many cases replaced the ancient patel as headman of the village; a circumstance that has caused the khoti to be sometimes regarded and defined as the holder of an office, rather than of a property. In the Northern Konkan, again, the Khotis were originally mere revenue-farmers, without proprietary or hereditary rights, but had been able to usurp both.

As has been said above, administrative difficulties as to the Khotis have been chiefly connected with their rights over, or claims from, the ryots, which have been often exorbitant and oppressive. At the same time it is in evidence that in the former distracted state of the country, a Khoti was sometimes established in compliance with a petition of the cultivators. The Khoti "acted as a buffer between them and the extortionate demands of the revenue officers under the native Government. And this is easily comprehended, when it is remembered that formerly districts used to be farmed to the native officials, whose sole object was to squeeze as much revenue as possible out of each village. The Khot bore the brunt of this struggle. In many cases he prevented a new survey of his village, by consenting to the imposition of some new patti. This no doubt he recovered from the ryots, but he gave them their own time to pay, advanced them money for their cultivation, and was a milder master than a rapacious revenue officer would have been" (Candy, pp. 20-21). See Selections from Records of Bombay Government, No. cxxiv., N.S., viz., Selection with Notes, regarding the Khoti Tenure, compiled by E. T. Candy, Bo. C. S. 1873; also Abstract of Proceedings of the Gort. of Bombay in the Revenue Dept., April 24, 1876, No. 2474.

KHOI. s. The holder of the peculiar khot tenure in the Bombay Presidency.

KHUD, KUDD. s. This is a term chiefly employed in the Himalaya, kudd, meaning a precipitous hill-side, also a deep valley. It is not in the dictionaries, but is probably allied to the Hind. khat, 'a pit,' Dakh, —Hind. khoti. [Platts gives Hind. khaud. This is from Skt. khanda, 'a gap, a chasm,' while khot comes from Skt. khatta, 'an excavation.'] The word is in constant Anglo-Indian colloquial use at Simla and other Himalayan stations.

1837.—"The steeps about Mussoori are so very perpendicular in many places, that a person of the strongest nerve would scarcely be able to look over the edge of the narrow footpath into the Khud, without a shudder."

—Bacon, First Impressions, ii. 146.

1838.—"On my arrival I found one of the ponies at the estate had been killed by a fall over the precipice, when bringing up water from the khud."—Wanderings of a Pilgrim, ii. 249.

1866.—"When the men of the 13th Regt. refused to carry the guns any longer, the Eurasian gunners, about 20 in number, accompanying them, made an attempt to bring them on, but were unequal to doing so, and under the direction of this officer (Capt. Cockburn, R.A.) threw them down a Khud, as the ravines in the Himalaya are called. . . .—Bhutan and the H. of the Dover War, by Sorbon Rennie, M.D. p. 199.

1879.—"The commander-in-chief . . . is perhaps alive now because his horse so judiciously chose the spot on which suddenly . . ."

* Pati is used here in the Mahratti sense of a 'contribution' or extra cess. It is the regular Mahratti equivalent of the ahidh of Bengal, on which see Wilson, s.v.
to swerve round that its hind hooves were only half over the chud” (sic).—Times Letter, from Simla, Aug. 15.

**KHURREEF.** s. Ar. *khatirf*; ‘autumn’; and in India the crop, or harvest of the crop, which is sown at the beginning of the rainy season (April and May) and gathered in after it, including rice, the tall millets, maize, cotton, rape, sesamum, &c. The obverse crop is *rubbee* (q.v.).

[1889.—“Three weeks have not elapsed since the *Kureef* crop, which consists of *Bajra* (see BAJRA), *Jowar* (see JOWAUR), several smaller kinds of grain, and cotton, was cleared from off the fields, and the same ground is already ploughed ... and sown for the great *Rubbee* crop of wheat, barley and *chana* (see GRAM).”—Broughton, Letters from a Makratta Camp, ed. 1892, p. 215.]

**KHUTPUT,** s. This is a native slang term in Western India for a prevalent system of intrigue and corruption. The general meaning of *khutput* in Hind. and Mahr. is rather ‘wrangling’ and ‘worry,’ but it is in the former sense that the word became famous (1850-54) in consequence of Sir James Outram’s struggles with the rascality, during his tenure of the Residency of Baroda.

[1881.—“Khutput, or court intrigue, rules more or less in every native State, to an extent incredible among the more civilised nations of Europe.”—Fryer, Records of Sport, 201.]

**KHUTTRY, KHETTRY, CUTTRY.** s. Hind. *Khattri, Khatri, Skt. Khatriya.* The second, or military, caste, in the theoretical or fourth division of the Hindus. [But the word is more commonly applied to a mercantile caste, which has its origin in the Punjab, but is found in considerable numbers in other parts of India. Whether they are really of Khatriya descent is a matter on which there is much difference of opinion. See Crooke, Tribes and Castes of N.W.P., iii. 264 seqq.] The *Xapnao* whom Ptoleny locates apparently towards Rajputana are probably *Khataryas.*

[1623.—“They told me Ciautra was a title of honour.”—P. della Valle, Hak. Soc. ii. 312.
1630.—“And because Cuttrey was of a martiall temper God gave him power to sway Kingdomes with the sceptre.”—Lord, Britannia, 5.
1838.—“Les habitans ... sont la plus part Boogians et Ketteris, tissersans, tauintiers, et autres ouvriers en coton.”—Mandelo, ed. 1559, 139.

[1671.—“There are also *Cuttarees,* another Sect Principally about Agra and those parts up the Country, who are as the Baniun Gentooes here.”—In Yule, Hedges’ Diary, Hak. Soc. ii. cccxi.]

1673. — “Opium is frequently eaten in great quantities by the Rashpoots, Quateries, and Patans.”—Fryer, 193.
1726.—“The second generation in rank among these heathen is that of the Settreas.”—Valetexia, Charon, 57.
1782.—“The Chittery occasionally betakes himself to trade, and the Sooder has become the inheritor of prinicipalities.”—G. Forster’s Journey, ed. 1808, i. 64.
1836.—“The Banians are the mercantile caste of the origin Hindooos, ... They call themselves Shudderis, which signifies innocent or harmless(!)”—Sir R. Phillips, Million of Facts, 322.

**KHYBER PASS.** n.p. The famous gorge which forms the chief gate of Afghanistan from Peshawur, properly Khaiiber. [The place of the same name near Al-Madinah is mentioned in the *Jin* (iii. 57), and Sir R. Burton writes: “Khaybar in Hebrew is supposed to mean a castle. D’Herbelot makes it to mean a pact or association of the Jews against the Moslems.” (Pilgrimages, ed. 1893, i. 346, note.)]

1519.—“Early next morning we set out on our march, and crossing the Kheiber Pass, halted at the foot of it. The Khizer-Khill had been extremely licentious in their conduct. Both on the coming and going of our army they had shot upon the stragglers, and such of our people as lagged behind, or separated from the rest, and carried off their horses. It was clearly expedient that they should meet with a suitable chastisement.”

—Baber, p. 277.

1603.—

“On Thursday Jamrud was our encamping ground.

“On Friday we went through the Khaibar Pass, and encamped at ‘Ali Musjid.”—Johangir, in Elliot, vi. 311.

1783.—“The stage from Timroord (read Timrood) to Dickah, usually called the Hyber-pass, being the only one in which danger is to be apprehended from banditti, the officer of the escort gave orders to his party to ... march early on the next morning. ... Timur Shah, who used to pass the winter at Peshour ... never passed through the territory of the Hybers, without their attacking his advanced or rear guard.”—Forster’s Travels, ed. 1808, ii. 63-66.

1556.—

“... See the boded Mogula, like a pack Of hungry wolves, burst from their desert lairs
And crowding through the Khyber’s rocky strait,
Sweep like a bloody harrow o’er the land.”

The Banyan Tree, p. 6.
KIDDERPORE, n.p. This is the name of a suburb of Calcutta, on the left bank of the Hooghly, a little way south of Fort William, and is the seat of the Government Dockyard. This establishment was formed in the 18th century by Gen. Kyd, "after whom," says the Imperial Gazetteer, "the village is named." This is the general belief, and was mine [H.Y.] till recently, when I found from the chart and directions in the English Pilot of 1711 that the village of Kidderpore (called in the same chart Kitherepore) then occupied the same position, i.e. immediately below "Governerpore" and that immediately below "Chittanutte" (i.e. Govindpâr and Chatâññâ) (see CHUTTANUTTY).

1711.—"... then keep Rounding Chittnutte (Chitpore) Bite down to Chitty Natty Point (see CHUTTANUTTY). ... The Bite below Gover Napore (Govindpâr) is Shool, and below the Shool is an Eddy; therefore from Gover Napore, you must stand over to the Starboard-Shore, and keep it aboard till you come up almost with the Point opposite to Kidderpore, but no longer..."—The English Pilot, p. 65.

KIL, s. Pitch or bitumen. Tam. and Mal, kil, Ar. kir, Pers. kir and kil.

C. 1330.—"In Persia are some springs, from which flows a kind of pitch which is called kâ (read kir) (pîr diço ou pûna), with which they smear the skins in which wine is carried and stored."—Friar Jordanus, p. 10.

C. 1500.—"These are pitched with a bitumen which they call quill, which is like pitch."—Corea, Hak. Soc. 240.

KILLADAR, s. P.—H. kîl'adâr, from Ar. kalâ, 'a fort.' The commandant of a fort, castle, or garrison. The Ar. kalâ is always in India pronounced kîlā. And it is possible that in the first quotation Ibn Batuta has misinterpreted an Indian title; taking it as from Pers. kîlîd, 'a key.' It may be noted with reference to kîlā that this Ar. word is generally represented in Spanish names by Acula, a name borne by nine Spanish towns entered in K. Johnston's Index Geographicus; and in Sicilian ones by Calata, e.g. Calatafimi, Cutlassettu, Calataquiro.

C. 1340.—... Kâdhi Khân, Sadraul-Jîhân, who became the chief of the Amirs, and had the title of Kîlt-dâr, i.e. Keeper of the keys of the Palace. This officer was accustomed to pass every night at the Sultan's door, with the bodyguard."—Ibn Batuta, iii. 196.

1757.—"The fugitive garrison... returned with 500 more, sent by the Kellidar of Vandywass."—Orme, ed. 1803, ii. 217.

1817.—"The following were the terms... that Ami should be restored to its former governor or Kellidar."—Mill, iii. 340.

1829.—"Among the prisoners captured in the Fort of Hattrass, search was made by us for the Keeledar."—Mem. of John Skipp, ii. 210.

KILLA-KOTE, s. pl. A combination of Ar.—P. and Hind. words for a fort (kîlîa for kûla, and kôt), used in Western India to imply the whole fortifications of a territory (B. Drummond).

KILLUT, KILLAUT. &c., s. Ar.—H. kîlît. A dress of honour presented by a superior on ceremonial occasions; but the meaning is often extended to the whole of a ceremonial present of that nature, of whatever it may consist. [The Ar. kîlît-ch properly means 'what a man strips from his person.' There were (among the later Moguls) five degrees of kîlît, those of three, five, six, or seven pieces; or they might as a special mark of favour consist of clothes that the emperor had actually worn." (See for further details Mr. Irvine in J.R.A.S., N.S., July 1890, p. 533.)] The word has in Russian been degraded to mean the long loose gown which forms the most common dress in Turkistan, called generally by Schuyler 'a dressing-gown' (Germ. Schlafrock). See Frejahn, Wolga Bulgar., p. 43.

1411.—"Several days passed in sumptuous feasts. Khîlîats and girdles of royal magnificence were distributed."—Abd-ulrazzâk, in Not. et Extr. xiv. 209.

1673.—"Sir George Oxenden held it... He defended himself and the Merchants bravely, that he had a Collat or SeerpaW (q.v.) a Robe of Honour from Head to Foot, offered him from the Great Mogul."—Fryer, 57.

1676.—"This is the Wardrobe, where the Royal Garments are kept; and from whence the King sends for the Calaat, or a whole Habit for a Man, when he would honour any Stranger."—Tavernier, E. T. ii. 46; [ed. Bâll, ii. 95].

1774.—"A flowered satin gown was brought me, and I was dressed in it as a khîlat."—Bopp, in Markham's Tibet, 25.

1786.—"And he the said Warren Hastings did send kellauts, or robes of honour (the most public and distinguished mode of acknowledging merit known in India) to the
sailed ministers in testimony of his approba-
tion of their services."—*Articles of Charge against Hastings*, in *Burke's Works*, vii. 25.

1809.—"On paying a visit to any Asiatic Prince, an inferior receives from him a complete dress of honour, consisting of a *khelaut*, a robe, a turban, a shield and sword, with a string of pearls to go round the neck."—Ed. *Valentia*, i. 99.

1813.—"On examining the *khelauts*. . . . from the great Maharajah Madajee Sindia, the serpeyeh (see *SIRPECH*) . . . presented to Sir Charles Malet, was found to be composed of false stones."—*Fortes*, Or. *Memos.* iii. 50; [2nd ed. ii. 418].

KINCOB. s. Gold brocade. P.—H. *kamkhab*, *komkhab*, vulgarly *kinckhab*. The English is perhaps from the Guja-
ratii, as in that language the last syllable is short.

This word has been twice imported from the East. For it is only another form of the medieval name of an Eastern damask or brocade, *camocca*. This was taken from the medieval Persian and Arabic forms *kamkhab* or *kinckhab*, 'damask silk,' and seems to have come to Europe in the 13th century. F. Johnson's *Dict*, distinguishes be-
tween *kamkha*, 'damask silk of one colour,' and *kinckha*, 'damask silk of different colours.' And this again, according to Dozy, quoting Hoffmann, is originally a Chinese word *kin-kho*; in which doubtless *kin*, 'gold,' is the first element. *Kim* is the Fuhkien form of the word; *ku, kin-hou*, 'gold-flow-
er? We have seen *kinckhab* derived from Pers. *kom-khab*, 'less sleep,' because such cloth is rough and prevents sleep! This is a type of many etymologies. [*The ordinary derivation of the word supposes that a man could not even dream of it who had not seen it (*kom, 'little,' *khab, 'dream')*] (Yusef Ali, *Momo, on Silk*, 86). Platts and the *Mandius gloss*, take it from *kam, 'little,' khab, 'nap.') Ducange appears to think the word survived in the French *moquece* (or *moquete*); but if so the application of the term must have degenerated in England. (See in *Drapery Dict.* *mockado*, the form of which has sug-
ished a sham stuff.)

c. 1300.—"*Haidoșd' akr e'daimonovn'os, kai tov πάτερα δει συνεδαιμονεμεν  κατα την ευμονήν  ἀντιπελάργων. Ἑσθητα παρ-
ηξίφης πετρώμών η τα καιρᾶς ἡ Περσῶν φίλη γυνώτα, δράσων εῦ θυό, οὐ διπλακα μεν οὐδε μαρατήν οἰς Ἑλλην έξωφαινεν, αλλ'

hερείου και πουλημίν."—Letter of *Theo-
dorus the Hyrtacamian to Lucius*, Protonotary and Protopriesty of the Trapezantians, in *Notices et Extraits*, vi. 38.

1330.—"Their clothes are of Tartary cloth, and *camocas*, and other rich stuffs ofttimes adorned with gold and silver and precious stones."—*Book of the Estate of the Great Khan*, in *Cathey*, 216.

c. 1340.—"You may reckon also that in *Cathey* you get three or three and a half pieces of damasked silk (camoccoca) for a *somoa*."—Pegolotti, *ibid.* 256.

1342.—"The King of China had sent to the Sultan 100 slaves of both sexes for 500 pieces of *kamkhā*, of which 100 were made in the City of Zaitun. . . ."—*Jon Batuta*, iv. 1.

c. 1375.—"Thei settten this Yuecole upon a Chare with gret reverence, wil arrayed with Clothes of Gold, of rich Clothes of Tartary, or of *Camacasa*, and other precious Clothes."—Sir John Mandevell, ed. 1866, p. 175.

c. 1404.—"In kyrte of *Cammaka* kynge or 1 cladde."—*Cowpre Mystery*, 163.

1411.—"... et quando se del quisieren aportar los Embajadores, fizo vestir al dichi Ray Gonzalez una ropa de camocan, e díde un sombrero, e dixole, que aquello tomase en señal del amor que el Tamurbec tenia al Señor Rey."—Clarijo, § lxxxviii.

1411.—"We have sent an ambassador who carries you from us *kimkhā*."—Letter from *Emp. of China* to Shah Rakh, in *Nat. et Est.*, xiv. 214.

1474.—"And the King gave a signe to him that wayted, commaunding him to give to the damner a peece of Camocato. And he taking this peece theyrew it about the heade of the damner, and of the men and women: and using certaine wordes in prais-
ing the King, theyrew it before the myn-

1585.—"*Kamuq dial, Kamuq pur, Piumnus serious, sive ex bombbyce confectus, e-
more Damascene contextus, intimis Damaso, nostris olim Camocas, de qua voce diximus in Gloss. Medice Latiniti, hodie etiamnum Mocabe.*" This is followed by several quo-

1712.—In the *Spectator* under this year see an advertisement of an *Isabella-
coloured Kincob* gown flowered with green and gold."—Cited in *Malcolm's Anecdotes of Manners*, &c., 1808, p. 429.

1735.—"Dieser mal waren von Seiten des Brantgams ein Stück rother Kamka . . . und eine rothe Pferdelant: von Seiten der Braut aber ein Stück violet Kamka."—M. *s. w.—*Gustav, Reise durch Schweden*, i. 137-138.

1781.—"My holiday suit, consisting of a flowered Velvet Coat of the Carpet Pattern, with two rows of broad Gold Lace, a rich Kingcoc Waistcoat, and Crimson Velvet Breeches with Gold Garters, is now a butt to the shafts of Macaroni ridicule."—Letter

1756—"... but not until the nabob's mother aforesaid had engaged to pay for the said change of prison, a sum of £10,000... and that she would ransom the zenana... for Kincoobs, muslins, cloths, &c. &c. &c."

1859. "Twenty trays of shawls, khenkaubs... were tendered to me."—Ed. Valentia, i. 117.

[1813.—Forbes writes keemcob, keemcab. Or. Memo. 2nd i. 311: ii. 418.]

1829. "Tired of this service we took possession of the town of Muttra, driving them out. Here we had glorious plunder—shawls, silks, satins, khenkaubs, money, &c."

—Mem. of John Slop, i. 124.

KING-CROW. s. A glossy black bird, otherwise called Drongo shrike, about as large as a small pigeon, with a long forked tail, Dicrurus macrocerus, Vieillot, found all over India. "It perches generally on some bare branch, whence it can have a good look-out, or the top of a house, or post, or telegraph-wire, frequently also on low bushes, hedges, walks, or ant-hills" (Jordan).

1853.—"... the King-crow... leaves the whole bird and beat tribe far behind in originality and force of character... He does not come into the house, the telegraph wire suits him better. Perched on it he can see what is going on... drops, beat foremost, on the back of the kite... spies a bee-eater capturing a goodly moth, and after a hot chase, forces it to deliver up its booty."—The Tribes on My Frontier, 148.

KIOSQUE. s. From the Turki and Pers. kishk or kushk, 'a pavilion, a villa,' &c. The word is not Anglo-Indian, nor is it a word, we think, at all common in modern native use.

c. 1550.—"When he was returned from his expedition, and drawing near to the capital, he ordered his son to build him a palace, or as these people call it a kushk, by the side of a river which runs at that place, which is called Afghanpūr."—Ibn Batūta, iii. 212.

1623.—"There is (in the garden) running water which issues from the entrance of a great kiosk, or covered place, where one may stay to take the air, which is built at the end of the garden over a great pond which adjoins the outside of the garden, so that, like the one at Surat, it serves also for the public use of the city."—P. della Valle, i. 393; [Hak. Soc. i. 65].

KIRBEE. KURBEE, s. Hind. karbī, kirbī. Skt. kalamā, 'the stalk of a pot-herb.' The stalks of juvir (see JOWAUR), used as food for cattle.

[1596.—"... We also fell in with large crops of kurbee, the dried stalks of Bajiree and Jocay, two inferior kinds of grain; an excellent fodder for the camels."—Broughton, Letters from a Mahattas Camp, ed. 1892, p. 41.]

[1829.—"Ordinary price of the straw [kirba] at harvest-time Rs. 1½ per hundred sheaves..."—Trans. Lit. Soc. Bombay, iii. 249.]

KISHM. n.p. The largest of the islands in the Persian Gulf, called by the Portuguese Quezome and the like, and sometimes by our old travellers, Kishmish. It is now more popularly called Jucirat-al-tawila, in Pers. Jac. darbā, 'the Long Island' (like the Lewes), and the name of Kishm is confined to the chief town, at the eastern extremity, where still remains the old Portuguese fort taken in 1622, before which William Baillie the Navigator fell. But the oldest name is the still not quite extinct Brokht, which closely preserves the Greek Oaracta.

B.C. 325.—"... And setting sail (from Hormozia), in a run of 300 stadia they passed a desert and bushy island, and moored beside another island which was large and inhabited. The small desert island was named Organa (no doubt Greco), afterwards the site of N. Hormuz—see ORMUS; and the one at which they anchored 'Oasara, planted with vines and date-palms, and with plenty of corn.'—Arr. Voyages of Nearchus, ch. xxxvii.

1538.—"... so I hasted with him in the company of divers merchants for to go from Babylon (orig. Babylonia) to Caixem, whence he carried me to Ormuz..."—F. M. Pinto, chap. vi. (Cupra, p. 9).

1553.—"... Finally, like a timorous and despairing man... he determined to leave the city (Ormuz) deserted, and to pass over to the Isle of Queixome. That island is close to the mainland of Persia, and is within sight of Ormuz at 3 leagues distance."

—Barros, III. vii. 4.

1554.—"... Then we departed to the Isle of Kais or Old Hormuz, and then to the island of Brakhta, and some others of the Green Sea, i.e. in the Sea of Hormuz, without being able to get any intelligence."—Sidī Ali, 67.

[1600. — "Queixome." See under RESHIRE.

[1623.—"They say likewise that Ormuz and Keschiome are extremely well fortified by the Moors."—P. della Valle, Hak. Soc. i. 188; in i. 2, Kesom.

1652.—"Keckmishe." See under CONGO BUNDER.]
1673. — "The next morning we had brought Left on the left hand of the Island of Kismash, leaving a woody Island uninhabited between Kismash and the Main." — Fryer, 229.

1682. — "The Island Queixome, or Queixome, otherwise called by travellers and geographers Kechmiche, and by the natives Broki. ... — Niedzey, Zee on Land-Heize, ii. 103.

1817. — "... Vases filled with Kishmei's golden wine. And the red weepings of the Shiraz vine." — Moore, Mokutan.

1821. — "We are to keep a small force at Kishmi, to make descents and destroy boats and other means of maritime war, whenever any symptoms of piracy reappear." — Elphinstone, in Life, i. 123.

See also BASSADORE.

KISHMISH, s. Pers. Small stoneless raisins originally imported from Persia. Perhaps so called from the island Kishm. Its vintages are mentioned by Arrian, and by T. Moore! (See under KISHM.) [For the manufacture of Kishmish in Afghanistan, see Watt, Econ. Dict. VI. pt. iv. 284.]

[c. 1665. — "Usur being the country which principally supplies Delhi with these fruits. ... Kichmiches, or raisins, apparently without stones. ..." — Baeutier, ed. Constable, 118.]

1673. — "We refreshed ourselves an entire day at Girou, where a small White Grape, without any Stone, was an excellent Cordial ... they are called Kismas Grapes, and the Wine is known by the same Name farther than where they grow." — Fryer, 242.

1711. — "I could never meet with any of the Kishmishes before they were turned. These are Raisins, a size less than our Malagas, of the same Colour, and without Stones." — Lockyer, 233.

1883. — "Kishmish, a delicious grape, of white elongated shape, also small and very sweet, both eaten and used for wine-making. When dried this is the Sultana raisin. ..." — Wills, Modern Persia, 171.

KISSMISS, s. Native servant's word for Christmas. But that festival is usually called Bajri din, 'the great day.' (See BURRA DIN.)

KIST, s. Ar. Kist. The yearly land revenue in India is paid by instalments which fall due at different periods in different parts of the country; each such instalment is called a kist, or quota. [The settlement of these instalments is Kist-bundi.]

[1767. — "This method of comprising the whole estimate into so narrow a compass ... will convey to you a more distinct idea ... than if we transmitted a monthly account of the deficiency of each person's Kistbundee." — Verelst, View of Bengal, App. 56.]

1809. — "Force was always requisite to make him pay his Kists or tribute." — Lt. Valenta, i. 317.

1810. — "The heavy Kists or collections of Bengal are from August to September." — Williamson, V. M. ii. 498.

1817. — "So desperate a malady," said the President, 'requires a remedy that shall reach its source. And I have no hesitation in stating my opinion that there is no mode of eradicating the disease, but by removing the original cause; and placing these districts, which are pledged for the security of the Kists, beyond the reach of his Highness's management." — Mill, vi. 55.

KITMUTGAR, s. Hind. khidmatg ar, from Ar. , service, therefore 'one rendering service.' The Anglo-Indian use is peculiar to the Bengal Presidency, where the word is habitually applied to a Musulman servant, whose duties are connected with serving meals and waiting at table under the Consumah, if there be one. Kismutgar is a vulgarism, now perhaps obsolete. The word is spelt by Hadley in his Grammar (see under MOORS) khusmutgar. In the word khidmat, as in khil'at (see KILLUT), the terminal t in uninflected Arabic has long been dropped, though retained in the form in which these words have got into foreign tongues.

1759. — The wages of a Khedmutgar appear as $3 Rupees a month. — In Long, p. 182.

1765. — "... they were taken into the service of Sanjak Daurak as immediate attendants on his person: Hadje (see HADJEE) in capacity of his first Kistmutgar (or valet)." — Hevel, Hist. Events, &c., i. 60.

1782. — "I therefore beg to caution strangers against those race of vagabonds who ply about them under the denomination of Consumahs and Kismutdars." — Letter in India Gazette, Sept. 28.

1784. — "The Bearer ... perceiving a quantity of blood ... called to the Hookabardar and a Kistmutgar." — In Stow-Kurr, i. 13.

1810. — "The Khedmutgar, or as he is often termed, the Kismutgar, is with very few exceptions, a Musalman; his business is to ... wait at table." — Williamson, V. M. i. 212.

c. 1819. — "The Kitmutgaur, who had attended us from Calcutta, had done his work, and made his harvests, though in no
very large way of the 'Tarse Willant' or white people."—Mrs. Sherwood, Autobiog. 283. The phrase in italics stands for 'Willant' (see BILAYUT). "fresh or green Europeans"—Griffins (q.v.).

1513. "... We ... saw nothing remarkable on the way but a Khdmutgar of Chimnage Appa, who was rolling from Poona to Funderpoor, in performance of a vow which he made for a child. He had been a month at it, and had become so expert that he went on smoothly and without pausing, and kept rolling evenly along the middle of the road, over stones and everything. He travelled at the rate of two cases a day."—Elphinstone, in L.F., i. 257-8.

1578. "We had each our own ... Kitzmutgar or table servant. It is the custom in India for each person to have his own table servant, and when dining out to take him with him to wait behind his chair."—Life in the Mogul's, l. 32.

1889. —Here's the Khit coming for the late change."—R. Kipling, The Gadsbys, 24.

**Kittysol, Kitisol. s.** This word survived till lately in the Indian Tariff, but it is otherwise long obsolete. It was formerly in common use for 'an umbrella,' and especially for the kind, made of bamboo and paper, imported from China, such as the English fashion of to-day has adopted to screen fire-places in summer. The word is Portuguese, quita-sol, 'bar-sun.' Also quita-sol occurs in Scot's Discourse of Jane, quoted below from Purchas. See also Hulsten, Coll. of Voyages, in German, 1602, i. 27. [Mr. Scot points out that in Howison's Malay Diet. (1801) we have, s.v. Payong: "A kitta-sol, sombraria," which is nearer to the Port. original than any of the examples given since 1611. This may be due to the strong Portuguese influence at Malacca.]

1558. "The present was forty piecees of silke, ... a litter chaire and gult, and two quita-soles of silke."—Parker's Mendoza, ii. 105.

1605. "... Before the shewes came, the King was brought out upon a man's shoulders, bestriding his necke, and the man holding his legs before him, and had many rich tyrasoles carried over and round about him."—E. Not, in Purchas, i. 151.

1611. "... Of Kittasoles of State for to shadwow him, there bee twentie" (in the Treasury of Akbar).—Hawkins, in Purchas, i. 215.

1614. —"Quitta soles (or sombreros)."—Pott's Letters, ii. 207.

1615. "The China Capt., Andrea Dittis, returned from Langasque and brought me a present from his brother, viz., 1 faire Kitesoll. ..."—Cook's Diary, i. 28.

1648. —"... above his head was borne two Kippe soles, or Sun-screens, made of Paper."—T. Twist, 51.

1673. "Little but rich Kittisols (which are the names of several Countries for Umbrellas)."—Fryer, 169.

1687. "They (the Aldermen of Madras) may be allowed to have Kittysols over them."—Letter of Cour of Directors, in Wheeler, i. 200.

1690. —"A man ... volo effertur Parissol ... aliquando paulo alter scribatur ... et utrumque rectas promuntuam est Parisol vel potius Parissal cuius significatio Appellativa est, a. q. Quittesol seu Umbrelle, qua in calendario regionum antitur homines ad caput a sole trereum."—Hyd's Preface to Travels of Abraham Perissol, p. vii., in Spayan, Dissert., i.

"... No Man in India, no not the Mogul's Son, is permitted the Priviledge of wearing a Kittisal or Umbrella. ... The use of the Umbrella is sacred to the Prince, appropriated only to his use."—Ochterlony, 315.

1755. —"He carries a Roundell, or Quit de Soleil over your head."—I.s, 50.

1759. —In Expenses of Nawab's entertainment at Calcutta, we find: "A China Kittisal ... Rs. 3."—Long, 194.

1761. —A chart of Chittagong, by Barth. Painted, marks on S. side of Chittagong R., an umbrella-like tree, called "Kittysoll Tree.

1755. —"To finish the whole, a Kittisaw (a kind of umbrella) is suspended not infrequently over the lady's head."—Diary, in Besant, Echoes, 3rd ed. 112.

1792. —"In those days the Kettesal, which is now sported by our very Cooks and Boat-swains, was prohibited, as I have heard, to you, see to any one below the rank of field officer."—Letter, in Madras Courier, May 3.

1813. —In the table of exports from Macao, we find:

1816. "Kittisols. large, 2,000 to 3,000, do. small, 5,000 to 10,000."—Milburn, ii. 514.

1817. —"Umbrellas, Chinese, of paper, or Keetysols."—India Tariff.

In another table of the same year: "Chinese paper Kettysolls, valuation Rs. 30 for a box of 110, duty 5 per cent." (See CHATTA ROUNDDEL, UMBRELLA.)

**Kittysol-Boy.** s. A servant who carried an umbrella over his master. See Milburn, ii. 62. (See examples under ROUNDDEL.)

**KLING.** m.p. This is the name (Kellou) applied in the Malay countries, including our Straits Settlements, to the people of Continental India who trade thither, or are settled in those regions, and to the descendants of those
settlers. [Mr. Skeat remarks: “The standard Malay form is not Kālinga, which is the Sumatran form, but Keling (K'ling or Kling). The Malay use of the word is, as a rule, restricted to Tamils, but it is very rarely used in a wider sense.”]

The name is a form of Kālinga, a very ancient name for the region known as the “Northern Circars,” (q.v.), i.e. the Telugu coast of the Bay of Bengal, or, to express it otherwise in general terms, for that coast which extends from the Kistna to the Mahānadi. “The Kalingas” also appear frequently, after the Panharic fashion, as an ethnic name in the old Sanskrit lists of races. Kālinga appears in the earliest of Indian inscriptions, viz. in the edicts of Aśoka, and specifically in that famous edict (XIII) remaining in fragments at Girnār and Kapardī-giri, and more completely at Khālṣī, which preserves the link, almost unique from the Indian side, connecting the histories of India and of the Greeks, by recording the names of Antiochus, Ptolemy, Antigonus, Magas, and Alexander.

Kālinga is a kingdom constantly mentioned in the Buddhist and historical legends of Ceylon; and we find commemoration of the kingdom of Kālinga and of the capital city of Kālinganagara (e.g. in Ind. Antiq. iii. 152, x. 245). It was from a daughter of a King of Kālinga that sprang, according to the Mahawanso, the famous Wijayo, the civilizer of Ceylon and the founder of its ancient royal race.

Kalingapatam, a port of the Ganjam district, still preserves the ancient name of Kālinga, though its identity with the Kālinganagara of the inscriptions is not to be assumed. The name in later, but still ancient, inscriptions appears occasionally as Tri-Kalinga, “the Three Kalingas”; and this probably, in a Telugu version Mādū-Kalinga, having that meaning, is the original of the Madoyalinga of Plini in one of the passages quoted from him. (The possible connection which obviously suggests itself of this name Tri-Kalinga with the names Telinga and Telingāna, applied, at least since the Middle Ages, to the same region, will be noticed under TELINGA).

The coast of Kālinga appears to be that part of the continent whence commerce with the Archipelago at an early date, and emigration thither, was most rife; and the name appears to have been in great measure adopted in the Archipelago as the designation of India in general, or of the whole of the Peninsula, part of it. Throughout the book of Malay historical legends called the Śiśa Malaya the word Kaling or Kling is used for India in general, but more particularly for the southern parts (see Journ. Ind. Archip. v. 133). And the statement of Forrest (Voyage to Mergui Archip. 1792, p. 82) that Macassar “Indostan” was called “Neegree Telinga” (i.e. Nagara Telinga) illustrates the same thing and also the substantial identity of the names Telinga, Kālinga.

The name Kīling, applied to settlers of Indian origin, makes its appearance in the Portuguese narratives immediately after the conquest of Malacca (1511). At the present day most, if not all of the Klings of Singapore come, not from the “Northern Circars,” but from Tanjore, a purely Tamil district. And thus it is that so good an authority as Roorda van Eijssinga translates Kāling by ‘Coromandel people.’ They are either Hindūs or Lablais (see LUBEYE). The latter class in British India never take domestic service with Europeans, whilst they seem to succeed well in that capacity in Singapore. “In 1876,” writes Dr. Burnell, “the head-servant at Bekker’s great hotel there was a very good specimen of the Nagür Lablais; and to my surprise he recollected me as the head assistant-collector of Tanjore, which I had been some ten years before.” The Hindu Klings appear to be chiefly drivers of bazaar carriages and keepers of eating-houses. There is a Siva temple in Singapore, which is served by Pandārāms (q.v.). The only Brāhmins there in 1876 were certain convicts. It may be noticed that Cālingas is the name of a heathen tribe of (alleged) Malay origin in the east of N. Luzon (Philippine Islands).

A.D. 576.— "... a god amongst principal and inferior kings—the chief of the devotees of Siva—Lord of Trikalinga—lord of the three principalities of the Gajapati (see COSPETIR) Aswaptopi, and Narapatri. ..." — Copper Grant from near Jhelum, in J.A.S.E., viii. Pt. i. p. 484.

c. 12th century.— "... The devout worshipper of Mahçyara, most venerable, great ruler of rulers, and Sovereign Lord, the glory of the Lunar race, and King of the Three Kalingas, (rî Mahâbhâva Gupta Deva, ..." — Copper Grant from Sambalpur, in J.A.S.E. xvi. Pt. i. p. 177.

"... the fourth of the Āṣati family, student of the Kâne section of the Yajur Veda, emigrant from Trikalinga ... by name Kompadeva, son of Râmaçarman." — Ibid.

(Kling).

1511.— "... And beyond all these arguments which the merchants laid before Anson Dalboquerque, he himself had certain information that the principal reason why this Javanese (est Jahr) practised these doings was because he could not bear that the Quilins and Ātsins (see CHETTY) who were Hindoos (Gentils) should be out of his jurisdiction." — Albuquerque, Commentaries, Hak. Soc. iii. 146.

"... For in Malaca, as there was a continual traffic of people of many nations, each nation maintained apart its own customs and administration of justice, so that there was in the city one Bendâra (q.v.) of the natives, of Moors and heathen severally; a Bendâra of the foreigners; a Bendâra of the foreign merchants of each class severally; to wit, of the Chins, of the Lequeos (Loo-choo people), of the people of Siam, of Pegu, of the Quelins, of the merchants from within Cape Comorin, of the merchants of India (i.e. of the Western Coast), of the merchants of Bengal. ..." — Coroa, ii. 253. 1353.— "Queils." See under TUAN.

1552.— "E repartidos os nossos em quadri-lhas robarlo a cidade, et com quanto se não bulo com as casas dos Quelins, nem dos Pegus, nem dos Jaes ..." — Castanheda, iii. 208; see also ii. 355.

De Boy terms these people Quelines (iii. 98, &c.)

1601.— "5. His Majesty shall repopulate the burnt suburb (of Malaca) called Campo Clín ..." — Agreement between the King of Johore and the Dutch, in Valentijn v. 352. In Malay, Kâmpom Kling or Kling, 'Kling village]."

1629.— "About their loynes they wear a kind of Callieco-cloth, which is made at Clyn in manner of a silke girdle." — E. Scot, in Purchas, i. 165.

1691.— "If it were not for the Sabindar (see SHABUNDER), the Admiral, and one or two more which are Clyn-men borne, there were no living for a Christian among them. ..." — Ibid. i. 175.
KOEL, s. This is the common name in northern India of *Eudynamys orientalis*, L. (Fam. of Cuckoos), also called kokiki and koldi. The name *koel* is taken from its cry during the breeding season, "ko-il, ko-il," increasing in vigour and intensity as it goes on. The male bird has also another note, which Blyth syllables as *Ho-rlen-lo*, or *Hoo-a*, or *Ho-y-o*. When it takes flight it has yet another somewhat melodious and rich liquid call; all thoroughly cueline.” (Jerdon.)

c. 1526. — "Another is the *Koel*, which in length may be equal to the crow, but is much thinner. It has a kind of song, and is the nightingale of Hindustan. It is respected by the natives of Hindustan as much as the nightingale is by us. It inhabits gardens where the trees are close planted.” — *Bunyan’s Travels*, ed. 1854, p. 233.

c. 1590. — "The *Koyil* resembles the myneh (see MyNA), but is blacker, and has red eyes and a long tail. It is fabled to be enamoured of the rose, in the same manner as the nightingale.” — *Aesop*, ed. Collinck, ii. 383; [ed. Jarrett, iii. 121].

c. 1790. — "Le plaisir que cause la fraîcheur dont on jouit sous cette belle verdure est augmenté encore par le gavouillement des coqs et les cris clairs et perçants du *Kowli*.” — *Houter*, ii. 9.

1810. — "The *Kokeela* and a few other birds of song.” — *Marie Graham*, 22.

1883. — "This same crow-pleasant has a second or third cousin called the *Koel*, which deposits its eggs in the nest of the crow, and has its young brought up by that discreetable foster-parent. Now this bird supposes that it has a musical voice, and devotes the best part of the night to vocal exercises, after the manner of the nightingale. You may call it the Indian nightingale if you like. There is a difference however in its song ... when it gets to the very top of its pitch, its voice cracks and there is an end of it, or rather there is not, for the persevering musician begins again. ... Does not the Maratha novelist, dwelling on the delights of a spring morning in an Indian village, tell how the air is filled with the dulcet melody of the *Koel*, the green parrot, and the peacock?” — *Trises on My Frontier*, 156.
KOHINOR, n.p. Pers. Koh-i-nur, 'Mountain of Light': the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Alauddin Khilji (dd. 1316), and was surrendered to Baber (or more precisely to his son Humayün) on the capture of Agra (1526). It remained in the possession of the Moghul dynasty till Nadir exorted it at Delhi from the conquered Mahomed Shah (1739). After Nadir's death it came into the hands of Ahmed Shah, the founder of the Afghan monarchy. Shah Shuja, Ahmed's grandson, had in turn to give it up to Ranjit Singh when a fugitive in his dominions. On the annexation of the Punjab in 1849 it passed to the English, and is now among the Crown jewels of England. Before it reached that position it ran through strange risks, as may be read in a most diverting story told by Bosworth Smith in his Life of Lord Lawrence (i. 327-8). In 1850-51, before being shown at the Great Exhibition in Hyde Park, it went through a process of cutting which, for reasons unintelligible to ordinary mortals, reduced its weight from 186.5 to 106.4. [See an interesting note in Ball's Tavernier, ii. 431 seqq.]

1526.—"In the battle in which Ibrahim was defeated, Bikermajt (Raja of Gwalior) was sent to hell. Bikermajt's family . . . were at this moment in Agra. When Humâlîn arrived . . . he (did not permit them) to be plundered. Of their own free will they presented to Humâlîn a peskhah (see PESHCUSCH), consisting of a quantity of jewels and precious stones. Among these was one famous diamond which had been acquired by Sultân Alâeddin. It is so valuable that a judge of diamonds valued it at half the daily expense of the whole world. It is about eight mishkals . . ."—Baber, p. 393.

1676.—(With an engraving of the stone.) "This diamond belongs to the Great Mogul . . . and it weighs 319 Rattis (see RUTTEE) and a half, which make 279 and nine 16ths of our Carats; when it was rough it weighed 907 Rattis, which make 783 carats.—Tavernier, E.T. ii. 148; [ed. Ball, ii. 129]."

1842.—"In one of the bracelets was the Cobi Noor, known to be one of the largest diamonds in the world."—Elphinston, Cumbul, i. 63.

1856.—"He (Akbar) bears no weapon, save his dagger, hid. Up to the ivory haft in muslin swathes; No ornament but that one famous gem; Mountain of Light: bound with a silken thread. Upon his nervous wrist; more used, I ween. To feel the rough strap of his buckler there."—The Bragg's Tree.

See also (1576) Browning, Epilogue to Poockiaratto, &c.

KOOKRY, s. Hind. kukri. [which originally means 'a twisted skein of thread,' from kâkõ, 'to wind'; and then anything curved]. The peculiar weapon of the Goorkhas, a bill, admirably designed and poised for hewing a branch or a foe. [See engravings in Egerton, Handbook of Indian Arms, pl. ix.]

1788.—"It is in felling small trees or shrubs, and lopping the branches of others for this purpose that the dagger or knife worn by every Nepuulian, and called khookheri, is chiefly employed."—Kirkpatrick's Nepaul, 118.

c. 1826.—"I hear my friend means to offer me a Cuckery."—Ed. Combermere, in Life, ii. 179.

(1828.)—"We have seen some men supplied with Cookeries, and the curved knife of the Ghorka."—Steen, Excursions, ii. 120.

1866.—"A dense jungle of bamboo, through which we had to cut a way, taking it by turns to lead, and hew a path through the tough stems with my 'kukri,' which here proved of great service."—Lt. Col. T. Lenox, A Fly on the Wheel, p. 269.

KOOMKY, s. (See COOMKY.)

KOONEE, KUNBEE, KOOLUMBEE. n.p. The name of the prevalent cultivating class in Guzerat and the Konkan, the Kurmi of N. India. Skt. kuõuũba. The Kuõuũ is the pure Sudra, [but the N. India branch are beginning to assert a more respectable origin]. In the Deccan the title distinguished the cultivator from him who wore arms and preferred to be called a Mahratta (Drammond).

1798.—"The Canarins and Corumbijns are the Comtrimen."—Linschoten, Hak. Soc. i. 260.

c. 1610.—"The natives are the Bramenis, Canarins and Coolumbins."—Papier de Loral, Hak. Soc. ii. 35.

[1813.—"A Sepoy of the Maharatta or Columbee tribe."—Forbes, or. Mem. 2nd ed. i. 27.]

KOOT. s. Hind. kuõ, from Skt. kusâta, the costum and costus of the Roman writers. (See under PUT-CHOCK.)
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KOTOW, KOTOW.

b.c. 16.—
"Costum molle date, et blandi mihi thuris honoros."—*Property*, IV. vi. 5.

c. 70-80.—"Odorum causā unguentorumque et deliciarum, si placet, etiam superstitionis gratia emantur, quoniam tunc supplicamus et costos."—*Pliny*, *Hist. Nat.* xxiii. 59.

c. 80-90.—(From the Sinthus or Indus) "αντιδοριτται δε κώστος, βέβηλα, λικνος, υφόδος, ..."—*Perillus*.

1563.—"R. And does not the Indian costus grow in Guzarate?"

"O. It grows in territory often subject to Guzarat, i.e. lying between Bengal and Doly and Cambay, I mean the lands of Mandan and Chitot."—Garcia, f. 72.

1584.—"Costo debe from Zindi and Cambia."—*Baret*, in *Habl*., ii. 413.

KOOZA. 9. A goglet, or pitcher of porous clay; corr. of *Pers. kāza*. Commonly used at Bombay.

[1611.—"One sack of cuser to make coho."—*Dancer's Letters*, i. 128.]

1690.—"Therefore they carry about with them Kousers or Jars of Water, when they go abroad, to quench their thirst."—*Owington*, 255.

1871.—"Many parts of India are celebrated for their Coojahs or goglets, but the finest are brought from Bussorah, being light, thin, and porous, made from a whitish clay."—*Riddell*, *Ind. Domest. Econ.*, 362.

KOSHOOH. 9. This is a term which was affected by Tippoo Sahib in his military organisation, for a brigade, or a regiment in the larger Continental use of that word. His *Pādah 'askar, or Regular Infantry, was formed into 5 Kachakris (see CUTCHERRY), composed in all of 27 *Kushāns*. A MS. note on the copy of Kirkpatrick's *Letters* in the India Office Library says that *Kushan* was properly Skt. *kshnu* or *kshānī*, 'a grand division of the force of an Empire, as used in the *Abul-aibhārata*. But the word adopted by Tippoo appears to be Turki. Thus we read in Quatremère's transl. from Abdurrazazzik: "He (Shah Rukh) distributed to the emirs who commanded the *tomāns* (corps of 10,000), the *koshūn* (corps of 1000), the *sadeh* (of 100), the *deleh* (of 10), and even to the private soldiers, presents and rewards" (*Nots. et Ext.*, xiv. 91; see also p. 89). Again: "The soldiers of Isfahan having heard of the amnesty accorded them, arrived, *koshūn* by *koshūn*." (Ibid. 130.) Vambrény gives *koshūn* as Or. Turki for an army, a troop (literally whatever is composed of several parts).

[1753.—"... Kara-kushūn, are also foot soldiers ... the name is Turkish and signifies black guard."—*Hawney*, 1. pt. ii. 252.]

c. 1782.—"In the time of the deceased Nawab, the exercises ... of the regular troops were ... performed, and the word given according to the French system ... but now, the Sultan (Tippoo) ... changed the military code ... and altered the technical terms or words of command ... to words of the Persian and Turkish languages. ... From the regular infantry 5000 men being selected, they were named *Kushoon*, and the officer commanding that body was called a Sipahdar. ..."—*Hist. of Tipu Sultan*, p. 31.

[1810.—"... with a division of five regular *cushoons* ..."—*Wills, Myore*, reprint 1869, ii. 218.]

KOTOW, KOTOW, s. From the Chinese *K'o-t'ou*, lit. 'knock-head'; the salutation used in China before the Emperor, his representatives, or his symbols, made by prostrations repeated a fixed number of times, the forehead touching the ground at each prostration. It is also used as the most respectful form of salutation from children to parents, and from servants to masters on formal occasions, &c.

This mode of homage belongs to old Pan-Asian practice. It was not, however, according to M. Pauthier, of indigenous antiquity at the Court of China, for it is not found in the ancient Book of Rites of the Cheu Dynasty, and he supposes it to have been introduced by the great destroyer and reorganiser, Tsin shi Hwangti, the Builder of the Wall. It had certainly become established by the 8th century of our era, for it is mentioned that the Ambassadors who came to Court from the famous Hārūn-al-Rashīd (a.d. 798) had to perform it. Its nature is mentioned by Marco Polo, and by the ambassadors of Shāh Rukh (see below). It was also the established ceremonial in the presence of the Mongol Khāns, and is described by Baber under the name of *kornish*. It was probably introduced into Persia in the time of the Mongol Princes of the house of Hūlākū, and it continued to be in use in the time of Shāh 'Albās. The custom indeed in Persia may possibly have come down from
time immemorial, for, as the classical quotations show, it was of very ancient prevalence in that country. But the interruptions to Persian monarchy are perhaps against this. In English the term, which was made familiar by Lord Amherst's refusal to perform it at Pekin in 1816, is frequently used for servile acquiescence or adulation. 'Ko-to-k'o-to' is often colloquially used for 'Thank you' (E. C. Biber).

c. B.C. 454.—"And afterwards when they were come to Susa in the king's presence, and the guards ordered them to fall down and do obeisance, and went so far as to use force to compel them, they refused, and said they would never do any such thing, even were their heads thrust down to the ground, for it was not their custom to worship men, and they had not come to Persia for that purpose.' —Herodotus, iii. 196.

c. B.C. 464.—'Themistocles . . . first meets with Artabanus the Chilarch, and tells him that he was a Greek, and wished to have an interview with the king. . . . But quoth he; 'Stranger, the laws of men are various. . . . You Greeks, 'tis said, most admire liberty and equality, but to us of our many and good laws the best is to honour the king, and adore him by prostration, as the Image of God, the Preserver of all things.' . . . Themistocles, on hearing these things, says to him: But I, O Artabanus, . . . will myself obey your laws.' . . . —Plutarch, Themistocles, xxvii.

c. B.C. 390.—'Conon, being sent by Pharnabazus to the king, on his arrival, in accordance with Persian custom, was introduced first to the Chilarch Tithraustes who held the second rank in the empire, and stated that he desired an interview with the king; for no one is admitted without this. The officer replied: 'It can be at once; but consider whether you think it best to have an interview, or to write the business on which you come. For if you come into the presence you must needs worship the king (what they call ποσειων). If this is disagreeable to you you may commit your wishes to me, without doubt of their being as well accomplished.' Then Conon says: 'Indeed it is not disagreeable to me to pay the king any honour whatever. But I fear lest I bring discredit upon my city, if belonging to a state which is wont to rule over other nations I adopt manners which are not her own, but those of foreigners.' Hence he delivered his wishes in writing to the officer.'—Corin. Nepos, Conon, c. iv.

B.C. 324.—'But he (Alexander) was now downhearted, and beginning to despairing towards the divinity, and suspicious towards his friends. Especially he dreaded Antipater and his sons. Of these Iolas was the Chief Cupbearer, whilst Kasander had come out lately. So the latter, seeing certain Barbarians prostrating themselves (ποσειωντας), a sort of thing which he, having been brought up in Greek fashion, had never witnessed before, broke into fits of laughter. But Alexander in a rage gript him fast by the hair with both hands, and knocked his head against the wall.'—Plutarch, Alexander, lixiv.

A.D. 798.—'In the 14th year of Tchin- yunn, the Khalif Galun (Hārān) sent three ambassadors to the Emperor; they performed the ceremony of kneeling and beating the forehead on the ground, to salute the Emperor. The earlier ambassadors from the Khalifs who came to China had at first made difficulties about performing this ceremony. The Chinese history relates that the Mahomedsians declared that they knelt only to worship Heaven. But eventually, being better informed, they made scruple no longer.'—Gaudefroy, Abrégé de l'Histoire des Thaïes, in Amoy, Mémoires cons. les Chinois, xvi. 141.

c. 1245.—'Tartari de mandato ipsius principes suos Baiuchonoy et Bato violenter ab omnibus naeucis ad ipsos venientibus faciunt adorari cum triplei genui floxione, triplici quodque capitum surorum in terram allisione.'—Testo Latinus ejusdem, Spec. Historiae, l. xxix. cap. 74.

1298.—'And when they are all seated, each in his proper place, then a great prelate rises and says with a loud voice: 'Bow and adore!' And as soon as he has said this, the company bow down until their foreheads touch the earth in adoration towards the Emperor as if he were a god. And this adoration they repeat four times.'—Marco Polo, Bk. ii. ch. 15.

1104.—'E fieracore vestir dos ropas de cotonen (see KINCOB), é la usanza era, quando estas roupas pómian por el Señor, de fazer un gran yantar, é despues de comer de les vestir de las ropas, é entónces de fincar los finos tres veces en tierra por reverencia del gran Señor.'—Clarín, § xii.

'And the custom was, when these robes were presented as from the Emperor, to make a great feast, and after eating to clothe them with the robes, and then that they should touch the ground three times with the knees to show great reverence for the Lord.'—See Markham, p. 104.

121.—'His worship Hajji Yusuf the Kazi, who was . . . chief of one of the twelve imperial Councils, came forward accompanied by several Mussulmans acquainted with the languages. They said to the ambassadors: 'First prostrate yourselves, and then touch the ground three times with your heads.'—Embassy from Shah Ruth, in Cathay, p. civi.

1502.—'My uncle the elder Khan came three or four farsangs out from Tashkend, and having erected an awning, seated himself under it. The younger Khan advanced . . . and when he came to the distance at which the korish is to be performed, he knelt nine times . . .'—Baber, 106.
c. 1590. — The kowrish under Akbar had been greatly modified:

"His Majesty has commanded the palm of the right hand to be placed upon the forehead, and the head to be bent downwards. This mode of salutation, in the language of the present age, is called Kournish." — [Ibid., ed. Blochmann, i. 158.]

For his position as the head of religion, in his new faith he permitted, or claimed prostration (ajdada) before him:

"As some perversive and dark-minded men look upon prostration as blasphemous manship, His Majesty, from practical wisdom, has been deemed to be done by the ignorant, and remitt it to all ranks. . .

However, in the private assembly, when any of those in waiting, upon whom the star of good fortune shines, and they receive the order of seating themselves, they certainly perform the prostration of gratitude by bowing down their foreheads to the earth."

— [Ibid., p. 159.]

1615. — "...Whereat some officers called me to sze-da (adj-dah), but the King answered no, no, in Persia." — [Sir T. Roe, Hak. Soc. i. 241; and see ii. 296.]

1618. — "The King (Shāh 'Abbās) halted and looked at the Sultan, the latter on both knees, as is their fashion, near him, and advanced his right foot towards him to be kissed. The Sultan having kissed it, and touched it with his forehead . . . made a circuit round the king, passing behind him, and making way for his companions to do the like. This done the Sultan came and kissed a second time, as did the other, and this they did three times." — P. della Valle, i. 646.

[c. 1686. — "Job (Charnock) made a salam, Kowris, or low obeisance, every second step he advanced." — Orme, Fragments, quoted in Yale, Hedges Diary, Hak. Soc. ii. xvii.]

1816. — "Lord Amherst put into my hands . . . a translation . . . by Mr. Morrison of a dozen lines recited at Tanchow with some others from Chang, containing an official description of the ceremonies to be observed at the public audience of the Embassador. . .

The Embassador was then to have been conducted by the Mandarins to the level area, where kneeling . . . he was next to have been conducted to the lower end of the hall, where facing the upper part . . . he was to have performed the ko-tou with 9 prostrations; afterwards he was to have been conducted to the hall, and having prostrated himself once behind the row of Mandarins, he was to have been allowed to sit down; he was further to have prostrated himself with the attendant Princes and Mandarins when the Emperor drank. Two other prostrations were to have been made, the first when the milk-tea was presented to him, and the other when he had finished drinking." — Ellis's Journal of Lord Amherst's Embassy to China, 212-214.

1821. — "The first ambassador, with all his following, shall then perform the ceremonial of the three kneeling and the nine prostrations; they shall then rise and be led away in proper order." — Ceremonial observed at the Court of Peking for the Reception of Ambassadors, ed. 1824, in Panthier, 182.

1855. — "... The spectacle of one after another of the aristocracy of nature making the kotow to the aristocracy of the accident." — [H. Martinius, Autobiog. ii. 377.]

1860. — "Some Seiks, and a private in the Bivs having remained behind with the greg-garts, fell into the hands of the Chinese. On the next morning they were brought before the authorities, and commanded to perform the kotow. The Seiks obeyed; but Mouye, the English soldier, declaring that he would not prostrate himself before any Chinaman alive, was immediately knocked upon the head, and his body thrown upon a dunghill" (see China Correspondent of the Times). This passage prefaces some noble lines by Sir F. Doyle, ending:

"Vain mightiest fleets, of iron framed;
Vain those all-shattering guns;
Unless proud England keep, untamed,
The strong heart of her sons.
So let his name through Europe ring—
A man of mean estate,
Who died, as fain as Sparta's king,
Because his soul was great." — Macmillan's Mag. iii. 130.

1876. — "Nebba more kotow big people." — Leland, 46.

1879. — "We know that John Bull adores a lord, but a man of Major L'Estrange's social standing would scarcely kotow to every shabby little title to be found in stuffy little rooms in Mayfair." — Sat. Revie. Apr. 19, p. 505.

KOTUL, s. This appears to be a Turki word, though adopted by the Afghans. Kotal, 'a mountain pass, a col.' Pavet de Courteille quotes several passages, in which it occurs, from Baber's original Turki.

[1554.] — "Koutel." See under RHINOCEROS.

[1809. — "We afterwards went on through the hills, and crossed two Cotuls or passes." — Elphinstone, Cazbell, ed. 1842, i. 51.]

KUBEER, KUHBER, s. Ar. — P. H. khabber, 'news,' and especially as a sporting term, news of game, e.g. "There is pucka kukbber of a tiger this morning."

[1828. — "... the servant informed us that there were some gong-walas, or villagers, in waiting, who had some khabber (news) about this to give us." — Mundy, Pen and Pencil Sketches, ed. 1858, p. 53.]

1878. — "Khabber of innumerable black partridges had been received." — Life in the Mogul, i. 159.

1879. — "He will not tell me what khabbar has been received." — Vanity Fair, Nov. 29, p. 299.
KUKBEDAUR. An interjectional exclamation, 'Take care!' Pers. khabardar, 'take heed.' (see KUBBER). It is the usual cry of chokidars to show that they are awake. [As a substantive it has the sense of a 'scout' or 'spy."

c. 1664. — "Each a wudah causeth a guard to be kept all the night long, in his particular camp, of such men that perpetually go the round, and cry khabdar, have a care." — Bernard, E.T. 119; [ed. Contable, 389].

c. 1665. — "Les archers orient ensuit a pleine tete, Caberdar, c'est a dire prends garde." — Ther. v. 68.

[1813. — "There is a strange custom which prevails at all Indian courts, of having a servant called a khabudar, or manservant, who is an admitted spy upon the chief, about whose person he is employed." — Buckingham, Letters from a Maharatta Camp, ed. 1842, p. 25.]

KUHAR. s. Hind. Khar, [Skt. skandha-kdhra, 'one who carries loads on his shoulders']. The name of a Sindia caste of cultivators, numerous in Bahar and the N.W. provinces, whose specialty is to carry palankins. The name is, therefore, in many parts of India synonymous with 'palankin-bearer, and the Hindu body-servants called bearers (q.v.) in the Bengal presidency are generally of this caste.

c. 1590. — "It is the custom for every traveller in India, ... also to hire kahaars, who carry the kitchen furniture, whilst others carry himself in the palanquin, of which we have spoken, and carry the latter when it is not in use." — Ibn Batuta, iii. 415.

c. 1590. — "So saying he began to make ready a present, and sent for bulks, roots, and fruit, birds and beasts, with the finest of fish, ... which were brought by kahaars in baskets." — Ramayana of Tulsidas, by Groce, 1573, ii. 101.

1673. — "He (the President of Bombay) goes sometimes in his coach, drawn by large Milk-white Oxen, sometimes on Horseback, other times in Palankeens, carried by Cohors, Massalmen Porters." — Peter. 95.

1510. — "The Cahar, or palanquin-bearer, is a servant of peculiar utility in a country where, for four months, the intense heat precludes Europeans from taking much exercise." — Ibid., iii. 209.

1573. — "Bhai Kharar. A widely spread caste of rather inferior rank, whose occupation is to carry palatis, dolis, water-skins, &c., to act as Porters ... they eat flesh and drink spirits; they are an ignorant but industrious class." Buchanan describes them as of Teltinga descent. ..." — Dr. H. V. Carter's Notices of Castes in Bombay Presy., quoted in Ind. Antq., ii. 151.

KULA. KLA, n.p. Burmese name of a native of Continental India; and hence misapplied also to the English and other Westerners who have come from India to Burma; in fact used generally for a Western foreigner.

The origin of this term has been much debated. Some have supposed it to be connected with the name of the Indian race, the Kols; another suggestion has connected it with Kalinga (see KLING); and a third with the Skt. cola, 'castle or tribe'; whilst the Burmese popular etymology renders it from kah, 'to cross over,' and 1a, 'to come,' therefore 'the people that come across (the sea).'

But the true history of the word has for the first time been traced by Professor Forchhammer, to Gola, the name applied in old Pegu inscriptions to the Indian Buddhist immigrants, a name which he identifies with the Skt. Gauya, the ancient name of Northern Bengal, whence the famous city of Gaur (see GOUR, c).

14th cent. — "The Heroes Sonam and Uttama were sent to Ramahana, which forms a part of Suvannabhum, to propagate the holy faith. ... This town is called to this day Gola-mattikanagara, because of the many houses it contained made of earth in the fashion of houses of the Gola people," — Lasor, at Kalaari near Pegu, in Forchhammer, ii. 5.

1795. — "They were still anxious to know why a person consulting his own amusement, and master of his own time, should walk so fast; but on being informed that I was a 'Colar,' or stranger, and that it was the custom of my country, they were reconciled to this. ..." — Symes, Embassy, p. 290.

1855. — "His private dwelling was a small place on one side of the court, from which the women peeped out at the Kalas: ..." — Yule, Mission to the Court of Ava (Phyri), p. 5.

... "By a curious self-delusion, the Burmans would seem to claim that in theory at least they are white people. And what is still more curious, the Bengalies appear indirectly to admit the claim; for our servants, by speaking of themselves and their countrymen, as distinguished from the Burmans, constantly made use of the term kola utma — 'black man,' as the representative of the Burmese kala, a foreigner." — Ibid., p. 37.

KUMPASS, s. Hind. kumpaa, corruption of English compass, and hence applied not only to a marine or a surveying compass, but also to theodolites, levelling instruments, and other
elaborate instruments of observation, and even to the shaft of a carriage. Thus the sextant used to be called tikunda kumpass, “the 3-cornered compass.”

[1866.—“Many an amusing story did I hear of this wonderful kumpass. It possessed the power of reversing everything observed. Hence if you looked through the doorbeen at a fort, everything inside was revealed. Thus the Feringhees so readily took forts, not by skill or by valour, but by means of the wonderful power of the door-been.”—Conf. of an Orderly, 175.]

KUNKUR, CONKER, &c., s. Hind. kunkur, ‘gravel.’ As regards the definition of the word in Anglo-Indian usage it is impossible to improve on Wilson: “A coarse kind of limestone found in the soil, in large tabular strata, or interspersed throughout the superficial mould, in nodules of various sizes, though usually small.” Nodular kunkur, wherever it exists, is the usual material for road metalling, and as it binds when wetted and rammed into a compact, hard, and even surface, it is an admirable material for the purpose.

c. 1781.—“Etaya is situated on a very high bank of the river Jumna, the sides of which consist of what in India is called concha, which is originally sand, but the constant action of the sun in the dry season forms it almost into a vitrification” (!)—Hodges, 110.

1791.—“Konker” appears in a Notiﬁcation for tenders in Calcutta Gazette. In Seton-Kerr, ii. 135.

c. 1809.—“We came within view of Cawnpore. Our long, long voyage terminated under a high conkur bank.”—Mrs. Sherwood, Autobiog. 381.

1810.—“... a weaker kind of lime is obtained by burning a substance called kunkur, which, at ﬁrst, might be mistaken for small rugged ﬂints, slightly coated with soil.”—Williamson, V. M. ii. 13.

KUREEF, KHUREEF, s. Hind. adopted from Ar. kharef (‘autumn’). The crop sown just before, or at the beginning of, the rainy season, in May or June, and reaped after the rains in November—December. This includes rice, maize, the tall millets, &c. (See RUBBEE).

[1824.—“The basis on which the settlements were generally founded, was a measurement of the Khureef, or ﬁrst crop, when it is cut down, and of the Rubbee, or second, when it is about half a foot high...”—Malcolm, Central India, ii. 29.]

KURNOOL, n.p. The name of a city and territory in the Deccan, Kurnool of the Tippu Gazetteer; till 1858 a tributary Nawabship; then resumed on account of treason; and now since 1858 a collectorate of Madras Presidency. Properly Kandavan; Camool of Orme. Kirkpatrick says that the name Kurnool, Kunnool, or Kundnool (all of which forms seem to be applied corruptly to the place) signifies in the language of that country ‘ﬁne spin, clear thread,’ and according to Meer Husain it has its name from its beautiful cotton fabrics. But we presume the town must have existed before it made cotton fabrics? This is a specimen of the stuff that men, even so able as Kirkpatrick, sometimes repeat after those native authorities who “ought to know better,” as we are often told. [The Madras Gloss. gives the name as Tam. karnālu, from kundana, ‘a mixture of lamp-oil and burnt straw used in greasing cart-wheels’ and prob. village,’ because when the temple at Alampur was being built, the wheels of the carts were greased here, and thus a settlement was formed.]

KUTTAUR, s. Hind. katār, Skt. katāra, ‘a dagger,’ especially a kind of dagger peculiar to India, having a solid blade of diamond-section, the handle of which consists of two parallel bars with a cross-piece joining them. The hand grips the cross-piece, and the bars pass along each side of the wrist. [See a drawing in Egerton, Handbook, Indian Arms, pl. ix.] Ibn Batuta’s account is vivid, and perhaps in the matter of size there may be no exaggeration. Through the kindness of Col. Waterhouse I have a prototype of some Travancore weapons shown at the Calcutta Exhibition of 1883-4; among them two great katāras, with sheaths made from the snouts of two sawﬁshes (with the teeth remaining in). They are done to scale, and one of the blades is 20 inches long, the other 26. There is also a plate in the Ind. Antiq. (vii. 133) representing some curious weapons from the Tanjore Palace Armoury, among which are katār-hilted daggers evidently of great length, though the entire length is not shown. The plate accompanies interesting notes by Mr. M. J. Wallhouse, who states the curious fact that many of the blades mounted katār-fashion.
were of European manufacture, and that one of these bore the famous name of Andrea Ferrara. I add an extract. Mr. Wallhouse accounts for the adoption of these blades in a country possessing the far-famed Indian steel, in that the latter was excessively brittle. The passage from Stavorinus describes the weapon, without giving a native name. We do not know what name is indicated by ‘belly piercer.’

1543.—‘The villagers gathered round him, and one of them stabbed him with a kattāra. This is the name given to an iron weapon resembling a plough-share; the hand is inserted into it so that the fore-arm is shielded; but the blade beyond is two cubits in length, and a blow with it is mortal.’— Ibn Battuta, iv. 31-32.

1452.—‘The blacks of this country have the body nearly naked. In one hand they hold an Indian poignard (katārah-Hindī) and in the other a buckler of ox-hide... this costume is common to the king and the beggar.’—Abederrazzak, in India in the XVth Cent., p. 17.

1526.—‘On the whole there were given one tip-chace horse with the saddle, two pairs of swords with the belts, 25 sets of enamelled daggers (khānar—see HANGER), 16 enamelled kiltārehs, two daggers (jandier—see JUMDUD) set with precious stones.’—Boyer, 338.

[c. 1550.—In the list of the Moghul arms we have: ‘10. Katārah. price 4 R. to 1 Muhur.’—Ain, ed. Blockmann, i. 110, with an engraving, No. 9, pl. xii.]

1638.—‘Les personnes de qualité portent dans la ceinture vne sorte d’armes, de poignards, courte et large, qu’ils appellent ginda (l) ou Catarre, dont la garde et la gaine sont dor.’—Mandello, Paris, 1559, 223.

1673.—‘They go rich in Attire, with a Poniard, or Catarre, at their girdle.’—Fryer, 48.

1690.—‘... which chafes and ferments him to such a pitch; that with a Cattarry or Bagonet in his hands he easily falls upon those that are near him... killing and stabbing as he goes.’—Oxford, 287.

1754.—‘To these were added an enamelled dagger (which the Indians call cutturari) and two swords...’—H. of Nadir, in Hunter’s Travels, ii. 356.

1765-71.—‘They (the Moghuls) on the left side..., wear a weapon which they call by a name that may be translated belly-piercer; it is about 14 inches long; broad near the hilt, and tapering away to a sharp point; it is made of fine steel: the handle has, on each side of it, a catch, which, when the weapon is gripped by the hand, shuts round the wrist, and seems ready to be dropped.’—Stavorinus, E.T. i. 457.

1813.—‘After a short silent prayer, Lalabhy, in the presence of all the company, waved his catarra, or short dagger, over the bed of the expiring man... The patient continued for some time motionless: in half an hour his heart appeared to beat, circulation quickened,... at the expiration of the third hour Lullabhy had effected his cure.’—Forbes, Gough, Mem., iii. 249; [2nd ed. ii. 272, and see i. 69.]

1556.—‘The manners of the bardic tribe are very similar to those of their Rajput clients; their dress is nearly the same, but the bard seldom appears without the ‘Kutār,’ or dagger, a representation of which is serrated beside his signature, and often rudely engraved upon his monumental stone, in evidence of his death in the sacred duty of Trāgā’ (p. v.)—Forbes, Rās Māḥā, ed. 1578, pp. 559-560.

1578.—‘The ancient Indian smiths seem to have had a difficulty in hitting on a medium between this highly refined brittle steel and a too soft metal. In ancient sculptures, as in Srirangam near Trichinappall, life-sized figures of armed men are represented, bearing Kuttars or long daggers of a peculiar shape; the handles, not so broad as in the later Kuttars, are covered with a long narrow guard, and the blades 2½ inches broad at bottom, taper very gradually to a point through a length of 15 inches, more than ⅛ of which is deeply channelled on both sides with 9 converging grooves. There were many of these in the Tanjor armoursy, perfectly corresponding... and all were so soft as to be easily bent.’—Ind. Antq. vii.

KUZZANNA. s. Ar.—H. khizānah, or khazānah, ‘a treasury.’ [In Ar. khazīnah, or khaznah, means ‘a treasure,’ representing 1000 kis or purses, each worth about £5 (see Burton, Ar. Nights, i. 405).] It is the usual word for the district and general treasuries in British India; and khazāneh for the treasurer.

1653.—‘Ye King’s Duan (see DEWAUN) had demanded of them 800 Rupees on account of remains of last year’s Tallecas (see TALLICA)... ordering his Peacelast (Peshdast, an assistant) to see it suddenly paid in ye King’s Cuzzanna.’—Heptes. Diary, Hak. Soc. i. 109.

[1757.—‘A mint has been established in Calcutta; continue coinage gold and silver into Siccas and Mohurs... they shall pass current in the provinces of Bengal, Bahar and Orissa, and be received into the Cadganna...’—Perwannah from Jaffyr Ally Khan, in Virelo, App. 145.]

KUZZILBASH. n.p. Turki kizilbash, ‘red-head.’ This title has been since the days of the Satavi (see SOPHY) dynasty in Persia, applied to the Persianized Turks, who form the ruling class in that country, from the red caps which they wore. The
class is also settled extensively over Afghanistan. ["At Kabul," writes Bel'lew (Races of Afghanistan, 107), "he (Nadir) left as Chendal, or 'rear guard,' a detachment of 12,000 of his Kizilbash (so named from the red caps they wore), or Mughal Persian troops. After the death of Nadir they remained at Kabul as a military colony, and their descendants occupy a distinct quarter of the city, which is called Chendal. These Kizilbash hold their own ground here, as a distinct Persian community of the Shia persuasion, against the native population of the Sunni profession. They constitute an important element in the general population of the city, and exercise a considerable influence in its local politics. Owing to their isolated position and antagonism to the native population, they are favourably inclined to the British authority."

Many of them used to take service with the Delhi emperors; and not a few do so now in our frontier cavalry regiments.

c. 1510. — "L'vasanza loro é di portare vna berretta rossa, chiamanza sopra la testa mazza braceato, a guisa d'un zon ('like a top'), che dalla parte, che si mette in testa, viene a esser larga, ristregiendosi tuttavia sino in cima, et é fatta con dodici coste grosse vn dito ... ne mai tagliano barba ne mostaechi." — G. M. Angioletto, in Rasnovi, ii. f. 74.

1550. — "Oltre il deserto che è sopra il Corassam fino a Samarcand ... signorreggianoiesel has, cioè le berretto verdi, le quali benette verdi sono alcuni Tartari Musulmani che portano le loro berrette di feltro verde acuto, e così si fanno chiamare à differenza de Soffiani suoi capitali nemici che signorreggiano la Persia, pur anche essi Musulmani, i quali portano le berrette rosse, quali berretto verdi o rosse, hanno continuamente haunuta fra se guerra crudelissima per causa di diversité di opinione nella loro religione." — Chhoji Moeil, in Rasnovi, ii. f. 16r.

"Beyond the desert above Corassam, as far as Samarkand and the idolatrous cities, the Yoshilbas (Iseelbas) or 'Green-caps,' are predominant. These Green-caps are certain Muslim Tartars who wear pointed caps of green felt, and they are so called to distinguish them from their chief enemies the Soffians, who are predominant in Persia, who are indeed also Muslims, but who wear red caps."

1574. — "These Persians are also called Red Turks, which I believe is because they have behind on their Turbants, Red Marks, as Cotton Ribbands &c, with Red Brims, whereby they are soon discerned from other Nations." — Ranwell, 173.

1606. — "Cocelbaxas, who are the soldiers whom they esteem most highly." — Goveea, f. 143.

1653. — "Le visité le keselbache qui y commande vne petite forteresse, duquel je reçen beaucoup de civilité." — De la Boulay-le-Goetz, ed. 1657, pp. 284-5.

"Keselbache est vn mot composé de Kesl, qui signifiuo rouge, et bachi, teste, comme qui drioit teste rouge, et par ce terme s'entendent les gens de guerre de Perso, à cause du bonnet de Sophi qui est rouge." — Uld, 515.

1673. — "Those who compose the Main Body of the Cavalry, are the Cusle-Bashees, or with us the Chevaliers." — Fryer, 356. Fryer also writes Cusselbash (Index).

1815. — "The seven Turkish tribes, who had been the chief promoters of his (Isma'il's) glory and success, were distinguished by a particular dress; they wore a red cap, from which they received the Turkish name of Kuzzilbash, or 'golden heads,' which has descended to their posterity." — Malcolm, II. of Persia, ii. 502-3.

1825. — "The Kuzzilbash, a Tale of Khorasan. By James Baillie Fraser." 1853. — "For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between Ghilzais, Kuki Kheyils, Logar Maliks, Shigwals, Ghazis, Jezailchis, Hazaras, Logarins, Wardaks, Mandozais, Lepel-Griffin, and Kizilbashes, as to master the division of the great race of rats." — Tribes on My Frontier, 15.

KYFE, n. One often meets with this word (Ar. keif) in books about the Levant, to indicate the absolute enjoyment of the dolce far niente. Though it is in the Hindustani dictionaries, we never remember to have heard it used in India; but the first quotation below shows that it is, or has been, in use in Western India, in something like the Turkish sense. The proper meaning of the Ar. word is 'how?' 'in what manner?' the secondary is 'partial intoxication.' This looks almost like a parallel to the English vulgar slang of 'how comed you so?' But in fact a man's keif is his 'howness,' i.e. what pleases him, his humour; and this passes into the sense of gaiety caused by bhashi, &c.

1908. — "... a kind of confectio Japonica loaded with opium, Gánja or Bang, and causing keif, or the first degree of intoxication, dulling the senses and disposing to sleep." — R. Drummond.

KYOUNG, s. Burn, kyawng. A Buddhist monastery. The term is not employed by Padre Sangermano, who uses bao, a word, he says, used by the
LAC. s. Hind. lakb, from Skt. laksha, for rākṣa. The resinous incrustation produced on certain trees (of which the dhak (see DHALK) is one, but chiefly Peepul. and Khusum [kusum, kusumb], i.e. Schleichera bijuga, trijuga) by the puncture of the Lac insect (Coccus Lacca, L.). See Roxburgh, in Vol. III. As. Res., 384 seq.; [and a full list of the trees on which the insect feeds, in Watt, Econ. Dict. ii. 410 seq.]. The incrustation contains 60 to 70 per cent. of resinous lac, and 10 per cent. of dark red colouring matter from which is manufactured lac-dye. The material in its original crude form is called stick-lac; when boiled in water it loses its red colour, and is then termed seed-lac; the melted clarified substance, after the extraction of the dye, is turned out in thin irregular laminae called shell-lac. This is used to make sealing-wax, in the fabrication of varnishes, and very largely as a stiffening for men’s hats.

Though lak bears the same sense in Persian, and lakb or lak are used in modern Arabic for sealing-wax, it would appear from Dozy (Glos. pp. 295-6, and Oosterlingen, 57), that identical or approximate forms are used in various Arabic-speaking regions for a variety of substances giving a red dye, including the coccus ilicis or Kermes. Still, we have seen no evidence that in India the word was applied otherwise than to the lac of our heading. (Garcia says that the Arabs called it loc-sumutri, ‘lac of Sumatra’; probably because the Pegu lac was brought to the ports of Sumatra, and purchased there.) And this the term in the Periplus seems unquestionably to indicate: whilst it is probable that the passage quoted from Aelian is a much misconceived account of the product. It is not nearly so absurd as De Monfort’s account below. The English word lace for a certain red colour is from this. So also are laqueur and lacquered ware, because lac is used in some of the varnishes with which such ware is prepared.

c. A.D. 80-90.—These articles are imported to the ports of Barbaricci, on the W. of the Red Sea from the interior parts of Ariakū:

“Σίδηρα Αριάκου και στήλων (Indian iron and steel)

λάκκος χρυσάνθεισ (Lac-dye)”

Periplus, § 6.

c. 250.—“There are produced in India animals of the size of a beetle, of a red colour, and if you saw them for the first time you would compare them to cinnabar. They have very long legs, and are soft to the touch: they are produced on the trees that bear lacca, and they feed on the fruit of these. The Indians catch them and crush them, and with these dye their red cloaks, and the tunics under these, and everything else that they wish to turn to this colour, and to dye. And this kind of clothing is carried also to the King of Persia.”—Aelian. de Nat. Animal. iv. 46.

c. 1313.—The notice of lacca in Pegolotti is in parts very difficult to translate, and we do not feel absolutely certain that it refers to the Indian product, though we believe it to be so. Thus, after explaining that there are two classes of lacca, the metara and ochrula, or ripe and unripe, he goes on: “It is produced attached to stalks, i.e. to the branches of shrubs, but it ought to be clear from stalks, and earthy dust, and sand, and from ostiere (i). The stalks are the twigs of the wood on which it is produced, the ostiere or Figs, as the Catalans call them, are composed of the dust of the thing, which when it is fresh heaps together and hardens like pitch; only that pitch is black, and those ostiere or Figs are red and of the colour of unripe lacca. And more of these ostiere is found in the unripe than the ripe lacca,” and so on.—Stalin, Decima, iii. 365.

1510.—“There also grows a very large quantity of lacca or hochi for making red colour, and the tree of this is formed like our trees which produce walnuts.”—Vulturina, 235.

1516.—“Here (in Pegu) they load much fine laqar, which grows in the country.”—Barbosa, Lisbon Acad., 306.
1519.—“And because he had it much in charge to get all the lac (alacre) that he could, the governor knowing through information of the merchants that much came to the Coast of Choromandel by the ships of Pegu and Martaban that frequented that coast...”—Correa, i. 567.

1563.—“Now it is time to speak of the lacere, of which so much is consumed in this country in closing letters, and for other seals, in the place of wax.”—García, f. 112c.

1582.—“Laker is a kind of gum that proceeded of the ant.”—Castañeda, tr. by N.L., f. 93.

c. 1590.—(Recipe for Lac varnish). "Lac is used for chiglhe (see CHICK, a)." If red, 4 s. of lac, and 1 s. of vervilion; if yellow, 4 s. of lac, and 1 s. zernitkh."—Tin, ed.-blockman, i. 226.

1615.—“In this Island (Goa) is the hard Waxe made (which we call Spanish Waxe), and is made in the manner following. They inclose a large plotte of ground, with a little trench filled with water; then they sticke up a great number of small staves upon the said plot, that being done they bring hither a sort of pisamires, farre bigger than ours, which being delard by the water to issue out, are constrained to retire themselves vpone the said staves, where they are kil’d with the Heate of the Sunne, and thereof is that Lacka is made.”—De Montfort, 55-36.

c. 1610.—"... Vne maniere de boite ronde, vernie, et lacere, qui est vne ormage de ces isles."—P. gard de Lacet, i. 127; [Hak. Soc. i. 170].

1627.—"Lac is a strange druggie, made by certain winged Pismires of the gummee of Trees."—Purchas, Pilgrimage, 590.

1644.—"There are in the territories of the Mogor, besides those things mentioned, other articles of trade, such as Lacere, both the insect lacere and the cake" (de formigue e de pano).—Boeux, M.S.

1663.—"If one of these Halls you shall find Embroiderers, in another ye shall see Goldsmiths... in a fourth Workmen in Lacca."—Bernier, E.T. 83; [ed. Constable, 259].

1727.—"Their lackt or japow’d Ware is without any Doubt the best in the World."—A. Hamilton, ii. 305; [ed. 1744].

LACCADE IV ISLANDS. 11P. Probably Skt. Laksadweep, '100,000 Islands'; a name however which would apply much better to the Maldives, for the former are not really very numerous. There is not, we suspect, any ancient or certain native source for the name as specifically applied to the northern group of islands. Barbosa, the oldest authority we know as mentioning the group (1516), calls them Malandira, and the Maldives Polindira. Several of the individual islands are mentioned in the Tahjit-al-Majhūdīn (E.T. by Rovellandson, pp. 150-52), the group itself being called "the islands of Malabar."

LACK, s. One hundred thousand, and especially in the Anglo-Indian colloquial 100,000 Rupees, in the days of better exchange the equivalent of £10,000. Hind. lākh, lak, &c., from Skt. laksha, used (see below) in the same sense, but which appears to have originally meant "a mark." It is necessary to explain that the term does not occur in the earlier Skt. works. Thus in the Talavakāra Brāhmaṇā, a complete series of the higher numerical terms is given. After šatu (10), sahasra (1000), comes ayuta (10,000), prayuta (now a million), niyuta (now also a million), arbuda (100 millions), nyarbuda (not now used), vihkarna (Go.), and padma (now 10,000 millions). Laksha is therefore a modern substitute for prayuta, and the series has been expanded. This was probably done by the Indian astronomers between the 5th and 10th centuries A.D.

The word has been adopted in the Malay and Javanese, and other languages of the Archipelago. But it is remarkable that in all of this class of languages which have adopted the word it is used in the sense of 10,000 instead of 100,000 with the sole exception of the Lampungs of Sumatra, who use it correctly. (Crawford). (See CRORE."

We should observe that though a lack, used absolutely for a sum of money, in modern times always implies rupees, this has not always been the case. Thus in the time of Akbar and his immediate successors the revenue was settled and reckoned in laks of dams (q.v.). Thus:

c. 1594.—"In the 40th year of his majesty's reign (Akbar's), his dominions consisted of 105 Sireas, subdivided into 2737 Kesabs (see CUSSAH), the revenue of which he settled for ten years, at the annual rent of 3.192, 62 Crore, 97 Lacks, 55.246 Hans. ..."—Jesuit, ed. Gladwin, ii. 1; [ed. Forrest, i. 115].

At Oromuz again we find another lack in vogue, of which the unit was apparently the dinār, not the old gold coin, but a degenerate dinār of small value. Thus:
1534.—"(Money of Ormuz).—A leque is equivalent to 50 pardoos of gazis, which is called 'bad money,' (and this leque is not a coin but a number by which they reckon at Ormuz); and each of these pardoos is equal to 2 everas, and each evera to 10 gazis, everas to 100 divdars, and after this fashion they calculate in the books of the Custom-house.

—'Nunnez, Lyco dos Persos, &c., in Subsidios, 25.

Here the evera is the Persian lukar or 1000 (divdars); the gazl Pers. sad or 100 (divdars); the leque or lak. 100,000 (divdars); and the tomân (see TOMAUN), which does not appear here, is 10,000 (divdars).

c. 1300.—"They went to the Kâfir's tent, killed him, and came back into the town, whence they carried off money belonging to the Sultan amounting to 12 lakhs. The lak is a sum of 100,000 (silver) divdars, equivalent to 10,000 Indian gold divdars."—The Battles, iii. 106.

c. 1340.—"The Sultan distributes daily two lakhs in alms, never less; a sum of which the equivalent in money of Egypt and Syria would be 160,000 pieces of silver."—Shikâbuddin Dimîshki, in Notes and Echoes, xiii. 192.

In these examples from Pinto the word is used apart from money, in the Malay form, but not in the Malay sense of 10,000:

c. 1540.—"The old man desiring to satisfy Antonio de Faria's demand, Sir, said he . . . the chronicles of those times affirm, how in only four years and ten half sixteen Lacazas (lakas) of men were slain, every Lacaza containing an hundred thousand."—Pinto (orig. cap. xlv.) in Cogan, p. 53.

c. 1546.—". . . he ruined in 4 months space all the enemies countries, with such a destruction of people as, if credit may be given to our histories ... there died fifty Luqueasas of persons."—ibid. p. 224.

1615.—And the whole present was worth ten of their Leakes, as they call them; a Leake being 10,000 pounds sterling; the whole 100,000 pounds sterling."—Cogan's Letters from India (Creditudes, iii. i. 25).

1616.—"He received twenty leacks of rupees towards his charge (two hundred thousand pounds sterling)."—Sir T. Roe, reprint, p. 35; [Hak. Soc. i. 201, and 2, 3, 18, 23, 28.]

1651.—"Yeder Lac is hondert dysisend."—Rogers, 77.

c. 1665.—"If faint cent mile roupees pour faire un lek, cent mile leks pour faire un cowron, cent mile cowrons pour faire un podan, et cent mile podan pour faire un mil."—Theretot, v. 54.

1673.—"In those great Solemnities, it is usual for them to set it around with Lamps to the number of two or three Leagues, which is so many hundred thousand in our account."—Fryer, p. 104; reading Leagues.

1684.—"They have by information of the servants dug in several places of the house, where they have found great sums of money. Under his bed were found Lacks 41. In the House of Office two Lacks. They in all found ten Lacks already, and make no doubt but to find more."—Hedges, Diary, Jan. 2; [Hak. Soc. i. 145].

1692.—". . . a lack of Pagodas . . ."—In Wheeler, p. 262.

1747.—"The Nabob and other Principal Persons of this Country are of such an extreme lucrative (sic) Disposition and . . . are so exceedingly avertions, occasioned by the large Profits they have received from the French, that nothing less than Lacks will go near to satisfy them."—Letter from Pt. St. Davids to the Court, May 2 (MS. Records in India Office).

1775.—"Sir Matthew Mite will make up the money already advanced in another name, by way of future mortgage upon his estate, for the entire purchase, 5 lacks of roupees."—Foote, The Nabob, Act i. sc. i.

1785.—"Your servants have no Trade in this country: neither do you pay them high wages, yet in a few years they return to England with many lacs of pagodas."—Nabob of Ava, in Burke's Speech on his Debts, Works, iv. 18.

1833.—"Tout le reste (et dans le reste il y a des intendants riches de plus de vingt lacs) s'assied par terre."—Jacquemont, Correspond. i. 120.

1870.—"In modern times the only numbers in practical use above 'thousands' are lakhs ('lac' or 'lakh') and laks (a crore'); and an Indian sum is wont to be pointed thus: 123, 15, 67, 890, to signify 123 crores, 45 lakhs, + 67 thousand, eight hundred and ninety."—Whitney, Sansk. Grammar, 161.

The older writers, it will be observed (c. 1600-1620), put the lakh at £10,000; Hamilton (c. 1700) puts it at £12,500; and Williamson (c. 1710) at the same; then for many years stood again as the equivalent of £10,000; now (1850) it is little more than £2500; [now (1901) about £6666].

LACKERAGE. (See KHIRAJ.)

LALL-SHRAUB, s. Englishman's Hind. lal-shrubh, 'red wine.' The universal name of claret in India.

[c. 1750.—"To every plate are set down two glasses; one a pyramidal (like goblet glasses in England) for Loll Shrub (ciliced, claret); the other a common sized wineglass for whatever beverage is most agreeable."—Diary of Mrs. Fug, in Busied, Echoes, 123.]

LALLA. s. P.—H. lild. In Persia this word seems to be used for a kind of domestic tutor; now for a male nurse, or as he would be called in India, 'child's bearer.' In N. India it is usually applied to a native clerk writing the vernacular, or to a respect-
able merchant. [For the Pers. usage see Blochmann, Ain, i. 426 note.]

[1765.—"Amongst the first to be considered, I would recommend Jugnet Scott, and one Goury Loli."—Verulst, App. 218.]

[1841.—"Where there are no tigers, the Lalia (scribe) becomes a shikaree."—Society in India, II. 176.]

LAMA. s. A Tibetan Buddhist monk. Tibet. blama (b being silent). The word is sometimes found written Llama; but this is nonsense. In fact it seems to be a popular confusion, arising from the name of the S. American quadruped which is so spelt. See quotation from Tims below.

c. 1590.—"Fawning Court doctors ... said it was mentioned in some holy books that men used to live up to the age of 1000 years ... and in Tibet there were even now a class of Lamanah or Mongolian devotees, and recluse, and hermits that live 200 years and more. ..."—Bodleian, quoted by Blochmann, Ain, i. 201.

1664.—"This Ambassador had in his suit a Physician, which was said to be of the Kingdom of Lassa, and of the Tribe Lany or Lama, which is that of the men of the Law in that country, as the Brahmanes are in the Indies ... he related of his great Lama that when he was old, and ready to die, he assembled his council, and declared to them that now he was passing into the Body of a little child lately born...."—Bernier, E.T. 135; [ed. Constable, 421].

1716.—"Les Thibetains out des Relieugious nombes Lamas."—In Lettres Edifi. xii. 138.

1771.—"... ma questo primo figlio ... rinunzjò la corona al secondo e lui difatti si fece religioso o lama del paese."—Della Tomba, 61.

c. 1818.—"The Parliament of Tibet met—The little Lama, called before it, Did there and then his whipping get, And, as the Nursery Gazette Assures us, like a hero bore it."—T. Moore, The Little Grand Lama.

1876.—"... Hastings ... touches on the analogy between Tibet and the high valley of Quito, as described by De la Condamine, an analogy which Mr. Markham brings out in interesting detail. ... But when he enlarges on the wool which is a staple of both countries, and on the animals producing it, he risks confusing in careless readers that popular impression which might be expressed in the phraseology of Fluellen—"Tis all one; 'tis alike as my fingers is to my fingers, and there is Llamas in both."—Rec. of Markham's Tibet, in Times, May 15.

The passage last quoted is in jesting vein, but the following is serious and delightful:—

1879.—"The landlord prostrated himself as reverently, if not as lowly, as a Peruvian before his Grand Llama."—Patty's Dream, a novel reviewed in the Academy, May 17.

LAMASERY, LAMASERIE, s. This is a word, introduced apparently by the French R. C. Missionaries, for a lama convent. Without being positive, I would say that it does not represent any Oriental word (e.g. compound of 

lami and serai), but is a factitious French word analogous to monastère, vacherie, &c.

[c. 1844.—"According to the Tartars, the Lamasesy of the Five Towers is the 'best place you can be buried in.'"—Har, Travels in Tartary, i. 78.]

LAMBALLIE, LOMBALLIE, LOMBARDIE, LUMBANAH, &c., s. Dakh. Hind. Lāmbārd, Mahr. Lāmbā, with other forms in the languages of the Peninsula. [Platts connects the name with Skt. lamba, 'long, tall'; the Madras Gloss. with Skt. lampada, 'creedy.'] A wandering tribe of dealers in grain, salt, &c., better known as Lanjāras (see BRINJARRY). As an Anglo-Indian word this word is now obsolete. It was perhaps a corruption of Lumbāna, the name of one of the great clans or divisions of the Banjāras. [Another suggestion made is that the name is derived from their business of carrying salt (Skt. lāvana); see Crooke, Tribes of N.W.P. i. 158.]

1756.—"The army was constantly supplied ... by bands of people called Lamballis, peculiar to the Deccan, who are constantly moving up and down the country, with their flocks, and contract to furnish the armies in the field."—Grane, ii. 102.

1756.—"What you say of the purity of grain in your army, notwithstanding your having a cutwal (see COTWAL), and so many Lumbānchās with you, has astonished us."—Letters of Tippoo, 49.

LANCHARA. s. A kind of small vessel often mentioned in the Portuguese histories of the 16th and 17th centuries. The derivation is probably Malay lanchar, 'quick, nimble.' [Mr. Skeat writes: "The real Malay form is lanxhar-an, which is regularly formed from Malay lanchar, 'swift,' and lanchara I believe to be a Port. form of lanxhar-an, as lanchara could not possibly, in Malay, be formed from lanchar, as has hitherto been implied or suggested."

[c. 1535.—"In questo paele di Cambia (read Camboja) vi sono molti fumi, nelli
QUALI VI SONO LI NAUILI DETTI LANCHARIS, ED LI QUALI VANO NAUGANDO LA COSTA DI SIAM...."
—SUMARIO DE REGAI, &C., IN RAMUSIO, I. f. 336.

c. 1539.—"This King (of the Batas) understanding that I had brought him a letter and a Present from the Captain of Malaca, caused me to be entertained by the Xabundar (see SHABUNGER). . . . This General, accompanied with five Lanchares and twelve Ballons, came to me to the Port where I rode at anchor."—Pinto, E.T. p. 51.

LANDWIND, s. Used in the south of India. A wind which blows seaward during the night and early morning. [The dangerous effects of it are described in Madras Gloss. s.v.] In Port. Terrenho.

1561.—"Correndo a costa com terrenhos."—Correa, Lendas, i. f. 115.

1585.—"The East winds beginne to blow from off the land into the seas, whereby they are called Terrenhos."—Linschoten, Hak. Soc. i. 294.

1612.—"Send John Dench . . . that in the morning he may go out with the landborne and return with the seaforne."—Dancers, Letters, i. 206.

1584.—"And as it is between monsoon and monsoon (mossano) the wind is uncertain only at the beginning of summer. The N.W. prevails more than any other wind . . . and at the end of it begin the land winds (terrenhos) from midnight to about noon, and these are E. winds."—Bocarro, MS.

1673.—". . . we made for the Land, to gain the Land Breezes. They begin about Midnight, and hold till Noon, and are by the Portugals named Terrenhoes."—Fryer, 28.

[1773.—See the account in Ives, 78.]

1838.—"We have had some very bad weather for the last week: furious landwind, very fatigueing and weakening. . . . Everything was so dry up, that when I attempted to walk a few yards towards the beach, the grass crunched under my feet like snow."—Letters from Madras, 190-200.

LANGASAQUE, n.p. The most usual old form for the Japanese which we now call Naganaki (see Sainsbury, passim).

1611.—"After two or three days space a Jesuite came vnto vs from a place called Langesacke, to which place the Carake of Macao is yeerely wont to come."—H. Adams, in Purchas, i. 126.

1613.—The Journal of Capt. John Saris has both Langasque and Langasaque.—Ibid. 366.

1614.—"Give hym counsell to take heed of one Pedro Guzno, a papist Christian, whose is his hoste at Macao; for a lyinge fyrre (or Jesuit) soldd Mr. Peacock at Langasaque that Capt. Adams was dead in the bay of the said Guzano, which now I know is a lyce per letters I received. . . ."—Cocks, to Wickham, in Diary, &c., ii. 264.

1615.—"It has now com to passe, which before I feared, that a company of rich usurers have gotten this sentence against us, and com doun together everye year to Langasaque and this place, and have allwaies hym accustomed to buy by the parcado (as they call it), or whole sale, all the goodes which came in the carick from Amacaen, the Portingalees having to prevelegese as we have."—The same to the E. i. Co. ii. 207-8.

Two years later Cocks changes his spelling and adopts Nagasaque (Ibid. 300 and to the end).

LAN JOHN, LANGIANNE, &c. n.p. Such names are applied in the early part of the 17th century to the Shan or Laos State of Luang Prabon on the Mekong. Lan-cham is one of its names signifying in Siamese, it is said, 'a million of elephants.' It is known to the Burmes by the same name (Len-Shen). It was near this place that the estimable French traveller Henri Monhot died, in 1681.

1557.—"I went from Pegn to Jambur (see JANGOMAY), which is in the country of the Langeiannes; it is five and twentie dazes journey North-east from Pegn."—Fitch, in Hakl. ii.

c. 1598.—"Thus we arrived at Lanichan, the capital of the Kingdom (Lao) where the King resides. It is a Kingdom of great extent, but thinly inhabited, because it has been frequently devastated by Pegn."—De Morgo, 98.

1613.—"There reigned in Pegn in the year 1590 a King called Ximindo gineo, Lord reigning from the confines and roots of Great Tartary, to the very last territories bordering on our fortress of Malaca. He kept at his court the principal sons of the Kings of Oz^, Tangu, Poroa, Lajelo (i.e. Ava, Taung, Prone, Lanjiang, Jangomai, Siam, Camboja, and many other realms, making two and thirty of the white umbrella."—Bocarro, 117.

1617.—"The merchants of the country of Lan John, a place joining to the country of Jangoma (JANGOMAY) arrived at the city of Judea . . . and brought great store of merchandize."—Sainsbury, ii. 20.

1663.—"Entre tant et de si puissans Royaumes du dernier Orient, desquels on n'a presque jamais entendu parler en Europe, il y en a un qui se nomme Lao, et plus proprement le Royaume des Langiens . . . le Royaume n'a pris un nom que du grand nombre d'Elephants qui s'y rencontrent: de vray ce mot de Langiens signifie proprement, miliers d'Elephants."—Morini, H. Nouvelle et Curiouse des Royaumes de Tampkin et de Lima (Fr. Tr., Paris, 1668), 329, 337.
It would appear from Lieut. Macleod's narrative, and from Garnier, that the name of Laos is that by which the branch of these people on the Lower Mekong, i.e. of those two States, used to designate themselves. Muang Praban is still quasi independent. Vien-Shan was annexed with great cruelties by Siam, c. 1828.

1535.—"Of silver of 11 dinheiroes alloy he (Albuquerque) made only a kind of money called Malaguezes, which silver came thither from Pegu, whilst from Siam came a very pure silver of 12 dineroes assay, procured from certain people called Laos, lying to the north of these two kingdoms."—Barros, II. vi. 6.

1535.—"... certain very rugged mountain ranges, like the Alps, inhabited by the people called Gueos who fight on horseback, and with whom the King of Siam is continually at war. They are near him only on the north, leaving between the two the people called Laos, who encompass this Kingdom of Siam, both on the North, and on the East along the river Meeon ... and on the south adjoin these Laos the two Kingdoms of Camboja and Champa (see CHAMPA), which are on the sea-board. These Laos ... though they are lords of so great territories, are all subject to this King of Siam, though often in rebellion against him."—Ibid. III. ii. 5.

"...Three Kingdoms at the upper part of these, are those of the Laos, who (as we have said) obey Siam through fear; the first of these is called Janggoma (see JANGOMAY), the chief city of which is called Chany ... the second Chaworny Chenara; the third Lanchaa (see LAN JOHN) which is below the others, and adjoins the Kingdom of Cambodia, or Cauchichina."—Ibid.

c. 1560.—"... Those Laos came to Cambon, downe a River many daies Iournie, which they say to have his beginning in China as many others which runne into the Sea of India: it hath eight, fiftene, and twentie fathomke water, as myselfe saw by experience in a great part of it: it passeth through manie vrnkowne and desart Countreys of great Woods and Forests where there are innumerable Elephants, and many Buffoes ... and certayne beastes which in that Countrie they call Budas (see ABADA)."—Gaspar do Cruz, in Parches, iii. 169.

c. 1598.—"... I offered to go to Laos by land, at my expense, in search of the King of Cambodion, as I knew that that was the road to go by."—H. de Hernan Gonzalez, in the Memoria, E.T. by Hon. H. Stanley, Hak. Soc. p. 97.

1641.—"Concerning the Land of the Lowen, and a Journey made thereunto by our Father J. P. de la Louwen 1641" (Sc.).—Valentijn, III. Pri. pp. 50 seqq.

1668.—Lanchang appears in the Map of Siam in De la Loubère's work, but we do not find it in the book itself.

c. 1692.—"Laos est situé sous le même Climat que Tonquin; c'est un royaume grand et puissant, séparé des Etats voisins par des forêts et par des déserts. ... Les principales villes sont Landjam et Tsiamay."—Kuempfer, II. du Japon, ii. 22-3.

LANEA, s. A swift kind of boat frequently mentioned by F. M. Pinto and some early writers on China; but we are unable to identify the word.

c. 1540.—"... that ... they set sail from Lianpoo for Malaco; and that being advanced as far as the Isle of Sumbor they had been set upon by a Prat, a Escudary by Nation, called Coiu Acco, who had three Junks, and four Lanteas. ..."—Pinto, E.T. p. 69.

c. 1590.—"There be other lesser shipping than Junkes, somewhat long, called Barcones, they place three Oares on a side, and rowe very well, and lead a great deal of goods; there be other lesse called Lanteas, which doe rowe very swift, and beare a good barthen also: and these two sorts of Ships, viz., Barcones and Lanteas, because they are swift, the theenes do commonly vse."—Gaspar de Cruz, in Parches, iii. 174.

LAOS, n.p. A name applied by the Portuguese to the civilised people who occupied the inland frontier of Burma and Siam, between those countries on the one hand and China and Tonking on the other; a people called by the Burmese Shans, a name which we have in recent years adopted. They are of the same race of Thai to which the Siamese belong, and which extends with singular identity of manners and language, though broken into many separate communities, from Assam to the Malay Peninsula. The name has since been frequently used as a singular, and applied as a territorial name to the region occupied by this people immediately to the North of Siam. There have been a great number of separate principalities in this region, of which now one and now another predominated and conquered its neighbours. Before the rise of Siam the most important was that of which Sakotai was the capital, afterwards represented by Xiang-nai, the Zimmé of the Burmese and the Jangomay of some old English documents. In later times the chief States were Muang Luang Praban (see LAN JOHN) and Vien-shan, both upon the Mekong.
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1766.—"Les peuples de Lao, nos voisins, n'admettent ni la question ni les peines arbitraires . . . ni les horribles supplices qui sont parmi nous en usage; mais aussi nous les regardons comme des barbares. . . .

Toute l'Asie convient que nous dansons beaucoup mieux qu'eux."—Voltaire, Dialogue XV. André des Couches à Siam.

LAR., n.p. This name has had several applications.

(a) To the region which we now call Guzerat, in its most general application. In this sense the name is now quite obsolete; but it is that used by most of the early Arab geographers. It is the Arar of Prolemy; and appears to represent an old Skt. name Lāṭā, adj. Latake, or Latika. [The name Lāṭa appears to be derived from some local tribe, perhaps the Lattus, who, as r and l are commonly used for each other, may be the well-known Rashtrakūṭas since their great King Amoghavarma (A.D. 851-879) calls the name of the dynasty Ratta."—Bombay Gazetteer, I. pt. i. 7.]

(b) To the Delta region of the Indus, and especially to its western part. Sir H. Elliot supposes the name in this use, which survived recently, to be identical with the preceding, and that the name had originally extended continuously over the coast, from the western part of the Delta to beyond Bombay (see his Historians, i. 378).

We have no means of deciding this question (see LARRY BUNDER).

c. 1820.—"Dīwān . . . was reduced to ruins by a Muhammadan invasion, and another site chosen to the eastward. The new town still went by the same name . . . and was succeeded by Lārī Bandar or the port of Lār, which is the name of the country forming the modern dīla, particularly the western part."—M'Murdoch, in J.R. 14. Sec. i. 29.

(c) To a Province on the north of the Persian Gulf, with its capital.

c. 1220.—Lār is erroneously described by Yakūt as a great island between Sirāf and Kish. But there is no such island.* It is an extensive province of the continent. See Barbier de Meynard, Hist. de la Perse, p. 501.

c. 1330.—"We marched for three days through a desert . . . and then arrived at Lār, a big town having springs, considerable streams, and gardens, and fine bazaars. We lodged in the hermitage of the pious Sayyid Abu Dulaf Muhammad. . . ."—Ibn Battuta, ii. 240.

c. 1417.—"Returning along the coast, fornoe againstOrmouos there is a town called Lār, a great and good town of merchandise, about jināl houses."—Josua Barbaro, old E.T. (Hak. Soc.) 50.

[c. 1590.—"Lār borders on the mountains of Great Tibet. To its north is a lofty mountain which dominates all the surrounding country, and the ascent of which is arduous."—Ite, ed. Jurvet, ii. 363.]

1553.—"These benefactions the Kings of Ormou ... pay to this day to a mosque which that Chez (see CASĪS had made in a district called Honzer of Sheikh Donar, adjoining the city of Lār, distant from Ormouz over 40 leagues."—Barco, H. ii. 2.

1602.—"This man was a Moor, a native of the Kingdom of Lara, adjoining that of Ormuz: his proper name was Cufo, but as he was a native of the Kingdom of Lār he took a surname from the country, and called himself Cufo Larya."—Conte, IV, viii. 6.

1622.—"Lār, as I said before, is capital of a great province or kingdom, which till our day had a prince of its own, who rightfully or wrongfully reigned there absolutely: but about 23 years since, for reasons rather generous than covetous, as it would seem, it was attacked by Abbas K. of Persia, and the country forcibly taken. . . . Now Lār is the seat of a Sultan dependent on the Khan of Shiraz. . . ."—Ibn Battuta, ii. 322.

1737.—"... And 4 Days Journey within Land, is the City of Lār, which according to their fabulous tradition is the Burying-

* It is possible that the island called shan Shalib, which is off the coast of Lār, and not far from Sirāf, may be meant. Barbosa also mentions Lār among the islands in the Gulf subject to the K. of Ormouz (p. 25).
LARAI.  506  Larkin.

place of Lot..."—A. Hamilton, i. 92; [ed. 1744].

LARAI, s. This Hind. word, meaning 'fighting' is by a curious idiom applied to the biting and annoyance of fleas and the like. [It is not mentioned in the dictionaries of either Fallon or Platt's.] There is a similar idiom (jung kudan) in Persian.

LAREK, n.p. Larak; an island in the Persian Gulf, not far from the island of Jerum or Ornus.

[1623. — "At noon, being near Lareck, and no wind stirring, we cast Anchor."—V. della Valle, Hak. Soc. i. 3.]  

1685. — "We came up with the Islands of Ornus and Arack..." (called Lareck afterwards).—Hedges, Diary, May 23; [Hak. Soc. i. 202].

LARIN, s. Pers. lari. A peculiar kind of money formerly in use in the Persian Gulf, W. Coast of India, and in the Maldives Islands, in which last it survived to the last century. The name is there retained still, though coins of the ordinary form are used. It is sufficiently described in the quotations, and representations are given by de Bry and Tavernier. The name appears to have been derived from the territory of Lar on the Persian Gulf. (See under that word, [and Mr. Gray's note on Pyrard de Laval, Hak. Soc. i. 232 seq.])

1525. — "As tamgas larys valem cada hua sesanta reis..."—Lombroso, dei Coas as do India, 38.

c. 1563. — "I have seen the men of the Country who were Gentiles take their children, their sons and their daughters, and have desired the Portuguese to buy them, and I have seen them sold for eight or ten larines apiece, which may be of our money x x, or xii s. ill d."—Master Caesar Frederike, in Hakl. ii. 343.

1583.—Gasparo Balbi has an account of the Larino, the greater part of which seems to be borrowed Literarius by Fitch in the succeeding quotation. But Balbi adds: "The first who began to strike them was the King of Lar, who formerly was a powerful King in Persia, but is now a small one."—f. 35.

1587. — "The said Larine is a strange piece of money, not being round, as all other current money in Christianitie, but is a small rod of silver, of the greatnesse of the pen of a goose feather... which is wrested so that two ends meet at the just half part, and in the head thereof is a stamp Terbocco, and these be the best current money in all the Indias, and 6 of these Larines make a dutchuck."—R. Fitch, in Hakl. ii. 407.

1598. — "An Ox or a Cow is there to be bought for one Larin, which is as much as a halfe a Gilderne."—Linshoteson, 28; [Hak. Soc. i. 94; in i. 48 Larynen; see also i. 242].

c. 1610. — "La monnay du Royaume n'est que d'argent et d'une sorte. Ce sont des pieces d'argent qu'ils appellent larins, de valeur de huit sols ou environ de nostre monnay... longues comme le doigt mais redoublees..."—Pyrard de Laval, i. 163; [Hak. Soc. i. 232].

1616. — "We agreed with one of the Governor's kinred for twenty larines (twenty shillings) to conduct us..."—N. Whittington, in Purchas, i. 484.

1622. — "The lari is a piece of money that I will exhibit in Italy, most eccentric in form, for it is nothing but a little rod of silver of a fixed weight, and bent double unequally. On the bend it is marked with some small stamp or other. It is called Lar because it was the peculiar money of the Persiaes invented by them when they were separated from the Kingdom of Persia... In value every 5 larì are equal to a piastre or patache of reals of Spain, or 'piece of eight' as we choose to call it."—V. della Valle, ii. 344.

Larkin, s. (obsolete). A kind of drink—apparently a sort of punch—which was popular in the Company's old factories. We know the word only on the authority of Pietro della Valle; but he is the most accurate of travellers. We are in the dark as to the origin of the name. On the one hand its form suggests an eponymus among the old servants of the Company, such as Robert Larkin, whom we find to have been engaged for the service in 1616, and to have died chief of the Factory of Patani, on the E. coast of the Malay Peninsula, in 1616. But again we find in a Vocabulary of "Certaine Words of the Naturall Language of Java," in Drake's Voyage (Hak. iv. 246): "Larmike═Drinke." Of this word we can trace nothing nearer than (Javan.) larik, 'to pledge, or invite to drink at an entertainment,' and (Malay) larik-larahan, 'mutual pledging to drink.' It will be observed that della Valle assigns the drink especially to Java.

1623. — "Meanwhile the year 1622 was drawing near its close, and its last days were often celebrated of an evening in the House of the English, with good fellowship. And on one of these occasions I learned from them how to make a beverage called
LASCAR.

LASCAR. in. adverse branch called it. This is a very important fact, not for use at every meal (it is too strong for that), but as a tonic in case of debility, and to make tasty possets, much better than those we make with Muscatel wines or Cretan malmsseys. So I asked for the recipe; and am taking it to Italy with me. It seemed odd to me that those hot southern regions, as well as in the environs of Hormuz here, where also the heat is great, theMohammedan tribes there put spirits in their drink, as well as sundry other hot beverages like this larkin."—P. della Valle, ii. 475.

LARRY-BUNDER. n.p. The name of an old seaport in the Delta of the Indus, which succeeded Daubul (see DIUL-SIND) as the chief haven of Sind. We are doubtful of the proper orthography. It was in later Mahanomedan times called Lahori-bandar, probably from presumed connection with Lahore as the port of the Punjab (Elliot, i. 378). At first sight M'Murdo's suggestion that the original name may have been Ltrib-bandar, from Lar, the local name of the southern part of Sind, seems probable. M'Murdo, indeed, writing about 1820, says that the name Ltrib-bandar was not at all familiar to natives; but if accustomed to the form Lahori-bandar they might not recognize it in the other. The shape taken however by what is apparently the same name in our first quotation is adverse to M'Murdo's suggestion.

1030. — "This stream (the Indus) after passing (Alor) . . . divides into two streams: one empties itself into the sea in the neighbourhood of the city of Laharani, and the other branches off to the East, to the borders of Kach, and is known by the name of Sind Nagar, i.e., Sea of Sind."—Al-Biräin, in Elliot, ii. 49.

e. 1383. — "I travelled five days in his company with Alî-ul-Mulk, and we arrived at the seat of his Government, i.e., the town of Lahari, a fine city situated on the shore of the great Sea, and near which the River Sind enters the sea. Thus two great waters join near it; it possesses a grand haven, frequented by the people of Yemen, of Fars (etc.). . . . The Amir Alî-ul-Mulk . . . told me that the revenue of this place amounted to 60,000 a year."—Ibn Battuta, iii. 112.

1565. — "Blood had not yet been spilled, when sudden news came from Thatta, that the Firingis had passed Lahori-bandar, and attacked the city."—Tarikh-Tahir, in Elliot, i. 277.

[1607. — "Then you are to sail for Lawrie in the Bay of the River Sydus."—Birdwood, First Letter-book, 251.]

[1611. — "I took . . . Larree, the port town of the River Sinda."—Dancers, Letters, i. 162.]

1813. — "In November 1813 the Expedition arrived at Laurebunder, the port of Sind, with Sir Robert Shirley and his company."—Stiæbergh, i. 321.

e. 1665. — "Il se fait aussi beaucoup de trafic au Loure-bender, qui est à trois jours de Tatta sur la mer, où la rade est plus excellente pour Vaisseaux, qu'en quelques autre lieu que ce soit des Indes."—Thenen, v. 159.

1679. — . . . If Suratt, Barach, and Bundurlarre in Scinda may be included in the same Phyrmaund to be customs free . . . then that they get these places and words inserted."—P. St. Cro., Cosm., Feb. 29, in Notes and Extr., No. I. Madras, 1571.

1727. — "It was my Fortune . . . to come to Larribunder. with a Cargo from Malabar, worth above £10,000."—A. Hamilton, i. 115; [ed. 1744. i. 117. Larribunder.]

1759. — "But the Castle and town of Lohre Bender, with all the country to the eastward of the river Attok, and of the waters of the Scinda, and Nala Soenkhra, shall, as before, belong to the Empire of Hindostan."—M. of Nadir, in Hownav, ii. 357.

1753. — "Le bras gauche du Sind se rend à Laheri, où il s'étanche en un lac; et ce port, qui est celui de Tattanagar, communément est nommé Laurebender."—D'Anville, p. 49.

1763. — "Les Angois ont sur cette côte encore plusieurs petits établissements (sic) où ils envoient des premiers Marchands, des sous-Marchands, ou des Facteurs, comme en Scinda, à trois endroits, à Tatta, une grande ville et la résidence du Sénégnur du pays; à Lar Bunder, et à Shab-Bunder."—Niebula, Voyage, ii. 8.

1789. — "The first place of any note, after passing the bar, is Laribunda, about 5 or 6 leagues from the sea."—Burn's Oriental Navigator, 5th ed. p. 96.

1813. — "Laribunder. This is commonly called Scinda River, being the principal branch of the Indus, having 15 feet water on the bar, and 6 or 7 fathoms inside; it is situated in latitude about 24° 30' north. . . . The town of Laribunder is about 5 leagues from the sea, and vessels of 200 tons used to proceed up to it."—M. Burn's, i. 146.

1831. — "We took the route by Durajee and Meerpoor. . . . The town of Lahory was in sight from the former of these places, and is situated on the same, or left bank of the Pitter."—A. Buenos, 2nd ed. i. 22.

LASCAR. s. The word is originally from Pers. laskhar, 'an army,' 'a camp.' This is usually derived from Ar. al'askar, but it would rather seem that
Ar. 'askar, 'an army' is taken from this Pers. word: whence lasbkar, 'one belonging to an army, a soldier.' The word luscár or lásáir (both these pronunciations are in vogue) appears to have been corrupted, through the Portuguese use of laskhāri in the forms lasquarin, lassari, &c., either by the Portuguese themselves, or by the Dutch and English who took up the word from them, and from these laskār has passed back again into native use in this corrupt shape. The early Portuguese writers have the forms we have just named in the sense of 'soldier'; but lascar is never so used now. It is in general the equivalent of khalās, in the various senses of that word (see CLASSY), viz. (1) an inferior class of artilleryman ('gen-luscár'); (2) a tent-pitcher, doing other work which the class are accustomed to do; (3) a sailor. The last is the most common Anglo-Indian use, and has passed into the English language. The use of luscár in the modern sense by Pyrrard de Laval shows that this use was already general on the west coast at the beginning of the 17th century, [also see quotation from Pringle below]; whilst the curious distinction which Pyrrard makes between luscár and lascari, and Dr. Fryer makes between Luscár and Lascars (accenting probably Luscár and Lascár) shows that laslákar for a soldier was still in use. In Ceylon the use of the word lascaren for a local or civil soldier long survived; perhaps is not yet extinct. The word laslákar does not seem to occur in the Ain.

[1523.—"Fighting men called Lascaryns."
—Alguns documentos, Tombo, p. 479.

[1583.—"My mother only bore me to be a Captain, and not your Lascar (lascarin)."
—Letter of Nuno de Cunha, in Barros, Dec. IV. bk. 19, ch. 21.]

1541.—"It is a proverbial saying all over India (i.e. Portuguese India, see s.v.) that the good Lasquarin, or 'soldier' as we should call him, must be an Abyssinian."—Costa, Relatores, 73.

1516.—"Besides these there were others (who fell at Din) whose names are unknown, being men of the lower rank, among whom I knew a lascarom (a man getting only 500 reis of pay!) who was the first man to lay his hand on the Moorish wall, and shouted aloud that they might see him, as many have told me. And he was immediately thrown down wounded in five places with stones and bullets, but still lived; and a noble gentleman sent and had him rescued and carried away by his slaves. And he survived, but being a common man he did not even get his pay!"—Correa, iv. 567.

1552.—"... eles os reparte polos lasca-rins de suas capitâncias, &c. assi chamão soldados..."—Cашandoa, ii. 67. [Mr. White- way notes that in the original, repartem for reparte, and the reference should be ii. 16.]

1554.—"Moreover the Senhor Governor conceded to the said ambassador that if in the territories of Idâshah (see IDALCAN), or in those of our Lord the King there shall be any differences or quarrels between any Portuguese lascarins or peons (píros) of ours, and lascarins of the territories of Idâshah and peons of his, that the said Idâshah shall order the delivery up of the Portuguese and peons that they may be punished if culpable. And in like manner..."—S. Botelho, Tombo, 44.

1572.—"Erant in eo praesidio Lasqua-rinii circum septingenti artis scolopeitaris peretissimi."—E. Acosta, f. 236v.

1598.—"The soldier of Bullyage, which is called Lascarin..."—Liochoten, 74; [in Hak. Soc. i. 261, Lascarin].

1600.—"Tudo a mais chuma e meneyo das mas são Mouras que chamão Lascãres..."

1602.—"... because the Lascars (las-caris), for so they call the Arab sailors..."—Costa, Dec. X. bk. 3, ch. 13.

c. 1610.—"Mesmes tous les marins et les pilotes sont Indiens, tant Gentils que Mahometans. Tous ces gens de mer appelle Lascars, et les soldats Lascarins."—Pyrrard de Laval, i. 317; [in Hak. Soc. i. 438; also see ii. 3, 17].

[1615.—"... two horses with six Lascars and two caffers (see Caffer)."—Foster, Letters, iv. 112.]

1644.—"... The oldein of the jurisdiction of Damun, in which district there are 4 fortified posts defended by Lascars (Lascarin) who are mostly native Christian soldiers, though they may be heathen as some of them are..."—Bocara, 38.

1673.—"The Seamen and Soldiers differ only in a Vowel, the one being pronounced with an e, the other with an a, as Luscarr, a soldier, Lascar, a seaman."—Feyer, 107.

[1683.81.—"The Warehousekeeper having Servenrall dayes advised the Council of Ship Walfares tardylywise in receiving & stowing away the Goods... alledging that they have not hands Sufficient to dispatch them, though we have spared them ten Laskars for that purpose..."—Pringle, Diary Fr. St. Geo., 1st ser. iii. 7 seq.; also see p. 43.]

1685.—"They sent also from Soffragan D. Antonio da Meta Galvaon with 6 companies, which made 190 men; the Dissava (see DISSAVE) of the adjoining provinces joined them with 4000 Lascarinis."—Ribeiro, H. of the J. of Ceylon (from French Tr., p. 211).
LAT, LAT SAHIB.

1890.—"For when the English Sailors at that time perceived the softness of the Indian Lascars; how tame they were, when they embark'd again upon a new Design to... rob these harmless Traffickeers in the Red Sea."—Gauntlett, 464.

1726.—"Lascaryns, or Loopers, are native soldiers, who have some regular maintenance, and in return must always be ready."—Valentijn, Ceylos, Names of Offices, &c., p. 10.

1755.—"Some Lascars and Sepoys were now sent forward to clear the road."—Orme, ed. 1593, i. 394.

1787.—"The Field Pieces attached to the Cavalry draw up on the Right and Left Flank of the Regiment; the Artillery Lascars forming in a line with the Front Rank the full Extent of the Dragoons Ropes, which they hold in their hands."—Reps for the Hon. Company's Troops on the Coast of Coromandel, by M. Geo. Sir Archibald Campbell, K. B. Govr. & C. in C. Madras, p. 8.

1803.—"In those parts (of the low country of Ceylon) where it is not thought requisite to quarter a body of troops, there is a police corps of the natives appointed to enforce the commands of Government in each district; they are composed of Conquerers, or sergeants, Artuaries, or corporals, and Lascarines, or common soldiers, and perform the same office as our Sheriffs' men or constables."—Perceval's Ceylon, ii. 222.

1807.—"A large open boat formed the van, containing his excellency's guard of Lascoreens, with their spurs raised perpendicularly, the union colours flying, and Ceylon drums called tomtoms beating."—Gordiner's Ceylon, 170.

1782.—"The Lascars on board the steamers were insignificant looking people."—The Dilemma, ch. ii.

In the following passages the original word laskar is used in its proper sense for 'a camp.'

[1614.—"He said he bought it of a hanyan in the Lasker."— roster, Letters, ii. 142.

1615.—"We came to the Lasker the 7th of February in the evening."—Field, iii. 58.]

1616.—"I took horse to avoid press, and other inconvenience, and crossed out of the Lasker, before him."—Sir T. Roe, in Purchas, i. 559; see also 596; [Hakl. Soc. ii. 324].

1882.—"... presents to the Seer Lascarr (sir-i-laskar, 'head of the army') this day received."—Pingle, Diary Pt. St. Geo., 1st ser. i. 54.]

LAT, LAT SAHIB. s. This, a popular corruption of Lord Sahib, or Lord Sahib, as it is written in Hind., is the usual form from native lips, at least in the Bengal Presidency, of the title by which the Governor-General has long been known in the vernacul.

The term also extends nowadays to Lieutenant-Governors, who in contact with the higher authority become Chota ("Little") Lat, whilst the Governor-General and the Commander-in-Chief are sometimes discriminated as the Mulki Lat Sahib [or Bare Lat], and the Jangi Lat Sahib ('territorial' and 'military'), the Bishop as the Lat Padré Sahib, and the Chief Justice as the Lat Justy Sahib. The title is also sometimes, but very incorrectly, applied to minor dignitaries of the supreme Government. [whilst the common form of blessing addressed to a civil officer is "Huzur Lat Guv- nar, Lat Sikirtar ho-jirin.

1824.—"He seemed, however, much puzzled to make out my rank, never having heard (he said) of any 'Lord Sahib,' except the Governor-General, and he was still more perplexed by the exposition of 'Lord Bishop Sahib,' which for some reason or other my servants always prefer to that of Lord Padre."—Heber, i. 99.

1837.—"The Arab, thinking I had purposely stolen his khan, ran after the buggy at full speed, shouting as he passed Lord Auckland's tent, 'Dohat, dohat! Sahib! dohat.' Lord Sahib!"—see DOAI. "May, mercy, sir! mercy, Governor-General!" The faster the horse rushed on. the faster followed the shouting Arab."—Wanderings of a Pilgrim, ii. 142.

1838.—"The old barber at Roorkee, after telling me that he had known Strachey when he first began, added, 'Ab Lát-Sekretur hah! Ah! hum bhi boodda bogya?' (Now he is Lord Secretary! Ah! I too have become Sahib!')"—Letter from the late M. Gen. W. H. Greathed.

1777.—"... in a rare but most valuable book (Gallows's Observations on India, 1725, pp. 254-8), in which the author reports, with much quiet humour, an aged native's account of the awful consequences of contempt of an order of the (as he called the Supreme Court) 'Shureen Kowurt,' the order of Impye being 'Lord Justey Sahib-ba-boolm,' the instruments of whose will were 'abuldeba' or 'affilavits.'"—Letter from Sir J. F. Stephen, in Times, May 31.

LAT, s. Hind. lát, used as a corruption of the English 'lot,' in reference to an auction (Caragi).

LAT, LÁTH, s. This word, meaning a staff or pole, is used for an obelisk or columnar monument; and is specifically used for the ancient Buddhist columns of Eastern India.

[1861-62.—"The pillar (at Besarh) is known by the people as Bhim-Sa-lát and Bhim-Sa-ku-julda."—Cunningham, Arch. Rep. i. 61.]
LATERITE, s. A term, first used by Dr. Francis Buchanan, to indicate a reddish brick-like argillaceous formation much impregnated with iron peroxide, and hardening on exposure to the atmosphere, which is found in places all over South India from one coast to the other, and the origin of which geologists find very obscure. It is found in two distinct types: viz., (1) High-level Laterite, capping especially the trap-rocks of the Deccan, with a bed from 30 or 40 to 200 feet in thickness, which perhaps at one time extended over the greater part of Peninsular India. This is found as far north as the Rajmahal and Monghyr hills. (2) Low-level Laterite, forming comparatively thin and sloping beds on the plains of the coast. The origin of both is regarded as being, in the most probable view, modified volcanic matter; the low-level laterite having undergone a further rearrangement and deposition; but the matter is too complex for brief statement (see Newbold, in J.R.A.S., vol. viii.; and the Manual of the Geol. of India, pp. 348 seqq.). Mr. King and others have found flint weapons in the low-level formation. Laterite is the usual material for road-metal in S. India, as kunkur (q.v.) is in the north. In Ceylon it is called cabook (q.v.).

1860.—"It is diffused in immense masses, without any appearance of stratification, and is placed over the granite that forms the basis of Malabar: . . . It is very soon becomes as hard as brick, and resists the air and water much better than any brick I have seen in India. . . As is usually cut into the form of bricks for building, in several of the native dialects it is called the brick-stone (Ricawater) [Malayal. sethun]. . . The most proper English name would be Laterite, from Laterus, the appellation that may be given it in science."—Buchanan, Myore, &c, ii. 140-141.

1860.—"Natives resident in these localities (Galle and Colombo) are easily recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence along the western coast of laterite, or, as the Singhalese call it, cabook, a product of disintegrated gneiss, which being subjected to detritus communicates its hue to the soil."—Temple's Ceylon, i. 17.

LATEEAL, s. Hind. latithiyal, or, more cumbrously, lathitwil, a clubman, a hired ruffian. Such gentry were not many years ago entertained in scores by planters in some parts of Bengal, to maintain by force their claims to lands for sowing indigo on.

1875.—"Doubtless there were hired lattis . . . on both sides."—Life in the Mofussil, ii. 6.

LAW-OFFICER. This was the official designation of a Mahommenden officer learned in the (Mahommedan) law, who was for many years of our Indian administration an essential functionary of the judges' Courts in the districts, as well as of the Sudder or Courts of Review at the Presidency.

It is to be remembered that the law administered in Courts under the Company's government, from the assumption of the Dewanny of Bengal, Bahar, and Orissa, was the Mahommedan law; at first by the hands of native Cazees and Mutfies, with some superintendence from the higher European servants of the Company; a superintendence which, while undergoing sundry vicissitudes of system during the next 30 years, developed gradually into a European judiciary, which again was set on an extended and quasi-permanent footing by Lord Cornwallis's Government, in Regulation IX. of 1793.

The word is Hind. latthi and lath, Mahr. latthi. This is from Prakrit latthi, for Skt. yasti, 'a stick,' according to the Prakrit grammar of Vavarruchi (ed. Corell, ii. 23); see also Lassen, Institutions, Ling. Prakrit, 195. Jiski latthi, us ki bhais, is a Hind. proverb (cujus borebun ejus bubalus), equivalent to the "good old rule, the simple plan."

1830.—"The natives use a very dangerous weapon, which they have been forbidden by Government to carry. I took one as a curiosity, which had been seized on a man in a fight in a village. It is a very heavy lathi, a solid male bamboo, 5 feet 5 inches long, headed with iron in a most formidable manner. There are 6 jagged semi-elliptic irons at the top, each 2 inches in length, 1 in height, and it is shod with iron bands 16 inches deep from the top."—Wanderings of a Pilgrim, i. 183.

1878.—After driving some 6 miles, we came upon about 100 men seated in rows on the roadside, all with latties."—Life in the Mofussil, i. 114.

LATEE. s. A stick; a bludgeon, often made of the male bamboo (Dendrocalamus strictus), and sometimes bound at short intervals with iron rings, forming a formidable weapon.
The Mahommedan law continued, however, to be the
professed basis of criminal juris-
prudence, though modified more and
more, as years went on, by new Regu-
lations, and by the recorded construc-
tions and circular orders of the superior
Courts, until the accomplishment of
the great changes which followed the
Mutiny, and the assumption of the
direct government of India by the
Crown (1858). The landmarks of
change were (a) the enactment of the
Penal Code (Act XLV. of 1860), and
(b) that of the Code of Criminal Pro-
cedure (Act. XXV. of 1861), followed
by (c) the establishment of the High
Court (July 1. 1862), in which be-
came merged both the Supreme Court
with its peculiar jurisdiction, and the
(quondam-Company's) Sudder Courts
of Review and Appeal, civil and
criminal (Devanny Adawlut, and
Nizamat Adawlut).

The authoritative exposition of the
Mahommedan Law, in aid and guid-
ance of the English judges, was the
function of the Mahommedan Law-
officer. He sat with the judge on the
bench at Sessions, i.e. in the hearing
of criminal cases committed by the
magistrate for trial; and at the end
of the trial he gave in his written
record of the proceedings with his
Futwa (q.v.) (see Regn. IX. 1793,
sect. 47), which was his judgment
as to the guilt of the accused, as to
the definition of the crime, and as to
its appropriate punishment according to
Mahommedan Law. The judge
was bound attentively to consider the
futwa, and if it seemed to him to be
consonant with natural justice, and also
in conformity with the Mahom-
medan Law, he passed sentence (save in
certain excepted cases) in its terms,
and issued his warrant to the magis-
trate for execution of the sentence,
unless it were one of death, in which
case the proceedings had to be referred
to the Sudder Nizamat for confirma-
tion. In cases also where there was
disagreement between the civilian
judge and the Law-officer, either as to
finding or sentence, the matter was
referred to the Sudder Court for ulti-
mate decision.

In 1832, certain modifications were
introduced by law (Regn. VI. of that
year), which declared that the futwa
might be dispensed with either by
referring the case for report to a pun-
chayet (q.v.), which sat apart from the
Court; or by constituting assessors
in the trial (generally three in number).
The frequent adoption of the latter
alternative rendered the appearance of
the Law-officer and his futwa much
less universal as time went on. The
post of Law-officer was indeed not
actually abolished till 1864. But it
would appear from enquiry that I
have made, among friends of old stand-
ing in the Civil Service, that for some
years before the issue of the Penal
Code and the other reforms already
mentioned, the Moolvее (maulavi) or
Mahommedan Law-officer had, in
some at least of the Bengal districts,
practically ceased to sit with the
judge, even in cases where no assessors
were summoned.* I cannot trace any
legislative authority for this, nor any
CircULAR of the Sudder Nizamat; and
it is not easy, at this time of day, to
obtain much personal testimony. But
Sir George Yule (who was Judge of
Runagore and Bogra about 1855-56)
writes thus:

"The Moolvее-ship . . . must have been
abolished before I became a judge (I think),
which was 2 or 3 years before the Mutiny:
for I have no recollection of ever sitting
with a Moolvее, and I had a great number of
heavy criminal cases to try in Runagore
and Bogra. Assessors were substituted for
the Moolvее in some cases, but I have no
recollection of employing these either."

Mr. Seton-Kurr, again, who was
Civil and Sessions Judge of Jessore
(1857-1860), writes:

"I am quite certain of my own practice . . .
and I made deliberate choice of native
assessors, whenever the law required me
to have such functionaries. I determined
never to sit with a Maulavi, as, even before
the Penal Code was passed, and came into
operation. I wished to get rid of futwas and
differences of opinion."

The office of Law-officer was formally
abolished by Act XI. of 1864.

In respect of civil litigation, it had
been especially laid down (Regn. of
April 11, 1780, quoted below) that in
suits regarding successions, inheritance,
mARRIAGE, CASTE, AND ALL RELIGIOUS USAGES

* Reg. 1. of 1810 had empowered the Executive Government, by an official communication from its Secretary in the Judicial Department, to dis-
charge with the attendance and futwa of the Law-
officers of the courts of circuit, when it seemed
advisable. But in such case the judge of the court
passed no sentence, but referred the proceedings
with an opinion to the Nizamat Adawlut.
and institutions, the Mahommedan laws with respect to Mahommedans, and the Hindù laws with respect to Hindûs, were to be considered as the general rules by which the judges were to form their decisions. In the respective cases, it was laid down, the Mahommedan and Hindû law-officers of the court were to attend and expound the law.

In this note I have dealt only with the Mahommedan law-officer, whose presence and co-operation was so long (it has been seen) essential in a criminal trial. In civil cases he did not sit with the judge (at least in memory of man now living), but the judge could and did, in case of need, refer to him on any point of Mahommedan Law. The Hindû law-officer (Pundit) is found in the legislation of 1793, and is distinctly traceable in the Regulations down at least to 1821. In fact he is named in the Act XI. of 1864 (see quotation under CAZEE abolishing Law-officers. But in many of the districts it would seem that he had very long before 1860 practically ceased to exist, under what circumstances exactly I have failed to discover. He had nothing to do with criminal justice, and the occasions for reference to him were presumably not frequent enough to justify his maintenance in every district. A Pundit continued to be attached to the Sudder Dewanny, and to him questions were referred by the District Courts when requisite. Neither Pundit nor Moolvee is attached to the High Court, but native judges sit on its Bench. It need only be added that under Regulation III. of 1821, a magistrate was authorized to refer for trial to the Law-officer of his district a variety of complaints and charges of a trivial character. The designation of the Law-officer was Maulavi. (See ADAWULT, CAZEE, FUTWA, MOLVVEE, MUFTY.)

1780.—"That in all suits regarding inheritance, marriage, and caste, and other religious usages or institutions, the laws of the Koran with respect to Mahommedans, and those of the Shaster with respect to Gentooes, shall be invariably adhered to. On all such occasions the Molavies or Brahmins shall respectively attend to expound the law; and they shall sign the report and assist in passing the decree."—Regulation passed by the G.-G. and Council, April 11, 1780.

1783.—"H. The Law Officers of the Sudder Dewanny Adawult, the Nizamut Adawult, the provincial Courts of Appeal, the courts of circuit, and the zillah and city courts... shall not be removed but for incapacity or misconduct. ..."—Reg. XII. of 1783.

In §§ iv., v., Cauzy and Mufty are substituted for Law-Officer, but referring to the same persons.

1799.—"IV. If the futwa of the law officers of the Nizamut Adawult declare any person convicted of wilful murder not liable to suffer death under the Mahommedan law on the ground of... the Court of Nizamut Adawult shall notwithstanding sentence the prisoner to suffer death. ..."—Reg. VIII. of 1799.

LAXIMANA, LAQUESIMENA. &c., s. Malay Laksamana, from Skt. lakshmana, 'having fortunate tokens' (which was the name of a mythical hero, brother of Râma). This was the title of one of the highest dignitaries in the Malay State, commander of the forces.

1511.—"There used to be in Malacca five principal dignities... the third is Lassa- mane; this is Admiral of the Sea. ..."—Abu'ulewridge, by Birch, iii. 57.

o. 1539.—"The King accordingly set forth a Fleet of two hundred Sails. And of this Navy he made General the great Laque Xemena, his Admiral, of whose Valor the History of the Indies hath spoken in divers places."—Ploto, in Cogan, p. 38.

1563.—"Lаксамана was harassed by the King to engage Dom Garcia; but his reply was: Sire, against the Portuguese and their high-sided vessels it is impossible to engage with low-cut lancharas like ours. Leave me (to act) for I know this people well, seeing how much blood they have cost me; good fortune is now with thee, and I am about to avenge you on them. And so he did."—Barros, III. viii. 7.

[1615.—"On the morrow I went to take my leave of Laxman, to whom all strangers' business are resigned."—Foster, Letters, iv. 6.]

LEAGUER, s. The following use of this word is now quite obsolete, we believe, in English; but it illustrates the now familiar German use of Lager-Bier, i.e. 'beer for laying down, for keeping' (primarily in cask). The word in this sense is neither in Minshew (1627), nor in Bayley (1730).

1747.—"That the Storekeeper do provide Leaguers of good Columbo or Batavia arrack."—Pt. St. David Comm., May 5 (MS. Record in India Office).

1782.—"Will be sold by Public Auction by Mr. Bondfield, at his Auction Room, formerly the Court of Cutcherry... Square and Globe Lanthorns, a quantity of Country Rum in Leaguers, a Slave Girl, and a variety of other articles."—India Gazette, Nov. 23.
**LEMOX.** The beautiful and delicate fruit of the *Nephelium litchi*, Camb.-sou, a tree which has been for nearly a century introduced into Bengal with success. The dried fruit, usually ticketed as *lychee*, is now common in London shops.

c. 1540.— "... outra verdura muito mais fresca, e de melhor chéie, que esta, a que os naturais da terra chamão lechias."

—Pinto, ch. lviii.

1583.— "R. Of the things of China you have not said a word; though there they have many fruits highly praised, such as are *laitchias* (laitchies) and other excellent fruits.

"O. I did not speak of the things of China, because China is a region of which there is so much to tell that it never comes to an end."

—Garcia, f. 157.

1555.— "Also they have a kind of plums that they do call lechias, that are of an exceeding gallant taste, and never hurteth anybody, although they should eat a great number of them."—Parke's *Manda*: f. 14.

1585.— "There is a kind of fruit called *Lechyas*, which are like Plums, but of another taste, and are very good, and much esteemed, whereof I have eaten."—Lecques, i. 35: [Hak. Soc. i. 131].


1684.— "*Laitsea*, or Chinese Chestnuts."—Valentin. iv. (China) 12.

1700—52.— "Leikii is a species of trees which they seem to reckon equal to the sweet orange trees. ... It seems hardly credible that the country about Canton, in which place only the fruit grows, annually makes 100,000 lids of dried leikii."—Oldy's *Tavera*: 302-3.

1524.— "Of the fruits which this season offers, the finest are *leeches* (leech) and mangoes; the first is really very fine, being a sort of plum, with the flavour of a Frangipane grape."—Heber, i. 90.

c. 1555.— "Et tandis que ton pied, sorti de la bache

Pendant, rose, au bord du manche (see MUNCHEL).

À l'ombre des bois noirs touffus, et du Letchi.

Aux fruits moins pourpres que ta bouche, Léger de Lége.

1758.— "... and the lichi hiding under a shell of ruddy brown, its globes of translucent red are fragrant flesh."—Ph. Robinson. *In My Indian Gardens*: 49.

1759.— "... Here are a hundred and sixty lichi fruits for you."—M. Stokes, *Indian Fairy Tales* (Calm. ed.) 51.

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**LECHEE. LYCHEE.** s. Chin. *li-chie*, and in S. China (its native region) 2 K

**LECHEE. LYCHEE.** s. Chin. *li-chi*, and in S. China (its native region) 2 K

**LEMON.** s. *Citrus medica*, var. *Limonum*, Hooker. This is of course
not an Anglo-Indian word. But it has come into European languages through the Ar. leimán, and is, according to Hehn, of Indian origin. In Hind. we have both lime and nimbá, which last, at least, seems to be an indigenous form. The Skt. dictionaries give nimbáka. In England we get the word through the Romance languages, Fr. limon, It. limone, Sp. limón, &c., perhaps both from the Crusades and from the Moors of Spain. [Mr. Skeat writes: "The Malay form is lima, 'a lime, lemon, or orange.' The Port. limão may possibly come from this Malay form. I feel sure that lima, which in some dialects is limar, is an indigenous word which was transferred to Europe."

(See LIME.)

c. 1200.—"Sunt praeterea aliae arbores fructus acides, ponteci videlicet saporis, ex se procreantes, quos appellant limones."—Jacobus de Vitriaco, Hist. Hierosolym, cap. lxxxv. in Bongars.

c. 1328.—"I will only say this much, that this India, as regards fruit and other things, is entirely different from Christendom; except, indeed, that there be lemons in some places, as sweet as sugar, whilst there be other lemons sour like ours."—Four Journeys, 15.

1331.—"Profunditas hujus aquae plena est lapidibus preciosis. Quae aqua multum est ufrucibus et sanguisugis plena. Hos lapides non accipit rex, sed pro anima sub semel vel bis in anno sub aquas ipsum pan-peres ire permittit. . . . Et ut ipsi pan-peres ire sub aquam possint accipiant limonem et quendam fructum quem bene pistant, etillo bene se ungent. . . . Et cum sic sint uecti ufrucibus et sanguisugis illos offendere non valent."—Fr. Odoric, in Cathay, &c., App., p. xxi.

c. 1333.—"The fruit of the mango-tree (al-

LEMON-GRASS. 514 LEWCHEW, LIU KIU.

LEWCHEW, LIU KIU. LOO-

LEOPARD, s. We insert this in order to remark that there has been a great deal of controversy among Indian sportsmen, and also among naturalists, as to whether there are or are not two species of this Cat, distinguished by those who maintain the affirmative, as panther (F. pardus) and leopard (Felix leopards), the latter being the smaller, though by some these names are reversed. Even those who support this distinction of species appear to admit that the markings, habits, and general appearance (except size) of the two animals are almost identical. Jerdon describes the two varieties, but (with Blyth) classes both as one species (Felix pardus). Mr. Blanford takes the same view: "I cannot help suspecting that the difference is very often due to age. . . . I have for years endeavoured to distinguish the two forms, but without success." (Mammalia of India, 68 seq.)

LEWCHEW, LIU KIU. LOO-

CHOO, &c., n.p. The name of a group of islands to the south of Japan, a name much more familiar than in later years during the 16th century, when their people habitually navigated the China seas, and visited the ports of the Archipelago. In the earliest notices they are perhaps mixt up with the Japanese. [Mr. Chamberlain gives the name Lucbo, and says that it is pronounced Dūchā by the natives and Ryūkō by the Japanese (Things Japanese, 3rd ed. p. 267).] Mr. Pringle traces the name in the "Gold flowered loes" which appear in a Madras list of 1684, and which he supposes to be "a name invented for the occasion to describe some silk stuff brought from the Liu Kiu islands." (Diary Ft. St. Geo. 1st ser. iii. 174.)

1516.—"Opposite this country of China there are many islands in the sea, and beyond them at 175 leagues to the east there is one very large, which they say is the mainland, from whence there come in each year to Malaca 3 or 4 ships like those of the Chinese, of white people whom they describe as great and wealthy merchants. . . . These islands are called Lequeos, the people of Malaca say they are better men, and greater and wealthier merchants, and
better dressed and adorned, and more honourable than the Chinese."— *Barbosa*, 207.

1540.—"And they, demanding of him whencesoever he came, and what he would have, he answered them that he was of the Kingdom of Siam [of the settlement of the Tanaucarim foreigners, and that he came from Venizaga] and as a merchant was going to Macau in the Isle of Lequios."—*Pinto* (orig. cap. xlii), in *Cogan*, p. 26.

1553.—"Fernao Peres, whilst he remained at that island of Benigua, saw there certain junkes of the people called Lequios, of whom he had already got a good deal of information at Malaca, as that they inhabited certain islands adjoining that coast of China; and he observed that the most part of the merchandise that they brought was a great quantity of gold ... and they appeared to him a better disposed people of the Chinese. ..."—*Barros*, III. ii. 8. See also II. vi. 6.

1556.—(In this year) a Portuguese arrived at Japan, named Pero de Uzes d'Almego, servant to the Gran Master of Sindiage with a rich Present, and letters from the Viceroy of Sindiage, Prince of the Island of Tanzeuana, directed to King John the third ... to have five hundred Portugals granted to him, to the end that with them, and his own Forces, he might conquer the Island of Lequio, for which he would remain tributary to him at 5000 Kintals of Copper and 1000 of Lattin, yearly. ..."—*Pinto* in *Cogan*, p. 185.

1815.—"The King of Mashona (qu. Shashma?) ... is King of the westernmost islands of Japan ... has conquered the Leques Islands, which not long since were under the Government of China."— *Stadlbury*, i. 447.

"... The King of Shashma ... a man of great power, and hath conquered the islaned called the Leques, which not long since were under the government of China. Leque Grande yeeldeth great store of amber greece of the best sorte, and will vent 1,000 or 15,000 (sic) ps. of coarse cloth, as法庭s and such like, per annum."—*Letter of Raph Collindell*, in *Cork*, ii. 275.

[...] "They being put from Liquea. ..."—*Ibid.*, i. 1.

LIAMPO, n.p. This is the name which the older writers, especially Portuguese, give to the Chinese port which we now call *Ning-Po*. It is a form of corruption which appears in other cases of names used by the Portuguese, or of those who learned from them. Thus *Yunking* is similarly called *Lunchin* in the publications of the same age, and *Yumna* appears in Mendoza as *Olam*.

1540.—"Sailing in this manner we arrived six days after at the Ports of Liampo, which are two Islands one just against another, distant three Leagues from the place, where at that time the Portugals used their commerce: There they had built above a thousand houses, that were governed by Sheriffs, Auditors, Consuls, Judges, and 6 or 7 other kinds of Officers [com governança de Vereadores, & Ouvidor, Gentes & Aleiados, etc. de Acção & justiça de Oficiales de Republica], where the Notaries underneath the publice Acts which they made, wrote thus, I, such a one, publice Notarie of this Town of Liampo for the King our Sovereign Lord. And this they did with as much confidence and assurance as if this Place had been seattuated between Santarem and Lisbon; so that there were houses there which cost three or four thousand Duckats the building, but both they and all the rest were afterwards demolished for our sins by the Chinese. ..."—*Pinto* (orig. cap. xlii), in *Cogan*, p. 82.

What Cogan renders 'Ports of Liampo' is *ports, i.e. Gates*. And the expression is remarkable as preserving a very old tradition of Eastern navigation: the oldest document regarding Arab trade to China (the *Relation*, tr. by Reinand) says that the ships after crossing the Sea of Shoil pass the *Gates of China*. These Gates are in fact mountains washed by the sea: between these mountains is an opening, through which the ships pass' (p. 19). This phrase was perhaps a translation of a term used by the Chinese themselves—see under *BOCCA TIGRIS*.

1553.—"The eighth (division of the coasts of the Indies) terminates in a notable cape, the most easterly point of the whole continent so far as we know at present, and which stands about midway in the whole cast of that great country China. This our people call Cabo de Liampo, after an illustrious city which lies in the bend of the cape. It is called by the natives *Nimpo*, which our countrymen have corrupted into *Liampo*."—*Barros*, i. ix. 1.

1696.—"Those Junkes commonly touch at *Lympo*, from whence they bring *Petre*, *Geelongs*, and other Silks."— *Bourgeois*, in *Dulcynple*, i. 87.


1727.—"The Province of *Chupian*, whose chief city is *Limpoo*, by some called *Nimpoo*, and by others *Nimpo*."—A. Hamilton, ii. 283; (ed. 1744, ii. 352).

1770.—"To these articles of importation may be added those brought every year, by a dozen Chinese Junkes, from *Eemy*, *Limpo*, and *Cantoon*."—*Raynal*, tr. *Triss*, i. 219.

LIKIN, LEKIN. s. We borrow from Mr. Giles: "An arbitrary tax, originally of one cash per tael on all kinds of produce, imposed with a view of making up the deficiency in the
land-tax of China caused by the Taiping and Nienfei troubles. It was to be set aside for military purposes only—hence its common name of ‘war tax’. The Chefoo Agreement makes the area of the Foreign concessions at the various Treaty Ports exempt from the tax of Lekin” (Gloss. of Reference, s.v.). The same authority explains the term as “li (le, i.e. a cash or ½ara of a tael-money,” because of the original rate of levy. The likin is professedly not an imperial customs-duty, but a provincial tax levied by the governors of the provinces, and at their discretion as to amount; hence varying in local rate, and from time to time changeable. This has been a chief difficulty in carrying out the Chefoo Agreement, which as yet has never been authoritatively interpreted or finally ratified by England. [It was ratified in 1886. For the conditions of the Agreement see Ball, Things Chinese, 3rd ed. 629 seq.] We quote the article of the Agreement which deals with opium, which has involved the chief difficulties, as leaving not only the amount to be paid, but the line at which this is to be paid, undefined.

1876.—“Sect. III. . . . (iii). On Opium Sir Thomas Wade will move his Government to sanction an arrangement different from that affecting other imports. British merchants, when opium is brought into port, will be obliged to have it taken cognizance of by the Customs, and deposited in Bond . . . until such time as there is a sale for it. The importer will then pay the tariff duty upon it, and the purchasers the likin: in order to the prevention of the evasion of the duty. The amount of likin to be collected will be decided by the different Provincial Governments, according to the circumstances of each.”—Agreement of Chefoo.

1883.—“La Chine est parsemée d’une infinité de petits bureaux d’octroi échelonnés le long des voies commerciales; les Chinois les nomment Li-kin. C’est la source la plus sûre, et la plus productive des revenus.”
—Roussel, A Travers la Chine, 221.

LILAC. s. This plant-name is eventually to be identified with anil (q.v.), and with the Skt. nila, ‘of a dark colour (especially dark blue or black)’; a fact which might be urged in favour of the view that the ancients in Asia, as has been alleged of them in Europe, belonged to the body of the colour-blind (like the writer of this article). The Indian word takes in the sense of indigo, in Persian the form ilāng; in Ar. this, modified into lilāk and lilāk, is applied to the lilac (Syringa spp.). Marcel Devic says the Ar. adj. lilāk has the modified sense ‘bleuatre.’ See a remark under BUCKEYNE. We may note that in Scotland the ‘striving after meaning’ gives this familiar and beautiful tree the name among the undecimated of ‘lily-oak.’

LIME. s. The fruit of the small Citrus medica, var. acida, Hooker, is that generally called lime in India, approaching as it does very nearly to the fruit of the West India Lime. It is often not much bigger than a pigeon’s egg, and one well-known miniature lime of this kind is called by the natives from its thin skin kāphozī nimbā, or ‘paper lime.’ This seems to bear much the same relation to the lemon that the miniature thinskinned orange, which in London shops is called Tangerine, bears to the “China orange.” But lime is also used with the characterising adjective for the Citrus medica, var. Linetta, Hooker, or Sweet Lime, an insipid fruit.

The word no doubt comes from the Sp. and Port. lima, which is from the Ar. līma; Fr. lima, Pers. līmā, limān (see LEMON). But probably it came into English from the Portuguese in India. It is not in Minshew (2nd ed. 1727).

1404.—“And in this land of Guilan snow never falls, so hot is it; and it produces abundance of citrons and limes and oranges (citrus & limas & naranjas).”—Clavijo, §lxxvi. c. 1526.—“Another is the lime (lìmâ), which is very plentiful. Its size is about that of a hen’s egg, which it resembles in shape. If one who is poisoned boils and eats its fibres, the injury done by the poison is averted.”—Boyer, 328.

1563.—“It is a fact that there are some Portuguese so pig-headed that they would rather die than acknowledge that we have here any fruit equal to that of Portugal; but there are many fruits here that bear the bell, as for instance all the fructas de espinho. For the lemons of those parts are so big that they look like citrons, besides being very tender and full of flavour, especially those of Bagaim; whilst the citrons themselves are much better and more tender (than those of Portugal); and the limes (limas) vastly better . . .”—Garcia, f. 183.

1830.—“The Hēe enrich us with many good things; Buffolfs, Goats, Turtle, Hens,
huge Batts... also with Oranges, Lemons, Lymes,' etc. —Sir T. Herbert, 28.

1673. —"Here Asparagus flourish, as do Limes, Pomegranates, Genetins..."—Fryer, 110. ("Jenhettin" from Fr. genêtin, [or, according to Prof. Skeat, from Johannot, a dimin. from Fr. pomme de s. Jean."

1690. —"The Island (Johanna) abounds with Fowls and Rice, with Pepper, Yams, Plantens, Bonanos, Potatoes, Oranges, Lemons, Limes, Pine-apples, &c."—Oriental, 198.

LINGAIT, LINGAYET, LINGUIST, LINGAVANT, LINGA-DHARI. s. Mahr, Lingayit, Can Linggyata, a member of a Sivite sect in W. and S. India, whose members wear the linga (see LINGAM) in a small gold or silver box suspended round the neck. The sect was founded in the 12th century by Basava. They are also called Jangama, or Vira Siva, and have various subdivisions. [See Nelson, Madura, pt. iii, 45 sq; Monier Williams, Brahmanism, 88.]

1873. —"At Hadji in this Kingdom are a caste called Linguits, who are buried upright."—Fryer, 128. This is still their practice.

Lingga is given as the name of a title to the King of Cumbolum (see QUILON) in the 14th century, by Friar Jordanus (p. 41), which might have been taken to denote that he belonged to this sect; but this seems never to have had followers in Malabar.

LINGAM. s. This is taken from the S. Indan form of the word, which in N. India is Skt. and Hind. linga, 'a token, badge,' and thence the symbol of Siva which is so extensively an object of worship among the Hindus, in the form of a cylinder of stone. The great idol of Somnath, destroyed by Mahmud of Ghazni, and the object of so much romantic narrative, was a colossal symbol of this kind. In the quotation of 1835 below, the word is used simply for a badge of caste, which is certainly the original Skt. meaning, but is probably a mistake as attributed in that sense to modern vernacular use. The man may have been a lingait (q.v.), so that his badge was actually a figure of the lingam. But this clever authoress often gets out of her depth.

1311. —"The stone idols called Ling Mahadeo, which had been a long time established at that place... these, up to this time, the kick of the horse of Islam had not attempted to break. Deo Narain fell down, and the other gods who had seats there raised their feet, and jumped so high, that at one leap they reached the roof of Khana, and in that affright the linga themselves would have died, had they had any legs to stand on."—Amur Khaer, in Elliot, iv, 91.

1816. —"...above this there is elevated the figure of an idol, which in decency I abstain from naming, but which is called by the heathen Linga, and which they worship with many superstitions: and indeed they regard it to such a degree that the heathen of Canara carry well-wrought images of the kind round their necks. This abominable custom was abolished by a certain Canara King, a man of reason and righteousness."—Costa, Dec. VII, iii, 11.

1793. —"...There are also some of them who wear a certain stone idol called Lingam... round the neck, or else in the hair of the head..."—Valentius, Chaps. 74.

1871. —"These Pagodas have each a small chamber in the center of twelve feet square, with a lamp hanging over the Lingham."—Hodges, 94.

1799. —"I had often remarked near the banks of the rivulet a number of little altars, with a linga of Mahadeva upon them. It seems they are placed over the ashes of Hindus who have been burnt near the spot."—Colorskite, in Lit', p. 152.

1859. —"Without was an immense lingam of black stone."—Ed. Valen. i, 371.

1814. —"...two respectable Brahmins, a man and his wife, of the secular order; who, having no children, had made several religious pilgrimages, performed the accustomed ceremonies to the linga, and consulted the divinity..."—Fryer, in Mem. ii, 394; [2nd ed. ii, 4; in ii, 184, lingam].

1833. —"In addition to the preaching, Mr. G. got hold of a man's Lingum, or badge of caste, and took it away."—Letters from Madras, 156.

1833. —"The homage was paid to Lingamism. The insult was offered to Mahometanism. Lingamism is not merely idolatry, but idolatry in its most pernicious form."—Maccabury, Speech on Trials of Somnath.

LINGUIST. s. An old word for an interpreter, formerly much used in the East. It long survived in China, and is there perhaps not yet obsolete. Probably adopted from the Port. lingua, used for an interpreter.

1564. —"To a lingua of the factory (at Goa) 2 paradas monthly..."—S. Boteio, Tombs, 62.

... "To the lingua of this kingdom (Ormuz) a Portuguese... To the lingua of the custom-house, a baramen."—Ibid. 104.

1612. —"Did Captain Sars' Linguist attend?"—Inwards, Letters, 1, 55.
1709.—“I carried the Linguist into a Merchant’s House that was my Acquaintance to consult with that Merchant about removing that Remora, that stopt the Man of War from entering into the Harbour.”—A. Hamilton, lii. 254; [ed. 1744].

1711.—“Linguists require not too much haste, having always five or six to make choice of, never a Barrel the better Herring.”—Lockyer, 102.

1760.—“I am sorry to think that your Honour should have reason to think, that I have been any way concerned in that unlucky affair that happened at the Noreges, in the month of October 1759: but give me leave to assure your Honour that I was no further concerned, than as a Linguist for the King’s Officer who commanded the Party.”—Letter to the Gov. of Fort St. George, from Antonio the Linguist, in Dalrymple, i. 396.

1760-1810.—“If the ten should presume to enter villages, public places, or bazaars, punishment will be inflicted on the linguist who accompanies them.”—Regulations at Canton, from The Panorama at Canton, p. 29.

1882.—“As up to treaty days, neither Consul nor Vice-Consul of a foreign nation was acknowledged, whenever either of these officers made a communication to the Nepo, it had to be done through the Hong merchants, to whom the dispatch was taken by a Linguist.”—The First Rate at Canton, p. 50.

LIP-LAP, s. A vulgar and disparaging nickname given in the Dutch Indies to Eurasians, and corresponding to Anglo-Indian chee-chee (q.v.). The proper meaning of lip-lap seems to be the uncoagulated pulp of the coco-nut (see Rumphius, bk. i. ch. 1). [Mr. Skeat notes that the word is not in the dicts., but Klinkert gives Jav. lap-lap, a ‘dish-clout.’]

1768-71.—“Children born in the Indies are nicknamed liplaps by the Europeans, although both parents may have come from Europe.”—Victories, E.T. i. 315.

LISHTEE, LISTEE, s. Hind. lishi, English word, ‘a list.’

LONG-CLOTH, s. The usual name in India for (white) cotton shirtings, or Lancashire calico; but first applied to the Indian cloth of like kind exported to England, probably because it was made of length unusual in India; cloth for native use being ordinarily made in pieces sufficient only to clothe one person. Or it is just possible that it may have been a corruption or mis-apprehension of langi (see LONGHEE). [This latter view is accepted without question by Sir G. Birdwood (Rep. on Old Rec., 224), who dates its introduction to Europe about 1675.]

1670.—“We have continued to supply you ... in regard the Dutch do so fully fall in with the Calico trade that they had the last year 50,000 pieces of Long-cloth.”—Letter from Court of E.I.C. to Madras, Nov. 9th. In Notes and Extracts, No. i. p. 2.

1682.—“... for Long cloth brown English 72: Coveds long & 2 broad No. 1. ...”—Pringle, Diary, P. St. Geo. 1st ser. i. 40.

1727.—“Suderass, or Suderass Patam, a small Factory belonging to the Dutch, to buy up long cloth.”—I. Hamilton, i. 358; [ed. 1744].

1785.—“The trade of Fort St. David’s consists in long clothes of different colours.”—Caracciolo’s Life of Ctive, i. 5.

1865.—“Long-cloth, as it is termed, is the material principally worn in the Tropics.”—Waring, Tropical Resident, p. 111.

1880.—“A Chinaman is probably the last man in the world to be taken in twice with a fraudulent piece of long-cloth.”—Fall Mall Budget, Jan. 9, p. 9.

LONG-DRAWERS, s. This is an old-fashioned equivalent for pyjamas (q.v.). Of late it is confined to the Madras Presidency, and to outfitters’ lists. [Mosquito drawers were probably like these.]

1623.—“They wear a pair of long drawers of the same Cloth, which cover not only their Thighs, but legs also to the Feet.”—P. della Valle, Hak. Soc. i. 45.

1711.—“The better sort wear long drawers, and a piece of Silk, or wrought Calico, thrown loose over the Shoulders.”—Lockyer, 57.

1774.—“... gave each private man a frock and long drawers of chintz.”—Forrest, V. to N. Guinet, 100.

1780.—“Leroy, one of the French hussars, who had saved me from being cut down by Hyder’s horse, gave me some soup, and a shirt, and long-drawers, which I had great want of.”—Hon. John Lindsay in Lives of the Linleys, iv. 266.

1789.—“It is true that they (the Nore) wear only a short blue jacket, and blue long draw.”—Note by Translator of Steele Magquirer, i. 87.

1810.—“For wear on board ship, pantaloons ... together with as many pair of wove cotton long-drawers, to wear under them.”—Williamson, V. M. i. 9.

1853.—“The Doctor, his gaunt figure very scantily clad in a dirty shirt and a pair of mosquito drawers.”—Campbell, Old Forest Ranger, 3rd ed. 108.

(See PYJAMAS, MOGUL BREECHES, SHULWAURS, SIRDARS.)
LONG-SHORE WIND, s. A term used in Madras to designate the damp, unpleasant wind that blows in some seasons, especially July to September, from the south.

1837.—"This longshore wind is very disagreeable—a sort of sham sea-breeze blowing from the south; whereas the real sea-breeze blows from the east; it is a regular cheat upon the new-comers, feeling damp and fresh as if it were going to cool one."—Letters from Madras, 75.

[1879.—"Strong winds from the south known as Alongshore winds, prevail especially near the coast."—Stuart, Tinnevelly, 8.]

LONTAR, s. The palm leaves used in the Archipelago (as in S. India) for writing on are called lontar-leaves. Filet (No. 5179, p. 209) gives lontar as the Malay name of two palms, viz., Borassus flabelliformis (see PALMYRA, BRAB), and Livistona tundifolia. [See CADJAN.] [Mr. Skeat notes that Klinkert gives—'Lontar, metathesis of row-tal, leaf of the tal tree, a fan-palm whose leaves were once used for writing on, borassus flabelliformis.' Ron is thus probably equivalent to the Malay dawun, or in some dialects don, 'leaf.' The tree itself is called p'hum (pohun) ter in the E. coast of the Malay Peninsula, tar and tal being only variants of the same word. Scott, Malayian Words in English, p. 121, gives: "Lontar, a palm, dial. form of dawun tal (tal, Hind.)." (See TODDY.)

LOOCHER, s. This is often used in Anglo-Ind. colloquial for a blackguard libertine, a lewd loafer. It is properly Hind. luchha, having that sense. Orme seems to have confounded the word, more or less, with lathiya (see under LOOTY). [A rogue in Pamdurom Hari (ed. 1873, ii. 168) is Loochajrai. The place at Matheran originally called "Lounia Point" has become "Loocha Point!"]

[1829.—"... nothing-to-do loochtas of every sort in Camp."—Or. Sport. Mag. ed. 1873, i. 121.]

LOONGHEE. s. Hind. lungi, perhaps originally Pers. lung and lunggi; [but Platts connects it with linga]. A scarf or web of cloth to wrap round the body, whether applied as what the French call pagne, i.e. a cloth simply wrapped once or twice round the hips and tucked in at the upper edge, which is the proper Mussulman mode of wearing it; or as a cloth tucked between the legs like a dhoty (q.v.), which is the Hindu mode, and often followed also by Mahomedans in India. The Quran-e-Islam further distinguishes between the lunggi and dhoti that the former is a coloured cloth worn as described, and the latter a cloth with only a coloured border, worn by Hindus alone. This explanation must belong to S. India. [The lungi is really meant to be worn round the waist, and is very generally of a checked pattern, but it is often used as a pagari (see PUGGRY), more especially that known as the Kohat lungi." (Cookson, Mon. on Punjab Silk, 4). For illustrations of various modes of wearing the garment, see Forbes Watson, Textile Manufactures and Costumes, pl. iii. iv.]

1653.—"Longui est une petite pièce de dongo, dont les Indiens se servent à écharper les parties naturelles."—De la Bourdonnais-Gourz, 329. But in the edition of 1657 it is given: "Longui est un morceau de dongo dont l'on se sert au loin en Turquie" (p. 547).

1673.—"The Elder sat in a Row, where the Men and Women came down together to wash, having Lungies about their Wastes only."—Fryer, 101. In the Index, Fryer explains as a "Waste-Clout."

1726.—"Silk Longis with red borders, 100 pieces in a pack, 14 cubits long and 2 broad."—Valenti, v. 178.

1727.—"... For some coarse chequered Cloth, called Cambuye (see COMBOY), Lungies, made of Cotton-Yarn, the Natives would bring Elephant's Teeth."—1. Hamilton, i. 9: (ed. 1744).

"... (In Pegu) 'Under the Frock they have a Scarf or Lungie doubled fourfold, made fast about the Middle. ..."—Ibid. ii. 49.

c. 1760.—"Instead of petticoats they wear what they call a loongee, which is simply a long piece of silk or cotton stuff."—Grose, i. 148.

c. 1809-10.—"Many use the Lunggi, a piece of blue cotton cloth, from 5 to 7 cubits long and 2 wide. It is wrapped simply two or three times round the waist, and hangs down to the knee."—F. Buchanan, in Eastern India, iii. 102.

LOOT, s. & v. Plunder; Hind. lät, and that from Skt. lōt, for lyttra, root lōp, 'rob, plunder'; [rather lōp, 'to rob']. The word appears in Stockdale's Vocabulary, of 1788, as "Loot—plunder, pillage." It has thus long been a familiar item in the Anglo-
Indian colloquial. But between the Chinese War of 1841, the Crimean War (1854-5), and the Indian Mutiny (1857-8), it gradually found acceptance in England also, and is now a recognised constituent of the English Slang Dictionary. Admiral Smyth has it in his Nautical Glossary (1867) thus:—

"Loot, plunder, or pillage, a term adopted from China."

1545.—St. Francis Xavier in a letter to a friend in Portugal admonishing him from encouraging any friend of his to go to India, seems to have the thing Loot in his mind, though of course he does not use the word:—


1842.—"I believe I have already told you that I did not take any loot—the Indian word for plunder—so that I have nothing of that kind, to which so many in this expedition helped themselves so bountifully."—Coln Campbell to his sister, in L. of Lt. Clyde, i. 120.

"In the Sengor district the plunderers are beaten whenever they are caught, but there is a good deal of burning and 'looting,' as they call it."—Indian Administration of Lt. Ellenborough. To the D. of Wellington, May 17, p. 194.

1817.—"Went to see Marshal Soult's pictures which he looted in Spain. There are many Murillos, all beautiful."—Lt. Methuen, Mem. of an Eco-Minister, i. 192.

1858.—"There is a word called 'loot,' which gives, unfortunately, a venial character to what would in common English be styled robbery."—Lt. Elgin, Letters and Journals, 215.

1860.—"Loot, swag or plunder."—Stong Diet. s.v.

1864.—"When I mentioned the 'looting' of villages in 1845, the word was printed in italics as little known. Unhappily it requires no distinction now; custom having rendered it rather common of late."—Admiral W. H. Smyth, Quoyns, p. 52.

1875.—"It was the Colonel Sahib who carried off the loot."—The Dilemma, ch. xxxvii.

1876.—"Public servants (in Turkey) have vised with one another in a system of universal loot."—Blackwood's Mag. No. cxix. p. 115.

1878.—"The city (Hongkong) is now patrolled night and day by strong parties of marines and Sikhs, for both the disposition to loot and the facilities for looting are very great."—Miss Bird, Golden Chersonese, 34.

1883.—"'Loot' is a word of Eastern origin, and for a couple of centuries past . . . the looting of Delhi has been the daydream of the most patriotic among the Sth race."—Bos. Smith's Life of Lt. Lawrence, ii. 245.

"At Ta li fu . . . a year or two ago, a fire, supposed to be an act of incendiarism, broke out among the Tibetan encampments which were then looted by the Chinese."—Official Memo. on Chinese Trade with Tib., 1883.

LOOTY, LOOTIEWALLA, s.


1757.—"A body of their Louchees (see LOOCHER) or plunderers, who are armed with clubs, passed into the Company's territory."—Ld. Elgin, ed. 1803, ii. 129.

1782.—"Even the rascally Looty wallahs, or mongolian hussars, who had just before been meditating a general desertion to us, now pressed upon our flanks and rear."—Munro's Narrative, 295.

1792.—"The Colonel found him as much dismayed as if he had been surrounded by the whole Austrian army, and busy in placing an ambuscade to catch about six looters."—Letter of T. Munro, in Life.

"This body (horse plunderers round Madras) had been branded generally by the name of Looties, but they had some little title to a better appellation, for they were . . . not guilty of those sanguinary and inhuman deeds . . ."—Munro's Narrative, Jan. 26.

1793.—"A party was immediately sent, who released 27 half-starved wretches in heavy irons, among them was Mr. Randal Cadman, a midshipman taken 10 years before by Suffren. The remainder were private soldiers; some of whom had been taken by the Looties; others were deserters. . . ."—Dixon's Narrative, p. 157.

b. A different word is the Ar.—Pers. lați, bearing a worse meaning, 'one of the people of Lot,' and more generally 'a blackguard.'

1824.—"They were singing, dancing, and making the lutti all the livelong day."—Hepplewhite, ed. 1851, p. 441.

1858.—"The Loutie, who wandered from town to town with monkeys and other animals, taught them to cast earth upon their heads (a sign of the deepest grief among Asiatics) when they were asked whether they would be governors of Balkh or Akchehel."—Ferrier, H. of the Afghans, 101.

1883.—"Monkeys and baboons are kept and trained by the Lütis, or professional
buffoons."—Will's Modern Persia, ed. 1891, p. 306.]

The people of Shiraz are noted for a fondness for jingling phrases, common enough among many Asiatics, including the people of India, where one constantly hears one's servants speak of chauki-anka (for chairs and tables), navkar-chaker (where both are however real words), 'servants,' lokri-arki, 'sticks and staves,' and so forth. Regarding this Mr. Wills tells a story (Modern Persia, p. 239). The late Minister, Kawam-ud-Daulat, a Shiраз, was asked by the Shah:

"Why is it, Kawân, that you Shirâzis always talk of Kalob-mahob and so on? You always add a nonsense-word: is it for euphony?"

"Oh, Asylum of the Universe, may I be your sacrifice! No respectable person in Shirzâd does so, only the ìtti-pâtì says it!"

LOQUOT, LOQUAT, s. A sub-acid fruit, a native of China and Japan, which has been naturalised in India and in Southern Europe. In Italy it is called nespola giapponese (Japan medlar). It is Erubatyra japonica, Lindl. The name is that used in S. China, lu-kâh, pron. at Canton lu-kâat, and meaning 'rush-orange.' Elsewhere in China it is called pi-pa.

1821.—"The Lacott, a Chinese fruit, not unlike a plum, was produced also in great plenty (at Bangalore); it is sweet when ripe, and both used for tarts, and eaten as dessert."—Hodg. Missions in Madras and Malaya, 2nd ed. 158.]

1858.—"... the yellow loquat, peach-skinned and pleasant, but prodigal of stones."—Ph. Robinson, In My Indian Garden, 49, c. 1860.—"A loquat tree in full fruit is probably a sight never seen in England before, but 'the phenomenon' is now on view at Richmond. (This was in the garden of Lady Parker at Stawell House.) We are told that it has a fine crop of fruit, comprising about a dozen bunches, each bunch being of eight or ten beautiful berries. ... "—Newspaper cutting (source lost).

LORCHA, s. A small kind of vessel used in the China coasting trade. Giles explains it as having a hull of European build, but the masts and sails Chinese fashion, generally with a European skipper and a Chinese crew. The word is said to have been introduced by the Portuguese from S. America (Giles, 81). But Pinto's passage shows how early the word was used in the China seas, a fact which throws doubt on that view. [Other suggestions are that it is Chinese lo-chuen, a sort of fighting ship, or Port. lancea, our launch (2 N. d. Q. iii. 217, 236).]

1540.—"Now because the Lorch (lorcho), wherein Antonio de Faria came from Patama leaked very much, he commanded all his soldiers to pass into another better vessel ... and arriving at a River that about evening we found towards the East, he cast anchor a league out at Sea, by reason his Junk ... drew much water, so that fearing the Sands ... he sent Christoto-anu Lorchio with 14 Soldiers in the Lorch up the River. ..."—Pinto (orig. cap. xiii.), Cogan, p. 50.

"Go into nos partemus deste lugar de Laito muyto embandeirados, com as gavias toldadas de paños de seda, et os juncos e lorchas çõ duas ordens de paveses por banda."—Pinto, ch. lviii. 'And so we started from Laito all dressed out, the tops draped with silk, and the junk and lorchas with two tiers of banners on each side.'

1513.—"... and they use smaller vessels called lorches and loqado, (!), and these never use more than 2 oars on each side, which serve both for paddlers and for oars in the river traffic."—Godin de Levrau, t. 296.

1856.—"... Mr. Parkes reported to his superior, Sir John Bowring, at Hong Kong, the facts in connexion with an outrage which had been committed on a British-owned Lorch, or Canton Lorch, Arrow, employed in the river trade between Canton and the mouth of the river, commanded by an English captain and flying an English flag, had been boarded by a party of Mandarins and their escort while at anchor near Dutch Folly."—Bougier, H. of China, 1554, iii. 396.

LORY. s. A name given to various brilliantly-coloured varieties of parrot, which are found in the Moluccas and other islands of the Archipelago. The word is a corruption of the Malay nurî, a parrot; but the corruption seems not to be very old, as Fryer retains the correct form. Perhaps it came through the French (see Lullier below). [Mr. Skeat writes: 'L traversal is hardly a corruption of nurî; it is rather a parallel form. The two forms appear in different dialects. Nurî may have been first introduced, and louri may be some dialectic form of it.'] The first quotation shows that lories were imported into S. India as early as the 14th century. They are still imported thither, where they are called in the vernacular by a name signifying 'Five-coloured parrots.' [Can. panchovarnagini.]
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LOUTEA, LOYTIA.

c. 1330.—“Parrots also, or popinjays, after their kind, of every possible colour, except black, for black ones are never found; but white all over, and green, and red, and also of mixed colours. The birds of this India seem really like the creatures of Paradise.”—Friar Jordanus, 29.

c. 1130.—“In Bandan three kinds of parrot are found, some with red feathers and a yellow beak, and some parti-coloured which are called Nori, that is brilliant.”—Conti, in India in the XVth Cent., 17. The last words, in Poggio’s original Latin, are:—“quos Noros appellant hoc est lucidos,” showing that Conti connected the word with the Pers. nūz, “luz.”

1516.—“In these islands there are many coloured parrots, of very splendid colours; they are tame, and the Moors call them nure, and they are much valued.”—Borrow, 202.

1555.—“There are hogs also with horns (see BABI-ROUSSA), and parrots which prattle much, which they call Noris.”—Galvano, E.T. in Hakl. iv. 324.

[1598.—“There cometh into India out of the Island of Moluccas beyond Malacca a kind of birds called Noyras; they are like Parrattes. . . .”—Linschoten, Hak. Soc. i. 307.]

1601.—“PSittacorum passim in sylvis mutiae turmae obvallant. Sed in Moluccan Insulis per Malaccan a visus alia, Noya dicta, in Indian importetur, quae psittaci faciencem universim exprimit, quem cantu quoque adamussim aemulatur, nisi quod pennis rubricundis erubriorias vestitum.”—De Bry, v. 4.


1682.—“The Lorys are about as big as the parrots that one sees in the Netherlands. . . . There are no birds that the Indians value more: and they will sometimes pay 30 rix dollars for one. . . .”—Niclaau, Zee en Lant-Reize, ii. 257.

1698.—“Brought ashore from the Resolution . . . a Newry and four yards of broad cloth for a present to the Havilard.”—In Wheeler, i. 333.

1705.—“On y trouve de quatre sortes de perroquets, scavoir, perroquets, lauris, perruches, & cacatoris.”—Le Galliard, 72.

1780.—“Twas Camdeo riding on his lory, “Twas the immortal Youth of Love.”—Kehama, x. 19.

1817.—“Gay sparkling lorries, such as gleam between The crimson blossoms of the coral-tree In the warm Isles of India’s summer sea.”—Mokum.

LOTA. s. Hind. loṭā. The small spheroidal brass pot which Hindus use for drinking, and sometimes for cooking. This is the exclusive Anglo-

Indian application; but natives also extend it to the spherical pippkins of earthenware (see CHATTY or GHURRA.)

1810.—“. . . a looth, or brass water vessel.”—Williamson, V. M. ii. 284.

LOTE, s. Mod. Hind. lōt, being a corruption of Eng. ‘note.’ A bank-note; sometimes called bānklōt.

LOTOO, s. Burm. Ḥlʊṣ-d’haw, ‘Royal Court or Hall’; the Chief Council of State in Burma, composed nominally of four Wungvis (see WOON) or Chief Ministers. Its name designates more properly the place of meeting; compare Star-Chamber.

1792.—“. . . in capital cases he transmits the evidence in writing, with his opinion, to the Lutoo or grand council of consultation, whereof the council of state assemblies.”—Sykes, 307.

1819.—“The first and most respectable of the tribunals is the Lutto, comprised of four presidents called Vungki, who are chosen by the sovereign from the oldest and most experienced Mandarins, of four assistants, and a great chancery.”—Sangermano, 161.

1827.—“Every royal edict requires by law, or rather by usage, the sanction of this council: indeed, the King’s name never appears in any edict or proclamation, the acts of the Lut d’hau being in fact considered his acts.”—Crawford’s Journal, 401.

LOUTEA, LOYTIA, &c. s. A Chinese title of respect, used by the older writers on China for a Chinese official, much as we still use mandarin. It is now so obsolete that Giles, we see, omits it. “It would almost seem certain that this is the word given as follows in C. C. Baldwin’s Manual of the Foochow Dialect: ‘Lo-tin.’ . . . (in Mandarin Lao-tye) a general appellative used for an officer. It means ‘Venerable Father’ (p. 215). In the Court dialect Tu-loo-yey, ‘Great Venerable Father’ is the appellative used for any officer, up to the 4th rank. The ye of this expression is quite different from the tie or tia of the former” (Note by M. Terrien de la Courperie). Mr. Baber, after giving the same explanation from Carstairs Douglass’s Away Diet., adds: “It would seem ludicrous to a Pekingese. Certain local functionaries (Prefects, Magistrates, &c.) are, however, universally known in China as Fu-mu-know, ‘Parental Officers’ (lit. ‘Father-and-
Mother Officers') and it is very likely that the expression 'Old Papa' is intended to convey the same idea of paternal government."

e. 1560. "Everyone that in China hath any office, command, or dignitie by the King, is called Louthia, which is to say with us Seior."—Gaspar da Cruz, in Purchas, iii. 169.

"I shall have occasion to speak of a certain Order of gentlemen that are called Lootea: I will first therefor expound what this word signifieth. Lootea 'as much as to say in our language as Sire."—Giacomo Perrino, by R. Wller, in Hakl. ii.; [ed. 1810, ii. 518].

1585. "And although all the King's officers and justices of what sort of administration they are, be generally called by the name of Loitya: yet enerie one hath a special and a particular name besides, according unto his office."—Mendoza, tr. by R. Parke, 11. 101.

1586. "Not any Man in China is esteemed or accounted of, for his birth, family, or riches, but only for his learning and knowledge, such as they that serve at every townye, and have the government of the same. They are called Loitias and Mandortijas."—Linschoten, 30; [Hakl. Soc. i. 133].

1618. "The China Capt. had letters this day per way of Xaxma (see SATSUMA: that the letters I sent are received by the noblemen in China in good parts, and a mandarin, or loytea, appointed to com for Japon."—Cocks, Diary, ii. 44.

1651. "They call ... the lords and gentlemen Loytias. ..."—Martinez de la Puente, Compendia, 26.

LOVE-BIRD, s. The bird to which this name is applied in Bengal is the pretty little lori-ketke, Loricus vernalis, Sparrman, called in Hind, batbon or 'pendant,' because of its quaint habit of sleeping suspended by the claws, head downwards.

LUBBEYE, LUBBEE, s. [Tel. Lubbi, Tam. Uppu] according to C. P. Brown and the Madras Gloss, a Dravidian corruption of 'Arabi. A name given in S. India to a race, Mussulmans in creed, but speaking Tamil, supposed to be, like the Moplahs of the west coast, the descendants of Arab emigrants by inter-marriage with native women. "There are few classes of natives in S. India, who in energy, industry, and perseverance, can compete with the Lubbay": they often, as pedlars, go about selling beads, precious stones, &c.

1810. "Some of these (early emigrants from Kufa) landed on that part of the Western coast of India called the Concan; the others to the eastward of C. Moplah: the descendants of the former are the Nervyets; of the latter the Lubbe: a name probably given to them by the natives, from that Arabic particle (a modification of Lubbei) corresponding with the English here I am, indicating attention on being spoken to. The Lubbe pretend to one common origin with the Nervyets, and attribute their black complexion to inter-marriage with the natives; but the Nervyets affirm that the Lubbe are the descendants of their domestic slaves, and there is certain in the physiognomy of this very numerous class, and in their stature and form, a strong resemblance to the natives of Abyssinia."—Wills, Hist. Sketches, i. 243.

1586. "Mr. Boyd ... describes the Moors under the name of Cholias (see CHOLUMIA); and Sir Alexander Johnston designates them by the appellation of Lubbes. These epithets are however not admissible: for the former is only confined to a particular sect among them, who are rather of an inferior grade; and the latter to the priests who officiate in their temples; and also as an honorary affix to the proper names of some of their chief men."—Simon Caile Chitty on the Moors of Ceylon, in J.R. As. Soc. iii. 358.

1685. "The Lubbeis are a curious caste, said by some to be the descendants of Hindus foreishly converted to the Mahometan faith some centuries ago. It seems most probable, however, that they are of mixed blood. They are, comparatively, a fine strong active race, and generally contrive to keep themselves in easy circumstances. Many of them live by traffic. Many are smiths, and do excellent work as such. Others are fishermen, boatmen and the like."—Nelson, Madura Manual, Pt. ii. 86.

1689. In a paper by Dr. Shortt it is stated that the Lubbays are found in large numbers on the East Coast of the Peninsula, between Punicat and Negapatam. Their headquarters are at Nagoor, the burial place of their patron saint Nagori Mr. Sahib. They excel as merchants, owing to their energy and industry.—In Trans. Ethn. Soc. of London. N. S. vii. 189-190.

LUCKERBAUG, s. Hind, lakrā, laghrā, laghraghā, laghraghā, 'a hyena.' The form laghraghā is not in the older dict. but is given by Platts. It is familiar in Upper India, and it occurs in Hickey's Bengal Gazette, June 24, 1781. In some parts the name is applied to the leopard, as the extract from Buchanan shows. This is the case among the Hindi-speaking people of the Himalaya also (see Jordon). It is not clear what the etymology of the name is, lakrā, lakrā meaning in their everyday sense, a stick or piece of timber. But both in
LUCKNOW, n.p. Properly Lakhnaw; the well-known capital of the Nawabs and Kings of Oudh, and the residence of the Chief Commissioner of that British Province, till the office was united to that of the Lieut.-Governor of the N.W. Provinces in 1877. [The name appears to be a corruption of the ancient Lakshmanavati, founded by Lakshman, brother of Ramaandra of Ayodhya.]

1528.—"On Saturday the 29th of the latter Madni, I reached Lakhnow; and having surveyed it, passed the river Gumi and encamped."—Roper, p. 381.

[1690.—"Lakhnow is a large city on the banks of the Gumi, delightful in its roundings."—Lanc. ed. Jarrett, ii. 173.]

1663.—"In Agra the Hollander have also a House. . . . Formerly they had a good ade there in selling Scurlet . . . as also in buying those cloths of Jelapour and Lakhnau, at 7 or 8 days journey from Agra, where they also keep an house. . . ."


LUDDOO, s. II. luddo. A common native sweetmeat, consisting of balls of sugar and ghee, mixed with wheat and gram flour, and with coconut kernel rasped.

[1826.—"My friends . . . called me boor by ludoor, or the great man's sport."—Pandurang Hari, ed. 1873, i. 197.

1828.—"When at large we cannot even get caber (porridge), but in prison we eat laddoo (a sweetmeat)."—Tod, Annals, Calcutta reprint, ii. 185.]

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LUGOW, TO. v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under BUNOW.

FUCKEROW. H. inf. lagad-nâ, imperative lagad-a. The meanings of lagadînà, as given by Shakespear, are:—"to apply, close, attach, join, fix, affix, ascribe, impose, lay, add, place, put, plant, set, shut, spread, fasten, connect, planter, put to work, employ, engage, use, impute, report anything in the way of scandal or malice"—in which long list he has omitted one of the most common uses of the verb, in its Anglo-Indian form lugow, which is "to lay a boat alongside the shore or wharf, to moor." The fact is that lagatûnà is the active form of the neuter verb lagad-nâ, 'to touch, lie, to be in contact with,' and used in all the neuter senses of which lagadînà expresses the transitive senses. Besides neuter lagadînà, active lagadîd, we have a secondary casual verb, lagowînà, 'to cause to apply;' &c. Lagad, lagadînà are presumably the same words as our lie, and lay, A. S. liegen, and liegen, mod. Germ. liegen and legen. And the meaning 'lay' underlies all the senses which Shakespear gives of lagadînâ. [See Skew, Concise Etym. Dict. s. v. lie.]

[1839.—"They lagadod, or were fastened, about a quarter of a mile below us. . . ."—Davidson, Travels in Upper India, ii. 20.]

LUMBERDAR, s. Hind. lambardar, a word formed from the English word 'number' with the Pers. termination -dâr, and meaning properly 'the man who is registered by a number,' "the registered representative of a coparcenary community, who is responsible for Government revenue." (Carnegy). "The cultivator who, either on his own account or as the representative of other members of the village, pays the Government dues and is registered in the Collector's Roll according to his number; as the representative of the rest he may hold the office by descent or by election." (Wilson).

[1875.—". . . Chota Khan . . . was exceedingly useful, and really frightened the astonished Lambadara."—Wilson, Abode of Snow, 97.]

LUNGOOR, s. Hind. langoor, from Skt. lângûrâ, 'candatus.' The great white-bearded ape, much patronized
by Hindus, and identified with the monkey-god Hanuman. The genus is Presbytes, Illiger, of which several species are now discriminated, but the differences are small. [See Blanford, Mammalia, 27, who classes the Langur as Semnopithecus entellus.] The animal is well described by Aelian in the following quotation, which will recall to many what they have witnessed in the suburbs of Benares and other great Hindu cities. The Langār or ... Prasi is P. Entellus.

c. 250.—‘Among the Prasis of India they say that there exists a kind of ape with human intelligence. These animals seem to be about the size of Hyrcanian dogs. Their front hair looks all grown together, and any one ignorant of the truth would say that it was dressed artificially. The beard is like that of a satyr, and the tail strong like that of a lion. All the rest of the body is white, but the head and the tail are red. These creatures are tame and gentle in character, but by race and manner of life they are wild. They go about in crowds in the suburbs of Latāgē (now Latāgā is a city of the Indianis) and eat the boiled rice that is put out for them by the King’s order. Every day their dinner is elegantly set out. Having eaten their fill it is said that they return to their parents in the woods in an orderly manner, and never hurt anybody that they meet by the way.’—Aelian, De Nat. Animal. xvi. 10.

1825.—‘An alarm was given by one of the sentries in consequence of a baboon drawing near his post. The character of the intruder was, however, soon detected by one of the Suwars, who on the Sepoy’s repeating his exclamation of the broken English ‘Who goes there?’ said with a laugh, ‘Why do you challenge the lungoor? he cannot answer you.’”—Heber, ii. 85.

1859.—‘I found myself in immediate proximity to a sort of parliament or general assembly of the largest and most human-like monkeys I had ever seen. There were at least 200 of them, great lungoors, some quite four feet high, the jetty black of their faces enhanced by a fringe of snowy whisker.”—Lucia, A Fly on the Wheel, 49.

1884.—‘Less interesting personally than the gibbon, but an animal of very developed social instincts, is Semnopithecus entellus, otherwise the Bengal langur. (He) fights for his wives according to a custom not unheard of in other cases; but what is peculiar to him is that the vanquished males receive charge of all the young ones of their own sex, with whom they retire to some neighbouring jungle.’ Schoolmasters and private tutors will read this with interest, as showing the origin and early disabilities of their profession.”—Saturday Rev., May 31, on Sterndale’s Nat. Hist. of Mammalia of India, &c.

LUNGOOR.

LUNGOOTY, s. Hind. langōti. The original application of this word seems to be the scantiest modicum of covering worn for decency by some of the lower classes when at work, and tied before and behind by a string round the waist; but it is sometimes applied to the more ample dhoti (see DHOOTY). According to R. Drummond, in Guzerat the “Langoth or Lungota” (as he writes) is “a pretty broad piece of cotton cloth, tied round the breech by men and boys bathing. ... The diminutive is Langotee, a long slip of cloth, stitched to a loin band of the same stuff, and forming exactly the T bandage of English Surgeons.” This distinction is probably originally correct, and the use of langōta by Abdurrazzożak would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from Moequet it is applied in speaking of an American Indian near the R. Amazon. But the writer had been in India.

c. 1422.—“The blacks of this country have the body nearly naked; they wear only bandages round the middle called lankoutz, which descend from the navel to above the knee.”—Abdurrazzożak, in India in XV. Cent. 17.

1526.—“Their peasants and the lower classes all go about naked. They tie on a thing which they call a langōti, which is a piece of cloth that hangs down two spans from the navel, as a cover to their nakedness. Below this pendant modesty-clout is another slip of cloth, one end of which they fasten before to a string that ties on the langōti, and then passing the slip of cloth between the two legs, bring it up and fix it to the string of the langōti behind.”—Baker, 338.

c. 1609.—“Leur capitaine auoit fort bonne façon, encore qu’il faut tout nud et luy seul auoit un langoutin, qui est une petite pièce de coton peinte.”—Moequet, 77.

1663.—“Langouti est une pièce de linge dont les Indout se servent à cacher les parties naturelles.”—De la Boullaye-le-Gout, ed. 1657, p. 547.

[1822.—“The boatmen go nearly naked, seldom wearing more than a langoutty...”—Wallace, Fifteen Years in India, 410.]

1859.—“Son costume se compose, comme celui de tous les Cambodgiens, d’une veste courte et d’un langouti.”—Rev. des Deux Mondes, lxxxix. 854.

“They wear nothing but the langoty, which is a string round the loins, and a piece of cloth about a hand’s breadth fastened to it in front.”—(Ref. lost), p. 23.
LUNKA, n.p. Skt. Lauka. The oldest name of Ceylon in the literature both of Buddhism and Brahmanism. Also ‘an island’ in general.

—, s. A kind of strong cheroot much prized in the Madras Presidency, and so called from being made of tobacco grown in the ‘islands’ (the local term for which is bāk{"i}) of the Godavery Delta.

MA-BĀP, s. ʿĀp mā-bāp hai khudd-a-wand! ‘You, my Lord, are my mother and father!’ This is an address from a native, seeking assistance, or begging release from a penalty, or reluctant to obey an order, which the young sāhib hears at first with astonishment, but soon as a matter of course.

MABAR, n.p. The name given in the Middle Ages by the Arabs to that coast of India which we call Coromandel. The word is Ar. ma’bar, ‘the ferry or crossing-place.’ It is not clear how the name came to be applied, whether because the Arab vessels habitually touched at its ports, or because it was the place of crossing to Ceylon, or lastly whether it was not an attempt to give meaning to some native name. [The Madras Gloss, says it was so called because it was the place of crossing from Madura to Ceylon; also see Logan, Malabar, i. 280.] We know no occurrence of the term earlier than that which we give from Abdallatif.

c. 1203. — “I saw in the hands of an Indian trader very beautiful mats, finely woven and painted on both sides with most pleasing colours. . . . The merchant told me . . . that these mats were woven of the Indian plantain . . . and that they sold in Mabar for two dinars apiece.”—AbdAllatif, Relation de l’Egypie, p. 31.

1279-86. — In M. Pauthier’s notes on Marco Polo very curious notices are extracted from Chinese official annals regarding the communications, in the time of Kublai Kaan, between that Emperor and Indian States, including Ma-pa-rh. (See pp. 600-605).

c. 1292. — “When you leave the Island of Seluan and sail westward about 60 miles, you come to the great province of Maabar, which is styled India the Greater: it is the best of all the Indies, and is on the mainland.”—Marco Polo, Bk. iii. ch. 16.

c. 1300. — “The merchants export from Maabar silken stuffs, aromatic roots; large pearls are brought from the sea. The productions of this country are carried to Trık, Khorásán, Syria, Russia, and Europe.” —Robb-Ruddalyn, in Elliot, i. 69.

1303. — “In the beginning of this year (703 H.), the Maliki-Azam, Taki‘-d-din . . . departed from the country of Hind to the passage (ma’bar) of corruption. The King of Maabar was anxious to obtain his property and wealth, but Malik Mu‘az‘am Sirajü-d-din, son of the deceased, having secured his goodwill, by the payment of 200,000 dinars, not only obtained the wealth, but rank also of his father.”—Wassaf, in Elliot, ii. 45.

c. 1310. — “The country of Maabar, which is so distant from Delhi that a man travelling with all expedition could only reach it after a journey of 12 months, there the arrow of any holy warrior had not yet reached.”—Louis Kobe, in Elliot, iii. 55.

c. 1330. — “The third port (of India) is Maabar, which begins some three or four days journey to the eastward of Koulam; this territory lies to the east of Maabar. . . . It is stated that the territory Maabar begins at the Cape Kumhari, a name which applies both to a mountain and a city. . . . Bivyardawal is the residence of the Prince of Maabar, for whom horses are imported from foreign countries.”—Abulfeda, in Géde-merite, p. 155. We regret to see that M. Guyard, in his welcome completion of Reinard’s translation of Abulfeda, absolutely, in some places, substitutes “Coromandel” for “Maabar.” It is French fashion, but a bad one.


1753. — “Selon est autorité le pays du continent qui fait face a l’île de Ceilan est Maabar, ou le grande Inde: et cette interpretation de Marc-Pol est autant plus juste, que maka est un terme Indien, et propre même a quelques langues Scythiques ou Tartares, pour signer grand. Ainsi, Maabar signifie la grande region.”—D’Anville, p. 105. The great Geographer is wrong!

MACAO, n.p.

a. The name applied by the Portuguese to the small peninsula and the city built on it, near the mouth of Canton River, which they have occupied since 1557. The place is called by the Chinese Ngao-mon (N quo, ‘bay or inlet,’ Môn, ‘gate’). The Portuguese name is alleged to be taken from A-ma-quo, ‘the Bay of Anna,’ i.e. of the Mother, the so-called
‘Queen of Heaven,’ a patroness of sea-
men. And indeed Amacao is an old
form often met with.

c. 1567.—"Hanno i Portoghesi fatta una
piciola cittâde in una Isola vicina a’ i siti
della China chiamato Machao . . . ma i
dati sono del Rê della China, e vanno a
pagarli a Canton, bellissima cittâde, e di
grande importanza, distante da Machao due
giorni e mezzo." — Cesare de’ Federicî, in
Ramusio, iii. 391.

c. 1570.—"On the fifth day of our voyage
it pleased God that we arrived at . . .
Lampacau, where at that time the Portugals
exercised their commerce with the Chinese,
which continued till the year 1551, when the
Mandarins of Canton, at the request of the
Merchants of that Country, gave us the port
of Macao, where the trade now is: of which
place (that was but a desert land before)
our countrymen made a very goodly planta-
tion, wherein there were houses worth three
or four thousand Duckats, together with a
Cathedral Church . . ." — Pinto, in Coega, p. 315.

1584.—"There was in Machao a religious
man of the order of the barefooted friars of
S. Francis, who understanding the good
and good desire of this king, did sende him
by certaine Portugal merchants . . . a cloth
whereon was painted the day of judgement
and hell, and that by an excellent work-
man." — Mondaca, i. 384.

1585.—"They came to Amacao, in July,
1555. At the same time it sensibly hapned that
Lissian was commanded from the court to procure of the Strangers at
Amacao, certaine goodly feathers for the
King." — From the Jesuit Accounts, in
Purchas, iii. 330.

1599 . . . "Amacao." See under
MONSOON.

1602.—"Being come, as heretofore I
wrote your Worship, to Macao a city of the
Portugals, adjoyning to the firme Land
of China, where there is a Colledge of our
Company." — Letter from Diego de Pantoia,
in Purchas, iii. 350.

[1611.—"There came a Jesuit from a place
called Langasack (see LANGASIQUE),
which place the Carrack of Amnakau yearly
was wont to come." — Danvers, Letters, i. 146.]

1615.—"He adviseth me that 4 Juncks are
arrived at Langasaque from Chanchew,
which with this ship from Amacau, will
cause all matters to be sold cheape." — Cock’s
Diary, i. 35.

[ . . . carried them prisoners a-
board the great ship of Amacan." — Foster,
Letters, iv. 46.]

1625.—"That course continued divers
years till the Chinosi growing lesse feare-
full, granted them in the greater land a
little Peninsule to dwell in. In that place
was an Idol, which still remained to be
seen, called Amoa, whence the Peninsula
was called Amacao, that is Amas Bay." —
Purchas, iii. 319.

b. MACAO. MACCAO, was also
the name of a place on the Pegu River
which was the port of the city so
called in the day of its greatness. A
village of the name still exists at the
spot.

1554.—"The bear (see BAHAR of Macao
contains 126 bigas, each biga 100 ticals

1568.—"Si fa commodo il viaggio
sino a Macca distante da Pegu dodeci
miglia, e qui si starca." — Ces. Federicî, in
Ramusio, iii. 395.

1587.—"From Cirion we went to Macao,
&e." — R. Fitch, in Hakt. ii. 391. (See
DELING.)

1599.—"The King of Arrocan is now
ending his business at the Town of Macao,
carrying thence the Silver which the King of
Tangia had left, exceeding three millions." —
N. Pimenta, in Purchas, iii. 1748.

MACAREO. s. A term applied by
old voyagers to the phenomenon of the
bore, or great tidal wave as seen
especially in the Gulf of Cunmbay,
and in the Sitang Estuary in Pegu.
The word is used by them as if it were
an Oriental word. At one time we
were disposed to think it might be
the Skt. word makara, which is applied
to a mythological sea-monster, and to
the Zodiacal sign Capricorn. This
might easily have had a mythological
association with the furious phenome-
non in question, and several of the
names given to it in various parts of
the world seem due to associations of
a similar kind. Thus the old English
word Oegir or Eagre for the bore on
the Severn, which occurs in Drayton,
"seems to be a reminiscence of the old
Scandinavian deity Oegir, the god of
the stormy sea."* [This theory is re-
jected by N.E.D. s.v. Eagre.] One of
the Hindi names for the phenomenon
is Manilâ, 'The Rain'; whilst in
modern Guzerat, according to R.
Drummond, the natives call it ghôrd,
"likening it to the war horse, or a
squadron of them."† But nothing
could illustrate the naturalness of such
a figure as makara, applied to the bore,
better than the following paragraph in
the review-article just quoted (p. 401),
which was evidently penned without
any allusion to or suggestion of such an

* See an interesting paper in the Saturday
Review of Sept. 29, 1883, on Le Marmaret.
† Other names for the bore in India are: Hind.
hamad, and in Bengal ñan.
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origin of the name, and which indeed makes no reference to the Indian name, but only to the French names of which we shall presently speak:

"Compared with what it used to be, if old descriptions may be trusted, the Mascaret is now stripped of its terrors. It resembles the great nature-force which used to ravage the valley of the Seine, like one of the mythical dragons which, as legends tell, laid whole districts waste, about as much as a lion confined in a cage resembles the free monarch of the African wilderness."

Take also the following:

1885.—"Here at his mouth Father Meghna is 20 miles broad, with islands on his breast as large as English counties, and a great tidal bore which made a daily and ever-varying excitement. . . . in deep water, it passed merely as a large rolling billow; but in the shallows it rushed along, roaring like a crested and devouring monster, before which no small craft could live."—Lt. Col. T. Lewin, A Fly on the Wheel, 161-162.

But unfortunately we can find no evidence of the designation of the phenomenon in India by the name of mausearet or the like; whilst both masearet (as indicated in the quotation just made) and macrê are found in French as terms for the bore. Both terms appear to belong properly to the Garonne, though masearet has of late begun on the Seine to supplant the old term barre, which is evidently the same as our bore. [The N.E.D. suggests O. N. bâre, 'wave.'] Littré can suggest no etymology for masearet; he mentions a whimsical one which connects the word with a place on the Garonne called St. Macaire, but only to reject it. There would be no imposibility in the transfer of an Indian word of this kind to France, any more than in the other alternative of the transfer of a French term to India in such a way that in the 16th century visitors to that country should have regarded it as an indigenous word, if we had but evidence of its Indian existence. The date of Littré's earliest quotation, which we borrow below, is also unfavourable to the probability of transplantation from India. There remains the possibility that the word is Basque. The Saturday Reviewer already quoted says that he could find nothing approaching to Mascaret in a Basque French Dict., but this hardly seems final.

The vast rapidity of the flood-tide in the Gulf of Cambay is mentioned by Mas'tidî, who witnessed it in the year H. 303 (A.D. 915) i. 255 ; also less precisely by Ibn Batutta (iv. 60). There is a paper on it in the Bo. Govt. Selections, N.S. No. xxvi., from which it appears that the bore wave reaches a velocity of 10½ knots. [See also Forbes, Or. Mem. 2nd ed. i. 313.]

1558.—"In which time there came hither (to Din) a concourse of many vessels from the Red Sea, the Persian Gulf, and all the coast of Arabia and India, so that the places within the Gulf of Cambay, which had become rich and noble by trade, were by this port undone. And this because it stood outside of the Macareos of the Gulf of Cambay, which were the cause of the loss of many ships."—Barros, H. ii. cap 9.

1563.—"These Sholds (G. of Cambay) are an hundred and four-score miles about in a straight or gulfe, which they call Macareo (Macarae, Macarica) which is as much as to say the race of a Tide."—Master de Frederick, Hdbk. ii. 312; [and comp. ii. 362].

1583.—"And having sailed until the 23d of the said month, we found ourselves in the neighbourhood of the Macareo (of Martabun) which is the most marvellous thing that ever was heard of in the way of tides, and high waters. . . . The water in the channel rises to the height of a high tree, and then the boat is set to face it, waiting for the fury of the tide, which comes on with such violence that the noise is that of a great earthquake, insomuch that the boat is tossed from stem to stern, and carried by that impulse swiftly up the channel."—Gasparo Balbi, f. 91v, 92.

1613.—"The Macareo of waves is a disturbance of the sea, like water boiling, in which the sea casts up its waves in foam. For the space of an Italian mile, and within that distance only, this boiling and foaming occurs, whilst all the rest of the sea is smooth and waveless as a pond. . . . And the stories of the Malays assert that it is caused by souls that are passing the Ocean from one region to another, or going in eschias from the Golden Chersonesus . . . to the river Ganges."—Godinho de Eredia, f. 41v. [See Skeat, Malay Magic, 10 seq.]

1644.—". . . thence to the Gulf of Cambay with the impetuosity of the currents which are called Macareo, of whose fury strange things are told, insomuch that a stone thrown with force from the hand even in the first speed of its projection does not move more swiftly than those waters run."—Beaver, M.N.

1727.—"A Body of Waters comes rolling in on the Sand, whose Front is above two Fathoms high, and whatever Body lies in its Way it overturns, and no Ship can evade its Force, but in a Moment is overturned, this violent Boer the Natives call a Mackrea."—J. Hamilton, ii. 33 : [ed. 1744, ii. 32].

1811.—Solynus uses the word Macrē as French for 'Fore,' and in English describes
his print as "... the representation of a phenomenon of Nature, the Macrée or tide, at the mouth of the river Ongły."—Les Hindous, iii.

MACASSAR, n.p. In Malay Mang-kasar, probably the name of a people of Celebes (q.v.), but now the name of a Dutch seaport and seat of Government on the W. coast of the S.W. peninsula of that spider-like island. The quotation refers to a time when we occupied the place, an episode of Anglo-Indian history almost forgotten.

[1605-6.—"A description of the Island Selobes or Makassar."—Birdwood, Letter Book, 77.]

[1610.—"Selobes or Makassar, wherein are spent and uttered these wares following."—Dancers, Letters, i. 71.]

[1645-4.—... and anon to Gresham College, where, among other good discourse, there was tried the great penoy of Macassa upon a dog, but it had no effect all the time we sat there."—Pepys, Diary, March 15; ed. Whitelaw, iv. 372.]

1816.—"Letters from Macassar of the 20th and 27th of June (1815), communicate the melancholy intelligence of the death of Lt. T. C. Jackson, of the 1st Regt. of Native Bengal Infantry, and Assistant Resident of Macassar, during an attack on a fortified village, dependent on the desolated Raja of Boni."—Is. Journal, i. 297.

MACE, s.

a. The crimson net-like mantle, which envelops the hard outer shell of the nutmeg, when separated and dried constitutes the mace of commerce. Hanbury and Flückiger are satisfied that the attempt to identify the Maci, Mace, &c., of Pliny and other ancients with mace is a mistake, as indeed the sagacious Garcia also pointed out, and Chr. Acosta still more precisely. The name does not seem to be mentioned by May-üdi; it is not in the list of aromatics, 25 in number, which he details (i. 367). It is mentioned by Edrisi, who wrote c. 1150, and whose information generally was of much older date, though we do not know what word he uses. The fact that nutmeg and mace are the product of one plant seems to have led to the fiction that clove and cinnamon also came from that same plant. It is, however, true that a kind of aromatic bark was known in the Arab pharmacopoeia of the Middle Ages under the name of kirfad-al-karnful 2 l. or 'bark of clove,' which may have been either a cause of the mistake or a part of it. The mistake in question, in one form or another, prevailed for centuries. One of the authors of this book was asked many years ago by a respectable Mahommadian of Delhi if it were not the case that cinnamon, clove, and nutmeg were the produce of one tree. The prevalence of the mistake in Europe is shown by the fact that it is contradicted in a work of the 16th century (Bodreui, Comment. in Theophrastum, 992); and by the quotation from Funnel.

The name mace may have come from the Ar. basbasa, possibly in some confusion with the ancient macir. [See Skeat, Concise Dict. who gives F. macis, which was confused with M. F. mazer, probably Lat. mace, macir, doubtless of Eastern origin.]

c. 1150.—"On its shores (i.e. of the sea of Sanf or Champa), are the dominions of a King called Mihris, who possesses a great number of populous and fertile islands, covered with fields and pastures, and producing ivory, camphor, nutmeg, mace, clove, aloeswood, cardamon, cubeb, &c."—Edrisi, 1., 79; see also 51.

c. 1347.—"The fruit of the clove is the nutmeg, which we know as the scented nut. The flower which grows upon it is the mace (basbasa). And this is what I have seen with my own eyes."—Ibn Batuta, iv. 248.

c. 1370.—"A great Yie and great Contree, that men elepen Java, ... There growen alle manere of Spicerie more plentifuly liche than in any other contree, as of Gyngever, Clowegyllores, Canelle, Zedewalle, Notermes, and Maces. And wytethel wel, that the Notermuere bereith the Maces. For righte as the Note of the Haselle hath an Husk withouten, that the Note is closed in, till it be ripe, and after falleth out: righte so it is of the Notermuere and of the Maces."—Sir John Manudelle, ed. 1596, p. 157-158. This is a remarkable passage for it is interpolated by Manudelle, from superior information, in what he is borrowing from Odorie. The comparison to the hazel-nut husk is just that used by Hanbury & Flückiger (Pharmacographiæ, 1st ed. 456).

c. 1430.—"Has (insulas Java) ultra xv dierum cursu duae reperientur insulae, orientem versus. Altera Sandali appelata, in qua nucis muscatae at maces, altera Bandam nomino, in qua soli garcinia producuntur."—Conti, in Paggius, De Indi Fortunæ.

1514.—"The tree that produces the nut (meg) and macis is all one. By this ship I send you a sample of them in the green state."—Letter of Gio. da Empoli, in Archiv. stor. Ital. 51.

1563.—"It is a very beautiful fruit, and pleasant to the taste; and you must know
that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shows the *mace*, of a bright vermilion like fine grain (*i.e.* coccus); it is the most beautiful sight in the world when the trees are loaded with it, and sometimes the mace splits seven, and then that is why the nutmegs often come without the *mace*."—

Garcia, f. 129r-c-130.

[1602-3. — "In ye Provision you shall make in Nutmeggs and *Mace* hau you a greate care to receiue such as be good."—

Birdwood, First Letter Book, 36; also see 67.]

1705.—"It is the commonly received opinion that Cloves, Nutmegs, *Mace*, and Cinnamon all grow upon one tree; but it is a great mistake."—Fawcet, in Bampier, iv. 179.

**MACE, s.**

b. Jav. and Malay *mās*. [Mr. Skeat writes: "*Mās* is really short for *mādūs* or *emās*, one of those curious forms with prefixed *a*, as in the case of *abada*, which are probably native, but may have been influenced by Portuguese."]

A weight used in Sumatra, being, according to Crawford, 1-16th of a Malay *tael* (*q.v*.), or about 40 grains (but see below). *Mace* is also the name of a small gold coin of Achin, weighing 9 grs. and worth about 1s. 1d. And *mace* was adopted in the language of European traders in China to denominate the tenth part of the Chinese *liang* or *tael* of silver; the 100th part of the same value being denominated in like manner *candareen* (*q.v.*). The word is originally Skt. *māsha*, 'a beam,' and then "a particular weight of gold" (comp. *CARAT. RUTTEE*.)

1592.—"... by intervention of this thirdsman whom the Moor employed as broker they agreed on my price with the merchant at seven *mazes* of gold, which in our money makes a 1400 reys, at the rate of a half cruzado the *maz*."—*Pinta*, cap. xxv.

Cogan has, "the fishermen sold me to the merchant for seven *mases* of gold, which amounts in our money to seventeen shillings and sixpence."—p. 31.

1651.—"The weight with which they weigh (at Malacca) gold, musk, seed-pearl, coral, calanibuco... consists of catsa which contain 20 tael, each tael 16 mazes, each maze 20 candarungs. Also *one panat* 4 mazes, one maze 4 cupoids (see *KOBANG*), one cupido 5 candarungs (see *CANDAREEN*)."—

A. Macaen, 59.

1698.—"Likewise a Tael of Malacca is 16 Mazes."—Linschoten, 44; [Hak. Soc. i. 149.]

1699.—"Beszar sive Beszar (*i.e.* *Bezoar*, *q.v.* per *Masas* venditur."—*De Bry*, ii. 61.

1625.—"I have also sent by Master Tomkins of their coine (Achin).... that is of gold named a *Mas*, and is ninepence halfpence nearest."—Capt. T. Davis, in *Purchas*, i. 117.

1813.—"Milburn gives the following table of weights used at Achin, but it is quite inconsistent with the statements of Crawford and Linschoten above.

<table>
<thead>
<tr>
<th><em>copangs</em></th>
<th><em>mace</em></th>
<th><em>myayam</em></th>
<th><em>tale</em></th>
<th><em>bancal</em></th>
<th><em>catty</em></th>
<th><em>bahar</em></th>
</tr>
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<td>4</td>
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</tbody>
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Milburn, ii. 329. [Mr. Skeat notes that here "*copang*" is Malay *kupang*; *tale*, *tali*; *bancal*, bongkat.]

**MACHEEN, MAHACHEEN, n.p.**

This name, *Māhā-chīn*, "Great China," is one by which China was known in India in the early centuries of our era, and the term is still to be heard in India in the same sense in which Al-Birūnī uses it, saying that all beyond the great mountains (Himalaya) is *Māhā-chīn*. But "in later times the majority, not knowing the meaning of the expression, seem to have used it pleonastically coupled with *Chin*, to denote the same thing, *Chin* and *Māchīn*, a phrase having some analogy to the way *Sīnd* and *Hind* was used to express all India, but a stronger one to *Gōy* and *Mayqay*, as applied to the northern nations of Asia." And eventually *Chin* was discovered to be the eldest son of Japhet, and *Māchīn* his grandson; which is much the same as saying that Britain was the eldest son of Brut the Trojan, and Great Britain his grandson! (Cathay and the Way Thither, p. cxix.).

In the days of the Mongol supremacy in China, when Chinese affairs were for a time more distinctly conceived in Western Asia, and the name of *Māzā* as denoting Southern China, unconquered by the Mongols till 1275, was current in the West, it would appear that this name was confounded with *Māchīn*, and the latter thus acquired a specific but erroneous application. One author of the 16th century also (quoted by Klapproth, *J. As. Soc.*, ser. 2, tom. i. 115) distinguishes *Chin* and *Māchīn* as *N.* and *S.* China, but this distinction seems never to have been entertained by the Hindus Ibn Batuta sometimes distinguishes *Sin* (*i.e.* *Chīn*) as South China from *Khitīt* (see *CATHAY*), as North China. In times when intimacy will
China had again ceased, the double-name seems to have recovered its old vagueness as a round way of saying China, and had no more plurality of sense than in modern parlance Sodor and Man. But then comes an occasional new application of Máchin to Indo-China, as in Conti (followed by Fra Mauro). An exceptional application, arising from the Arab habit of applying the name of a country to the capital or the chief port frequented by them, arose in the Middle Ages, through which Canton became known in the West as the city of Machin, or in Persian translation Chínkálán, i.e. Great Chin.

**Mahcheen as applied to China:**

663.—"In what country exists the kingdom of the Great Thang?" asked the king (Silkdíyta of Kanaui), 'how far is it from this?'

'“It is situated," replied he (Hwen Tszang). to the N.E. of this kingdom, and is distant several ten-thousands of li. It is the country which the Indian people call Mahá-chinna."—*Pé. Boud.ii.* 254-255.

c. 661.—"Móchóchitán." See quotation under CHINA.

c. 1030.—"Some other mountains are called Harmakilt, in which the Ganges has its source. These are impassable from the side of the cold regions, and beyond them lies Machín."—Al-Birúní, in Elliot, i. 46.

1501.—In the Letter of Amerigo Vespucci on the Portuguese discoveries, written from C. Verde, 4th June, we find mention among other regions of Marchin. Published in Baldelli Boni's *II Milione*, p. 231.

c. 1590.—"Adjoining to Asham is Tibet, bordering upon Khatí, which is properly Mahacheen, vulgarly called Macheen. The capital of Khatí is Khan Baleezh, 4 days' journey from the sea."—From *Italidín*, ed. 1860, ii. 4: [ed. Jarrett, ii. 115].

[c. 1665.—... you told me... that Persia, Usbech, Kachnzer, Tartary, and Katch, Pegia, Siam, China and Machine (in orig. Tchine et Machine) trembled at the name of the Kings of the Indies."—Bernier, ed. Constable, 155 seq.]

**Applied to Southern China.**

c. 1300.—"Khatí is bounded on one side by the country of Máchin, which the Chinese call Manzi... In the Indian language S. China is called Mahá-chin, i.e. Great China," and hence we derive the word Manzi."—Rashid-ul-din, in *II. des Mongols Quatremère*, xi. xcii. xciii.

c. 1314.—"It was the Kaam's orders that we should proceed through Manzi, which was formerly known as Indie Maxima" (by which he indicates Mahá-Chíná, see below, in last quotation).—John Marignolli, in * Cathay*, p. 364.

**Applied to Indo-China:**

c. 1430.—"Et provincia (Ava)—Maci-nunum inoëae dicit—... referia est elephanta."—Conti, in *Raggiol. De Var. Forinary*.

**Chin and Machin:**

c. 1520.—"The curiosities of Chin and Máchin, and the beautiful products of Hind and Sind,"—Wassaf, in *Elliot*, iii. 32.

c. 1440.—"Poi si retrova in quella istessa provincia di Sagatai Sammarcate città grandissima e ben popolata, per la quall vanno e vengono tutti quelli di Cini e Macini e del Cataio, o mercanti o viandanti che siano."—Barbara, in *Rommers*, ii. f. 106v.

c. 1442.—"The merchants of the 7 climates from Egypt... from the whole of the realms of Chin and Machin, and from the city of Kánbalik, steer their course to this port."—Abdurnasch, in *Notices et Extraits*, iv. 429.

[1508.—"Sin and Masin." See under JAVA.]

**Maháchin or Chin Kalán, for Canton.**

c. 1030.—In Spruner's extracts from Al-Birúní we have "Shangpó, in Chinese San-fu. This is Great China (Mahásejn)."—*Post und Reise-roman des orient*, 90.

c. 1390.—"This canal extends for a distance of 40 days' navigation from Khán-balíkh to Khingsul and Zaïtun, the ports frequented by the ships that come from India, and from the city of Machín."—Rashid-ul-din, in *Cathay*, &c., 259-260.

c. 1332.—... after I had sailed eastward over the Ocean Sea for many days I came to that noble province Manzi... The first city to which I came in this country was called Cens-Kalan, and 'tis a city as big as three Venices."—Dyoric, in *Cathay*, &c., 103-105.

c. 1347.—"In the evening we stopped at another village, and so on till we arrived at Sin-Kalán, which is the city of Sin-ul-Sin... one of the greatest of cities, and one of those that has the finest of bazaars. One of the largest of these is the porcelain bazaar, and from it china-ware is exported to the other cities of China, to India, and to Yemen."—* Ibn Batuta*, iv. 272.

c. 1349.—"The first of these is called Manzi, the greatest and noblest province in the world, having no paragon in beauty, pleasantness, and extent. In it is that noble city of Campsay, besides Zayton. Cynkalan, and many other cities."—*John Marignolli*, in *Cathay*, &c., 373.

**MÁCHIS.** s. This is recent Hind. for 'lucifer matches.' An older and purer phrase for sulphur-matches is dívā, dívā-salātī.

**MADAPOLLAM.** n.p. This term, applying to a particular kind of cotton.
cloth, and which often occurs in prices current, is taken from the name of a place on the Southern Delta-branch of the Godavery, properly Madhavapalām. [Tel. Madāhravaya-pālēm, 'fortified village of Madhava']. This was till 1833 [according to the Madras Gloss. 1827] the seat of one of the Company's Commercial Agencies, which was the chief of three in that Delta; the other two being Bunder Malunka and Injeram. Madapollam is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

[1610.—"Madafunum is chequered, somewhat fine and well requested in Prayamun."—Dancers, Letters, t. 74.]

1673.—"The English for that cause (the unhealthiness of Masulipatam), only at the time of shipping, remove to Madapolam, where they have a wholesome Seat Forty Miles more North."—Fryer, 35.

[1681-85.—"Mr. Benj. Northey bringing up Masters of the Madapolam Cloth, itt is thought convenient that the same be taken of him."
—Pringle's Diary F. T. St. Geo. 1st ser. iv. 49.]

1689.—"Pierrette cêt de jolies chemises en Madapolam."—Balzac, Pierrette.

1679.—"...liveliness seems to be the unfailing characteristic of autograph, fans, Cremona fiddles, Louis Quatorze snuff-boxes, and the like, however sluggish pig-iron and Madapolam's may be."—Sat. Review, Jan. 11, p. 45.

MADRAXAO, s. This appears in old Portuguese works as the name of a gold coin of Guzerat; perhaps representing Muzaffar-shahī. There were several kings of Guzerat of this name. The one in question was probably Muzaffar-Shah II. (1511-1525), of whose coinage Thomas mentions a gold piece of 185 grs. (Pathain Kings, 353).

1654.—"There also come to this city Madravoxas, which are a money of Cambay, which vary greatly in price; some are of 24 tangas of 60 reis the tanga, others of 23, 22, 21, and other prices according to time and value."—A. Navez, 32.

MADRAS, n.p. This alternative name of the place, officially called by its founders Fort St. George, first appears about the middle of the 17th century. Its origin has been much debated, but with little result. One derivation, backed by a fictitious legend, derives the name from an imaginary Christian fisherman called Madarasen; but this may be pronounced philologically impossible, as well as otherwise unworthy of serious regard.* Lassen makes the name to be a corruption of Manda-rāja, 'Realm of the Stupid!' No one will suspect the illustrious author of the Indische Alterthumskunde to be guilty of a joke; but it does look as if some malign Bengalee had suggested to him this gibe against the "Benighted"! It is indeed curious and true that, in Bengal, sepoys and the like always speak of the Southern Presidency as Madrāj. In fact, however, all the earlier mentions of the name are in the form of Madraspatnam, 'the city of the Madras,' whatever the Madras may have been. The earliest maps show Madraspatnam as the Mahommedan settlement corresponding to the present Trichinopoly and Rajapetah. The word is therefore probably of Mahommedan origin; and having got so far we need not hesitate to identify it with Madrasa, 'a college.' The Portuguese wrote this Madaraza (see Faria y Sousa, Africa Portuguesa, 1681, p. 6); and the European name probably came from them, close neighbours as they were to Fort St. George, at Mylapore or San Thomé. That there was such a Madrassa in existence is established by the quotation from Hamilton, who was there about the end of the 17th century.† Fryer's Map (1698, but illustrating 1672-73) represents the Governor's House as a building of Mahommedan architecture, with a dome. This may have been the Madras itself. Lockyer also (1711) speaks of a "College," of which the building was "very ancient"; formerly a hospital, and then used apparently as a residence for young writers. But it is not clear whether the name "College" was not given on this last account. [The Madras Admin. Mon says: "The origin of this name has been much discussed. Madrisa, a Mahommedan school, has been suggested, which considering the date at which the name is first found seem fanciful. Manda is in Sanscrit slow Mandara was a king of the lunar race.

* It is given in No. 11. of Selections from Records of S. A. Dist. p. 107.
† In a letter from poor Arthur Burnell, to which this paragraph is founded, he adds: "It is sad that the most Philistine town (in the German sense) in all the East should have such a name.
The place was probably called after this king" (ii. 91). The Madras Gloss. again writes: "Hind. Madras, Can. Madaradisam, from Tel. Mandaradzhu, name of a local Telugu Rover," or ruler. The whole question has been discussed by Mr. Pringle (Diary Fl. St. Geo., 1st ser. i. 106 seqq.). He points out that while the earliest quotation given below is dated 1653, the name, in the form Madraspatam, is used by the President and Council of Surat in a letter dated 29th December, 1640 (J. O. Records, O. C. No. 1764); "and the context makes it pretty certain that Francis Day or some other of the factors at the new Settlement must have previously made use of it in reference to the place, or 'rather,' as the Surat letter says, 'plot of ground' offered to him. It is no doubt just possible that in the course of the negotiations Day heard or caught up the name from the Portuguese, who were at the time in friendly relations with the English; but the probabilities are certainly in the opposite direction. The ngal from whom the plot was obtained must almost certainly have supplied the name, or what Francis Day conceived to be the name. Again, as regards Hamilton's mention of a 'college,' Sir H. Yule's remark certainly goes too far. Hamilton writes, 'There is a very Good Hospital in the Town, and the Company's Horse-stables are neat, but the Old College where a good many Gentlemen Factors are obliged to lodge, is ill-kept in repair.' This remark taken together with that made by Lockyer ... affords proof, indeed, that there was a building known to the English as the 'College.' But it does not follow that this, or any, building was distinctively known to Muslims as the 'madrasa.' The 'old College' of Hamilton may have been the successor of a Muslim 'madrasa' of some size and consequence, and if this was so the argument for the derivation would be strengthened. It is however equally possible that some old buildings within the plot of territory acquired by Day, which had never been a 'madrasa,' was turned to use as a College or place where the young writers should live and receive instruction; and in this case the argument, so far as it rests on a mention of 'a College' by Hamilton and Lockyer, is entirely destroyed. Next as regards the probability that the first part of 'Madraspatanam' is of Mahommedan origin, Sir H. Yule does not mention that date of the maps in which Madraspatanam is shown 'as the Mahommedan settlement corresponding to the present Triplicane and Royapettah'; but in Fryer's map, which represents the fort as he saw it in 1679, the name 'Madrossa'—to which is added 'the Indian Town with flat houses'—is entered as the designation of the collection of houses on the north side of the English town, and the next makes it evident that in the year in question the name of Madras was applied chiefly to the crowded collection of houses styled in turn the 'Heathen,' the 'Malabar,' and the 'Black' town. This consideration does not necessarily disprove the supposed Musulman origin of Madras,' but it undoubtedly weakens the chain of Sir H. Yule's argument." Mr. Pringle ends by saying: "On the whole it is not unfair to say that the chief argument in favour of the derivation adopted by Sir H. Yule is of a negative kind. There are fatal objections to whatever other derivations have been suggested, but if the mongrel character of the compound 'Madraspatanam' is disregarded, there is no fatal objection to the derivation from 'madrasa.' If however that derivation is to stand, it must not rest upon such accidental coincidences as the use of the word 'College' by writers whose knowledge of Madras was derived from visits made from 30 to 50 years after the foundation of the colony."
chiefly garrisoned by Torpases and Misties; from this place they annually send forth their ships, as also from Suratt."—Buddaeus, Germ. ed. 152.

1673.—"Let us now pass the Palk to the Heathen Town, only parted by a wide Parade, which is used for a Bazaar, or Mercate-place. Madras then divides itself into divers long streets, and they are chequered by as many transverse. It enjoys some Choutries for Places of Justice; one Exchange; one Papad. ..."—Freret, 38-39.


1727.—"Fort St. George or Maderaas, or as the Natives call it, China Petam, is a Colony and City belonging to the English East India Company, situated in one of the most incommodious Places I ever saw. There is a very good Hospital in the Town, and the Company's Horse-Stables are neat, but the Old College, where a great many Gentlemen Factors are obliged to lodge, is kept in ill Repair."—A. Hamilton, i. 364, (ed. 1744, ii. 182.) (Also see CHINAPATAM.)

MADRAS, s. This name is applied to large bright-coloured handkerchiefs, of silk warp and cotton woof, which were formerly exported from Madras, and much used by the negroes in the W. Indies as head-dresses. The word is preserved in French, but is now obsolete in England.

e. 1890.—"... We found President Petion, the black Washington, sitting on a very old ragged sofa, amidst a confused mass of papers, dressed in a blue military undress frock, white trousers, and the ever-lasting Madras handkerchief bound round his brows."—Tom Cringle, ed. 1863, p. 425.

1846.—"Et Madame se manifeste! C'était une de ces vieilles dévines par Adrien Brauwer dans ses sorcières pour le Sabbat ... coiffée d'un Madras, faisant encore papillottes avec les imprimés, que recevait gratuitement son maître."—Balaix, Le Cousin Pons, ch. xvii.

MADREMALUCO, n.p. The name given by the Portuguese to the Mahommedan dynasty of Benar, called 'Imad-ul-Mulk. The Portuguese name represents the title of the founder 'Imad-ul-Mulk, ('Pillar of the State'), otherwise Fath Ulah 'Imad Shiah. The dynasty was the most obscure of those founded upon the dissolution of the Bahmani monarchy in the Deccan. (See COTAMALUCO, IDALCAN, MELIQUE VERIDO, NIZAMALUCO, SABAIO.) It began about 1484, and in 1572 was merged in the kingdom of Ahmednagar. There is another Madremalucu (or 'Imad-ul-Mulk) much spoken of in Portuguese histories, who was an important personage in Guzerat, and put to death with his own hand the king Sikandar Shah (1526) (Barros, IV. v. 3; Correa, ii. 272, 344, &c.; Couto, Decs. v. and vi. passim).

[1543.—See under COTAMALUCO.]

1553.—"The Madre Maluco was married to a sister of the Hidalcan (see IDALCAN), and the latter treated this brother-in-law of his, and Mieque Verido as if they were his vassals, especially the latter."—Barros, IV. vii. 1.

1563.—"The Imadmalucu or Madremalucu, as we corruptly style him, was a Circassian (Cherques) by nation, and had originally been a Christian, and died in 1546. ... Imad is as much as to say 'prop,' and thus the other (of these princes) was called Imadmalucu, or 'Prop of the Kingdom.' ..."—Garcia, f. 36v.

Neither the chronology of De Orta here, nor the statement of Imad-ul-Mulk's Circassian origin, agree with those of Frishta. The latter says that Fath-Ulah Imad Shiah was descended from the heathen of Bijanagar (iii. 485).

MADURA, n.p., properly Maduré, Tam. Mathurá. This is still the name of a district in S. India, and of a city which appears in the Tables of Ptolemy as "Μαδούρα βασιλείων Βανδώνος." The name is generally supposed to be the same as that of Mathurá, the holy and much more ancient city of Northern India, from which the name was adopted (see MUTTRA), but modified after Tamil pronunciation.* [On the other hand, a writer in J.R. As. Soc. (xiv. 578, n. 3) derives Madura from the Dravidian Madur in the sense of 'Old Town,' and suggests that the northern Mathura may be an offshoot from it.] Madura was, from a date, at least as early as the Christian era, the seat of the Pandya sovereigns. These, according to Tamil tradition, as stated by Bp. Caldwell, had previously held their residence at Kolli near the Tamraparni, the Kole of Ptolemy. (See Caldwell, pp. 16, 95, 101.) The name of Madura, probably as adopted from the holier northern Muttra, seems to have been a favourite among the Eastern settlements under Hindu influence. Thus we have

* This perhaps implies an earlier spread of northern influence than we are justified in assuming.
Matura in Ceylon; the city and island of Madora adjoining Java; and a town of the same name (Madora) in Burma, not far north of Mandalé, Madeya of the maps.


[c. 1315.—"Mardi." See CRORE.]

Madora, the name is said to be Magpad-el-Shata, "Harbour of the Sheep," and the first syllable has been identified with that of Magdala and is said to mean "door" in some of the Galla dialects (Notes & Queries, 9 ser. ii. 193, 310. Also see Mr. Gray's note on Pyrard, Hak. Soc. i. 29, and Dr. Burnell on Linschoten, Hak. Soc. i. 19.)

c. 1330.—"On departing from Zaila, we sailed on the sea for 15 days, and then arrived at Makedshau, a town of great size. The inhabitants possess a great number of camels, and of these they slaughter (for food) several hundreds every day."—Ibn Batuta, li. 151.

1485.—"And we found ourselves before a great city with houses of several stories, and in the midst of the city certain great palaces; and about it a wall with four towers; and this city stood close upon the sea, and the Moors call it Magadoxo. And when we were come well abreast of it, we discharged many bombardas (at it), and kept on our way along the coast with a fine wind on the poop."—Retiro, 102.

1505.—"And the Viceroy (Don Francisco D'Almeida) made sail, ordering the course to be made for Magadoxo, which he had instructions also to make tributary. But the pilots objected saying that they would miss the season for crossing to India, as it was already the 26th of August."—Correia, i. 500.

1514.—"... The most of them are Moors such as inhabit the city of Zofalla ... and these people continue to be found in Mazambic, Melinda, Mogodecio, Marchilhinn (read Brava Chilve, i.e. Brava and Quibou), and Mombaza; which are all walled cities on the main land, with houses and streets like our own: except Mazambich."—Letter of Gio. da Empoli, in Archiv. Stor. Ital.

1516.—"Further on towards the Red Sea there is another very large and beautiful town called Magadoxo, belonging to the Moors, and it has a King over it, and is a place of great trade and merchandise."—Barbosa, 16.

1532.—"... and after they had passed Cape Guardafui, Dom Esteão was going along in such depression that he was like to die of grief, on arriving at Magadoxo, they stopped to water. And the King of the country, hearing that there had come a son of the Count Admiral, of whom all had ample knowledge as being the first to discover and navigate on that coast, came to the shore to see him, and made great offers of all that he could require."—Conte, iv. viii. 2.

1727.—"Magadoxo, or as the Portuguese call it, Magadocia, is a pretty large City, about 2 or 3 Miles from the Sea, from whence it has a very fine Aspect, being adorn'd with many high Steeples and Mosques."—A. Hamilton, i. 12-13, [ed. 1744].
MAHÁJUN, s. Hind. from Skt. maha-jan, 'great person.' A banker and merchant. In Southern and Western India the vernacular word has various other applications which are given in Wilson.

MAGAZINE, s. This word is, of course, not Anglo-Indian, but may find a place here because of its origin from Ar. makhāţīn, plur. of al-makhkan, whence Sp. almacein, almacenes, magazen, Port. almazem, armazem, Ital. magazzino, Fr. magasin.

c. 1310.—"The Sultan . . . made him a grant of the whole city of Sirî and all its houses with the gardens and fields of the treasury (makhzan) adjacent to the city (of Delhi)."—Don Batuta, iii. 262.

1539.—"A que Pero de Faria responden, que lhe desse elle commissão per mandar nos almazes, et que logo proveria no socorro que entendia ser necessário."—Pinto, cap. xxi.

MAHÁJAN, s. Hind. from Skt. mahan, 'great,' made the river Gazzino, whence the name of the French Mahé, being one of the names of Labourdonnais. A small settlement on the Malabar coast, 4 m. S.E. of Tellicherry, where the French established a factory for the sake of the pepper trade in 1722, and which they still retain. It is not now of any importance.

MAHI, n.p. The name of a considerable river flowing into the upper part of the Gulf of Cambay. "[The height of its banks, and the fierceness of its floods; the deep gullies through which the traveller has to pass on his way to the river, and perhaps, above all, the bad name of the tribes on its banks, explain the proverb: 'When the Mahi is crossed, there is comfort'" (Imp. Gazetteer, s.v.).

MAHOUT, s. The driver and tender of an elephant. Hind. mahout, from Skt. mahâ-matra, 'great in measure,' a high officer, &c., so applied. The Skt. term occurs in this sense in the Mahabharata (e.g. iv. 1761, &c.). The Mahout is mentioned in the 1st Book of Maccabees as the Indian. It is remarkable that we find what is apparently mahat-matra, in the sense of a high officer in Hesychius:

"Μαχατρατα, οἱ στρατηγοὶ παρ᾽ Ἡβοῖο."—Hesych. s.v.

c. 1590.—"Most elephants (see MUST). There are five and a half servants to each, viz., first a Mahout, who sits on the neck of the animal and directs its movements. . . . He gets 200 dâmas per month. . . . Secondly a Bhî, who sits behind, upon the rump of the elephant, and assists in battle, and in quickening the speed of the animal; but he often performs the duties of the Mahout. . . . Thirdly the Melâs (see MATE). A Melâ fetches fodder, and assists in caparisoning the elephant. . . ."—An, ed. Blochmann, i. 125.

1648.—". . . and Mahouts for the elephants. . . ."—Van Twist, 56.

1826.—"I will now pass over the term of my infancy, which was employed in learning to read and write—my preceptor being a mahoulhet, or elephant-driver—and will take up my adventures."—Pandurang Hari, 21; [ed. 1873, i. 28].

1848.—"Then he described a tiger hunt, and the manner in which the Mahout of his elephant had been pulled off his seat by one of the infuriate animals."—Thackeray, Vanity Fair, ch. iv.

MAHÁRATTA, n.p. Hind. Mahr̄atta, Maharatta, Maharâta (Marathī, Marahtī, Marhattī), and Maruthul. The name of a famous Hindu race, from the old Skt. name of their country, Mahā-rāṣṭra, 'Magna Regio.' [On the other hand H. A. Aeworth (Ballads of the Marathas, Intro. vi.) derives the word from a tribal name
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MAHRATTA DITCH.

Rathí or Rathā, 'chariot fighters,' from rath, 'a chariot,' thus Mahā-Rathā means 'Great Warrior.' This was transferred to the country and finally Sanskritised into Mahā-rāṣṭrapa. Again some authorities (Wilson, Indian Lists, ii. 48; Baden-Powell, J. R. As. Soc., 1897, p. 249, note) prefer to derive the word from the Mahrā or Mahrā, a once numerous and dominant race. And see the discussion in the Bombay Gazetteer, i. pt. ii. 143 seq.

c. 550.—'The planet (Saturn's) motion in Aghesla causes afflication to aquatic animals or products, and snakes . . . in Pūrvā Phalgun to vendors of liquors, women of the town, damsels, and the Maharratas . . .'-Bṛhat Sankhīṭa, tr. by Kern, J. R. As. Soc. 2nd ser., v. 64.

640.—'De là il prit la direction du Nord-Ouest, traversa une vaste forêt, et . . . il arriva au royaume de Moochato (Mahā-rāṣṭrapa). . . .'-Pél. Bondilh. i. 292; (Bombay Gazetteer, i. pt. ii. 325).

c. 1080.—'De Dhar, en se dirigeant vers le midi, jusqu'à la rivière de Nymyah on conté 7 parasanges: de là à Mahārata-dessa 18 paras.'—Abibrid, in Reinaud's Fragments, 196.

c. 1294.5.—'Alm-ud-din marched to Elichpur, and thence to Ghati-lajang, the people of that country had never heard of the Musульmanos; the Maharratta land had never been punished by their armies: no Musульman King or Prince had penetrated so far.'—Ziwat-dīn Bā other, in Elliot, iii. 170.

c. 1828.—'In this Greater India are twelve idolatrous Kings, and more. . . . There is also the Kingdom of Maratha which is very great.'—Friar Jordanus, 41.

1673.—'They tell their tale in Moratty: by Profession they are Gentués.'—Fryer, 174.

1747.—'Agreed on the arrival of these Ships that We take Five Hundred (500) Peons more into our Service, that the 50 Moratta Horses be augmented to 100 as We found them very useful in the last Skirmish.'—Comn. at Pt. St. Davud, Jan. 6 (MS. Record in India Office).

1748.—'That upon his hearing the Morattoes had taken Tanner's Fort . . . —In Long, p. 5.

c. 1750.—. . . those dangerous and powerful neighbors the Morattoes: who being now masters of the contiguous island of Salsette . . .'-Gives, ii. 44.

... The name of Morattoes. or Marattas, is, I have reason to think, a derivation in their country-language, or by corruption, from Mar-rajah.'—Ibid. ii. 71.

1755.—'These united princes and people are those which are known by the general name of Maharattas: a word compounded of Rat and Maratha; the first being the name of a particular Rasoar (or Rajah) tribe: and the latter, signifying great or mighty (as explained by Mr. Fraser). . . .'-Hobart, Hist. Events, &c., i. 105.

c. 1759.—'Under a mezzotint portrait: "The Right Honble George Lord Pigot, Baron Pigot of Patshull in the Kingdom of Ireland, President and Governor of and for all the Agents of the United Company of Merchants of England trading to the East Indies, on the Coast of Coromandel, and Orissa, and of the Chinees and Moratta Countries, &c., &c."'

c. 1842.—. . . Ah, for some retreat

Deep in ponder shining Orient, where my life began to heat:
Where in wild Mahatta battle fell my father evil start'd.'

—Tennyson, Locksley Hall.

The following is in the true Hobson-Jobson manner:

1850.—'This term Marhatta or Marhutta, is derived from the mode of warfare adopted by these men. Mar means to strike, and hutta, to get out of the way, i.e. those who struck a blow suddenly and at once retreated out of harm's way.'—H. Dundas Robertson, District Notices during the Recall in 1857, p. 104, note.]

MAHRATTA DITCH. n.p. An excavation made in 1742, as described in the extract from Orme, on the N. S. side of Calcutta, to protect the settlement from the Mahratta bands. Hence the term, or for shortness 'The Ditch' simply, as a disparaging name for Calcutta (see Ditcher). The line of the Ditch corresponded nearly with the outside of the existing Circular Road, except at the S. and S.E., where the work was never executed. [There is an excavation known by the same name at Madras excavated in 1780. (Murray, Handbook, 1859, p. 43.)]

1742.—'In the year 1742 the Indian inhabitants of the Colony requested and obtained permission to dig a ditch at their own expense, round the Company's bounds, from the northern parts of Sootanatty to the southern part of Gavingore. In six months three miles were finished: when the inhabitants . . . discontinued the work, which from the occasion was called the Morattoe ditch.'—Orme, ed. 1803, ii. 43.

1755.—'That the Bounds of Calcutta are to extend the whole Circle of Ditch dug upon the Invasion of the Maraties: also 900 yards without it, for an Esplanade.'—Articles of Agreement sent by Colonel Clive (previous to the Treaty with the Nabob of May 13). In Memoirs of the Revolution in Bengal, 1760, P. 89.

1782.—'To the Proprietors and Occupiers of Houses and other Tenements within the
MAHSEER, MASEER, MAISTRY, MISTRY.

MAHSEER, MASEER, MAHAL, &c. Hind. mahāsar, mahēser, mahāsaila, s. The name is applied to perhaps more than one of the larger species of Barbus (N.O. Cyprinidae), but especially to B. Mosul of Buchanan, B. Tor, Day, B. megalops, McClelland, found in the larger Himalayan rivers, and also in the greater perennial rivers of Madras and Bombay. It grows at its largest, to about the size of the biggest salmon, and more. It affords also the highest sport to Indian anglers; and from these circumstances has sometimes been called, misleadingly, the 'Indian salmon.' The origin of the name Mahseer, and its proper spelling, are very doubtful. It may be Skt. maha-siras, 'big-head,' or maha-salka, 'large-scaled.' The latter is most probable, for the scales are so large that Buchanan mentions that playing cards were made from them at Dacca. Mr. H. S. Thomas suggests maha-asaga, 'great mouth.' [The word does not appear in the ordinary dictionaries; on the whole, perhaps the derivation from maha-siras is most probable.]

c. 1809. "The Masal of the Kosi is a very large fish, which many people think still better than the Rohu, and compare it to the salmon."—Buchanan, Eastern India, iii. 191.

1822. "Mahasula and Tor, variously altered and corrupted, and with various additions may be considered as genuine appellations, amongst the natives for these fishes, all of which frequent large rivers."—F. Buchanan Hamilton, Fishes of the Ganges, 304.

1873. "In my own opinion and that of others whom I have met, the Mahseer shows more sport for its size than a salmon."—H. S. Thomas, The Rod in India, p. 9.

MAINATO, s. Tam. Mal. Mainittla, a washerman or dhoby (q.v.).

1516. "There is another sect of Gentiles which they call Mainatos, whose business it is to wash the clothes of the Kings, Bramins, and Naires; and by this they get their living; and neither they nor their sons can take up any other business."—Barbosa, Lisbon ed., 334.

c. 1542. "In this inclosure do likewise remain all the Landresses, by them called Maynates, which wash the linnen of the City (Pequim), who, as we were told, are above an hundred thousand."—Pinto, in Cogan, p. 133. The original (cap. ev.) has bodas or mainatos, whose sex Cogan has changed.

1554. "And the farm (renda) of mainatlos, which farm prohibits any one from washing clothes, which is the work of a mainato, except by arrangement with the farmer (Rendeiro). . . ."—Tombo, &c., 53.

1598. "There are some among them that do nothing else but wash clothes; . . . they are called Maynatos."—Linschoten, Hak. Soc. i. 260.

[c. 1610. "These folk (the washermen) are called Menates."—L'Anglur de Laura, Hak. Soc. ii. 71.]

1614. (Expenses of Daman) "For two maynatos, three water boats (bois de aqoo), one sambre-ro hoyn, and 4 torch bearers for the said Captain, at 1 xerafin each a month, comes in the year 36,000 rês or m. 00120.0.00."—Tourro, MS. f. 181.

MAISTRY, MISTRY, sometimes even MYSTERY, s. Hind. mistri. This word, a corruption of the Portuguese mestre, has spread into the vernaculars all over India, and is in constant Anglo-Indian use. Properly 'a foreman,' 'a master-workman'; but used also, at least in Upper India, for any artisan, as rai-mistri (properly Pers. riz), 'a mason or bricklayer,' hothar-mistri, 'a blacksmith,' &c. The proper use of the word, as noted above, corresponds precisely to the definition of the Portuguese word, as applied to artisans in Bluteau: "Artifice que sabe bem o seu ofício. Peritus artifices . . . Opifer, alienorum operum inspexor." In W. and S. India maistry, as used in the household, generally means the cook, or the tailor. (See CALEFA.)

Mastër (Mæstër) is also the Russian term for a skilled workman, and has given rise to several derived adjectives. There is too a similar word in modern Greek, μαγίστρος.

1691. "And in these (chambers) there were works of gold and azure and of many other colours, made in the most marvellous way; insomuch that even in Paris whence come the subtle maestros, it would be reckoned beautiful to see."—Chas. [Iv. (Comp. Merckhan, p. 125).]

1724. "And the Vicerey (D. Vasco da Gama) sent to seize in the river of the Cylamutys four newly-built caturas, and fetched them to Cochín. These were built
MAJOON. 539  MALABAR.

very light for fast rowing, and were greatly admired. But he ordered them to be burned, saying that he intended to show the Moors that we knew how to build better catars than they did; and he sent for Mestre Vyne the Genoese, whom he had brought to build galleys, and asked him if he could build boats that would row faster than the Malabar paroes (see PROW). He answered: 'Sir, I'll build you brigantines fast enough to catch a mosquito. . .'—Correa, ii. 830.

[1548.—'He ordered to be collected in the smithies of the dockyard as many smiths as could be had, for he had many misteres.'—Ibid. iv. 665.]

1554.—'To the mestre of the smith's shop (ferraria) 50,000 reis of salary and 600 reis for maintenance' (see Batta).—S. Botelho, Tombo, 65.

1800.—'I have not yet been able to remedy the mischief done in my absence, as we have the advantage here of the assistance of some Madras dubashes and maistres' (ironical).—Wellesley, i. 67.

1839.—'My mind goes back to my ancient Gezanese cook. He was only a maistry, or more vulgarly a bobbery (see Bobachee), yet his sonorous name recalled the conquest of Mexico, or the doubling of the Cape.'—Tribes on My Frontier, 35.

[1900.—'Mystery very sick, Mem Sahib, very sick all the night.'—Temple Bar, April.]

MAJOON, s. Hind, from Ar, mal-jūn, lit. 'kneeded,' and hence what old medical books call 'an elecutary' (i.e. a compound of medicines kneaded with syrup into a soft mass), but especially applied to an intoxicating confection of hemp leaves, &c., sold in the bazaar. [Burton, Ar. Nights, iii. 159.] In the Deccan the form is ma-jūn. Moodeen Sheriff, in his Supp. to the Pharmac. of India, writes maqūjūn. "The chief ingredients in making it are ganja (or hemp) leaves, milk, ghee, poppy-seeds, flowers of the thorn-apple (see DATURA), the powder of mux vomica, and sugar" (Quoneen-e-Islam, Gloss. lxxxi.).

1519.—'Next morning I halted . . . and indulging myself with a maqūjūn, made them throw into the water the liquor used for intoxicating fishes, and caught a few fish.'—Babar, 272.

1563.—'And this they make up into an elecutary, with sugar, and with the things above-mentioned, and this they call majū.'—Garcia, f. 27c.

1781.—'Our ill-favoured guard brought in a dose of majū each, and obliged us to eat it . . . a little after sunset the surgeon came, and with him 30 or 40 Caffres, who seized us, and held us fast till the operation (circumcision) was performed.'—Soldier's Letter quoted in Hon. John Lindsay's Journal of Captivity in Mysore, Lives of Lindsay, iii. 263.

1874.—'It (Bhang) is made up with flour and various additions into a sweetmeat or majum of a green colour.'—Hainbury and Flackiger, 403.

MALABAR, n.p.

a. The name of the sea-board country which the Arabs called the 'Pepper-Coast,' the ancient Kerala of the Hindus, the Malabar, or rather Mal-a-bra, of the Greeks (see Tamil), is not in form indigenous, but was applied, apparently, first by the Arab or Arabo-Persian mariners of the Gulf. The substantive part of the name, Malai, or the like, is doubtless indigenous; it is the Dravadian term for 'mountain' in the Sanskritized form Malaya, which is applied specifically to the southern portion of the Western Ghats, and from which is taken the indigenous term Malayalam, distinguishing that branch of the Dravidian language in the tract which we call Malabar. This name—Male or Malai, Malayah, &c.—we find in the earlier post-classic notices of India; whilst in the great Temple-Inscription of Tanjore (11th century) we find the region in question called Malari-nadi (nadi, 'country'). The affix bār appears attached to it first (so far as we are aware) in the Geography of Edrisi (c. 1150). This (Persian i) termination, bār, whatever be its origin, and whether or no it be connected either with the Ar. bār, 'a continent,' on the one hand, or with the Skt. viśva, 'a region, a slope,' on the other, was most assuredly applied by the navigators of the Gulf to other regions which they visited besides Western India. Thus we have Zangi-bār (mod. Zanzibar), 'the country of the Blacks'; Kalâh-bār, denoting apparently the coast of the Malay Peninsula; and even according to the dictionaries, Hindā-bār for India. In the Arabic work which affords the second of these examples (Relation, &c., tr. by Reinward, i. 17) it is expressly explained: 'The word bār serves to indicate that which is both a coast and a kingdom.' It will be seen from the quotations below that in the Middle Ages, even after the establishment of the use of this termination, the exact form of the name as given by foreign travellers and writers, varies considerably. But, from the time of
the Portuguese discovery of the Cape route, Malabar, or Malabar, as we have it now, is the persistent form. [Mr. Logan (Manual, I. 1) remarks that the name is not in use in the district itself except among foreigners and English-speaking natives; the ordinary name is Malayalam or Malayam, "the Hill Country].

c. 545.—"The imports to Taprobane are silk, aloeswood, cloves, sandalwood. . . . These again are passed on from Sigelidadha to the marts on this side, such as Malē, where the pepper is grown. . . . And the most notable places of trade are these, Sindu . . . and then the five marts of Malā, from which the pepper is exported, viz., Parti, Mangereth, Salopatana, and Pedapatana."—Cusma, Bk. xi. In Cathay, &c., p. cixviii.

c. 615.—"To the south this kingdom is near the sea. There rise the mountains called Mo-la-yē, with their precipitous sides, and their lofty summits, their dark valleys and their deep ravines. On those mountains grows the white sandalwood."—Hence Tswng, in Julian, iii. 122.

851.—"From this place (Maskat) ships sail for India, and run for Kaulam-Malai: the distance from Maskat to Kaulam-Malai is a month's sail with a moderate wind."—Relation, &c., tr. by Reinard, i. 15. The same work at p. 15 uses the expression "Country of Pepper" (Batal-n-al-Jufud).

890.—"From Sindūn to Malī is five days' journey; in the latter pepper is to be found, also the bamboo."—Ibn Khwāridhā, in Elliot, i. 15.

c. 1050.—"You enter then on the country of Lārūn, in which is Jaimūr (see under CHOUL), then Malīafrag, then Kānchā, then Dravira (see DRAVIDIAN)."—Al-Birūnī, in Reinard, Fragments, 121.

c. 1150.—"Fandurina (see PANDARAN) is a town built at the mouth of a river which comes from Manībar, where vessels from India and Sind cast anchor."—Idem, in Elliot, i. 90.

c. 1200.—"Haris ports here in the delightful spring . . . when the breeze from Malaya is fragrant from passing over the charming locana" (doves).—Gīta Corinida.

1270.—"Malībar is a large country of India, with many cities, in which pepper is produced."—Kauswā, in Gilldemester, 214.

1293.—"You can sail (upon that sea) between these islands and Ormes, and (from Ormes) to those parts which are called (Minbar), is a distance of 2,000 miles, in a direction between south and south-east; then 900 miles between east and south-east from Minbar to Manbar" (see MABAR).—Letter of Fr. John of Montevedio, in Cathay, i. 215.

1298.—"Meilbar is a great kingdom lying towards the west. . . . There is in this kingdom a great quantity of pepper."—Marco Polo, Bk. iii. ch. 25.

c. 1300.—"Beyond Guzerat are Kankan (see CONCANC) and Tanā; beyond them the country of Malībar, which from the boundary of Karola to Kūlin (probably from Ghirita to Quilon) is 900 parasangs in length."—Rashalnudn, in Elliot, i. 68.

c. 1320.—"A certain traveller states that India is divided into three parts, of which the first, which is also the most westerly, is that on the confines of Kerman and Sind, and is called Guzerat; the second Minibar, or the Land of Pepper, east of Guzerat."—Ibn Bīlīfīda, in Gilldemeister, 184.

c. 1322.—"And now that ye may know how pepper is got, let me tell you that it grewth in a certain empire, whereunto I came to land, the name whereof is Minibar."—Friez Oderiv, in Cathay, &c., 74.

c. 1343.—"After 3 days we arrived in the country of the Mulīabar, which is the country of Pepper. It stretches in length a distance of two months' march along the sea-shore."—Ibn Batuta, iv. 71.

c. 1348-49.—"We embarked on board certain junks from Lower India, which is called Minubar."—John de Maraignollett, in Cathay, 336.

c. 1420-30.—". . . Departing thence he . . . arrived at a noble city called Coelosn. . . . This province is called Melibaria, and they collect in it the ginger called by the name sancū, pepper, brazil-wood, and the cinnamon, called canella grossa."—Cenr. corrected from Jones's tr. in India in XVth Cent. 17-18.

c. 1412.—"The coast which includes Calicut with some neighbouring ports, and which extends as far as (Kaell), a place situated opposite to the Island of Serenib . . . bears the general name of Melibar."—Ahdarrassāz, ibid. 19.

1459.—Fra Mauro's great Map has Milibar.

1514.—"In the region of India called Melibar, which province begins at Goa, and extends to Cape Comedias (Comorin) . . ."—Letter of Gios. da Empoli, 79. It is remarkable to find this Florentine using this old form in 1514.

1516.—"And after that the Moors of Mecca discovered India, and began to navigate near it, which was 610 years ago, they used to touch at this country of Mabbar on account of the pepper which is found there."—Barbona, 102.

1553.—"We shall hereafter describe particularly the position of this city of Calcut, and of the country of Malauar in which it stands."—Barros, Dec. I. iv. c. 6.

In the following chapter he writes Malabar.

1554.—"From Die to the Islands of Dib. Steer first S.S.E., the pole being made by five inches; side towards the land in the direction of E.S.E. and S.E. by E. till you see the mountains of Minibar."—The Mohit, in J. As. Soc. Ben. v. 461.
MALABAR. 541 MALABAR.

1572.—
"Esta provincia cuja porto agora
Tomado tendes, Malabar se chama:
Do culto antiquo os idodos adora.
Que ca por estas partes se derrama."

Canöê, vii. 32.

By Burton :

"This province, in whose Ports your ships
have tane
refuge, the Malabar by name is known:
it's antique rite adoreth idols vain,
Idol-religion being broadest sown."

Since De Barros Malabar occurs almost universally.

1623.—"... Malabar Pirates ..." —
L. della Valle, Hâk. Soc. i. 121.

1577.—The form Malabar is used in a letter from Athanasius Peter III., "Patriarch of the Syrians of Antioch" to the Marquis of Salisbury, dated Cairo, July 15.

MALABAR. n.p.

b. This word, through circumstances which have been fully elucidated by Bishop Caldwell in his Comparative Grammar (2nd ed. 10-12), from which we give an extract below,* was applied by the Portuguese not only to the language and people of the country thus called, but also to the Tamil language and the people speaking Tamil. In the quotations following, those under A apply, or may apply, to the proper people or language of Malabar (see MALAYALAM); those under B are instances of the misapplication to Tamil, a misapplication which was general (see e.g. in Orme, passim) down to the beginning of the last century, and which still holds among the more ignorant Europeans and Eurasians in S. India and Ceylon.

(A.)

1552.—"A lingua dos Gentios de Canara o Malabar." —Cunha, ii. 78.

1572.—
"Leva alguns Malabares, que tomou
Por força, dos que o Samorim mandara."

Canöê, ix. 14.

* "The Portuguese ... sailing from Malabar on voyages of exploration ... made their acquaintance with various places on the eastern or Coromandel Coast ... and finding the language spoken by the fishing and sea-faring classes on the eastern coast similar to that spoken on the western, they came to the conclusion that it was identical with it, and called it in consequence by the same name—viz. Malabar. ... A circumstance which naturally confirmed the Portuguese in their notion of the identity of the people and language of the Coromandel Coast with those of Malabar was that when they arrived at Câel, in Tanâvelly, on the Coromandel Coast ... they found the King of Quilon (one of the most important places on the Malabar Coast) residing there." —Bp. Caldwell, u.s.

[By Aubertin :

He takes some Malabars he kept on board
By force, of some whom Samorin had sent ..."

1582.—"They asked of the Malabars which went with him what he was?" —Castañeda, (tr. by N. L.) f. 37r.

1602.—"We came to anchor in the Roade of Achen ... where we found sixeene or eightene sall of shippes of divers Nations, some Goserats, some of Bpngale, some of Cabul, called Malabras, some Pôques, and some Purunges." —Sir J. Lancaster, in Purchas, i. 153.

1606.—In Genea (Synodo, ff. 2r, 3, &c.) Malavar means the Malayalam language.

(B.)

1549.—"Enrico Enriquez, a Portuguese priest of our Society, a man of excellent virtue and good example, who is now in the Promontory of Comorin, writes and speaks the Malabar tongue very well indeed." —Letter of Xavier, in Coleridge's Life, ii. 78.

1680.—"Whereas it hath been hitherto customary at this place to make sales and alienations of houses in writing in the Portuguese, Gentue, and Malabar languages, from which some inconveniences have arisen.


1682.—"An order in English Portuguese Gentue & Malabar for the preventing the transportation of this Country People and making them slaves in other Strange Countries. ..." —Pringle, Diary Pt. St. Geo., 1st ser. i. 57.

1718.—"This place (Tranquebar) is altogether inhabited by Malabarian Heathens."


..."Two distinct languages are necessarily required: one is the Dowlalian, commonly called Malabarick." —Ibid. Pt. iii. 99.

1734.—"Malignopere commendantes zelum, ac studium Missionariorum, qui libros sacrum Ecclesiae Catholicae doctrinam, rerum sacrarum monumenta continentes, pro Indorurn Christi fidelium eruditione in linguis Malabaricam seu Tamulicam transuleru."

—Brief of Pope Clement XII., in Norbert, ii. 432-3. These words are adopted from Carli. Tournon's decree of 1704 (see ibid. i. 173).

c. 1760.—"Such was the ardent zeal of M. Ziegenhalz, that in less than a year he attained a perfect knowledge of the Malabar tongue. ... He composed also a Malabarian dictionary of 20,000 words." —Grose, i. 261.

1752.—"Les habitans de la côte de Coromandel sont appelés Tamouls; les Européens les nomment improprement Malabars." —Sonnerat, t. 47.

1801.—"From Nilisaram to the Chandererry River no language is understood but the Malabars of the Coast." —Sir T. Munro, in Life, i. 322.
MALABAR-CREEPER. 542 MALABAR RITES.

In the following passage the word Malabars is misapplied still further, though by a writer usually most accurate and intelligent:

1810.—"The language spoken at Madras is the Talinga, here called Malabars."—Maris Graham, 128.

1860.—"The term 'Malabar' is used throughout the following pages in the comprehensive sense in which it is applied in the Singhalese Chronicles to the continental invaders of Ceylon; but it must be observed that the adventurers in these expeditions, who are styled in the Mahawanso 'domillos,' or Tamils, came not only from... 'Malabar,' but also from all parts of the Peninsula as far north as Cuttack and Orissa."—Tennent's Ceylon, i. 353.

MALABAR-CREEPER, s. Argyreia malabarica, Choisy.

[MALABAR EARS, s. The seed vessels of a tree which Ives calls Calapa pulli.

1773.—"From their shape they are called Malabar-Ears, on account of the resemblance they bear to the ears of the women of the Malabar coast, which from the large slit made in them and the great weight of ornamental rings put into them, are rendered very large, and so long that sometimes they touch the very shoulders."—Ives, 365.

MALABAR HILL, n.p. This favourite site of villas on Bombay Island is stated by Mr. Whitworth to have acquired its name from the fact that the Malabar pirates, who haunted this coast, used to lie behind it.

1674.—"On the other side of the great Inlet, to the Sea, is a great Point abutting against Old Woman's Island, and is called Malabar-Hill... the remains of a stupendous Pagod, near a Tank of Fresh Water, which the Malabars visited it mostly for."—Fryer, 68 seq.

[MALABAR OIL, s. "The ambiguous term 'Malabar Oil' is applied to a mixture of the oil obtained from the livers of several kinds of fishes frequenting the Malabar Coast of India and the neighbourhood of Karachi."—Watt, Econ. Dict. v. 113.

MALABAR RITES. This was a name given to certain heathen and superstitious practices which the Jesuits of the Madura, Carnatic, and Mysore Missions permitted to their converts, in spite of repeated prohibitions by the Popes. And though these practices were finally condemned by the Legate Cardinal de Tournon in 1704, they still subsist, more or less, among native Catholic Christians, and especially those belonging to the (so-called) Goa Churches. These practices are generally alleged to have arisen under Father de Nobili ("Robertus de Nobilibus"), who came to Madura about 1606. There can be no doubt that the aim of this famous Jesuit was to present Christianity to the people under the form, as it were, of a Hindu translation!

The nature of the practices of which we speak may be gathered from the following particulars of their prohibition. In 1623 Pope Gregory XV., by a constitution dated 31st January, condemned the following:—1. The investiture of Brahmins and certain other castes with the sacred thread, through the agency of Hindu priests, and with Hindu ceremonies. For these Christian ceremonies were to be substituted; and the thread was to be regarded as only a civil badge. 2. The ornamental use of sandalwood paste was permitted, but not its superstitious use, e.g., in mixture with cowdung ashes, &c., for ceremonial purification. 3. Bathing as a ceremonial purification. 4. The observance of caste, and the refusal of high-caste Christians to mix with low-caste Christians in the churches was disapproved.

The quarrels between Capuchins and Jesuits later in the 17th century again brought the Malabar Rites into notice, and Cardinal de Tournon was sent on his unlucky mission to determine these matters finally. His decree (June 23, 1704) prohibited:—1. A mutilated form of baptism, in which were omitted certain ceremonies offensive to Hindus, specifically the use of 'salvia, sal, et insufflato.' 2. The use of Pagan names. 3. The Hinduizing of Christian terms by translation. 4. Deferring the baptism of children. 5. Infant marriages. 6. The use of the Hindu tali (see TALEE). 7. Hindu usages at marriages. 8. Angury at marriages, by means of a coco-nut. 9. The exclusion of women from churches during certain periods. 10. Ceremonies on a girl's attainment of puberty. 11. The making distinctions between Pariahs and others. 12. The assistance of Christian musicians at heathen ceremonies. 13. The use
of ceremonial washings and bathings.
15. The reading and use of Hindu books.

With regard to No. 11 it may be observed that in South India the distinction of castes still subsists, and the only Christian Mission in that quarter which has really succeeded in abolishing caste is that of the Basel Society.

MALABATHRUM. s. There can be very little doubt that this classical export from India was the dried leaf of various species of Cinnamonum, which leaf was known in Skt. as tambala-pattra. Some who wrote soon after the Portuguese discoveries took, perhaps not unnaturally, the pin or betel-leaf for the malabathrum of the ancients; and this was maintained by Dean Vincent in his well-known work on the Commerce and Navigation of the Ancients, justifying this in part by the Ar. name of the betel, tambál, which is taken from Skt. tambala, betel; tambala-pattra, betel-leaf. The tambala-pattra, however, the produce of certain wild spp. of Cinnamonum, obtained both in the hills of Eastern Bengal and in the forests of Southern India, is still valued in India as a medicine and aromatic, though in no such degree as in ancient times, and it is usually known in domestic economy as teját, or corruptly teját, i.e. 'pungent leaf.' The leaf was in the Arabic Materia Medica under the name of sidhaj or sidhají Hindi, as was till recently in the English Pharmacopoeia as Foliurn indicum, which will still be found in Italian drug-shops. The matter is treated, with his usual lucidity and abundance of local knowledge, in the Colloquios of Garcia de Orta, of which we give a short extract. This was evidently unknown to Dean Vincent, as he repeats the very errors which Garcia dissipates. Garcia also notes that confusion of Malabathrum and Foliurn indicum with spikenard, which is traceable in Pliny as well as among the Arab pharmacologists.

The ancients did no doubt apply the name Malabathrum to some other substance, an unguent or solid extract.
Rheedee, we may notice, mentions that in his time in Malabar, oils in high medical estimation were made from both leaves and root of the "wild cinnamon" of that coast, and that from the root of the same tree a camphor was extracted, having several of the properties of real camphor and more fragrance. (See a note by one of the present writers in Cathay, &c., pp. xlv.-xlii.) The name Cinnamonum is properly confined to the tree of Ceylon (C. Zeylanicum). The other Cinnamomum are properly Cassia barks. [See Watt, Econ. Diet. ii. 317 seqq.]

C. A.D. 60.—"Malabathrum étno iotálám-bháron éima tōi 'I'dhíxhí varón φιόλων, πλαύνωμοι útō tēi kátá tēn ómēn, ἐμφρειας, . . . ἵδων γαρ ἐστί γένος φιόλων ἐν τοίς 'I'dhíxhís tēmās, φιόλων ἀν ἐπινιχ-μενον ἰδατί."—Dioscorides, Mat. Med. i. 11.

C. A.D. 70.—"We are beholden to Syria for Malabathrum. This is a tree that beareth leaves rolled up round together, and seeming to the eye withered. Out of which there is drawn and pressed an Olle or perfumes for performers to use . . . And yet there commeth a better kind thereof from India.

. . . The rellish thereof ought to resemble Nardus at the tongue end. The perfume or smell that . . . the leaf yeeldeth when it is boiled in wine, passeth all others. It is strange and monstrous which is observed in the price; for it hath risen from one denler to three hundred a pound."—Pliny, xii. 26, in Ph. Holland.

C. A.D. 90.—". . . Getting rid of the fibrous parts, they take the leaves and double them up into little balls, which they stitch through with the fibres of the withies. And these they divide into three classes.

. . . And thus originate the three qualities of Malabathrum, which the people who have prepared them carry to India for sale."—Periplo, near the end. [Also see Yule, Intro. Gilt, River of Golden Sand, ed. 1853, p. 59.]

1563.—"R. I remember well that in speaking of betel you told me that it was not folium indu, a piece of information of great value to me: for the physicians who put themselves forward as having learned much from these parts, assert that they are the same: and what is more, the modern writers . . . call betel in their works tambal, and say that the Moors give it this name.

"O. That the two things are different as I told you is clear, for Avicenna treats them in two different chapters, viz. in 259, which treats of folium indu, and in 767, which treats of tambal . . ., and the folium indu is called by the Indians Tamalapatra, which the Greeks and Latins corrupted into Malabathrum." &c.—Garcia, ff. 56c, 96.

MALACCA, n.p. The city which gives its name to the Peninsula and the Straits of Malacca, and which was the seat of a considerable Malay monarchy till its capture by the Portuguese under D’Alboquerque in 1511. One naturally supposes some etymological connection between Malaya and Malacca. And such a connection is put forward by De Barros and D’Alboquerque (see below, and also under MALAY). The latter also mentions an alternative suggestion for the origin of the name of the city, which evidently refers to the Ar. malabic, ‘a meeting.’ This last, though it appears also in the Sijava Malaya, may be totally rejected. Crawfurd is positive that the place was called from the word malaka, the Malay name of the Phyllanthus emblica, or emblic Myrobolan (q.v.), ‘a tree said to be abundant in that locality’; and this, it will be seen below, is given by Godinho de Eредia as the etymology, Malaka again seems to be a corruption of the Skt. anala, from anb, ‘acid.’ [Mr. Skeat writes: “There can be no doubt that Crawfurd is right, and that the place was named from the tree. The supposed connection between Malaya and Malaka appears impossible to me, and, I think, would do so to any one acquainted with the laws of the language. I have seen the Malaka tree myself and eaten its fruit. Ridley in his Botanical Lists has laka-laka and malaka which he identifies as Phyllanthus emblica, L. and P. pectinatus Hooker (Euphorbiaceae). The two species are hardly distinct, but the latter is the commoner form. The fact is that the place, as is so often the case among the Malays, must have taken its name from the Sungai Malaka, or Malaka River.”]

1416.—“There was no King but only a chief, the country belonging to Siam...”

In the year 1109, the imperial envoy Cheng Ho brought an order from the emperor and presented to the king three silver seals, he erected a stone and raised the place to a city, after which the land was called the Kingdom of Malacca (Mou-lu-ku).... Tin is found in the mountains... it is cast into small blocks weighing 1 catti 8 taels... ten pieces are bound together with rattan; and form a small bundle, whilst 10 pieces make a large bundle. In all their trading... they use these pieces of tin instead of money.”—Chinese Annals, in Groenewaldt, I, 123.

1498.—“Melequa... is 40 days from Quanzhit with a fair wind... hence proceeds all the clove, and it is worth there 9 cruzados for a balah (q.v.), and likewise nutmeg other 9 cruzados the bahan; and there is much porcelain and much silk, and much tin, of which they make money, but the money is of large size and little value, so that it takes 3 farazalas (see Prazala) of it to make a cruzado. Here too are many large parrots all red like fire.”—Roteiro do 1. do Gutem, 110-111.

1530.—“When we had arrived at the city of Melacha, we were immediately presented to the Sultan, who is a Moor... I believe that more ships arrive here than in any other place in the world...”—Ithake, 129.

1541.—“This Paremiqra gave the name of Malaca to the new colony, because in the language of Java, when a man of Palembang flees away they call him Malaya... Others say that it was called Malaca because of the number of people who came there from one part and the other in so short a space of time, for the word Malaca also signifies to meet... Of these two opinions let each one accept that which he thinks to be the best, for this is the truth of the matter.”—Commentaries of Alboquerque, E.T. by Birch, ii, 79-77.

1546.—“The said Kingdom of Ansyane (see Siam) throws out a great point of land into the sea, which makes there a cape, where the sea returns again towards China to the north; in this promontory is a small kingdom in which there is a large city called Malaca.”—Borbusa, 191.

1553.—“A son of Paramisora called Xa- quem Darxa, (i.e. Niksdor Stak) to form the town of Malaca, to which he gave that name in memory of the banishment of his father, because in his vernacular tongue (Javanese) this was as much as to say ‘banished,’ and hence the people are called Malaisio.”—De Barros, II, vi. 1.

“‘That which he (Alboquerque) regretted most of all was that lost on that vessel, was two lions cast in iron, a first-rate work, and most natural, which the King of China had sent to the King of Malaca, and which King Mahamed had kept, as an honourable possession, at the gate of his Palace, whence Affonso Alboquerque carried them off, as the principal item of his triumph on the capture of the city.”—Ibid. II, vii. 1.
1572.—
"Nem tu menos fugir poderás deste Posto que rica, e posto que assentada Ta no gremio d'a Aurora, onde nasceste, Opulenta ta Malaca nomeada!
Assetas venenosas, que fizesse, Os crisses, com que já te vejo armada, Malais nomorados, Jaos valentes, Todos farás ao Luso obedientes."

_Canões_, x. 44.

By Burton:

"Nor shalt thou 'scape the fate to fall his prize, albeit so wealthy, and so strong thy site there on Aurora's bosom, whence thy rise, thou Home of Opulence, Malaca hight; The poisoned arrows which thine art supplies, the Krises thristing, as I see, for fight, th' enamoured Malay-men, the Javan braves, all of the Lucian shall become the slaves."

1612.—"The Arabs call it Malakat, from collecting all merchants."—_Sijara Malayu_, in _J. Ind. Arch._ v. 322.

1613.—"Malaca significa Mirabaldanos, fructa de hua arvore, plantada ao longo de hum ribeiro chamado Áerolete."—_Gdinho de Eredia_, f. 4.

MALADOO, s. _Chicken maladoo_ is an article in the Anglo-Indian menu. It looks like a corruption from the French _cuisine_, but of what? [Malako or Manadoo, a lady informs me, is cold meat, such as chicken or mutton, cut into slices, or pounded up and re-cooked in batter. The Port. maldado, 'beaten-up,' has been suggested as a possible origin for the word.]

MALAY, n.p. This is in the Malay language an adjective, Maláyu; thus orang Maláyu, 'a Malay'; tahu [tánah] Maláyu, 'the Malay country'; bahasa [bháusa] Maláyu, 'the Malay language.'

In Javanese the word maláyu signifies 'to run away,' and the proper name has traditionally been derived from this, in reference to the alleged foundation of Malacca by Javanese fugitives; but we can hardly attach importance to this. It may be worthy at least of consideration whether the name was not of foreign, i.e. of S. Indian origin, and connected with the Maláyu of the Peninsula (see under MALABAR). [Mr. Skeat writes: "The tradition given me by Javanese in the Malay States was that the name was applied to Javanese refugees, who peopled the S. of Sumatra. Whatever be the original meaning of the word, it is probable that it started its life-

history as a river-name in the S. of Sumatra, and thence became applied to the district through which the river ran, and so to the people who lived there; after which it spread with the Malay dialect until it included not only many allied, but also many foreign, tribes; all Malay-speaking tribes being eventually called Malays without regard to racial origin. A most important passage in this connection is to be found in Leyden's Tr. of the 'Malay Annals' (1821), p. 20, in which direct reference to such a river is made: 'There is a country in the land of Andalish named Paralambang, which is at present denominated Palembang, the raja of which was denominated Damang Lekar Dawn (chief-tenant Broad-leaf), who derived his origin from Raja Sulam (Chulan?), whose great-grandson he was. The name of its river Muartatang, into which falls another river named Sungey Malayu, near the source of which is a mountain named the mountain Sagantang Maha Miru.' Here Palembang is the name of a well-known Sumatran State, often described as the original home of the Malay race. In standard Malay 'Dumang Lekar Dimau' would be 'Démany Lekar Dimau.' Raja Chulan is probably some mythical Indian king, the story being evidently derived from Indian traditions. 'Muartatang' may be a mistake for Muar Tênah, which is a place one heard of in the Peninsula, though I do not know for certain where it is. 'Sungey Malayu' simply means 'River Malau.' 'Sagantang Maha Miru' is, I think, a mistake for Sa-gantang Maha Miru, which is the name used in the Peninsula for the sacred central mountain of the world on which the episode related in the _Annals occurred_" (see Skeat, _Malay Magic_, p. 2).]

It is a remarkable circumstance, which has been noted by Crawfiurd, that a name which appears on Prolemny's Tables as on the coast of the Golden Chersonese, and which must be located somewhere about Maulmain, is Maláoó Káloó, words which in Javanese (Maláyu-Kulon) would signify "Malays of the West." After this the next (possible) occurrence of the name in literature is in the _Geography of Edrisi_, who describes Malai as a great island in the eastern
seas, or rather as occupying the position of the Lemuria of Mr. Selater, for (in partial accommodation to the Ptolemaic theory of the Indian Sea) it stretched eastward nearly from the coast of Zinj, i.e. of Eastern Africa, to the vicinity of China. Thus it must be uncertain without further accounts whether it is an adumbration of the great Malay islands (as is on the whole probable) or of the Island of the Malagashe (Madagascar), if it is either. We then come to Marco Polo, and after him there is, we believe, no mention of the Malay name till the Portuguese entered the seas of the Archipelago.

[A.D. 690.—Mr. Skeat notes: "I Tsing speaks of the 'Moio-yu country,' i.e. the district W. or N.W. of Palembang in Sumatra.]"

c. 150.—"The Isle of Malai is very great. . . . The people devote themselves to very profitable trade; and there are found here elephants, rhinoceroses, and various aromatic spices, such as clove, cinnamon, card . . . and nutmeg. In the mountains are mines of gold, of excellent quality . . . the people also have windmills."—Edisi, by Joubert, i. 915.

c. 1273.—A Chinese notice records under this year that tribute was sent from Siam to the Emperor. "The Siamese had long been at war with the Malay, or Malurh, but both nations laid aside their feud and submitted to China."—Notice by Sir T. Wade, in Baring's Siam, i. 72.

c. 1292.—"You come to an Island which forms a kingdom, and is called Malaur. The people have a king of their own, and a peculiar language. The city is a fine and noble one, and there is a great trade carried on there. All kinds of spicery are to be found there."—Marco Polo, Bk. iii. ch. 8.

c. 1539.—". . . as soon as he had delivered to him the letter, it was translated into the Portuguese out of the Malay language wherein it was written."—Pinto, E.T. p. 15.

1548.—". . . having made a breach in the wall twelve fathoms wide, he assaulted it with 10,000 strangers, Turks, Aligiesas, Moors, Malassas, Adenois, Jao, and Malays."—Ibid. p. 279.

1553.—"And so these Gentiles like the Moors who inhabit the sea-coasts of the Island (Sumatra), although they have each their peculiar language, almost all can speak the Malay of Malaca as being the most general language of those parts."—Barros, ii. i. v. 1.

1610.—"I cannot imagine what the Hollander means, to suffer these Malaysians, Chinasans, and Moors of these countries, and to assist them in their free trade thurow all the Indies, and forbid it their owne servants, countrymen, and Brethern, upon paine of death and losse of goods."—Peter Williamson Florus, in Purchas, i. 321.

[Mr. Skeat writes: "The word Malaya is now often applied by English writers to the Peninsula as a whole, and from this the term Malaysia as a term of wider application (i.e. to the Archipelago) has been coined (see quotation of 1610 above). The former is very frequently miswritten by English writers as 'Malay,' a barbarism which has even found place on the title-page of a book—Travel and Sport in Burma, Siam and Malaya, by John Bradley, London, 1876."

MALAYÁLAM. This is the name applied to one of the cultivated Dravidian languages, the closest in its relation to the Tamil. It is spoken along the Malabar coast, on the Western side of the Ghauts (or Malaya mountains), from the Chandra-giri River on the North, near Mangalore (entering the sea in 12° 29'), beyond which the language is, for a limited distance, Tulu, and then Canarese, to Trevandum on the South (lat. 8° 29'), where Tamil begins to supersede it. Tamil, however, also intertwines with Malayalam all along Malabar. The term Malayalam properly applies to territory, not language, and might be rendered "Mountain region" [See under MALABAR, and Logan, Man. of Malabar, i. 90.]

MALDIVES, MALDIVE ISLDS., n.p. The proper form of this name appears to be Male-diva; not, as the estimable Garcia de Orta says, Male-diva; whilst the etymology which he gives is certainly wrong, hard as it may be to say what is the right one. The people of the islands formerly designated themselves and their country by a form of the word for 'island' which we have in the Skt. dvipa and the Pali dīpā. We find this reflected in the Dīvī of Ammiannus, and in the Dīva and Dība-jāt (Pers. plural) of old Arab geographers, whilst it survives in letters of the 18th century addressed to the Ceylon
Government (Dutch) by the Sultan of the Isles, who calls his kingdom Dīvēhi Rāja, and his people Divēhi mibun. Something like the modern form first appears in Ibn Batuta. He, it will be seen, in his admirable account of these islands, calls them, as it were, Mahal-dives, and says they were so called from the chief group Mahal, which was the residence of the Sultan, indicating a connection with Mahal, 'a palace.' This form of the name looks like a foreign 'striving after meaning.' But Pyrard de Laval, the author of the most complete account in existence, also says that the name of the islands was taken from Mālē, that on which the King resided. Bishop Caldwell has suggested that these islands were the dives, or islands, of Male', as Malēbar (see MALABAR) was the coast-tract or continent, of Male'. It is, however, not impossible that the true etymology was from malīd, 'a garland or necklace,' of which their configuration is highly suggestive.

The Madras Gloss gives Malavāl, malī, 'black,' and dīripa, 'island,' from the dark soil. For a full account of early notices of the Maldives, see Mr. Gray's note on Pyrard de Laval, Hak. Soc. ii. 423 seqq. Milburn (Or. Commerc.e. i. 335) says: 'This island was (these islands were) discovered by the Portuguese in 1507. Let us see!

A.D. 362.—'Legationes undique solito cocus concurreuntur: his Transgirianis, pacem obserentibus, Armenis, indionibus Indicis certamin canon optimatis mittentibus ante tempor, as ubique Divis et Serendivis.'—Ammanh, Marcellinus, xxii. 3.

c. 545.—'And round about it (Sitakula or Taprobana, i.e. Ceylon) there are a number of small islands, in all of which you find fresh water and coco-nuts. And these are almost all set close to one another.'—Chamias, in Cathay, &c., cxxvii.

831.—'Between this Sea (of Hormand) and the Sea called Laravī there is a great number of isles: their number, indeed, it is said, amounts to 1,000: ... the distance from island to island is 2, 3, or 4 parasangs. They are all inhabited, and all produce coco-palms ... The last of these islands is Serendib, in the Sea of Hormand: it is the chief of all: they give the islands the name of Dibajāt' (i.e. Dibas).—Relation, &c., tr. by Reinaud. i. 4-5.

c. 1030.—'The special name of Diva is given to islands which are formed in the sea, and which appear above water in the form of accumulations of sand; these sands continually augment, spread, and unite, till they present a firm aspect ... these islands are divided into two classes, according to the nature of their staple product. Those of one class are called Diva-Kāza, (or the Cowry Divas), because of the cowries which are gathered from coco-branches planted in the sea. The others are called Diva-Kanbār, from the word kābār (see GOIR), which is the name of the twine made from coco-fibres, with which vessels are stitched.'—Al-Brāeni, in Reinaud, Fragmens, 124.

1150.—See also Edisi, in Jaubert's Transl. i. 68. But the translator prints a bad reading, Rabibhāt, for Dibajāt.

c. 1343.—'Ten days after embarking at Calecut we arrived at the Islands called Dhibat-al-Mahāl. ... These islands are reckoned among the wonders of the World; there are some 2000 of them. Groups of a hundred, or not quite so many, of these islands are found clustered into a ring, and each cluster has an entrance like a harbour-mouth, and it is only there that ships can enter. ... Most of the trees that grow on these islands are coco-palms. ... They are divided into regions or groups ... among which are distinguished ... 3' Mahāl, the group which gives a name to the whole, and which is the residence of the Sultans.'—Ibn Batuta, iv. 110 seqq.

1412.—Ahsurazzak also calls them 'the isles of Diva-Mahāl.'—In Not. et Ets., xiv. 429.

1503.—'But Dom Vasco ... said that things must go on as they were to India, and there he would inquire into the truth. And so arriving in the Gulf (gof/bin) where the storm befel them, all were separated, and that vessel which steered badly, parted company with the fleet, and found itself at one of the first islands of Maldiva, at which they stopped some days enjoying themselves. ... For the island abounded in provisions, and the men indulged to excess in eating coconuts, and fish, and in drinking bad stagnant water, and in disorders with women; so that many died.'—Correa, i. 347.

1512.—'Mafamede Maqay with two ships put into the Maldivie islands (ilhas de Maldiva).—Albuquerque, Cartas, p. 30.]

1563.—'R. Though it be somewhat to interrupt the business of hand, why is that chain of islands called 'Islands of Maldiva'?

'O. In this matter of the nomenclature of lands and seas and kingdoms, many of our people make great mistakes even in regard to our own lands: how then can you expect that one can give you the rationale of etymologies of names in foreign tongues? But, nevertheless, I will tell you what I have heard say. And that is that the right name is not Maldiva, but Malādives; for male in Malabar means 'four,' and diva 'island,' so that in the Malabar tongue the name is as much as to say 'Four Islands.' ... And in the same way we call a certain island that is 12 leagues from Gon Angdvīla (see ANCHEDIVA), because there are five in the group, and so the name in Malabar...
MAMIRAN, MAMIRA. s. A medicine from old times of much repute in the East, especially for eye-diseases, and imported from Himalayan and Trans-Himalayan regions. It is a popular native drug in the Punjab bazaars, where it is still known as maimira, also as piltri. It seems probable that the name is applied to bitter roots of kindred properties but of more than one specific origin. Hanbury and Flückiger describe it as the rhizome of Copris Trema, Wallisch, titu being the name of the drug in the Mishmi country at the head of the Assam Valley, from which it is imported into Bengal. But Stewart states explicitly that the maimira of the Punjab bazaars is now "known to be" mostly, if not entirely, derived from Thalictrum foliosum D.C., a tall plant which is common throughout the temperate Himalaya (5000 to 8000 feet) and on the Kasia Hills, and is exported from Kumann under the name of Momiri. [See Wutt, Econ. Diet. vi. pt. iv. 42 seq.] "The Maimira of the old Arab writers was identified with Xel disob nigya, by which, however, Liow (Arum. Plaeneuamen, p. 290) says they understood curcum longa."—W.R.S.


e. 1020. "Memirem quid est? Est ligurn sient nodi decinnes ad nigredinem..."—García, Collection, f. 11.

1593. "... among whom (at Melinda) came a Moor, a Guzarate by nation, called Malem Cann, who, as much for the satisfaction he had in conversing with our people, as to please the King, who was inquiring for a pilot to give them, agreed to accompany them."—Barros, 1. iv. 6.

c. 1683. "Mr. Beard sent up his Couries, which he had received from ye Maudivis, to be put off and passed by Mr. Charnock at Cassambazar."—Hedges, Diary, Oct. 2; [Hak. Soc. i. 122].

MALUM, s. In a ship with English officers and native crew, the mate is called malum sùthib. The word is Ar. mu'allim, literally 'the Instructor,' and is properly applied to the pilot or sailing-master. The word may be compared, thus used, with our 'master' in the Navy. In regard to the first quotation we may observe that Nakhoda (see NACODA) is, rather than Mu'allim, 'the captain'; though its proper meaning is the owner of the ship; the two capacities of owner and skipper being doubtless often combined. The distinction of Mu'allim from Nakhoda accounts for the former title being assigned to the mate.

1197. "And he sent 29 cruzados in gold, and 20 testoons in silver for the Malems, who were the pilots, for of these coins he would give each month whatever he (the Sheikh) should direct."—Correa, i. 38 (E.T. by Ld. Stanley of Alderley, 88). On this passage the Translator says: "The word is perhaps the Arabic for an instructor, a word in general use all over Africa." It is curious that his varied experience should have failed to recognise the habitual marine use of the term.

1541. "Meanwhile he sent three caturas (i.e.) to the Port of the Malems (Porto dos Malemos) in order to get some pilot. . . . In this Port of the Bandel of the Malems the ships of the Moors take pilots when they enter the Straits, and when they return they leave them here again."—Correa, iv. 168.

* This Port was immediately outside the Straits, as appears from the description of Dom João de Castro (1444): "Now turning to the 'Gate' of the Strait, which are the chief object of our description, we remark that here the land of Arabia juts out into the sea, forming a prominent Point, and very prolonged. . . . This is the point or promontory which Ptolomy calls Possidiada. . . . In front of it, a little more than a gunshot
mamidificat albagcinem in oculis, et acuit visum; quam exeo fit collyrium et abstergit humilitatem gressum." &c.—Avicenna Opera, Venet. 1564, p. 345 (lib. ii. tractat. ii.).


c. 1200.—"Some maintain that this plant (ουκ ἀλ-γαβχίν) is the small karkum (turmeric), and others that it is mamrān. . . . The karkum is brought to us from India. . . . The mamrān is imported from China, and has the same properties as karkum."—Ibn Battûthah ii. 186-188.

c. 1550.—"But they have a much greater appreciation of another little root which grows in the mountains of Suchur (i.e. Suchan in Shensi), where the rhubarb grows, and which they call Mambroni-Chini (i.e. Mamrān-i-Chinit). This is extremely dear, and is used in most of their ailmens, but especially when the eyes are affected. They grind it on a stone with rose water, and anoint the eyes with it. The result is wonderfully benefical."—Hujji Muhammad's Account of Cathay, in Ramusio, ii. f. 12c.

c. 1573.—(At Aleppo). "Mamiranitchini, good for eyes as they say."—Ravencliff, in Ray's 2nd ed. p. 114.

Also the following we borrow from Dozy's Suppl. aux Dicct. Arabeis:—

1582.—"Mehr haben ihre Krämer kleine wirtzelein zu verkaufen mamrani tchini genanntet, in gebresten der Augen, wie sie fürgeben ganz dienlich; diese seind geblicht wie die Circuma umb ein zinlich lenger, auch diinner und knopfet das solche unsern weiss wirtzten sehr chnlich, und wol für das rechte mamiran mögen gehalten werden, dessen sonnderlich Rhasen an mehr orten gedencket."—Ravencliff, Algemeine Beschreibung der Reizen, 126.

c. 1605.—"These caravans brought back Musk, China-root, Rhubarb, and Mamiron, which last is a small root exceeding good for ill eyes."—Bernier, E.T. 136; [ed. Constable, 426].


MAMLUTDAR, s. P.—H. mā'-āmlatādār (from Ar. mā’āmala, 'affairs, business'), and in Mahr. māmlatādār. Chiefly used in Western India. For-
MANDARIN.

550

MANDARE.

beautiful woman that he had, and, along with her, jewels and a quantity of money." — Correia, i. 281.

1525. — "Quatro lancharas (q.v.) grandes e seis gualdazes (see CALALUZ) e manchus que se reman muto." — Embriaguez das Cozas de Indias, p. 8.

1552. — "Manchus que sao navios de remo." — Castelhalida, ii. 562.

c. 1610. — "I a vne petite Galilote, qu'il appelle Manchoises, fort bien couverte ... et fait huit ou neuf hommes seulement pour la mener." — Pyramid de Laval, ii. 26; [Hak. Soc. ii. 42].

[1623. — "... boats which they call Maneive, going with 20 or 24 Cars." — P. della Valle, Hak. Soc. ii. 211; Mancina in ii. 217.

[1679. — "I commanded the shibbars and manchus to keep a little ahead of me." — Yale, Hodge & Diary, Hak. Soc. ii. cxxxiv.]

1682. — "Ex hujusmodi arboribus exuvatis naviculas Indi conficiunt, quas Mansjoas appellant, quarum nonnullae longitudine 80, latitudine 9 pedum mensuram superunt." — Rhode, Hort. Melob., iii. 27.

[1736. — "All ships and vessels ... as well as the munchus appertaining to the Company's officers." — Treaty, in Logar, Melob., ii. 31.

MANDARE, s. Port. mandador, "one who commands." — Feyer, 67.

1673. — "Each of which Tribes have a Mandare or Superintendent." — Feyer, 67.

MANDALAY, MANDALÉ, n.p.

The capital of the King of Burmah, founded in 1860, 7 miles north of the preceding capital Amarpura, and between 2 and 3 miles from the left bank of the Irawadi. The name was taken from that of a conical isolated hill, rising high above the alluvial plain of the Irawadi, and crowned by a gilt pagoda. The name of the hill (and now of the city at its base) probably represents Mandara, the sacred mountain which in Hindu mythology served the gods as a churning-staff at the churning of the sea. The hill appears as Mandye-taung in Major Grant Allan's Map of the Environs of Amarpura (1855), published in the Narrative of Major Phayre's Mission, but the name does not occur in the Narrative itself.

[1860. — See the account of Mandalay in Mason, Burmah, 14 seqq.]

1861. — "Next morning the son of my friendly host accompanied me to the Mandalay Hill, on which there stands in a gilt chapel the image of Shwesayatta, pointing down with outstretched finger to the Palace of Mandalay, interpreted as the divine command there to build a city ... on the other side where the hill falls in an abrupt precipice, sits a gigantic Buddha going in motionless meditation on the mountains opposite. There are here some caves in the hard rock, built up with bricks and whitewashed, which are inhabited by eremites." ... "— Bastian's Travels (German), ii. 89-90.

MANDARIN, s. Port. Mandarif, Mandarin. Wedgwood explains and derives the word thus: "A Chinese officer, a name first made known to us by the Portuguese, and like the Indian caste, erroneously supposed to be a native term. From Portuguese mandar, to hold authority, command, govern, &c." So also T. Hyde in the quotation below. Except as regards the word having been first made known to us by the Portuguese, this is an old and persistent mistake. What sort of form would mandarif be as a derivative from mandar? The Portuguese might have applied to Eastern officials some such word as mandador, which a preceding article (see MANDARE) shows that they did apply in certain cases. But the parallel to the assumed origin of mandarin from mandar would be that English voyagers on visiting China, or some other country in the far East, should have invented, as a title for the officials of that country, a new and abnormal derivation from 'order,' and called them orderumfas.

The word is really a slight corruption of Hind. (from Skt.) mantri, 'a counsellor, a Minister of State,' for which it was indeed the proper old pre-Mahommedan term in India. It has been adopted, and specially affected in various Indo-Chinese countries, and particularly by the Malays, among whom it is habitually applied to the highest class of public officers (see Crawford's Malay Diet. s.v. [and Klinkert, who writes mantei, colloquially manti]). Yet Crawford himself, strange to say, adopts the current explanation as from the Portuguese (see J. Ind. Archip. iv. 189). [Klinkert adopts the Skt. derivation.] It is, no doubt, probable that the instinctive "striving after meaning" may have shaped the corruption of mantri into a semblance of mandar. Marsdon is still more oddly perverse, videns meliora, deteriora scutis, when he says: 'The officers next in rank to the Sultan are Mantree,
which some apprehend to be a corruption of the word Mandarin, a title of distinction among the Chinese (H. of Sumatra, 2nd ed. 285). Ritter adopts the etymology from mandar, apparently after A. W. Schlegel.*

The true etymology is pointed out in Notes and Queries in China and Japan, iii. 12, and by one of the present writers in Ocean Highways for Sept. 1872, p. 186. Several of the quotations below will show that the earlier applications of the title have no reference to China at all, but to officers of state, not only in the Malay countries, but in Continental India.

We may add that mantri (see MUNTREE) is still much in vogue among the less barbarous Hill Races on the Eastern frontier of Bengal (e.g. among the Kasias (see COSSYA) as a denomination for their petty dignitaries under the chief. Gibbon was perhaps aware of the true origin of mandarina; see below.

c. A.D. 490 (l).—"The King desirous of trying cases must enter the assembly composed in manner, together with Brahman who know the Vedas, and mantrinas (or counsellors)."—Manu, viii. 1.

[1522. . . . and for this purpose he sent one of his chief mandarins (mandarin).—India Office MS. in an Agreement made by the Portuguese with the "Re de Sando," this Sunday being that of the Straits.]

1524.—(At the Moluccas) "and they cut off the heads of all the dead Moors, and indeed fought with one another for these, because whoever brought in seven heads of enemies, they made him a knight, and called him manderym, which is their name for Knight."—Correa, ii. 908.

c. 1540.—. . . the corsairs had their own dealings with the Mandarins of those ports, to whom they used to give many and heavy bribes to allow them to sell on shore what they plundered on the sea."—Pinto, cap. 1.

1552.—(At Malacea) "whence subsist the King and the Prince with their mandarins, who are the gentlemen."—Castaneda, iii. 207.

1576.—(In China). "There are among them degrees of honour, and according to their degrees of honour is their service: gentlemen (pidatias) whom they call mandarins ride on horseback, and when they pass along the streets the common people make way for them."—Ibid. iv. 57.

1553.—"Proceeding ashore in two or three boats dressed with flags and with a grand blaze of trumpets (this was at Malacea in 1508-9). . . . Jeronimo Teixeira was received by the mayor Mandarins of the King, these being the most noble class of the city."—De Barros, Dec. II. liv. iv. cap. 3.

"And he being already known to the Mandarins (at Chittagong in Bengal), and held to be a man profitable to the country, because of the heavy amounts of duty that he paid, he was regarded like a native."—Ibid. Dec. IV. liv. ix. cap. 2.

"And from these Gellates and native Malys come all the Mandarins, who are now the gentlemen (fidalpos) of Malaca."—Ibid. II. vi. 1.

1598.—"They are called . . . Mandorijns, and are always borne in the streets, sitting in chariots which are hanged about with Curtains of Silke, covered with Clothes of Gold and Silver, and are much given to feasting, eating and drinking, and making good cheer, as also the whole land of China."—Linschoten, 39; [Hak. Soc. i. 135].

1610.—"The Mandorins (officious officers) would have interverted the king's command for their own covetousness" (at Siam).—Peter Williamson Floris, in Purchas, i. 322.

1612.—"Shah Indra Brahma fled in like manner to Malaca, where they were graciously received by the KInz. Mansur Shah, who had the Prince converted to Islamism, and appointed him to be a Mantor."—Sjofra Maloge, in J. Ind. Arch. v. 799.

c. 1693.—"Domenîlo il Signor Carlo se mandarino è voce Chinese. Disse esser Portoghese, e che in Chinese si chiamano Quosho, che signifia signore, reggente, comandare, governare."—Viaggio del P. Giacomo, in Thesaur. Diverse Viagg. 1682.—In the Kingdom of Patane (on E. coast of Malay Peninsula) "The King's councillors are called Mentary."—Nevett. Zee en Land-Reizt, ii. 94.

c. 1690.—"Mandarinorum autem nomine intelliguntur omnis generis officiarum qui a mandrino appellandum mandarini lingua Lusitaniae, quae unica Europaeae est in oris Chinensis obtinentes."—T. Hyde, De Ludis Orientalibus, in Synagoga, Oxon. 1707, ii. 266.

1719.—.. . one of the Mandarins, a kind of viceroy or principal magistrate in the province where they reside."—Robinson Crusoe, Pt. ii.

1726.—"Mantris. Councillors. These give rite and deed in things of moment, and otherwise are in the Government next to the King. . . ." (in Ceylon).—Valentijn, Nieuw, &c. 6.

1727. —"Every province or city (Birma) has a Mandereen or Deputy residing at Court, which is generally in the City of Ava, the present Metropolis."—A. Hamilton, ii. 43, [ed. 1744, ii. 12].

1774.—.. . presented to each of the Batchan Maneties as well as the two officers a scarlet coat."—Forrest, V. to N. Gainea, p. 100.
1788.—"... Some words notoriously corrupt are fixed, and as it were naturalized in the vulgar tongue... and we are pleased to blend the three Chinese monosyllables Con-fú-tzu in the respectable name of Confucius, or even to adopt the Portuguese corruption of Mandarin."—Gibbon, Preface to his 4th volume.

1879.—"The Mentri, the Malay Governor of Larut... was powerless to restore order."—Miss Bird, Golden Chervonese, 267.

Used as an adjective:

[c. 1848.—"The mandarin-boat, or 'Sung-boat,' as it is often called by the natives, is the most elegant thing that floats."—Burns, Voyage to China, ii. 71.

1878.—"The Cho-Ka-Shun, or boats in which the Mandarins travel, are not unlike large floating caravans."—Gray, China, ii. 270.]

MANDARIN LANGUAGE, s.
The language spoken by the official and literary class in China, as opposed to local dialects. In Chinese it is called Kwan-Hua. It is substantially the language of the people of the northern and middle zones of China, extending to Yuen-nan. It is not to be confounded with the literary style which is used in books. [See Ball, Things Chinese, 169 seq.]

1674.—"The Language... is called Quenka (kwa), or the Language of Mandarines, because as they spread their command they introduced it, and it is used throughout all the Empire, as Latin in Europe. It is very barren, and as it has more letters far than any other, so it has fewer words."—Faria y Sousa, E.T. ii. 468.

MANGALORE, n.p. The only place now well known by this name is (a) Mangalur, a port on the coast of Southern Canara and chief town of that district, in lat. 12° 51' N. In Mir Husain Ali's Life of Haidar it is called "Gorial Bunder," perhaps a corroboration, which is said in the Imp. Gaz. to be the modern native name. [There is a place called Gorumpur close by; see Madras Gloss. s.v. Gooppur.] The name in this form is found in an inscription of the 11th century, whatever may have been its original form and etymology. [The present name is said to be taken from the temple of Mangala Devi.] But the name in approximate forms (from maṅgaḷa, 'gladness') is common in India. One other port (b) on the coast of Peninsular Guzerat was formerly well known, now commonly called Munugore. And another place of the name (c) Mangalore in the valley of Swat, north of Peshawar, is mentioned by Hwen T'sang as a city of Gandhara. It is probably the same that appears in Skt. literature (see Williams, s.v. Manayla) as the capital of Udhyana.

a. Mangalore of Canara.
c. 150.—"Metazë dé τοῦ Ψευδόστρου καὶ τοῦ Βάρμος πόλεις άιδε: Μαγγάνουρ."—Polyen, VII. i. 86.
c. 545.—"And the most notable places of trade are these... and then the five ports of Malé from which pepper is exported, to wit, Parti, Mangaruth..."—Cassas, in Cathay, &c. c. vii.

[c. 1300.—"Manjarur." See under SHIN-KALI.]

1843.—"Quitting Fakanur (see BACANORE) we arrived after three days at the city of Manjarur, which is large and situated on an estuary... It is here that most of the merchants of Fars and Yemen land; pepper and ginger are very abundant."—Ibn Batuta, iv. 79-80.

1442.—"After having passed the port of Bandimanee (see PANDARANI) situated on the coast of Melibar, (he) reached the port of Mangalore, which forms the frontier of the kingdom of Bidjanagar..."—Abdurrazzaq, in India in the XVth Cent., 20.

1516.—"There is another large river towards the south, along the sea-shore, where there is a very large town, peopled by Moors and Gentiles, of the kingdom of Narsinga, called Mangalore... They also ship there much rice in Moorish ships for Aden, also pepper, which thenceforward the earth begins to produce."—Barboza, 83.

1727.—"The Fields here bear two Crops of Corn yearly in the Plains; and the higher Grounds produce Pepper, Betelnut, Sandalwood, Iron and Steel, which make Mangulore a Place of pretty good Trade."—A. Hamilton, i. 285, [ed. 1744].

b. Mangalore or Munugore in Guzerat.
c. 150.—"सुप्रस्तावयुि... सुप्रस्तारयुि कृषि... मोहनग्लासो देवि..."—Polyen, VII. i. 3.

1516.—"... there is another town of commerce, which has a very good port, and is called Siewati Mangalore, where also many ships of Malabar touch."—Barboza, 59.

1536.—"... for there was come another catur with letters, in which the Captain of Din urgently called for help; telling how the King (of Cambay) had equipped large squadrons in the Ports of the Gulf... alleging that he was sending them to Mangalore to join others in an expedition against Shinde... and that all this was false, for he was really sending them in the expectation that the Romans would come to
MANGELIN, s. A small weight, corresponding in a general way to a carat (q.v.), used in the S. of India and in Ceylon for weighing precious stones. The word is Telegu _manjādi_, in Tamil _mangādi_, [from Skt. _manji_, "beautiful"]; the seed of the _Adenanthera pavonina_ (Compare RUTTEE). On the origin of this weight see Sir W. Elliot's _Coins of S. India_. The _mangādi_ seed was used as a measure of weight from very early times. A parcel of 50 taken at random gave an average weight of 4·13 grs. Three parcels of 10 each, selected by eye as large, gave average 5·02 and 5·03 (op. cit. p. 47).

1516.—Diamonds "... sell by a weight which is called a Mangiar, which is equal to 2 tare and 3, and 2 tare make a carat of good weight, and 4 tare weigh one fanam."—_Barbou_, in _Romusio_, i. f. 321f.

1554.—(In Ceylon) "A calamuja contains 20 mangamles, each mangamel 8 grains of rice; a Portugues of gold weighs 8 calamjas and 2 mangamles."—_Neres_, 95.

1554.—"There is another sort of weight called Mangallion, which is 5 grains of Venetian weight, and therewith they weigh diamants and other jewels."—_Istven_, in _Hokl_. ii. 409.

1611.—"Quem não sabe a grandezza das minas de finíssimos diamantes do Reyno de Bisnaga, donde cada dia, e cada hora se tiram peças de tamanho de hum ovo, e muitas de sessenta e oitenta mangelins."—_Conto, Dialogo do Soldato Prático_, 154.

1665.—"Le poids principal des Diamans est le mangelin; il pese cinq grains et trois cinquièmes."—_Thévenot_, v. 293.

1676.—"At the mine of _Racolonda_ they weigh by Mangelins, a Mangelin being one carat and three quarters, that is 7 grains. ... At the Mine of Soumelpore in Bengal they weigh by Rati (see RUTTEE), and the Rati is 1 of a Carat, or 33 grains. In the Kingdoms of Golconda and Visapur, they make use of Mangelins, but a Mangelin in those parts is not above 1 carat and 3/8. The Portugals in Goa make use of the same Weights in Goa; but a Mangelin there is not above 5 grains."—_Tavernier_, E.T. ii. 141; [ed. Ball, ii. 87, and see ii. 433.]

MANGO, s. The royal fruit of the Mangifera indica, when of good quality it is one of the richest and best fruits in the world. The original of the word is Tamil _mān-lāy_ or _mān-gīy_, i.e. _mān_ fruit (the tree being _mān-mār_ or _māntree_). The Portuguese formed from this _mangī_, which we have adopted as mango. The tree is wild in the forests of various parts of India; but the fruit of the wild tree is uneatable.

The word has sometimes been supposed to be Malaya; but it was in fact introduced into the Archipelago, along with the fruit itself, from S. India. Rumphius (_Herb. Ambonyg_, i. 95) traces its recent introduction into the islands, and says that it is called (Malaiçé) "_mangka_, vel vulgo _Mangga et Mapelam._" This last word is only the Tamil _Māpēlam_, i.e. _mān_ fruit' again. The close approximation of the Malay _mangka_ to the Portuguese form might suggest that the latter name was derived from Malacca. But we see _manga_ already used by Varthema, who, according to Garcia, never really went beyond Malabar. [Mr. Skeat writes: "The modern standard Malay word is _mangga_, from which the Port. form was probably taken. The other Malay form quoted from Rumphius is in standard Malay _mapelam_, with _mepelam_, _mapelam_, _ampelam_, and _pelam_ or _plam_ as variants. The Javanese is _pelêm_."]

The word has been taken to Madagascar, apparently by the Malayan colonists, whose language has left so large an impression there, in the precise shape _mangka_. Had the fruit been an Arab importation it is improbable that the name would have been introduced in that form.

The N. Indian names are _Ām_ and _Amba_, and variations of these we find in several of the older European writers. Thus Fr. Jordanus, who had been in the Konkan, and appreciated the progenitors of the Goa and
Bombay Mango (c. 1328), calls the fruit Aniba. Some 30 years later John de' Marignolli calls the tree "anabaru, having a fruit of excellent fragrance and flavour, somewhat like a peach" (Cathay, &c., ii. 302). Garcia de Orta shows how early the Bombay fruit was prized. He seems to have been the owner of the parent tree. The Skt. name is Amra, and this we find in Hwen Ts'ang (c. 645) phoneticised as 'Au-mo-lo.

The mango is probably the fruit alluded to by Theophrastus as having caused dysentery in the army of Alexander. (See the passage s.v. JACK.)

c. 1328.—"Est etiam alia arbor quae frutues facit ad medium pruni, grossissimas, qui vocantur Aniba. Hi sunt frutus ita dulces et amabilis, quod ore tenus exprimit, hce minime passit."—Fr. Jordanus, in Rec. de Voyages, &c., i., iv. 42.

c. 1334.—"The mango tree (aniba) resembles an orange-tree, but is larger and more leafy; no other tree gives so much shade, but this shade is unwholesome, and whoever sleeps under it gets fever."—Ibn Battuta, iii. 125. At ii. 185 he writes 'anba.' [The same charge is made against the tamarind; see Burton, Ar. Nights, iii. 81.]

c. 1319.—"They have also another tree called 'amborum,' having a fruit of excellent fragrance and flavour, somewhat like a peach."—John de' Marignolli, in Cathay, &c., 302.

1510.—"Another fruit is also found here, which is called Anba, the stem of which is called Mango," &c.—Varthema, 160-161.

c. 1526.—"Of the vegetable productions peculiar to Hindostan one is the mango (ambel). ... Such mangoes are as good are excellent." &c.—Ib., 324.

1563.—"O, Boy! go and see what two vessels those are coming in—you see them from the verandah here—and they seem but small ones."

"Scratch. I will bring you word presently.


"S, Sir! it is Simon Tescano, your tenant in Bombay, and he brings this hamper of mangoes for you to make a present to the Governor, and says that when he has moored the boat he will come here to stop.

"O. He couldn't have come more a propos. I have a mango-tree (manguirin) in that island of mine which is remarkable for both its two crops, one at this time of year, the other at the end of May, and much as the other crop excels this in quality for fragrance and flavour, this is just as remarkable for coming out of season. But come, let us taste them before His Excellency. Boy! take out six mangoes."—Garcia, ii. 134, 135. This author also mentions that the mangoes of Ormuz were the most cele-

bribated; also certain mangas of Guzerat, not large, but of surpassing fragrance and flavour, and having a very small stone. Those of Balaghat were both excellent and big; the Doctor had seen two that weighed 4 arratels and a half (44 lbs.); and those of Bengal, Pegu, and Malacca were also good.

[1569.—"There is much fruit that comes from Arabia and Persia, which they call mangoes (mangas), which is very good fruit."—Granvia dos Reyes Dornuez, translated from the Arabic in 1569.]

c. 1590.—"The Mangoe (Anba). . . . This fruit is unrivalled in colour, smell, and taste; and some of the gourmands of Túrin and Irán place it above musk melons and grapes. . . . If a half-ripe mango, together with its stalk to a length of about two fingers, be taken from the tree, and the broken end of its stalk be closed with warm wax, and kept in butter or honey, the fruit will retain its taste for two or three months."—Ia, ed. Blochmann, i, 67-68.

[1614.—"Two jars of Mangos at rupees 4½."—Foster, Letters, iii. 41.

[1615.—"George Duroys sent in a present of two potters of Mangesas."—Cock's Diary, Hak. Soc. i. 79.]

"There is another very liquorish fruit called Amangues growing on trees, and it is as big as a great quince, with a very great stone in it."—De Monfret, 20.

1622.—P. della Valle describes the tree and fruit at Miná (Minao) near Hormuz, under the name of Anba, as an exotic introduced from India. Afterwards at Goa he speaks of it as "mango or anba,"—ii. pp. 313-14, and 581; [Hak. Soc. i. 40].


[1663.—"Hubus, or Mangues, are in season during two months in summer, and are plentiful and cheap; but those grown at Delhi are indifferent. The best come from Bengal, Golkonda, and Goa, and those are indeed excellent. I do not know any sweet-meat more agreeable."—Browne, ed. Constable, 249.]

1673.—Of the Goa Mango,* Fryer says justly: "When ripe, the Apples of the Hessiprides are but Fables to them; for Taste, the Nectarine, Peach, and Apricots fall short. . . ."—p. 182.

1679.—"Mango and saio (see SOY), two sorts of sauces brought from the East Indies."—Locke's Journal, in Ed. King's Life, 1830, i. 219.

* The excellence of the Goa Mangos is stated to be due to the care and skill of the Jesuits (see Manuscript, Marriages, c. 270). In S. India all good kinds have Portuguese or Mahommedan names. The author of Tribes on My Frontier, 1883, p. 148, mentions the lascivious péril and the delicate ajoos as two line varieties, supposed to bear the names of a certain Pero and a certain Agosto.
MANGO-TRICK.

1727.—"The Geo mango is reckoned the largest and most delicious to the taste of any in the world, and I may add, the wholesomest and best tasted of any Fruit in the World."—A. Hamilton, i. 255. [ed. 1744, i. 255].

1853.—"... the unsophisticated ryt... conceives that cultivation could only emasculate the pronounced flavour and firm fibrous texture of that prince of fruits, the wild mango, likest a ball of tow soaked in turpentine."—Tribes on My Frontier, 149.

The name has been carried with the fruit to Mauritius and the West Indies. Among many greater services to India the late Sir Proby Castley diffused largely in Upper India the delicious fruit of the Bombay mango, previously rare there, by creating and encouraging groves of grafts on the banks of the Ganges and Jumna canals. It is especially true of this fruit (as Sultan Baber indicates) that excellence depends on the variety. The common mango is coarse and strong of turpentine. Of this only an evanescent suggestion remains to give peculiarity to the finer varieties. [A useful account of these varieties by Mr. Maries, will be found in Watt, Econ. Dict. v. 148 seqq.]

MANGO-BIRD. s. The popular Anglo-Indian name of the beautiful golden oriole (Oriolus aureus, Jerdon). Its "loud mellow whistle" from the mango-groves and other gardens, which it affects, is associated in Upper India with the invasion of the hot weather.

1875.—"The mango-bird glances through the groves, and in the early morning announces his beautiful but unwelcome presence with his merle melody."—J. Robinson, In My Indian Garden, 39.

MANGO-FISH. s. The familiar name of an excellent fish (Polyprion Vizala of Buchanan, P. paradises of Day), in flavour somewhat resembling the smelt, but, according to Dr. Mason, nearly related to the mullets. It appears in the Calcutta market early in the hot season, and is much prized, especially when in roe. The Hindu-stani name is tapa or tapas, 'an ascetic,' or 'penitent,' but we do not know the rationale of the name. Buchanan says that it is owing to the long fibres (or tree rays), proceeding from near the head, which lead the natives to associate it with penitents who are forbidden to shave. [Dr. Grierson writes: "What the connection of the fish with a hermit was I never could ascertain, unless it was that like wandering Fakirs, they disappear directly the rains begin. Compare the uposatha of the Buddhists." But tapasvī means 'produced by heat,' and is applied to the month Phagun (Feb.-March) when the fish appears; and this may be the origin of the name.]

1751.—"The Board of Trustees assemble on Tuesday at the New Tavern, where the Committee meet to eat Mangoee Fish for the benefit of the Subscribers and on other special affairs."—Hickey's Bengal Gazette, March 3.

[1820.—... the mangoee fish (so named from its appearing during the mango season)... By the natives they are named the Tapasvī (penitent) fish, (abbreviated by Europeans to Tapas) from their resembling a class of religious penitents, who ought never to shave."—Hamilton, Des. of Hindostan, i. 58.]

MANGO-SHOWERS. s. Used in Madras for showers which fall in March and April, when the mangoes begin to ripen.

MANGO-TRICK. One of the most famous tricks of Indian jugglers, in which they plant a mango-stone, and show at brief intervals the tree shooting above ground, and successively producing leaves, flowers, and fruit. It has often been described, but the description given by the Emperor Jahangir in his Autobiography certainly surpasses all in its demand on our belief.

c. 1010.—... Khaun-e-Jehaun, one of the nobles present, observed that if they spoke truly he should wish them to produce for his conviction a mulberry-tree. The men arose without hesitation, and having in ten separate spots set some seed in the ground, they recited among themselves... when instantly a plant was seen springing from each of the ten places, and each proving the tree required by Khaun-e-Jehaun. In the same manner they produced a mango, an apple-tree, a cypress, a pine-apple, a fir-tree, an almond, a walnut... open to the observation of all present, the trees were perceived gradually and slowly springing from the earth, to the height of one or perhaps of two cubits... Then making a sort of procession round the trees as they stood... in a moment there appeared on the respective trees a sweet mango without the rind, an almond fresh and ripe, a large fig of the most delicious kind... the fruit being pulled in my presence, and every one
present was allowed to taste it. This, however, was not all; before the trees were removed there appeared among the foliage birds of a curious kind, in colour and shape, and melody and song, as the world never saw before. At the close of the operation, the foliage, as in autumn, was seen to put on its variegated tints, and the trees gradually disappeared into the earth. —Mangosteen.  

c. 1650.—"Then they thrust a piece of stick into the ground, and asked the Company what Fruit they would have. One told them he would have Mangoes; then one of the Mountebanks hiding himself in the middle of a Sheet, stood out in the ground five or six times one after another. I was so curious to go upstairs, and look out of a window, to see if I could spy what the Mountebank did, and perceived that after he had cut himself under the armpits with a Razor, he rubb'd the stick with his Blood. After the two first times that he raised himself, the stick seemed to the very eye to grow. The third time there sprung out branches with young buds. The fourth time the tree was covered with leaves; and the fifth time it bore flowers. The English Minister protested that he could not give his consent that any Christian should be Spectator of such delusions. So that as soon as he saw that these Mountebanks had of a dry stick, in less than half-an-hour, made a Tree four or five foot high, that bare leaves and flowers as in the Spring-time: he went about to break it, protesting that he went not into the Company with any person that should stay any longer to see those things."—Tavernier, Travels made English, by J.P., ii. 36; [ed. Bell, i. 67, seq.].

1667.—"When two of these Jauguis (see Jaugee) that are eminent, do meet, and you stir them up on the point and power of their knowledge or Jaugisme, you shall see them do such tricks out of sight to one another, that I know not if Simon Mage could have outdone them. For they divine what one thinketh, make the Branch of a Tree disappear, a Shop in the ground, hatch eggs in their bosoms in less than half a quarter of an hour, and bring forth such birds as you demand. I mean, if what is said of them is true. For, as for me, I am with all my curiosity none of those happy Men, that are present at, and see these great feats."—Bernier, E.T. 103; [ed. Constable, 321].

1673.—"Others presented a Mock-Creation of a Mango-Tree, arising from the Stone in a short space (which they did in Hugger-Mugger, being very careful to avoid being discovered) with Fruit, Green and Ripe; so that a Man must stretch his Fancy, to imagine it Witchcraft; though the common Sort think no less."—Fryer, 192.

1690.—"Others are said to raise a Mango-Tree, with ripe Fruit upon its Branches, in the space of one or two Hours. To confirm which Relation, it was affirmed confidently to me, that a Gentleman who had pluckt one of these Mangoes, fell sick upon it, and has new as well as long as he kept it; till he consulted a Doctor for his Health, who prescrib'd his only Remedy would be the restoring of the Mango, by which he was restor'd to his Health again."—Ovington, 258-259.

1726.—"They have some also who will show you the kernel of a mango-fruit, or may be only a twig, and ask if you will see the fruit or this stick planted, and in a short time see a tree grow from it and bear fruit: after they have got their answer the jugglers (Koord-dressers) wrap themselves in a blanket, stick the twig into the ground, and then put a basket over them (Ke. &c.).

"There are some who have prevailed on these jugglers by much money to let them see how they have accomplished this.

"These have revealed that the jugglers made a hole in their bodies under the armpits, and rubbed the twig with the blood from it, and every time that they stuck it in the ground they wetted it, and in this way they clearly saw it to grow and to come to the perfection before described.

"This is asserted by a certain writer who has seen it. But this can't move me to believe it."—Valentijn, v. (Chamor), 58.

Our own experience does not go beyond Dr. Fryer's, and the hugger-mugger performance that he disapparages. But many others have testified to more remarkable skill. We once heard a traveller of note relate with much spirit such an exhibition as witnessed in the Deccan. The narrator, then a young officer, determined with a comrade, at all hazards of fair play or foul, to solve the mystery. In the middle of the trick one suddenly seized the conjuror, whilst the other uncovered and snatched at the mango-plant. But lo! it came from the earth with a root, and the mystery was darker than ever! We tell the tale as it was told.

It would seem that the trick was not unknown in European conjuring of the 16th or 17th centuries, e.g.

1657.—"... trium horarum spatii arboreum veram spatitam longitudine et mensa facere ensae, ut et alias arbores frondiferum et frutiferum."—Magia Universa, of P. Gaspar Schottus et Soc. Isa., Heriboli, 1657, i. 32.

MANGOSTEEN, s. From Malay manggusta (Crawfurd), or manggistan (Favre), in Javanese Manggis. [Mr. Skeat writes: "The modern standard Malay form used in the W. coast of the Peninsula is manggis, as in Javanese, the forms manggusta and manggistan never being heard there. The Siamese
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form maangkhut given in M'Farland's Siamese Grammar is probably from the Malay manggiastar. It was very interesting to me to find that some distinct trace of this word was still preserved in the name of this fruit at Patani-Kelantan on the E. coast, where it was called bautah 'seta (or 'setar), i.e. the 'setar fruit;' as well as occasionally mesetar or mesetar, clearly a corruption of some such old form as manggistar." This delicious fruit is known throughout the Archipelago, and in Siam, by modifications of the same name; the delicious fruit of the Garinia Mangostana (Nat. Ord. Guttiferae). It is strictly a tropical fruit, and, in fact, near the coast does not bear fruit further north than lat. 14°. It is a native of the Malay Peninsula and the adjoining islands.

1583.—"R. They have bragged much to me of a fruit which they call mangostans; let us hear what you have to say of the same."—Wood, "On the India Tree".

1585.—"There are yet other fruits, as Mangostaine [in Hak. Soc. Mangostains . . . but because they are of small account I think it not requisite to write severally of them."—Linnaeus, "The Natural System of Plants," 1737.


1615.—"Il s'y trouve de plus vne espece de fruit propre du terroir de Malaque, qu'ils nomment Mangostains."—Cardinal, "Description of the Products of Java," 1612.

1692.—"The Mangostan is a Fruit growing by the Highways in Java, upon bushes, like our Sloes."—Dict. de la Langue Françoise, "Mangostan," 1727.

1727.—"The Mangostane is a delicious Fruit, almost in the Shape of an Apple, the Skin is thick and red, being dried it is a good Astringent. The Kernels (if I may so call them) are like Cloves of Garlic, of a very agreeable Taste, but very cold."—J. Hamilton, "The Natural History of the East," 1741.

MANGROVE. s. The sea-loving genera Rhizophora and Avicennia derive this name, which applies to both, from some happy accident, but from which of two sources may be doubtful. For while the former genus is, according to Crawfurd, called by the Malays manggi-manggi, a term which he supposes to be the origin of the English name, we see from Oviedo that one or other was called mangle in S. America, and in this, which is certainly the origin of the French mangle, we should be disposed also to seek the derivation of the English word. Both genera are universal in the tropical tidal estuaries of both Old World and New. Prof. Sayce, by an amusing slip, or oversight probably of somebody else's slip, quotes from Humboldt that "maihe, mangle, hamucho, canoe, tobacco, are all derived through the medium of the Spanish from the Haytian mahic, mangle, huanaco, canoe, and tabaco." It is, of course, the French and not the English mangle that is here in question. [Mr. Skeat observes: "I believe the old English as well as French form was mangle, in which case Prof. Sayce would be perfectly right. Mangrove is probably manglier-groove. The Malay manggi-manggi is given by Klinkert, and is certainly on account of the reduplication, native. But I never heard it in the Peninsula, where mangrove is always called bakow." The mangrove abounds on nearly all the coasts of further India, and also on the sea margin of the Ganges Delta, in the backwaters of S. Malabar, and less luxuriantly on the Indus mouths.

1585.—"Of the Tree called Mangle . . . These trees grow in places of mire, and on the shores of the sea, and of the rivers, and streams, and torrents that run into the sea. They are trees very strange to see . . . they grow together in vast numbers, and many of their branches seem to turn down and change into roots . . . and these plant themselves in the ground like stems, so that the tree looks as if it had many legs joining one to the other."—Oviedo, in "Narration," iii. f. 145. . . . "So coming to the coast, embarked in a great Canoa with some 30 Indians, and 5 Christians, whom he took with him, and coasted along amid solitary places and islets, passing sometimes into the sea itself for 4 or 5 leagues,—among certain trees, lofty, dense and green, which grow in the very sea-water, and which they call mangle."—Pil. f. 224.

1558.—". . . by advice of a Moorish pilot, who promised to take the people by night to a place where water could be got . . . and either because the Moor desired to land many times on the shore by which he was conducting them, seeking to get away from the hands of those whom he was conducting, or because he was
MANILLA-MAN.

The title of a book, with reference to its author and publication.

MANNICKJORE, s. Hind. manik-jor; the white-necked stork (Ciconia leuconephala, Gmelin); sometimes, according to Jordan, called in Bengal the 'Beef-steak bird,' because palatable when cooked in that fashion. "The name of Manikjor means the companion of Manik, a Saint, and some Mussulmans in consequence abstain from eating it" (Jordan). [Platts derives it from manik, 'a ruby."

MANJEE, s. The master, or steersman, of a boat or any native river-craft; Hind. mānjī, Beng. mijī and mējī, [all from Skt. मानी, 'one who stands in the middle']. The word is also a title borne by the head men among the Pahāris or Hill-people of Rajmahal (Wilson), [and as equivalent for Majāvac, the name of an important Dravidian tribe on the borders of the N.W. Provinces and Chota Nāgar].

MANJEE, n. A small fish; Hind. मण्डी, Beng. manāti, &c. [Compare COBRA-MANILLA.]

MANUCODIATA. (See BIRD OF PARADISE.)

MARRAMUT, MURRUMUT, s. Hind. from Ar. مَرَامِع, 'repair.' In this sense the use is general in Hindustani (in which the terminal t is always pronounced, though not by the Arabs), whether as applied to a stocking, a fortress, or a ship. But in Madras Presidency the word had formerly a very specialised sense as the recognised title of that branch of the Executive which included the conservation of irrigation tanks and the like, and which was worked under the District Civil Officers, there being then no separate department of the State in charge of Civil Public Works. It is a curious illustration of the wide spread at one time of Musulman power that the same Arabic word, in the form Maram, is still applied in Sicily to a standing committee charged with repairs to the Duomo or Cathedral of Palermo. An analogous instance of the wide grasp of the Saracenic power is mentioned by one of the Musulman authors whom Amari quotes in his History of the Mahomedan rule in Sicily. It is that the Caliph Al-Mamūn, under whom conquest was advancing in India and in Sicily simultaneously, ordered that the idols taken from the infidels in India should be sent for sale to the infidels in Sicily!
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MARGOSA. s. A name in the S. of India and Ceylon for the *Nim* (see NEEM) tree. The word is a corruption of Port. *amargosa,* 'bitter,' indicating the character of the tree. This gives rise to an old Indian proverb, traceable as far back as the *Jatakas,* that you cannot sweeten the *nim* tree though you water it with syrup and ghee (*Natura expeIlaS fureo,* &c.).

1727.—"The wealth of an evil man shall another evil man take from him, just as the crows come and eat the fruit of the *margoise* tree as soon as it is ripe."—Apophthegms translated in *Valentijn,* v. (Ceylon) 380. 1782.—"... ils laivent le malade avee de l'eau froide, ensuite ils le frottent rude-ment avee de la feuille de *Margosier.*"—Soucera, i. 208. 1834.—"Adjacent to the Church stand a number of tamarind and *margoise* trees."—Clitty, Ceylon Gazetteer, 183.

MARKHORE. s. Pers. *mar-khor,* 'snake-eater.' A fine wild goat of the Western Himalaya; *Capra megaceros,* Hutton.

1851.—"Hence the people of the country call it the *Markhor* ('eater of serpents')."—Edeceades, *A Year on the Punjab Frontier,* i. 474. 1895.—"Never more would he chase the ibex and *makor.*"—Mrs. Croker, *Village Tales,* 112.

MARTABAN, n.p. This is the conventional name, long used by all the trading nations, Asiatic and European, for a port on the east of the Irawadi Delta and of the Sitang estuary, formerly of great trade, but now in comparative decay. The original name is Talang, *Mdt-ta-man,* the meaning of which has been unable to ascertain.

1541.—"... passed then before Marta-man, the people also heathens: men expert in everything, and first-rate merchants; great masters of accounts, and in fact the greatest in the world. They keep their accounts in books like us. In the said country is great produce of lae, cloths, and provisions."—*Letter of Gio. da Empoli,* p. 50.

1554.—"At the end of these two days the King... caused the Captains that were at the Guard of the Gates to leave them and retire; whereupon the miserable City of Martabano was delivered to the mercy of the Southerners... and therein showed themselves so cruel-minded, that the thing they made least reckoning of was to kill 100 men for a crown."—*Pico,* in *Ceylon,* 263.

1553. —"And the towns which stand outside this gulf of the Isles of Pegu (of which we have spoken) and are placed along the coast, which count are Vagara, Martaban, a city notable in the great trade that it enjoys, and further on Rey, Talaga, and Tavay."—Barros, i. ix. 1. 1568.—"Tromassimo nella città di Mar- tanaun intorno a nozonti Portoghesi, tra mercadanti e huomini vagabondi, li quali stauano in gran differenza co' Rettori della città."—*Ces. Fedreri,* in *Rumisio,* iii. 336. 1584.—The city of Martaban hath its front to the south-east, south, and south-west, and stands on a river which there enters the sea... it is a city of Maupa-ragia, a Prince of the King of Pegun's."—Gasparo Bathi, f. 129e, 130r.

1689.—"That the English may settle factories at Serian, Pegun, and Ava... and also that they may settle a factory in like manner at *Mortavan*... "—Articles to be proposed to the King of Burma and Pegun in *Notes and Exa.,* No. iii. p. 8.

1695.—"Concerning *Bartolomeo Rodriguez,*... I am informed and do believe he put into *Mortavan* for want of *wood* and *water,* and was there seized by the King's officers, because not bound to that Place."—*Governor Higgison,* in *India- graph,* Or. Repert. ii. 342-b.

MARTABAN. s. This name was given to vessels of a peculiar pottery, of very large size, and glazed, which were famous all over the East for many centuries, and were exported from Martaban. They were sometimes called *Pegu jars,* and under that name specimens were shown at the Great Exhibition of 1851. We have not been able to obtain recent information on the subject of this manufacture. The word appears to be now obsolete in India, except as a colloquial term in Telegu. [The word is certainly not obsolete in Upper India: 'The *martaban*' (Plate ii. fig. 10) is a small deep jar with an elongated body, which is used by Hindus and Muhammadans to keep pickles and acid articles" (*Halli-fus, Mono. of Punjab Pottery,* p. 9). In the endeavour to supply a Hindi derivation it has been derived from *im-rata-ban,* 'the holder of the water of immortality.' In the *Arabian Nights*
the word appears in the form *bartumae*, and is used for a crock in which gold is buried. *(Burton, xi. 26).* Mr. Bell saw some large earthenware jars at Malé, some about 2 feet high, called *rumba*; others larger and barrel-shaped, called *matabán.* *(Pyrard, Hak. Soc. i. 259.)* For the modern manufacture, see Scott, Gazetteer of Upper Burma, 1900, Pt. i. vol. ii. 399 seq.

c. 1350.—"Then the Princess made me a present consisting of dresses, of two elephant-loads of rice, of two she-buffaloes, ten sheep, four **roots** of coriand syrup, and four Martabans, or huge jars, filled with pepper, coriander, and mungo, all prepared with salt, as for a sea-voyage."—*Ibn Batatu,* iv. 253.

1508.—"The lac (lacre) which your Highness desired me to send, will be a piece of good luck to get, because those ships depart early, and the vessels from Pegu and Martaban come late. But I hope for a good quantity of it, as I have given orders for it."—Letter from the Vice-roy, Dom. Francisco Almeida to the King. *In Correl.* i. 909.

1516.—"In this town of Martaban are made very large and beautiful porcelain vases, and some of glazed earthenware of a black colour, which are highly valued among the Moors, and they export them as merchandize."—*Barbotin,* 156.

1588.—"In this town many of the great earthen pots are made, which in India are called **Martana**ns, and many of them carried throughout all India, of all sorts both small and great; some are so great that they will hold full two pipes of water. The cause why so many are brought into India is for that they use them in every house, and in their ships instead of casks."—*Linschoten,* p. 30; [Hak. Soc. i. 101; see also i. 28, 268.]

c. 1610.—"... des iaroos les plus belles, les mieux vernis et les mieux façonnées que j'ay eu ailleurs. Il y en a qui tiennent autant qu'une pippin et plus. Elles se font au Royanne de Martabane, d'ou on les apporte, et d'où elles prennent leur nom par toute l'Inde."—*Pryv'ard de Lavel,* i. 179; [Hak. Soc. i. 259.]

1615.—"Vasa fignulina qua vulgar Martabania dicuntur per Indian nota sunt. ... Per Orientem omnem, quin et Lubianiam, horum est usus."—*Jarrett, Thesaurus Rev. Indic.* pt. ii. 389.

1673.—"Je vis un vase d'une certaine terre verte qui vient des Indes, dont les Tures ... font un grand estime, et qu'ils achépent bien cher à cause de la propiéte qu'elle a de se rompre à la presence du poison. ... Cette terre se nomme Merdebani."—*Journal d'Ant. Galland,* ii. 110.

1673.—"... to that end offer Rice, Oyl, and Cocoa-Nuts in a thick Grove, where they piled an huge Heap of long Jars like Martivans."—*Fryer,* 180.

1688.—"They took it out of the cask, and put it into earthen Jars that held about eight Barrels apiece. These they call Montaban Jars, from a town of that name in Pegu, whence they are brought, and carried all over India."—*Dampier,* ii. 98.

c. 1690.—"... Sunt autem haece vastissimae ac turgitae olae in regionibus Martavan et Siana confectae, quae per totum transferruntur Indian ad varias ligueos conservandos."—*Raumphius,* i. ch. iii.

1711.—"... Pegu, Quedah, Jahore and all their own Coasts, whence they are plentifully supply'd with several Necessarys, they otherwise must want; As Ivory, Beeswax, Mortivan and small Jars, Pepper, &c."—*Lavater,* 35.

1728.—"... and the Martavanas contain the water to drink, when empty require two persons to carry them."—*Valentijn,* v. 251.

"... the goods exported hitherward (from Pegu) are ... glazed pots (called Martavans after the district where they properly belong), both large and little."—*Ibid.* v. 128.

1727.—"Martavan was one of the most flourishing Towns for Trade in the East. ... They make earthen Ware there still, and glaze them with Lead-spar. I have seen some Jars made there that could contain two Hogsheads of Liquor."—I. *Hamilton,* i. 63, ed. 1744, ii. 62.

1710.—"The Pay Master is likewise-ordered ... to look out for all the Pegu Jars in Town, or other vessels proper for keeping water."—In *Wheeler,* iii. 194.

Such jars were apparently imitated in other countries, but kept the original name. Thus Baillie Fraser says that "certain jars called Martaban were manufactured in Oman."—*Journey into Khorasan,* 18.

1851.—"Assortment of Pegu Jars as used in the Honourable Company's Dispensary at Calcutta."

"Two large Pegu Jars from Moulmain."—*Official Catalog. Exhibition of 1851,* i. 921.

**MARTIL, MARTOL,** s. A hammer. Hind mártol, from Port. martelo, but assisted by imaginary connection with Hind már-ná, 'to strike.'

**MARTINGALE,** s. This is no specially Anglo-Indian word; our excuse for introducing it is the belief that it is of Arabic origin. Popular assumption, we believe, derives the name from a mythical Colonel Martin- gale. But the word seems to come to us from the French, in which language, besides the English use,
Litré gives chausées à la martingale as meaning “culottes dont le pont était placé par derrière,” and this he strangely declares to be the true and original meaning of the word. His etymology, after Méhage, is from Martigues in Provence, where, it is alleged, breeches of this kind were worn. Skeat seems to accept these explanations. [But see his Concise Dict., where he inclines to the view given in this article, and adds: “I find Arab. ratāka given by Richardson as a verbal root, whence ratak, going with a short quick step.”] But there is a Span. word al-martaga, for a kind of bridge, which Urrea quoted by Dozy derives from verb Arab. ratakī, “qui, à la IVe forme signifie ‘effect ut brevibus assibus incederet.’” This is precisely the effect of a martingale. And we venture to say that probably the word bore its English meaning originally also in French and Spanish, and came from Arabic direct into the latter tongue. Dozy himself, we should add, is inclined to derive the Span. word from al-mirta’d, ‘a halter.’

MASCABAR, s. This is given by C. P. Brown (MS. notes) as an Indo-Portuguese word for ‘the last day of the month,’ quoting Calcutta Review, viii. 345. He suggests as its etymon Hind. māsik-bandar, ‘after a month.’ [In N. Indian public offices the māskābar is well known as the monthly statement of cases decided during the month. It has been suggested that it represents the Port. mesa-nombre, ‘end of the month’; but according to Platts, it is more probably a corruption of Hind. māsik-va’d or māsik-va’dr.]

MASH, s. Hind. māsh. [Skt. maśā, ‘a bean’; Phascolus radiatus, Roxb. One of the common Hindu pulses. [See MOONG.]

MASKEE. This is a term in Chinese “pigeon,” meaning ‘never mind,’ ‘n’importe,’ which is constantly in the mouths of Europeans in China. It is supposed that it may be the corruption or ellipsis of a Portuguese expression, but nothing satisfactory has been suggested. [Mr. Skeat writes: “Surely this is simply Port. mas que, probably imported direct through Macao, in the sense of ‘although, even, in spite of,’ like French malgré. And this seems to be its meaning in ‘pigeon’: ‘That nightey tim begin chop-chop, One young man walkie—no can stop. Maskee snow, maskee ice! He cally flag with chop so nice— Topside Galow! ’ ‘Excelsior,’ in ‘pigeon.’”]

MARYACAR, n.p. According to R. Drummond and a MS. note on the India Library copy of his book R. Catholics in Malabar were so called, Marya Karar, or Mary’s People. [The word appears to be really marakkar, of which two explanations are given. Login (Malabar, i. 332 note) says that Marakkar means ‘doer or follower of the Law’ (mar'yapram), and is applied to a foreign religion, like that of Christians and Mohammedans. The Madras Gloss. (iii. 474) derives it from Mal. marakkalam, ‘boat,’ and kar, a terminating showing possession, and defines it as a “tittular appellation of the Moplah Mahommedans on the S.W. coast.”]

MASULIPATAM. n.p. This coast town of the Madras Presidency is sometimes vulgarly called Machlipatan or Machhli-bandar, or simply Bandar (see BINDER, 2); and its name explained (Hind. machhī, ‘fish’) as Fish-town. [The Madras Gloss. says, from an old tradition of a whale being stranded on the shore.] The etymology may originally have had such a connection, but there can be no doubt that the name is a trace of the Mascali and Masūlun or σταυρός eκβολαι which we find in Ptolemy’s
Tables; and of the masala producing muslins, in the Periplos. [In one of the old Logs the name is transformed into Mesopotamia (J.R. As. Soc., Jan. 1900, p. 158). In a letter of 1605-6 it appears as Masulipatanga (Birdwood, First Letter Book, 72).

[1613.—"Concerning the Darling was departed for Mossapotam."—Foster, Letters, ii. 14.

[1615.—"Only here are no returns of any large sum to be employed, unless a factory at Mesopotam."—Ibid. iv. 5.]

1619.—"Master Methwold came from Missulapatam in one of the country Boats."—Priye, in Pardos, i. 638.


[e. 1661.—"It was reported, at one time, that he was arrived at Massipatam..."—Bernier, ed. Constable, 112.]

e. 1681.—"The road between had been covered with broadc velvet, and Machilbender chintz."—Seir Mutoapher, iii. 370.

1684.—"These sort of Women are so nimble and active that when the present king went to see Masilipatan, nine of them undertook to represent the figure of an Elephant; four making the four feet, four the body, and one the trunk; upon which the King, sitting in a kind of Throne, made his entry into the City."—Tavernier, E.T. ii. 65; [ed. Bull, i. 153].

1789.—"Masulipatam, which last word, by the bye, ought to be written Machilipatan (Fish-town), because of a Whale that happened to be stranded there 150 years ago."—Note on Seir Mutoapheria, iii. 370.

e. 1790.—"...cloths of great value...from the countries of Bengal, Bunaras, China, Kashmir, Boorhanpoor, Mutchiliputun, &c."—More Husein Ali, H. of Hydro Naik, 383.

MATOE, MATY. s. An assistant under a head servant; in which sense or something near it, but also sometimes in the sense of a 'head-man,' the word is in use almost all over India. In the Bengal Presidency we have a mate-bearer for the assistant body-servant (see BEARER); the mate attendant on an elephant under the mahout; a mate (head) of coolies or jomponnies (qq.v.) (see JOMPON), &c. And in Madras the maty is an under-servant, whose business it is to clean crockery, knives, &c., to attend to lamps, and so forth.

The origin of the word is obscure, if indeed it has not more than one origin. Some have supposed it to be taken from the English word in the sense of comrade, &c.; whilst Wilson gives metti as a distinct Malayalam word for an inferior domestic servant, [which the Madras Gloss, derives from Tamil ned, 'high']. The last word is of very doubtful genuineness. Neither derivation will explain the fact that the word occurs in the Ain, in which the three classes of attendants on an elephant in Akbar's establishment are styled respectively Mahudat, Bhoi, and Meth; two of which terms would, under other circumstances, probably be regarded as corruptions of English words. This use of the word we find in Skt. dictionaries as metha, meghtha, and mehna, 'an elephant-keeper' or feeder. But for the more general use we would query whether it may not be a genuine Prakrit form from Skt. mitra, 'associate, friend?' We have in Pali metta, 'friendship,' from Skt. maitra.

e. 1590.—"A meth fetches fodder and assists in equipping the elephant. Meths of all classes get on the march 4 dama daily, and at other times 3 ek."—Jain, ed. Blommann, i. 125.

1810.—"In some families mates or assistants are allowed, who do the drudgery."—Williamson, V. M. i. 241.

1837.—"One matee."—See Letters from Madras, 106.

1872.—"At last the morning of our departure came. A crowd of porters stood without the veranda, chattering and squabbling, and the mate distributed the boxes and bundles among them."—A True Reformer, ch. vi.

1873.—"To procure this latter supply (of green food) is the daily duty of one of the attendants, who in Indian phraseology is termed a mate, the title of Mahout being reserved for the head keeper (of an elephant).—Nat. Rec. Sept. 6, 302.

MATRANE. s. Properly Hind. from Pers. mihtaraini; a female sweper (see MEHTAR). [In the following extract the writer seems to mean Bhatiya or Bhatiya, the wife of a Bhatiyara or imu-keeper.

[1785.—"...a handsome serai...where a number of people, chiefly women, called metrahrees, take up their abode to attend strangers on their arrival in the city."—Diary, in Forbes, Or. Mem. 2nd ed. ii. 404.]

MATROSS. s. An inferior class of soldier in the Artillery. The word is quite obsolete, and is introduced here because it seems to have survived a good deal longer in India than in England, and occurs frequently in old Indian narratives. It is Germ.
matrose, Dutch *matroos, 'a sailor,' identical no doubt with Fr. *matelot. The origin is so obscure that it seems hardly worth while to quote the conjectures regarding it. In the establishment of a company of Royal Artillery in 1771, as given in Duncan's Hist. of that corps, we have besides sergeants and corporals, "4 Bombardiers, 8 Gunners, 34 Matrosses, and 2 Drummens." A definition of the Matross is given in our 3rd quotation. We have not ascertained when the term was disused in the R.A. It appears in the Establishment as given by Grose in 1801 (Military Antiq. i. 315). As far as Major Duncan's book informs us, it appears first in 1639, and has disappeared by 1793, when we find the men of an artillery force divided (excluding sergeants, corporals, and bombardiers) into First Gunners, Second Gunners, and Military Drivers.

1673. "There being in pay for the Honourable East India Company of English and Portuguese, 700, reckoning the Matrosses and Gunners."—Fryer, 35.

1745.—"... We were told with regard to the Fortifications, that no Expense should be grudged that was necessary for the Defence of the Settlement; and in 1741, a Person was sent out in the character of an Engineer for our Place; but... he lived not to come among us; and therefore, we could only judge of his Merit and Qualifications by the Value of his Stipend, Six Pagodas a Month, or about Eighteen Pence a Day; scarce the Pay of a common Matross."—Letter from Mr. Burnett to the Secret Committee, in Letter to a Proprietor of the E.I. Co., p. 45.

1757.—"I have with me one Gunner, one Matross, and two Lasers."—Letter in *Palmyrene, Or. Repert. i. 203.

1779.—"Matrosses are properly apprenices to the gunner, being soldiers in the royal regiment of artillery, and next to him; they assist in loading, firing, and punging the great guns. They carry fire-locks, and march along with the guns and tore-waggons, both as a guard, and to give their assistance in every emergency."—Capt. J. M. Smith's Universal Military Dictionary.

1792.—"Wednesday evening, the 26th inst., a Matross of Artillery deserted from the Mount, and took away with him his pack, and nine quarts of powder and salt."—Matross Courier, Feb. 2.

1800.—"A serjeant and two matrosses employed under a general committee on the upturned military stores in Seringapatam."—*Wellington Suppl. Desp. ii. 32 (Stans. Dict.).

**MAUND.**

MATT. s. Touch (of gold). Tamil *mattu* (pron. *mattin*), perhaps from Skt. *mātra, 'measure.' Very pure gold is said to be 9 *mātra*, inferior gold of 5 or 6 *mātra*.

[1615.—"Recalls the matte Jangganay 8 is Sclam 7½."—*Foster, Letters*, iii. 156.

[1680.—"Matt." See under BATTA.]

1693.—"Gold, purified from all other metals... by us is reckoned as of four- and Twenty Carats, but by the blacks here divided and reckoned as of ten mat."—Hawart, 106.

1727.—At Mocha... "the Coffee Trade brings in a continual Supply of Silver and Gold... from Turkey, Ebrames and Mograbis, Gold of low Matt."—*A. Hamilton*, i. 43, [ed. 1744].

1752.—"... to find the Value of the Touch in Fanams, multiply the Matt by 10, and then by 8, which gives it in Fanams."—T. Brooks, 25.

The same word was used in Japan for a measure, sometimes called a fathom.

[1614.—"The Matt which is about two yards."—*Foster, Letters*, ii. 3.]

**MAUMLET.** s. Domestic Hind. *mutulat*, for 'omelet'; [*M múlet* is 'marmalade'].

**MAUND.** s. The authorised Anglo-Indian form of the name of a weight (Hind. *man*, Mahr. *maun*), which, with varying values, has been current over Western Asia from time immemorial. Professor Sayce traces it (*mana*) back to the Accadian language.* But in any case it was the Babylonian name for 1/3 of a talent, whence it passed, with the Babylonian weights and measures, almost all over the ancient world. Compare the *men* or *maoa* of Egyptian hieroglyphic inscriptions, preserved in the *enma* or *amaa* of the Copts, the Hebrew *maw* (*maw*), and the Roman *mina*. The introduction of the word into India may have occurred during the extensive commerce of the Arabs with that country during the 8th and 9th centuries; possibly at an earlier date. Through the Arabs also we find an old Spanish word almena, and in old French *alme*, for a weight of about 20 lbs. (Marcel Duc). The quotations will show how the Portuguese converted *man* into *mão*, of which the English made *maune*, and so (probably by the influence of the

* See Sayce, Principles of Comparative Philology, 2nd ed. 208-211.
old English word **maund**)* our present form, which occurs as early as 1611. Some of the older travellers, like Linschoten, misled by the Portuguese wāna, identified it with the word for 'hand' in that language, and so rendered it.

The values of the **man** as weight, even in modern times, have varied immensely, *i.e.* from little more than 2 lbs. to upwards of 160. The 'Indian Maund,' which is the standard of weight in British India, is of 40 **sers,** each **ser** being divided into 16 **chihifers;** and this is the general scale of subdivision in the local weights of Bengal, and Upper and Central India, though the value of the **ser** varies. That of the standard **ser** is 80 tolas (q.v.) or rupee-weights, and thus the **maund = 82 2/3 lbs.** avoidipous. The Bombay **maund** (or **man**) of 48 **sers = 28 lbs.** the Madras one of 40 **sers = 25 lbs.** The Palloda **man** of Ahmadnagar contained 64 **sers,** and was 163 3/4 lbs. This is the largest **man** we find in the 'Useful Tables.' The smallest Indian **man** again is that of Colachy in Travancore, and that = 18 lbs. 12 oz., 13 dr. The Persian **Tahab** **man** is, however, a little less than 7 lbs.; the **man shahi** twice that; the smallest of all on the list named is the Jeddah **man = 2 lbs. 3 oz. 9 1/2 dr.**

b. c. 692.—In the 'Eponymy of Zazai,' a house in Nineveh, with its shrubbery and gates, is sold for one **maun** of silver according to the royal standard. Quoted by **Siger,** *s.v.*

b. c. 667.—We find Nergal-sarra-naor lending 'four **man**s of silver, according to the **man** of Carchemish.'—*Ibid.*

c. b. c. 524.—"Cambyse received the Libyan presents very graciously, but not so the gifts of the Cyrenaeans. They had sent no more than 500 **mina**s of silver, which Cambyse, I imagine, thought too little. He therefore snatched the money from them, and with his own hand scuttered it among the soldiers."—*Herodot.* iii. 13 (E.T. by *Rawlinson*).

c. a. D. 70.—"Et quoniam in mensuris quaque ac ponderibus cerebro Graecus nominibus utendum est, interpretationem eorum semel in hoc loco ponamus: ... **mna,** quam nostri **minam** vocant pendet drachmus Atticæ c."—*Pliny,* xxii., at end.

c. 1029.—"The gold and silver ingots amounted to 700,400 **man**s in weight."—At *Ubi,* in *Elliot,* ii. 35.

1040.—"The Amir said:—'Let us keep fair measure, and fill the cups evenly.' ... Each goblet contained half a **man.**"—*Bailhaki,* *ibid.* ii. 144.

c. 1345.—"The **Mena** of Sarai makes in Geneva weight ... ibid. 6 oz. 2

The **Mena** of Organie (Urghan) in Geneva ... lb. 3 oz. 9

The **Mena** of Ottarre (Ottar) in Geneva ... lb. 3 oz. 9

The **Mena** of Armallecho (Armality) in Geneva ... lb. 2 oz. 8

The **Mena** of Camuex (Kancheu) in N.W. China ... lb. 2

*Pegolotti,* 4.

1568.—"The value of stones is only because people desire to have them, and because they are scarce, but as for virtues, those of the loadstone, which stanches blood, are very much greater and better attested than those of the emerald. And yet the former sells by **maos,** which are in Cambay ... equal to 26..."—*Garcia,* c. 158c.

1598.—"'They have another weight called **Mao,** which is a Hand, and is 12 pounds."—*Linschoten,* 69; [Hak. *Soc.* i. 245].

1610.—"He was found ... to have sixty **maunes** in Gold, and every **maune** is five and fiftine pound weight."—*Cârduces,* in *Purchas,* i. 218.

1611.—"Each **maund** being three and thirtine pound English weight."—*Middleton,* *ibid.* i. 270.

[1645.—"As for the weights, the ordinary **maund** is 69 **livres,** and the **livre** is of 16 **ounces;** but the **maund,** which is used to weigh indigo, is only 53 **livres.** At Surat you speak of a **ser,** which is 14 3/4 **livres,** and the **livre** is 16 **ounces."—Tavernier,* ed. *Ball,* i. 38.]

c. 1665.—"Le **man** pese quarante livres par toutes les Indes, mais ces livres sur *serres* sont differentes selon les Pays."—*Tavernot,* v. 51.

1673.—"A *Lombreiro* (Sonce) of pure Gold, weighing about one **Maund** and a quarter, which is Forty-two pounds."—*Fryer,* 78.

"The Surat **Maund** . . . is 40 **Seers,** of 20 **Pice** the **Seer,** which is 37f.

The **Pucka** **Maund** at *Agra* is double as much, where is also the Ecbary **Maund** which is 40 **Seers,** of 30 **Pice** to the **Seer. . . ."—*Ibid.* 205.

1683.—"Agreed with Chittur Mullsw and Muttramas, Merchants of this place (Hugly), for 1,700 Bales of ye best Tissinda Sugar, each bale to weigh 2 **Maunds,** 61 1/2 **Seers,** Factory weight."—*Hedges,* *Diary,* April 5; [Hak. *Soc.* i. 75].

1711.—"Sugar, Coffee, Tutanagum, all sorts of Drugs, &c., are sold by the **Maund** Tabrees; which in the Factory and Custom
house is nearest 6/1. Avoirdupois. . . .
Eatables, and all sorts of Fruit . . . &c. are sold by the Maund Cooper at 71/4.
The Maund Shaw is two Maunds Taberes, used at Isphahan."—Lockyer, 220.

c. 1760.—Grose says, "the maund they weigh their indices with is only 58 lb." He states the maund of Upper India as 60lb.:
at Bombay, 28 lb. at Goa, 14 lb.; at Surat, 37 1/4 lb.; at Coromandel, 25 lb.; in Bengal, 75 lb.

1854.—". . . You only consent to make play when you have packed a good maund of traps on your back."—Life of Lord Law-
rence, i. 483.

MAYLA. s. Hind. mela, 'a fair,' almost always connected with some religious celebration, as were so many of the medieval fairs in Europe. The word is Skt. mela, melaka, 'meeting, concourse, assembly.'

[1852.—"A party of foreigners . . . wished to see what was going on at this far-famed maylaih. . . ."—Mrs. More O'Staen Abi,
Observations, ii. 321.]

1869.—"Le Mela n'est pas précisément une foire telle que nous l'entendons; c'est le nom qu'on donne aux réunions de pèlerins et des marchands qui . . . se rendent dans les lieux considérés comme sacrés, aux fêtes de certaines dieux indiens et des personnages réputés saints parmi les musulmans."—

MAZAGON, MAZAGON. n.p.
A suburb of Bombay, containing a large Portuguese population. [The name is said to be originally Malach-
grima, 'the village of the Great Lord,' Siva.]

1543.—
'Mazaguão. por 15,000 jéden.
Mombaym (Bombay), por 15,000.'—N. Botelho, Tombô, 149.

1644.—"Going up the stream from this town (Mombaym, i.e. Bombay) some 2 leagues, you come to the aldea of Maza-
gam."—Bonarr, Ms. f. 227.

1673.—". . . for some miles together, till the Sea break in between them; over against which lies Massegoung, a great Fishing Town. . . . The Ground this and the Great Breach is well ploughed and bears good Battye. Here the Portugals have another Church and Religious House belonging to the Franciscans."—Fryer, p. 67.

[MEARBAR, s. Pers. mirbar, 'master of the bay,' a harbour-master. Mirbari, which appears in Botelho (Tombô, p. 56) as mirabary, means 'ferry dues.'

[1652.—". . . ordering them to bring away ye boat from ye Mearbar."—Hedges, Diary, Hak. Soc. i. 94.]

MECKLEY, n.p. One of the names of the State of Munneapore.

MEEANA. MYANNA. s. H.—P. miyana, 'middle-sized.' The name of a kind of palankin; that kind out of which the palankin used by Europeans has been developed, and which has been generally adopted in India for the last century. [Buchanan Hamilton writes: "The lowest kind of palanquins, which are small litters suspended under a straight bamboo, by which they are carried, and shaded by a frame covered with cloth, do not admit the passenger to lie at length, and are here called miyana, or Mahapa. In some places, these terms are con-
idered as synonymous, in others the Miyana is open at the sides, while the Mahapa, intended for women, is surrounded with curtains." (Eastern India, ii. 426.)] In Williamson's Vade Mecum (i. 319) the word is written Mohannah.

1754.—". . . an entire new myannah, painted and gilt, lined with orange silk, with curtains and bedding complete."—In
Sam-Kor. i. 49.

. . . Patna common chairs, couches and tea-boys, two Mahana palanquins."—
Ibid. 62.

1793.—"To be sold . . . an Elegant New Bengal Meana, with Hair Bedding and furniture."—Bombay Courier, Nov. 2.

1795.—"For Sale, an Elegant Fashionable New Meana from Calcutta."—Ibid. May 16.

MEERASS. s., MEERASSY. adj., MEERASSIDAR. s. 'Inheritance,' 'hereditary,' 'a holder of hereditary property.' Hind. from Arab. mirâs弯曲, mirdas弯曲, mirdâs弯曲; and these from varîs, 'to inherit.'

1806.—"Every meerassar in Tanjore has been furnished with a separate pottah in. . . for the land held by him."—Fifth Report (1812), 774.

1812.—"The term meerassee . . . was introduced by the Mahomedians."—Ibid. 136.

1877.—"All miras rights were reclaimable within a forty years' al-sence."—Meedowes Taylor, Story of My Life, ii. 211.

. . . I found a great proportion of the occupants of land to be mirasders.—that is, persons who held their portions of land in hereditary occupancy."—Ibid. 210.
MEHAUL. s. Hind. from Arab. mahall, being properly the pl. of Arab. mahall. The word is used with a considerable variety of application, the explanation of which would involve a greater amount of technical detail than is consistent with the purpose of this work. On this Wilson may be consulted. But the most usual Anglo-Indian application of mahall (used as a singular and generally written, incorrectly, mahal) is to 'an estate,' in the Revenue sense, i.e. 'a parcel or parcels of land separately assessed for revenue.' The sing. mahall (also written in the vernaculars mahal, and mahal) is often used for a palace or important edifice, e.g. (see SHISH-MUHULL, TAJ-MAHAL).

MEHTAR. s. A sweeper or scavenger. This name is usual in the Bengaé Presidency, especially for the domestic servant of this class. The word is Pers. comp. mibtir (Lat. major), 'a great personage,' 'a prince,' and has been applied to the class in question in irony, or rather in consolation, as the domestic tailor is called caleefa. But the name has so completely adhered in this application, that all sense of either irony or consolation has perished; mehtar is a sweeper and nought else. His wife is the Matranee. It is not unusual to hear two mehtars hailing each other as Maharrj! In Persia the menial application of the word seems to be different (see below). The same class of servant is usually called in W. India bhangi (see BUNGY), a name which in Upper India is applied to the caste generally and specially to those not in the service of Europeans. [Examples of the word used in the honorific sense will be found below.]


1828. "... besides many mehtars or stable-boys." — Haji Baba in England, i. 60.

In the honorific sense:

[1821. "In each of the towns of Central India, there is ... a mehtar, or head of every other class of the inhabitants down to the lowest." — Malcolm, Central India, 2nd ed. i. 555.

1880. "On the right bank is the fort in which the Mihter or Baidshah, for he is known by both titles, resides." — Biddulph, Tribes of the Hindoo Kush, 61.]

MELINDE, MELINDA, n.p. The name (Melinda or Malindi) of an Arab town and State on the east coast of Africa, in S. lat. 3° 9'; the only one at which the expedition of Vasco da Gama had amicable relations with the people, and that at which they obtained the pilot who guided the squadron to the coast of India.

c. 1150. "Melinde, a town of the Zendi, ... is situated on the sea-shore at the mouth of a river of fresh water. ... It is a large town, the people of which ... draw from the sea different kinds of fish, which they dry and trade in. They also possess and work mines of iron." — Edrisi (Joubert), i. 56.

c. 1820. See also Abludja, by Reinard, ii. 207.

1848. "And that same day at sun-downd went a ship and an large right opposite a place which is called Melinde, which is 30 leagues from Mombaça. ... On Easter Day those Moors whom we held prisoners, told us that in the said town of Milinde were stopping four ships of Christians who were Indians, and that if we desired to take them these would give us, instead of themselves, Christian Pilots." — Roteiro de Vasco da Gama, 42-3.

1554. "As the King of Melinde pays no tribute, nor is there any reason why he should, considering the many tokens of friendship we have received from him, both on the first discovery of these countries, and to this day, and which in my opinion we repay very badly, by the ill treatment which he has from the Captains who go on service to this Coast." — Simão Botelho, Tombo, 17.

1570. "Di Chialul si negoìa anco per la costa de' Melinde in Ethiopia." — Cesare de' Federici in Ramusio, iii. 396v.

1572. "Quando chegava a frota àquella parte Onde o reino Melinde já se via, De toldos adornada, e leda de arte: Que bem mostra estimar a saneta dia Treme a bandeira, voo o estandarte, A cor purpurea ao longe apaarecia, Scam os atumbarcs, e pandeiros: E assi entravam ledes e guerreiros." — Canções, ii. 73.

By Burton:

"At such a time the Squadron neared the part where first Melinde's godly shore unseen, in awnings drest and prankt with gallant art, to show that none the Holy Day misseen: Flutter the flags, the streaming Estandart gleams from afar with gorgeous purple sheen, tom-toms and timbrels mingle martial jar: thus past they forwards with the pomp of war."
MERGUI.

1610.—P. Teixeira tells us that among the "Moors" at Ormuz, Alboquerque was known only by the name of Malandy, and that with some difficulty he obtained the explanation that he was so called because he came thither from the direction of Melinde, which they call Maland.—Relación de los Reyes de Hormuz, 45.

[1823.—Owen calls the place Maleenda and gives an account of it.—Narrative, i. 399 seqq.]

1859.—"As regards the immigration of the Wagemu (Ajemi, or Persians), from whom the ruling tribe of the Wasawahlí derives its name, they relate that several Shaykhs, or elders, from Shiraz emigrated to Shangya, a district near the Ozi River, and founded the town of Malindi (Mélinda)."—Burton, in J.R.G.S. xxix. 51.

MELIQUE VERIDO, n.p. The Portuguese form of the style of the princes of the dynasty established at Bidar in the end of the 15th century, on the decay of the Bahmani kingdom. The name represents 'Malik Barid,' It was apparently only the third of the dynasty, 'Ali, who first took the title of ('Ali) Barid Shah.

1538.—"And as the falasomía (?) of Badur was very great, as well as his presumption, he sent word to Vazam Maluco (Nizamalaco) and to Verido (who were great Lords, as it were Kings, in the Decaniam, that lies between the Balgat and Cambaya)... that they must pay him homage, or he would hold them for enemies, and would direct war against them, and take away their dominions."—Correa, iii. 514.

1563.—"And these regents... concerted among themselves... that they should seize the King of Daquem in Bedar, which is the chief city and capital of the Decan: so they took him up, and committed him to one of their number, by name Verido; and then he and the rest, either in person or by their representatives, make him a salam (calme) at certain days of the year... The Verido who died in the year 1510 was a Hungarian by birth, and originally a Christian. As I have heard on sure authority."—García, f. 55 and 55r.

c. 1601.—"About this time a letter arrived from the Prince Sultán Dáuíyáld, reporting that (Malik) Anbar had collected his troops in Bidar, and had gained a victory over a party which had been sent to oppose him by Malik Barid."—Iáyáyá Ullah, in Elliot, vi. 104.

MEM-SAHI.B. s. This singular example of a hybrid term is the usual respectful designation of a European married lady in the Bengal Presidency; the first portion representing ma'am. Madam Sahib is used at Bombay; Doressani (see DORAY) in Madras. (See also BURRA BIBEE."

MENDY, s. Hind. mehdni, [mehdli, Skt. medhikaj]; the plant Lawsonia alba, Lam., of the N. O. Lythraceae, strongly resembling the English privet in appearance, and common in gardens. It is the plant whose leaves afford the henna, used so much in Mahommédan countries for dyeing the hands, &c., and also in the process of dyeing the hair. Mehdni is, according to Royle, the Cyprus of the ancients (see Pliny, xii. 24). It is also the campfire of the Cánticles 1. 14, where the margin of A.V. has erroneously cyipress for Cyprus.

[1813.—"After the girls are betrothed, the ends of the fingers and nails are dyed red, with a preparation from the Mendey, or hinna shrub."—Forbes, Or. Mem. 2nd ed. i. 55; also see i. 22.]

c. 1817.—"... his house and garden might be known from a thousand others by their extraordinary neatness. His garden was full of trees, and was well fenced round with a ditch and mindey hedge."—Mrs. Sherwood's Stories, ed. 1873, p. 71.

MERCÁLL, MARCÁL. s. Tam. marakkai, a grain measure in use in the Madras Presidency, and formerly varying much in different localities, though the most usual was 12 sers of grain. [Also known as toorn.] Its standard is fixed since 1846 at 800 cubic inches, and is \( \frac{1}{2} \) of a garce (q.v.).

1554.—(Negapatam) "Of ghee (manteige) and oil, one mercar is=2\frac{1}{2} cañudos" (i.e. Portuguese measure of about 3 pints).—A. NUMÉR. 36.

1805.—"... take care to put on each bullock full six mercalls or 22 seers."—Willington Desp., ed. 1837, ii. 55.

Mergui, n.p. The name by which we know the most southern district of Lower Burma with its town; annexed with the rest of what used to be called the "Tenasserim Provinces" after the war of 1824-26. The name is probably of Siamese origin; the town is called by the Burmese Bet (Sir A. Phayre).

1805.—"Tenari: la quale è Città delle regioni del regno di Siam, posta infra terra due o tre maree sopra un gran fiume... ed onde il fiume entra in mare e vna villia chiamata Mergi, nel porto della quale ogn' anno si caricano alcune navi di virtu (see BRAZIL-wood and SAPPAN-wood), di nipa (q.v.), di geludun (see BENJAMIN), e qualche poco di garfalo, macis, noeti..."—Ces. Ed-ricc. in Romæsio, iii. 327v.

1864-5.—"A Country Vessel belonging to Mr. Thomas Lucas arrived in this Road

[1727.—"Merjee." See under TENAS-SERIM.]

MILK-BUSH, MILK-HEDGE. s. Euphorbia Tirucalli, L., often used for hedges on the Coromandel coast. It abounds in acrid milky juices.

c. 1590.—"They enclose their fields and gardens with hedges of the zekoom (zakkum) tree, which is a strong defence against cattle, and makes the country almost impenetrable by an army."—Ajcen, ed. Gladwin, ii. 68; [ed. Jarrett, ii. 239].

[1773.—"Milky Hedge. This is rather a shrub, which they plant for hedges on the coast of Coromandel. . . ."—Ilos, 462.]

1570. — "Thorn hedges are sometimes placed in gardens, but in the fields the milk bush is most commonly used . . . when squeezed emitting a whitish juice like milk, that is deemed a deadly poison. . . . A horse will have his head and eyes prodigiously swelled from standing for some time under the shade of a milk hedge."—Manro's Narr. 80.

1879.—

"So saying, Buddha
Silently laid aside sandals and stuff,
His sacred thread, turban, and cloth, and came
Forth from behind the milk-bush on the sand. . . ."

Sir E. Arnold, Light of Asia, Bk. v.

c. 1886.—"The milk-hedge forms a very distinctive feature in the landscape of many parts of Guzerat. Twigs of the plant thrown into running water kill the fish, and are extensively used for that purpose. Also charred from the stems is considered the best for making gunpowder."—M. Gen. R. H. Kraitage.

MINCOPIE. n.p. This term is attributed in books to the Andaman islanders as their distinctive name for their own race. It originated with a vocabulary given by Lient. Colebrooke in vol. iv. of the Asiatic Researches, and was certainly founded on some misconception. Nor has the possible origin of the mistake been ascertained. [Mr. Man (Proc. Anthropol. Institute, xii. 71) suggests that it may have been a corruption of the words min kaikh! 'Come here!']

MINICOY, n.p. Minikai; [Logan (Malabar, i. 2) gives the name as Menakjat, which the Madras Gloss. derives from Mal. min, 'fish,' kayan, 'deep pool.' The natives call it Maliku (note by Mr. Gray on the passage from Pyrad quoted below).] An island intermediate between the Maldives and the Laccadive group. Politically it belongs to the latter, being the property of the Ali Raja of Cannanore, but the people and their language are Maldivian. The population in 1871 was 2800. One-sixth of the adults had perished in a cyclone in 1867. A lighthouse was in 1883 erected on the island. This is probably the island intended for Mulke in that ill-edited book the E.T. of Tahfat al-Majahidin. [Mr. Logan identifies it with the "female island" of Marco Polo. (Malabar, i. 287.)]

MISCALL. s. Ar. miskil (mihkil, properly). An Arabian weight, originally that of the Roman aurum and the gold dinar; about 73 gns.

c. 1340.—"The prince, violently enraged, caused this officer to be put in prison, and confiscated his goods, which amounted to 437,000,000 mithkals of gold. This anecdote serves to attest at once the severity of the sovereign and the extreme wealth of the country."—Shihabuddin, in Not. et Est., xii. 192.

1502.—"Upon which the King (of Sofala) showed himself much pleased . . . and gave them as a present for the Captain-Major a mass of strings of small golden beads which they call pungo, weighing 1000 maticals, every matical being worth 500 reis, and gave for the King another that weighed 9000 maticals . . . ."—Correa, i. 274.

MISREE, Sugar candy. Misri, 'Egyptian,' from Misr, Egypt, the Mizraim of the Hebrews, showing the original source of supply. [We find the Misri or 'sugar of Egypt' in the Arabian Nights (Burton, xi. 396).] (See under SUGAR.)

1810.—"The sugar-candy made in India, where it is known by the name of miscrey, bears a price suited to its quality. . . . It is usually made in small conical pots, whence it concretes into masses, weighing from 3 to 6 lbs. each."—Williamson, V. M., ii. 131.

MISSAL, s. Hind. from Ar. misl, meaning 'similitude.' The body of documents in a particular case before a court. [The word is also used in its original sense of a 'clan.']

[1861.—"The martial spirit of the Sikhs thus aroused . . . formed itself into clans or confederacies called Missis."—Cass-Brown, Punjib and Delhi, i. 385.]
MOBED. s. P. mābid, a title of Parsee Priests. It is a corruption of the Pehlevi magā-pat, 'Lord Magus.'

1315.—"The rites ordained by the chief Mobuds are still observed."—Malcolm, II. of Persia, ed. 1826, i. 499.

MOCUDDUM. s. Hind. from Ar. muqaddām, 'praepositus,' a head-man. The technical applications are many; e.g. to the headman of a village, responsible for the realisation of the revenue (see LUMBERDAR); to the local head of a caste (see CHOWDRY); to the head man of a body of peas or of a gang of labourers (see MATE). &c. &c. (See further detail in Wilson.)

Cobarruvias (Tierra de la Lengua Castellana, 1611) gives Almocaden, "Capitán de Infantería."

C. 1847.—"... The princess invited... the tailor? (see TINDAL) or muqaddam of the crown, and the šīkāhdin or muqaddam of the archers."—Don Bautista, iv. 250."

1535.—"O Mocadão da mazmorra 8 era o caceireiro d'assalqua prisa, tanto 8 os vio mortos, deu logo rebate disso ao Guazi da justiça..."—Pinto, cap. vii.

... The Jaylor, which in their language is called Mocadan, requiring in the morning to us, and finding our two companions dead, goes away in all haste therewith to acquaint the Gourre, which is as the Judge with us."—Coyne's Travels, p. 5.

1542.—"E a hum naixe, com-seys píes (peons) e hum mocadan, com-seys tochas, hum boy de corredores, hum mainaitas." &c.—Brisboa, Tombo, 57.

1597.—"... furthermore that no indel shall serve as scrivener. shroff (casta) mocado (mocadan), naixe (see NAIQ), peon (pão) parjatrim (see PARBUTTY), collector of dyes, corregidor, interpreter, procurator or solicitor in court, nor in any other office or charge in which he can in any way hold authority over Christians."—Doca of the Sacred Council of Goa, Dec. 27. in Arch. Port. Oriental, fasc. 4.

1585.—... a chief Botecos... which they call Mocadon."—Linschon, Hak. Soc. i. 267.

[c. 1610.—"They call these Lascars and their captain Mocadon."—Jnand de Lira]. Hak. Soc. ii. 117.

The passage is also referred to under NACODA. The French translation runs as follows:—"Cette personne invitée... le dit... on general des peison... et le šīkāhdin... on general des archers... In answer to a query our friend, Prof. Robertson Smith, writes: 'The word is riβūl, and this may be used either as the plural of riβūl, or as the pl. of riβūl, riβūl. But, forearm, or praepositus of the men (muqaddām is not well rendered "general"); is just as possible. And, if possible, much more reasonable. "Patulsiar (J. A. S. iv. tom. ii) renders šīkāhdin "shatters." See the article TINDAL; and see the quotation under the present article from Boscaro, MS.

[1615.—"The General dwelt with the Makadow of Scally:"

St. T. Res. Hak. Soc. i. 45: comp. Dastores, Letters, i. 284.]

1616.—"Each vessel carries forty mariners and two mocadois."—Bocarro, Ms.

1672.—"Il Mocadám, così chiamano li Padroni di queste barche."—Fr. Vincent, Moca, 3rd ed. 159.

1680.—"For the better keeping the Boatmen in order, resolved to appoint Black Tom Muckadum or Master of the Boatmen, being Christian as he is, his wages being paid at 70 fanams per mensem."—Fort St. Geo. Cons., Dec. 23, in Notes and Edts. No. iii. p. 42.

1870.—"This headman was called the Mokadum in the more Northern and Eastern provinces."—Soto of Land Tenure ( Cobden Club), 186.

MOCUDDAMA. s. Hind. from Ar. muqaddāma, 'a piece of business,' but especially 'a suit at law.'

MODELLIAR. MODILLIAR. s. Used in the Tamil districts of Ceylon (and formerly on the Continent) for a native head-man. It is also a caste title, assumed by certain Tamil people who styled themselves nadir (an honourable assumption in the South). Tam. modillīar; makkhēlar, an honorific pl. from modali, mohali, 'a chief.'

C. 1359.—"When I was staying at Colombo (see QUILON) with those Christian chiefs who are called Modilliar, and are the owners of the pepper, one morning there came to me..."—John de Marignall, in Cathay, &c. ii. 381.

1522.—"And in opening this foundation they found about a cubit below a grave made of brickwork, white-washed within, as if newly made, in which they found part of the bones of the King who was converted by the holy Apostle, who the natives said they heard was called Tome (Tami) mudo-lyar, meaning in their tongue 'Thomas Servant of God.'"—Coyne, ii. 726.

1544.—... and Praise of those Lips quem Muddellam vulgo numen."—S. Fr. V. Navier, Epitaph, 129.

1607.—"On the part of Dom Fernando Modellar, a native of Ceylon. I have received a petition stating his services."—Letter of R. Philip III. in L. des Mispions, 135.

1616.—"These entered the Kingdom of Candy... and had an encounter with the enemy at Matale, where they cut off five- and thirty heads of their people and took certain anothe and modillias who are chiefs among them, and who had... deserted and gone over to the enemy as is the way of the Chinyalas."—Bocarro, 495.

1648.—"The 5 August followed from Candy the Modellar, or Great Captain...
MOFUSSIL, s., also used adjectively, "The provinces— the country stations and districts, as contra-distinguished from 'the Presidency'; or, relatively, the rural localities of a district as contra-distinguished from the sudder or chief station, which is the residence of the district authorities. Thus if, in Calcutta, one talks of the Mofussil, he means anywhere in Bengal out of Calcutta; if one at Benares talks of going into the Mofussil, he means going anywhere in the Benares division or district (as the case might be) out of the city and station of Benares. And so over India. The word (Hind. from Ar.) mofussal means properly 'separate, detailed, particular,' and hence 'provincial,' as mofussal 'adibat,' a 'provincial court of justice.' This indicates the way in which the word came to have the meaning attached to it.

About 1845 a clever, free-and-easy newspaper, under the name of The Mofussilite, was started at Meerut, by Mr. John Lang, author of Too Clever by Half, &c., and endured for many years.

1781—"... a gentleman lately arrived from the Moussil" (plainly a misprint).—Hicky’s Bengal Gazette, March 31.

"A gentleman in the Mofussil, Mr. P., fell out of his chaise and broke his leg. "—Ibid., June 30.

1810.—"Either in the Presidency or in the Mofussil. ..." Williamson, T. M. ii. 499.

1836.—"... the Mofussil newspapers which I have seen, though generally disposed to cavil at all the acts of the Govern-
c. 1340.—"In the first place from Tana to Gintarchen may be 25 days with an ox-waggon, and from 10 to 12 days with a horse. In addition, you will find plenty of Moccols, that is to say of armed troopers."—Pepolotti, on the Land Route to Cathay, in Cathay, &c., ii. 257.

1404.—"And the territory of this empire of Samarkand is called the territory of Mogala, and the language thereof is called Mugal and, they don't understand this language on this side of the River (the Oxus) ... for the character which is used by those of Samarkand beyond the river is not understood or read by those on this side the river: and they call that character Mongali, and the Emperor keeps by him certain scribes who can read and write this Mogali character."—Clarico, § ciiii. (Comp. Markham, 119-120.)

c. 1500.—"The Mogul troops, which had come to my assistance, did not attempt to fight, but instead of fighting, betook themselves to dismounting and plundering my own people. Nor is this a solitary instance; such is the uniform practice of these wretches the Mothuls; if they defeat the enemy they instantly seize the booty; if they are defeated, they plunder and dismount their own allies, and bid side what may turn on the speil."—Liber, 93.

1534.—"And whilst Badur was there in the hills engaged with his pleasures and luxury, there came to him a messenger from the King of the Mogores of the kingdom of Delhi, called Bobor Mirza."—Corea, iii. 571.

1536.—"Dicti Mogores vel à popinis Persarum Mogorius, vel quod nume Turkei à Persis Mogores appellatur."—Letter from K. John III. to Pope Paul III.

1555.—"Tartaria, otherwise called Mongal, as Vincentius wryteth, is in that part of the earth, where the Easte and the northe joine together."—W. Waterman, Fables of Fancions.

1583.—"This Kingdom of Dely is very far inland, for the northern part of it marches with the territory of Cossigs (Khurasan). They, i.e. the Mogores, whom we call Tartars, conquered it more than 30 years ago."—Garcia, i. 34.

[c. 1590.—"In his time (Nasiruddin Mahommed) the Moghuls entered the Panjabh ..."—His ed. Jarrett, ii. 304.

[c. 1610.—"The greatest ships come from the coast of Persia, Arabia, Mogor."—Pyrard de Laval, Hak. Soc. i. 258.

[1636.—Indiâ "containeth many Provinces and Realmes, as Cambalier, Delli, Decam, Bishagar, Malabar, Narsingar, Orissa, Bengala, Sanga, Mogores. Tipmur, Gourouz, Ava, Pegua, Aurea Chersonesus, Sina, Cambiona, and Campana."—T. Blundevill, Description and use of Planes of his Mappe, in Light Treatises, ed. 1626, p. 547.]

[c. 1650.—Now shall I tell how the royal house arose in the land of the Monghol. ... And the Ruler (Chingiz Khan) said, ... ‘I will that this people Bedk, resembling a precious crystal, which even to the completion of my enterprise hath shown the greatest fidelity in every peril, shall take the name of Khil (Blue) Mogor. ...’—Smam Seten, by Schmidt, pp. 57 and 71.

1741.—"Ao mesmo tempo que a paz se ajusteram entre os referidos generos Mogor e Marata."—Inauguras dos Possesos Portug., na Oriente—Documentos Compartiricos, iii. 21 (Lisbon 1853).

1764.—"Whatever Moguls, whether Oranies or Toonaries, come to offer their services should be received on the aforesaid terms."—Paper of Articles sent to Major Munro by the Naiobl, in Long, 360.

1773.—... the news-writers of Rai Droog frequently wrote to the Nawaub that the besieged Naik ... had attacked the batteries of the besiegers, and had killed a great number of the Moghuls."—H. of Hyder, 917.

1785.—"Wanted an European or Mogul Coachman that can drive four Horses in hand."—India Gazette, June 30.

1800.—"I pushed forward the whole of the Mahatta and Mogul cavalry in one body."—Sir A. Wellesly to Munro, Munro's Life, i. 265.

1853.—"The Mogul horse do not appear very active; otherwise they ought certainly to keep the pindarries at a greater distance."—Wellington, ii. 251.

In these last two quotations the term is applied distinctively to Hyderian troops.

1855.—"The Moguls and others, who at the present day settle in the country, intermarrying with these people (Burmese Mahommedans) speedily sink into the same practical heterodoxies."—Fulc., Mission to Ava, 151.

**MOGUL. THE GREAT.** n.p.

Sometimes 'The Mogul' simply. The name by which the Kings of Delhi of the House of Timur were popularly styled, first by the Portuguese (o grande Mogor) and after them by Europeans generally. It was analogous to the Sophy (q.v.), as applied to the Kings of Persia, or to the 'Great Turk' applied to the Sultan of Turkey. Indeed the latter phrase was probably the model of the present one. As noticed under the preceding article, Mogul, Mogor, and also Mogolistan are applied among old writers to the dominions of the Great Mogul. We have found no native idiom precisely suggesting the latter title; but Moghal is thus used in the Arash-i-Mahfil below, and Mogolistan must have been in some native use, for it is a form that Europeans would not have invented. (See quotations from Thevenot here and under MOHWA.)
c. 1563.—"Ma già dodici anni il gran Mogol Re Moro d'Agra et del Deli ... si è impatrimonio di tutto il Regno de Cambia,"
—V. di Messer Cesare Federici, in Ramusio, iii.

1572.—
"A este o Rei Cambaye co soberbissimo Fortaleza dará na rica Dio; Porque contra o Mogor poderissimo Lhe ajude a defender o senhorio. ..."
—Caudius, x. 64.

By Burton:
"To him Cambaya's King, that haughtiest Moor,
shall yield in wealthy Din the famous fort
that he may gain against the Grand Mogor
'spite his stupendous power, your firm support. ..."
[1609.—"When you shall repair to the
Greate Mogull."—Birdwood, First Letter Book, 325.]

[1612.—"Hechalbar (Akbur) the last de-
deceased Emperor of Hindustan, the father of
the present Great Mogol."—Davies, Letters, i. 163.]

1615.—"Nam praeter Magnum Mogor cui hodie potissima illius pars subjecta est; qui tum quidem Mahometanice religione deditus crat, quamvis eam modo cane et angue peius subjacet, vix scio an illius alius rex Mahometana sacra colorer."
—Jarric, i. 58.

...prosecuting my travaile by
land, I entered the confines of the great Mogor. ...
—De Montfort, 15.

1616.—"It (Chitor) is in the country of
one Rama, a Prince newly subdued by the
Mogul."—Sir T. Roe, [In Hak. Soc. (i. 102) for
"the Mogul" the reading is this "King."]

"The Searrell Kingdoms and Pro-
vinces subject to the Great Mogul By
Selin Gehangiher."—Idem. in Pericles, i. 578.

... the base cowardice of
which people hath made The Great Mogul
sometimes use this proverb, that one Portu-
guese would beat three of his people ... and he would further add that one Englishman would beat three Portuguese. The truth is that those Portuguese, especially those born in those Indian colonies, ... are a very low-bred-spirited people. ..."
—Terry, ed. 1777, 153.

[", ... a copy of the articles granted
by the Great Mogol may partly serve for precedent."—Foster; Letters, iv. 222.]

1623.—"The people are partly Gentile and partly Mahometan, but they live mingled together, and in harmony, because the
Great Mogul, to whom Gazar is now subject ... although he is a Mahometan (yet not altogether that, as they say) makes no
difference in his states between one kind of people and the other."—P. della Valle, ii. 510; [Hak. Soc. i. 30, where Mr. Grey
reads "Grand Moghel "]

1644.—"The King of the inland country,
on the confines of this island and fortress of
Diu, is the Mogor, the greatest Prince in
all the East."—Boevara, M.S.

1653.—"Mogol est un terme des Indes qui signifie blanc, et quand nous disons le
great Mogul, que les Indiens appellent Schah Genna Roy du monde, c'est qu'il est
effectivement blanc ... nous l'appelons grand Blanc ou grand Mogol, comme nous
appellons le Roy des Ottomans grand Turf."

...This Prince, having taken them
all, made fourscore and two of them abjure
their faith, who served him in his wars
against the Great Mogor, and were every
one of them miserably slain in that expedi-
tion."—Gobyen's Plato, p. 26. The expres-
sion is not in Plato's original, where it is
Reg des Mogors (cap. xx.).

1665.—"... Samarchand by Oxus, Temir's throne,
To Paquin of Sinaean Kings; and thence
To Agra and Labor of Great Mogol. ..."

1672.—"In these beasts the Great Mogul
takes his pleasure, and on a stately Elephant
he rides in person to the arena where they
fight."—Bildaces (Germ. ed.), 21.

1673.—"It is the Flower of their Em-
peror's Titles to be called the Great Mogul,
Barirr (russ. Borowo, see Fryer's Index)
Mogol Podechar, who ... is at present
Auren Zeb."—Fryer, 165.

1716.—Gram Mogol. Is as much as to
say 'Head and King of the Circumcised,'
for Mogul in the language of that country
signifies circumcised'" (—Bluteau, s.v.)

1727.—"Having made what observations
I could, of the Empire of Persia, I'll travel
along the Mediterranean coast towards India,
for the Great Mogul's Empire."—1. Hamilton, i. 115, [ed. 1741].

1780.—"There are now six or seven
fellows in the tent, gravely disputing
whether Hyder is, or is not, the person
commonly called in Europe the Great
Mogul."—Letter of T. Munro, in Life, i. 27.

1783.—"The first potentate sold by the
Company for money, was the Great Mogul
—the descendant of Tamerlane."—Burns,
Speech on Fox's E. I. Bill, iii. 455.
MOGUL BREECHES. 573

MOHUR, GOLD.

1786. — "That Shah Allum, the prince commonly called the Great Mogul, or, by eminence, the King, is or lately was in possession of the ancient capital of Hindostan. . . ." — Art. of Charge against Hastings, in Burke, vii. 189.

1807. — "L'Hindoustan depuis quelque temps dominé par une multitude de petits souverains, qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnait comme il faut l'autorité légitime du Mogol, si ce n'est cependant Messieurs les Anglais, lesquels n'ont pas cessé d'être soumis à son obéissance; on sort qu'actuellement, c'est à dire en 1222 (1807) ils reconnaissent l'autorité suprême d'Akbar Schah, fils de Shah Alam." — Afsis, Arvach-(Mogh), quoted by Garcin de Tassy, Rel. Mus. 90.

MOGUL BREECHES. s. Apparently an early name for what we call long-drawers or pyjamas (qq.v.).

1625. — "... let him have his shirt on and his Mogul breeches; here are women in the house." — Beaumont & Fletcher, The Fair Maid of the Inn, iv. 2.

In a picture by Vandyke of William 1st Earl of Denbigh, belonging to the Duke of Hamilton, and exhibited at Edinburgh in July 1853, the subject is represented as out shooting, in a red striped shirt and pyjamas, no doubt the "Mogul breeches" of the period.

MOHUR, GOLD, s. The official name of the chief gold coin of British India, Hind. from Pers. mohur, a (metallic) seal, and thence a gold coin. It seems possible that the word is taken from mihr, 'the sun,' as one of the secondary meanings of that word is 'a golden circlet on the top of an umbrella, or the like' (Fuller's). [Platts, on the contrary, identifies it with Skt. madhūra, 'a seal.']

The term mohur, as applied to a coin, appears to have been popular only and quasi-generic, not precise. But that to which it has been most usually applied, at least in recent centuries, is a coin which has always been in use since the foundation of the Mahommedan Empire in Hindustan by the Ghūri Kings of Ghazni and their freemen, circa A.D. 1200, tending to a standard weight of 100 ratis (see RUTTEE) of pure gold, or about 175 grains, thus equaling in weight, and probably intended then to equal ten times in value, the silver coin which has for more than three centuries been called Rupee.

There is good ground for regard-

ing this as the theory of the system.* But the gold coins, especially, have deviated from the theory considerably; a deviation which seems to have commenced with the violent innovations of Sultan Mahommed Taghlibak (1325-1351), who raised the gold coin to 200 grains, and diminished the silver coin to 140 grains, a change which may have been connected with the enormous influx of gold into Upper India, from the plunder of the inmemorial accumulations of the Peninsula in the first quarter of the 14th century. After this the coin again settled down in approximation to the old weight, insomuch that, on taking the weight of 46 different mohurs from the lists given in Prinsep's Tables, the average of pure gold is 167.22 grains.†

The first gold mohur struck by the Company's Government was issued in 1769, and declared to be a legal tender for 14 seica rupees. The full weight of this coin was 179.66 grs., containing 149.72 grs. of gold. But it was impossible to render it current at the rate fixed; it was called in, and in 1769 a new mohur was issued to pass as legal tender for 16 seica rupees. The weight of this was 190.773 grs. (according to Regn. of 1793, 190.894), and it contained 190.086 grs. of gold.

Regulation xxxv. of 1793 declared these gold mohurs to be a legal tender in all public and private transactions. Regn. xiv. of 1818 declared, among other things, that "it has been thought advisable to make a slight deduction in the intrinsic value of the gold mohur to be coined at this Presidency (Fort William), in order to raise the value of fine gold to finesilver, from the present rates of 1 to 14.861 to that of 1 to 15. The gold mohur will still continue to pass current at the rate of 16 rupees." The new gold mohur was to weigh 204.710 grs., containing fine gold 157.651 grs. Once more Act xvii. of 1835 declared that the only gold coin to be coined at Indian mints should be (with propor-

* See Guthrie, &c., pp. ccxvii.-ccxviii.; and Mr. E. Thomas, Forbes's Kings of Delhi, passim.
† The average was taken as follows:—(1) We took the whole of the weight of gold in the list at p. 43 ("Table of the Gold Coins of India") with the omission of four pieces which are exceptionally debased; and (2), the first twenty-four pieces in the list at p. 56 ("Supplementary Table"), omitting two exceptional cases, and divided by the whole number of coins so taken. See the tables at end of Thomas's ed. of Prinsep's Essays.
tionate subdivisions) a gold mohur or "15 rupee piece" of the weight of 180 grs. troy, containing 165 grs. of pure gold; and declared also that no gold coin should thenceforward be a legal tender of payment in any of the territories of the E.I. Company. There has been since then no substantive change.

A friend (W. Simpson, the accomplished artist) was told in India that gold mohur was a corruption of gol, (round?) moho, indicating a distinction from the square mohurs of some of the Delhi Kings. But this we take to be purely fanciful.

1690.—"The Gold Moor, or Gold Roupie, is valued generally at 14 of Silver; and the Silver Roupie at Two Shillings Three Pence."—Ortington, 219.

1726.—"There is here only also a State mint where gold Moors, silver Roupies, Peysen and other money are struck."—Valen'tina, v. 166.

1758.—"80,000 rupees, and 4000 gold mohurs, equivalent to 60,000 rupees, were the military chest for immediate expenses."—Grose, ed. 1803, ii. 304.

[1776.—"Thank you a thousand times for your present of a parcel of morahs."—Mrs. P. Francis, to her husband, in Francis's Letters, i. 286.]

1779.—"I then took hold of his hand; then he (Francis) took out gold mohurs and offered to give them to me; I refused them; he said 'Take that (offering both his hands to me), 'twill make you great men, and I will give you 100 gold mohurs more.'"—Evidence of Rambux Jamadar, on Trial of Grand v. Francis, quoted in Echos of Old Calcutta, 228.

1785.—Malver, hairdresser from Europe, proposes himself to the ladies of the settlement to dress Hair daily, at two gold mohurs per month, in the latest fashion with guzne flowers, &c. He will also instruct the slaves at a moderate price."—In Selone-Kurr, i. 119.

1797.—"Notwithstanding he (the Nabob) was repeatedly told that I would accept nothing, he had prepared 5 laes of rupees and 8000 gold mohurs for me, of which I was to have 4 laes, my attendants one, and your Ladishyp the gold."—Letter in Mem. of Lord Feignoum, i. 410.

1809.—"I instantly presented to her a nazur (see NUZZER) of nineteen gold mohurs in a white handkerchief."—Lord Valentia, i. 100.

1811.—"Some of his fellow passengers ... offered to bet with him sixty gold mohurs."—Morton's Life of Leyden, 83.

1829.—"I heard that a private of the Company's Foot Artillery passed the very noses of the prize-agents, with 500 gold mohurs (sterling 100l.) in his hat or cap."—John Ship, ii. 226.

[c. 1847.—"The widow is vexed out of patience, because her daughter Maria has got a place beside Cambrie, the penniless curate, and not by Colonel Goldmore, the rich widower from India."—Thackeray, Book of Snobs, ed. 1879, p. 71.]

MOHURRE, MOHERR, &c., s.

A writer in a native language. Ar. moharrir, 'an elegant, correct writer.' The word occurs in Grose (c. 1760) as 'Mooreis, writers.'

[1765.—"This is not only the custom of the heads, but is followed by every petty Mhooree in each office."—Verclet, View of Bengal, App. 217.]

MOHURREM, s. Ar. Mulharrum ('sacer'), properly the name of the 1st month of the Mahommedan lunar year. But in India the term is applied to the period of fasting and public mourning observed during that month in commemoration of the death of Hassan and of his brother Husain (A.D. 689 and 680) and which terminates in the ceremonies of the 'Ashurda-a, commonly however known in India as the Mohurrem.' For a full account of these ceremonies see Herklot's, Qamoun-e-Isham, 2nd ed. 98-14B. [Perry, Miracle Play of Hasan and Husain.]

And see in this book HOESEON-JOBSON.

1869.—"Fête du Martyre de Haiegan ... On la nomme généralement Muharram du nom du mois ... et plus spécialement Duhà, mot persan dérivé de dakh 'dix,' les dénominations viennent de ce que la fête de Haegain dure dix jours."—Garcia de Tosay, Rel. Mos., p. 31.

MOHWA, MHOWA, MOWA, s.

Hind. &c, mahwa, mowá, Skt. madhúka, the large oak-like tree Bassia latifolia,* Roxb. (N. O. Sapotaceae), also the flower of this tree from which a spirit is distilled and the spirit itself. It is said that the Mahwa flower is now largely exported to France for the manufacture of liqueurs. The tree, in groups, or singly, is common all over Central India in the lower lands, and, more sparingly, in the Gangetic provinces. "It abounds in Guzerat. When the flowers are falling the Hill-

* Was this ignorance, or slang? Though slave-boys are occasionally mentioned, there is no indication that slaves were at all the usual substitute for domestic servants at this time in European families.

* Mooleen Sheriff (Saggi, to the Pharmacopoeia of India) says that the Mowha in question is Bassia longifolia and the wild Mahwa Bassia latifolia.
men camp under the trees to collect them. And it is a common practice to sit perched on one of the trees in order to shoot the large deer which come to feed on the fallen mhowa. The timber is strong and durable. (M.-Gen. R. H. Keatinge.)


1810.—"... the number of shops where Teddy, Mowah. Pariah Arrack, &c., are served out, absolutely incalculable."—Williamson, I. ii. 153.

1814.—"The Mowah... attains the size of an English oak... and from the beauty of its foliage, makes a conspicuous appearance in the landscape."—Forbes, Or. Mem. ii. 452; [2nd ed. ii. 261. reading Mawah.]

1871.—"The flower... possesses considerable substance, and a sweet but sickly taste and smell. It is a favourite article of food with all the wild tribes, and the lower classes of Hindus; but its main use is in the distillation of ardent spirits, most of what is consumed being Mhowa. The spirit, when well made, and mellowed by age, is by no means despicable quality, resembling in some degree Irish whisky. The luscious flowers are no less a favourite food of the brute creation than of man..."—Forsyth, Highlands of C. India, 75.

MOLE-ISLAM. n.p. The title applied to a certain class of rustic Mahommadeans or quasi-Mahommadeans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahmúd Bigarra. Butler's "Prince of Cambay." We are ignorant of the true orthography or meaning of the term. [In the E. Panjab the descendants of Jats forcibly converted to Islam are known as Maul, or 'unfortunate' (Ibbetson, Panjab Ethnography, p. 142). The word is derived from the 'nokdatta' or lunar asterism of Mál, to be born in which is considered specially unlucky.]

[1806.—"Mole-Islands." See under GRASSIA.]

MOLEY. s. A kind of (so-called wet) curry used in the Madras Presidency, a large amount of coco-nut being one of the ingredients. The word is a corruption of 'Mály'; the dish being simply a bad imitation of one used by the Malays.

[1885.—"Regarding the Ceylon curry... It is known by some as the 'Malay curry,' and it is closely allied to the moli of the Tamils of Southern India." Then follows the recipe.—Hygeia, Culinary Jetings, 5th ed., 299.]

MOLLY, or (better) MALLEE, s. Hind. máli, Sikt. malika, 'a garland-maker,' or a member of the caste which furnishes gardeners. We sometimes have heard a lady from the Bengal Presidency speak of the daily homage of "the Molly with his dolly," viz. of the moli with his doli.

1759.—In a Calcutta wages tariff of this year we find—

"House Molly... 4 Rs."

In Long, 182.

MOLUCCAS. n.p. The 'Spice Islands,' strictly speaking the five Clove Islands, lying to the west of Gilolo, and by name Ternate (Turnáti), Tidore (Tidóri), Mortir, Makian, and Bachian. [See Mr. Gray's note on Pyyard de Lauren, Hak. Soc. ii. 166.] But the application of the name has been extended to all the islands under Dutch rule, between Celebes and N. Guinea. There is a Dutch governor residing at Ambonaya, and the islands are divided into 4 residencies, viz. Ambonaya, Banda, Ternate and Manado. The origin of the name Molucca, or Maluco as the Portuguese called it, is not recorded; but it must have been that by which the islands were known to the native traders at the time of the Portuguese discoveries. The early accounts often dwell on the fact that each island (at least three of them) had a king of its own. Possibly they got the (Ar.) name of Jazirat-al-Mulák, 'The Isles of the Kings.'

Valentijn probably entertained the same view of the derivation. He begins his account of the islands by saying:

"There are many who have written of the Moluccos and of their Kings, but we have hitherto met with no writer who has given an exact view of the subject" (Ist. t. Mol. 3).

And on the next page he says:--

"For what reason they have been called Molukos we shall not here say; for we shall do this circumstantially when we shall speak of the Molukse Kings and their customs."

But we have been unable to find the fulfilment of this intention, though probably it exists in that continent of a work somewhere. We have also
seen a paper by a writer who draws much from the quarry of Valentijn. This is an article by Dr. Van Muschenbroek in the Proceedings of the International Congress of Geog. at Venice in 1881 (ii. pp. 596, seqq.), in which he traces the name to the same origin. He appears to imply that the chiefs were known among themselves as Molokos, and that this term was substituted for the indigenous Kolau, or King. “Ce nom, ce titre restèrent, et furent même peu à peu employés, non seulement pour les chefs, mais aussi pour l'État même. A la longue les îles et les états des Molokos devinrent les îles et les états Molokos.” There is a good deal that is questionable, however, in this writer’s deductions and etymologies. [Mr. Skeat remarks:

“The islands appear to be mentioned in the Chinese history of the Tang dynasty (618-696) as Mi-li-ku, and if this be so the name is perhaps too old to be Arabic.”]

c. 1430.—Has (Java) ultra xv dierum curas duae repentur insulae, orientem versus. Altera Sandai appellatur, in qua mues museatae et mues; altera Randam nomine, in qua sola gariolfu producuntur.”—N. Conti, in Pagius.

1501.—The earliest mention of these islands by this name, that we know, is in a letter of Amerigo Vespucci (quoted under CANHAMEIRA), who in 1501, among the places heard of by Cabral’s fleet, mentions the Maluche Islands.

1510.—“We disembarked in the island of Monoch, which is much smaller than Bandan; but the people are worse. . . . Here the cloves grow, and in many other neighbouring islands, but they are small and uninhabited.”—Varthema, 246.

1514.—“Further on is Timor, whence comes sandalwood, both the white and the red; and further on still are the Malau, whence come the cloves. The bark of these trees I am sending you; an excellent thing it is; and so are the flowers.”—Letter of Giovanni da Empoli, in Archivio Stor. Ital., p. 81.

1515.—“From Malaca ships and junks are come with a great quantity of spice, cloves, mace, nutmeg, sandalwood, and other rich things. They have discovered the five Islands of Cloves; two Portuguese are lords of them, and rule the land with the red. ’Tis a land of much meat, oranges, lemons, and clove-trees, which grow there of their own accord, just as trees in the woods with us . . . God be praised for such favour, and such grand things!”—Another letter of do., ibid. pp. 85-86.

1516.—“Beyond these islands, 25 leagues towards the north-east, there are five islands, one before the other, which are called the islands of Maluo, in which all the cloves grow. . . . Their Kings are Moors, and the first of them is called Bachan, the second Maquina, the third is called Motil, the fourth Tidory, and the fifth Ternity . . . every year the people of Malaca and Java come to these islands to ship cloves.”—Barboso, 201-202.

1518.—“And it was the monsoon for Maluco. dom Alexio desquathed dom Tristram de Meneses thisher, to establish the trade of cloves, carrying letters from the King of Portugal, and presents for the Kings of the isles of Ternate and Tidore where the clove grows.”—Correia, ii. 552.

1521.—“Wednesday the 6th of November . . . we discovered four other rather high islands at a distance of 14 leagues towards the east. The pilot who had remained with us told us these were the Maluco islands, for which we gave thanks to God, and to comfort ourselves we discharged all our artillery . . . since we had passed 27 months all but two days always in search of Maluco.”—Pigafetta, Voyage of Magellao, Ital. Sec. 124.

1553.—“We know by our voyages that this part is occupied by sea and by land cut up into many thousand islands, those together, sea and islands, embracing a great part of the circuit of the Earth . . . and in the midst of this great multitude of islands are those called Maluco. . . . (These) five islands called Maluco . . . stand all within sight of one another embracing a distance of 25 leagues . . . we do not call them Maluco because they have no other names; and we call them for because in that number the clove grows naturally. . . . Moreover we call them in combination Maluco, as here among us we speak of the Canaries, the Terceiras, the Cabo-Verde islands, including under these names many islands each of which has a name of its own.”—Barros, 111. v. 5.

“. . . I molti viaggi dalla città di Lisbona, e dal mar rosso a Calicut, et insino allo Molucche, done nascono le spezie.”—G. B. Ramusio, Pref. supra il Libro del Mago, M. Marco Polo.

1685.—“As when far off at sea a fleet descree’d
Hangs in the clouds, by equinoctial winds
Close sailing from Bengal, or the Isles
Of Ternate and Tidore, whence merchants
Bring Their spicy drugs.”

Paradise Lost, ii. 630-640.

MONE, n.p. MôN or Mân, the name by which the people who formerly occupied Pegu, and whom we call Taaling, called themselves. See TALING.

MONEGAR, s. The title of the headman of a village in the Tamil country; the same as pâtîl (see PATEL) in the Deccan, &c. The word is Tamil.
MONSOON, s. The name given to the periodical winds of the Indian seas, and of the seasons which they affect and characterize. The original word is the Ar. manasim, ‘season,’ which the Portuguese corrupted into monção, and our people into monsoon. Dictionaries (except Dr. Badger’s) do not apparently give the Arabic word manasim the technical sense of monsoon. But there can be no doubt that it had that sense among the Arab pilots from whom the Portuguese adopted the word. This is shown by the quotations from the Turkish Admiral Sidi 'Ali. "The rationale of the term is well put in the Beirat Mogh, which says: ‘Mansim is used of anything that comes round but once a year, like the festivals. In Lebanon the mansim is the season of working with the silk,’—which is the important season there, as the season of navigation is in Yemen." (W. R. S.)

The Spaniards in America would seem to have a word for season in analogous use for a recurring wind, as may be gathered from Tom Cringle.*

The Venetian, Leonardo Ca’ Masser (below) calls the monsoons ti tempí. And the quotation from García de Orta shows that in his time the Portuguese sometimes used the word for season without any apparent reference to the wind. Though monção is general with the Portuguese writers of the 16th century, the historian Diogo de Couto always writes mouchão, and it is possible that the n came in, as in some other cases, by a habitual misreading of the written n for m. Linchotzen in Dutch (1596) has monsooyn and monsson (p. 8; [Hak. Soc. i. 33]). It thus appears probable that we get our monsoon from the Dutch. The latter in modern times seem to have commonly adopted the French term monsou.

[Prof. Skeat traces our monsoon from Itál. monsone.] We see below (‘Es. Fedor’) that Monsoon was used as synonymous with the ‘half year,’ and so it is still in S. India.

1505.—"De qui passano el colpo de Coloueat che sono leghe 900 de paceo (15 passeggi); aspettan que tempi che sono nel principio dell’ Autuno, e con le cole fatte (1) passano.”—Leonardo d’ Ca’ Masser, 26.

[1512.—... because the mauçam for both the voyages is at one and the same time.”—Albiquéroque, Cartas, p. 30.]

1553.—... and the more, because the voyage from that region of Malaca had to be made by the prevailing wind, which they call monçao, which was now near its end. If they should lose eight days they would have to wait at least three months for the return of the time to make the voyage.”—Barros, Dec. II. liv. ii. cap. iv.

* "Don Ricardo began to fret and fidget most awfully.—Beginning of the seasons—why, we may not get away for a week, and all the ships will be kept back in their loading."—Ed. 1866, p. 309.
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MOONSOON.

1554.—"The principal winds are four, according to the Arabs, . . . but the pilots call them by names taken from the rising and setting of certain stars, and assign them certain limits within which they begin or attain their greatest strength, and cease. These winds, limited by space and time, are called *Mausim.*"—The *Moubi,* by Sidi 'Ali Kapudan, in *J. As. Soc. Beng.,* iii. p. 514.

"Be it known that the ancient masters of navigation have fixed the time of the *monsoon* (in orig. doubtless *mausim*), that is to say, the time of voyages at sea, according to the year of Yazadjird, and that the pilots of recent times follow their steps." (Much detail on the monsoons follows.)—Ibid.

1593.—"The season (monção) for these (i.e. maugeos) in the earlier localities we have in April, but in the other later ones in May and June; and sometimes they come as a *vontoho* (as we call it in our own country) in October and November."—Garcia, f. 134.

1598.—"Come sarrina in una città la prima cosa si piglia una cosa a fitto, 6 per mesi 5 per anno, seconda che si disegna di starri, e nel Pegg' è costume di pigliarla per Moson, cioè per sei mesi."—*Oe. Federici,* in *Russooio,* iii. p. 394.

1595-6.—"But the other goods which come by sea have their fixed season, which here they call *Monção.*"—Sassetti, in *De Generat.* p. 204.

1609.—"Ora nell anno 1599, essendo venuta la *Mansone* a proposito, si messero alla vela due navi Portoghiesi, le quali eran venute dalla città di Goa in Amacau (see MACAO).*—Cardilli, ii. p. 206.

1610.—"*Ces Monsaons ou Monuestas* sont vents qui changent pour l'Esté ou pour l'Hyer de six mois en six mois."—*Piypard de Lescal,* i. p. 199; see also ii. 110; [Hak. Soc. i. 250; in i. 257 *Monsons*; in ii. 175, 235, *Muensons*].

1615.—"I departed for Bantam having the time of the year and the opportunity of the *Monsthons.*"—*Foster, Letter,* iii. p. 208.

1616.—"*The Monsthons will also be spent.*"—*Sir T. Roe,* Hak. Soc. i. p. 36.

1617.—". . .. quos Lusitani patria voce *Moncam* indigent."—Jervis, i. p. 46.

1627.—"Of Coren hee was also told that there are many bogggs, for which cause they have Waggons with broad wheales, to keepe them from sinking, and observing the *Monsaon* or season of the wind . . . they have sayles fitted to these waggons, and so make their Voyages on land."—*Purchas, Pilgrimage,* 602.

1634.—"Partio, vendo que o tempo em vao gastava, E que a *mancao* di navegar passava."—Malacca, *Conquistada,* iv. 75.

1644.—"The winds that blow at Din from the commence ment of the change of season in September are sea-breezes, blowing from time to time from the S., S.W., or N.W., with no certain *Monsan* wind, and at that time one can row across to Dio with great facility."—*Biscoo,* MS.

c. 1665.—". . . and it would be true to say, that the sun advancing towards one Pole, causeth on that side two great regular currents, viz., that of the Sea, and that of the Air which maketh the *Mounson-wind,* as he causeth two opposite ones, when he returns towards the other Pole."—Bernier, *E.T.* 159-1598; [ed. *Constantia,* 458; see also 105].

1673.—"The northern *Monsoons* (if I may so say, being the name imposed by the first Observers, i.e. Motiones) lasting hitter."—*Feger,* 10.

"A constellation by the Portugals called *Rhabeol Elephanto* (see ELEPHANTA, b.) known by the breaking up of the *Munsoons,* which is the last Flory this Season makes."—Ibid. 48. He has also *Mossoms or Monsoons,* 46.

1969.—"Two *Munsoons are the Age of a Man.*"—Bombay Proverb in *Ovington's Voyage,* 142.

[. . . *Munsoons.* See under ELEPHANTA, b.]

1696.—"We thought it most advisable to remain here, till the next *Munsson.*"—*Bougour,* in *Delymable,* i. p. 87.

1783.—"From the Malay word *moossin,* which signifies season."—*Forrest,* i. p. *Mergut,* 95.

. . . Their prey is lodged in England; and the cries of India are given to seas and winds, to be blown about, in every breaking up of the *Munsson,* over a remote and unhearing ocean."—*Burke's Speech on Fox's E.I. Bill,* in *Works,* iii. p. 468.

[MOOBAREK, adj. Ar. *mubarak,* 'blessed, happy'; as an interjection, 'Welcome!' 'Congratulations to you!'

1617.—". . . a present . . . is called *Moubarek,* good News, or good Success."—*Sir T. Roe,* Hak. Soc. ii. p. 415.

1812.—"*Bombarek* . . . which by sailors is also called *Bombay Rock,* is derived originally from 'moo barek,' 'happy, fortunate.'"—*Murier, Journey through Persia,* 6.

MOOCHULA, s. Hind, *muchtlika* or *muchtla.* A written obligation or bond. For technical uses see *Wilson.* The word is apparently Turki or Mongol.

c. 1267.—"Five days thereafter judgment was held on Husamuddin the astrologer, who had executed a *muchtlikai* that the death of the Khalif would be the calamity of the world."—*Hammer's Golden Horde,* 166.

c. 1280.—"When he (Kublai Kaan) approached his 70th year, he desired to raise in his own lifetime, his son Chinkin to be his representative and declared successor. . . . the chiefs . . . represented
MOOLCHER.

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MOOLYEE.

... that though the measure... was not in accordance with the Yasa and customs of the world-conquering hero Chinghiz Kaan, yet they would grant a muchilaka in favour of Chimgin's Kaanship."—Wassaf's History, Germ. by Humfer, 46.

c. 1360.—"He shall in all divisions and districts execute muchilakas to lay no burden on the subjects by extraordinary impost, and irregular exaction of supplies."—Form of the Warrant of a Territorial Governor under the Mongols, in the above. App. p. 498.

1818.—"You were present at the India Board when Lord B—told me that I should have 10,000 pagodas per annum, and all my expenses paid... I never thought of taking a muchilaka from Lord B—, because I certainly never suspected that my expenses would... have been restricted to 500 pagodas, a sum which hardly pays my servants and equipage."—Munro to Malcolm, in Munro's Life, &c., iii. 257.

MOOLYEE, s. One who works in leather, either as shoemaker or saddler. It is the name of a low caste, Hind, mooly. The name and caste are also found in S. India, Telug. moolie. These, too, are workers in leather, but also are employed in painting, gilding, and upholsterer's work, &c.

[1815.—"Cow-stealing... is also practised by... the Mootshee or Shoemaker cast."—Tytler, Considerations, i. 103.]

MOOKTEAR, s. Properly Hind, from Ar. mukhtair, 'chosen,' but corruptly mukhtiar. An authorised agent; an attorney. Mukhtiar-adma, 'a power of attorney.'

1596.—"I wish he had been under the scaffolding when the roof of that new Cutcherry he is building fell in, and killed two mookhtars."—The Buck Bungalow (by G. O. Trevelyan), in Fraser's Mag., xxix. p. 218.

1578.—"These were the mookhtars, or Criminal Court attorneys, teaching the witnesses what to say in their respective cases, and suggesting answers to all possible questions, the whole thing having been previously rehearsed at the mookhtyar's house."—Life in the Moghul, f. 90.

1855.—"The wily Bengali mukhtars, or attorneys, were the bane of the Hill Tracts, and I never relaxed in my efforts to banish them from the country."—Lt.-Col. T. Lecin, A Fly on the Wheel, p. 336.

MOOLAH, s. Hind. mulla, corr. from Ar. mauld, a der. from wild, 'popinquitity.' This is the legal bond which still connects a former owner with his manumitted slave; and in virtue of this bond the patron and client are both called maula. The idea of patronage is in the other senses; and the word comes to mean eventually 'a learned man, a teacher, a doctor of the Law.'

In India it is used in these senses, and for a man who reads the Koran in a house for 40 days after a death. When oaths were administered on the Koran, the servitor who held the book was called Mulli Koruni. Mulli is also in India the usual Mussulman term for 'a schoolmaster.'

1616.—"Their Moolas employ much of their time like Scriveners to do business for others."—Perry, in Purchas, ii. 1476.

1617.—"He had shewed it to his Mulaias."—See T. Roe, Hak. Soc. ii. 417.

1638.—"While the Body is let down into the grave, the kindred mutter certain Prayers between their Teeth, and that done all the company returns to the house of the deceased, where the Moolas continue their Prayers for his Soul, for the space of two or three days."—Maddeley, E. T. 68.

1673.—"At funerals, the Moolahs or Priests make Orations or Sermons, after a Lesson read out of the Alcoran."—Fryer, 94.

1690.—"The old Mulla having been discharged for misconduct, another by name Cozee (see CAZEE) Mahmud entertained on a salary of 5 Pagodas per pension, his duties consisting of the business of writing letters, &c., in Persian, besides teaching the Persian language to such of the Company's servants as shall desire to learn it."—F. S. Gen. Cons., March 11. Notes and Letts. No. iii. p. 12; [also see Pringle, Diary, 5. N. Gov. 1st ser. p. 2, with note].

1753.—"The Mulla in Indo-tan superintends the practice, and punishes the breach of religious duties."—Orme, reprint. i. 26.

1759.—"The British Government have, with their usual liberality, continued the allowance for the Moolahs to read the Koran."—Ed. Valentin, i. 428.

[1842.—See the classical account of the Moolahs of Kabul in Elphinstone's Caudal, ed. 1842, i. 281 seqq.]

1759.—"... struck down by a fanatical crowd impelled by a fierce Moola."—Sat. Rev. No. 1251, p. 454.

MOOLYEE, s. Popular Hind. mooli, Ar. moolay, from same root as mooli (see MOOLAH). A Judge, Doctor of the Law, &c. It is a usual prefix to the names of learned men and professors of law and literature. (See LAW-OFFICER.)

1754.—

"A Pundit in Bengal or Molavee
May daily see a carcasse burn: But you can't furnish for the soul of ye
A dirge sans ashes and an urn."—N. B. Hulhed, see Yale, Review, xxvi. 79.
MOON AUL, s. Hind. munul or monul (it seems to be in no dictionary); [Platts gives “Munul (dialec.).] The *Lophophorus impeius*, most splendid perhaps of all game-birds, rivaling the brilliancy of hue, and the metallic lustre of the humming-birds on the scale of the turkey. “This splendid pheasant is found throughout the whole extent of the Himalayas from the hills bordering Afghanistan as far east as Sikkim, and probably also to Bootan” (Jerdon). “In the autumnal and winter months numbers are generally collected in the same quarter of the forest, though often so widely scattered that each bird appears to be alone” (Ibid.). Can this last circumstance point to the etymology of the name as connected with Skt. *muni*, ‘an eremite’?

It was pointed out in a note on *Marco Polo* (1st ed. i. 246, 2nd ed. i. 272), that the extract which is given below from Aelian undoubtably refers to the *Munul*. We have recently found that this indication had been anticipated by G. Cuvier, in a note on Pliny (tom. vii. p. 499 of ed. Ajasson de Grandegagne, Paris, 1830). It appears from Jerdon that *Monaul* is popularly applied by Europeans at Darjeeling to the Sikkim horned pheasant *Cerionnis satyrus*, otherwise sometimes called ‘Argus Pheasant’ (q.v.).

c. A.D. 350.—“Cocks too are produced there of a kind bigger than any others. These have a crest, but instead of being red like the crest of our cocks, this is variegated like a coronet of flowers. The tail-feathers moreover are not arched, or bent out into a curve (like a cock’s), but flattened out. And this tail they flatter after them as a peacock does, unless when they erect it, and set it up. And the plumage of these Indian cocks is golden, and dark blue, and of the hue of the emerald.” —De Nat. Animal. xvi. 2.

MOON BLINDNESS. This affection of the eyes is commonly believed to be produced by sleeping exposed to the full light of the moon. There is great difference of opinion as to the facts, some quoting experience as incontrovertible, others regarding the thing merely as a vulgar prejudice, without substantial foundation. Some remarks will be found in *Collingwood’s Rambles of a Naturalist*, pp. 308-10. The present writer has in the East twice suffered from a peculiar affection of the eyes and face, after being in sleep exposed to a bright moon, but he would hardly have used the term *moon-blindness*_.

MOONG, MOONGO, s. Or, ‘green-gram’; Hind. *mung*, [Skt. *mundo*]. A kind of vetch (*Phaesolus Mungo*, L.) in very common use over India; according to Garcia the *mece* (*mish*’) of Avicenna. Garcia also says that it was popularly recommended as a diet for fever in the Deccan; and is still recommended for this purpose by native physicians (Watt, *Econ. Diet.*, vi. p. 191).

c. 1336.—“The munj again is a kind of *mish*, but its grains are oblong and the colour is light green. *Munj* is cooked along with rice, and eaten with butter. This is what they call *Kicheri* (see REDGEREE), and it is the diet on which one breakfasts daily.” —Ibn Batuta, ii. 131.

1557.—“The people were obliged to bring hay, and corn, and *mungo*, which is a certain species of seed that they feed horses with.” —Albignier, Hak. Soc. ii. 132.

1553.—“Servant-maid. —That girl that you brought from the Deccan asks me for *mungo*, and says that in her country they give it them to eat, husked and boiled. Shall I give it her?’”

1611.—“Orna. —Give it her since she wishes it; but bread and a boiled chicken would be better. For she comes from a country where they eat bread, and not rice.” —Garcia, f. 145.

[1557.—“Servant-maid. —That girl that you brought from the Deccan asks me for *mungo*, and says that in her country they give it them to eat, husked and boiled. Shall I give it her?’” —Garcia, f. 145.]

MOONGA, MOOGA, s. Beng. *munga*. A kind of wild silk, the produce of *Antheraea assamia*, collected and manufactured in Assam. [“Its Assamese name is said to be derived from the amber *munga*, ‘coral’ colour of the silk, and is frequently used to denote silk in general” (B. C. Allen, *Mono. on the Silk Cloths of Assam*, 1899, p. 10).] The quotations in elucidation of this word may claim some peculiar interest. That from Purchas is a modern illustration of the legends which reached the Roman Empire in classic times, of the growth of silk in the Seric jungles (“velleraque ut foliis depectant tentam Seres”); whilst that from Robert Lindsay may possibly throw light on the statements in the *Periplus* regarding an overland importation of silk from Thun into Gangetic India.
MOORE, MOORMAN.

1626.—"... Moga which is made of the bark of a certaine tree." — Purchas, Pilgrimage, 1005.

c. 1676.—"...The kingdom of Asie is one of the best countries of all Asia. There is a sort of Silk that is found under the trees, which is spun by a Creature like our Silk-worms, but rounder, and which lives all the year long under the trees. The Silks which are made of this Silk gli'st very much, but they fret presently." — Tavernier, E.T. ii. 157-8; [ed. Ball, ii. 251].

1680.—"...The Florella yarn or Muckta examined and priced. ... The Agent informed that 'twas called Arundi, made neither with cotton nor silke, but of a kind of Herba spun by a worme that feeds upon the leaves of a stakle or tree called Arandi which bears a round prickly berry, of which oyle is made; vast quantities of this cloth is made in the country about Goom Ghaut beyond Seriupere Mores; where the wormes are kept as silke wormes here; twill never come white, but will take any colour.区域内.


Arundi or rendi is the castor-oil plant. and this iii must be the Attaca ricia. Jones, called in H., Arandi, Arrindaria (i) and in Bengali Er, Erin, Erinina, accepting in Forbes Watson's Nomenclature, No. 592. p. 571. [For full details see Allen, Moor. Ph. 3. seqs.]

1752.—"...No duties have ever yet been paid on Lacks, Mangas-dostes, and other goods brought from Asiam." — In Van Sittart, i. 249.

c. 1775.—...Silks of a coarse quality, called Moonga duties, are also brought from the frontiers of China for the Malay trade." — Hon. R. Lindsay, in Loss of the Lindsay's, iii. 174.

MOONSEE. s. Ar. munshi, but written in Hind. munshi. The verb instha, of which the Ar. word is the participle, means 'to educate' a youth, as well as 'to compose' a written document. Hence 'a secretary, a reader, an interpreter, a writer.' It is commonly applied by Europeans specifically to a native teacher of languages, especially of Arabic, Persian, and Urdu, though the application to a native amanuensis in those tongues, and to any respectable, well-educated native gentleman is also common. The word probably became tolerably familiar in Europe through a book of instruction in Persian bearing the name (viz. "The Persian Moonesse, by F. Gladhurn," 1st ed. s.a., but published in Calcutta about 1790-1800).


1782.—"...The young gentlemen exercise themselves in translating ... they reason and dispute with their munchees (tutors) in Persian and Moors. ..." — Price's Tracts, i. 89.

1785.—"...Your letter, requiring our authority for engaging in your service a Munshy, for the purpose of making out passports, and writing letters, has been received." — Tippoo's Letters, 67.

... A lasting friendship was formed between the pupil and his Moonesee. ... The Mooneshee, who had become wealthy, afforded him yet more sub-stitual evidence of his recollection, by earnestly requesting him, when on the point of leaving India, to accept a sum amounting to £1600, on the plea that the latter (i.e. Shore) had saved little." — Mem. of Lord Teignmouth, i. 32-33.

1814.—"...They presented me with an address they had just composed in the Hindoo language, translated into Persian by the Durbur munsee. — Forbes, On Mem., iii. 365; [2nd ed. ii. 314].

1817.—"...Its authenticity was fully proved by ... and a Persian Mooneshee who translated." — Mill. Hist. v. 127.

... the great Mooneshee of State himself had applied the whole of his genius to selecting such flowers of language as would not fail to diffuse joy, when exhibited in these dark and distant regions of the earth." — Hajji Baba in England, i. 39.

1827.—"...When the Mirza grew up, he fell among English, and ended by carrying his raptures as a Mooneshee, or a language master, to that idle people." — Short. Writings of Viscount Strangford, i. 255.

MOONSIFF. s. Hind. from Ar. musii, 'one who does justice' (insif), a judge. In British India it is the title of a native civil judge of the lowest grade. This office was first established in 1793.

1512.—"...munssifs, or native justices." — Fifth Report, p. 32.

[1852,—I wonder, Mr. Deputy, if Providence had made you a Moonsiff instead of a Deputy Collector, whether you would have been more lenient in your strictures upon our system of civil justice. ..." — Rix. N. W. Prov., 155.]

MOOR. MOORMAN. s. (and adj).

MOORISH. A Mahommedan; and so from the habitual use of the term (Moor), by the Portuguese in India, particularly a Mahommedan inhabitant of India.

In the Middle Ages, to Europe generally, the Mahommedans were known as the Saracens. This is the word always used by Joinville, and by Marco Polo. Ibn Battuta also mentions the fact in a curious passage (ii. 425-6). At a later day, when the fear of the
Ottoman had made itself felt in Europe, the word Turk was that which identified itself with the Moslem, and thus we have in the Collect for Good Friday,—"Jews, Turks, Infidels, and Heretics." But to the Spaniards and Portuguese, whose contact was with the Musulmans of Mauritania who had passed over and conquered the Peninsula, all Mahommedans were Moors. So the Mahommedans whom the Portuguese met with on their voyages to India, on what coast soever, were alike styled Moors; and from the Portuguese the use of this term, as synonymous with Mahommedan, passed to Hollanders and Englishmen.

The word then, as used by the Portuguese discoverers, referred to religion, and implied no nationality. It is plain indeed from many passages that the Moors of Calicut and Cochin were in the beginning of the 16th century people of mixt race, just as the Moollahs (q.v.) are now. The Arab, or Arabo-African occupants of Mozambique and Melinda, the Sumalis of Magadoza, the Arabs and Persians of Kalkh and Ornum, the Baros of Guzerat, are all Moors to the Portuguese writers, though the more intelligent among these are quite conscious of the impropriety of the term. The Moors of the Malabar coast were middlemen, who had adopted a profession of Islam for their own convenience, and in order to minister for their own profit to the constant traffic of merchants from Ormuz and the Arabian ports. Similar influences still affect the boatmen of the same coast, among whom it has become a sort of custom in certain families, that different members should profess respectively Mahommedanism, Hindoosm, and Christianity.

The use of the word Moor for Mahommedan died out pretty well among educated Europeans in the Bengal Presidency in the beginning of the last century, or even earlier, but probably held its ground a good deal longer among the British soldiery, whilst the adjective Moorish will be found in our quotations nearly as late as 1840. In Ceylon, the Straits, and the Dutch Colonies, the term Moorman for a Muslim is still in common use, Indeed the word is still employed by the servants of Madras officers in speaking of Mahommedans, or of a certain class of these. Moro is still applied at Manilla to the Muslim Mindays.

1198.—"... the Moors never came to the knowledge when this trading went on, and we became aware that they wished us ill, inasmuch that when any of us went ashore, in order to annoy us they would spit on the ground, and say 'Portugal, Portugal.' "—R. de V. da Gama, p. 75.

"... For you must know, gentlemen, that from the moment you put into port here (Calecut) you caused disturbance of mind to the Moors of this city, who are numerous and very powerful in the country."—Correa, Hak. Soc. 166.

1199.—"We reached a very large island called Sumatra, where pepper grows in considerable quantities. ... The Chief is a Moor, but speaking a different language."—Sancho de Lobo, in India in the XVth Cent. [7].

1505.—"Adi 28 zugno venie in Venetia indemne co Sier Alvixe de Boni un scaval moro el qual portorono i spagnoli da la isola spagnola."—MS. in Museo Civico at Venice. Here the term Moor is applied to a native of Hispaniola!

1513.—"Hane (Maleeem) rex Maurus gubernabat."—Emanuelis Regis Epistole, f. 1.

1553.—"And for the hatred in which they hold them, and for their abhorrence of the name of Provine, they call in reproach the Christians of our part of the world Frangues (see FIRINGHEE), just as we improperly call them again Moors."—Barros, IV. iv. 16.

c. 1560.—"When we lay at Fuquien, we did see certain Moors, who knew so little of their secte that they could say nothing else but that Mahomet was a Moore, my father was a Moore, and I am a Moore."—Reports of the Province of China, done into English by R. Willes, in Hakl. ii. 557.

1563.—"And as to what you say of Ludovico Vartomano, I have spoken both here and in Portugal, with people who knew him here in India, and they told me that he went about here in the garb of a Moor, and that he came back among us doing penance for his sins; and that the man never went further than Calicut and Cochin, nor indeed did we at that time navigate those seas that we now navigate."—Garcia, f. 30.

1569.—"... always whereas I have spoken of Gentiles is to be understood Idolaters, and whereas I speak of Moores, I mean Mahometts secte."—Cassar Frederike, in Hakl. ii. 339.

1610.—"The King was fled for fear of the King of Makasar, who ... would force the King to turne Moor, for he is a Gentile."—Maldon, in Purchas, i. 293.

1611.—"Les Moors du pay faisoient courir le bruit, que les nortes avoient esté battus."—Wyatt, H. des Indes, iii. 9.

1648.—"King Jeungier (Jehangir) used to make use of a reproach: That one Portuguese
was better than three Moors. and one Hollander or Englishman better than two Portugeezes."—*Van Twiet*, 59.

c. 1665.—"Il y en a de Mores et de Gentils Raspoutes (see RAJPOOT) parce que je saus qu'ils servent mieux que les Mores qui sont superbes, et ne veulent pas qu'on se plaigne d'eux, quelque sorte ou quelque tromperie qu'ils fassent."—*Thomson*, v. 217.

1673.—"Their Crew were all Moors (by which Word hereafter must be meant those of the Mahometan faith) apparel'd all in white."—*Fryer*, p. 24.

","They are a Shame to our Sailors, who can hardly ever work without horrid Oaths and hideous Cursing and Imprecations: and these Moors, on the contrary, never set their Hands to any Labour, but that they sing a Psalm or Prayer, and conclude at every joint Application of it. 'Allah, Allah,' invoking the Name of God."—*Ibid.* pp. 55-56.

1685.—"We putt out a peace of a Red Ancient to appear like a Moor's Vessel: not judging it safe to be known to be English: Our nation having lately got an ill Name by abusing ye Inhabitants of these Islands; but no boat would come near us . . ." (in the Maldives).—*Hedges, Diary*, March 9; [Hak. Soc. i. 190].

1685. —"Lascars, who are Moors of India."—*Dampier*, ii. 57.

1689.—"The place where they went ashore was a Town of the Moors: Which name our Seamen give to all the Subjects of the great Mogul, but especially his Mahometan Subjects; calling the Idolators, Gentous or Rockhottos (see RAJPOOT)."—*Dampier*, i. 507.

1747.—"We had the Misfortune to be reduced to almost inevitable Danger, for as our Success chiefly depended on the assistance of the Moors, we were soon brought to the utmost Extremity by being abandoned by them."—Letter from F. St. Geo. to the Court, May 2 (India Office MS. Records).

1752.—"His successor Mr. Godhene . . . even permitted him (Dupleix) to continue the exhibition of those marks of Moorish dignity, which both Murzaften-jing and Sallabad-jing had permitted him to display."—*Orme*, i. 367.

1757.—"In Ives, writing in this year, we constantly find the terms Moormen and Moorish, applied to the forces against which Clive and Watson were acting on the Hoogly.

1768.—"From these originals, time has formed in India a mighty nation of near ten millions of Mahometans, whom Europeans call Moors."—*Orme*, ed. 1808, i. 24.

1770.—"Before the Europeans doubled the Cape of Good Hope, the Moors, who were the only maritime people of India, sailed from Surat and Bengal to Malacca."—*Raiwan* (tr. 1777), i. 210.

1781.—"Mr. Hicky thinks it a Duty incumbent on him to inform his friends in particular, and the Public in General, that an attempt was made to Assassinate him last Thursday Morning between the Hours of One and two o'Clock, by two armed Europeans aided and assisted by a Moorman . . ."—*Hick's Bengal Gazette*, April 7.

1784.—"Lieutenants Speedman and Rutledge . . . were bound, circumcised, and clothed in Moorish garments."—*In Seton-Karr*, i. 15.

1797.—"Under the head of castes entitled to a favourable term, I believe you comprehend Brahmans, Moormen, merchants, and almost every man who does not belong to the Sudra or cultivating caste. . . ."—*Minutes of S.H.T. Munro*, in *Arabkhoon*, 1. 17.

1857.—"The Rest of the inhabitants, who are Moors, and the richer Gentoes, are dressed in various degrees and fashions."—*Ed. Minto in India*, p. 17.

1889.—"I told my Moorman, as they call the Mussulmans here, just now to ask the drum-major when the mail for the Pradwan (!) was to be made up."—*Memo. of Col. Mountain*, 2nd ed. p. 89.

1889.—"As I came out of the gate I met some young Moorish dandies on horseback; one of them was evidently a 'crack-rider,' and began to show off."—*Letters from Madras*, p. 290.

**MOORAH.** s. Sea Hind. *mūrā, from Port. *mura*, Ital. *mura*; a tack (*Roebuck*).

**MOORA.** s. A measure used in the sale of paddy at Bombay and in Guzerat. The true form of this word is doubtful. From Molesworth's *Mahr. Dict.*, it would seem that *mūgha* and *mūla* are properly cases of rice-straw bound together to contain certain quantities of grain, the former larger and the latter smaller. Hence it would be a vague and varying measure. But there is a land measure of the same name. See Wilson, s.v. *Māhā*. [The Madras Gloss, gives mōoda, Mal. *muṭṭa*, from *muṭṭa*, to cover, "a fastening package; especially the packages in a circular form, like a Dutch cheese, fastened with wisps of straw, in which rice is made up in Malabar and Canara? The mōoda is said to be 1 cubic foot and 1.116 cubic inches, and equal to 3 Kulises (see CULSEY).]

1554.—"(At Baçaim) the *Mora* of *batte* (see BATTĀ) contains 3 candaies (see CANDY), which (batte) is rice in the husk, and after it is stript it amounts to a candy and a half, and something more."—*I. Nores*, p. 39.

1611.—"I send your worship by the bearer 10 *moraes* of rice."—*Dampier, Letters*, i. 116.
The following is a transcript of the title-page of Hadley's Grammar, the earliest English Grammar of Hindustani:

"Grammatical Remarks | on the | Practical and Vulgar Dialect | Of the | Hindostanee Language | commonly called Moors | with a Vocabulary | English and Moors. The Spelling according to | The Persian Orthography | Wherein are | References between Words resembling each other in | Sound and different in Significations | with | Translations and Explanations of the Com- pounded Words and Circumlocutory Expressions | For the more easy attaining the Idiom of the Language | The whole calculated for The Common Practice in Bengal.

"— Si quid novissi rectius istis, Candius imperit ; si non his utere mecum." By Capt. George Hadley.

London:
Printed for T. Cadell in the Strand.
MDCCLXXII.

Captain Hadley's orthography is on a detestable system. He writes chokerau, chokeree, for chokrā, chokrī ('boy, girl'); dolyheeny for dal-chini ('cinnamon'), &c. His etymological ideas also are loose. Thus he gives shrumps = chinghra mutchee, 'fish with legs and claws,' as if the word was from cheng (Pers.), 'a hook or claw,' Bigstor, 'a halter,' or as he writes, bang-doore, he derives from dār, 'distance,' instead of dor, 'a rope.' He has no knowledge of the instrumental case with terminal ne, and he does not seem to be aware that ham and ten (hun and toon, as he writes) are in reality plurals ('we' and 'you'). The grammar is altogether of a very primitive and tentative character, and far behind that of the R. C. Missionaries, which is referred to s.v. Hindostanee. We have not seen that of Schulz (1745) mentioned under the same.

1752.—"The Centinel was sitting at the top of the gate, singing a Moorish song."—Orme, ed. 1793, i. 272.

1767.—"In order to transact Business of any kind in this Country, you must at least have a smattering of the Language for low of the inhabitants (except in great Towns) speak English. The original Language, of this Country (or at least the earliest we know of) is the Bengali or Gentoo. . . . But the polite Language is the Moors or Musulmans and Persian. . . . The only Language that I know anything of is the

* Hadley, however, mentions in his preface that a small pamphlet had been received by Mr. George Boyle in 1770, which he found to be the multilingual embryo of his own grammatical scheme. This was circulating in Bengal at his expense."
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Bengala, and that I do not speak perfectly, for you may remember that I had a very poor knack at learning Languages."—M.S. Letter of James Rennell, March 10.


1783. — "Mooors, by not being written, bars all close application."—Letter in Life of Colbrough, 13.

... "The language called 'Moors' has a written character differing both from the Sanskrit and Bengalee character, it is called Nagree, which means 'writing.'"—Letter in Mem. of I'd. Teigmant, i. 104.

1784. — "Wild porpoquets first silence broke. Eager of dangers near to prostate; But they in English never spoke, And she began her Mooors of late."—Plassey Pla's, a Ballad by Sir W. Jones, in Works, ii. 504.

1785. — "Wants Employment. A young man who has been some years in Bengal, used to common accounts, understands Bengallies, Moors, Portuguese..."—In Schon-Karr, i. 293.

1789. — "... sometimes slept half an hour, sometimes not, and then wrote or talked Persian or Moors till sunset, when I went to parade."—Letter of Sir T. Munro, i. 76.

1802. — "All business is transacted in a barbarous mixture of Moors, Mahratta, and Gento."—Sir T. Munro, in Life, i. 333.

1803. — "Conceive what society there will be when people speak what they don't think, in Moors."—M. Elphinstone, in Life, i. 108.

1804. — "She had a Moorish woman interpreter, and as I heard her give orders to her interpreter in the Moorish language... I must consider the conversation of the first authority."—Wellington, iii. 290.

... "The Stranger's Guide to the Hindoostanic, or Great Popular Language of India, improperly called Moorish; by J. Borthwick Gilchrist: Calcutta."—MOOKUM. 8. A word used in Western India for gravel, &c., especially as used in road-metal. The word appears to be Mahratta. Molseworth gives "marum, a fissile kind of stone, probably decayed Trav," [Marukalla is the Tel. name for Laterite. (Also see CABOOK.)]

[1875. — "There are few places where Mor-ran, or decomposed granite, is not to be found."—Grubb, Calcutta, 247.

1885. — "Underneath is Morambu, a good filtering medium."—Le Fins, Salem, ii. 48.]

MOOTSUDDY, s. A native accountant. Hind. mutasaddi from Ar. mutasaddi.

1683. — "Cossaddass ye Chief Secretary, Mutsuddies, and ye Nabobs Chief Enunuch will be paid all their money beforehand."—Hedges, Diary, Jan. 6; [Hak. Soc. i. 61].

[1782. — "Mutsuddies." See under GOMASTA.]

1785. — "This representation has caused us the utmost surprise. Whenever the Mutsuddies belonging to your department cease to yield you proper obedience, you must give them a severe censure."—Tipple's Letters, p. 2.

... "Old age has certainly made havoc on your understanding, otherwise you would have known that the Mutsuddies here are not the proper persons to determine the market prices there."—Ibid. p. 118.

1809. — "The regular battalions have also been riotous, and confined their Mootusu-dée, the officer who keeps their accounts, and transacts the public business on the part of the commandant."—Broughton, Letters, ed. 1892, p. 135.]

MOPLAH. s. Malayal. mappil. The usual application of this word is to the indigenous Maumoomiads of Malabar; but it is also applied to the indigenous (so-called) Syrian Christians of Cochin and Travancore. In Morton's Life of Leyden the word in the latter application is curiously misspelled as muddilla. The derivation of the word is very obscure. Wilson gives mappilla, 'mother's son,' as 'springing from the intercourse of foreign colonists, who were persons unknown, with Malabar women.' Nelson, as quoted below interprets the word as 'bridegroom' (it should however rather be 'son-in-law').* Dr. Badger suggests that it is from the Arabic verb falkar, and means 'a cultivator' (compare the falkal of Egypt), whilst Mr. C. P. Brown expresses his conviction that it was a Tamil mispronunciation of the Arabic ma'uddab, 'from over the water.' No one of these greatly commends itself. [Mr. Logan (Malabar, ii. cxxvii.) and the Madras Glossary derive it from Mal. ma, Skt. maha, 'great,' and Mal. pilla, 'a child.' Dr. Gundert's view is that Mappilla was an honorary title given to colonists from

* The husband of the existing Princess of Tan-jore is habitually styled by the natives "Mappilla Sthib" ("I Signor Genero"), as the son-in-law of the late Raja.
THE W., perhaps at first only to their representatives.] 1516.—"In all this country of Malabar there are a great quantity of Moors, who are of the same language and colour as the Gentiles of the country... They call these Moors Mapulera; they carry on nearly all the trade of the seaports."—Borboras, 146.

1767.—"Ali Raja, the Chief of Cananore, who was a Muhammadan, and of the tribe called Mapilla, rejoiced at the successes and conquests of a Muhammadan Chief."—II of Hyder, p. 134.

1782.—"... les Mapilits represent les coutumes et les superstitions des Gentils, sous l'empire des quels ils vivent. C'est pour se conformer aux usages des Malabars, que les enfants des Mapilts n'héritent point de leurs pères, mais des frères de leurs mères."—Somerset, i. 193.

1787.—"Of Moplas fierce your hand has tam'd, And monsters that your sword has main'd."—Life and Letters of J. R. Isbin, 1883, i. 114.

1800.—"We are not in the most thriving condition in this country. Polegars, nairs, and mopers in arms on all sides of us."—Wellingston, i. 43.

1813.—"At one period the Moplehs created great commotion in Travancore, and towards the end of the 17th century massacred the chief of Anjengo, and all the English gentlemen belonging to the settlement, when on a public visit to the Queen of Attinga."—Forbes, Or. Mon. i. 402; [2nd ed. i. 259].

1858.—"I may add in concluding my notice that the Kalians alone of all the castes of Madura call the Mahometans 'mupilis' or bridgrooms (Moplas)."—Nelson's Madura, Pt. ii. 55.

MORA, s. Hind. morh. A stool (tabouret); a footstool. In common colloquial use.

1795.—"The old man, whose attention had been chiefly attracted by a Ramnaghur morah, of which he was desirous to know the construction... departed."—Capt. Blunt, in Asiatic. Res., vii. 92.

1813.—"Whilst seated on a round stool or monah, in the thanna... I entered into conversation with the thamadar..."—Javenson, Travels in Upper India, i. 127.

MORCHAL, s. A fan, or a fly-whisk, made of peacock's feathers. Hind. morchhal.

1673.—"All the heat of the Day they idle it under some shady Tree, at night they come in troops, armed with a great Pole, a Mirchol or Peacock's Tail, and a Wallet."—Fryer, 95.

1690.—(The heat) "makes us Employ our Poons in Fanning of us with Murchals made of Peacock's Feathers, four or five Foot long, in the time of our Entertainments, and when we take our Repose."—Ovington, 335.

1828.—"They (Gossins) are clothed in a ragged mantle, and carry a long pole, and a mirchol, or peacock's tail."—Panadurang Hort, ed. 1875, i. 76.

MORT-DE-CHIEN, s. A name for cholera, in use, more or less, up to the end of the 18th century, and the former prevalence of which has tended probably to the extraordinary and baseless notion that epidemic cholera never existed in India till the government of the Marquis of Hastings. The word in this form is really a corruption of the Portuguese mordeixim, shaped by a fanciful French etymology. The Portuguese word again represents the Konkani and Mahrattio modachi, modisk, or modvash, 'cholera,' from a Mahr. verb modilen, 'to break up, to sink' (as under infirmities, in fact 'to collapse'). The Guzaratim appears to be morchi or morachi.

[1504. — Writing of this year Correa mentions the prevalence of the disease in the Sumorim's army, but he gives it no name. "Besides other illness there was one almost sudden, which caused such a pain in the belly that a man hardly survived 8 hours of it."—Correa, i. 489.]

1543.—Correa's description is so striking that we give it almost at length: "This winter they had in Goa a mortal distemper which the natives call morxy, and attacking persons of every quality, from the smallest infant at the breast to the old man of fourscore, and also domestic animals and fowls, so that it affected every living thing, male and female. And this malady attacked people without any cause that could be assigned, falling upon sick and sound alike, on the fat and the lean; and nothing in the world was a safeguard against it. And this malady attacked the stomach, caused some experts affirmed by chill; though later it was maintained that no cause whatever could be discovered. The malady was so powerful and so evil that it immediately produced the symptoms of strong poison; e.g., vomiting, constant desire for water, with drying of the stomach; and cramps that contracted the hands and the soles of the feet, with such pains that the patient seemed dead; with the eyes broken and the nails of the fingers and toes black and crumpled. And for this malady our physicians never found any cure; and the patient was carried off in one day, or at the most in a day and night; insomuch that not ten in a hundred recovered, and those who did recover were such as were healed in haste with medicines of little importance known to the natives. So great
was the mortality this season that the bells were tolling all day ... inasmuch that the governor forbade the tolling of the church bells, not to frighten the people ... and when a man died in the hospital of this malady of morexy the Governor ordered all the experts to come together and open the body. But they found nothing wrong except that the paunch was shrunk up like a ben's gizzard, and wrinkled like a piece of scorched leather. ... —Correa, iv. 288-289.

1563. — "Page. — Don Jeronymo sends to beg that you will go and visit his brother immediately, for though this is not the time of day for visits, delay would be dangerous, and he will be very thankful that you come at once.

"Orta. — What is the matter with the patient, and how long has he been ill?

"Page. — He has got morxi: and he has been ill two hours.

"Orta. — I will follow you.

"Rutano. — Is this the disease that kills so quickly, and that few recover from? Tell me how it is called by our people, and by the natives, and the symptoms of it, and the treatment you use in it.

"Orta. — Our name for the disease is Colterio passio; and the Indians call it mordzi; whereas again by corruption we call it mordexi ... It is sharper here than in our own part of the world. For usually it kills in four and twenty hours. And I have seen some cases where the patient did not live more than ten hours. The most that it lasts is four days; but as there is no rule without an exception. I once saw a man with great constancy of virtue who lived twenty days continually throwing up "cucurriti" and died at last. Let us go and see this sick man; and for the symptoms you will yourself see what a thing it is." —Garcia, ff. 74, 75.

1578. — "There is another thing which is useless called by them canterin, which the Janarin Brahman physicians usually employ for the collerio passio sickness, which they call morxi: which sickness is so sharp that it kills in fourteen hours or less." —Ardua. Tractatus. 27.

1585. — "There reigneth a sickness called Mordexijn which steals upon men, and sandleth them in such sorte, that it weaneth a man, and maketh him cast out all that he hath in his body, and many times it taketh with it —Linschoten, 67; [Hak. Soc. 285; Morzi in ii. 22.]

1599. — "The disease which in India is called Mordexin. This is a species of Colte, which comes on in those countries with such quick and vehement that it kills in a few hours; and there is no remedy discovered. Causes evacuations by stool or vomit, and takes one burst with pain. But there is herb proper for the cure, which bears the name of mordesin." —Carlett, 227.

1602. — "In those islets (off Arcanay) they find bad and brackish water, and certain ants like ours both green and dry, of which they ate some, and in the same moment this gave them a kind of dysentery, which in India they corruptly call mordexin, which ought to be morzio, and which the Arabs call morzula (Ar. morsiti), which is what Rasis calls subzula, a disease which kills in 24 hours. Its action is immediately to produce a sunken and slender pulse; with cold sweat, dry vomit, and oppressive thirst, the eyes sunken, great vomitings, and in fact it leaves the natural power so collapsed (deriblada) that the patient seems like a dead man." —Conto, Dec. iv. iv. cap. 10.

c. 1610. — "IIl regne entre eux une autre maladie qui vient a l'improviste, il la nomment Mordesin, et vient avec grande douleur des testes, et vomissement, et crient fort, et le plus souvent en meurtre." —Puyrap de Lival, ii. 19; [Hak. Soc. ii. 13.]


1655. — "... celles qui y regnent le plus, sont celles qu'ils appellent Mordexin, qui teu subitement." —Mandello, 265.

1684. — "See also the (questionable) Voyages Fameux de Sieur Victor le Blanc, 75.

c. 1665. — "Les Portugais appellent Mordechin les quatre sortes de Coliques qu'on souffre dans les Indes ou elles sont frequents ... ceux qui ont la quatrième sortent les trois maux ensemble, à savoir le vomissement, le flux de ventre, les extrèmes douleurs, et je crois que cette derniere est le Colera-Morbus." —Theeved, s. 324.

1673. — "They apply Cauteries most mercilessly in a Mordisheen, called so by the Portugals, being a Vomiting with Loosenees." —Fryer, 114.

1674. — "The disease called Mordechi generally commences with a violent fever, accompanied by trembling, horrors and vomitings: these symptoms are generally followed by delirium and death." He prescribes a hot iron applied to the soles of the feet. He attributes the disease to indigestion, and remarks bitterly, that at least the prisoners of the Inquisition were safe from this disease. —Bella, Relation de l'Inquisition de Goa, ii. ch. 71.

1690. — "The Mordechine is another Disease ... which is a violent Vomiting and Looseness." —Orington, 350.

c. 1690. — “Rumpthio, speaking of the Jack-fruit (q.v.): "Non nisi vacuo stomacho edendus est, alias enim ... plerunque oritur Passio Cholerica, Portugallis Mortesin dicata." —Herb. Amb., 1. 106.

1702. — "Cette grande indigestion qu'on appelle aux Indes Mordechine, et que quelques uns de nos Francais ont appelee Mort-de-Chien." —Lettres Edijus, xi. 130.

Bluteau (s.v.) says Mordexim is properly a failure of digestion which is very perilous in those parts, unless the native remedy be used. This is to
apply a thin rod, like a spit, and heated, under the heel, till the patient screams with pain, and then to slap the same part with the sole of a shoe, &c.

1705.—"Ce mal s'appelle mort-de-chien." —Laultier, 113.

The following is an example of literal translation, as far as we know, unique.

1716.—"The extraordinary distempers of this country (I. of Bourbon) are the Cholick, and what they call the Iny's Disease, which is cured by burning the heel of the patient with a hot iron." —lIect. of the I. of Bourbon, in La Roque's Voyage to Arabia the Happy, &c., E. T. London, 1728, p. 156.

1727.—"... the Mordexim (which seizes one suddenly with such oppression and palpitation that he thinks he is going to die on the spot)." —Valentijn, v. (Malabar) 5.

c. 1760.—"There is likewise known, on the Mahabar coast chiefly, a most violent disorder they call the Mordechim; which seizes the patient with such fury of purging, vomiting, and torments of the intestines, that it will often carry him off in 30 hours." —Gros, i. 250.

1768.—"This (cholera morbus) in the East Indies, where it is very frequent and fatal, is called Mort-de-chien." —Ibid., Essay on Diseases incidental to Hot Climates, 248.

1778.—In the Vocabulary of the Portuguese Grammaria Indiastam, we find Mor-de-chien, as a Portuguese word, rendered in Hindi by the word hoцишвар, i.e. ho-cha-swar, "dyspepsia." (p. 90). The most common modern Hindi term for cholera is Ambh-kaizh. The latter word is given by Garcia de Orta in the form buchawia, and in the quotation from Cotto as sukaia (l). Jahangir speaks of one of his nobles as dying in the Dcreen, of haizh, in a.D. 1615 (see note to Elliot, vi. 346). It is, however, perhaps not to be assumed that haizh always means cholera. Thus Maepherson mentions a violent epidemic, which raged in the Camp of Aurangzub at Bijaipur in 1689, is called so. But in the history of Khâf Khan (Elliot, vi. 337) the general phrases wân and wabã are used in reference to this disease, whilst the description is that of bubonic plague.

1781.—"Early in the morning of the 21st June (1781) we had two men seized with the mort-de-chien." —Curtis, Diseases of India, 3rd ed., Edinb., 1807.

1782.—"Les indigences appelées dans l'Inde Mort-de-chien, sont fréquentes. Les Castes qui mangent de la viande, nourriture trop pesante pour un climat si chaud, en sont souvent atteintes." —Nouvelles, i. 155. This author writes just after having described two epidemics of cholera under the name of Ficz aigna. He did not apprehend that this was in fact the real Mort-de-chien.

1783.—"A disease generally called 'Mort-de-chien' at this time (during the defence of Onore) raged with great violence among the native inhabitants." —Forbes, Or. Mem. iv. 122.

1796.—"Far more dreadful are the consequences of the above-mentioned intestinal colie, called by the Indians Shanâ, mordexim and also Nirكومben. It is occasioned, as I have said, by the winds blowing from the mountains... the consequence is that malignant and bilious slimy matter adheres to the bowels, and occasions violent pains, vomiting, fevers, and stupification; so that persons attacked with the disease die very often in a few hours. It sometimes happens that 30 or 40 persons die in this manner, in one place, in the course of the day... In the year 1782 this disease raged with so much fury that a great many persons died of it." —Fra Paolino, E.T. 409-410 (orig. see p. 353). As to the names used by Fra Paolino, for his Shani or Chian, we find nothing nearer than Tamil and Mal. mordexim, "convulsion, paralysis." (Winslow in his Tamil Diet. specified 13 kinds of such. Komben is explained as 'a kind of cholera or smallpox' (l); and nir-komben ('water-k.') as a kind of cholera or bilious diarrhoea.) Paolino adds: "La droga amara costa assai, c non si poteva amministrare a tanti miserabili che eravano. Adunque in mancanza di questa droga amara noi distillavamo in Tigor, o acqua vite di cocco, molto serco di cavalli (l), e l'amministravamo agli infermi. Tutti quelli che prendevano questa guarivano."

1808.—"Mörche or Mortsheis (Guz.) and Môdere (Mah.). A morbid affection in which the symptoms are convulsive action, followed by evacuations of the first passage, with intolerable tenesmus, or twisting-like sensation in the intestines, corresponding remarkably with the cholera-morbus of European synopsists, called by the country people in England (?) mortsheen, and by others mord-du-chien and Mana des chiennes, as if it had come from France." —R. Drummond, Illustrations, &c. A curious notice; and the author was, we presume, from his title of "Dr," a medical man. We suppose for England above should be read India.

The next quotation is the latest instance of the familiar use of the word that we have met with:

1812.—"General M— was taken very ill three or four days ago; a kind of fit—mort de chien—the doctor said, brought on by eating too many radishes." —Original Original Correspondence between Residents in India, &c., Edinburgh, 1816, p. 287.

1813.—"Mort de chien is nothing more, than the highest degree of Cholera Mortebus. —Johnson, Illus. of Tropical Climate, 405.

The second of the following quotations evidently refers to the outbreak
of cholera mentioned, after Macpherson, in the next paragraph.

1750.—"I am once or twice a year (1) subject to violent attacks of cholera morbus, here called mort-de-chien..."—Imply to Downing, quoted by Sir James Stephen, ii. 339.

1751.—"The Plague is now broke out in Bengal, and rages with great violence; it has swept away already above 4000 persons, 200 or upwards have been buried in the different Portuguese churches within a few days."—Hickey's Bengal Gazette, April 21.

These quotations show that cholera, whether as an epidemic or as sporadic disease, is no new thing in India. Almost in the beginning of the Portuguese expeditions to the East we find apparent examples of the visitations of this terrible scourge, though no precise name is given in the narratives. Thus we read in the Life of Giovanni da Emboli, an adventurous young Florentine who served with the Portuguese, that, arriving in China in 1517, the ships' crews were attacked by a passion, malattia di frasso (virulent flux) of such kind that there died thereof about 70 men, and among these Giovanni himself, and two other Florentines (Vito, in Archiv. Sor. Ital. 33). Correa says that, in 1503, 20,000 men died of a like disease in the army of the Zamorin. We have given above Correa's description of the terrible Goa pest of 1543, which was most evidently cholera. Madras accounts, according to Macpherson, first mention the disease at Arcot in 1756, and there are frequent notices of it in that neighbourhood between 1763 and 1787. The Hon. R. Lindsay speaks of it as raging at Sylhet in 1781, after carrying off a number of the inhabitants of Calcutta (Macpherson, see the quotation of 1781 above). It also raged that year at Ganjam, and out of a division of 5000 Bengal troops under Col. Pearse, who were on the march through that district, 1143 were in a few days sent into hospital, whilst "death raged in the camp with a horror not to be described." The earliest account from the pen of an English physician is by Dr. Paisley, and is dated Madras, Feb. 1774. In 1783 it broke out at Hardwar Fair, and is said, in less than 8 days, to have carried off 20,000 pilgrims. The paucity of cases of cholera among European troops in the returns up to 1817, is ascribed by Dr. Macnamara to the way in which facts were disguised by the current nomenclature of disease. It need not perhaps be denied that the outbreak of 1817 marked a great recrudescence of the disease. But it is a fact that some of the more terrible features of the epidemic, which are then spoken of as quite new, had been prominently described at Goa nearly three centuries before.

See on this subject an article by Dr. J. Macpherson in Quarterly Review, for Jan. 1867, and a Treatise on Asiatic Cholera, by C. Macnamara, 1876. To these, and especially to the former, we owe several facts and references; though we had recorded quotations relating to mordexin and its identity with cholera some years before even the earlier of these publications.

MORDEXIM. MORDIXIM. Also the name of a sea-fish. Bluteau says: 'A fish found at the Isle of Quinchin on the Coast of Mozambique, very like hoqta (!) or river-pikes.'

MOSELLAY, n.p. A site at Shirjiz often mentioned by Hafiz as a favourite spot, and near which is his tomb.

c. 1331.—
"Boy! let von liquid ruby flow,
And bid thy penive heart be glad.
Whate'er the frowning zealots say:
Tell them that Eden cannot show
A stream so clear as Rossnabad:
A bower so sweet as Mossella!"

Hafiz, rendered by Sir W. Jones.

1811.—"The stream of Rossnabad murmured near us; and within three or four hundred yards was the Mossella and the Tomb of Hafiz."—W. Ouseley's Travels, i. 318.

1513.—"Not a shrub now remains of the bower of Mossella, the situation of which is now only marked by the ruins of an ancient tower."—Macdonald Kinneir's Persia, 62.

MOSQUE, s. There is no room for doubt as to the original of this word being the Ar. masjid, 'a place of worship,' literally the place of subject, i.e. 'prostration.' And the probable course is this. Masjid becomes (1) in Span. mezquita, Port. mezquita:* (2)

* According to Pyrard mezquita is the word used in the Malvide Islands. It is difficult to suppose the people would adopt such a word from the Portuguese. And probably the form both in east and west is to be accounted for by a hard pronunciation of the Arabic j, as in Egypt now; the older and probably the most widely diffused. [See Mr. Gray's note in Hak. Soc. ii. 417.]


1384. — "Soni le mosquete, cioe chiese de' Saracen ... dentro tutte bianche ed intonicate ed ingessate." — Frescobaldi, 29.

1513. — "And with the stipulation that the 5000 hara tangas which in old times were granted, and are deposited for the expenses the vizitas of Baquin, are to be paid from the said duties as they always have been paid, and in regard to the said vizitas and the prayers that are made in them there shall be no innovation whatever." — Treaty at Baquin of the Portuguese with King Roder of Canbya (Bahadur Shik of Guzer) in St Botelho, Tombo, 137.

1553. — "... but destined yet to unfurl that divine and royal banner of the Soldiery of Christ ... in the Eastern regions of Asia, amidst the infernal moschitas of Arabia and Persia, and all the pagodes of the heathenism of India, on this side and beyond the Ganges." — Barros, l. I. 1.

[e. 1610. — "The principal temple, which they call Occorus misquita" (Habeva miska, 'Fridaymosque'). —Pyramide de Laval, Hak. Soc. i. 72.]

1616. — "They are very jealous to let their women or Moschees be seen." —Sir T. Roe, in Parkinson, i. 567; [Hak. Soc. ii. 21].

1623. — "We went to see upon the same lake a meschita, or temple of the Mahometans." — P. della Valle, Hak. Soc. i. 69.

1634. — "Que a de abonmации mesquita inmunda Casa, a Deos dedicada hoje se veja." — Maltese Conquistado, i. xii. 43.

1638. — Mendelso unreasonably applies the term to all sorts of pagan temples, e.g. — "Nor is it only in great Cities that the Bey has so many Mosquesy." —E. T. 2nd ed. 1669, p. 52.

1643. — "The King ofLocale is a Pagan, nor do his Subjects know any other Religion. They have divers Mosques, Monasteries, and Chappells." — Ibid. p. 104.

e. 1652. — "... he did it only for love to their Mammon; and would have sold after-
MOTURPHA. 591

MUCKNA.
elephant without tusks or with only rudimentary tusks. These latter are familiar in Bengal, and still more so in Ceylon, where according to Sir S. Baker, "not more than one in 300 has tusks; they are merely provided with short grinders, projecting generally about 3 inches from the upper jaw, and about 2 inches in diameter." (The Ryle and Horned in Ceylon, 11.) Sunderson (13 Years among the Wild Beasts of India, [3rd ed. 66]) says: "On the Continent of India muknas, or elephants born without tusks, are decidedly rare...Muknas breed in the herds, and the peculiarity is not hereditary or transmitted." This author also states that out of 51 male elephants captured by him in Mysore and Bengal only 5 were muknas. But the definition of a mukh in Bengal is that which we have given, including those animals which possess only feminine or rudimentary tusks, the 'short grinders' of Baker; and these latter can hardly be called rare among domesticated elephants. This may be partially due to a preference in purchasers.* The same author derives the term from mukha, 'face'; but the reason is obscure. Shakespear and Platts give the word as also applied to 'a cock without spurs.'

c. 1780.—"An elephant born with the left tooth only is reckoned sacred; with black spots in the mouth unclean and not saleable; the teeth of an elephant born without tooth is thought the best."—Hon. R. Lindsay in Lives of the Lindsay, iii. 191.

MUCA, MUKUVA. n.p. Malav, and Tamul, mukkavun (sing.), 'a diver,' and mukkavar (pl). [Logan (Malabar, ii. Gloss. s.v.) derives it from Drav. mukkaha, 'to dive'; the Mudras gloss gives Tam. muckanu, with the same meaning.] A name applied to the fishermen of the western coast of the Peninsula near C. Comorin. [But Mr. Pringle (Diary, Ft. St. Geo. 1st ser. iii. 187) points out that formerly as now, the word was of much more general application. Orme in a passage quoted below employs it of boatmen at Karikal. The use of the word ex-

tended as far N. as Madras, and on the W. coast; it was not confined to the extreme S.] It was among these, and among the corresponding class of Paravars on the east coast, that F. Xavier's most noted labours in India occurred.

1570.—"The fourth class are called Mechuas, and these are fishers."—Vartehm, 112.

1525.—"And Dom Joao had secret speech with a married Christian whose wife and children were inside the fort, and a valiant man, with whom he arranged to give him 200 pardaos (and that he gave him on the spot) to set fire to huts that stood round the fort... So this Christian, called Duarte Fernandes... put on a lot of old rags and tags, and powdered himself with ashes after the fashion of jovas (see JOGEE) also distilling his hair with a mixture of oil and ashes, and disguising himself like a regular jovar, whilst he tied under his rags a parcel of gunpowder and pieces of slow-match, and so commending himself to God, in which all joined, slipped out of the fort by night, and as the day broke, he came to certain huts of macaus, which are fishermen, and began to beg alms in the usual paraver of the jovas, i.e. prayers for their long life and health, and the conquête of enemies, and easy deliveries for their womankind, and prosperity for their children, and other grand things."—Cortes, ii. 871.

1552.—Barros has mocuaria, 'a fisherman's village.'

1600.—"Those who gave the best reception to the Gospel were the Macoas; and, as they had no church in which to assemble, they did so in the fields and on the shores, and with such fervour that the Father found himself at times with 5000 or 6000 souls about him."—Luceau, Vida do P. F. Xavier, 117.

[c. 1610.—"These mariners are called Moucois."—Pyramid de Laval, Hak. Soc. i. 314.]

1615.—"Edixit ut Macuae omnes, il est villisima plebencea et piscatv vivens, Christiana sacra suscepitent."—Jarrie, i. 390.

1626.—"The Muchoa or Mechoor are Fishers... the men Theeues, the women Harlots, with whom they please."...—Purcell, Pilgrimage, 555.

1677.—Resolved "to raise the rates of hire of the Macaiais (see MUSSOOLA) boatmen called Macaurs."—Pl. St. Geo. Coen., Jan 12, in Notes and Eexts. No. i. 54.

[1684.—"The Maquas or Boatmen ye Ordinary Astrlogers (sic) for weather did... prognosticate great Rains..."—Pringle, Diary, Pl. St. Geo., 1st ser. iii. 181.]

1727.—"They may marry into lower Tribes... and so may the Muckwars, or Fishers, who, I think, are a higher tribe than the Pouials (see POLEA)."—I. Hamilton, i. 310, [ed. 1744, i. 312].

* Sir George Yule notes: "I can distinctly call to mind 6 muknas that I had (I may have had more) out of 30 or 40 elephants that passed through my hands." This would give 15 or 20 per cent. of muknas, but as the stud included females, the result would rather consist with Mr. Sanderson's 5 out of 51 males.
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[1738. — "Gastos con Nairos. Tibas, Maquas." — Agreement, in Logun, Malabar, ii. 36.]

1745. — "The Macoas, a kind of Malabars, who have specially this business, and, as we might say, the exclusive privilege in all that concerns sea-faring." — Norbert, i. 227-8.

1746. — "134 Macquars attending the seaside at night..." (P.) 8 : 40. — Account of Extraordinary Expenses, at Ft. St. David (India Office MS. Records).

1760. — "Fifteen macoas (see MUS SOOLA) accompanied the ships; they took in 170 of the troops, besides the Macoas, who are the black fellows that row them." — Occur. ed. 1503, iii. 617.

[1513. — "The Muckwas or Macuars of Tellicerry are an industrious, useful set of people." — Forbes, Or. Mem. 2nd ed. i. 202.]

MUDDAR, s. Hind. mukhr, Skt. maddra; Cubotropis procera, R. Brown, N.O. Aselepiadaceae. One of the most common and widely diffused plants in uncultivated plains throughout India. In Sind the bark fibre is used for halters, &c., and experiment has shown it to be an excellent material worth £40 a ton in England, if it could be supplied at that rate; but the cost of collection has stood in the way of its utilisation. The seeds are imbedded in a silky floss, used to stuff pillows. This also has been the subject of experiment for textile use, but as yet without practical success. The plant abounds with an acrid milky juice which the Rajputs are said to employ for incendiary. (Punjab Plants.) The plant is called Ak in Sind and throughout N. India.

MUDDLE, s. (I) This word is only known to us from the clever—perhaps too clever—little book quoted below. The word does not seem to be known, and was probably a misapprehension of budlee. [Even Mr. Brandt and Mrs. Wyatt are unable to explain this word. The former does not remember hearing it. Both doubt its connection with budlee. Mrs. Wyatt suggests with hesitation Tamil mudder, "boiled rice," mude - palli, "the cook-house."]

1836-7. — "Besides all these acknowledged and ostensible attendants, each servant has a kind of muddle or double of his own, who does all the work that can be put off upon him without being found out by his master or mistress." — Letters from Muddras, 38.

"They always come accompanied by their Vakeels, a kind of Secretaries, or interpreters, or flappers,—their muddies in short: everybody here has a muddle, high or low." — Letters from Muddras, 38.

MUFTY, s.

a. Ar. Mufti, an expounder of the Mahomedan Law, the utterer of the fatwa (see FUTWAH). Properly the Mufti is above the Kazi who carries out the judgment. In the 18th century, and including Regulation IX. of 1793, which gave the Company's Courts in Bengal the reorganization which substantially endured till 1862, we have frequent mention of both Kaizis and Mufties as authorized expounders of the Mahomedan Law; but, though Kaizis were nominally maintained in the Provincial Courts down to their abolition (1829-31), practically the duty of those known as Kaizis became limited to quite different objects and the designation of the Law-officer who gave the fatwa in our District Courts was Mufti. The title Mufti has been long obsolete within the limits of British administration, and one might safely say that it is practically unknown to any surviving member of the Indian Civil Service, and never was heard in India as a living title by any Englishman now surviving. (See CAZEE, LAW-OF必须icial, MOOLVEE).

b. A slang phrase in the army, for 'plain clothes.' No doubt it is taken in some way from a, but the transition is a little obscure. [It was perhaps originally applied to the attire of dressing-gown, smoking-cap, and slippers, which was like the Oriental dress of the Mufti who was familiar in Europe from his appearance in Molière's Bourgeois Gentilhomme. Compare the French en Pekin.]

a. —

1653. — "Pendant la tempete vne femme Industiani mourut sur notre bord; vn Moufti Persan de la Secte des Sufah (see SHEEAH) assista a cette derniere extremite, luy donnant esperance d'heureuse vie que celle-ci, et d'un Paradis, oh l'on aurait tout ce que l'on peut desirer... et la fit changer de Secte." — De la Boulayle de Cour, ed. 1657. p. 251.

1674. — " Resolve to make a present to the Governors of Changanaput and Pallaveram, old friends of the Company, and now about to go to Golconda, for the marriage of the former with the daughter of the King's Mufti or Churchman." — Fort St. Geo. Coun., March 26. In Notes and Extracts, No. i. 30.
1767.—“3d. You will not let the Cauzy or Mufty receive anything from the tenants unlawfully.”—Collectors’ Instructions, in Long, 511.

1777.—“The Cazi and Muftis now deliver in the following report, on the right of inheritance claimed by the widow and nephew of Shabaz Beg Khan. :”—Report on the Putna Cause, quoted in Stephen’s Nuncius and Impy, ii. 167.

1793.—“§ XXXVI. The Cauzies and Muftis of the provincial Courts of Appeal, shall also be cauzies and muftis of the courts of circuit in the several divisions, and shall not be removable, except on proof to the satisfaction of the Governor-General in Council that they are incapable, or have been guilty of misconduct. . . .”—Reg. IX. of 1793.

[c. 1855.—
“Think’s thou I fear the dark vizier,
Or the mufti’s vengeful arm?”
Bon Gaultier, The Caid’s Daughter.]

MUGG, n.p. Beng. Magh. It is impossible to deviate without deterioration from Wilson’s definition of this obscure name: “A name commonly applied to the natives of Arakan, particularly those bordering on Bengal, or residing near the sea; the people of Chittagong.” It is beside the question of its origin or proper application, to say, as Wilson goes on to say, on the authority of Lieut. (now Sir Arthur) Phayre, that the Arakanese disclaim the title, and restrict it to a class held in contempt, viz. the descendants of Arakanese settlers on the frontier of Bengal by Bengali mothers. The proper names of foreign nations in any language do not require the sanction of the nation to whom they are applied, and are often not recognised by the latter. German is not the German name for the Germans, nor Welsh the Welsh name for the Welsh, nor Hindu (originally) a Hindu word, nor China a Chinese word. The origin of the present word is very obscure. Sir A. Phayre kindly furnishes us with this note: “There is good reason to conclude that the name is derived from Maga, the name of the ruling race for many centuries in Magadha (modern Belar). The kings of Arakan were no doubt originally of this race. For though this is not distinctly expressed in the histories of Arakan, there are several legends of Kings from Benares reigning in that country, and one regarding a Brahman who marries a native princess, and whose descendants reign for a long period. I say this, although Buchanan appears to reject the theory (see Monty. Martin, ii. 18 seqq.)” The passage is quoted below.

On the other hand the Mahomedan writers sometimes confound Buddhists with fire-worshippers, and it seems possible that the word may have been Pers. magh = ‘magus.’ [See Risley, Tribes and Castes, ii. 28 seq.] The Chittagong Muggs long furnished the best class of native cooks in Calcutta; hence the meaning of the last quotation below.

1555.—“The Mogen, which be of the kingdom of Recon (see ARAKAN) and Rame, be stronger than the King of Tiparn; so that Chitgan or Porto Grande (q.v.) is often under the King of Recon.”—R. Fitch, in Hofb., ii. 389.

c. 1590.—(In a country adjoining Pegu) “there are mines of ruby and diamond and gold and silver and copper and petroleum and sulphur and (the lord of that country) has war with the tribe of Magh about the mines; also with the tribe of Tipara there are battles.”—Atin (orig.) i. 388; [ed. Jarrett, ii. 120].

c. 1604.—“Defeat of the Magh Raja.—This short-sighted Raja . . . became elated with the extent of his treasures and the number of his elephants. . . . He then openly rebelled, and assembling an army at Simarganw laid siege to a fort in that vicinity . . . Raja Man Singh . . . despatched a force. These soon brought the Magh Raja and all his forces to action . . . regardless of the number of his boats and the strength of his artillery.”—Indjatollah, in Elliot, vi. 109.

1638.—“Submission of Manek Raja, the Mag Raja of Chittagong.”—Abdul-Hamid Lahori, in do. vii. 66.

c. 1665.—“These many years there have always been in the kingdom of Rakan or Mog (read Mog) some Portuguese, and with them a great number of their Christian Slaves, and other Franguis. . . . That was the refuge of the Run-aways from Goa, Ceilan, Cochin, Malaga (see MALACCA), and all these other places which the Portuguese formerly held in the Indies.”—Bernier, E.T. p. 53; [ed. Constable, 109].

1767.—“In all Bengal this King of Arakan is known by no other name but the King of Mogue.”—Tavernier, E.T. i. 8.

1752.—“. . . that as the time of the Mugs draws nigh, they request us to order the pinnace to be with them by the end of next month.”—In Long, p. 87.

e. 1810.—“In a paper written by Dr, Leyden, that gentleman supposes . . . that Magadha is the country of the people whom we call Muggs. . . . The term Mugg, these people assured me, is never used by either themselves or by the Hindus, except when
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speaking the jargon commonly called Hindu-stani by Europeans. . . .”—F. Buchanan, in Eastern India, ii. 18.

1811.—“Mugs, a dirty and disgusting people, but strong and skilful. They are somewhat of the Malayian race.”—Soleyns, iii.

1836.—“That vegetable curry was excellent. Of course your cook is a Mug?”—The Dack Bungalow, 389.

MUGGUR, s. Hind. and Mahr. magar and makar, from Skt. makara ‘a sea-monster’ (see MACAREO). The destructive broad-snouted crocodile of the Ganges and other Indian rivers, formerly called Crocodylus bicornatus, now apparently subdivided into several sorts or varieties.

1611.—“Aligators or Crocodiles there called Mugur match . . .”—Hawkins, in Purchas, i. 496. The word is here intended for magar-mats or makkr, ‘crocodile-fish.’

[1787.—See under NUZZER.]

1787.—“The muggur is a gross plebe, and his features stamp him as low-born. His manners are coarse.”—Ph. Robinson, In My Indian Garden, 82-3.

1789.—“En route I killed two crocodiles; they are usually called alligators, but that is a misnomer. It is the mugger . . . these muggers kill a good many people, and have a playful way of getting under a boat, and knocking off the steersmen with their tails, and then swallowing him afterwards.”—Pollak, Sport, &c., i. 168.

1851.—“Alligator leather attains by use a beautiful gloss, and is very durable . . . and it is possible that our rivers contain a sufficient number of the two varieties of crocodile, the muggur and the gavial (see GAVIAL) for the tanners and leather-dressers of Cawnpoore to experiment upon.”—Pioneer Mail, April 26.

MUGGRABEE, n.p. Ar. maghrabti, ‘western.’ This word, applied to western Arabs, or Moors proper, is, as might be expected, not now common in India. It is the term that appears in the Harvey Mograbbin of Quen-tin Durward. From ghbar, the root of this word, the Spaniards have the province of Algarve, and both Spanish and Portuguese have garbin, a west wind. [The magician in the tale of Laedinn is a Maghrabi, and to this lay in Langedoc and Gascony Magg-aby is used as a term of cursing. Burton, Ar. Nights, x. 35, 379]. Muggerbee is used for a coin (see UBBER).

1563.—“The proper tongue in which Vicena wrote is that which is used in Syria and Mesopotamia and in Persia and in Tartary (from which latter Avicena came) and this tongue they call Araby; and that of our Moors they call Magaraby, as much as to say Moorish of the West . . . .”—Garcia, f. 19e.

MULL, s. A contraction of Mulli-gatawny, and applied as a distinctive sobriquet to members of the Service belonging to the Madras Presidency, as Bengal people are called Qui-his, and Bombay people Ducks or Be-nighted.

[1837.—“The Mulls have been excited also by another occurrence . . . affecting rather the trading than fashionable world.”—Asiatic Journal, December, p. 231.]

1852.—“. . . residents of Bengal, Bombay, and Madras are, in Eastern parlance, designated ‘Qui Hiss,’ ‘Ducks,’ and ‘Mulls.’”—Notes and Queries, 1st ser. v. 165.

1850.—“It ys ane darke Lende, and ther dwellen ye Cimmerians whereof speketh Homerus Poeta in his Odysea, and to thyis Daye thei clepen Trebros or ye Bengghted ffolke. Bot thei clepen hemselfys Mullys from Mulligatawnen whch ys ane of their goddys from wth thei ben ysprong.”—Ext. from a lately discovered MS. of Sir John Maunerville.

MULLIGATAWNY, s. The name of this well-known soup is simply a corruption of the Tamil mullo-gaun-tannir, ‘pepper-water’; showing the correctness of the popular belief which ascribes the origin of this excellent article to Madras, whence—and not merely from the complexion acquired there—the sobriquet of the preceding article.

1784.—

In vain our hard fate we repine;
In vain on our fortune we rail;
On Mullagheee-tawny we dine.
Or Congee, in Bangalore Jail.

“Song by a Gentleman of the Navy (one of Hyder’s Prisoners), in Seton-Karr, i. 18.

[1823.—“. . . in a brassen pot was mulugu tanni, a hot vegetable soup, made chiefly from pepper and capsicums.”—Hoole, Mis-sions in Madras, 2nd ed. 249.]

MULMULL, s. Hind. malmal; Muslin.

[c. 1590.—“Malmal, per piece . . . 4 R.”—Ain, ed. Blochmann, i. 94.]

1683.—“Ye said Ellis told your Petitioner that he would not take 500 Pieces of your Petitioner’s mulumuls unless your Petitioner gave him 200 Rups, which your Petitioner being poor could not do.”—
MUNGOOSE. s.

This word is proper to the S.W. coast; Malayan, manjil, manchil, from Skt. manicha. It is the name of a kind of hammock-litter used on that coast as a substitute for palanquin or dooly. It is substantially the same as the dandy of the Himalaya, but more elaborate. Correa describes but does not name it.

1561.—"... He came to the factory in a litter which men carried on their shoulders. These are made with thick canes, bent upwards and arched, and from them are suspended some clothes half a fathom in width, and a fathom and a half in length; and at the extremities pieces of wood to sustain the cloth hanging from the pole; and upon this cloth a mattress of the same size as the cloth... the whole very splendid, and as rich as the gentlemen... may desire."—Correa, Three Voyages, &c., p. 199.

1810.—"... tangas, que elles chamano maxilas."—Annaes Maritimas, iii. 431.

1850.—"The Portuguese (in Quilliman) seldom even think of walking the length of their own street, and... go from house to house in a sort of palanquin, called here a macchia (pronounced manchila). This usually consists of a pole placed upon the shoulders of the natives, from which is suspended a long plank of wood, and upon that is fixed an old-fashioned-looking chair, or sometimes two. Then there is an awning over the top, hung all round with curtains. Each macchia requires about 6 to 8 bearers, who are all dressed alike in a kind of livery."—A Journey in E. Africa, by M. A. Pringle, p. 89.

MUNGOOSE, s.

This is the popular Anglo-Indian name of the Indian ichneumons, represented in the South by Mangusta Mungos (Elliot), or Herpestes griseus (Geoffroy) of naturalists, and in Bengal by Herpestes melancensis. [Blanford (Mammalia, 119 seqq.) recognizes eight species, the "Common Indian Mungoose" being described as Herpestes mungo.] The word is Telugu, minga, or mangisa. In Upper India the animal is called neneul, neolā, or nualā. Jerdon gives mangas however as a Deccani and Mahr. word; [Platts gives it as dialectic, and very doubtfully derives it from Skt. makša, 'moving quickly.' In Ar. it is buntārūs, 'daughter of the bridegroom,' in Egypt kiti or katt Furābūn, 'Pharaoh's cat' (Burton, Ar. Nights, ii. 369).

1673.—"... a Mungoose is akin to a Ferret. ..."—Fryer, 116.

1681.—"The knowledge of these antidotals herbs they have learned from the Mungoutia, a kind of Ferret."—Knox, 115.

1685.—"They have what they call a Mangus, creatures something different from ferrets; these hold snakes in great antipathy, and if they once discover them never give up till they have killed them."—Ribeyre, f. 56v.

Bluteau gives the following as a quotation from a History of Ceylon. tr. from Portuguese into French, published at Paris in 1701, p. 163. It is in fact the gist of an anecdote in Ribeyre.

"There are persons who cherish this animal and have it to sleep with them, although it is ill-tempered, for they prefer to be bitten by a mangus to being killed by a snake."

1774.—"He (the Dharma Raja of Bhutan) has got a little lap-dog and a Mungoo which he is very fond of."—Bogle's Diary in Markham's Tibet, 27.
1799. — "His (Mr. Glan’s) experiments have also established a very curious fact, that the ichneumon, or mongoose, which is very common in this country, and kills snakes without danger to itself, does not use antidotes... but that the poison of snakes is, to this animal, innocent." — Letter in Colbrook’s Life, p. 40.

1829. — "I Monguse animals simile ad una donna." — Papii, in de Gubernatis, St. dei Viaggi, Itali., p. 279.

MUNJEET, s. Hind. majith, Skt. manjishtha; a dye-plant (Rubia cordifolia, L., N.O. Cinchonaceae); Bengal Madder.

MUNNEEPORE, n.p. Properly Manipur; a quasi-independent State lying between the British district of Cachar on the extreme east of Bengal, and the upper part of the late kingdom of Burmania, and in fact including a part of the watershed between the tributaries of the Brahmaputra and those of the Iravadi. The people are of genuinely Indo-Chinese and Mongolid aspect, and the State, small and seceded as it is, has had its turn in temporary conquest and domination, like almost all the States of Indo-China from the borders of Assam to the mouth of the Mekong. Like the other Indo-Chinese States, too, Manipur has its royal chronicle, but little seems to have been gathered from it. The Rajas and people have, for a period which seems uncertain, professed Hindu religion. A disastrous invasion of Manipur by Alompra, founder of the present Burmese dynasty, in 1755, led a few years afterwards to negotiations with the Bengal Government, and the conclusion of a treaty, in consequence of which a body of British sepoys was actually despatched in 1763, but eventually returned without reaching Manipur. After this, intercourse practically ceased till the period of our first Burmese War (1824-25), when the country was over-run by the Burmeses, who also entered Cachar; and British troops, joined with a Manipuri force, expelled them. Since then a British officer has always been resident at Manipur, and at one time (c. 1838-41) a great deal of labour was expended on opening a road between Cachar and Manipur. [The murder of Mr. Quinton, Chief-Commissioner of Assam, and other British officers at Manipur, in the close of 1890, led to the infliction of severe punishment on the leaders of the outbreak. The Mahärāja, whose abdication led to this tragedy, died in Calcutta in the following year, and the State is now under British management during the minority of his successor.]

This State has been called by a variety of names. Thus, in Rennell’s Memoir and maps of India it bears the name of Meckley. In Synes’s Narrative, and in maps of that period, it is Cassay; names, both of which have long disappeared from modern maps. Meckley represents the name (Mokli?) by which the country was known in Assam; Mejli (apparently a form of the same) was the name in Cachar; Kos-e or Kato (according to the Ava pronunciation) is the name by which it is known to the Shans or Burmese.

1735. — "I have carried my Arms to the confines of China... on the other quarter I have reduced to my subject the major part of the Kingdom of Cassay: whose Heir I have taken captive, see there he sits behind you... " — Speech of Alompra to Capt. Elliot at Monohar, Indiampl. Or. Rep., i. 174.

1759. — "Cassay, which... lies to the N. Westward of Ava, is a Country, so far as I can learn, hitherto unknown of in Europe... " — Letter, 22 June 1759, in ibid., 116.

[1762. — "... the President sent the Board a letter which he had received from Mr. Verelst at Chittagong, containing an invitation which had been made to him and his Council by the Rajah of Meckley to assist him in obtaining redress... from the Burmas... " — Letter, in Whish’s Early Records, 291.]

1763. — "Meckley is a Hilly Country, and is bounded on the North, South, and West by large tracts of Cookee Mountains, which prevent any intercourse with the countries beyond them; and on the East... by the Burampoota (see BURAMPOOTER); beyond the Hills, to the North by Assam and Posang: to the West Cashar; to the South and East the BURMAH Country, which lies between Meckley and China. The Burampoota is said to divide, somewhere to the north of Posang, into two large branches, one of which passes through Assam, and down by the valley of Basse, the other through Posang into the Burma Country. — Act. of Meckley, by Nober Josse Goesen, in Indiampl. Or. Rep., ii. 472-473."

... "... there is about seven days plain country between Moneypoor and Burampoota, after crossing which, about..."

* Here the Kyendwen R. is regarded as a branch of the Brahmaputra. See further on.
seven days, Jungle and Hills, to the inhabited border of the Burmah country."—Ibid. 451.

1793.—"... The first ridge of mountains towards Thibet and Bootan, forms the limit of the survey to the north; to which I may now add, that the surveys extend no farther eastward, than the frontiers of Assam and Meckley. ... The space between Bengal and China, is occupied by the province of Meckley and other districts, subject to the King of Burmah, or Ava. ..."—Rennell's Memoir, 295.

1799.—(Referring to 1757). "Elated with success Alompra returned to Monchaboo, now the seat of imperial government. After some months he took up arms against the Cassayars. ... Having landed his troops, he was preparing to advance to Munnepora, the capital of Cassay, when information arrived that the Peguans had revolted. ..."—Smyth, Narrative, 41-42.

"... All the troops in the King's service are natives of Cassay, who are much better horsemen than the Burmans."—Ibid. 318.

1819.—"Beyond the point of Negraglia (see NEGRAIS), as far as Azan (see ASSAM), and even further, there is a small chain of mountains that divides Aranac and Cassé from the Burmese. ..."—Sangermano, p. 33.

1827.—"The extensive area of the Burman territory is inhabited by many distinct nations or tribes, of whom I have heard not less than eighteen enumerated. The most considerable of these are the proper Burmans, the Peguans or Talains, the Shans or people of Lao, the Cassay or more correctly Kathé. ..."—Crawford's Journal, 372.

1853.—"The weaving of these silks ... gives employment to a large body of the population in the suburbs and villages round the capital, especially to the Munniporians, or Kathé, as they are called by the Burmese.

"These people, the descendants of unfortunate who were carried off in droves from their country by the Burmans in the time of King Mentaragyi and his predecessors, form a very great proportion ... of the metropolitan population, and they are largely diffused in nearly all the districts of Central Burma. ... Whatever work is in hand for the King or for any of the chief men near the capital, these people supply the labouring hands; if beasts have to be maned they furnish the rovers; and whilst engaged on such tasks any remuneration they may receive is very scanty and uncertain."—Yule, Mission to Ava, 153-154.

MUNSUBDAR. Hind. from Pers. mansubdar, 'the holder of office or dignity' (Ar. mansab). The term was used to indicate quasi-feudal dependents of the Mogul Government who had territory assigned to them, on condition of their supplying a certain number of horse, 500, 1000 or more. In many cases the title was but nominal, and often it was assumed without warrant. [Mr. Irvine discusses the question at length and represents mansab by 'the word rank,' as its object was to settle precedence and fix gradation of pay; it did not necessarily imply the exercise of any particular office, and meant nothing beyond the fact that the holder was in the employ of the State, and bound in return to yield certain services when called upon." (J.R.A.S., July 1896, pp. 510 seqq.)]

1817.—"... slew one of them and twelve Maancipdars."—Sir T. Roe, Hak. Soc. ii. 317; in ii. 491, "Maancipdaries."

1823.—"... certain Officers of the Militia, whom they call Munsubdars."—P. della Valle, Hak. Soc. i. 97.

c. 1665.—Munsedbars are Cavaliers of Mansab, which is particular and honourable Pay; not so great indeed as that of the Omrahs. ... they being esteemed as little Omrahs, and of the rank of those, that are advanced to that dignity."—Bernier, E.T. p. 67; [ed. Constable, 215].

1673.—"Munsubdars or petty omrahs."—Fryer, 195.

1758.—"... a munsubdar or commander of 6000 horse."—Orme, ed. 1803, ii. 278.

MUNTRA, s. Skt. mantra, 'a text of the Vedas; a magical formula.'

1612.—"... Trata da causa primeira, segundo os livros que tem, chamados Terum Mandra mole' (mantra-máth, mantra 'text').—Conto, Dec. V. liv. vi. cap. 3.


1817.—"... he is said to have found the great mantra, spell or talisman."—Mill, Hist. ii. 149.

MUNTREE, s. Skt. Mantri. A minister or high official. The word is especially affected in old Hindu States, and in the Indo-Chinese and Malay States which derive their ancient civilisation from India. It is the word which the Portuguese made into mandarin (q.v.).

1810.—"... When the Court was full, and Ibrahim, the son of Candu the merchant, was near the throne, the Raja entered. ... But as soon as the Rajah seated himself, the muntries and high officers of state arrayed themselves according to their rank."—In a Malay's account of Government House at Calcutta, transl. by Dr. Leyden, in Maria Graham, p. 290.

[1811.—"Mantri." See under ORANKAY.

1829.—"The Mantris of Mewar prefer estates to pecuniary stipend, which gives
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more consequence in every point of view."—Tod, Annals, Calcutta reprint, i. 150.)

MUNZIL. s. Ar, monzil, 'descending or alighting,' hence the halting place of a stage or march, a day's stage.

1685. — "We were not able to reach Obdeen-deen (ye usual Menzill) but lay at a sorry Caravan Sarai."—Hodges, Diary, July 30; [Hak. Soc. i. 203. In i. 214, manzill].

MUSCÁT, n.p., properly Máskát. A port and city of N.E. Arabia; for a long time the capital of 'Oman. (See IMAUM.)

[1659.—"The Governor of the city was Chah-Navaze-kan ... descended from the ancient Princes of Machate...."—Bernier, ed. Constable, 78.]

1673.—"Muschat." See under IMAUM.

MUSIC. There is no matter in which the sentiments of the people of India differ more from those of Englishmen than on that of music, and curiously enough the one kind of Western music which they appreciate, and seem to enjoy, is that of the bagpipe. This is testified by Captain Munro in the passage quoted below; but it was also shown during Lord Canning's visit to Lahore in 1860, in a manner which dwells in the memory of one of the present writers. The escort consisted of part of a Highland regiment. A venerable Sikh chief who heard the pipes exclaimed: 'That is indeed music! It is like that which we hear of in ancient story, which was so exquisite that the hearers became insensible (behosh).'

1780.—"The bagpipe appears also to be a favourite instrument among the natives. They have no taste indeed for any other kind of music, and they would much rather listen to this instrument a whole day than to an organ for ten minutes."—Munro's Narrative, 33.

MUSK. s. We get this word from the Lat. muschus, Greek ὀξυς, and the latter must have been got, probably through Persian, from the Skt. muskha, the literal meaning of which is rendered in the old English phrase 'a cod of musk.' The oldest known European mention of the article is that which we give from St. Jerome; the oldest medical prescription is in a work of Aetius, of Amida (c. 540). In the quotation from Cosmas the word used is ὀξυς, and kastiri is a Skt. name, still, according to Royle, applied to the musk-deer in the Himalaya. The transfer of the name to (or from) the article called by the Greeks καστριον, which is an analogous product of the beaver, is curious. The Musk-deer (Moschus moschiferus, L.) is found throughout the Himalaya at elevations rarely (in summer) below 8000 feet, and extends east to the borders of Szechuen, and north to Siberia.


C. 545.—"This little animal is the Musk (μυς). The natives call it in their own tongue 'musrat.' They hunt it and shoot it, and binding tight the blood collected above the navel they cut this off, and this is the sweet smelling part of it, and what we call musk."—Cosmas Indicopleustes, Bk. xi.

["Muskc commeth from Tartaria. . . . There is a certaine beast in Tartaria. which is wilde and big as a wolfe, which beaet they take aline, and beat him to death with small stanes y: his blood may be spread through his whole body, then they cut it in pieces, and take out all the bones, and beat the flesh with the blood in a mortar very smal, and dry it, and make purses to put it in of the skin, and these be the Codc of Musk."—Cassar Frederick, in Hakl. ii. 372.]

1673.—"Musk. It is best to buy it in the Cod . . . that which openeth with a bright Musk colour is best."—Fryer, 212.

MUSK-RAT. s. The popular name of the Sorex caerulescens, Jerdon, [Crocidura caerulea, Blanford], an animal having much the figure of the common shrew, but nearly as large as a small brown rat. It diffuses a strong musky odour, so penetrative that it is commonly asserted to affect bottled beer by running over the bottles in a cellar. As Jerdon judiciously observes, it is much more probable that the corks have been affected before being used in bottling; [and Blanford (Mammalia, 237) writes that "the absurd story . . . is less credited in India than it formerly was, owing to the discovery that liquors bottled in Europe and exported to India are not liable to be tainted." When the female is in heat she is often seen to be followed by a string of males giving out the odour strongly. Can
this be the *mus peregrinus* mentioned by St. Jerome (see MUSK), as P. Vincenzo supposes

1596.—"Here (in Tooman Bekhrad, n. of Kabul R.) are also mice that have a fine musky scent."—*Aenar, by Claudius* (1600), ii. 166; [ed. Jarrett, ii. 406].

1598.—"They are called sweet-smelling Rattes, for they have a smell as if they were full of Musk."—*Linchoth, Hak. Soc. i. 303.

1653.—"Les rats d'Inde sont de deux sortes... La deuxiesmes especes que les Portugais appellent *cheroso* on odoriferant est de la figure d'un furet* (a ferret), *mais extremement petit, sa muscoire est venemeuse*. Lorsqu'il entre en vne chambre l'on le sent incontinent, et l'on l'entend crier *krik, krik, krik*."—*De la Bouillage-le-Gout*, ed. 1657, p. 256. I may note on this that Jorden says of the *Sorces marmiara*, the large musk-rat of China, Burma, and the Malay countries, extending into Lower Bengal and Southern India, especially the Malabar coast, where it is said to be the common species (therefore probably that known to our author),—that the bite is considered venomous by the natives (*Manuels*, p. 54). [a belief for which, according to Blainford (i.e. p. 296), there is no foundation].

1672.—P. Vincenzo Maria, speaking of his first acquaintance with this animal (*il cotto del musco*), which occurred in the Capuchin Convent at Sarat, says with simplicity (or malignity?): "I was astonished to perceive an odour so fragrant* in the vicinity of those most religious Fathers, with whom I was at the moment in conversation." —*Viaggio*, p. 385.

1681.—"This country has its vermin also. They have a sort of Rats they call *Muscrats*, because they smell strong of musk. These the inhabitants do not eat of, but of all other sorts of Rats they do."—*Knoe*, p. 31.

1789.—H. Munro in his *Narrative* (p. 31) absurdly enough identifies this animal with the *Bandidoot*. q.v.

1813.—See *Forbes, Or. Mem*. i. 42; [2nd ed. i. 26].

**MUSLIN, s.** There seems to be no doubt that this word is derived from Mosul (Mansul or Mansul) on the Tigris,† and it has been from an old date the name of a texture, but apparently not always that of the thin semi-transparent tissue to which we now apply it. Dozy (p. 323) says that the Arabs employ *mansuli* in the same

† *Stupiaq d'odore tanta fragranza.* The Scotchman is laughed at for "feeling" a smell, but here the Italian *hore* one!

We have seen, however, somewhere an ingenious suggestion that the word really came from Masiqta (the country about Mashqatian, according to Ptolemy), which even in ancient times was famous for fine cotton textures.

sense as our word, quoting the *Arabian Nights* (Macnaghten's ed. i. 176, and i. 159), in both of which the word indicates the material of a fine turban, [Burton (i. 211) translates 'Mosul stuff,' and says it may mean either of 'Mosul fashion,' or muslin.] The quotation from Ives, as well as that from Marco Polo, seems to apply to a different texture from what we call muslin.

1298.—"All the cloths of gold and silk that are called Mosolins are made in this country (Mansul)."—*Marco Polo*, Blk. i. chap. 5.

c. 1541.—"*Almusuless* est regio in Mesopotamia, in qua texturam telae ex bombexy valde pulchrae, quae apud Syros et Aegyp- tios et apud mercatores Venetos appellant musulli, ex hoc regionis nomine. Et principes Aegyptii et Syri, tempore nestatos sedentes in loco honoratiiori induunt vestes ex hujusmodi *musolins*...—*Andrea Bellu- nosis, Araborum nominum quae in libris *Atique* sarsiim legantur Interpretatio*.

1573.—"... you have all sorts of Cotton-works, Handkerchiefs, long Fillets, Girdles... and other sorts, by the Ar- abians called *Mossellini* (after the Country *Mussoli*, from whence they are brought, which is situated in Mesopotamia), by us *Muslin*."—*Ravensfo*, p. 84.

1580.—"For the rest the said Agiani (misprint for Bagnani, Banyans) wear clothes of white *musollo* or *seros* (?) having their garments very long and crossed over the breast."—*Gasparo Balthi*, f. 336.

1673.—"Le drap qu'on estend sur les mateus est d'une toile assy fine que de la *mouseline*."—App. to *Journal d'Int. Galand*, ii. 188.

1685.—"I have been told by several, that *muscelin* (so much in use here for cravats) and *Calligo* (*s*), and the most of the Indian linens, are made of nettles, and I see not the least improbability but that they may be made of the fibres of them."—*Dr. Hans Sloane to Mr. Rey*, in *Ray Correspondence*, 1818, p. 163.

c. 1760.—"This city (Mosul)is manufacturer *Mussolin* [read *Mussolein* (a cotton cloth) which they make very strong and pretty fine, and sell for the European and other markets]."—*Ives, Voyage*, p. 324.

**MUSNUD, s.** H.—Ar. *mnud*, from root *snud*, 'he leaned or rested upon it.' The large cushion, &c., used by native Princes in India, in place of a throne.

1752.—"Salabat-jing... went through the ceremony of sitting on the *musud* or throne."—*Orms*, ed. 1868, i. 250.

1757.—"On the 29th the Colonel went to the Soubah's Palace, and in the presence of all the Rajahs and great men of the court,
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MUSSAU CHEE.


1508. — "The Peshwah arrived yesterday, and is to be seated on the musnud." — J. Wellesley, in Munro's Life, i. 343.

1509. — "In it was a musnud, with a carpet, and a little on one side were chairs on a white cloth." — Ld. Valentine, i. 346.

1524. — "They spread fresh carpets, and prepared the royal musnud, covering it with a magnificent shawl." — Hajji Baba, ed. 1835, p. 142.

1527. — "The Prince Tippoo had scarcely dismounted from his elephant, and occupied the musnud, or throne of cushions." — Sir W. Scott, Surgeon's Daughter, ch. xiv.

MUSSALLA. s. P.-H. (with change of sense from Ar. mussalīḥ, pl. of mussala) 'materials, ingredients,' lit. 'things for the good of, or things or affairs conducive to good.' Though sometimes used for the ingredients of any mixture, e.g. to form a cement, the most usual application is to spices, curry-stuffs and the like. There is a tradition of a very gallant Governor-General that he had found it very tolerable, on a sharp but brief campaign, to "rough it on chupassies and mussaulchees" (p.p.v.), meaning chupatties and mussalbi.

1789. — 'A dose of musall or purgative spices.' — Moser, Narrative, 85.

1809. — "At the next hut the woman was grinding musala or curry-stuff on a flat smooth stone with another shaped like a rolling pin." — Maria Graham, 29.

MUSSAUL. s. Hind. from Ar. mash'ul, 'a torch.' It is usually made of rags wrap round a rod, and fed at intervals with oil from an earthen pot.


1675. — "The Duties * march like Furies with their lighted mussals in their hands, they are Pots filled with Oyl in an Iron Hoop like our Beacons, and set on fire by stinking rags." — Foger, 55.


1809. — "These Mussal or link-boys." — Ld. Valentine, i. 17.

1510. — "The Mosaic, or flambeau, consists of old rags, wrapped very closely round a small stick." — Williamson, V. M. ii. 219.

1813. — "These nocturnal processions illuminated by many hundred mussauls or torches, illustrate the peradventure of the ten virgins." — Forbes, V. Mem. 2nd ed. ii. 274.

1857. — "Near him was another Hindoo ... he is called a Mussal: and the lamps and lights are his special department." — Lady Falkland, Chir-Chir, 2nd ed. i. 95.

MUSSAULCHEE. s. Hind. mash'-alḍī from mussalī (see MUSSAUL), with the Turkish termination chī, generally implying an agent. [In the Arabian Nights (Burton, i. 239) a mas'lalī is the executioner.] The word properly means a link-boy, and was formerly familiar in that sense as the epithet of the person who ran along-side of a palankin on a night journey, bearing a mussal. "In Central India it is the special duty of the barber (nū) to carry the torch; hence nū commonly = torch-bearer" (M. G. Kirti). The word [sometimes in the corrupt form mussaul] is however still more frequent as applied to a humble domestic, whose duty was formerly of a like kind, as may be seen in the quotation from Ld. Valencia, but who now looks after lamps and washes dishes, &c., in old English phrase 'a scullion.'

1810. — "He always had in service 500 Massalgees." — Finch, in Purchas, i. 482.

1852. — "(In Asam) they fix the head of the corpse rigidly with poles, and put a lamp with plenty of oil, and a mash alḍī [torch-bearer] alive into the vault, to look after the lamp." — Shikhandibba Tāvish, tr. by Brockman, in J. I. S. B. xi. Pt. ii. 52.

1865. — "(They [flambeaux] merely consist of a piece of iron hoasted in a stick, and surrounded at the extremity with linen rags steeped in oil, which are renewed ... by the Masalich, or link-boys, who carry the oil in long narrow-necked vessels of iron or brass." — Borri, ed. Conant, 391.


1886. — "After strict examination he chose 2 persons, the Cheir-Chiirs, an Armenian, who had charge of watching my tent that night, and my Massalagee, a person who carries the light before me in the night." — Hedges, Diary, July 2: Hak. Soc. i. 232.

MUSSENDOM, CAPE. 602 MUSSOOLA, MUSSOOLAH.

1791.—"... un masolchi, ou porte-fambeau, pour la nuit."—B. de St. Pierre, La Chausseure Indienne, 16.

1809.—"It is universally the custom to drive out between sunset and dinner. The Massalchees, when it grows dark, go out to meet their masters on their return, and run before them, at the full rate of eight miles an hour, and the numerous lights moving along the esplanade produce a singular and pleasing effect."—J. W. and J. B. de la Vallée, i. 240.

1813.—"The occupation of massalchees, or torch-bearer, although generally allotted to the village barber, in theourgannas under my charge, may vary in other districts."—Forbes, Or. Mem. ii. 417; [2nd ed. ii. 49].

1826.—"After a short conversation, they went away, and quickly returned at the head of 200 men, accompanied by Mus-salchees or torch-bearers."—Pandurang Hatti, 557; [ed. 1873, ii. 69].

[1831.—"... a mossolei, or man to light up the place."—Asiatic Journal, N. S. v. 107.]

MUSSENDOM, CAPE, n.p. The extreme eastern point of Arabia, at the entrance of the Persian Gulf. Properly speaking, it is the extremity of a small precipitous island of the name, which protrudes beyond the N.E. horn of 'Omân. The name is written Masaudim in the map which Dr. Badger gives with his H. of 'Oman. But it is Rīs Masaudum (or possibly Masaudam) in the Mohit of Sidi 'Ali Kapudan (J. As. Soc. Ben., v. 459). Sprenger writes Masandum (Alt. Geog. Arabiens, p. 107). [Morier gives another explanation (see the quotation below).]

1516.—"... it (the coast) trends to the N.E. by N. 30 leagues until Cape Mocondon, which is at the mouth of the Sea of Persia."—Barbosa, 92.

1553.—"... before you come to Cape Mosandam, which Tolemey calls Asabaro ('Aṣṣābā̄r) and which he puts in 2° 3', but which we put in 2°; and here terminates our first division" (of the Eastern Coasts).—Barros, I. ix. 1.

1572.—"Olha o cabo Asabaro que chamado Agora he Mosandão dos navegantes: Por aqui entra o lago, que he fechado De Arabia, e Persias terras abundantes."—Camões, x. 102.

By Burton:

"Behold of Asabon the Head, now hight Mosandam, by the men who plough the Main:
Here lies the Gulf whose long and lake-like Bight,
Parts Araby from fertile Persia's plain."

The fact that the poet copies the misprint or mistake of Barros in Asaboro in Asabaro, shows how he made use of that historian.

1673.—"On the one side St. Jaques (see JASK) his Headland, on the other that of Mussendown appeared, and afore Sunset we entered the Straights Mouth."—Fryer, 221.

1727.—"The same Chain of rocky Mountains continue as high as Zear, above Cape Musenden, which Cape and Cape Jaques begin the Gulf of Persia."—A. Hamilton, i. 71; [ed. 1744, i. 73].

1777.—"At the mouth of the Strait of Mocand, which leads into the Persian gulf, lies the island of Gombroon" (I)—Raynal, tr. 1777, i. 86.

[1808.—"Musseldom is a still stronger instance of the perversion of words. The genuine name of this head-land is Mama Solemeh, who was a female saint of Arabia, and lived on the spot or in its neighbourhood."—Morier, Journey through Persia, p. 6.]

MUSSOOLA, MUSSOOLAH, BOAT, s. The surf boat used on the Coromandel Coast; of capacious size, and formed of planks sewn together with coir-twine; the open joints being made good with a canuking or wadding of twisted coir. The origin of the word is very obscure. Leyden thought it was derived from "mosula... the Mahrrata term for fish." (Morton's Life of Leyden, 64). As a matter of fact, the Marh. word for fish is masolii, Konk. masali. This etymology is substantially adopted by Bp. Heber (see below); and by the compiler of the Madras Gloss., who gives Tel. masala, Hind. masali. But it may be that the word is some Arabic sea-term not in the dictionaries. Indeed, if the term used by C. Federici (below) be not a clerical error, it suggests a possible etymology from the Ar. masal, "the fibrous bark of the palm-tree, a rope made of it." Another suggestion is from the Ar. masul, "joined," as opposed to 'dug-out,' or canoes; or possibly it may be from masal, "tax," if these boats were subject to a tax. Lastly it is possible that the name may be connected with Masulipatam (q.v.), where similar boats would seem to have been in use (see Fryer, 26). But these are conjectures. The quotation from Gasparo Balbi gives a good account of the handling of these boats, but applies no name to them.

e. 1560.—"Spaventosa cosa che ni ha piu visto, Timbarcare e barcare le mercantie e le persone a San Tomé... adoperano
MUSSOLA, MUSSOOLAH. 603

MUSSULMAN.

certe barchette fatte aposta molto alte e larghe, ch'essi chiamano Masudi; e sono fatte con taule soffitli, e con corde soffitli eciste insieme vna taule con l'altre." &c. (there follows a very correct description of their use)—C. Federici, in Romeosia, iii. 391.

c. 1586.—"... where (Negapataam) they cannot land anything but in the Macules of the same country."—Primor e Honra, &c., f. 93.

c. 1582.—"... There is always a heavy sea there (San Thomâ', from swell or storm; so the merchandise and passengers are transported from shipboard to the town by certain boats which are sewn with fine cords, and when they approach the beach, where the sea breaks with great violence, they wait till the perilous wave has past, and then, in the interval between one wave and the next, those boats pull with great force, and run ashore; and being there overtaken by the waves they are carried still further up the beach. And the boats do not break, because they give to the wave, and because the boats stand upright on their bottoms."—C. Balbi, f. 89.

1673.—"I went ashore in a Mussoola, a Boat wherein ten Men paddle, the two aftermost of whom are Steerers, using their Paddles instead of a Rudder. The Boat is not strengthened with Knee-Timbers, as ours are: the bended Planks are sowed together with Rope-Yarn of the Coco, and talked with Dammur (see DAMMER) (a sort of Resin taken out of the Sea, so artificially that it yields to every ambitious Surf."—Fryer, 37.

[1657.—"Mesullas." See MUCOA.]

1678.—"Three Englishmen drowned by upsetting of a Mussoola boat. The fourth on board saved with the help of the Muckwats" (see MUCOA.—P. St. Geo., Colonia, Aug. 18. Notes and Exts. No. 1, p. 78.

1679.—"A Mussoollee being overturned, although it was very smooth water and no surf, and one Englishman being drowned, a Dutchman being with difficulty recovered, the Boatsmen were seized and put in prison, one escaping."—Ibid., July 14. In No. ii. p. 16.

[1658.—"This Evening about seven a Clock a Mussoola coming ashore ... was oversett in the Surf and all four drowned."—Pringle, Diary, Fl. St. Geo, 1st ser. ii. 51.]

1655.—"This morning two Mussoolas and two Cutamorans came off to ye Shippes."—Hodges, Diary, Feb. 3; (Hak. Soc. i. 152).

1700.—"As soon as the yaws and pinches reached the surf they dropped their grappling, and cast off the masoolas, which immediately rowed ashore, and landed the troops."—Orme, iii. 617.

1762.—"No European boat can land, but the natives make use of a boat of a particular construction called a Mausolo," &c.—J.H. Letter of James Plowden, April 1.

[1773.—"... the governor ... sent also four Mosuulass, or country boats, to accommodate him ..."—Iet, 182.]

1788.—"The want of Massoola boats (built expressly for crossing the surf) will be severely felt."—In Life of Colvbrook, 9.

1826.—"The musli-boats (which first word is merely a corruption of 'muchit', fish) have been often described, and except that they are sewed together with coco-nut twine, in stead of being fastened with nails, they very much resemble the high, deep, charcoal boats ... on the Ganges."—Heber, ed. 1844, ii. 174.

1879.—"Madras has no harbour: nothing but a long open beach, on which the surf dashes with tremendous violence. Unlucky passengers were not landed there in the ordinary sense of the term, but were thrown violently on the shore, from springy and elastic Masoolah boats, and were occasionally carried off by sharks, if the said boats chanced to be upset in the rollers."—Sely. Review, Sept. 29.

MUSSUCK. s. The leathern water-bag, consisting of the entire skin of a large goat, strip of the hair and dressed, which is carried by a bhikâti (see BHEESTY). Hind. moshul, Skt. mašaka.

[1610.—"Mussocke." See under RUPEE.]

[1751.—"... 7 hands of Musuk" (probably meaning Bhistis).—In Yule, Hedges' Diary, Hak. Soc. ii. xi.]

1842.—"Might it not be worth while to try the experiment of having 'mussocks' made of waterproof cloth in England?"—Sir G. Arthur, in Ind. Anti. of Lord Ellenborough, 220.

MUSSULMAN, adj. and s. Mahomedan. Muslim, 'resigning' or 'submitting' (sc. oneself to God), is the name given by Mahomedans to the Faithful. The Persian plural of this is Musulâmân, which appears to have been adopted as a singular, and the word Musulâm or Musulman thus formed. [Others explain it as either from Ar. pl. Musulâm, or from Muslim-mân, 'like a Muslim,' the former of which is adopted by Platts as most probable.]

1246.—"Intravimus terram Biserminorum. Isti homines linguan Comanicam loquenbatur, et adhuc loquuntur; sed legem Sarracenorum tenent."—Pleas Carpinii, in Rec. de Voyagez, &c. iv. 759.

c. 1540.—"... disse por tres vezes, Loh, hítâh, hítâh, lâh Mahomed royel hâtâh, o Massoleymoens e homes jusos da santa ley de Mafamâde."—Pêto, ch. lix.

1559.—"Although each horde (of Tartars) has its proper name, e.g. particularly the horde of the Svolhensians ... and many others, which are in truth Mahometans; yet do they hold it for a grievous insult and reproach to be called and styled Turke; they
wish to be styled Besermani, and by this name the Turks also desire to be styled."—Herberstein, in Rambusio, ii. f. 171.

[1568.—"I have noted here before that if any Christian will become a Busorman, ... and be a Mahometan of their religion, they give him any gifts ... "—A. Edwad, in Halk. i. 442.]

"Tutti sopradetti Tartari seguitano la fede di Turchi et alia Turchese credono, ma si fuggono a gran vergogna, e molto si corricano l'esser detti Turchi, secondo che all'incontro godono d'esser Besurmani, cioè gente eletta, chiamati."—Descrittione della Serenità Europea del magn. cavall. Aless. Giorgio, in Rambusio, ii. Pt. ii. f. 72.

1619.—"... i Musulmani, cioè i salvati: che cosa pazzamente si chiamano fra di loro i maomettani."—P. della Valle, i. 794.

... "The precepts of the Moslemans are first, circumcision ..."—Gabriel Sionde, in Purchas, i. 1504.

1653.—"... son infanterie d'Indiannessi Musulmans, on Indiens de la secte desSonnis."—Du la Boullaye-le-Gouz, ed. 1657, 233.

1673.—"Yet here are a sort of bold, lusty, and most an end, drunken Beggars of the Musslemen last, that if they see a Christian in good clothes, mounted on a stately horse ... are presently upon their Ponteillo's, with God Almighty, and interrogate him, Why he suffers him to go a Foot, and in Rags, and this Coffery (see Caffer) (Un-believer) to vaunt it thus?"—Fryer, 91.

1788.—"We escape an ambiguous termination by adopting Mestron instead of Musulman in the plural number."—Gibbon, pref. to vol. iv.

MUST. adj. Pers. mast, 'drunk.' It is applied in Persia also, and in India specially, to male animals, such as elephants and camels, in a state of periodical excitement.

[1852.—"Fits of Must differ in duration in different animals (elephants); in some they last for a few weeks, in others for even four or five months."—Sanderson, Thirteen Years, 3rd ed., 59.]

MUSTEES, MESTIZ, &c., s. A half-caste. A corruption of the Port. mestizo, having the same meaning; "a mixing; applied to human beings and animals born of a father and mother of different species, like a mule" (Bluteau); French, métis and métiff.

1516.—"The Governor in honour of this great action (the victory at Diu) ordered that all the mestíchos who were in Dio should be inscribed in the Book, and that pay and subsistence should be assigned to them,—subject to the King's confirmation. For a regulation had been sent to India that no mestíco of India should be given pay or subsistence: for, as it was laid down, it was their duty to serve for nothing, seeing that they had their houses and heritages in the country, and being on their native soil were bound to defend it."—Correa, iv. 580.

1552.—"... the sight of whom as soon as they came, caused immediately to gather about them a number of the natives, Moors in Brazil, and Negroes with curly hair an appearance, and some of them only swarthly, as being místicos."—Barros, i. 12.

1586.—"... che se sono nati qua di donne indiane, gli domandano mestizzi."—Sassetti, in De Civefaratit, 188.

1619.—"... an Interpretour ... which was a Mestizo, that is Half an Indian, and half a Portuguese."—Caudich, in Halk. iv. 337.

1610.—"Le Capitaine et les Marchands estoient Mestifes, les autres Indiens Christianises."—Pyrrard de Laval, i. 165; [Hak. Soc. i. 75; also see i. 240. This author has also Mètis (ii. 10; [Hak. Soc. i. 373]), and again; "... qu'ils appellent Mètices, c'est à dire Mefits, meslez" (ii. 28; [Hak. Soc. ii. 38]).

... "Je vy vne monstre generalle de tous les Habitans portans armes, tant Portugalis que Metices et Indiens, et se tromnerent environ 4000."—Moquet, 592.

1615.—"A Mestizo came to demand passage in our junek."—Cocks's Diary, Hak. Soc. i. 216.

1673.—"(At Goa) "Les Mestissos sont de plusieurs sortes, mais fort maurevise des Reignois et Castissos (see CASTEE) parce qu'il y a eu de peu de sang noir dans la generation de leurs ancetres ... la tache d'auoir en pour anceste une Indienne leur demeure inusques a la centième generation: ils peuvent toutefois estré soldats et Capitaines de forREFERENCES, or de vaisseaux, s'ils font profession de suire les armes, et s'ils se leettent du costé de l'Eglise ils peuvent estre Lecteurs, mais non Fronleuxes."—Du la Boullaye-le-Gouz, ed. 1657, p. 228.

c. 1665.—"... And, in a word, Bengal is a country abounding in all things; and 'tis for this very reason that so many Portuguese, Mesticks, and other Christians are fled thither."—Berrier, E.T. 140; [ed. Constable, 438].

1678.—"Beyond the Outworks live a few Portugalis Musteros or Misteredes."—Fryer, 57.

1678.—"Nec roman Catholic or Papist, whether English or of any other nation shall bear office in this Garrison, and shall have no more pay than 80 panams per mensem, as private centinals, and the pay of those of the Portuguese nation, as Europeans, Musteeses, and Topasses, is from 70 to 40 panams per mensem."—Articles and Orders ... of Ft. St. Goa, Madrecapatam. In Notes and Extracts, i. 85.

1699.—"Wives of Freeman, Mustees."—Census of Company's Servants on the Coast, in Wheeler, i. 355.

1727.—"A poor Seaman had got a pretty Mustice Wife."—J. Hamilton, ii. 10; [ed. 1741, ii. 8].
1781.—"Eloped from the service of his MISTRESS a Slave Boy aged 20 years, or thereabouts, pretty white or colour of MUSKY, tall and slender."—Hickey's Bengal Gazette, Feb. 24.

1799.—"August 13th... Visited by appointment... Mrs. Carey, the last survivor of those unfortunate persons who were imprisoned in the Black Hole of Calcutta... The... widow... fifty-days, now fifty-six years of age, as she herself told me, is... of a fair Mestizia colour... She confirmed all which Mr. Holwell has said..."—Note by Thomas Boileau (an attorney in Calcutta, the father of Major-General John Theophilus and A. H. E. Boileau, R.E. (Bengal)), quoted in Echoes of Old Calcutta, 34.

1834.—"You don't know these Baboos... Most of them now-a-days have their MISTEEA Beebes, and their Moosulmanees, and not a few their Goree Beebes likewise."—The Baboo, &c., 157-165.

1868.—"These Mestizas, as they are termed, are the native Indians of the Philippines, whose blood has to a great extent perhaps been mingled with that of their Spanish rulers. They are a very exclusive people... and have their own places of amusement, called and Mestiza balls, to which no one is admitted who does not don the costume of the country."—Collingwood, Rambles of a Naturalist, p. 296.

MUSTER, s. A pattern, or a sample. From Port. mostra (Span. muestra, Ital. mostra). The word is current in China, as well as India. See Wells Williams's Guide, 237.

c. 1441.—"Vierão as nossas Galês por commissão sua com algumas amostras de aquelas da Madeira, da Sáo de Dragão, e de outras cousas."—Cidade, Navegao primeira, 6.

1563.—"And they gave me a mostra of amomum, which I brought to Goa, and showed to the apothecaries here; and I compared it with the drawings of the simples of Dioscorides."—Garcia, f. 15.


1612.—"A Moore came aboard with a muster of Clowes."—Sars, in Purchas, i. 357.

[1612-13. — "Mustraes." See under CORGE.]

1673.—"Merchants bringing and receiving Musters."—Fryer, 51.


1727.—"He advised me to send to the King... that I designed to trade with his Subjects... which I did, and in twelve Days received an Answer that I might... desired me to send some person up with Musters of all my Goods."—A. Hamilton, ii. 200; [ed. 1744.]

MUSTER. c. 1760.—"He (the tailor) never measures you; he only asks muster for muster, as he terms it, that is for a pattern."—Ives, 52.

1772.—"The Governor and Council of Bombay must be written to, to send round Musters of such kinds of silk, and silk piece-goods, of the manufacture of Bengal, as will serve the market of Surat and Bombay."—Price's Travels, i. 39.

[1846.—"The above muster was referred to a party who has lately arrived from England."—J. A. H. Soc., in Watt, Econ. Diet. vi. pt. ii. 601.]

MUTLUB, s. Hind. from Ar. matlah. The Ar. from talah, 'he asked,' properly means a question, hence intention, wish, object, &c. In Anglo-Indian use it always means 'purpose, gist,' and the like. Iliterate natives by a common form of corruption turn the word into matbal. In the Punjab this occurs in printed books; and an adjective is formed, matbali, 'opinionated,' and the like.

MUTT, MUTH, s. Skt. matha; a sort of convent where a celibate priest (or one making such profession) lives with disciples making the same profession, one of whom becomes his successor. Buildings of this kind are very common all over India, and some are endowed with large estates.

[1856.—"... a Gosaen's Mut in the neighbourhood..."—Râs Mâd, ed. 1578, p. 527.]

1874.—"The monastic Order is celibate, and in a great degree erratic and mendicant, but has anchorage places and head-quarters in the maths."—Calcut. Review, cxvii. 212.

MUTTONGOSHT, s. (i.e. 'Mutton-flesh') Anglo-Indian domestic Hind. for 'Mutton.'

MUTTONGYE, s. Sea-Hind. muttongar, a (nautical) martingale; a corruption of the Eng. word.

MUTTRA, n.p. A very ancient and holy Hindu city on the Jumna, 30 miles above Agra. The name is Mathura, and it appears in Ptolemy as Mēdana ἡ τῶν Θεών. The sanctity of the name has caused it to be applied in numerous new localities; see under MADURA. [Tavernier (ed. Ball, ii. 240) calls it Matura, and Bernier (ed. Constable, 66), Maturas.]

MUXADABAD, n.p. Ar.—P. Mašhadābād, a name that often occurs
in books of the 18th century. It pertains to the same city that has latterly been called Murshidabad, the capital of the Nawabs of Bengal since the beginning of the 18th century. The town Maksidabad is stated by Tiefenthaler to have been founded by Akbar. The Governor of Bengal, Murshid Kuli Khan (also called in English histories Jaffer Khan), moved the seat of Government hither in 1704, and gave the place his own name. It is written Muxudabad in the early English records down to 1760 (Sir W. W. Hunter).

[f. 1670.—"Madesou Bazarki," in Tavernier, ed. Ball, i. 132.]

1684.—"Dec. 28.—In ye morning I went to give Bulchund a visit according to his invitation, who rose up and embraced me when I came near him, enquired of my health and bid me welcome to Muxoodavad...",—Hedges, Diary, Hak. Soc. i. 59.

1703.—"The 1st act of the Nawab, on his return to Bengal, was to change the name of the city of Maksosabad to Moorshudabad; and by establishing in it the mint, and by erecting a palace... to render it the capital of the Province."—Stewart, II. of Bengal, 309.

1726.—"Muxadabath."—Valentijn, Charon, &c., 147.

1727.—"Muxadabad is but 12 miles from it (Costimbazar), a Place of much greater Antiquity, and the Mogul has a Mint there; but the ancient name of Muxadabad has been changed for Rajshah, for above a Century."—A. Hamilton, ii. 20; [ed. 1741]. (There is great confusion in this.)

1751.—"I have heard that Ram Kissen Seet, who lives in Calcutta, has carried goods to that place without paying the Muxidavad Syre (see SAYER) Chowkey duties, I am greatly surprised, and send a Chudbar to bring him, and desire you will be speedy in delivering him over."—Letter from N. Ad. Amyerl. Com. to the Pres't of Councill, dated Muxidabad, May 20.

1758.—"En omettant quelques lieux de moindre considération, je m'arrête d'abord à Mocsidabad. Ce nom signifie ville de la monnaie. Et en effet c'est là où se frappe collet du pays; et un grand faubourg de cette ville, appelé Asingong, est la résidence du Nabab, qui gouverne le Bengale presque souverainement."—D'Anville, 63.

1756.—"The Nabob, irritated by the disappointment of his expectations of immense wealth, ordered Mr. Holwell and the two other prisoners to be sent to Muxadav."

Orme, iii. 78.

1782.—"You demand an account of the East Indies, the Moguls' dominions and Muxadabad... I imagine when you made the above requisition that you did it with a view rather to try my knowledge than to increase your own, for your great skill in geography would point out to you that Muxadabad is as far from Madras, as Constantinople is from Glasgow."—T. M'arovo to his brother William, in Life, &c. iii. 41.

1854.—"It is alleged in a passage introduced in Mrs. C. Mackenzie's interesting memoir of her husband, Storms and Sunshine of a Soldier's Life, that "Admiral Watson used to sail up in his ships to Mooreshabad." But there is no ground for this statement. So far as I can trace, it does not appear that the Admiral's flag-ship ever went above Chandernagore, and the largest of the vessels sent to Hoogly even was the Bridge-water of 20 guns. No vessel of the fleet appears to have gone higher.

MUZBEE, s. The name of a class of Sikhs originally of low caste, vulg. mazhab, apparently muzhab from Ar. mazhab, 'religious belief.' Cunningham indeed says that the name was applied to Sikh converts from Mahomedanism (History, p. 379). But this is not the usual application now. "[W]hen the sweepers have adopted the Sikh faith they are known as Mazhabis... When the Chudra is circumcised and becomes a Muslim, he is known as a Musalli or a Kotana" (Maclayan, Punjab Census Rep., 1891, p. 202.) The original corps of Muzbees, now represented by the 32nd Bengal N.I. (Pioneers) was raised among the men labouring on the Baree Doab Canal.

1858.—"On the 19th June (1857) I advocated, in the search for new Military classes, the raising of a corps of Muzbees... The idea was ultimately carried out, and improved by making them pioneers."—Letter from Col. H. B. Edwards to R. Montgomery, Esq., March 23.

"To the same destination (Delhi) was sent a strong corps of Muzhubee (low-caste) Sikhs, numbering 1200 men, to serve as pioneers."—Letter from R. Temple, Secretary to Punjab Govt., dd. Lahor, May 25, 1858.

MYDAN, MEIDAUN, s. Hind. from Pers. maidan. An open space, an esplanade, parade-ground or green, in or adjoining a town; a piazza (in the Italian sense); any open plain with grass on it; a chowgan (see CHICANE) ground; a battle-field. In Ar., usually, a hippodrome or race-course.

c. 1330.—"But the brethren were meanwhile brought out to the Medan, i.e., the piazza of the City, where an exceeding great fire had been kindled. And Friar Thomas went forward to cast himself into the fire,
but as he did so a certain Saracen caught him by the hood..."—Friar Odoric, in Cutbey, 63.

1618.—"When it is the hour of complines, or a little later to speak exactly, it is the time for the promenade, and every one goes on horseback to the meidan, which is always kept clean, watered by a number of men whose business this is, who water it carrying the water in skins slung over the shoulder, and usually well shaded and very cool."—P. della Valle, i. 767.

c. 1655.—"Celui (Quervanser) des Étrangers est bien plus spaceux que l’autre et est quarré; et tous deux font face au Maidan..."—Th'evenot, v. 214.

1670.—"Before this house is a great square meidan or promenade, planted on all sides with great trees, standing in rows..."—Andriesz, 35.

1673.—"The Midan, or open Space before the Caun's Palace, is an Oblong and Stately Platioz, with real not belied Cloisters..."—Fryer, 219.

1825.—"All this was done with as much coolness and precision, as if he had been at exercise upon the maidan..."—The Kuzzil-bush, i. 228.

[1859].—"A 21-pound howitzer, hoisted on to the maintop of the Shannon, looked menacingly over the Maidan (at Calcutta)..."—Olfant, Narrative of Ed. Elgin's Mission, i. 60.

MYNA, MINA. &c. s. Hind. maind. A name applied to several birds of the family of starlings. The common myna is the Acridotheres tristis of Linn.; the southern Hill-Myna is the Gracula, also Enulas religiosa of Linn.; the Northern Hill-Myna, Enulas intermedia of Hay (see Jordan's Birds, ii. Pt. i. 325, 337, 339). Of both the first and last it may be said that they are among the most teachable of imitative birds, articulating words with great distinctness, and without Polly's nasal tone. We have heard a wild one (probably the first), on a tree in a field, spontaneously echoing the very peculiar call of the black partridge from an adjoining jungle, with unmistakable truth. There is a curious description in Aelian (De Nat. An. xvi. 2) of an Indian talking bird which we thought at one time to be the Myna; but it seems to be nearer the Shàmà, and under that head the quotation will be found. [Mr. M'Crinille (Invasion of India, 186) is in favour of the Myna.]

[1950].—"The Mynah is twice the size of the Shàrâk, with glossy black plumage, but with the bill, wattles and tail covets yellow. It imitates the human voice and speaks with great distinctness."—Ain, ed. Jarrett, iii. 121.]

1631.—Jac. Bontius describes a kind of Myna in Java, which he calls Pier, seu ptinus Sturnus, Indicus. "The tall owner, an old Mussulman woman, only lent it to the author to be drawn, after great persuasion, and on a stipulation that the beloved bird should get no swine's flesh to eat. And when he had promised accordingly, the avis pessima immediately began to chant: Orang Nàstrœnœ eætœræ macan bâth; i.e. 'Dog of a Christian, eater of swine!'"—Lib. v. cap. 14, p. 67.

[1864].—"In the Duke’s chamber there is a bird, given him by Mr. Pierce, the surgeon, comes from the East Indys, black the greatest part, with the finest collar of white about the neck; it talks many things and neyès like the horse, and other things to the best almost that ever I heard bird in my life..."—Pepys, Diary, April 25. Prof. Newton in Mr. Wheatley's ed. (iv. 118) is inclined to identify this with the Myna, and notes that one of the earliest figures of the bird is by Eleazar Albin (Nat. Hist. of Birds, ii. pl. 38) in 1738.

[1763].—"Among singing birds that which in Bengall is called the Minaw is the only one that comes within my knowledge..."—In Tate, Hedge's Diary, Hak. Soc. ii. cccxxxiv.]

1803.—"During the whole of our stay two minahs were talking almost incessantly, to the great delight of the old lady, who often laughed at what they said, and praised their talents. Her hookah filled up the interval..."—Id. Valenta, i. 227-8.

1813.—"The mynah is a very entertaining bird, hopping about the house, and articulating several words in the manner of the starling..."—Forbes, Or. Mem. i. 47; 2nd ed. i. 32.]

1817.—"Of all birds the chïông (miner) is the most highly prized..."—Raffles, Java, i. 200.

1875.—"A talking mina in a cage, and a rat-trap, completed the adornments of the veranda..."—The Dilemma, ch. xii.

1875.—"The myna has no wit... His only way of catching a worm is to lay hold of its tail and pull it out of its hole, generally breaking it in the middle and losing the bigger half..."—Ph. Robinson, In My Indian Garden, 28.

1879.—"So the dog went to a maind, and said: 'What shall I do to hurt this cat?'"—Miss Stokes, Indian Fairy Tales, 13...

... beneath Striped squirrels raced, the mynas perked and picked.

The nine brown sisters chattered in the thorn...

E. Arnold, The Light of Asia, Book. i.

See SEVEN SISTERS in Gloss. Mr. Arnold makes too many!

MYROBALAN. s. A name applied to certain dried fruits and kernels of
astringent flavour, but of several species, and not even all belonging to the same Natural Order, which were from an early date exported from India, and had a high reputation in the medieval pharmacopoeia. This they appear (some of them) to retain in native Indian medicine; though they seem to have disappeared from English use and have no place in Hanbury and Flückiger's great work, the Pharmacographia. They are still, to some extent, imported into England, but for use in tanning and dyeing, not in pharmacy.

It is not quite clear how the term *myrobalan*, in this sense, came into use. For the people of India do not seem to have any single name denoting these fruits or drugs as a group; nor do the Arabic dictionaries afford one either (but see further on). *Myrobalanes* is spoken of by some ancient authors, e.g. Aristotle, Dioscorides and Pliny, but it was applied by them to one or more fruits* entirely unconnected with the subjects of this article. This name had probably been preserved in the laboratories, and was applied by some early translator of the Arabic writers on Materia Medica to these Indian products. Though we have said that (so far as we can discover) the dictionaries afford no word with the comprehensive sense of *Myrobalan*, it is probable that the physicians had such a word, and Garcia de Oria, who is trustworthy, says explicitly that the Arab practitioners whom he had consulted applied to the whole class the name *delegi*, a word which we cannot identify, unless it originated in a clerical error for *deleqi*, i.e. *ihileij*. The last word may perhaps be taken as covering all myrobalans; for according to the Glossary to Rhazes at Leyden (quoted by Dozy, Suppt. i. 43) it applies to the *Kabuli*, the *yellow*, and the black (or Indian), whilst the *Emblie* is also called *ihileij ambaj*.

In the Kashmir Customs Tariff (in Punjab Trade Report, cccxcvi.) we have entries of

"Hulela (Myrobalan).
Bulda (Bellerick ditto).
Amla (Emblaica Phyllanthus)."

The kinds recognised in the Medieval pharmacopoeia were five, viz.:

1. The *Emblie myrobalan*; which is the dried astringent fruit of the *Anwula*, *diwala* of Hind., the *Embliae officinalis* of Gaertner (*Phyllanthus Emblica*, L., N. O. Euphorbiaceae). The Persian name of this is *ambil*; but, as the Arabic *ambaj* suggests, probably in older Persian *ambil*, and hence no doubt *Embliea*. Garcia says it was called by the Arab physicians *ambelqi* (which we should write *ambilji*).

2. The *Belleric Myrobalan*; the fruit of *Terminalia Bellerica*, Roxb. (N.O. Combretaceae), consisting of a small nut enclosed in a thin exterior rind. The Arabic name given in Ibn Baithar is *balil*; in the old Latin version of Avicenna, *belilig*; and in Persian it is called *balil* and *balila*. Garcia says the Arab physicians called it *belereqi* (*balirej*; and in old Persian probably *belirig*) which accounts for *Bellerica*.

3. The *Chebulic Myrobalan*; the fruit of *Terminalia Chebula*, Roxb. The derivation of this name which we have given under *CHEBULI* is confirmed by the Persian name, which is *Halila-i-Kabuli*. It can hardly have been a product of Kabul, but may have been imported into Persia by that route, whence the name, as calicos got their name from Calicut. Garcia says these myrobalans were called by his Arabs *quebuli*. Ibn Baithar calls them *halilaj*, and many of the authorities whom he quotes specify them as *Kabuli*.

4 and 5. The *Black Myrobalan*, otherwise called "Indian," and the *Yellow* or *Citrine*. These, according to Royle (Essay on Antig. of Hindoo Medicine, pp. 36-37), were both products of *T. Chebula* in different states; but this does not seem quite certain. Further varieties were sometimes recognised, and *nine* are said to be specified in a paper in an early vol. of the *Philos. Transactions.* One kind

called Sim or Chinese, is mentioned by one of the authorities of Ibn Baithar, quoted below, and is referred to by Garcia.

The virtues of Myrobalans are said to be extolled by Charaka, the oldest of the Sanskrit writers on Medicine. Some of the Arabian and Medieval Greek authors, referred to by Boyle, also speak of a combination of different kinds of Myrobalan called Triphera or Triphala; a fact of great interest. For this is the triphala (‘Three-fruits’) of Hindu medicine, which appears in *Amarakosha* (c. A.D. 500), as well as in a prescription of Susruta, the disciple of Charaka, and which is still, it would seem, familiar to the native Indian practitioners. It is, according to Royce, a combination of the black, yellow and Chebulic; but Garcia, who calls it *tine-pala* (*tin-phalin* Hind. = ‘Three-fruits’), seems to imply that it consisted of three kinds known in Goa, viz. citrine (or yellow), the Indian (or black), and the Belleric. [Watt, *Econ. Dict.* vi. pt. iv. 32 seqq.] The emble, he says, were not used in medicine there, only in tanning, like sumach. The Myrobalans imported in the Middle Ages seem often to have been preserved (in syrup?).

c. B.C. 349.—“διότι η γλυκευς των καρπων εν τη άρχη εστι χωρις γλυκευτος. Των μυροβαλανων δε δεδρον εν τη άρχη, οι καρποι εισι γλυκευς κυων δε εστι στροφοι και εν τη κρατε αετων τυρων...” —*Aristoteles, De Plantis*, ii. 10.

c. A.D. 60.—“φωινες ιν άλειπτω γκεται τριγκατα δε μεταπρωσις της κατα την όπωραν ακης, περιμετρων τη άραξις μυροβαλανων, ποια δε Νετζαια...” —* Dioscorides, de Medic. &cura, i. cxlviii.*

c. A.D. 70.—*Myrobalanum Trogloyditsis et Thebaidi et Arabiae quae Judeam ab Aegypto disterminat commune est, nascens unguento, ut ipsa nomine apparat, quo item indicatur et glandem esse. Arbor est heliotropo... similis folio, fructus magnitudine abellanes musis,” &c. —*Pliny*, xii. 21 (16).

c. 540.—A prescription of *Acnius* of Amida, which will be found transcribed under *ZEDARI*, includes myrobalan among a large number of ingredients, chiefly of Oriental origin: and one doubts whether the word may not here be used in the later sense.

c. 1343.—“Preserved Mirabolanus (mirabolan condicti) should be big and black, and the envelope over the nut tender to the tooth (like candied walnuts), the better they are. . . . Some people say that in India they are candied when unripe (acered), just as we candy the unripe tender walnuts, and that when they are candied in this way they have no nut within, but are all through tender like our walnut-comfits. But if this is really done, anyhow none reach us except those with a nut inside, and often very hard nuts too. They should be kept in brown earthen pots glazed, in a syrup made of casia fistula 4 and honey or sugar; and they should remain always in the syrup, for they form a moist preserve and are not fit to use dry.” —*Poeulottii*, p. 377.

c. 1343.—“(At Alexandria) *are sold by the ten mens (pene, see MAUND), . . . amomum, mirabolanos of every kind, camphor, castor.” —Ibid. 57.

c. 1357.—“... Vasi grandi di confecione, mirabolanos e engiguro.” —Letter on presents sent by the Sultan to L. de Medici, in *Rosco’s Lorenzo*, ed. 1825, ii. 372.

c. 1355.—In Calicut “il nasce mirabolanis, embicli e chelali, il quali valeno duciota o bel bar (see BAHAR).” —*Lionardo Co. Masser*, p. 27.

c. 1552.—“La campagna de lericho is entournee de moutaisses de tout costez: poignant laquelle, et du coste de midy est la mer morte... Les arbres qui portent le Licion, missent en cette plaine, et aussi les arbres qui portent les Myrobalans Citrins, du nom du nano qui dess plus les habitants font de l’huile.” —*P. Belon, Observations*, ed. 1594, f. 144.

c. 1500.—“Mais pource que le Ben, que les Grezch appellent Balans; Myraries, m’a fait souvenir des *Myrobalanos* des Arabes, dont y en eu et ceux du nord de l’orient, et callend non en eu ordinairement en Medecine, encorees que les anciens Grezch n’en ayent fait aucune mention: il m’a semble bon d’en toucher mot: car l’esuse fait grand tort a ces Commentaires de les primer d’un...” —*Conspicuum, make comfits of; preserve,* but the latter word is too vague.

*This is surely not what we now call *Cassa Fistula*, the long cylindrical pod of a leguminous tree, abounding a mild laxative? But Hamburgh and Fiuckvius (pp. 10, 42, 45) show that: some *Cassa bark* (of the cinnamon kind) was known in the early centuries of our era as *kasia spir, γος και ossea fistularis*; whilst the drac now called *Cassa Fistula*, L., is first noticed by a medical writer of Constantimople towards A.D. 1300. Poeulottii, at p. 336, gives a few lines of instruction for judging of *Cassa fistula*: “It ought to be black, and thick, and unbroken (salli), and heavy, and the thicker it is, and the blacker the outside rind is, the better it is, and it retains its virtue well for 2 years.” This is not very decisive, but on the whole we should suppose Poeulottii’s *Cassa fistula* to be either a spice-bark, or solid twigs of a like plant (IL. & F. Plant. 446).

*This is probably *Bolivarianus exemptus*, Delile, the 2° of the Arabs, which is not unlike myrobalan fruit and yields an oil much used medically. The negroes of the Niger make an intoxicating spirit of it.*
MYSORE. n.p. Tam. Māisār, Can. Maisārān. The city which was the capital of the Hindu kingdom, taking its name, and which last was founded in 1610 by a local chief on the decay of the Vijayanagar (see BISNAGAR, NARSINGA) dynasty. C. P. Brown gives the etym. as Māsi-ār, Māsi being the name of a local goddess like Pomonia or Flora; ār, 'town, village.' It is however usually said to be a corruption of Māhī daunting, the buffalo demon slain by the goddess Durga or Kali. [Rice (Mysore, i. 1) gives Can. Māisa, from Skt. Mahāsa, and āra, 'town.']

1696.—"Nabob Zulphear Cawn is gone into the Mizer country after the Maharrāta army. . . ."—Letter in Wilks, Hist. Sketches, Madras reprint, i. 60.

MYSORE THORN. The Causu-pinacis sepuriar, Roxb. It is armed with short, sharp, recurved prickles; and it is much used as a fence in the Deccan. Hyder Ali planted it round his strongholds in Mysore, and hence it is often called "Hyder's Thorn," Haidar kā jhār.

1857.—"What may be termed the underwood consisted of milk bushes, prickly pears, mysore thorn, intermingled in wild confusion."—Lady Fulljames, Choc-chow, 2nd ed. i. 300.

N

NABÓB. s. Port. Nabábo, and Fr. Nabáb, from Hind. Nabāb, which is the Ar. pl. of sing. Nabūb (see NAIB), 'a deputy,' and was applied in a singular sense to a delegate of the supreme chief, viz. to a Viceroy or chief Governor under the Great Mogul, e.g. the Nabáb of Surat, the Nabáb of Oudh, the Nabáb of Arcot, the Nabáb Nāzīn of Bengal. From this use it became a title of rank without necessarily having any office attached. It is now a title occasionally conferred, like a peerage, on Mahommedan gentlemen of distinction and good service, as Rādā and Rādiā are upon Hindus.

Nabob is used in two ways: (a) simply as a corruption and representative of Nabāb. We get it direct from the Port. nabábo, see quotation from Bluteau below. (b) It began to be applied in the 18th century, when the transactions of Clive made the epithet familiar in England, to Anglo-Indians who returned with fortunes from the East; and Foote's play of 'The Nabob' (1768) aided in giving general currency to the word in this sense.

a.—

1604.—". . . delante del Nauabo que es justicia mayor."—Guerrero, Relación, 70.

1615.—"There was as Nababo in Surat a certain Persian Mahommedan (Mouro Parsio) called Mocarrre Bethiolo, who had come to Goa in the time of the Viceroy Ruy Lourenço de Tavora, and who being treated with much familiarity and kindness by the Portuguese. . . . came to confess that it could not but be that truth was with their Law. . . ."—Boetius, p. 354.

1616.—"Catechumeni ergo parentes viros aliquot indutum honestos et assessores Nauabi, id est, judices supremi, cui consiliarii erant, uti et Prorigi, ut libellum famosum adversus Pinnerum spargergent."—Jarric, Tesaurum, iii. 378.

1652.—"The Nahab† was sitting, ac-

† Dozy says (2nd ed. 329) that the plural form has been adopted by mistake. Wilson says 'homolo-

gically.' Possibly in this and other like cases it came from popular misunderstanding of the Arabic

plurals. So we have omra, i.e. umari, pl. of umran, used singularly and forming a plural umranān.

† The word is so misspotted throughout this

part of the English version,
according to the custom of the Country, barefoot, like one of our Tavours, with a great
number of Papers sticking between his Toes, and others between the Fingers of his
left hand, which Papers he drew sometimes from between his Toes, sometimes from
between his Fingers, and order'd what answers should be given to every one."—
Tavernier, E. T. ii. 99; [ed. Ball, i. 291].
1653. — "... il prend la qualité de
Nabab qui vaunt autant à dire que mon-
seigneur." — De la Boulaye-le-Govz (ed.
1657), 142.
1666. — "The ill-dealing of the Nahab
proceeded from a scurvy trick that was
play'd by me three Canary-birds at the
Great Mogul's Court. The story whereof
was thus in short ..."—Tavernier, E.T.
ii. 57; [ed. Ball, i. 134].
1673. — "Gaining by these steps a nearer
intimacy with the Nabob, he cut the new
Business out every day."—Fryer, 158.
1675. — "But when we were purpose-
ning day to depart, there came letters out
of the Moorish Camp from the Nabab, the
field-marshal of the Great Mogul. ..."—
Heiden Veraaardijche Ship-Break, 32.
1682. — "... Ray Nundallay ye Nábába
Duan, who gave me a most courteous recep-
tion, rising up and taking of me by ye
hands, and ye like at my departure, which
I am informed is a greater favour than he
has ever shown to any Franke. ..."—
Hedges, Diary, Oct. 27; [Hak. Soc. i. 42].
Hedges writes Nabab, Nabob, Nabob, Nabob.
1718. — "Nábábo. Termo do Mogol. He
o Título do Ministro que he Calceu."—
Blunt, s.v.
1727. — "A few years ago, the Nabob or
Vice-Roy of Choromandar, who resides at
Chicketak, and who superintends that Coun-
try for the Mogul, for some Disgust he had
received from the Inhabitants of the
Diu Islands, would have made a Present of
them to the Colony of Fort St. George."—
J. Hamilton, i. 374; [ed. 1744].
1742. — "We have had a great man called
the Nabob (who is the next person in dignity
to the Great Mogul) to visit the Governor.
... His lady, with all her women atten-
dance, came the night before him. All the
unarmed round the fort upon her arrival,
as well as upon his; he and she are Moors
whose women are never seen by any man
upon earth except their husbands."—Letter
from Madras in Mrs. Delany's Life, ii. 169.
1743. — "Every governor of a fort, and
every commander of a district had assumed
the title of Nabob ... one day after having
received the homage of several of these
little lords, Nizam ul muluck said that he
had that day seen no less than eighteen
Nabobs in the Carnatic."—Orrin. Reprint.
Bk. i. 51.
1750. — "Agreed ... that a present
should be made the Nobab that might
prove satisfactory."—In Long, 33.
1773. — "And though my years have passed in this-
hard duty,
No Benefit acquired—no Nabob's booty."
Epilogue at Fort Marlborough, by W.
Marston, in Mem. 9.
1787. — "Of armaments by flood and field:
Of Nabobs you have made to yield."
Risdon, in Life and Letters, i. 124.
1807. — "Some say that he is a Tailor
who brought out a long bill against some
of Lord Wellesley's staff, and was in conse-
quence provided for; others say he was an
adventurer, and sold knickknacks to the
Nabob of Oude."—Sir T. Moore, in Life,
i. 371.
1819. — "I was surprised that I had heard
nothing from the Nawaub of the Carnatic.
—Ed. Valentine, i. 381.
1839. — "Le vieux Nabab et la Begum d'Arkata."—
Leconte de Lisle, ed. 1872. p. 156.

— [1764. — "Mogul Pitt and Nabob Bute."
—Horace Walpole, Letters, ed. 1857, iv. 222
(Stanf. Diet.)]
1773. — "I regretted the decay of respect
for men of family, and that a Nabob would
not carry an election from them.
"JOHNSON: Why, sir, the Nabob will
carry it by means of his wealth. In a country
where money is highly valued, as it must
be where nothing can be had without
money: but if it comes to personal pre-
ference, the man of family will always
carry it."—Bossell, Journal of a Tour to the
Habride, under Aug. 25.
1777. — "In such a revolution ... it was
impossible but that a number of individuals
should have acquired large property. They
did acquire it; and with it they seem
to have obtained the detestation of their
countrymen, and the appellation of nabobs
as a term of reproach."—Price's Treats, i. 13.
1780. — "The Intrigues of a Nabob, or
Bengal the Fittest Soil for the Growth of
 Lust, Injustice, and Dishonesty. Dedicated
to the Hon. the Court of Directors of the
East India Company. By Henry Fred.
Thompson. Printed for the Author." (A
base book).
1781. — "The office given to a young man
going to India is of trifling consequence.
But he that goes out an insignificant boy,
in a few years returns a great Nabob. Mr.
Hastings says he has two hundred and fifty
of that kind of raw material, who expect
to be speedily manufactured into the mer-
chantable quality I mention."—Burke,
Speech on Fox's E. B. Bill, in Works and
Cor., ed. 1832, iii. 599.
1791. — "The speakers for him (Hastings)
were Burgess, who has completely done for
himself in one day; Nichols, a lawyer; Mr.
Vansittart, a nabob; Alderman Le Mes-
surier, a smuggler from Jersey; ... and
Dempster, who is one of the good-natured
candid men who connect themselves with
every bad man they can find."—Ed. Minto, in Life, &c., i. 126.

1848. — "'Isn't he very rich?' said Rebecca.

"They say all Indian Nabobs are enormously rich."—Vanity Fair, ed. 1867, i. 17.

1872.—"Ce train de vie facile... sufit à me faire décumer... le surnom de Nabob par les bourgeois et les visiteurs de la petite ville."—Rec. des Deux Mondes, xviii. 938.

1874.—"At that time (c. 1830) the Royal Society was very differently composed from what it is now. Any wealthy or well-known person, any M.P. , or East Indian Nabob, who wished to have F.R.S. added to his name, was sure to obtain admittance."—Gevke, Life of Mervinshon, i. 187.

1875.—"... A Tunis!—interrompit le dne... Alors pourquoi ce nom de Nabab?... Bah! les Parisiens n'y regardent pas de si près. Pour eux tout riche étranger est un Nabab, n'importe d'où il vienne."—Le Nabab, par Alph. Daudet, ch. i.

It is purism quite erroneously applied when we find Nabob in this sense miswritten Naob; thus:

1878.—"These were days when India, little known still in the land that rules it, was less known than it had been in the previous generation, which had seen Warren Hastings impeached, and burghs* bought and sold by Anglo-Indian Nawabs."—Smith's Life of Dr John Wilson, 30.

But there is no question of purism in the following delicious passage:

1878.—"If... the spirited proprietor of the Daily Telegraph had been informed that our vid of their friends the Turk would have taken the form of a tax upon paper, and a concession of the Levi to act as Commanders of Regiments of Bashih-Bozonks, with a request to the Generalissimo to place them in as forward a position as Nabob was given in the host of King David, the harp in Peterborough Court would not have twanged long to the tune of a crusade in behalf of the Sultan of Turkey."—Truth, April 11, p. 470. In this passage in which the wit is equalled only by the scriptural knowledge, observe that Nabob=Naboth, and Nabob=Nebiah.

NACODA, NACODER, &c., s. Pers. na-khuda (navis dominus) 'a skipper'; the master of a native vessel. (Perhaps the original sense is rather the owner of the ship, going with it as his own supercargo.) It is hard to understand why Reinaud (Relation, ii. 42) calls this a "Malay word..."

* Qu. boroughs? The writer does injustice to his country when he speaks of burghs being bought and sold. The representation of Scotch burghs before 1832 was bad, but it never was purchasable. There are no burghs in England.

derived from the Persian," especially considering that he is dealing with a book of the 9th and 10th centuries. [Mr. Sket notes that the word is sometimes, after the manner of Hobson-Jobson, corrupted by the Malays into Amak kuda, 'son of a horse."

c. 916.—"Bientôt l'on ne garde pas même de ménagements pour les patrons de navires (navãthuḍā, pl. of nákãhuddā) Arabes, et les maîtres de bâtiments marchands furent en butte à des pretentions injustes."—Relation, &c., i. 68.

c. 1318.—"The second day after our arrival at the port of Kailikari, this princess invited the nákõkhoda, or owner of the ship (ṣāḥib-va-μrābāt), the karāṭi (see CRANNY) or clerk, the merchants, the chief people, the tandūl (see TINDAL) or commander of the vessel, the bāyār (see SIPAHSELAR) or commander of the fighting men."—Ibn Batuta, iv. 250.

1502.—"But having been seen by our fleet, the caravels made for them, and the Moors being laden could no longer escape. So they brought them to the Captain General, and all struck sail, and from six of the Zambuces (see SAMEBOOK) the nacodos came to the Captain General."—Coraec, i. 392.

1510.—"Whereupon he desired us the three nacodos of the Junks, so are the commanders of them called in that country..."—Pinto, (orig. cap. xxxv.) in Capan, p. 42.

[c. 1590.—"In large ships there are twelve classes. 1. The Nakhuda, or owner of the ship. This word is evidently a short form of Nákhudā. He fixes the course of the ship."—Tien, ed. Blockmann, i. 280.]

1610.—"The sixth Naboda Meloch Ambr, Captaine of a great ship of Debal (see DABUL), came ashore with a great many of Merchants with him, he with the rest were carried about the Towne in pompe."—Sir H. Middleton, in Purchas, i. 260.

[1616.—"Norody Chinhonne's voyage for Syam was given over."—Foster, Letters, iv. 187.]

1623.—"The China Nocheda hath too long deluded you through your own simplicity to give credit unto him."—Council of Batavia, to Rich. Cocke, in his Diary, ii. 317.

1625.—"Purchas has the word in many forms; Nokeyday, Naboda, Nokeyda, &c.

1638.—"Their nockado or India Pilot was stald' in the Groyne twice."—In Hakl. iv. 48.

1649.—"In addition to this a receipt must be exacted from the Nachodas."—Secret Instructions in Baldaicis (Germ.), p. 6.

1758.—"Our Choarda (*?) assured us they

[* The late Mr. E. J. W. Gibb pointed out that Choarda is Turkish Chokhâdar, a name given to a great man's lackey or footman. "High
were rogues; but our Knockaty or pilot told us he knew them."—For. 248. This word looks like confusion, in the manner of the poet of the "Snark," between nakhuda and (Hind.) arkāti, "a pilot," (so called because many came from Arcot.)

[1822. — "The Knockada was very attentive to Thoughtless and his family." — Wallace, Fifteen Years in India, 241.]

[1831. — "The Roban (Ar. rubādān, 'the master of a ship') and Nockader being afraid to keep at sea all night." — Life and Adventures of Nathaniel Pearce, written by himself, ii. 303.]

1880. — "That a pamphlet should be printed, illustrated by diagrams, and widely circulated, commends itself to the Government of India. . . copies being supplied to Nakhudas and tinkals of native craft at small cost." — Rem. of Govt. of India as to Lights for Shipping, 25 Jan.

NAGA. n.p. The name applied to an extensive group of uncivilized clans of warlike and vindictive character in the eastern part of the hill country which divides Assam Proper (or the valley of the Brahmaputra) from Kachar and the basin of the Sturna. A part of these hills was formed into a British district, now under Assam, in 1867, but a great body of the Naga clans is still independent. The etymology of the name is disputed; some identifying it with the Naga or Snake Aborigines, who are so prominent in the legends and sculptures of the Buddhists. But it is, perhaps, more probable that the word is used in the sense of 'naked' (Skt. naga, Hind. nāga, Beng. nāgā, &c.), which, curiously enough, is that which Ptolemy attributes to the name, and which the spelling of Shhābdādun also indicates. [The word is also used for a class of ascetics of the Dādūpānti sect, whose head-quarters are at Jaypur.]


c. 1682. — "The Rāiāsh had first intended to fly to the Nāgas Hills, but from fear of our army the Nāgās* would not afford him an asylum. 'The Nāgās live in the southern mountains of Assam, have a light brown complexion, are well built, but treacherous. In number they equal the helpers of Yagog and Magog, and resemble in hardiness and physical strength the 'Adis (an ancient Arabian tribe). They go about naked like beasts. . . . Some of their chiefs came to see the Nawab. They wore dark hill-clothes (lang), ornamented with cowries, and round about their heads they wore a belt of bear's hairs, allowing their black hair to hang down their neck.'" — Shhābdādun Tahāsh, tr. by Prof. Blochmann, in J. As. Soc. Beng., xi. Pt. i. p. 51. 'See Plate xvi. of Isbister's Descriptive Ethnology of Bengal; Journ. Anthrop. Inst. xxvi. 161 seq.

1883. — A correspondent of the "Indian Agriculturist" (Calcutta), of Sept. 1, dates from the Naga Hills, which he calls "Noga, from Voč, not Naga, . . ." an assertion which one is not bound to accept. "One on the Spot" is not bound to know the etymology of a name several thousand years old.

[Of the ascetic class:]

[1879. — "The Nāgās of Jaipur are a sect of militant devotees belonging to the Dādū Panthi sect, who are enrolled in regiments to serve the State; they are vowed to celibacy and arms, and constitute a sort of military order in the sect." — Rajputana Gazetteer, ii. 147.]

NAGAREE. s. Hind. from Skt. nāgārī. The proper Sanskrit character, meaning literally 'of the city'; and often called deva-nāgārī, 'the divine city character.'

[1823. — "An antique character . . . us'd by the Brachmans, who in distinction from other vulgar Characters . . . call it Nagheri." — P. della Valle, Hak. Soc. i. 75.]

[1751. — "The Shanskrit alphabet . . . is now called Diēnwāgar, or the Language of Angels. . . . — Hallet, Code, Intro. xxiii.]

[c. 1805. — "As you sometimes see Mr. Wilkins, who was the inventor of printing with Bengal and Nagree types." — Letter of Mr. Humboldt, in Life, 227.]

NAIB. s. Hind. from Ar. nāīb, a deputy; (see also under NABOB).

[c. 1610. — In the Maldives, "Of these are constituted thirteen provinces, over each of which is a chief called a Naybe." — Piers de Lusar, Hak. Soc. i. 195.]

1852. — "Before the expiration of this time we were overtaken by ye Caddie’s Neip, ye Mearbar’s (see MEABAR) deputy, and ye Dutch Director’s Vekel (see VAKEEL) by the way it is observable ye Dutch omit no opportunity to do us all the prejudice that lies in their power." — Hedges, Diary, Oct. 11; [Hak. Soc. i. 335.]

* The word Nāgī is spelt with a nasal v, "Nīṅgī." (p. 76).
NAIK, NAIQUE, &c. s. Hind, naiq. A term which occurs in nearly all the vernacular languages; from Skt. nayaka, ‘a leader, chief, general.’ The word is used in several applications among older writers (Portuguese) referring to the south and west of India, as meaning a native captain or headman of some sort (a). It is also a title of honour among Hindus in the Deccan (b). It is again the name of a Telugu caste, whence the general name of the Kings of Vijayanagara (A.D. 1325-1674), and of the Lords of Madura (1559-1741) and other places (c). But its common Anglo-Indian application is to the non-commissioned officer of Sepoys who corresponds to a corporal, and wears the double chevron of that rank (d).

(a)—

1538.—“Mandou tambem hú Nayque com vinti Abescins, que nos veio guardando dos ladões.”—Pinto, ch. iv.

1548.—“With these four captains there are 12 naiques, who receive as follows—to wit, for 7 naiques who have 37 pardaos and 1 targa a year ... 11,100 reis. For Cidi naique, who has 30 pardaos, 4 tagas and Madzur naigue the same ... and Salty naique 24 pardaos a year, and two sefiores [Ar. najir, ‘servant’] who have 8 vintens a month, equal to 12 pardaos 4 tagas a year.”—S. Bocarro, Tumbo, 215.

1553.—“To guard against these he established some people of the same island of the Canarese Gentoo with their Naiques, who are the captains of the footmen and of the horsemen.”—Barros, Dec. II. Liv. v, cap. 4.

1565.—“Occorse l’anno 1565, se mi ricordo bene, che il Naio cioè il Signore della Città li mandò a domandar certi cannali Arabi.”—C. Federici, in Rawnsio, iii, 391.

1610.—“Le priai donc ce capitaine ... qu’il me fit baiser vne almadie ou basteau au nez des mariniers et vne Nayque pour truchement.”—Mosquet, 289.

1616.—“Il a appelle Naique, qui signifie Capitaine, devant que c’est un Capitaine du Roy du Navarre.”—Barrete, Rel. du Proc. de Malabar, 255.

(b)—

1598.—“The Kings of Deccan also have a custom when they will honour a man or recompense [recompense] their service done, and pay him to dignify and honour. They give him the title of Nayque, which signifies a Capitaine.”—Linsdouten, 51; [Hak. Soc. i, 173].

1673.—“The Prime Nobility have the title of Naiks or Naiges.”—Eyre, 162.

c. 1704.—“Hydur Shâib, the son of Muhammad Ilas, at the invitation of the Ministers of the Polýgar of Mysore, proceeded to that country, and was entertained by them in their service ... he also received from them the honourable title of Nayque, a term which in the Hindu dialect signifies an officer or commander of foot soldiers.”—H. of Hydur Naik, p. 7. This was the uncle of the famous Haidar Naik or Hyder Ali Khan.

(c)—

1604.—“Madure; corte del Naygue Señor destas terras.”—Güerero, Relación, 101.

1616.—“... and that orders should be given for issuing a proclamation at Naga-patam that no one was to trade at Tevenapatam, Porto Novo, or other port belonging to the Nayque of Ginga or the King of Massulapatam.”—Bocarro, 619.

1616.—“Le Nayque de Maduré, à qui appartient la côte de la pescherie, a la pesche d’vn jour par semaine pour son tribut.”—Barretto, 218.

c. 1665.—“Il y a plusieurs Naiques au Sud de Saint-Thomé, qui sont Souverains: Le Naigue de Madure en est un.”—Thevenot, v, 317.

1672.—“The greatest Lords and Naiks of this kingdom (Carnataca) who are subject to the Crown of Velour ... namely Vitipa naik of Madura, the King’s Cupspidor—(see CUSPADORE) bearer ... and Cristapta naik of Chengier, the King’s Betel-holder ... the naik of Tampion the King’s Shield-bearer.”—Balsamo (Germ.), p. 173.

1809.—“All I could learn was that it was built by a Naig of the place.”—Ed. Valentia, i, 398.

(d)—

[c. 1610.—“These men are hired, whether Indians or Christians, and are called Nailes.”—Pygàrd de Laval, Hak. Soc. ii, 42.]

1757.—“A Troop of Native Cavalry on the present Establishment consists of 1 European subaltern, 1 European serjeant, 1 Subadar, 3 Jemidars, 4 Havildars, 4 Naiques, 1 Trumpeter, 1 Farrier, and 68 Privates.”—Regn. for H. Co.’s Troops on the Coast of Coromandel, &c., 6.

1834.—“... they went gallantly on till every one was shot down except one naik, who continued hacking at the gate with his axe ... at last a shot from above passed through his body. He fell, but in dying hurled his axe against the enemy.”—Mrs. Mackenzie, Storms and Sunshine of a Soldier’s Life, i, 37-38.
We may add as a special sense that in West India Naik is applied to the head-man of a hamlet (Kuri) or camp (Tundah) of Brinjaries (q.v.). [Bhangi and Jhangi Naiks, the famous Banjara leaders, are said to have had 180,000 bullocks in their camp. See Berur Gazetteer, 1906.]

NAIR. s. Malayal. naiyar; from the same Skt. origin as Naik. Name of the ruling caste in Malabar. [The Greek naupha as a tract stood for the country of the Nairs. For their customs, see Logan. Malabar, i. 131.]

1510.—"The first class of Pagans in Calicut are called Brahmins. The second are Naeri, who are the same as the gentlefolks amongst us; and these are obliged to bear sword and shield or bows and lances."—Varthema, pp. 141-142.

1516.—"These kings do not marry. . . only each has a mistress, a lady of great lineage and family, which is called Nayre."—Barbour, 165.

1533.—"And as. . . the Gentiles of the place are very superstitious in dealing with people foreign to their blood, and chiefly those called Bramanes and Naiers."—Barros, Dec. i. liv. iv. cap. 7.

1563.—". . . The Naiers who are the Knights."—Garcia.

1582.—"The Men of Warre which the King of Calicut and the other Kings have, are Nayres, which he all Gentlemen."—Castanheda (by N. L.), i. 355.

1644.—"We have much Christian people throughout his territory, not only the Christians of St. Thomas, who are the best soldiers that he (the King of Cochin) has, but also many other vassals who are converts to our Holy Catholic Faith, through the preaching of the Gospel, but none of these are Naiers, who are his fighting men, and his nobles or gentlemen."—Beccaro, M.S., f. 315.

1755.—"The king has disciplined a body of 10,000 Naiers; the people of this denomination are by birth the Military tribe of the Malabar coast."—Owen, i. 400.

1781.—"The soldiers preceded the Naers or nobles of Malabar."—Gibbon, ch. xlvii.

It may be added that Nayar was also the term used in Malabar for the mahout of an elephant; and the fact that Nayar and Namyke are of the same origin may be considered with the etymology which we have given of Cornac (see Garcia, 85c.).

NALKEE. s. Hind. nalki. A kind of litter formerly used by natives of rank; the word and thing are now obsolete. [It is still the name of the bride's litter in Behar (Grierson, Bihar Peasant Life, 45.) The name was perhaps a factitious imitation of palki? [Platts suggests Skt. nalinaka, 'a tube.]

1759.—"A maleky is a palkee, either opened or covered, but it bears upon two bamboos, like a sedan in Europe, with this difference only, that the poles are carried by four or eight men, and upon the shoulders."—Note by Tr. of Scr. Mokhberia, iii. 209.

1844.—"This litter is called a 'nalki,' It is one of the three great insignia which the Mogul emperors of Delhi conferred upon independent princes of the first class, and could never be used by any person upon whom, or upon whose ancestors, they had not been so conferred. These were the nalki, the order of the Fish, and the fan of peacock's feathers."—Sleeman, Rubbles, ed. V. A. Smith, i. 155.]

NAMBEADARIM. s. Malayal. nambidirin, nambipattiri; a general, a prince. [See Logan, Malabar, i. 121.]

1608.—"Afterwards we were presented to the King called Nambidora; who received us with no small gladness and kindness."—Civ. da Empoli, in Ramusio, i. f. 146.

1552.—"This advice of the Nambeaddarim was disapproved by the kings and lords."—Castanheda: see also Trans. by N. L., 1582, f. 147.

1557.—"The Nambeaddarim who is the principal governor."—D. Alpern, Hak. Soc. i. 9. The word is, by the translator, erroneously identified with Nambidiri (see NAMBOOREE), a Malabar Brahman.

1634.—"Entra em Cochim no talam no secreto Aonde Nambeoderia dorme quieta."—Malabar Conquest, i. 50.

NAMBOOREE. Malayal. nambo-deri, Tam. namburi; [Logan (Malabar, ii. Gloss, cxxi.) gives nambitteri, nam- buri, from Drav. nambuka, 'to trust,' tiri, Skt. sti, 'blessed.' The Madras Gloss, gives Mal. nambu, 'the Veda, óthu, 'to teach,' tiri, 'holy.'] A Brah- man of Malabar. (See Logan, i. 118 seqq.)

1604.—"No more than any of his Nam- bures (among Christian converts) who are his padres, for you would hardly see any one of them become converted and baptized because of the punishment that the king has attached to that."—Beccaro, M.S., f. 313.

1727.—"The Nambouries are the first in both Capacities of Church and State, and some of them are Popes, being sovereign Princes in both."—A. Hamilton, i. 312; [ed. 1744].

1800.—"The Namburis eat no kind of animal food, and drink no spirituous liquors."—Buchanan, Mysor, ii. 426.]
NANKEEN.  

A cotton stuff of a brownish yellow tinge, which was originally imported from China, and derived its name from the city of Nanking. It was not dyed, but made from a cotton of that colour, the Gossypium religiosum of Roxb., a variety of G. herbaceum. It was, however, imitated with dyed cotton in England, and before long exports of this imitation were made to China. Nankeen appears to be known in the Central Asia markets under the modified name of Nanka (see below).

1793-4.—"The land in this neighbourhood produces the cloth usually called Nankeens in Europe... in that growing in the province of Kiangnan, of which the city of Nan-kin is the capital, the down is of the same yellow tinge which it possesses when spun and woven into cloth."—Stanton's Narr. of Ed. Macartney's Embassy, ii. 425.

1794-5.—"The colour of Nan-King is thus natural, and not subject to fade... The opinion (that it was dyed) that I combat was the cause of an order being sent from Europe a few years ago to dye the pieces of Nan-King of a deeper colour, because of late they had grown paler."—Vita Brown's Embassy, E.T. ii. 141.

1797.—"China Investment, per Upton Castle... Company's broad and narrow Nankeen, brown Nankeen."—In Schom-Kurr, ii. 695.

c. 1809.—"Cotton in this district (Paranji or Parcon) is but a trifling article. There are several kinds mentioned... The Kukri is the most remarkable, its wool having the colour of nankeen cloth, and it seems in fact to be the same material which the Chinese use in that manufacture."—E. Bauhman, in Eastern India, iii. 214. [See Watt, Econ. Dict. iv. 16, 29.]

1883.—"Nanka is imported in the greatest quantity (to Kabul) from Russia, and is used for making the outer garments for the people, who have a great liking to it. It is similar to nankeen cloth that comes to India from China, and is of a strong durable texture."—Report by Mr. Baines, in Punjab Trade Report, App. p. ix. See also p. clxvii.

1848.—"Don't be trying to depreciate the value of the lot, Mr. Moss," Mr. Hammonds said; 'let the company examine it as a work of art—the attitude of the gallant animal quite according to nature, the gentleman in a nankeen-jacket, his gun in hand, is going to the chase; in the distance a banyan tree (see BANYAN-TREE) and a pagoda."—Verity Fair, i. 178.

NANKING.  

A great Chinese city on the lower course of the Yangtsse-kiang, which was adopted as capital of the Empire for a brief space (1368-1410) by the (native) Ming dynasty on the expulsion of the Mongol family of Chinghiz. The city, previously known as Kin-ling-fu, then got the style of Nan-king, or 'South Court.' Peking ('North Court') was however re-occupied as imperial residence by the Emperor Ching-su in 1410, and has remained such ever since. Nanking is mentioned as a great city called Chilenfu (Kin-ling), whose walls had a circuit of 40 miles, by Friar Odoric (c. 1323). And the province bears the same name (Chelign) in the old notices of China translated by R. Willes in Hakluyt (ii. 546).

It appears to be the city mentioned by Confi (c. 1430), as founded by the emperor: "Hinc prope XV. diem tuminet (i.e. from Cambalec or Peking), alia civitas Nencuat nomine, ab imperatore condita, cuius ambitus patet triginta milliaribus, auque est populosissima omnium." This is evidently the same name that is coupled with Cambalec, in Petis de la Croix's translation of the Life of Timour (iii. 218) under the form Nemnai. The form Lankin, &c., is common in old Portuguese narratives, probably, like Liampo (q.v.), a Fuhkien form.

c. 1520.—"After that follows Great China, the kingdom of which is the greatest sovereign in the world... The port of this kingdom is called Guuantan, and among the many cities of this empire two are the most important, namely Nankin and Combata (read Cambalec), where the king usually resides."—Peregrina Magella (Hak Soc.), p. 156.

c. 1540.—"Thereunto we answered that we were strangers-angers of the Kingdom of Siam, and that coming from the port of Liampo to go to the fishing of Nanquin, we were cast away at sea... that we were purposed to go to the city of Nanquin there to imbarque ourselves as rowers in the first Lanteas (see LANTEAS) that should put to sea, for to pass unto Canton..."—Pinto, E.T. p. 99 [orig. cap. xxxi.]

1553.—"Further, according to the Cosmographies of China... the maritime provinces of this kingdom, which run therefrom in a N.W. direction almost, are these three: Nanquij, Xanton (Shantung), and Quincij (Kiangze or capital, i.e. Pecheli).—Barros, l. i. 1.

1556.—"Ogni anno va di Persia alla China vna grossa Caravana, che camina se si vesta prima ch'arriva alla Città de Lanchin, Città nella quale risiede il Re con la sua Corte."—Os. Federici, in Ramusio, iii. 394.

[1615.—"678j Catties China of raw Lan-kine silk."—Foster, Letters, iii. 137.]
NARCONDAM, n.p. The name of a strange weird-looking volcanic cone, which rises, covered with forest, to a height of some 2,330 feet straight out of the deep sea, to the eastward of the Andamans. One of the present writers has observed (Marco Polo, Bk. III. ch. 13, note) that in the name of Narlandam one cannot but recognise Naraah, 'Hell'; perhaps Narabakam, 'a pit of hell'; adding: "Can it be that in old times, but still contemporary with Hindu navigation, this volcano was active, and that some Brahmin St. Brandon recognised in it the mouth of Hell, congenial to the Rakshasas of the adjacent group" of the Andamans? We have recently received an interesting letter from Mr. F. R. Mallet of the Geological Survey of India, who has lately been on a survey of Narcondam and Barren Island. Mr. Mallet states that Narcondam is "without any crater, and has certainly been extinct for many thousand years. Barren Island, on the other hand, forms a complete amphitheatre, with high precipitious encircling walls, and the volcano has been in violent eruption within the last century. The term 'pit of hell' therefore, while quite inapplicable to Narcondam, applies most aptly to Barren Island." Mr. Mallet suggests that there may have been some confusion between the two islands, and that the name Narcondam may have been really applicable to Barren Island. [See the account of both islands in Ball, Jemah Life. 307 seqq.] The name Barren Island is quite modern. We are told in Purdy's Or. Navigator (350) that Barren Island was called by the Portuguese Ilha alta, a name which again would be much more apt for Narcondam, Barren Island being only some 800 feet high. Mr. Mallet mentions that in one of the charts of the E. I. Pilot or Oriental Navigator (1781) he finds "Narcondam according to the Portuguese" in 13° 45' N. lat. and 110° 35' E. long. (from Ferro) and "Narcondam or High Island, according to the French," in 12° 50' N. lat. and 110° 55' E. long. This is valuable as showing both that there may have been some confusion between the islands, and that Ilha alta or High Island has been connected with the name of Narcondam. The real positions by our charts are of Narcondam, N. lat. 13° 24'. E. long. 94° 12'. Barren Island, N. lat. 12° 16', E. long. 93° 54'.

The difference of lat. (52 miles) agrees well with that between the Portuguese and French Narcondam, but the difference in long., though approximate in amount (13 or 20 miles), is in one case plus and in the other minus ; so that the discrepancies may be due merely to error in the French reckoning. In a chart in the E. I. Pilot (1778) "Monday or Barren Island, called also High Island" and "Ayconda or Narcondam," are marked approximately in the positions of the present Barren Island and Narcondam. Still, we believe that Mr. Mallet's suggestion is likely to be well founded. The form Ayconda is nearer that found in the following:

1588. "... as you put off from the isles of Antonia towards the Coast... there lyeth only in the middle way an isle which the inhabitants call Vicondad, which is a small land having faire ground round about it, but very little fresh water."—Linschoten, p. 328.

The discrepancy in the position of the islands is noticed in D'Anville:

1753. "Je n'oublierais pas Narcondam, et d'autant moins que ce que j'en trouve dans les Portugais ne répond point à la position que nos cartes l'ont donné. Le routier de Gaspar Pereira de los Reys indique l'île Narcondao ou Narcondam à 6 lieues des îles Coques, 12 de la tête de l'Andaman : et le rhumb de vent à l'égard de ce point il le determine, isle quarte du nordoste, mer quant a la côte vers la mer de l'est au nord. Selon les cartes Françaises Narcondam s'écarte environ 25 lieues marines de la tête d'Andaman : et au lieu de prendre plus du nord, cette île baisse vers le sud d'une fraction de degré plus ou moins considérable selon différentes cartes."—D'Anville, Éch. 141-142.

I may add that I find in a French map of 1701 (Carte Marine, depuis Savoie jusqu'au Detroit de Malacca, par le Père P. P. Tachard) we have, in the (approximately) true position of Narcondam. Île Haute, whilst an islet without name appears in the approximate position of Barren Island.

NARD. s. The rhizome of the plant Nardostachys Jatamansi, D.C., a native of the loftier Himalaya (allied to Valerian). This is apparently an Indian word originally, but, as we have it, it has come from the Skt. nālada through Semitic media, whence
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the change of l into r; and in this form it is found both in Hebrew and Greek. [Prof. Skeat gives: "F. nard, L. nardus. Greek νάρδος, Pers. naur (whence Skt. naldha), spike-nard. Skt. nada, a reed."] The plant was first identified in modern times by Sir W. Jones. See in Canticles, i. 12, and iv. 13, 14.

B.C. c. 25.—
"Cur non sub alta vel platano, vel haec Pinn jacentes sic temere, et rosae Canos odorati capillus, Dum licet, Assyrâte nardo Potamus uncti."
Horace, Odys. II. xi.

A.D. 29.—"Kai òwos aiwòs en Òrenia, en òr òkia Σίμνων . . . òndè gnê gnè ékova ἀλαβαστρων μύρων, νάρδον πιστικά πολυτελῶν. . . ."—St. Mark, xiv. 3.

C. A.D. 70.—"As touching the leaf of Nardus, it were good that we dispossessed thereof at large, seeing that it is one of the principal ingredients aromaticall that go to the making of most costly and precious ointments. . . . The head of Nardus spreadeth into certain spikes and ears, whereby it hath a twofold use both as spike and also as leafe."—Pining (Ph. Holland), xii. 12.

C. A.D. 90.—"Κατάστησαι έδέ δε α'ύτης (Ουρνης) και ἀπό των ἀνω τότων, η διά Ἡλωκάδιος καταφερεόμενη νάρδος, η Κασπατηρία, και η Ναρπατωσωρ, και η Κασολίτη, και η διά της παρακεφέων Σκινίας."—Periplus, § 18 (corrected by Fabricius).

C. A.D. 547.—". . . also to Sindu, where you get the mask or castorin, and under-stachys" (for nardostachys, i.e. spike-nard).—Cosmas, in Cathay, p. clxviii.

1563.—"I know no otherspike-nard (espigneard) in this country, except what I have already told you, that which comes from Chitor and Mandon, regions on the confines of Deil, Bengal, and the Ocean."—Garcia, f. 191.

1790.—"We may on the whole be assured, that the nardus of Ptolemy, the Indian Sambal of the Persians and Arabs, the Jaldéyn or the Hindus, and the spike-nard of our shops, are one and the same plant."—Sir W. Jones, in As. Res. ii. 410.

C. 1781.—
"My first shutts ou thievies from your house or your room,
My second expresses a Syrian perfume ;
My whole is a man in whose converse is shared
The strength of a Bar and the sweetness of Nard."—Charade on Bishop Barnard by Dr. Johnson.

NARGEELA, NARGILEH. s. Properly the coco-nut (Skt. nárikera, -kéla, or -kéli; Pers. nárqél; Greek of Cosmas, 'Αργέλλων); thence the bubble-bubble, or hooka in its simplest form, as made from a coco-nut shell; and thence again, in Persia, a hooka or water-pipe with a glass or metal vase.

[c. 545.—"Argeli." See under SURA.

[1623.—"Nargili, like the palm in the leaves also, and is that which we call Mys Indica."—P. della Valle, Hak. Soc. i. 40.

[1758.—"An Argili, or smoking tube, and coffee, were immediately brought us . . ."—Ives, 271.

[1813.—". . . the Persians smoked their coloons and nargills. . . ."—Forbes, Or. Memo. 2nd ed. ii. 173.]

NARROWS, THE, n.p. A name applied by the Hoogly pilots for at least two centuries to the part of the river immediately below Hoogly Point, now known as 'Hoogo Bight.' See Mr. Barlow's note on Hedges' Diary, i. 64.

1681.—"About 11 o'clock we met with ye Good-hope, at an anchor in ye Narrows, without Hugly River, and ordered him upon ye first of ye flood to weigh, and make all haste he could to Hugly . . ."—Hedges' Diary, Hak. Soc. i. 64.

1711.—"From the lower Point of the Narrows on the Starboard-side . . . the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the River of Rogues, commonly called by the Country People, Adegom. . . . From the River of Rogues, the Starboard Shore, with a reach of about two miles, is to be kept close aboard, down to the Channel Trees, for in the Oiling lies the Grand middle Ground . . ."—English Pilot, p. 57.

NARSINGA, n.p. This is the name most frequently applied in the 16th and 17th centuries to the kingdom in Southern India, otherwise termed Vijayanagara or Bisnagar (q.v.), the latest powerful Hindu kingdom in the Peninsula. This kingdom was founded on the ruins of the Belâ dynasty reigning at Dwara Samundra, about A.D. 1341 [see Rice, Mysore, i. 344 seqq.]. The original dynasty of Vijayanagara became extinct about 1487, and was replaced by Narasinha, a prince of Telugu origin, who reigned till 1508. He was therefore reigning at the time of the first arrival of the Portuguese, and the

* The "Hugly" River was then considered (in ascending) to begin at Hoogly Point, and the confluence of the Bhumparin R., often called the Gunga (see under GODAVERY).
name of Narsinga, which they learned to apply to the kingdom from his name, continued to be applied to it for nearly two centuries.

1505.—"Hasse notizia deli maggiori Re che hanno nell'India, che è el Re de Narsin, indiano zentil; confina in Estremadura con el regno de Comoj (qu. regno Deconiji), el qual Re si è Moro. El qual Re de Narsin tien grande regno; sarà (harà!) ad ogni suo comando 10 mila elefanti, 30 mila cavallo, e infinito numero di genti."—Lionardo Ce' Masser, 35.

1510.—"The Governor... learning of the embassy which the King of Bisnaga was sending to Cananore to the Viceroy, to offer firm friendship, he was most desirous to make alliance and secure peace... principally because the kingdom of Narsinga extends in the interior from above Calicut and from this Balasgor as far as Cambaya, and thus if we had any wars in those countries by sea, we might by land have the most valuable aid from the King of Bisnaga."—Correa, ii. 30.

1513.—"Aderant tune apud nostrô praefecta a Narsingae regè legati."—Emanuel. Reg. Epist. f. 3r.

1516.—"45 leagues from these mountains inland, there is a very large city which is called Bijanagar, very populous. The King of Narsinga always resides there."—Barbosa, 85.

c. 1538.—"And she (the Queen of Onor) swore to him by the golden sandals of her pagod that she would rejoice as much should God give him the victory over them (the Turks) as if the King of Narsinga, whose slave she was, should place her at the table with his wife."—F. Mendes Pinto, ch. ix.; see also Cogan, p. 11.

1553.—"And they had learned besides from a friar who had come from Narsinga to stay at Cananor, how that the King of Narsinga, who was as it were an Emperor of the Gentiles of India in state and riches, was appointing ambassadors to send him..."—Barros, i. viii. 9.

1572.—"... O Reyno Narsinga poderoso Maia de ouro e de pedras, que de forte gente."—Camões, vii. 21.

By Burton:

"Narsinga's Kingdom, with her rich display Of gold and gems, but poor in martial vein..."

1580.—"In the Kingdom of Narsinga to this day, the wives of their priests are buried alive with the bodies of their husbands; all other wives are burnt at their husbands' funerals."—Montaigne, by Cotton, ch. xi. (What is here said about priests applies to Lingaits, q.v.).

1611.—"... the Dutch President on the coast of Charomandell, shewed us a Caul (see COWLE) from the King of Narsinga.

Wencapatru, Bain, wherein was granted that it should not be lawful for any one that came out of Europe to trade there, but such as brought Prince Maurice his Patent, and therefore desired our departure."—P. W. Floris, in Purchas, i. 320.

1681.—"Coromandel. Ciudad muy grande. sujega al Rey de Narsinga, el qual Reyno e llamado por olte nombre Binanga."—Martínez de la Puente, Compendio, 16.

NASSICK, n.p. Násik; Narsinga of Ptolemy (vii. i. 63); an ancient city of Hindu sanctity on the upper course of the Godavery R., and the headquarters of a district of the same name in the Bombay Presidency. A curious discussion took place at the R. Geog. Society in 1867, arising out of a paper by Mr. (afterwards Sir) George Campbell, in which the selection of a capital for British India was determined on logical principles in favour of Nassick. But logic does not decide the site of capitals, though government by logic is quite likely to lose India. Certain highly elaborated magic squares and magic cubes, investigated by the Rev. A. H. Frost (Cambridge Math. Journ., 1857) have been called by him Násik squares, and Nasik cubes, from his residence in that ancient place (see Encyc. Briton, 9th ed. xx. 215).

NAT.s. Burmese nett, [apparently from Skt. nātha, 'lord']; a term applied to all spiritual beings, angels, elfs, demons, or what not, including the gods of the Hindus.

1878.—"Indeed, with the country population of Pegu the worship, or it should rather be said the propitiation of the Nāts or spirits, enters into every act of their ordinary life, and Buddha's doctrine seems kept for sacred days and their visits to the kyoung (monastery) or to the pagoda."—Forbes, British Burma, 222.

NAUND, s. Hind, nánd. A coarse earthen vessel of large size, resembling in shape an inverted bee-hive, and useful for many economic and domestic purposes. The dictionary definition in Pallon, 'an earthen trough,' conveys an erroneous idea.

1892.—"The ghurī (see GHURURY), or copper cup, floats usually in a vessel of coarse red pottery filled with water, called a nān."—Wanderings of a Pilgrim, i. 250.

1899.—"To prevent the crickets from wandering away when left, I had a large earthen pan placed over them upside down. These pans are termed nands. They are
NAUGHT, s. A kind of ballet-dance performed by women; also any kind of stage entertainment; an European ball. Hind. and Mahr. nàch, from Skt. nritya, dancing and stage-playing, through Prakrit nechha. The word is in European use all over India. [A poggles nautch (see POGGLE) is a fancy-dress ball. Also see POOTLY NAUGHT.] Browning seems fond of using this word, and persists in using it wrongly. In the first of the quotations below he calls Fifine the 'European nautch,' which is like calling some Hindu dancing-girl 'the Indian ballet.' He repeats the mistake in the second quotation.

[1809.—"You Europeans are apt to picture to yourselves a Nach as a most attractive spectacle, but once witnessed it generally dissolves the illusion."—Broughton, Letters from a Mahratta Camp, ed. 1892, p. 142.]

1828.—"I joined Lady Macnaghten and a large party this evening to go to a nàch given by a rich native, Ronpill Mulliah, on the opening of his new house."—Mrs. Heber, in Heber, ed. 1844, i. 37.

[1829.—"... a dance by black people which they call a Notch..."—Oriental Sport. Mag. ed. 1875, i. 129.]

c. 1831.—"Elle (Begum Sunnun) fit enterrer vivante une jeune esclave, dont elle était jalous, et donna à son mari un nautch (tall) sur cette horrible tombe."—Jacquemont. Correspondance, ii. 221.

1872.—"... let be there was no worst Of degradation spared Fifine; ordained from first To last, in body and soul, for one life-long debauch, The Parish of the North, the European Nautch!"—Fijine at the Fair, 31.

1876.—"... I looked in the swarth little lady—I swear, From the head to the foot of her,—well quite as bare! 'No Nautch shall cheat me,' said I, taking my stand At this bolt which I draw...."—Natural Magic, in Purchas, &c.

NAUGHT-CHILD, s. (See BAYADERE, DANCING-GIRL.) The last quotation is a glorious jumble, after the manner of the compiler.

NAVAIT, NAITEA, NEVOYAT, &c., n.p. A name given to Mahommedans of mixt race in the Konkan and S. Canara, corresponding more or less to Mophlais (q.v.) and Lubbies of Malabar and the Coromandel coast. [The head-quarters of the Navayats are in N. Canara, and their traditions state that their ancestors fled from the Persian Gulf about the close of the 7th century, to escape the cruelty of a Governor of Iran. See Starrock, Man. of S. Canara, i. 181.] It is apparently a Konkani word connected with Skt. nàrā, 'new,' and implying 'new convert.' [The Madras Gloss. derives the word from Pers. nàft, the name of an Arab clan.]

1552.—"Sons of Moors and of Gentile women, who are called Nàiteas..."—Cudaheraha, iii. 24.

1553.—"Naitas que são mestesses: quantos padres de geração dos Arabis... e peryparte das madres das Gentias."—Barros, i. ix. 3.

"... And because of this fertility of soil and the scale of these ports, there was here a great number of Moors, natives of the country, whom they call Naitas, who were accustomed to buy the horses and sell them to the Moors of the Decan. ..."—Ibid. i. viii. 9.

c. 1612.—"From this period the Mahomedans extended their religion and their influence in Malabar, and many of the princes and inhabitants, becoming converts to the true faith, gave over the management of some of the seaports to the strangers, whom they called Nowayits (literally the New Race). ..."—Firiska, by Briggs, iv. 536.

1613.—"... et passim infiniti Mahometani repercipientur, tum indigene quis naitas vocabant, tum externi. ..."—Jarvis, i. 57.

1626.—"There are two sorts of Moors, one Modern of mixed seed of Moore-fathers and Ethnique-mothers, called Naitans, Mongrels, also in their religion, the other Ferrerians..."—Purchas, Pilgrimage, 551.
NAZIR, s. Hind. from Ar. nāzīr, 'inspector' (nazir, 'sight'). The title of a native official in the Anglo-Indian Courts, sometimes improperly rendered 'sheriff,' because he serves processes, &c.

1879.—"The Khan . . . ordered his Nazir, or Master of the Court, to assign something to the servants. . . ."—Andries, 41.

[1705.—"He especially, who is called Nader, that is the chief of the Mahal . . ."—Catrou, H. of the Mogul Dynasty, E.T. 295.]

[1826.—"The Nazir is a perpetual sheriff, and executes writs and summons to all the parties required to attend in civil and criminal cases."—Panaduring Hari, ed. 1878, ii. 118.]

1879.—"The Nazir had charge of the treasury, stamps, &c., and also the issue of summonses and processes."—Life in the Mogulisl, i. 294.

[In the following the word represents nakdtra, 'a kettle-drum.' ]

1776.—"His Excellency (Nawab Meer Cossim) had not eaten for three days, nor allowed his Nazir to be beaten."—Diary of a Prisoner at Patna, in Wheeler, Early Records, 325.]

NEELAM. LEELAM. s. Hind. nilām, from Port. leilao. An auction or public outcry, as it used to be called in India (corresponding to Scotch rough; comp. Germ. rufin, and outroop of Linschoten's translator below). The word is, however, Oriental in origin, for Mr. C. P. Brown (MS. notes) points out that the Portuguese word is from Ar. ilām (al-Ilām), 'proclamation, advertisement.' It is omitted by Dozy and Engelmann. How old the custom in India of prompt disposal by auction of the effects of a deceased European is, may be seen in the quotation from Linschoten.

1515.—"Pero d'Alpoym came full of sorrow to Cochin with all the apparel and secondaries of Alonso d'Alboquerque, all of which Dom Gracia took charge of; but the Governor (Lopo Soares) gave orders that there should be a leilão (auction) of all the wardrobe, which indeed made a very poor show. Dom Gracia said to D. Aleixo in the church, where they met: The Governor your uncle orders a leilão of all the old wardrobe of Alonso d'Alboquerque. I can't praise his intention, but what he has done only adds to my uncle's honour; for all the people will see that he gathered no rich Indian stuffs, and that he despised everything but to be foremost in honour."—Correa, ii. 498.

[1527.—"And should any man die, they at once make a Leylam of his property."—India Office MSS., Corpo Chronologico, vol. i.]

Letter of Fernandes Nunes to the King. Sept. 7.

[1554.—"All the spoil of Mombasa that came into the general stock was sold by leilão."—Cautanhaia, Bk. ii. ch. 13.]

1581.—"In Goa there is holden a daylie assemble . . . which is like the meeting upo the burse in Andwarpe . . . and there are all kinds of Indian commodities to sell, so that in a manner it is like a Faire . . . it beginneth in ye morning at 7 of the clocke, and continueth till 9 . . . in the principal streete of the citie . . . and is called the Leylon, which is as much as to say, as an outroop . . . and when any man dieth, all his goods are brought thither and sold to the last pennesthrow, in the same outroop, whosoever they be, yea although they were the Viceroyes goodes."—Linschoten, ch. xxvii.: [Hak. Soc. i. 184; and compare Parard de Local, Hak. Soc. ii. 52, who spells the word Laylon].

c. 1610.—". . . the mary vint trapper a la porte, dont la femme faisait fort l'estonnee, prie le Portugais de se cacher dans une petite couue a pourcelaine, et l'ayant fait entrer la denou, et ferme tres bien a clef, ouvrit la porte a son mary, qui . . . le laisse tremper la iniqu'a lendemain matin. Il fit porter ceste couue au marche, ou laillan ainsi qu'ils appellation. . . ."—Moguer, 344.

Linschoten gives an engraving of the Rua Direita in Goa, with many of these auctions going on, and the superscription: "O Leilao que se faz cada dia pola menhā na Rua direita de Goa." The Portuguese word has taken root at Canton Chinese in the form yelang; but more distinctly betrays its origin in the Amoy form le-lang and Swatow lo-lang (see Giles; also Dennys's Notes and Queries, vol. i.).

NEELGYE, NILGHAU, &c. s. Hind. nilgain, nilgai, nilgāt, i.e. 'blue cow'; the popular name of the great antelope, called by Pallas Antilope trigocamelus (Portaz pictus, of Jerdon, [Boselaphus trigocamelus of Blanford, Mammalia, 517]), given from the slaty blue which is its predominant colour. The proper Hind. name of the animal is rjgh (Skt. rjyag, or rishya).

1693.—"After these Elephants are brought divers tame Gazelles, which are made to fight with one another; as also some Nil-gaux, or grey oxen, which in my opinion are a kind of Elephants, and Rhinoceros, and those great Buffalos at Bengal, to combat with a Lion or Tiger."—Bernier, E.T. p. 84; [ed. Constable, 282; in 215 nilgauas; in 364, 377, nil-ghau].

1773.—"Captain Hamilton has been so obliging as to take charge of two deer, a male and a female, of a species which is
called neelgow, and is, I believe, unknown in Europe, which he will deliver to you in my name."—Warren Hastings to Sir C. Colebrooke, in Gleig, i. 288.

1824.—"There are not only neelghaus, and the common Indian deer, but some noble red-deer in the park" (at Lucknow).—Hbor, ed. 1841, i. 241.

1882.—"All officers, we believe, who have served, like the present writers, on the canals of Upper India, look back on their peripatetic life there as a happy time. . . . occasionally on a winding part of the bank one intruded on the solitude of a huge nilgai."—Mem. of General Sir W. E. Baker, p. 11.

NEEM, s. The tree (N.O. Meliaceae) Azadirachta indica, Jussien; Hind, nim (and nib, according to Playfair, Tuleef Shereef, 170), Mahr. nimbar, from Skt. nimbā. It grows in almost all parts of India, and has a repute for various remedial uses. Thus politices of the leaves are applied to boils, and their fresh juice given in various diseases; the bitter bark is given in fevers; the fruit is described as purgative and emollient, and as useful in worms, &c., whilst a medicinal oil is extracted from the seeds; and the gum also is reckoned medicinal. It is akin to the bakain (see BUCKYNE), on which it grafts readily.

1586.—"It, I beg you to recall the tree by help of which you cured that valuable horse of yours, of which you told me, for I wish to remember it."

"O. You are quite right, for in sooth it is a tree that has a great repute as valuable and medicinal among nations that I am acquainted with, and the name among them all is nimbo. I came to know its virtues in the Bulghat, because with it I there succeeded in curing sore backs of horses that were most difficult to clean and heal: and these sores were cleaned very quickly, and the horses very quickly cured. And this was done entirely with the leaves of this tree pounded and put over the sores, mixt with lemon-juice. . . ."—García, f. 153.

1578.—"There is another tree highly medicinal . . . which is called nimbo; and the Malabars call it Bepole [Malayal. cippol]."—Acosta, 284.

[1813.—". . . the principal square . . . regularly planted with beautiful nym or lym-trees."—Forbes, Or. Mem. 2nd ed. ii. 446.]

[1856.—"Once on a time Guj Singh . . . said to those around him, "Is there any one who would leap down from that limb tree in the garden?"—Forbes, Rds Malá, ed. 1878, p. 465.]

1877.—"The elders of the Clans sat every day on their platform, under the great neem tree in the town, and attended to all complaints."—Moulais Taylor, Story, &c., ii. 85.

NEGAPATAM, n.p. A seaport of Tanjore district in S. India, written Nāgā-īppattanam, which may mean 'Snake Town.' It is perhaps the Νίγαςα Μυγρόςοις of Ptolemy; and see under COROMANDEL.

1534.—"From this he (Cunhall Marcar, a Mahommedan corsair) went plundering the coast as far as Negapatao, where there were always a number of Portuguese trading, and Moorish merchants. These latter, dreading that this pirate would come to the place and plunder them, to curry favour with him, sent him word that if he came he would make a famous haul, because the Portuguese had there a quantity of goods on the river bank, where he could come up..."—Correa, iii. 554.

[1588.—"The coast of Choramandel beginneth from the Cape of Negapatan."—Linschoten, Hak. Soc. i. 82.]

[1615.—"Two (ships) from Negapatan, one from Cullmat and Masepetan."—Poster, Letters, iv. 6.]

NEGOMBO, n.p. A pleasant town and old Dutch fort nearly 20 miles north of Colombo in Ceylon; formerly famous for the growth of the best cinnamon. The etymology is given in very different ways. We read recently that the name is properly (Tamil) Nira-Kalpam, i.e. 'Colombo in the water.' But, according to Emerson Tennent, the ordinary derivation is Mi-gamoa, the 'Village of bees;' whilst Burnouf says it is properly Náya-bhut, 'Land of Nagas,' or serpent worshippers (see Tennent, ii. 630).

1613.—"On this he cast anchor; but the wind blowing very strong by daybreak, the ships were obliged to weigh, as they could not stand at their moorings. The vessel of Andrea Coelho and that of Nuno Alves Taveira, after weighing, not being able to weather the reef of Negumbo, ran into the bay, where the storm compelled them to be beached: but as there were plenty of people there, the vessels were run up by hand and not wrecked."—Bocarro, 42.

NEGRAIS, CAPE, n.p. The name of the island and cape at the extreme south end of Arakan. In the charts the extreme south point of the mainland is called Pagoda Point, and the seaward promontory, N.W. of this, Cape Negrais. The name is a Portuguese corruption probably of the Arab or Malay form of the native name which...
the Burmese express as Naq-rît, ‘Dragon’s whirlpool.’ The set of the tide here is very apt to carry vessels ashore, and thus the locality is famous for wrecks. It is possible, however, that the Burmese name is only an effort at interpretation, and that the locality was called in old times by some name like Nàgàrûdha. Ibn Batuta touched at a continental coast occupied by uncivilised people having elephants, between Bengal and Sumatra, which he calls Baranâyrî. From the intervals given, the place must have been near Negrais, and it is just possible that the term Barra de Negrais, which frequently occurs in the old writers (e.g. see Balbi, Fitch, and Bocarro below) is a misinterpretation of the old name used by Ibn Batuta (iv. 224-225).

1553.—Up to the Cape of Negrais, which stands in 16 degrees, and where the Kingdom of Pegu commences, the distance may be 100 leagues.—Barros, l. i. x. 1.

1583.—Then the wind came from the S.W., and we made sail with our stern to the N.E., and running our course till morning we found ourselves close to the Bar de Negrais, as in their language they call the port which runs up into Pegu.”—Spinola, Boll. f. 92.

1586.—“We entered the barre of Negrais, which is a brutte barre.” &c. (see COSMINN.

—P. Fitch, in Hakl. ii. 390.

1613.—“Philip de Brito having sure intelligence of this great armament . . . ordered the arming of seven ships and some sanguineus, and appointing as their commodore Paulo de Rego Pinheiro, gave him precise orders to engage the prince of Arracan at sea, before he should enter the Bora and rivers of Negrais, which form the mouth of all those of the kingdom of Pegu.”—De Brito, 137.

1757.—“The Sea Coast of Araucanian reaches from Xatizam (see CHITTAGONG) to Cape Negrais, about 400 Miles in length, but few places inhabited . . .” (after speaking of “the great Island of Negrais”) he goes on: “. . . The other Island of Negrais, which makes the Point called the Cape . . . is often called Diamond Island, because its Shape is a Rhombus . . . Three Leagues to the Southward of Diamond Island lies a Reef of Rocks a League long . . . conjointly at all Times by the Sea breaking over them; the Rocks are called Layarti; or in English, the Legand.”—A. Hamilton, ii. 29. This reef is the Alagada, on which a noble lighthouse was erected by Capt. (afterwards Lieut.-Gen.) Sir A. Fraser, C.B., of the Engineers, with great labour and skill. The statement of Hamilton suggests that the original name may have been Layarto. But Alagada, “overlooked,” is the real origin. It appears in the old French chart of d’Après as De Nouille. In Dunn it is Nòquie or X’ezjado, or Lejwado, or Sunken Island (N. Div. 1759, 325).

1759.—“The Dutch by an Inscription in Tandric Charactures, lately found at Negrais, on the Tomb of a Dutch Colonel, who died in 1607 (see if not 1627), appear then to have had Possession of that Island.”—Letter in Dejoleyme, Or. Rep. f. 98.

1763.—“It gives us pleasure to observe that the King of the Burmahs, who caused our people at Negrais to be so cruelly massacred, is since dead, and succeeded by his son, who seems to be of a more friendly and humane disposition.”—Fort William Cons., Feb. 19. In Long, 288.

[1819.—“Negraglia.” See under MUN.-NEEPORE.]

NELLY. NELE. s. Malavall. nel, ‘rice in the husk’; [Tel. and Tam. nelli, ‘rice-like’]. This is the Dravidian equivalent of paddy (q.v.), and is often used by the French and Portuguese in South India, where Englishmen use the latter word.

1696.—“. . . when they sell nele, after they have measured it out to the purchaser, for the seller to return and take out two grains for himself for luck (cum superstizione), things that are all heathen vanities, which the synod entirely prohibits, and orders that those who practise them shall be severely punished by the Bishop.”—Gowna, Synod, f. 529.

1651.—“Nili. that is ungrounded rice, which is still in the husk.”—Rogerius, p. 95.

1790.—“Champs de nesls.” See under JOWAUR.

[1798.—“75 parahs Nelly.”—List of Export Duties, in Logus. Malabar, iii. 265.]

NELLORE. n.p. A town and district north of Madras. The name may be Tamil, Nell-âr, ‘Good Town.’ But the local interpretation is from nel (see NELLY); and in the local records it is given in Skt. as Dhâñyaputram, meaning ‘rice-town’ (Sesakaviri Sêstri). [The Madras Mon., (ii. 214) gives Nell-âr, ‘Good-town;’ but the Gloss. (s.v.) has nello, ‘paddy,’ ñâru, ‘village.’] Mr. Boswell (Nellore, 687) suggests that it is derived from a nelli chett tree under which a famous lingam was placed.]

c. 1310.—“Malbar extends in length from Kulam to Nilawar, nearly 390 parasangs along the sea coast.”—Wassaj, in Elliot, ii. 32.

jectured etymology of Nahr-Budda, 'River of Budda,' is a caution against such guesses.

c. 1020.—"From Dhár southwards to the R. Nerbadda nine (parasangs); thence to Maharat-des... eighteen..."—Al-Bírání, in Elliot, i. 60. The reading of Nerbadda is however doubtful.

c. 1510.—'There were means of crossing all the rivers, but the Nerbadda was such that you might say it was a remnant of the universal deluge.'—Amir Khosrá, in Elliot, i. 79.

(1816.—"The King rode to the ruer of Darbadath."—Sir T. Roe, Hak. Soc, ii. 413.
In his list (ii. 589) he has Nerbada.)

1727.—"The next Town of Note for Commerce is Barthach... on the Banks of the River Nerdaba."—J. Hamilton, ed. 1714, i. 145.]

NERCHA, s. MalayáI. nercha, a vow; from verb nerjpa, to agree or promise.

1696.—"They all assemble on certain days in the porches of the churches and dine together... and this they call nercha."—Gouven, Spagélo, f. 63. See also f. 11. This term also includes offerings to saints, or to temples, or particular forms of devotion. Among Hindus a common form is to feed a lamb before an idol with ghee instead of oil.

NERRICK, NERRUCK, NIKR, &c., s. Hind. from Pers. nirák, vulgarly nirik, nirikh. A tariff, rate, or price-current, especially one established by authority. The system of publishing such rates of prices and wages by local authority prevailed generally in India a generation or two back, and is probably not quite extinct even in our own territories. [The provincial Gazettes still publish periodical lists of current prices, but no attempt is made to fix such by authority.] It is still in force in the French settlements, and with no apparent ill effects.

1790.—"I have written to Campbell a long letter about the nerrick of exchange, in which I have endeavoured to explain the principles of the whole system of shroffing (see SHROFF)."—Wellingt. i. 56.

1800.—"While I was absent with the army, Col. Sherbrooke had altered the nerrick of artificers, and of all kinds of materials for building, at the instigation of Capt. Norris... and on the examination of the subject a system of engineering came out, well worthy of the example set at Madras."—Ibid. i. 67.

[... "Here is established a niruc, or regulation, by which all coins have a certain value affixed to them; and at this rate they are received in the payment of the revenue; but in dealings between private persons attention is not paid to this rule."—F. Buchanan, M'gore, ii. 279.]

1873.—'On expressing his surprise at this, the man assured him that it was really the case that the bazar nérich or market-rate, had so risen.'—Life in the Mogulai, i. p. 33.

NGAPEE, s. The Burmese name, ngapi, 'pressed fish,' of the odorous delicacy described under BALACHONG. [See Forbes, British Burma, 83.]

1855.—"Makertich, the Armenian, assured us that the jars of ngapec at Amara- poora exhibited a flux and reflux of tide with the changes of the moon. I see this is an old belief. De la Loubère mentions it in 1688 as held by the Siamese."—Yate, Mission to Ava, p. 190.

NICOBAR ISLANDS, n.p. The name for centuries applied to a group of islands north of Sumatra. They appear to be the βάρβαρασ of Ptolemy, and the Lankha bálus of the oldest Arab Relation. [Sir G. Birdwood identifies them with the Island of the Bell (Nálikó) to which Sindbad, the Seaman, is carried in his fifth voyage. (Report on Old Records, 108; Burton, Arabian Nights, iv. 368.)] The Danes attempted to colonize the islands in the middle of the 18th century, and since, unsuccessfully. An account of the various attempts will be found in the Voyage of the Novara. Since 1869 they have been partially occupied by the British Government, as an appendage of the Andaman settlement. Comparing the old forms Lankha and Nabkavāram, and the nakedness constantly attributed to the people, it seems possible that the name may have had reference to this (maṅgá). [Mr. Man (Journ. Anthrop. Institute, xviii. 359) writes: 'A possible derivation may be suggested by the following extract from a paper by A. de Candolle (1885) on 'The Origin of Cultivated Plants': 'The presence of the coconut in Asia three or four thousand years ago is proved by several Sanskrit names. . . . The Malays have a name widely diffused in the Archipelago, kalopa, klopa, blopa. At Sumatra and Nicobar we find the name njir, neor, in the Philippines níog, at Bali, niôk, njö. . . . While the Nicobars have long been famed for the excellence of their coconuts, the only words which bear any resemblance to the forms above given.
are ngot, 'a ripe nut,' and ni-nau, 'a half-ripe nut.'"

c. 1050.—The name appears as Nakka-vāram in the great Tanjore Inscription of the 11th century.

c. 1292.—"When you leave the island of Java (the Less) and the Kingdom of Lambri, you sail north about 150 miles, and then you come to two Islands, one of which is called Necoveran. In this island they have no king nor chief, but live like beasts. ..."—Marco Polo, Bk. III. ch. 12.

c. 1300.—"Opposite Lāmūrī is the island of Lōkāvāram (probably to read Nakāvāram), which produces plenty of red amber. Men and women go naked, except that the latter cover the pudenda with coconut leaves. They are all subject to the Kāṅ."

—Rashid-uldin, in Elliot, i. 71.

c. 1322.—"Departing from that country, and sailing towards the south over the Ocean Sea, I found many islands and countries, where among others was one called Nicoveran... both the men and women there have faces like dogs, etc...."—Friar Oñorio, in Cathay, &c., p. 57.

1510.—"In front of the before named island of Samatra, across the Gulf of the Ganges, are 5 or 6 small islands, which have very good water and ports for ships. They are inhabited by Gentiles, poor people, and are called Niconvar (Nicobar in Lisbon ed.), and they find in them very good amber, which they carry thence to Malaca and other parts."—Barbon, 195.

1514.—"Seeing the land, the pilot said it was the land of Nicobar... The pilot was at the top to look out, and coming down he said that this land was all cut up (i.e. in islands), and that it was possible to pass through the middle; and that now there was no help for it but to chance it or turn back to Cochin. ... The natives of the country had sight of us and suddenly came forth in great boats full of people. ... They were all Caffres, with fish-bones inserted in their lips and chin: big men and frightful to look on: having their boats full of bows and arrows poisoned with herbs."—Gouv. da Empoli, in Archiv. Stor. pp. 71-72.

NIGER. s. It is an old brutality of the Englishman in India to apply this title to the natives, as we may see from Ives quoted below. The use originated, however, doubtless in following the old Portuguese use of negros for "the blacks" (q.v.), with no malice prepense, without any intended confusion between Africans and Asians.

1539.—See quot. from Pinto under COBRA DE CAPELLO, where negros is used for natives of Sumatra.

1548.—"Moreover three blacks (negros) in this territory occupy lands worth 3000 or 4000 pardaos of rent; they are related to one another, and are placed as guards in the outlying parts."—S. Botelho, Cartas, 111.

1582.—"A negro of John Cambrayes, Pilot to Paulo de la Gama, was that day run away to the Moores."—Costaeneda, by N. L., f. 19.

1608.—"The King and people niggers."—Dawers, Letters, i. 106.

1622.—Ed. Grant, pursuer of the Diamond, reports capture of vessels, including a junk "with some stoor of negroes, which was devided bytwick the Duch and the English."—Saintsbury, iii. p. 78.

1755.—"You cannot affront them (the natives) more than to call them by the name of negroe, as they conceive it implies an idea of slavery."—Ib., Voyage, p. 23.

1757.—"Gli Gesuiti sono missionari e parocchie de' negri detti Malabar."—Della Tomba, 3.

1790.—"The Dress of this Country is entirely linen, save Hats and Shoes; the latter are made of tanned Hides as in England only, that they are no thicker than coarse paper. These shoes are neatly made by Negroes, and sold for about 10l. a pr. each of which will last two months with care."—MS. Letter of James Rennell, Sept. 30.

1806.—"Now the political creed of the frequenter of dawk bungalows is too uniform... it consists in the following tenets... that Sir Mordaunt Wells is the greatest judge that ever sat on the English bench; and that when you hit a nigger he dies on purpose to spite you."—The Black Bungalow, p. 225.

NILGHERY, NEILGHERY. &c., n.p. The name of the Mountain Peninsula at the end of the Mysore table land (originally known as Malai-nādu, 'Hill country'), which is the chief site of hill sanatoria in the Madras Presidency. Skt. Nilagiri, 'Blue Mountain.' The name Nila or Nilādi (synonymous with Nilagiri) belongs to one of the mythical or semi-mythical ranges of the Puranic Cosmography (see Vīshnū Purāṇa, in Wilson’s Works, by Hall, ii. 102, 111, &c.), and has been applied to several ranges of more assured locality, e.g. in Orissa as well as in S. India. The name seems to have been fancifully applied to the Ootacamund range about 1820, by some European. [The name was undoubtedly applied by natives to the range before the appearance of Europeans, as in the Kōngu-dēla is Rajākal, quoted by Grigg (Nilaqiri Man. 363), and the name appears in a letter of Col. Mackenzie of about 1816 (Ibid. 278). Mr. T. M. Horsfall writes:
“The name is in common use among all classes of natives in S. India, but when it may have become specific I cannot say. Possibly the solution may be that the Nilgiris being the first large mountain range to become familiar to the English, that name was by them caught hold of, but not coined, and stuck to them by mere priority. It is on the face of it improbable that the Englishmen who early in the last century discovered these Hills, that is, explored and shot over them, would call them by a long Skt. name.”

Probably the following quotation from Dampier refers to Orissa, as does that from Hedges:

“... One of the English ships was called the Nelligree, the name taken from the Nelligree Hills in Bengal, as I have heard.”—Dampier, ii. 145.

1653.—“... in ye morning early I went up the Nilligree Hill, where I had a view of a most pleasant fruitfull valley.”—Hedges, Diary, March 2; [Hak. Soc. i. 67].

The following also refers to the Orissa Hills:

1752.—“... Weavers of Balasore complain of the great scarcity of rice and provisions of all kinds occasioned by the devastations of the Maharrattas, who, 600 in number, after plundering Balasore, had gone to the Nelligree Hills.”—In Long, i. 42.

NIPA. s. Malay nipab.

a. The name of a stemless palm (Nipa fruticans, Thunb.), which abounds in estuaries from the Ganges delta eastwards, through Tenasserim and the Malay countries, to N. Australia, and the leaves of which afford the chief material used for thatch in the Archipelago. “In the Philippines,” says Crawfurd, “but not that I am aware of anywhere else, the sap of the Nipa... is used as a beverage, and for the manufacture of vinegar, and the distillation of spirits. On this account it yields a considerable part of the revenue of the Spanish Government” (Desc. Dict. p. 301). But this fact is almost enough to show that the word is the same which is used in sense b; and the identity is placed beyond question by the quotations from Teixeira and Mason.

b. Arrack made from the sap of a palm tree, a manufacture by no means confined to the Philippines. The Portuguese, appropriating the word Nipa to this spirit, called the tree itself nipiera.

a.—1611.—“Other wine is of another kind of palm which is called Nipa (growing in watery places) and this is also extracted by distillation. It is very mild and sweet, and clear as pure water; and they say it is very wholesome. It is made in great quantities, with which ships are laden in Pegu and Tanasarim, Malaca, and the Philippines or Manilla; but that of Tanasarim exceeds in all goodness.”—Teixeira, Relaciones, i. 17.

1613.—“And then on from the marsh to the Nypheiras or wild-palms of the rivulet of Paree China.”—Grotinho de Breδla, 6.

1617.—“... And the wild palms called Nypheiras... from those flowers is drawn the liquor which is distilled into wine by an alambic, which is the best wine of India.”—Ibid. 16c.

1618.—“... is extracted, it is almost exclusively from the leaves of the nipia or bằnga.”—Raffles, H. of Java, 2nd ed. i. 185.

1818.—“... Steamimg amongst the low swampy islands of the Sunderbunds... the paddles of the steamer tossed up the large fruits of the Nipa fruticans, a low stemless palm that grows in the tidal waters of the Indian ocean, and bears a large head of nuts. It is a plant of no interest to the common observer, but of much to the geologist, from the nuts of a similar plant abounding in the tertiary formations at the mouth of the Thames, having floated about there in as great profusion as here, till buried deep in the silt and mud that now form the island of Sheppey.”—Hooker, Himalayan Journals, i. 1-2.

1890.—“... The Nipa is very extensively cultivated in the Province of Tavoy. From incisions in the stem of the fruit, toddy is extracted, which has very much the flavour of mead, and this extract, when boiled down, becomes sugar.”—Moson’s Borneo, p. 506.

1574.—“... It (sugar) is also got from Nipa fruticans, Thunb., a tree of the low coast-estudios, extensively cultivated in Tavoy.”—Hamburgh and Fluckiger, 655.

These last quotations confirm the old travellers who represent Tenasserim as the great source of the Nipa spirit.

b.—

c. 1567.—“Every yeere is there lade (at Tenasserim) some ships with Verzino, Nipa, and Benjamin.”—Ces. Federici (E.T. in Hakl.), ii. 359.

1568.—“Nipa, qual’ è vn Vino eccellen- tissimo che nasce nel fior d’vn arbor e chiamato Niper, il cui liquor si distilla, e se- ne fa vn bionda eccellentissima.”—Ces Federici, in Romanus, iii. 392c.

1583.—“I Portoghesi e noi altri di questi, bande di quà non mangiamo nel Regno d’ Pegh pane di grano... ne si beve vino...
ma una certa acqua lambiccata da un albero detto Anippa, ch'è alla bocca assai gustevole; ma al corpo gioviva e nuoce, secondo le complessioni di gli uomini."—O. Babli, t. 127.

1591. "Those of Tanascari are chiefly freighted with Rice and Nipar wine, which is very strong."—Barber's Account of Lancaster's Voyage, in Hakl. ii. 592.

In the next two quotations nipe is confounded with coco-nut spirit.

1598. "Likewise there is much wine brought thether, which is made of Cocus or Indian Nutes, and is called Nyphe de Tanascaria, that is Aqva: Composita of Tanascaria."—Linekoten, 30; [Hak. Soc. i. 103].

... "The Sura, being distilled, is called Folin (see FOOL'S RACK) or Nipe, and is an excellent Aqva Vitae as any is made in Dort."—Ibid. 101; [Hak. Soc. ii. 49].

[1616. "One jar of Neepa."—Foster, Letters, iv. 162].

1623. "In the daytime they did nothing but talk a little with one another, and some of them get drunk upon a certain wine they have of raisins, or on a kind of aqua vitae with other things mixt in it, India called nippa, which had been given them."—P. della Valle, ii. 669; [Hak. Soc. ii. 272].

We think there can be little doubt that the slang word nip, for a small dram of spirits, is adopted from nipa. [But compare Dutch nippen, 'to take a dram.' The old word nipptawawa was used for 'strong drink'; see Stanf. Dict.]

**Nirvāna.** s. Skt. nirvina. The literal meaning of this word is simply 'blown out,' like a candle. It is the technical term in the philosophy of the Buddhists for the condition to which they aspire as the crown and goal of virtue, viz. the cessation of sentient existence. On the exact meaning of the term see Childers' Pali Dictionary, s.v. nibbana, an article from which we quote a few sentences below, but which covers ten double-column pages. The word has become common in Europe along with the growing interest in Buddhism, and partly from its use by Schopenhauer. But it is often employed very inaccurately, of which an instance occurs in the quotation below from Dr. Draper. The oldest European occurrence of which we are aware is in Purchas, who had met with it in the Pali form common in Burma, &c., nibban.

1629. "After death they (the Talapoys) believe three Places, one of Pleasure Scena, perishing by the wind into Paradis; another of Tornament Naore (read Nir- vae): the third of Annihilation which they call Niba."—Purchas, Pilgrimage, 506.

c. 1515. "... the state of Niban, which is the most perfect of all states. This consists in an almost perpetual extacy, in which those who attain it are not only free from troubles and miseries of life, from death, illness and old age, but are abstracted from all sensation; they have no longer either a thought or a desire."—Sangamadavar. Baroast. Empire, p. 6.

1552. "... Transience, Pain, and Unreality... these are the characters of all existence, and the only true good is exemption from these in the attainment of nirvāna, whether that be, as in the view of the Brahmin or the theistic Buddhist, absorption into the supreme essence; or whether it be, as many have thought, absolute nothingness; or whether it be, as Mr. Hodgson quaintly phrases it, the ubi or the modus in which the infinitely attenuated elements of all things exist, in this last and highest state of abstraction from all particular modifications such as our senses and understandings are cognisant of."—Yale, Mission to Ava. 236.

"When from between the sâl trees at Kusinâra he passed into nirvâna, he (Buddha) ceased, as the extinguished fire ceases."—Ibid. 239.

1869. "What Bishop Zigandet and others represent as the popular view of the Nirvâna, in contradistinction to that of the Buddhist divines, was, in my opinion, the conception of Buddha and his disciples. It represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, to the sense of self, and a freedom from the circle of existences from birth to death, and from death to a new birth. This is still the meaning which educated people attach to it, whilst Nirvana suggests rather a kind of Mohammedan Paradise or of blissful Elysian fields to the minds of the larger masses."—Prof. Max Müller, Letters on Buddhistic Nihilism, in Tribhûna's Or. Record, Oct. 15.


... In Tribhûna's Record for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely, that the word Nirvâna is used to designate two different things, the state of blissful sanctification called Arhatship, and the annihilation of existence in which Arhatship ends."—Childers, Pali Dictionary, pp. 265-268.

... "But at length reunion with the universal intellect takes place: Nirvâna is reached, oblivion is attained... the state in which we were before we were born."—Draper, Conflict, &c., 122.
NIZAM, THE.  628  NOKAR.

1879. — "And how—in fulness of the times—it fell
That Buddha died . . .
And how a thousand thousand crores since then
Have trod the Path which leads whither he went
Unto Nirvana where the Silence lives."
Sir E. Arnold, Light of Asia, 237.

NIZAM, THE, n.p. The hereditary style of the reigning prince of the Hyderabad Territories; 'His Highness the Nizam,' in English official phraseology. This in its full form, Nizam-ul-Mulk, was the title of Asaf Jah, the founder of the dynasty, a very able soldier and minister of the Court of Aurangzâb, who became Subadar (see SOUBADAR) of the Deccan in 1713. The title is therefore the same that had pertained to the founder of the Ahmednagar dynasty more than two centuries earlier, which the Portuguese called that of Nizamulco. And the circumstances originating the Hyderabad dynasty were parallel. At the death of Asaf Jah (in 1748) he was independent sovereign of a large territory in the Deccan, with his residence at Hyderabad, and with dominions in a general way corresponding to those still held by his descendant.

NIZAMALUCO. n.p. Izam Maluco is the form often found in Correa. One of the names which constantly occur in the early Portuguese writers on India. It represents Nizam-ul-Mulk (see NIZAM). This was the title of one of the chiefs at the court of the Bahmani king of the Deccan, who had been originally a Brahman and a slave. His son Ahmed set up a dynasty at Ahmednagar (A.D. 1490), which lasted for more than a century. The sovereigns of this dynasty were originally called by the Portuguese Nizamalucos. Their own title was Nizâm Shâh, and this also occurs as Nizâmoxa. [Linschoten's etymology given below is an incorrect guess.]

1521.—"Meanwhile (the Governor Diego Lopes de Soqueira) . . . sent Fernão Camello as ambassador to the Nizamulco, Lord of the lands of Chaul, with the object of making a fort at that place, and arranging for an expedition against the King of Cambaya, which the Governor thought the Nizamulco would gladly join in, because he was in a quarrel with that King. To this he made the reply that I shall relate hereafter."—Correa, ii. 622.

C. 1539.—"Trelado do Contrato que o Viso Rey Dom Garcia de Noronha fez com a Niz a Muxaa, que dântos se chamava Hu Nizâ Maluroo."—Tombo, in Subsidia, 115. 1543. — "Izam maluco." See under COTAMALUCO.

1553. — "This city of Chaul . . . is in population and greatness of trade one of the chief ports of that coast; it was subject to the Nizamulco, one of the twelve Captains of the Kingdom of Deccan (which we corruptly call Deccan). . . . The Nizamulco being a man of great estate, although he possessed this maritime city, and other ports of great revenue, generally in order to be closer to the Kingdom of the Deccan, held his residence in the interior in other cities of his dominion; instructing his governors in each to aid our fleets in all ways and content their captains, and this was not merely out of dread of them, but with a view to the great revenue that he had from the ships of Malabar. . . ."—Barros, H. ii. 7.

1563.—". . . This King of Dely conquered the Deccan (see DECCAN) and the Cunca (see CONCAM); and retained the dominion a while; but he could not rule territory at so great a distance, and so placed in it a nephew crowned as king. This king was a great favourer of foreign people, such as Turks, Arabs, Coromans of Armes, and he divided his kingdom into captaincies, bestowing upon Adelham (whom we call Dalcan—see IDALCAN) the coast from Angodiva to Cifardam . . . and to Nizamulco the coast from Cifardam to Negotana. . . ."—Garcia, f. 34r.

", . . R. Let us mount and ride in the country; and by the way you shall tell me who is meant by Nizamoxa, as you often use that term to me.

"O. At once I tell you he is a king in the Balaghat (see BALAGHAT, Bheugate for Balaghat), whose father I have often attended, and sometimes also the son. . . ."

—Ibid. f. 33r.

[1594-5. — "Nizâm-ul-Mulkhiya." See under IDALCAN.

[1598. — "Maluco is a Kingdom, and Nisa a Lance or Spear, so that Nizâ Maluco is as much as to say as the Lance or Speare of the Kingdom."—Linschoten, Hak. Soc. i. 172. As if Nizâm-ul-mulk, 'spear of the kingdom."

NOKAR, s. A servant, either domestic, military, or civil, also pl. Nokar-logue, 'the servants,' Hind, naukar, from Pers. and naukar-lag. Also naukar-châkar, 'the servants,' one of those jingling double-barrelled phrases in which Orientals delight even more than Englishmen (see LOOTY). As regards Englishmen, compare hugger-mugger, hurdy-gurdy,
tip-top, high-y tight, higgledy-piggledy, hocus-pocus, tir for tat, tospsy-turvy, harum-secarum, roly-poly, fiddle-faddle, rump and stumpy, slip-slop. In this case chakkar (see CHACKUR) is also Persian. Naukar would seem to be a Mongol word introduced into Persia by the hosts of Chinghiz. According to I. J. Schmidt, Forschungen im Gebiete der Volker Mittel Asiens, p. 96, nükur is in Mongol, a comrade, dependent, or friend.

c. 1407.—"L'Emir Khodaidad fit partir avec ce député son serviteur (naukar) et celui de Mirza Djihanghir. Ces trois personnalages joignent la cour auguste."—Abulurazîkh, in Notices et Extraits, XIV. i. 146.

c. 1660.—"Mahmûd Sultan ... understood accounts, and could reckon very well by memory the sums which he had to receive from his subjects, and those which he had to pay to his 'naukars' (apparently armed followers)."—Abûlghâzi, by Desmoussins, 271.

[1810.—"Noker." See under CHACKUR.

[1834.—"Its (Balkh) present population does not amount to 2000 souls; who are chiefly ... the remnant of the Kara Naukur, a description of the militia established here by the Afrags."—Burnes, Travels into Bokhara, i. 285.]

1840.—"Noker ... the servant;... this title was borne by Tuli the fourth son of Chinghiz Khan, because he was charged with the details of the army and the administration."—Hammer, Golden Horde, 403.

NOL-KOLE. s. This is the usual Anglo-Indian name of a vegetable a good deal grown in India, perhaps less valued in England than it deserves, and known here (though rarely seen) as Kol-rabi, kohl-rabi, 'cabbage-turnip.' It is the Brassica oleracea, var. caulorapa. The stalk at one point expands into a globular mass resembling a turnip, and this is the edible part. I see my friend Sir G. Birdwood in his Bombay Products spells it Knollkhol. It is apparently Dutch. 'Knollkool' 'Turnip-cabbage; Chouvre of the French.'

NON-REGULATION. adj. The style of certain Provinces of British India (administered for the most part under the more direct authority of the Central Government in its Foreign Department), in which the ordinary Laws (or Regulations, as they were formerly called) are not in force, or are in force only so far as they are specially declared by the Government of India to be applicable. The original theory of administration in such Provinces was the union of authority in all departments under one district chief, and a kind of paternal despotism in the bands of that chief. But by the gradual restriction of personal rule, and the multiplication of positive laws and rules of administration, and the division of duties, much the same might now be said of the difference between Regulation and Non-regulation Provinces that a witty Frenchman said of Intervention and Non-intervention:

"La Non-intervention est une phrase politique et technique qui veut dire enfin à petit-près la même chose que l'Intervention."

Our friend Gen. F. C. Cotton, R.E., tells us that on Lord Dalhousie's visit to the Neilgherry Hills, near the close of his government, he was riding with the Governor-General to visit some new building. Lord Dalhousie said to him: "It is not a thing that one must say in public, but I would give a great deal that the whole of India should be Non-regulation."

The Punjab was for many years the greatest example of a Non-regulation Province. The chief survival of that state of things is that there, as in Burma and a few other provinces, military men are still eligible to hold office in the civil administration.

1860.—"... Nowe what ye fistoke of Bengalia worschypyen Sir John doconsenstity. This moche wee gadeere. Some worsexypin ane Idle veloet Regulacions and some worschypyen Non-regulacions (veli: Cog et Nlogag)."—Ext. from a MS. of The Travels of Sir John Manderell in the E. Indies, lately discovered.

1867.—"... We believe we should indicate the sort of government that Sicily wants, tolerably well to Englishmen who know anything of India, by saying that it should be treated in great measure as a non-regulation province."—Quarterly Review, Jan. 1867, p. 135.

1883.—"The Delhi district, happily for all, was a non-regulation province."—Life of Ed. Lawrence, i. 44.

NORIMON. s. Japanese word. A sort of portable chair used in Japan.

[1615.—"He kept himself close in a neronem."—Cock's Diary, i. 164.]

1618.—"As we were going out of the town, the street being full of hackneymen
and horses, they would not make me way to passe, but fell a quarrelling with my neremoneers, and offered me great abuse. . . ."—Cocks's Diary, ii. 99; [neremonmears in i. 23].

1768-71.—"Sedan-chairs are not in use here (in Batavia). The ladies, however, sometimes employ a conveyance that is somewhat like them, and is called a norimon."—Stavorinus, E.T. i. 324.

NOR'WESTER, s. A sudden and violent storm, such as often occurs in the hot weather, bringing probably a 'dust-storm' at first, and culminating in hail or torrents of rain. (See TYPHOON.)

1810.—"... these violent squalls called 'north-westers,' in consequence of their usually either commencing in, or veering round to that quarter... The force of these north-westers is next to incredible."—Williamson, V. M. iv. 33.

[1827.—"A most frightful nor wester had come on in the night, every door had burst open, the peaks of thunder and torrents of rain were so awful. . . ."—Mrs. Ponton, Diary, 98.]

NOWBEHAR, n.p. This is a name which occurs in various places far apart, a monument of the former extension of Buddhism. Thus, in the early history of the Mahommedans in Sind, we find repeated mention of a temple called Naurihar (Nava-xihara, 'New Monastery'). And the same name occurs at Balkh, near the Oxus. (See VIHARA.)

NOWROZE, s. Pers. nau-röz, 'New (Year's) Day'; i.e. the first day of the Solar Year. In W. India this is observed by the Parsees. [For instances of such celebrations at the vernal equinox, see Fraser, Pausanius, iv. 75.]

C. 1590.—"... this was also the cause why the Naouriz ; Jalal was observed, on which day, since his Majesty's accession, a great feast was given. . . . The New Year's Day first... commences on the day when the Sun in his splendor moves to Aries, and lasts till the 19th day of the month (Farvardin)."—Im, ed. Blochmann, i. 183, 276.

[1614.—"Their Noroise, which is an annual feast of 20 days continuance kept by the Moors with great solemnity."—Foster, Letters, iii. 65.

[1615.—"The King and Prince went a hunting... that his house might be fitted against the Noroze, which began the first Newe Moon in March."—Sir T. Roe, Hak. Soc. i. 138; also see 142.] 1638.—"There are two Festivals which are celebrated in this place with extraordinary ceremonies: one whereof is that of the first day of the year, which, with the Persians, they call Naurus, Nauroz, or Noroose, which signifies wine days, though now it lasts eighteen at least, and it falls at the moment that the Sun enters Aries."—Mandelslo, 41.

1673.—"On the day of the Vernal Equinox, we returned to Gombroon, when the Moors introduced their New-Year festival (see EED) or Noe Rose, with Banqueting and great Solemnity."—Pryor, 306.

1712.—"Restat Naurous, i.e. vertonis anni initial, incidents in diem aquinocii veni. Non legalis est, sed ab antiquis Persis haereditate accepta festivitas, omnium euentarum maxima et solennissima."—Kwengfer, Am. Exot. 162.

1815.—"Jemsheed also introduced the solar year: and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. It is called Nauroze, or new year's day, and is still the great festival in Persia."—Malcolm, H. of Persia, i. 17.

1832.—"Now-roz (new year's day) is a festival or eed of no mean importance in the estimation of Musulman society. The trays of presents prepared by the ladies for their friends are tastefully set out, and the work of many days' previous arrangement. Eggs are boiled hard, some of these are stained in colours resembling our mottled papers; others are neatly painted in figures and devices; many are ornamented with gilding; every lady evincing her own peculiar taste in the prepared eggs for now-roz."—Mrs. Meer Hossan Ali, Obs. on the Musulmans of India, 283-4.

NOWSHADDER, s. Pers. nauvshadar (Skt. narasdra, but recent), Sal-ammoniac, i.e. chloride of ammonium.

C. 1390.—We find this word in a medi¬val list of articles of trade contained in Capmany’s Memorias de Barcelona (ii. App. 74) under the form noxadre.

1314.—"Salammoniaco, cioè lisciadro, e non si dà né sacco ne cassa con essa."—Pepoli, p. 17; also see 57, &c.

[1834.—"Sal ammoniac (nouchadur) is found in its native state among the hills near Juzjak."—Burnes, Travels into Bukhara, ii. 166.]

NUDEEPA RIVERS, n.p. See under BOGGY RIVER, of which these are branches, intersecting the Nadiya District. In order to keep open navigation by the directest course from the Gauges to Calcutta, much labour is, or was, annually expended, under a special officer, in endeavouring during the dry season to maintain sufficient depth in these channels.
NUGGURKOTE. n.p. Nagarkot.
This is the form used in olden times, and even now not obsolete, for the name of the ancient fortress in the Punjab Himalaya which we now usually know by the name of Kot-kāngra, both being substantially the same name, Nagarkot, ‘the fortress town,’ or Kot-kī-nagara, ‘the town of the fortress.’ [If it be implied that Kāngra is a corruption of Kot-kī-nagara, the idea may be dismissed as a piece of folk-tyranny. What the real derivation of Kāngra is is unknown. One explanation is that it represents the Hind. khāmkhāra, ‘dried up, shrivelled.’] In yet older times, and in the history of Mahmud of Ghazni, it is styled Bhim-nagar. The name Nagarkot is sometimes used by older European writers to designate the Himalayan mountains.

1608.—“The Sultan himself (Mahmūd) joined in the pursuit, and went after them as far as the fort called Bhim-nagar, which is very strong, situated on the promontory of a lofty hill, in the midst of impassable waters.”—Al-Uthi, in Eflot, ii. 34.

1337.—“When the sun was in Cancer, the King of the time (Mohammed Tughlakh) took the stone fort of Nagarkot in the year 738. . . . It is placed between rivers like the pupil of an eye . . . and is so impregnable that neither Skandar nor Dara were able to take it.”—Budr-i-chach, ibid. iii. 570.

c. 1570.—“Sultan Firoz . . . marched with his army towards Nagarkot, and passing by the valleys of Nākhch-i-naghar, he arrived with his army at Nagarkot, which found to be very strong and secure. The idol Jwālāmukhi (see Jowaullā Mookhe) much worshiped by the infidels, was situated in the road to Nagarkot.”—Shams-i-Sirāj, ibid. iii. 317-18.

1398.—“When I entered the valley on that side of the Siwālik, information was brought to me about the town of Nagarkot, which is a large and important town of Hindustān, and situated in these mountains. The distance was 30 kos, but the road lay through jungles, and over lofty and rugged hills.”—Autobiography of Timur, ibid. 165.

1585.—“But the sources of these rivers (Indus and Ganges) though they burst forth separately in the mountains which Polyen calls Imuus, and which the natives call Dālahamper and Nangracot, yet are these mountains so closely joined that it seems as if they sought to hide these springs.”—Barros, i. iv. 7.

c. 1590.—“Nagarkote is a city situated upon a mountain, with a fort called Kan-gerah. In the vicinity of this city, upon a lofty mountain, is a place called Mahamaey (Mahānāgod), which they consider as one of the works of the Divinity, and come in pilgrimage to it from great distances, thereby obtaining the accomplishment of their wishes. It is most wonderful that in order to effect this, they cut out their tongues, which grow again in the course of two or three days. . . .”—Avec, ed. Ghadarian, ii. 119; [ed. Jarrer, ii. 312].

1609.—“Bordering to him is another great Roman called Tutshch Chans, whose chief City is Nagercoot. 80 c. from Lahor, and as much from Sprinnes, in which City is a famous Pagod, called Is or Jonge, unto which worlds of People resort out of all parts of Indies . . . Diners Mores may resort to this Peer. . . .”—W. Finch, in Purchas, i. 488.

1416.—“27. Nagra Cutt. the chiefie Ctie so called. . . .—Terry in Purchas, ii.; [ed. 1777, p. 82].

[c. 1617.—“Nakarkutt.”—Sir T. Roe, Hak. Soc. ii. 534.]

1578.—“Kote Kangrah, the fortress belonging to the famous temple of Nagurcote, is given at 49 royal cosses, equal to 99 G. miles, from the hind (northward).”—Rossel, Memoir, ed. 1793, p. 107.

1809.—“At Patamcute, where the Padshah (so the Sikhs call Rumjeet) is at present engaged in preparations and negotiations for the purpose of obtaining possession of Cote Caungrah (or Nargar Cote), which place is besieged by the Raja of Nepaul. . . .”—Elphinstone, in Life, i. 217.

NUJEES. s. Hind. from Ar. najib, ‘noble’. A kind of half-disciplined infantry soldiers under some of the native Governments; also at one time a kind of militia under the British; receiving this honorary title as being gentlemen volunteers.

[c. 1790.—“There were 1600 men. nudjeves, sword men. . . .” Evidence of Sheikh Mohammed, quoted by Mr. Plumer, in Trial of W. Hastings, in Bond, iii. 383.]

1796.—“The Nezibs are Matchlock men.”—W. A. Tonn, A Letter on the Maharrata People, Bombay, 1798, p. 50.]

1813.—“There are some corps (Mahratta) styled Nujeeb or men of good family. . . . These are foot soldiers invariably armed with a sabre and matchlock, and having adopted some semblance of European discipline are much respected.”—Forbes, Or. Mem. ii. 46: [2nd ed. i. 313].

[ . . . “A corps of Nujeess, or infantry with matchlocks. . . .”—Broughton, Letters from a Mahratta Camp, ed. 1892, p. 11.]
NULLAH, s. Hind. nalā. A watercourse; not necessarily a dry watercourse, though this is perhaps more frequently indicated in the Anglo-Indian use.

1776.—"When the water falls in all the nullahs..."—Halkett’s Code, 52.

e. 1755.—"Major Adams had sent on the 11th Captain Hebbert... to throw a bridge over Shinga nullah."—Coppiscott, Life of Cbarle, i. 39.

1789.—"The ground which the enemy had occupied was entirely composed of sandhills and deep nullahs..."—Carroccio, Narrative. 224.

1799.—"I think I can show you a situation where two embasures might be opened in the bank of the nullah with advantage."—Wellington, Despatches, i. 26.

1817.—"On the same evening, as soon as dark, the party which was destined to open the trenches marched to the chosen spot, and before daylight formed a nullah... into a large parallel."—Mill’s Hist. v. 577.

1843.—"Our march tardy because of the nullahs. Watercourses is the right name, but we get here a slip-slop way of writing quite contemptible."—Life of Sir C. Napier, ii. 310.

1860.—"The real obstacle to movement is the depth of the nullahs hollowed out by the numerous rivulet, when swolled by the rains."—Tennent’s Ceylon, ii. 574.

NUMDA, NUMNA, s. Hind. numda, namda, from Pers. namad, [Skt. namata]. Felt; sometimes a woolen saddle-cloth, properly made of felt. The word is perhaps the same as Ar. namat, ‘a coverlet,’ spread on the seat of a sovereign, &c.

[1774.—"The apartment was full of people seated on Numets (feels of camel hair) spread round the sides of the room..."

Hume’s, Hist. Account of British Trade, i. 226.]

1818.—"That chief (Temogain or Chingis), we are informed, after addressing the Khans in an eloquent harangue, was seated upon a black felt or nummad, and reminded of the importance of the duties to which he was called."—Malcolm, H. of Persia, i. 410.

[1819.—"A Kattie throws a numda on his mare."—Trans. Lit. Soc. Bo. i. 279.]

1828.—"In a two-poled tent of a great size, and lined with yellow woollen stuff of Europe, sat Nader Koolee Khan, upon a coarse numud..."—The Kozzilbash, i. 251.

1850.—"The natives use (for their tents) a sort of woolen stuff, about half an inch thick, called ‘numbda.’... By the bye, this word ‘numbda’ is said to be the origin of the word numbade, because the nomade tribes used the same material for their tents" (?)—Letter in Notes and Queries, 1st ser. i. 342.]

NUMERICAL AFFIXES, CO-EFFICIENTS, or DETERMINATIVES.* What is meant by these expressions can perhaps be best elucidated by an extract from the Malay Grammar of the late venerable John Crawford:

"In the enumeration of certain objects, the Malay has a peculiar idiom which, as far as I know, does not exist in any other language of the Archipelago. It is of the same nature as the word 'head,' as we use it in the tale of cattle, or 'sail' in the enumeration of ships; but in Malay it extends to many familiar objects. Abai, of which the original meaning has not been ascertained, is applied to such tenuous objects as leaves, grasses, &c.; Batang, meaning 'stem,' or 'trunk,' to trees, logs, spears, and javelins; Bandak, of which the meaning has not been ascertained, to such objects as rings; Bidang, which means 'spreading' or 'spacious,' to mats, carpets, thatch, sails, skins, and hides; Bijji, 'seeds,' to corn, seeds, stones, pebbles, gems, eggs, the eyes of animals, lamps, and candlesticks," and so on. Crawford names 8 or 9 other terms, one or other of which is always used in company with the numeral, in enumerating different classes of objects, as if, in English, idiom should compel us to say 'two stems of spears,' 'four spreads of carpets,' 'six corns of diamonds.' As a matter of fact we do speak of 20 head of cattle, 10 file of soldiers, 100 sail of ships, 20 pieces of cannon, a dozen stand of rifles. But still the practice is in none of these cases obligatory, it is technical and exceptional; insomuch that I remember, when a boy, in old Reform-Bill days, and when disturbances were expected in a provincial town, hearing it stated by a well-informed lady that a great proprietress in the neighbourhood was so alarmed that she had ordered from town a whole stand of muskets!

To some small extent the idiom occurs also in other European languages,

* Other terms applied have been Numeredia, Quantitative Auxiliaries, Numeral Auxiliaries, Segregatives, &c.
NUMERICAL AFFIXES.

including French and German. Of French I don't remember any example now except tête (de bœuf), nor of German except Stück, which is, however, almost as universal as the Chinese piecey. A quaint example dwells in my memory of a German courier, who, when asked whether he had any employer at the moment, replied: 'Ja freilich! dreizehn Stück Amerikaner.'

The same peculiar idiom that has been described in the extract from Crawford as existing in Malay, is found also in Burmese. The Burmese affixes seem to be more numerous, and their classification to be somewhat more arbitrary and sophisticated. Thus oos, a root implying 'chief' or 'first,' is applied to kings, divinities, priests, &c.; Yaak, 'a male,' to rational beings not divine; Goang, 'a brute beast,' to irrational beings; Pya, implying superficial extent, to dollars, countries, dishes, blankets, &c.; Lon, implying roundness, to eggs, leaves, bottles, cups, toes, fingers, candles, bamboo, hands, feet, &c.; Tseng and Gyang, 'extension in a straight line,' to rods, lines, spears, roads, &c.

The same idiom exists in Siamese, and traces of it appear in some of the vocabularies that have been collected of tribes on the frontier of China and Tibet, indicated by the fact that the numerals in such vocabularies in various instances show identity of origin in the essential part of the numeral, whilst a different aspect is given to the whole word by a variation in what appears to be the numeral-affix* (or what Mr. Brian Hodgson calls the 'servile affix'). The idiom exists in the principal vernaculars of China itself, and it is a transfer of this idiom from Chinese dialects to Pigeon-English which has produced the piecey, which in that quaint jargon seems to be used as the universal numerical affix ("Two piecey cooly," "three piecey dollar," &c.).

This one pigeon phrase represents scores that are used in the vernaculars. For in some languages the system has taken what seems an extravagant development, which must form a great difficulty in the acquisition of colloquial use by foreigners. Some approximate statistics on this subject will be given below.

The idiom is found in Japanese and Corean, but it is in these cases possibly not indigenous, but an adoption from the Chinese.

It is found in several languages of C. America, i.e. the Quiché of Guatemala, the Nahualt of Mexico Proper; and in at least two other languages (Tep and Pirinda) of the same region. The following are given as the coefficients or determinatives chiefly used in the (Nahualt or) Mexican. Compare them with the examples of Malay and Burmese usage already given:

Tell (a stone) used for roundish or cylindrical objects; e.g. eggs, beans, cacao beans, cherries, prickly-pears, Spanish loaves, &c., also for books, and fowls:

Pantli (?) for long rows of persons and things: also for walls and furrows:

Tiamantli (from mana, to spread on the ground), for shoes, dishes, basins, paper, &c., also for speeches and sermons:

Oobli (maize-grains) for ears of maize, cacao-pods, bananas: also for flint arrow-heads (see W. v. Humboldt, Kawi-Sprache, ii. 265).

I have, by the kind aid of my friend Professor Terrien de la Conperie, compiled a list of nearly fifty languages in which this curious idiom exists. But it takes up too much space to be inserted here. I may, however, give his statistics of the number of such determinatives, as assigned in the grammars of some of these languages. In Chinese vernaculars, from 33 in the Shanghai vernacular to 110 in that of Fuchau. In Corean, 12; in Japanese, 16; in Annamite, 106; in Siamese, 24; in Shan, 42; in Burmese, 49; in Malay and Javanese, 19.

If I am not mistaken, the propensity to give certain technical and appropriated titles to couples of certain beasts and birds, which had such an extensive development in old English sporting phraseology, and still partly survives, had its root in the same state of mind, viz. difficulty in grasping the idea of abstract numbers, and a dislike to their use. Some light to me was, many years ago, thrown upon this feeling, and on the origin

of the idiom of which we have been speaking, by a passage in a modern book, which is the more noteworthy as the author does not make any reference to the existence of this idiom in any language, and possibly was not aware of it:

"On entering into conversation with the (Red) Indian, it becomes speedily apparent that he is unable to comprehend the idea of abstract numbers. They exist in his mind only as associated ideas. He has a distinct conception of five dogs or five deer, but he is so unaccustomed to the idea of number as a thing apart from specific objects, that I have tried in vain to get an Indian to admit that the idea of the number five, as associated in his mind with five dogs, is identical, as far as number is concerned, with that of five fingers."—(Wilson’s Prehistoric Man, 1st ed. ii. 470.) [Also see Tylor, Primitive Culture, 2nd ed. i. 252 seqq.]

Thus it seems probable that the use of the numeral co-efficient, whether in the Malay idiom or in our old sporting phraseology, is a kind of survival of the effort to bridge the difficulty felt, in identifying abstract numbers as applied to different objects, by the introduction of a common concrete term.

Traces of a like tendency, though probably grown into a mere fashion and artificially developed, are common in Hindustani and Persian, especially in the official written style of măshti, who delighted in what seemed to me, before my attention was called to the Indo-Chinese idiom, the willful surplusage (e.g.) of two sheets’ (fard) of letters, also used with quilts, carpets, &c.; three ‘persons’ (maf tàn) of bar-kandazes; five ‘rope’ (pās) of buffaloes; ten ‘chains’ (maţār) of elephants; twenty ‘grips’ (kabga) of swords, &c. But I was not aware of the extent of the idiom in the măshti’s repertory till I found it displayed in Mr. Carnegie’s Kachahri Technicalities, under the head of Mahāvara (Idioms or Phrases). Besides those just quoted, we there find ʻadad (‘number’) used with coins, utensils, and sleeveless garments; dānta (‘grain’) with pearls and coral beads; dast (‘hand’) with falcons, &c., shields, and robes of honour; jīlā (volume, lit. ‘skin’) with books; nafar (‘nose-bit’) with camels; kīta (‘portion’, picee’) with precious stones, gardens, tanks, fields, letters; manzil (‘a stage on a journey, an alighting place’) with tents, boats, houses, carriages, beds, howdas, &c.; sīr (‘an instrument’) with guitars, &c.; silk (‘thread’) with necklaces of all sorts, &c. Several of these, with others purely Turkish, are used also in Osmo and Turkish.*

**NUNCATIES.** s. Rich cakes made by the Mahommades in W. India chiefly imported into Bombay from Surat. [There is a Pers. word, mānkhatāt, ‘bread of Cathay or China,’ with which this word has been connected. But Mr. Weir, Collector of Surat, writes that it is really mānkhatāt, Pers. mān, ‘bread,’ and Mahr. khat, khat, ‘six’; meaning a special kind of cake composed of six ingredients—wheat-flour, eggs, sugar, butter or ghee, leaven produced from toddy or grain, and almonds.]

**NUT.** s. Hind. mah, Skt. mātā, ‘the nose.’ The nose-ring worn by Indian women.

1819.—“An old fashioned mah or nose-ring stuck full of precious or false stones.”
—Tracts, Lit. Soc. Bn. i. 284.

1832.—“The nut (nose-ring) of gold wire, on which is strung a ruby between two pearls, worn only by married women.”
—Mrs. Meer Hassan Ali, Obs. i. 45.

**NUT PROMOTION.** s. From its supposed indigestible character, the kernel of the cashew-nut is so called in S. India, where, roasted and hot, it is a favourite dessert dish. [See Linschoten, Hak. Soc. ii. 28.]

**NUZZER.** s. Hind. from Ar. ʻazr or azar (prop. raadhir), primarily ‘a vow or votive offering’; but, in ordinary use, a ceremonial present, properly an offering from an inferior to a superior, the converse of iżām. The root is the same as that of Nacarat (Numbers, vi. 2).

1765.—“The congratulatory nazirs, &c., shall be set opposite my ordinary expenses; and if ought remains, it shall go to Poplar, or some other hospital.”—Letter of Lt. Colv. Sept. 30, in Verdet, View of Bengal, 127.

* Some details on the subject of these determinatives, in reference to languages on the eastern border of India, will be found in Prof. Max Müller’s letter to Bunsen in the latter’s Outlines of the Phil. of Universal History, i. 256 seqq.; as well as in W. von Humboldt, quoted above. Prof. Max Müller refers to Humboldt’s Complete Works, vi. 402; but this I have not been able to find, nor, in either writer, any suggested rationale of the idiom.
[c. 1775.—"The Governor lays before the board two bags . . . which were presented to him in nizzers. . . ."—Progs. of Council, quoted by Fox in speech against W. Hastings, in Boul, iv. 291.]

1782.—"Col. Monson was a man of high and hospitable household expenses; and so determined against receiving of presents, that he would not only not touch a nizzier (a few silver rupees, or perhaps a gold mohor) always presented by country gentlemen, according to their rank . . ."—Price’s Tracts, ii. 61.

1785.—"Present s of ceremony, called nuzzers, were to many a great portion of their subsistence. . . ."—Letter in Life of Colborne, 16.

1786.—Tippoo, even in writing to the French Governor of Pondicherry, whom it was his interest to conciliate, and in acknowledging a present of 500 muskets, cannot restrain his insolence, but calls them "sent by way of nuzz."—Neat Letters of Tippoo, 377.

1809.—"The Annil himself offered the nazur of fruit."—Ed. Valentina, i. 453.

1822.—"I . . . looked to the Meer for explanation: he told me to accept Muckabeg’s ‘nuzza.’”—Mrs. More Husain Ali, Observes, i. 103.

1876.—"The Standard has the following curious piece of news in its Court Circular of a few days ago:—

Sir Salar Jung was presented to the Queen by the Marquis of Salisbury, and offered his Muggur as a token of allegiance, which her Majesty touched and returned."

—Punch, July 15.

For the true sense of the word so deliciously introduced instead of Nuzzzer, see MUGGUR.

O ART, s. A coco-nut garden. The word is peculiar to Western India, and is a corruption of Port. orta (now more usually horta). "Any man’s particular allotment of coco-nut trees in the groves at Mahim or Girgaum is spoken of as his oart." (Sir G. Birdwood).

1561.—". . . e me praz de fazer merce a dita cidade emfatia para sempre que a ortala das ortas dos moradores Portugalizos e christios que nesta cidade de Goa eilha tê . . . passão vender. . . ." &c.—Proclamation of Dom Sebastião, in Archie. Port. Orient. fase. 2, 157.

1610.—"Il y a un grand nombre de Palmes ou orta, comme vous diriez ici de nos vergers, pleins d’arbres de cocos, plantez bien pres à pres; mais ils ne viennent qu’es lieux aquatiques et bas."—Peyard de Lavall, ii. 17:1: [Hak. Soc. ii. 28.]

1613.—"E os naturaes habitação ao longo do rio de Malaca, em seus pomares e orthas."—Golinhio de Eraldo, 11.

1673.—"Old Goa . . . her Soil is luxurious and Campaign, and abounds with Rich Inhabitants, whose Rural Palaces areimmered with Groves and Hortas."—Prior, 154.

[1749.—". . . as well Vargmos (Port. ovogoo, a field) lands as Hortas."—Letter in Logos, Melolos, ii. 45.]

1760.—As to the Oarts, or Coco-nut groves, they make the most considerable part of the landed property."—Grose, i. 47.

1793.—"For sale. . . . That neat and commodious Dwelling House built by Mr. William Beal: it is situated in a most lovely Oart. . . ."—Bombay Courier, Jan. 12.

OBANG, s. Jap. Ochō-ban, lit. ‘greater division.’ The name of a large oblong Japanese gold piece, similar to the kobang (q.v.), but of 10 times the value; 5 to 6 inches in length and 3 to 4 inches in width, with an average weight of 2564 grams. First issued in 1580, and last in 1860. Tavernier has a representation of one.

1662.—"A thousand Oebans of gold, which amount to forty seven thousand Thonyis, or Crowns."—Mandésrois, E.T. Bk. ii. 147 [Staaf, Dict.].

[1559.—"The largest gold coin known is the Obang, a most inconvenient circulating medium, as it is nearly six inches in length, and three inches and a half in breadth."—Oliphant, Narrative of Mission. ii. 232.]

OLD STRAIT, n.p. This is an old name of the narrow strait between the island of Singapore and the mainland, which was the old passage followed by ships passing towards China, but has long been abandoned for the wider strait south of Singapore and north of Bintang. It is called by the Malays Salat Tamburan, from an edible fish called by the last name. It is the Strait of Singapura of some of the old navigators; whilst the wider southern strait was known as New Strait or Governor’s Straits (q.v.).

1727.—". . . Jhore Laun, which is sometimes the Place of that King’s Residence, and has the Benefit of a fine deep large River, which admits of two Entrances into it. The smallest is from the Westward, called by Europeans the straites of Singapo, but by the Natives Salita de Breve" (i.e. Salat Tamburan, as above).—A. Hamilton, ii. 92; [ed. 1744].
Ollah, s. Tam. ōla, Mal. ola. A palm-leaf; but especially the leaf of the Palmyra (Borassus flabelliformis) as prepared for writing on, often, but incorrectly, termed cadjan (q.v.). In older books the term ola generally means a native letter; often, as in some cases below, a written order. A very good account of the royal scribes at Calicut, and their mode of writing, is given by Barbosa as follows:—

1516.—"The King of Calicut keeps many clerks constantly in his palace; they are all in one room, separate and far from the king, sitting on benches, and there they write all the affairs of the king's revenue, and his arms, and the pay which is given to all, and the complaints which are presented to the king, and, at the same time, the accounts of the collectors of taxes. All this is on broad stiff leaves of the palm-tree, without ink, with pens of iron; they write their letters in lines drawn like ours, and write in the same direction as we do. Each of these clerks has great bundles of these written leaves, and wherever they go they carry them under their arms, and the iron pen in their hands, and amongst these are 7 or 8 who are great confidants of the king, and men held in great honour, who always stand before him with their pens in their hand and a bundle of paper under their arm; and each of them has always several of these leaves in blank but signed at the top by the king, and when he commands them to despatch any business they write it on these leaves."—Ibid. f. 112-113.

1518.—"Sayles which they make of the leaves, which leaves are called Olas."—Linschoten, Hak. Soc. ii. 45.

1611.—"Two Ollahs, one to Gimpaya Raya...—Davers, Letters, l. 154.

1626.—"The writing was on leaves of Palme, which they call Ollah."—Purchas, Pilgrimage, 554.

1673.—"The houses are low, and thatched with olas of the Cocoe-Trees."—Fryer, 66.

1718. — "... Damulian Leaves, commonly called Oles."—Prop. of the Gospel, &c., iii. 37.

1760.—"He (King Alompra) said he would give orders for Olios to be made out for delivering of what Englishmen were in his Kingdom to me...—Copt. Alces, in Delyramph, Or. Rep. l. 377.

1806.—"Many persons had their Olahs in their hands, writing the sermon in Tamil shorthand."—Burchanan, Christian Res. 2nd ed. 79.

1890. — "The books of the Sinhalese are formed to-day, as they have been for ages, of olas, or strips taken from the young leaves of the Talipot or the Palmyra palm."—Tenent, Ceylon, l. 512.

1870. — "... Un manuscrit sur olles...—Revue Critique, June 11, 374.

Omedwaor. s. Hind. from Pers. umedwar (ummed, wamed, hopec); literally, therefore, "a hopeful one"; i.e. "an expectant, a candidate for employment, one who awaits a favourable answer to some representation or request." (Wilson.)
OMLAH. s. This is properly the Ar. pl. 'amanlat, 'amalat, of 'atitl (see AUMIL). It is applied on the Bengal side of India to the native officers, clerks, and other staff of a civil court or cutcherry (q.v.) collectively.

1773.—"I was at this place met by the Omlah or officers belonging to the establishment, who hailed my arrival in a variety of boats dressed out for the occasion."—Hou. R. Lindsay, in Lives of the Lindsayes, iii. 167.

1896.—"At the worst we will hint to the Omlahs to discover a fast which it is necessary they shall keep with great solemnity."—Trevelon, The Duke Bungalow, in Fraser, lxxxii. 390.

The use of an English plural, omlahs, here is incorrect and unusual; though omrah is used (see next word).

1878.—"... the subordinate managers, young, inexperienced, and altogether in the hands of the Omlah."—Life in the Moghul, ii. 6.

OMRAH. s. This is properly, like the last word, an Ar. pl. ('umrā, pl. of Amīr—see AMEER), and should be applied collectively to the highest officials at a Mahommedan Court, especially that of the Great Mogul. But in old European narratives it is used as a singular for a lord or grandee of that Court; and indeed in Hindustani the word was similarly used, for we have a Hind. plural umārāyān, 'omrahis.' From the remarks and quotations of Blochmann, it would seem that Mungaddirs (see MUNSUB-DAR), from the commandant of 1000 upwards, were styled umārā-i-kabir, or umart-i-zādān, 'Great Amir's;' and these would be the Omrahis properly. Certain very high officials were styled Amīr-ul-‘Umārā (Āin, i. 239-240), a title used first at the Court of the Caliphs.

1616.—"Two Omrah who are great Commanders."—Sir T. Roe.

1866.—"The king lately sent out two Vembras with horse to fetch him in."—Ibid. Hak. Soc. ii. 417; in the same page he writes Vmras, and in ii. 445, Vmrates.

1830.—"Howbeit, out of this prodigious rent, goes yearly many great payments: to his Leiftenants of Provinces, and Vmbrayes of Towns and Forts."—Sir T. Herbert, p. 55.

1638.—"Et sous le commandement de plusieurs autres seigneurs de ceux qu'il appelle Ommeraudes."—Mandelslo, Paris, 1666, p. 174.

1553.—"Il y a quantité d'éléphants dans les Indes... les Omara sa s'en servent par grand usage."—Du Boulay-le-Touès, ed. 1657, p. 250.

c. 1681.—"It is not to be thought that the Omrahs, or Lords of the Mogul's Court, are sons of great Families, as in France... these Omrahs then are commonly but Adventurers and Strangers of all sorts of Nations, some of them slaves: most of them without instruction, which the Mogul thus raiseth to Dignities as he thinks good, and degrades them again, as he pleaseth."—Bernier, E.T. 66; ed. Constable, 211.

c. 1666.—"Les Omras sont les grand seigneurs du Rohan, qui sont pour la plupart Persans ou fils de Persans."—Thevet, v. 397.

1673.—"The President... has a Noise of Trumpets... an Horse of the State led before him, a Mirechal (see MORCHAL) a Fan of Oriental Feathers to keep off the Sun, as the Ombras or Great Men have."—Fryer, 86.

1676.—"Their standard, planted on the battlement, Despair and death among the soldiers sent: You the bold Omrah tumbled from the wall, And shouts of victory pursued the fall."—Dryden, Aurore, i. 1.

1710.—"Donna Juliana... let the Heer Ambassador know... that the Emperor had ordered the Ammaraus Enay Ullah Chan (&c.) to take care of our interests."—Valetijn, iv. Suratte, 2-4.

1727.—"You made several complaints against former Governors, all of which I have here from several of my Umbras."—Firman of Auvangizb, in A. Hamilton, ii. 227; ed. 1744, i. 231.

1791.—"... les Omrah ou grands seigneurs Indiens..."—B. de St. Pierre, La Chauvinie Indienne, 32.

OMUM WATER. s. A common domestic medicine in S. India, made from the strong-smelling carminative seeds of an umbelliferous plant, Carum copticum, Benth. (Psychotis coopica, and Psych. Ajowan of Decand.), called in Tamil omam, [which comes from the Skt. yamati, yavan, in Hind. ajvan.]

See Hamburg and Flückiger, 269.

OJOYNE. n.p. Ujjayani; or, in the modern vernacular, Ujjain, one of the most ancient of Indian cities, and one of their seven sacred cities. It was the capital of King Vikramaditya, and was the first meridian of Hindu astronomers, from which they calculated their longitudes.
The name of Ujjain long led to a curious imbroglio in the interpretation of the Arabian geographers. Its meridian, as we have just mentioned, was the zero of longitude among the Hindus. The Arab writers borrowing from the Hindus wrote the name apparently *Azīn*, but this by the mere omission of a diacritical point became *Arīn*, and from the Arabs passed to medieval Christian geographers as the name of an imaginary point on the equator, the intersection of the central meridian with that circle. Further, this point, or transposed city, had probably been represented on maps, as we often see cities on medieval maps, by a cupola or the like. And hence the "Cupola of *Arīn* or *Arīγa*," or the "Cupola of the Earth" (*Al-kūba al-arḍh*), became an established commonplace for centuries in geographical tables or statements. The idea was that just 180° of the earth's circumference was habitable, or at any rate cognizable as such, and this meridian of *Arīn* bisected this habitable hemisphere. But as the western limit extended to the Fortunate Isles, it became manifest to the Arabs that the central meridian could not be so far east as the Hindu meridian of *Arīn* (or of *Leuκa*, i.e. Ceylon). (See quotation from the *Argobhatia*, under JAVA.) They therefore shifted it westward, but shifted the mystic *Arīn* along the equator westward also. We find also among medieval European students (as with Roger Bacon, below), a confusion between *Arīn* and *Synece*. This Reinaud supposes to have arisen from the *Lescivā ἐμπρων* of Ptolemy, a place which he locates on the Zanzibar coast, and approximating to the shifted position of *Arīn*. But it is perhaps more likely that the confusion arose from some survival of the real name *Azīn*. Many conjectures were vainly made as to the origin of *Arīγa*, and M. Sedillot was very positive that nothing more could be learned of it than he had been able to learn. But the late M. Reinaud completely solved the mystery by pointing out that *Arīn* was simply a corruption of *Ujjain*, even in Arabic the mistake had been thoroughly ingrained, insomuch that the word *Arīn* had been adopted as a generic name for a place of medium temperature or qualities (see *Jorjānā*, quoted below).  

c. AD. 150.—"Ουζήνα μασελεγ Τιασ-
τανοβ."—Ptol. VII. i. 63.  
c. 930.—"The Equator passes between east and west through an island situated between Hind and Habash (Abyssinia), and a little south of these two countries. This point, half way between north and south is called the true meridian; half way between the Eternal Islands and the extremity of China; it is what is called *The Cupola of the Earth.*"—Maqṣāfīt, i. 180-181.  
c. 1020.—"Les Astronomes... ont fait correspondre la ville d*Odjein* avec le lieu qui dans le tableau des villes inséré dans les tables astronomiques a reçu le nom d*Arīn*, et qui est supposé situé sur les bords de la mer. Mais entre *Odjein* et la mer, il a près de cent mètres."—Al-Birūnī, quoted by Reinaud, Intro. to *Abufrūda*, p. cccixv.  
c. 1267.—"Méthude venu lato Indice descensit a tropico Capricorni, et scat recta aequinoctiala circumd cap montem Meliūm... et transpasse et transit per *Synece*, quae nunc *Arīn* vocatur. Nam in libro cursuum planetarum dictur quod dupless est *Synece*; una sub solistio... alia sub aequinoctiali circolo, de quia nunc est sermo, distans per xe gradus ab occidente, sed magis ab oriente elongat propter hoc, quod longitudino habitabilis major est quam metietas coeli vel terrae, et hoc versus orientem."—Roger Bacon, *Opus Majus*, ed. London, 1883, p. 156.  

c. 1300.—"Sous la ligne équinoxiale, au milieu du monde, là où il n'y a pas de latitudes, se trouve le point de la corde qui, servant de centre aux parties qui se coupent entre elles... Dans cet endroit et sur ce point se trouve le lieu nommé *Coupole de Azīn* ou *Coupole de Arīn*. Là est un château grand, élevé et d'un accès difficile. Suivant Ibn-Alarab, c'est le séjour des démons et la trône d'Éblis... Les Indiens parlent également de ce lieu, et débient les tables à son sujet."—Arabic Cosmography, quoted by Reinaud, p. cccixi.  
c. 1400.—"*Arīn* (or-*arīγa*). Le lieu d'une proportion moyenne dans les choses... un point sur la terre à une hauteur égale des deux pôles, en sorte que la nuit n'y empêche point sur la durée du jour, ni le jour sur la durée de la nuit. Ce mot a passé dans l'usage ordinaire, pour signifier d'une manière générale un lieu d'une température moyenne."—Livre de *Définitions du Seid Serief Zeynabia... fils de Mohamed Djordjani*, trad. de Nāṣr, de Soey, Not. et Extr. x. 39.  

1498.—"Ptolemy and the other philosophers, who have written upon the globe, thought that it was spherical, believing that this hemisphere was round as well as that in which they themselves dwelt, the centre of which was in the island of *Arīn*, which is under the equinoctial line, between the Arabian Gulf and the Gulf of Persia."—Letter of Columbus, on his Third Voyage, to the King and Queen. *Major's Transl.*, Hak. Soc. 2nd ed. 135.  

[c. 1583.—"From thence we went to *Virgini* and Serringe..."—R. Fitch in *Hakl.* ii. 385.}
[1616. — "Vgen. the Cheefe City of Malwa."—Sir T. Roe, Hak. Soc. ii. 579.]

c. 1659. — "Dara having understood what had passed at Eugenes, fell into that choler against Kowlan Khan, that it was thought he would have cut off his head."—Browne, E.T. p. 13; [ed. Constable, 41].

1755. — "The City of Ugen is very ancient, and said to have been the Residence of the Prince Bicker Majit, whose Era is now Current among the Hindus."—Sir C. Maitl, in Dalrymple, Or. Rep. i. 268.

OOOLOOBALLONG. s. Malay, Ultrabalon, a chosen warrior, a champion. [Mr. Skeat notes: "ulu or ulu certainly means 'head,' especially the head of a Raja, and balancing probably means 'people': hence ulu-baloon, 'men of the head,' or 'body-guard.']

c. 1516. — "Four of twelve gates that were in the Town were opened, thorough each of the which sallied forth one of the four Captains with his company, having first sent out for Spies into the Camp six Orobolans of the most valiant that were about the King."—Pinto (in Capia), p. 269.

1658. — "The 500 gentlemen Orobolan were either slain or drowned, with all the Janizaries."—Ibyden, Life of Xuiler, 211.

1754. — (At Acheen) "there are five great officers of state who are named Maha Rajah, Laxmanas (see LAXIMANA), Raja Udal, Oolo Balang, and Parkah Rajah."—Forrest, V. to Margil, 41.

1511. — "The ulu baloon are military officers, forming the body-guard of the Sultan, and prepared on all occasions to execute his orders."—Marsden, H. of Sumatra, 3rd ed. 351.

OOPLAH. s. Cow dung patted into cakes, and dried and stacked for fuel. Hind. upda. It is in S. India called bratty (q.v.).

1672. — "The allowance of cowdung and wood was—for every basket of cowdung—2 cakes for the Gentu Pagoda: for Peddnaprag, the watchman, of every basket of cowdung, 5 cakes."—Orders at Ft. St. Gore, Notes and Exts. i. 56.

[Another name for the fuel is kynd.] 1809. — "... small flat cakes of cow-dung, mixed with a little chopped straw and water, and dried in the sun, are used for fuel: they are called kundhas."—Bromwich, Letters from a Mahratta Camp, ed. 1902, p. 158.

This fuel which is also common in Egypt and Western Asia, appears to have been not unknown even in England a century ago, thus:—

1759. — "We rode about 20 miles that day (near Woburn), the country . . . is very open, with little or no wood. They have even less fuel than we (i.e. in Scotland), and the poor burn cow-dung, which they scrape off the ground, and set up to burn as we do divots (i.e. turf)."—Lord Minto, in Life, i. 301.

1838. — A passage in Mr. Marsh's Man and Nature, p. 242, contains a similar fact in reference to the practice, in consequence of the absence of wood, in France between Grenoble and Briançon.

[For the use of this fuel, in Tartary under the name of argols. see Huc. Travels, 2nd ed. i. 23. Numerous examples of its use are collected in Ser. Notes and Queries. iv. 226, 277, 377, 417.]

[c. 1560. — "The plates (in refining gold) having been washed in clean water, are . . . covered with cowdung, which in Hindi is called uplah."—R. ed. Blochmann, i. 21.

1628. — "We next proceeded to the Opolee Wallees's Bastion, as it is most erroneously termed by the Mussulmans, being literally in English a Brattle,' or 'dried cowdung—Woman's Tower.' . . ."

(This is the Uperi Burj, or 'Lofty Tower' of Bijanpur, for which see Bombay Gazetteer, xxiii. 638.)—Welsh, Military Reminiscences, ii. 318 seq.]

OORDO. s. OORUD. s. Hind. urad. A variety of dail (see DHALL) or pulse, the produce of Phaseolus radiatus. "Urad is the most highly prized of all the pulses of the genus Phaseolus, and is largely cultivated in all parts of India" (Watt. Econ. Diet. vi. pt. i. 192, seqq.)

[1792. — "The stalks of the oord are hispid in a lesser degree than those of moong."—Asiat. Res. vi. 47.

1814. — "Oord." See under POPPER.

1857. — "The Oordh Dal is in more common use than any other throughout the country."—Chetw. Man. of Med. Jurisprudence, 390.]

OORDO. s. The Hindustani language. The (Turki) word urd means properly the camp of a Tartar Khan, and is, in another direction, the original of our word hord (Russian ord), [which, according to Schuvel (Turkistan, i. 30, note), "is now commonly used by the Russian soldiers and Cossacks in a very amusing manner as a contemptuous term for an Asiatic"] The 'Golden Horde' upon the Volga was not properly (pace Littre) the name of a tribe of Tartars, as is often supposed, but was the style of the Royal Camp, eventually Palace, of the Khans of the House of Batu at
Sarai. Horde is said by Pihan, quoted by Dozy (Oosterl. 43) to have been introduced into French by Voltaire in his Orphelin de la Chine. But Littré quotes it as used in the 16th century. Urda is now used in Turkistan, e.g. at Tashkend, Khokhand, &c., for a 'vitalde' (Schuyler, loc. cit. i. 30). The word urda, in the sense of a royal camp, came into India probably with Baber, and the royal residence at Delhi was styled urda-î-mutâlî, 'the Sublime Camp.' The mixt language which grew up in the court and camp was called zabul-î-urda, 'the Camp Language,' and hence we have elliptically Urda.

On the Peshawar frontier the word urda is still in frequent use as applied to the camp of a field-force.

1247.—'Post hac venimus ad primam ordam Imperatoris, in quia erat una de insignibus suis; et quia nundinae viarem Imperatorum, nonemerit nos vocare sed utnominem ad ordam ipsam.'—Plato Corripit, p. 752.

1254.—'Et sicut populus Israel seclavit, unusquisque ad quam regionem tabernaculi debet figurare tentorium, ita ipsi seclant ad quod latus curie debeat se collocare. . . . Unde dictur curia Orda lingua eorum, quod sonat medium, quia semper est in medio hominum somum. . . . —William of Rubruk, p. 257.

1404.—'And the Lord (Timour) was very wroth with his Mirzaees (Mirzas), because he did not see the Ambassador at this feast, and because the Truxuman (Interpreter) had not been with them . . . and he sent for the Truxuman and said to him: 'How is it that you have engaged and vexed the Lord?' Now since you were not with the Frank ambassadors, and to punish you, and ensure your always being ready, we order your nostrils to be bored, and a cord put through them, and that you be led through the whole Ordo as a punishment.'—Chavijo, § exi.

c. 1140.—'What shall I saie of the great and innumerable multitude of beastes that are in this Lordo? . . . If you were disposed in one daie to be a thousande or 12 thousande horses you shulde finde them to sell in this Lordo, for they goe in heardeis like sheepe.'—Joseph Barbour, old E.T. Hak. Soc. 29.

c. 1540.—'Sono diun dii Tarti in Horde, e Horde nella lor lingua significa raguma di popolo vinto e concorde a similitudine d'una città.'—P. Jucio, delle Coste della Moscone, in Ransomio, ii. f. 133.

1515.—'The Tartars are divided into certain groups or congregations, which they call hordes. Among which the Savdha horde or group is the first in rank.'—Herbertstein, in Ransomio, ii. 171.

1560.—'They call this place (or camp) Ordu bazaar.'—Tenereio, ed. 1829, ch. xvii. p. 45.

1673.—'L'Ourdy sortit d'Andrinopole pour aller au camp. Le mot ordy signifie camp, et sous ce nom sont compris les messiers que sont necessaires pour la commodité du voyage.'—Journal d'Ant. Galland, i. 117.

1753.—'That part of the camp called in Turkish the Ordubazar or camp-market, begins at the end of the square fronting the guard-rooms. . . . —Bannay, Hist. Account, i. 247.]

OORIAL. Panj. irdal, Oris cycloeceros, Hutton, [Oris vignu, Blanford (Mammalia, 497), also called the Shat.] the wild sheep of the Salt Range and Sulimanti Mountains.

OORIYA. n.p. The adjective 'pertaining to Orissa' (native, language, what not); Hind. Urya. The proper name of the country is Odra-desa, and Or-desa, whence Or-ya and Ur-yo.

['The Ooryah bearers were an old institution in Calcutta, as in former days paluenees were chiefly used. From a computation made in 1776, it is stated that they were in the habit of carrying to their homes every year sums of money sometimes as much as three lakhs made by their business' (Carey, Good Old Days of Homble. John Company, ii. 148.)]

OOTACAMUND. n.p. The chief station in the Neilgherry Hills, and the summer residence of the Governor of Madras. The word is a corruption of the Badaga name of the site of 'Stone-house,' the first European house erected in those hills, properly Hotump-mund (see Metz, Tribes of the Neilgherries, 6). [Mr. Grigg (Man. of the Néliquiris, 6, 189), followed by the Madras Gloss., gives Tank, Ootagaimund, from Can. ota, 'dwarf bamboo,' Tank, lay, 'fruit,' mandu, 'a Toda village.]

OPAL. s. This word is certainly of Indian origin: Lat. opalus, Greek, ὀπάλος, Skt. udpa, 'a stone.' The European word seems first to occur in Pliny. We do not know how the Skt. word received this specific meaning, but there are many analogous cases.

OPIUM. s. This word is in origin Greek, not Oriental. [The etymology accepted by Platts, Skt. akhiphnta, 'snake venom' is not probable.] But from the Greek ὀφυία which has sometimes reacted on old spellings of the word. The
collection of the ὁφίν, or juice of the poppy-capsules, is mentioned by Dioscorides (c. A.D. 77), and Pliny gives a pretty full account of the drug as opium (see Hanbury and Flückiger, 40). The Opium-poppy was introduced into China, from Arabia, at the beginning of the 9th century, and its earliest Chinese name is 阿芙蓉, a representation of the Arabic name. The Arab. ʻafyân is sometimes corruptly called ʻafin, of which ʻafin, 'imbecile,' is a popular etymology. Similarly the Bengalees derive it from ʻaf-heno, 'serpent-home.' [A number of early references to opium smoking have been collected by Burnell, Linschoten, Hak. Soc. ii. 113.]

c. A.D. 79.—"... which juice thus drawn, and thus prepared, hath power not only to provoke sleep, but if it be taken in any great quantity, to make men die in their sleep: and this our Physicians call opion. Certes I have known many come to their death by this means: and namely, the father of Licinius Cecinna late deceased, a man by calling a Pretour, who not being able to endure the intolerable pains and torments of a certain disease, and being weary of his life, at Bibil in Spaine, shortened his own days by taking opium."—Pliny. In Holland’s transl. ii. 66.

(Medieval.)—

Quod ventum Thebhis, opio laudem peribilis; Naribus horrendum, rufum laudis dictat emundum. 

Obio Cremovnsia.

1511. —"Next day the General (Alboquerque) sent to call me to go ashore to speak to the King; and that I should say on his part that he had got 8 Guzziate ships that he had taken on the way because they were enemies of the King of Portugal; and that these had many rich stuffs and much merchandise, and arifun (for so they call opio tolboico) which they eat to cool themselves: all which he would sell to the King for 390,000 ducats worth of goods, cheaper than they could buy it from the Moors, and more such matter."—Letter of Giovanni da Emped, in Archivio Storico Italiano, 55.

[1513.—"Opium (ʻafyam) is nothing else than the milk of poppies."—Alboquerque. Carus, p. 174.]

1518.—"For the return voyage (to China) they ship there (at Malacca) Sumatra and Malabar pepper, of which they use a great deal in China, and drugs of Cambay, much arifum, which we call opium. ..."—Barbrook.

1563.—"I desire to know for certain about ʻafmāo, what it is, which is used by the people of this country: if it is what we call opium, and whence comes such a quantity as is expended, and how much may be eaten every day?"

"O. ... that which I call of Cambaya come for the most part from one territory which is called Malvi (Mālī), ... I knew a secretary of Nizamoxa (see NIZAMALUCO), a native of Coraçon, who every day eat three tobias (see TOLA), or a weight of 10½ cruzados ... though he was a well educated man, and a great scrible and notary, he was always dozing or sleeping; yet if you put him to business he would speak like a man of letters and discretion; from this you may see what habit will do."—Garcia, 1582 to 1585.

1568.—"I went then to Cambaya ... and there I bought 60 parcels of Opium, which cost me two thousand and a hundred ducats, every ducat at four shillings two pence."—Master C. Frederick, in Hakl. ii. 371. The original runs thus, showing the looseness of the translation: ... cumprim sesantam manem d’Amon, che mi costo 2100 ducati serianni (see XERAFINE), che a nostro conto possammo valore 5 lire l’uno."—In Ramusio, iii. 396e.

1588.—"Amon, so called by the Portingales, is by Arabians, Moros, and Indians called Affan, in latine Opio or Opium. ... The Indians use much to eat Affan. Hee that useth to eate it, must eate it daylie, otherwise he dieth and consumeth himselfe ... likewise hee that hath never eatt it, and will venture at the first to eate as much as those that dayly use it, it will surely kill him. ..."—Linschoten, 124: [Hak. Soc. ii. 112].

[c. 1610.—"Opium, or as they (in the Maldives) call it, Apphon."—Pyrrd de Local, Hak. Soc. i. 106.

[1614.—"The washer washer who to get Affanan hires them (the cloths) out a month."—Foster, Letters, ii. 127.

[1615.—"... Coarse chintz, and opheyan."

—Ibid. iv. 107.]

1683.—"Turcas opium experiuntur, etiam in bona quantitate, innoxium et confor- tativum: aedeo ut etiam aute praedia ad fortitudinem illud sumant: nobis vero, nisi in parvi quantitate, et cum bonis cor- rectivis lethale est."—Bouron, H. Vitae et Mortis (ed. Montaigne) x. 125.

1644. —"The principal cause that this monarch, or rather say, this tyrant, is so powerful, is that he holds in his territories, and especially in the kingdom of Cambay, those three plants of which are made the Anfiam, and the anf (see ANILE), and that which gives the Algodam" (Cotton).—Bocarro, MS.

1694.—"This people, that with ampheon or opium, mixed with tobacco, drink them- selves not merely drunk but mad, are wont to fall furiously upon any one whom they meet, with a naked kris or dagger in the hand, and to stab him, though it be but a child, in their mad passion, with the cry of Amock (see A MUCK), that is strike dead, or 'fall on him.' ..."—Valentijn, iv. (China, &c.) 124.
ORANGE.

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ORANGE.

1726.—"It hardly be believed... that Java alone consumes monthly 350 packs of opium, each being of 136 cattis (see CATTY), though the E. I. Company make 145 cattis out of it..."—Valentijn, iv. 61.

1727.—"The Chiefs of Calecut, for many years had vended between 500 and 1000 chests of Bengal Opium yearly up in the inland Countries, where it is very much used."—A. Hamilton, i. 315; [ed. 1744, i. 317 seq.]

1770.—"Patna... is the most celebrated place in the world for the cultivation of opium. Besides what is carried into the inland parts, there are annually 3 or 4000 chests exported, each weighing 300 lbs... An excessive fondness for opium prevails in all the countries to the east of India. The Chinese emperors have suppressed it in their dominions, by condemning to the flames every vessel that imports this species of poison."—Royall (tr. 1777), i. 424.

ORANGE. s. A good example of plausible but entirely incorrect etymology is that of orange from Lat. aurantium. The latter word is in fact an ingenious medieval fabrication. The word doubtless came from the Arab. naранж, which is again a form of Pers. nārānq, or nārnānī, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Skt. nāṛgaṇā, and nārāṇa, but of these words no satisfactory etymological explanation has been given, and they have perhaps been Sanscritized from some southern term. Sir W. Jones, in his article on the Spokenard of the Ancients, quotes from Dr. Anderson of Madras, "a very curious philological remark, that in the Tamil dictionary, most words beginning with nār have some relation to fragrance; as nārakēndu, to yield an odour; nārāṃ pīḷēi, lemon-grass; nārīṭe, citron; nāṛṭa maṇna, (read nārēna), the wild orange-tree; nārēma pānēi, the Indian jasmine; nāṛēma alērī, a strong smelling flower; and nārūta, which is put for nārēd in the Tamil version of our scriptures." (See As. Res. vol. ii. 414). We have not been able to verify many of these Tamil terms. But it is true that in both Tamil and Malayalam nāru is 'fragrant.' See, also, on the subject of this article, A. E. Pott, in Lassen's Zeitschrift f. d. Kunde des Morgenlandes, vii. 114 seq.

The native country of the orange is believed to be somewhere on the northern border of India. A wild orange, the supposed parent of the cultivated species, both sweet and bitter, occurs in Garhwal and Sikkim, as well as in the Kāśi (see COSSYA) country, the valleys of which last are still abundantly productive of excellent oranges. [See Watt, Econ. Dict. ii. 336 seqq.] It is believed that the orange first known and cultivated in Europe was the bitter or Seville orange (see Hawthorne and Flückiger, 111-112).

From the Arabic, Byzantine Greek got νεφέρσιον, the Spaniards naranzo, old Italian narancia, the Portuguese burancia, from which last, or some similar form, by the easy detachment of the l (taken probably, as in many other instances, for an article), we have the Ital. arancia, L. Latin aurantium, French orange, the modification of these two being shaped by aurum and or. Indeed, the quotation from Jacques de Vitry possibly indicates that some form like al-arangi may have been current in Syria. Perhaps, however, his phrase ab indigenis nuncupantur may refer only to the Frank or quasi-Frank settlers, in which case we should have among them the birthplace of our word in its present form. The reference to this passage we derived in the first place from Helm, who gives a most interesting history of the introduction of the various species of Citrus into Europe. But we can hardly think he is right in supposing that the Portuguese first brought the sweet orange (Citrus aurantium dulce) into Europe from China, c. 1548. No doubt there may have been a re-introduction of some fine varieties at that time.* But as early as the beginning of the 14th century we find Al-Qādī extolling the fruit of Cintra. His words, as rendered by M. Reinaud, run: "Au nombre des dependances de Lissonne est la ville de Schintara; à Schintara on recueille des pommes admirables pour la grosseur et le gont." (244+). That these pommes were the famous Cintra oranges can hardly be*

* There seems to have been great oscillation of traffic in this matter. About 1873, one of the present writers, then resident at Palermo, sent, in compliance with a request from Lahore, a collection of plants of many (about forty) varieties of citrus cultivated in Sicily, for introduction into the Punjab. This despatch was much aided by the kindness of Prof. Todaro, in charge of the Royal Botanic Garden at Palermo.

The Editor designates only to say that the "MS. is in the Tower." [Prof. Skeat writes (9 ser. Notes and Queries, v. 321): "The only known allusion to oranges, previously to 1400, in any piece of English literature is that in the 'Alliterative Poems,' edited by Dr. Morris, ii. 1044. The next reference, soon after 1400, is in Lydgate's 'Minor Poems,' ed. Halliwell, p. 15. In 1410 we find orange in the 'Promptorium Parvulorum,' and in 1470 we find oranges in the 'Paston Letters,' ed. Gairdner, ii. 394."

1451. - "Item to the galeman (gallant man) brought the lampreis and oranges..."[i.e. dicit], - Household Book of John D. of Norfolk, Roxb. Club, 1841, p. 38.

1526. - "They have besides (in India) the naranj [or Seville orange, Tr.] and the various fruits of the orange species... It always struck me that the word naranj was accepted in the Arab fashion; and I found that it really was so: the men of Bajaur and Siawd call naranj naranj, "or perhaps rather naranj." - Baber, 328."

In this passage Baber means apparently to say that the right name was naranj, which had been changed by the usual influence of Arabic pronunciation into naranj.

1583. - "Sometimes the foreign products thus cast up (on Shetland) at their doors were a new revelation to the islanders, as when a cargo of oranges was washed ashore on the coast of Delting, the natives boiled them as a new kind of potatoes." - Sut. Rec. July 14, p. 37.

**ORANG-OTANG, ORANG-OUTAN, &c. s.** The great man-like ape of Sumatra and Borneo; Simia Saturnus, L. This name was first used by Bontius (see below). It is Malay, orang-utan, 'homo sylvaticus.' The proper name of the animal in Borneo is mita. Crawfurd says it is never called orang-utan by 'the natives. But that excellent writer is often too positive—especially in his negatives! Even if it be not (as is probable) anywhere a recognised specific name, it is hardly possible that the name should not be sometimes
applied popularly. We remember a tume hooluck belonging to a gentle-
man in E. Bengal, which was habitu-
ally known to the natives as jangli 
"nlur, literally = orang-utan. [There
seems reason to believe that Crawfurd
was right after all, Mr. Scott (Malayan
Words in English, p. 87) writes: "But
this particular application of orang
utan to the ape does not appear to be,
or ever to have been, familiar to the
Malays generally; Crawford (1852) and
Swettenham (1889) omit it, Pijnappel
says it is 'Low Malay,' and Klinkert
(1893) denies the use entirely. This
uncertainty is explained by the limited
area in which the animal exists within
even native observation. Mr. Wallace
could find no natives in Sumatra who
'had ever heard of such an animal,' and
no 'Dutch officials who knew
anything about it.' Then the name
came to European knowledge more
than 200 years ago; in which time
probably more than one Malay name
has faded out of general use or wholly
disappeared, and many other things
have happened." Mr. Skeat writes:
"I believe Crawford is absolutely right
in saying that it is never called orang-
utan by the natives. It is much more
likely to have been a sailor's mistake
or joke than an error on the part of
the Malays who know better. Through-
out the Peninsula orang-utan is the
name applied to the wild tribes, and
though the mawas or mias is known
to the Malays only by tradition, yet
in tradition the two are never con-
fused, and in those islands where the
mawas does exist he is never called
orang-utan, the word orang being re-
served exclusively to describe the
human species.'"

1631. — "Locui vero eos casque posse
javani niam, sed non veile, no ad labores
cogantur; ridicule mehercules. Nomen ei
indunt Ourang Outang, quod 'bonhem
silvae' significat, eosque nasci affirmat e
libidine mulierum Indaram, quae se Simis
et Cercoptihes destetanda libidine uniant.'

1668. — "Erat antem hic satyrusquad-
rupes; sed ab humanae specie quam prae
se fert, vocatur Indis Ourang outang; sive
homo silvestris."—Liceus de Monstris, 385.

1701. — "Orang-outang sive Homo
Sylvestris: or the Anatomy of a Pygmy
compared with that of a Monkey, an Ape,
and a Man..."—Title of work by E. Tytou
(Scott.)

1727. — "As there are many species of
wild Animals in the Woods (of Java) there
is one in particular called the Ouran-Outang;"
—J. Hamilton, ii. 131; [ed. 1744, ii. 135].

1783. — "Were we to be driven out of
India this day, nothing would remain to
tell that it had been possessed, during the
inglorious period of our dominion, by any
thing better than the ourang-outang or
the tiger."—Burke, Sp. on Poe's E. India Bill,
Works, ed. 1852, iii. 408.

1802. — "Man, therefore, in a state of
nature, was, if not the ourang-outang
of the forests and mountains of Asia and
Africa at the present day, at least an
animal of the same family, and very nearly
resembling it."—Ritson, Essay on Abstinence
from Animal Food, pp. 13-14.

1811. — "I have one slave more, who was
given me in a present by the Sultan of
Pontiana. ... This gentleman is Lord
Monboddo's genuine ourang-outang, which
in the Malay language signifies literally wild
man. ... Some people think seriously that the
ourang-outang was the original patriarch
and progenitor of the whole Malay race."
—Lord Minto, Diary in India, 203-9.

1868. — "One of my chief objects was to see the Ourang-utan ... in his
native haunts,"—Wallace, Malay Archip. 39.

In the following passage the term is
applied to a tribe of men:

1884. — "The Jaoone belong to one of the
wild aboriginal tribes ... they are often
styled Orang Utan, or men of the forest."
—Cavenagh, Rem. of an Indian Official, 293.

ORANKAY, ARANGKAIO, &c.

s. Malay Orang kaya. In the Archi-
pelago, a person of distinction, a chief
or noble, corresponding to the Indian
omrah; literally 'a rich man,' analo-
gous therefore to the use of riche-homme
by Joinville and other old French
authors. [Mr. Skeat notes that the
terminal o in arangkiaio represents a
dialectical form used in Sumatra and
Java. The Malay leader of the Pa-
hang rising in 1891-2, who was sup-
posed to bear a charmed life, was
called by the title of Orang Kayo
Pahlawn (see PULWAUN).

e. 1612. — "The Malay officers of state
are classified as 1. Bandahara; 2. Ferdina
Menari; 3. Pangohlu Bandari; 4. the chief
Hulu bandar or champion (see OOLOO-
BALLONG); 5. the Paramentris; 6. Orang
Kayas; 7. Chakrivas (Kshatriyas); 8. Seda
Sidals; 9. Restorans or heralds; 10. Hulu-
bandang."—Nijas Matlaya, in J. Ind. Arch.
v. 216.

1613. — "The noble Orancayas spend
their time in pastimes and recreations,
in music and in cock fighting, a royal sport..."
—Violinda de Eredia f. 31r.
1613.—“An Oran Caya came aboord, and told me that a Curra Curra (see Caracoa) of the Flemings had searched three or foure Praws or Canoas comming aboord vs with Cloues, and had taken them from them, threatening death to them for the next offence.”—Saric, in Purchas, i. 348.

1615.—“Another conference with all the Arrankayos of Lughio and Cambello in the hills among the bushes: their reverence for the King and the honourable Company.”—Sainsbury, i. 120.

... “Presented by Mr. Oxwicke to the Wrankiaw.”—Foster, Letters, iii. 96.

1620.—“Premierement sur vn fort grand Elephant il y auroiet vne chaire couverte. dans laquelle s’est assis vn des principaux Orangcayes ou Seigneurs.”—Baillié, in Thewes's Collection, i. 49.

1711.—“Two Pieces of Callico or Silk to the Shahbunder (see Shabunder), and head Oronkoy or Minister of State.”—Lockyer, 36.

1727.—“As he was entering at the Door, the Orankay past a long Lance through his Heart, and so made an end of the Beast.”—A. Hamilton, i. 97, [ed. 1744, ii. 99].

... “However, the reigning King not expecting that his Customs would meet with such opposition, sent an Orangkaya aboard of my Ship, with the Linguist, to know why we made War on him.”—Ibid. 106; [ed. 1744].

1784.—“Three or four days before my departure. Posally signified to me the King meant to confer on me the honour of being made Knight of the Golden Sword. Orang Kayo derry paddang mas” (among kaya dori paddang mas).—Forrest, V. to Mergui, 51.

1811.—“From amongst the orang kayas the Sultan appoints the officers of state, who as members of Council are called mantri (see Muntree, Mandarin).”—Marston, II. of Sumatra, 350.

[Organ. s. An Oriental form of mitrailleur. Steingass (Dict. 38) has Pers. argham, arghun, from the Greek ὀργανός, ‘an organ.’

1790.—“A weapon called an organ, which is composed of about thirty-six gun barrels so joined as to fire at once.”—Letter from De Boigne’s Camp at Mairatha, dated Sept. 13, in H. Compton, A particular Account of the European Military Adventures of Hindostan, from 1754 to 1803, p. 61.

Orissa. n.p. [Skt. Odrikshtra, ‘the land of the Odras’ (see Oordiya). The word is said to be the Prakrit form of uttara, ‘north,’ as applied to the N. part of Kalinga.] The name of the ancient kingdom and modern province which lies between Bengal and the Coromandel Coast.

1516.—“Kingdom of Orissa. Further on towards the interior there is another kingdom which is contiguous with that of Narsyngla, and on another side with Bengal, and on another with the great Kingdom of Dely...”—Barlois, in Lisbon ed. 300.

c. 1568.—“Orisa fu già un Regno molto bello e sereno... sina che regnò il suo Rè legittimo, qual era Gentile.”—Cas. Federici, Ramusio, iii. 392.

c. 1616.—“Vdeza, the Chief City called Iekanat (Juggurnaut).”—Sir T. Roe, Hak. Soc. ii. 588.

Ormesine. s. A kind of silk texture, which we are unable to define. The name suggests derivation from Ormus. [The Draper’s Dict. defines “Armozeen, a stout silk, almost invariably black. It is used for hat-bands and scarfs at funerals by those not family mourners. Sometimes sold for making clergyman’s gowns.” The N.E.D. s.v. Armozeen, leaves the etymology doubtful. The Stanf. Dict. gives Ormuzine, a fabric exported from Ormus.”]

c. 1566.—“... a little Island called Tana, a place very populous with Portugal’s, Moors and Gentiles: these have nothing but Rice; they are makers of Armesie and weavers of girdles of wool and bumbast.”—Cas. Frederici, in Hakl. ii. 344.


Ormus, Ormuz. n.p. Properly Harumuz or Harumaz; a famous maritime city and minor kingdom near the mouth of the Persian Gulf. The original place of the city was on the northern shore of the Gulf, some 30 miles east of the site of Bandar Abbas or Gombroon (q.v.); but about A.D. 1300, apparently to escape from Tartar raids, it was transferred to the small island of Gerun or Jerin, which may be identified with the Ornum of Nearchus, about 12 m. westward, and five miles from the shore, and this was the seat of the kingdom when first visited and attacked by the Portuguese under Alboquerque in 1506. It was taken by them about 1515, and occupied permanently (though the nominal reign of the native kings was maintained), until wrested from them by Shih 'Abbis, with the assistance of an English
squadron from Surat, in 1622. The place was destroyed by the Persians, and the island has since remained desolate, and all but uninhabited, though the Portuguese citadel and water-tanks remain. The islands of Hormuz, Kishm, &c., as well as Bandar 'Abbâs and other ports on the coast of Kerman, had been held by the Sultans of Omân as fiefs of Persia, for upwards of a century, when in 1554 the latter State asserted its dominion, and occupied those places in force (see Badger's Immans of Omân, &c., p. xcviv.).

B.C. c. 325.—"They weighed next day at dawn, and after a course of 100 stadia anchored at the mouth of the river Anamis, in a country called Harmesia."—Arria, History of the Persian Empire, ch. xxxiii., tr. by M'Crie, p. 292.

c. A.D. 150.—(on the coast of Carmania)

"Армани траль.

"Армани анар."—Ptol. VI. viii. 5.

c. 540.—At this time Gabriel is mentioned as (Nestorian) Bishop of Hormuz (see Assemani, iii. 147-8).

c. 655.—"Nobilis ... visum est nihilominus velut ad squelcham mortuarum, quales vos esse video, geminos hosce Dei Sacrorum, as vos allegare: Theodorum videlicet Episcopum Hormuziadschar et Georgum Episcopum Susatanae."—Syriae Letter of the Patriarch JesuJahs, ibid. 183.

1289.—"When you have ridden these two days you come to the Ocean Sea, and on the shore you find a City with a harbour, which is called Hormos."—Marco Polo, Bk. i. ch. xix.

c. 1330.—"I came to the Ocean Sea. And the first city on it that I reached is called Ormus, a city strongly fenced and abounding in costly wares. The city is on an island some five miles distant from the main; and on it there grows no tree, and there is no fresh water."—Vesp. Odozir, in Cathay, &c., 56.

c. 1331.—"I departed from Omân for the country of Hormuz. The city of Hormuz stands on the shore of the sea. The name is also called Moghistan. The new city of Hormuz rises in face of the first in the middle of the sea, separated from it only by a channel 3 farsangs in width. We arrived at New Hormuz, which forms an island of which the capital is called Jamum ... It is a mart for Hind and Sind."—Ibn Battuta, ii. 230.

1412.—"Ormus (qu. Hormaž), which is now called Djorum, is a port situated in the middle of the sea, and which has not its equal on the face of the globe."—Abderrazâk, in India in XV. Cent. p. 5.

c. 1470.—"Hormuz is 4 miles across the water, and stands on an Island."—Abhan, Nikitin, ibid. p. 8.

1503.—"Habitant autem ex eorum (Francorum) gente homines fere viginti in urbe Caunoro: ad quos profecti, postquam ex Hormizda urbe ad eam Indorum civitatem Caunorum venimus, significavimus illis nos esse Christianos, nostramque conditionem et gradum indicavimus; et ab illis magno cum gaudio suscepti sumus. ... Eorumdem autem Francorum regio Portugalios vocatur, una ex Franciorum regionibus; eorumque Rex Emanuel appellatur; Emmanuelem oramus ut illum sustediat."—Letter from Nestorian Bishops on Mission to India, in Assemani, iii. 591.

1505.—"In la bocha di questo mare (di Persia) vn altra insula chiamata Agramuzo done sono perle infinite: (e) caualii che per tutte quelle parti sono in gran precio."—Letter of K. Emanuel, p. 14.

1572.—

"Mas vè a illa Gerum, como discobre O que fazem do tempo os intervallos; Que da cidade Armuzza, que alli esteve Ella o nome depois, e gloria teve."—Camões, x. 103.

By Burton:

"But see you Gerum's isle the tale unfold of mighty things which Time can make or mar; for of Armuzza-town you shall know the name and glory this her rival won."—

1575.—"Touchant le mot Hormuz, il est moderne, et luy a esté imposé par les Portugais, le nom venant de l'incident de ce qu'il cherchoient que c'estoit que l'Or; tellement qu'estant arrive là, et voyans le trafic de tous biens, auquel le pais abonde, ils dirent Vz/za esto Or mucho, c'est a dire, il y a force d'Or; et pourcoi il donnaet le nom d'Ormucho a la dite isle."—A. Then., Cosmographie Universel, liv. x. 629.

1623.—"Non volli lasciar di andare con gi' Inglesi in Hormuz a vedere la fortuna, la città, e cè che vi era in fine di notabile e quell'isola."—P. della Valle, ii. 463. Also see ii. 61.

1667.—

"High on a throne of royal state, which far Outshone the wealth of Ormus and of Ind, Or where the gorgeous East with richest hand Showered on her kings barbaric pearl and gold."—Paradise Lost, ii. 1-4.

OROMBAROS, s. This odd word seems to have been used as griffin (q.v.) now is. It is evidently the Malay orang-balihar, or orang bharu, 'a new man, a novice.' This is interesting as showing an unquestionable instance of an expression imported from the Malay factories to Continental India. [Mr. Skeat remarks that the form of the word shows that it came from the Malay under Portuguese influence.]
1711.—At Madras..." refreshments for the Men, which they are presently supply’d with from Country Boats and Cattamarans, who make a good Penny at the first coming of Orombarros, as they call those who have not been there before."—Lockyer, 28.

ORTOLAN, s. This name is applied by Europeans in India to a small lark, Calandrella brachydactyla, Temm., in Hind. borgel and bageri, [Skt. cyepu, ’a troop’]. Also sometimes in S. India to the finch-lark, Pyrrhaluuda grisea, Scopoli.

OTTA, OTTER, s. Corruption of atta, ‘flour,’ a Hindi word having no Skt. original; [but Platts gives Skt. avira, ’soft’]. Popular rhyme:

"At tert Shekhawati
Abha atta abha mati!’

’Confound this Shekhawati land,
My bread’s half wheat-meat and half sand.’

Boissau, Tour through Rajpura, 1837, p. 274.

[1583.—"After travelling three days, one of the prisoners bought some ottah. They prepared bread, some of which was given him; after eating it he became insensible.


OTTO, OTTER, s. Or usually ‘Otto of Roses,’ or by imperfect purists ‘Attar of Roses,’ an essential oil obtained in India from the petals of the flower, a manufacture of which the chief seat is at Ghazipur on the Ganges. The word is the Arab. ‘itr, ’perfume.’ From this word are derived ‘attar, a ‘perfumer or druggist,’ ‘attari, adj., ‘pertaining to a perfumer.’ And a relic of Saracen rule in Palermo is the Via Litterini, the street of the perfumers’ shops. We find the same in an old Spanish account of Fez:

1573.—’Issuing thence to the Cayzerie by a gate which faces the north there is a handsome street which is called the Atarim, which is the Spicery.’—Martmor, Affrica, ii. f. 88.

‘Itr of roses is said to have been discovered by the Empress Nur-jahân on her marriage with Jahângir. A canal in the palace garden was filled with rose-water in honour of the event, and the princess, observing a scum on the surface, caused it to be collected, and found it to be of admirable fragrance, whence it was called Atir-jahângirî.”

1712.—Kaempfer enumerating the departments of the Royal Household in Persia names: "Pharmacia... Atthaar choneh, in quâ medicamento, et praecertim variae virtutis opiata, pro Majestate et aulicis praeparantur...”—Am. Exot. 124.

1759.—“To presents given, &c.

* * *

"1 otter box set with diamonds
Sico Rs. 3000 ... ... 3222 3 6.

Accts. of Entertainment to Juglet Set.
in Long, 89.

C. 1790.—“Elles ont encore une prédilec
tion particulière pour les huiles odoriférantes,
surtout pour celle de rose, appelée otta.”—
Haugnir, ii. 122.

1824.—"The attar is obtained after the rose-water is made, by setting it out during the night and till sunrise in the morning in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top.”—Heber, ed. 1844, i. 164.

OUDH, OUDE, n.p. Awadh; properly the ancient and holy city of Ayodhya (Skt. ‘not to be warred against’), the capital of Ráma, on the right bank of the river Saryu, now commonly called the Gogra. Also the province in which Ayodhya was situated, but of which Lucknow for about 170 years (from c. 1732) has been the capital, as that of the dynasty of the Nawabs, and from 1814 kings, of Oudh. Oudh was annexed to the British Empire in 1856 as a Chief Commissionership. This was re-established after the Mutiny was subdued and the country reconquered, in 1858. In 1877 the Chief Commissionership was united to the Lieut.-Governorship of the N.W. Provinces. (See JUDEA.)

B. c. ii.—"The noble city of Ayodhya crowned with a royal highway had already cleaned and besprinkled all its streets, and spread its broad banners. Women, children, and all the dwellers in the city eagerly looking for the consecration of Ráma, waited with impatience the rising of the morrow’s sun.”—Ráma-rayana, Bk. iii. (Ayodhya Kanda), ch. 3.

1636.—"Departing from this Kingdom (Kândahâr or Kanaúj) he (Hwen T’sang) travelled about 600 li to the S.E., crossed the Ganges, and then taking his course southerly he arrived at the Kingdom of Oyutó (Ayodhya).”—Peregrina Boudard, ii. 267.

1255.—"A peremptory command had been issued that Malik Kûrlugh Khân... should leave the province of Awadh, and proceed to the sfe of Bharâji, and he had not obeyed...”—Tâhabâdî-i-Vâzirî, E.T. by Ruerty, 107.

1259.—"Mu’izzân-din Kâj-Kubâd, on his arrival from Dehli, pitched his camp at
OUTCRY. 648

OUTLAND.

OVERLAND. Specifically applied to the Mediterranean route to India, which in former days involved usually the land journey from Antioch or thereabouts to the Persian Gulf; and still in vogue, though any land journey may now be entirely dispensed with, thanks to M. Lesseps.

1612.—"His Catholic Majesty the King Philip III. of Spain, and II. of Portugal, our King and Lord, having appointed Don Hieronymo de Azvedo to succeed Ruy Lourenço de Tavira... in January 1612 ordered that a courier should be despatched overland (por terra) to this Government to carry these orders and he, arriving at Ormuz at the end of May following..."—Bororo, Decade, p. 7.

1629.—"The news of his Exploits and Death being brought together to King Philip the Fourth, he writ with his own hand as follows. Considering the two Punks that were flying for India may be gone without an account of what Lascar had been. He therefore to Nuno Alvarez Botello, an Express shall immediately be sent by Land with advice..."—Faria y Sousa (Stevens), iii. 373.

1673.—"French and Dutch Jewellers coming overland... have made good Purchase by buying Jewels here, and carrying them to Europe to Cut and Set, and returning thence sell them here to the Ombrahs (see OMRAH), among whom were Monsieur Tavernier..."—Flyer, 89.

1675.—"Our last to you was dated the 17th August past, overland, transcripts of which we herewith send you."—Letter from Court to P. St. Gen. In Notes and Ets. No. i. p. 5.

1676.—"Docket Copy of the Company's General Overland.

Our Agent and Council Fort St. George.

* * *

"The foregoing is copy of our letter of 28th June overland, which we sent by three several conveyances for Aleppo."—Ibid. p. 12.

1684.—"That all endeavors would be used to prevent my going home the way I intended, by Persia, and so overland."—Hedges, Diary, Ang. 19; [Hak. Soc. i. 155].

c. 1686.—"Those Gentlemen's Friends in the Committee of the Company in England, acquainted them by Letters over Land, of the Danger they were in, and gave them Warning to be on their guard."—A. Hamilton, i. 196; [ed. 1744, i. 155].

1757.—"Though so far apart that we can only receive letters from Europe once a year, while it takes 18 months to get an answer, we Europeans get news almost every year over land by Constantinople, through Arabia or Persia... A few days
ago we received the news of the Peace in Europe; of the death of Prince Eugene; of the marriage of the P. of Wales with the Princess of Saxe-Gotha. . . .—Letter of the Germ. Missionary Society, from Madras, Feb. 18. In Notices of Madras, and Cuddalore, &c. 1558, p. 159.

1763.—"We have received Overland the news of the taking of Havannah and the Spanish Fleet, as well as the defeat of the Spaniards in Portugal. We must surely make an advantageous Peace, however I'm no Politician."—MS. Letter of James Rennell, June 1, fr. Madras.

1774.—"Les Marchands à Bengale envoyèrent un Vaiseau à Suis en 1772, mais il fut endommagé dans le Golfe de Bengale, et obligé de retourner; en 1773 le Sr. Holford entreprit encore ce voyage, réussit cette fois, et fut ainsi le premier Anglais qui eut conduit un vaisseau à Suis. . . . On s'est déjà servis plusieurs fois de cette route comme d'un chemin de poste; car le Gouvernement des Indes envoie actuellement dans les cas d'importance soûs Courriers par Suis en Angleterre, et peut presque avoir plutôt reponse de Londres que leurs lettres ne peuvent venir en Europe par le Chemin ordinaire du tour du Cap de bonne espe- rance."—Nebeker, Voyage, ii. 10.

1776.—"We had advices long ago from England, as late as the end of May, by way of Suez. This is a new Route opened by Govr. Hastings, and the Letters which left Marseilles the 3rd June arrived here the 2oth August. This, you'll allow, is a ready communication with Europe, and may be kept open at all times, if we chuse to take a little pains."—MS. Letter from James Rennell, Oct. 19,—from Isfamabad, capital of Chittigong.

1781.—"On Monday last was Married Mr. George Greenley to Mrs. Anne Barrington, relict of the late Capt. William B—, who unfortunately perished on the Desart, in the attack that was made on the Caravan of Bengal Goods under his and the other Gentlemen's care between Suez and Grand Cairo."—India Gazette, March 7.

1782.—"When you left England with an intention to pass overland and by the route of the Red Sea into India, did you not know that no subject of these kingdoms can lawfully reside in India . . . without the permission of the United Company of Merchants? . . ."—Price, Travels, i. 130.

1783.—"Mr. Paul Benfield, a gentleman whose means of intelligence were known to be both extensive and expeditious, publicly declared, from motives the most benevolent, that he had just received overland from England certain information that Great Britain had finally concluded a peace with all the belligerent powers in Europe."—Munro's Narrative, 317.

1786.—"The packet that was coming to us overland, and that left England in July, was cut off by the wild Arabs between Aleppo and Bassora."—Lord Cowper's, Dec. 28, in Correspondence, &c. i. 217.

1783.—Ext. of a letter from Poonamee, dated 7th June. 'The dispatch by way of Suez has put us all in a commotion.'—Bombay Courier, June 29.

1803.—"From the Governor General to the Secret Committee, dated 24th Decr. 1802. Read. Overland, 8th May 1803."—Makrath War Papers (Parliamentary).

OVIDORE. s. Port. Ouvidor, i.e. 'auditor,' an official constantly mentioned in the histories of Portuguese India. But the term is also applied in an English quotation below to certain Burmese officials, an application which must have been adopted from the Portuguese. It is in this case probably the translation of a Burmese designation, perhaps of Nēkhan-daw, 'Royal Ear,' which is the title of certain Court officers.

1509.—"The Captain-Major (at Melinde) sent on board all the ships to be at no one when ashore would in any way misbehave or produce a scandal: any such offence would be severely punished. And he ordered the mariners of the ships to land, and his own Provost of the force, with an Ouvidor that he had on board, that they might keep an eye on our people to prevent mischief."—Correa, i. 165.

1507.—"And the Viceroy ordered the Ouvidor General to hold an inquiry on this matter, on which the truth came out clearly that the Holy Apostle (Sanctiago) showed himself to the Moors when they were fighting with our people, and of this he sent word to the King, telling him that such martyrs were the men who were serving in these parts that our Lord took thought of them and sent them a Helper from Heaven."—Pred. i. 717.

1698.—(At Syriam) "Ovidores (Persons appointed to take notice of all passages in the Runday (office of administration) and advise them to Ava. . . . Three Ovidores that always attend the Runday, and are sent to the King, upon errands, as occasion obliges."—Fieldor's Diary, in Dalrymple, Or. Rep. i. 396, 900.

[OWL. s. Hind. awl, 'any great calamity, as a plague, cholera,' &c.

1757.—"At the foot of the hills the country is called Terani (see TERAI) . . . and people in their passage catch a disorder, called in the language of that country aw/, which is a putrid fever, and of which the generality of persons who are attacked with it die in a few days. . . ."—Asiat. Res. ii. 957.

1816.—". . . rain brings along with it the local malady called the Owl, so much dreaded in the woods and valleys of Nepal."—Isotic Journal, ill. 405.
PADDY. 650

PADDY, s. Rice in the husk; but the word is also, at least in composition, applied to growing rice. The word appears to have in some measure, a double origin.

There is a word batty (see BATTA) used by some writers on the west coast of India, which has probably helped to propagate our uses of paddy. This seems to be the Canarese batta or bhatta, ‘rice in the husk,’ which is also found in Mahr. as bhut with the same sense, a word again which in Hind. is applied to ‘cooked rice.’ The last meaning is that of Skt. bhaktā, which is perhaps the original of all these forms.

But in Malay pādi [according to Mr. Skeat, usually pronounced pādī] Javan. pārī, is ‘rice in the straw.’ And the direct parentage of the word in India is thus apparently due to the Archipelago; arising probably out of the old importance of the export trade of rice from Java (see Raffles, Java, i. 239-240, and Crawfurd’s Hist. iii. 345, and Descript. Diet., 368). Crawfurd, (Journ. Ind. Arch., iv. 187) seems to think that the Malayo-Javanese word may have come from India with the Portuguese. But this is impossible, for as he himself has shown (Des. Diet., u.s.), the word pārī, more or less modified, exists in all the chief tongues of the Archipelago, and even in Madagascar, the connection of which last with the Malay regions certainly was long prior to the arrival of the Portuguese.

1585.—"I have known European officers, who were never conscious of having drunk either of the waters above describ’d, take the fever (owl) in the month of May in the Tame."—Sleeman, Journey in Oudh, ii. 163.

1650.—"...oryzae quaque agri ferentes quam Batum incolae ducunt."—Jarric, Travaux, i. 461.

1673.—"The Ground between this and the great Breach is well plough’d, and bears good Batt’y."—Fryer, 67, see also 125. But in the Index he has Paddy.

1748.—"The paddy which is the name given to the rice, whilst in the husk, does not grow ... in compact ears, but like oats, in loose spikes."—Maurin., tr. i. 231.

1787.—"Parrots brought 900,000 loads of hill-paddy daily, from the marshes of Chandata,—nice husking the hill-paddy, without breaking it, converted it into rice."—Turon’s Mahavamsa, 22.

1871.—"In Ireland Paddy makes riots, in Bengal raiyats make paddy; and in this lies the difference between the paddy of green Bengal, and the Paddy of the Emerald Isle."—Goudia Sundara, ii. 25.

1787.—"Il est établi un droit sur les riz et les paddys exportés de la Colonie, excepté pour le Cambodge par la voie du fleuve."—Convier de Saigon, Sept. 20.

PADDY-BIRD, s. The name commonly given by Europeans to certain baser species of the family Ardeidae or Herons, which are common in the rice-fields, close in the wake of grazing cattle. Jerdon gives it as the European’s name for the Ardea leucotera, Boddart, andhā baṭṭī (‘blind heron’) of the Hindus, a bird which is more or less coloured. But in Bengal, if we are not mistaken, it is more commonly applied to the pure white bird—Herodius alba, L., or Ardea Torna, Buch. Ham., and Herodius egretoides, Temminck, or Ardea peta, Buch. Ham.

1727.—"They have also Store of wild Fowl; but who have a Mind to eat them must shoot them. Flamingoes are large and good Meat. The Paddy-bird is also good in their season."—J. Hamilton, i. 161; [ed. 1744, i. 162-3].

1868.—"The most common bird (in Formosa) was undoubtedly the Padi bird, a species of heron (Ardea pratinoscheles), which was constantly flying across the padi, or rice-fields."—Collingwood, Rambles of a Naturalist, 44.

PADDY-FIELD, s. A rice-field, generally in its flooded state.

1759.—"They marched onward in the plain towards Preston’s force, who, seeing them coming, halted on the other side of a long morass formed by paddy-fields."—Orme, ed. 1803, iii. 439.

1800.—"There is not a single paddy-field in the whole county, but plenty of cotton
PADRE. s. A priest, clergyman, or minister, of the Christian Religion; when applied by natives to their own priests, as it sometimes is when they speak to Europeans, this is only by way of accommodation, as 'church' is also sometimes so used by them.

The word has been taken up from the Portuguese, and was of course applied originally to Roman Catholic priests only. But even in that respect there was a peculiarity in its Indian use among the Portuguese. For P. della Valle (see below) notices it as a singularity of their practice at Goa that they gave the title of Padre to secular priests, whereas in Italy this was reserved to the religiosi or regulars.

In Portugal itself, as Bluteau's explanation shows, the use is, or was formerly, the same as in Italy; but, as the first ecclesiastics who went to India were monks, the name apparently became general among the Portuguese there for all priests.

It is a curious example of the vitality of words that this one which had thus already in the 16th century in India a kind of abnormally wide-application, has now in that country a still wider, embracing all Christian ministers. It is applied to the Protestant clergy at Madras early in the 18th century. A bishop is known as Lord (see LAT) padre. See LAT Sahib.

According to Leland the word is used in China in the form po-ti-lii.

1541.—"Chegando a Porta da Igreja, o sahirao a receber ots Padres."—Pinto, ch. XIX. (see Cotta, p. 85).

1584.—"It was the will of God that we found there two Padres, the one an Englishman, and the other a Fleming."—Péch, in Hakl. ii. 381.

... had it not pleased God to put it into the minds of the archbishop and other two Padres of Jesuits of S. Paul's Colledge to stand our friends, we might have rotted in prison."—Newbervie, ibid. ii. 380.

c. 1590.—"Learned monks also come from Europe, who go by the name of Pádre. They have an infallible head called Padá. He can change any religious ordinances as he may think advisable, and kings have to submit to his authority."—Budanot, in Blockman's. Fin. i. 152.

c. 1606.—"Et ut adsesae Patres comperient, minor exclamant Padrigi, Padrigi, id est Domine Pater, Christianus sum."—Iarric, iii. 155.

1614.—"The Padres make a church of one of their Chambers, where they say Masse twice a day."—W. Whittington, in Purchas, i. 456.

1616.—"So seeing Master Terry whom I brought with me, he (the King) called to him. Padre you are very welcome, and this house is yours."—Sir T. Roe, in Purchas, i. 584; [Hak. Soc. ii. 355].

1623.—"I Portoghesis chiamano anche i preti secolari padri. come noi i religiosi..."—P. della Valle, ii. 555; [Hak. Soc. ii. 128].

1658.—"They (Hindu Jogis) are impertinent enough to compare themselves with our Religious Men they meet with in the Indies. I have often taken pleasure to catch them, using much ceremony with them, and giving them great respect; but I soon heard them say to one another, This Frangers knows who we are, he hath been a great while in the Indies, he knows that we are the Padres of the Indians. A fine comparison, said I, within myself, made by an impertinent and licentious rabble of Men!"—Berner, E. T. 104; [ed. Conduitt, 299].

1675.—"The Padre (or Minister) complains to me that he hath not that respect and place of preference at Table and elsewhere that is due unto him... At his request I promised to move it at ye next meeting of ye Connell. What this little Spark may enkindle, especially should it break out in ye Pulpit, I cannot foresee further than the inflaming of ye dyning Roome with sometimes is made almost intolerable hot upon other Aces."—Mr. Puckitt's Diary at Methistopotam, MS. in India Office.

1676.—"And whilst the French have no settlement near hand, the keeping French Padrys here instead of Portuguese, destroys the encroaching growth of the Portingall interest, who used to entail Portugalism as well as Christianity on all their converts."—Madras Conans, Feb. 29, in Notes and Ets. i. p. 46.

1680.—"... where as at the Dedication of a New Church by the French Padrys and Portaguez in 1675 guns had been fired from the Fort in honour thereof, neither Padry nor Portugall appeared at the Dedication of our Church, nor as much as gave the Governor what afterwards to give him joy of it."—Ibid. Oct. 28. No. III. p. 37.

c. 1692.—"But their greatest act of tyranny (at Goa) is this. If a subject of these misbelievers dies, leaving young children, and no grown-up son, the children are considered wards of the State. They take them to their places of worship, their churches... and the padris, that is to say the priests, instruct the children in the
Christian religion, and bring them up in their own faith, whether the child be a Mussulman sarij or a Hindī brādīman."—Khāqān Khān, in Elliot, vi. 345.

1711.—"The Danish Padre Bartholomew Ziegenbalgh, requests leave to go to Europe in the first ship, and in consideration that he is head of a Protestant Mission, espoused by the Right Reverend the Lord Archbishop of Canterbury . . . we have presumed to grant him his passage."—In Wheeler, ii. 177.

1726.—"May 14. Mr. Lecke went with me to St. Thomas's Mount. . . . We conversed with an old Padre from Silesia, who had been 27 years in India, . . ."—Diary of the Missionary Schultz (in Notices of Madras, &c., 1858), p. 14.

May 17. The minister of the King of Pegu called on me. From him I learned, through an interpreter, that Christian of all nations and professions have perfect freedom at Pegu; that even in the Capital two French, two Armenian, and two Portuguese Patres, have their churches.

1809.—"Lord Lake was not a little pleased at the Begum's loyalty, and being a little elevated by the wine . . . he gallantly advanced, and to the utter dismay of her attendants, took her in his arms, and kissed her. . . . Receiving courteously the proffered attention, she turned calmly round to her astonished attendants—"It is," said she, "the custom of a padre, (priest) to his daughter."—Sindeurs Jnl. Mem. i. 293.

1859.—"The Padre who is a half East Portuguese, informed me that he had three districts under him."—Ld. Valentin, i. 329.

1859.—"Two fat nabbed Brahmins, bedaubed with paint, had been importing me for money . . . upon the ground that they were padres."—Mem. of Col. Mountin, iii.

1857.—"We can only call them Padres in India, you know,—makes a point of never going beyond ten minutes, at any rate during the hot weather."—The Dilemma, ch. xiii.

PADSHA, PODSHA, s. Pers. —Hind. pādisīlah (Pers. pād, pāl 'throner, shāh, 'prince'), an emperor; the Great Mogul (q.v.); a king.

1553.—"Patxiah." Secunder POORUB.

1612.—"He acknowledges no Padenshawe or King in Christendom but the Portugals' King."—Papers, Letters, i. 175.

1630.—". . . round all the roome were placed tacite Mirzoes, Channs, Sultans, and Beglerbegs, above three score; who like so many inanimate Statues sat cross-legged . . . their backs to the wall, their eyes to a constant object; not daring to speak to one another, scarce enough, not the least, it being held in the Potshaw's presence a sine of too great presumption."—Sir T. Herbert, ed. 1638, p. 169. At p. 171 of the same we have Potshaugh; and in the edition of 1677, in a vocabulary of the language spoken in Hindustan, we have "King, Patchaw." And again: "Is the King at Agra?"—Punshaw Agranmela? (Pādisīlah Agrā māhā?)—99-100.

1673.—"They took upon them without control the Regal Dignity and Title of Pedeshaw."—Fryer, 166.

1727.—"Aureng-zeb, who is now saluted Pautshaw, or Emperor, by the Army, notwithstanding his Father was then alive."—A. Hamilton, i. 175, [ed. 1744].

PAGAR, s.

a. This word, the Malay for a 'fence, enclosure,' occurs in the sense of 'factory' in the following passage:

1702.—"Some other out-pagars or Factories, depending upon the Factory of Bencoolen."—Charts of the E. I. Co. p. 324.

In some degree analogous to this use is the application, common among Hindustani-speaking natives, of the Hind.—Arab. word ʾišṭā, 'a fence, enclosure,' in the sense of Presidency: Bombay ʾišṭā, ʾišṭā, Bangal ʾišṭā, ʾišṭā, a sense not given in Shakespeare or Forbes; [it is given in Fallon and Platts. Mr. Skeat points out that the Malay word is pagar, 'a fence,' but that it is not used in the sense of a 'factory' in the Malay Peninsula. In the following passage it seems to mean 'factory stock':

[1615.—"The King says that at her arrival he will send them their house and pagarr upon rafts to them."—Foster, Letters, iii. 151.]

b. (pagir). This word is in general use in the Bombay domestic dialect for wages, Mrh. pagir. It is obviously the Port. verb pagar, 'to pay,' used as a substantive.

1875.—". . . the heavy-browed sultana of some Gangetic station, whose stern look palpably interrogates the amount of your monthly paggar."—Wilson, Aabele of South, 46.

PAGODA, s. This obscure and remarkable word is used in three different senses.

a. An idol temple; and also specifically, in China, a particular form of religious edifice, of which the famous "Porcelain tower" of Nanking, now destroyed, may be recalled as typical. In the 17th century we find the word sometimes misapplied to places of Mahomedan worship, as by Faria-y-Sousa, who speaks of the "Pagoda of Mecca."
b. An idol.

c. A coin long current in S. India. The coins so called were both gold and silver, but generally gold. The gold pagoda was the varada or hān of the natives (see HOON); the former name (fr. Skt. for ‘boar’) being taken from the Boar avatar of Vishnu, which was figured on a variety of ancient coins of the South; and the latter signifying ‘gold,’ no doubt identical with sōnd, and an instance of the exchange of b and s. (See also PARDAO.)

Accounts at Madras down to 1818 were kept in pagodas, fanams, and kils (see CASH); 8 kils = 1 fanam, 42 fanams = 1 pagoda. In the year named the rupee was made the standard coin.*

The pagoda was then reckoned as equivalent to 3½ rupees.

In the suggestions of etymologies for this word, the first and most prominent meaning alone has almost always been regarded, and doubtless justly; for the other uses are deducible from it. Such suggestions have been many.

Thus Chinese origins have been propounded in more than one form; e.g. Pao-t‘eh, ‘precious pile;’ and Pok-kich-t‘eh (‘white-bones-pile’).† Anything can be made out of Chinese monosyllables in the way of etymology; though no doubt it is curious that the first at least of these phrases is actually applied by the Chinese to the polygonal towers which in China foreigners specially call pagodas. Whether it be possible that this phrase may have been in any measure formed in imitation of pagoda, so constantly in the mouth of foreigners, we cannot say (though it would not be a solitary example of such borrowing—see NEELAM); but we can say with confidence that it is impossible pagoda should have been taken from the Chinese. The quotations from Corsali and Barbosa set that suggestion at rest.

Another derivation is given (and adopted by so learned an etymologist as H. Wedgwood) from the Portuguese pagoa, ‘a pagan.’ It is possible that this word may have helped to facilitate the Portuguese adoption of pagoda; it is not possible that it should have given rise to the word. A third theory makes pagoda a transposition of da-goba. The latter is a genuine word, used in Ceylon, but known in Continental India, since the extinction of Buddhism, only in the most rare and exceptional way.

A fourth suggestion connects it with the Skt. bhāgavat, ‘holy, divine,’ or Bhagavati, applied to Durgā and other goddesses; and a fifth makes it a corruption of the Pers. but-kadah, ‘idol-temple;’ a derivation given below by Ovington. There can be little doubt that the origin really lies between these two.

The two contributors to this book are somewhat divided on this subject:—

(1) Against the derivation from bhāgavat, ‘holy,’ or the Mahr. form bhagavant, is the objection that the word pagoda from the earliest date has the final e, which was necessarily pronounced. Nor is bhagavat a name for a temple in any language of India. On the other hand but-kadah is a phrase which the Portuguese would constantly hear from the Mahommedans with whom they chiefly had to deal on their first arrival in India. This is the view confidently asserted by Reinaud (Mémories sur l’Inde, 90), and is the etymology given by Littre.

As regards the coins, it has been supposed, naturally enough, that they were called pagoda, because of the figure of a temple which some of them bear; and which indeed was borne by the pagodas of the Madras Mint, as may be seen in Thomas’s Prinsep, pl. xlv. But in fact coins with this impress were first struck at Ikkeri at a date after the word pagoda was already in use among the Portuguese. However, nearly all bore on one side a rude representation of a Hindu deity (see e.g. Krishnaraja’s pagoda, c. 1520), and sometimes two such images. Some of these figures are specified by Prinsep (Useful Tables, p. 41), and Varthema speaks of them: “These pardat . . . have two devils stamped upon one side of them, and certain letters on the other” (115-116). Here the name may have been appropriately taken from bhagavat (A. B.).

On the other hand, it may be urged that the resemblance between but-kadah and pagoda is hardly close enough, and that the derivation from but-kadah does not easily account for all the uses of the word. Indeed, it seems admitted in the preceding para-

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* Prinsep’s Useful Tables, by E. Thomas, p. 19.
† Giles, Glossary of Reference, s. v.
graph that bhagavati may have had to do with the origin of the word in one of its meanings.

Now it is not possible that the word in all its applications may have had its origin from bhagavat, or some current modification of that word? We see from Marco Polo that such a term was currently known to foreign visitors of S. India in his day—a term almost identical in sound with pagoda, and bearing in his statement a religious application, though not to a temple.* We thus have four separate applications of the word pacaatu, or pagoda, picked up by foreigners on the shores of India from the 13th century downwards, viz. to a Hindu ejaculatory formula, to a place of Hindu worship, to a Hindu idol, to a Hindu coin with idols represented on it. Is it not possible that all are to be traced to bhagavat, ‘sacred,’ or to Bhagavat and Bhagavati, used as names of deities—of Buddha in Buddhist times or places, of Krishna and Durgā in Brahminical times and places? (uses which are fact). How common was the use of Bhagavati as the name of an object of worship in Malabar, may be seen from an example. Turning to Wilson’s work on the Mackenzie MSS., we find in the list of local MS. tracts belonging to Malabar, the repeated occurrence of Bhagavati in this way. Thus in this section of the book we have at p. xvi. (vol. ii.) note of an account “of a temple of Bhagavati”; at p. cii. “Temple of Mannadi Bhagavati goddess...” at p. civ. “Temple of Mangombo Bhagavati...”; Temple of Paddeparkave Bhagavati...”; “Temple of the goddess Panmiyunar Kave Bhagavati...”; “Temple of the goddess Patali Bhagavati...”; “Temple of Bhagavati...”; p. civii, “Account of the goddess Bhagavati at, &c. ...” p. civiii, “Acc. of the goddess Yalanga Bhagavati,” Acc. of the goddess Vallur Bhagavati.” The term Bhagavati seems thus to have been very commonly attached to objects of worship in Malabar temples (see also Fra Paolino, p. 79 and p. 57, quoted under c. below). And it is very interesting to observe that, in a paper on “Coorg Superstitions,” Mr. Kittel notices parenthetically that Bhadra Kāli (i.e. Durgā) is “also called Pogodi, Pavodi, a tadbhava of Bagavati” (Ind. Antig. ii. 170)—an incidental remark that seems to bring us very near the possible origin of pagoda. It is most probable that some form like pogodi or pagode was current in the months of foreign visitors before the arrival of the Portuguese; but if the word was of Portuguese origin there may easily have been some confusion in their ears between Bhagavati and but-kadāh which shaped the new word. It is no sufficient objection to say that bhagavati is not a term applied by the natives to a temple; the question is rather what misunderstanding and mispronunciation by foreigners of a native term may probably have given rise to the term?—(H. Y.)

Since the above was written, Sir Walter Elliot has kindly furnished a note, of which the following is an extract:—

“I took some pains to get at the origin of the word when at Madras, and the conclusion I came to was that it arose from the term used generally for the object of their worship, viz., Bhagavat, ‘god;’ bhagavati, ‘goddess.’

“Thus, the Hindu temple with its lofty gopura or propylon at once attracts attention, and a stranger enquiring what it was, would be told, ‘the house or place of Bhagavat.’ The village divinity throughout the south is always a form of Durga, or, as she is commonly called, simply ‘Devi’ (or Bhagavati, ‘the goddess’). ... In like manner a figure of Durga is found on most of the gold Huns (i.e. pagoda) coins current in the Dakhan, and a foreigner inquiring what such a coin was, or rather what was the form stamped upon it, would be told it was ‘the goddess, i.e., it was ‘Bhagavati.’”

As my friend, Dr. Barnell, can no longer represent his own view, it seems right here to print the latest remarks...
of his on the subject that I can find. They are in a letter from Tanjore, dated March 10, 1880:

"I think I overlooked a remark of yours regarding my observation that the e in Pagode was pronounced, and that this was a difficulty in deriving it from Bhagavat. In modern Portuguese e is not sounded, but verses show that it was in the 16th century. Now, if there is a final vowel in Pagoda, it must come from Bhagavati; but though the goddess is and was worshipped to a certain extent in S. India, it is by other names (Jumma, &c.). Gundert and Kittel give 'Pogodi' as a name of a Durga temple, but assuredly this is no corruption of Bhagavati, but Pagoda! Malayalam and Tamil are full of such adopted words. Bhagavati is little used, and the goddess is too insignificant to give rise to pagoda as a general name for a temple.

'Bhagavat can only appear in the S. Indian languages in its (Skt.) nominative form bhagavān (Tamil pugrāvān). As such, in Tamil and Malayalam it equals Vishnu or Siva, which would suit. But pagoda can't be got out of bhagavān; and if we look to the N. Indian forms, bhagavant, &c., there is the difficulty about the e, to say nothing about the nt."

The use of the word by Barbosa at so early a date as 1516, and its application to a particular class of temples must not be overlooked.

a.—

1516. — "There is another sect of people among the Indians of Malabar, which is called Cojavern (Kashmir, Lagos, Malabar, i. 115). . . . Their business is to work at baked clay, and tile for covering houses, with which the temples and Royal buildings are roofed . . . . Their idolatry and their idols are different from those of the others; and in their houses of prayer they perform a thousand acts of witchcraft and necromancy; they call their temples pagodes, and they are separate from the others." — Barbosa, 156. This is from Lord Stanley of Alderley's translation from a Spanish MS. The Italian of Ramusio reads: "nelle loro orationi fanno molte strigherie e necromantia, le quali chiamano Pagodes, differenti assai dall' altro" (Ramusio, i. f. 308f.). In the Portuguese MS, published by the Lisbon Academy in 1512, the words are altogether absent; and in interpolating them from Ramusio the editor has given the same sense as in Lord Stanley's English.

1516.—"In this city of Goa, and all over India, there are an infinity of ancient build-
ings of the Gentiles, and in a small island near this, called Dinari, the Portuguese, in order to build the city, have destroyed an ancient temple called Pagode, which was built with marvellous art, and with ancient figures wrought to the greatest perfection in a certain black stone, some of which remain standing, ruined and shattered, because these Portuguese care nothing about them. If I can come by one of these shattered images I will send it to your Lordship, that you may perceive how much in old times sculpture was esteemed in every part of the world." — Letter of Andrea Cavalli to Giuliano de'Medici, in Ramusio, i. f. 177.

1543. — "And with this fleet he anchored at Coulão (see QUILON) and landed there with all his people. And the Governor (Martim Afonso de Sousa) went thither because of information he had of a pagode which was quite near the houses, and which, they said, contained much treasure. . . . And the people of the country seeing that the Governor was going to the pagode, they sent to offer him 50,000 pardaös not to go." — Correa, iv. 325-326.

1554. — "And for the monastery of Santa Fee $15,000 reis yearly, besides the revenue of the Pagodes which His Highness bestowed upon the said House, which gives 600,000 reis a year. . . ." — Botello, Tombo, in Subsidios, 70.

1563. — "They have (at Baçaim) in one part a certain island called Salsete, where there are two pagodes or houses of idolatry." — Correa, f. 211.

1582. — "... Pagode, which is the house of prayers to their Idols." — Castejada (by N. L.), f. 34.

1594. — "And as to what you have written to me, viz., that although you understand how necessary it was for the increase of the Christianity of these parts to destroy all the pagodes and mosques (pagode e mesquidas), which the Gentiles and the Moors possess in the fortified places of this State. . . . (The King goes on to enjoin the Viceroy to treat this matter carefully with some theologians and canonists of those parts, but not to act till he shall have reported to the King). — Letter from the K. of Portugal to the Viceroy, in Arch. Port. Orient., Fasc. 3, p. 417.

1598. — "... houses of Divels [Divels] which they call Pagodes." — Linshott, 22: [Hak. Soc. i. 70].

1600. — "Gouvea uses pagode both for a temple and for an Idol, e.g., see f. 46. f. 47.

1630. — "That he should erect pagoda for God's worship, and adore images under green trees." — Lord, Display, &c.

1635. — "There did meet us at a great Pagodo or Pagod, which is a famous and sumptuous Temple or Church." — W. Briton, i. ibid., v. 49.

1674. — "Thus they were carried, many flocking about them, to a Pagod or Temple (pagode in the orig.)." — Steven's Pastor y Suante, i. 40.
1674.—"Pagod (quasi Pagan-God), an Idol or false god among the Indians; also a kind of gold coin among them equivalent to our Angel."—Glossographia, &c., by T. S.

1689.—"A Pagoda ... borrows its Name from the Persian word Pont, which signifies Idol; thence Pont-Gheda, a Temple of False Gods, and from thence Pagode."—Ovington, 159.

1980.—"... qui cessant Clergy of pagodes au milieu des villes."—Le Bruyère, Caractères, ed. Jones, 1851, ii. 304.

[1719.—"In India we use this word pagoda (pagodas) indiscriminately for idols or temples of the Gentiles."—Orate Conquistado, vol. i. Conq. i. Div. i. 53.]

1717.—"... the Pagods, or Churches."—Phillip's Account, 12.

1727.—"There are many ancient Pagods or Temples in this country, but there is one very particular which stands upon a little Mountain near Visagapatam, where they worship living Monkies."—A. Hamilton, i. 389 [ed. 1741].

1736.—"Pagod [inscr. ctym.], an idol's temple in China."—Bailey's Dict. 2nd ed.

1763.—"These divinities are worshipped in temples called Pagodas in every part of Indostan."—Orme, Hist. i. 2.

1781.—"During this conflict at Chillumbrum, all the Indian females belonging to the garrison were collected at the summit of the highest pagoda, singing in a loud and melodious chorus hallelujahs, or songs of exhortation, to their people below, which inspired the enemy with a kind of frantic enthusiasm. This, even in the heat of the attack, had a romantic and pleasing effect, the musical sounds being distinctly heard at a considerable distance by the assailants."—Murray's Narrative, 222.

1800.—"In front, with far stretch'd walls, and many a tower.
Turret, and dome, and pinnacle cluthe.
The huge Pagoda seemed to load the land."—Keats, VIII. 4.

1830.—"... pagodas, which are so termed from ponda, an idol, and ghoda, a temple (!)—"Mrs. Flood, Narrative of a Journey Overland from England, ii. 27."

1855.—"... Among a dense cluster of palm-trees and small pagodas, rises a colossal Gaudama, towering above both, and, Mennon-like, glowing before him with a placid and eternal smile."—Letters from the Banks of the Irawadee, Blackwood's Mag., May, 1856.

b.—1498.—"And the King gave the letter with his own hand, again repeating the words of the oath he had made, and swearing besides by his pagodes, which are their idols, that they adore for gods, ..."—Corre, Leidos, i. 119.

1582.—"The Divell is oftentimes in them, but they say it is one of their Gods or Pagodes."—Castiglione (tr. by N. L.), f. 57.

In the following passage from the same author, as Mr. Whitteway points out, the word is used in both senses, a temple and an idol:

"In Goa I have seen this festival in a pagoda, that stands in the island of Divar, which is called Capatau, where people collect from a long distance; they that bathe in the arm of the sea between the two islands, and they believe ... that on that day the idol (pagode) comes to that water, and they cast in for him much betel and many plantains and sugar-canes; and they believe that the idol (pagode) eats those things."—Costancheda, ii. ch. 34. In the orig., pagode, when meaning a temple has a small, and when the idol, a capital, P."

1584.—"La religione de queste genti non si intende per esser differenti sorta fra loro; anno certi lor pagodi che son gli idioli, ..."—Letter of St. George de De Gubernatis, 155.

1587.—"The house in which his pagode or idol stately is covered with tiles of silver."—R. Fitch, in Hakl. ii. 391.

1598.—"... The Pagodes, their false and divelish idols."—Linschoten, 26; [Hak. Soc. i. 86].

1630.—"... so that the Birmans under each green tree erect temples to pagods. ..."—Lord, Display, &c.

c. 1630.—"Many deformed Pagothas are here worshipped; having this ordinary evasion that they adore not Idols, but the Deuses which they represent."—Sir T. Herbert, ed. 1665, p. 375.

1641.—"Their classic model proved a maggot, Their Directory an Indian Pagod."—Hodibas, Pt. II. Canto i.

1663.—"... For, say they, what is the Pagoda? it is an image or stone. ..."—In Wheeler, i. 285.

1727.—"... the Girl with the Pot of Fire on her Head, walking all the Way before. When they came to the End of their journey ... where was placed another black stone Pagod, the Girl set her Fire before it, and run stark mad for a Minute or so."—A. Hamilton, i. 274 [ed. 1744].

c. 1737.—"See thronging millions to the Pagod run, And offer country, Parent, wife or son."—Pope, Epitoke to Sat. 1.

1814.—"Out of town six days. On my return, find my poor little pagod, Napoleon, pushed off his pedestal—the thieves are in Paris."—Letter of Byron's, April 8. in Moore's Life, ed. 1832, iii. 21.

c. 1756.—"Nell'viseor poi li caualli Arabi di Goa, si paga di dato guaranta due pagoidi per caualli, et ogni pagodo val otto lire alla nostra moneta; e sono monetate d'oro; de modo che li caualli Arabi sono in gran prezzo in que' paesi, come sarrebbe trecento quattro cento, cinque cento, e fine mila ducati l'uno."—C. Patrici, in Raminus, iii. 388.
1597. — "I think well to order and decree that the pagodes which come from without shall not be current unless they be of forty and three points (essay) conformable to the first issue, which is called of Agro, and which is of the same value as that of the Son Tones, which were issued in its likeness."—edict of the King, in Arch. Port. Orient. iii. 752.

1598. — "There are yet other sorts of money called Pagodes. . . . Those are in India, and Heathenish money with the picture of a Diuell upon them, and therefore are called Pagodes."—Blanchetot, 54 and 69; [Hak. Soc. i. 157, 242.

1602. — "And he caused to be sent out for the Kings of the Decan and Canara two thousand horses from those that were in Goa, and this brought the King 80,000 pagodes, for every one had to pay forty as duty. These were imported by the Moors and other merchants from the ports of Arabia and Persia: in entering Goa they are free and uncharged, but on leaving that place they have to pay these duties."—Couto, IV. vi. 6.

1676. — "For in regard these Pagods are very thick, and cannot be clipt, those that are Masters of the trade, take a Piercer, and pierce the Pagod through the side, halfway or more, taking out of one piece as much Gold as comes to two or three Sous."—Tasmiel, E.T. 1683, ii. 4; [Ball, ii. 92.

1785. — "Your servants have no Trade in this country, neither do you pay them high wages, yet in a few years they return to England with many lacs of pagodas."—Nabob of Arcot, in Burke's Speech on the Nabob's Debts, Works, ed. 1852, iv. 18.

1803. — "It frequently happens that in the bazar, the star pagoda exchanges for 4 rupees, and at other times for not more than 3."—Wellington, Desp., ed. 1837, ii. 375.

**PAGODA-TREE.** A slang phrase once current, rather in England than in India, to express the openings to rapid fortune which at one time existed in India. [For the original meaning, see the quotation from Ryklof Van Goens under BO TREE. Mr. Sket writes: "It seems possible that the idea of a coin tree may have arisen from the practice, among some Oriental nations at least, of making cash in moulds, the design of which is based on the plan of a tree. On the E. coast of the Malay Peninsula the name cask-tree (pokol pittis) is applied to cash cast in this form. Gold and silver tributary trees are sent to Siam by the tributary States: in these the leaves are in the shape of ordinary tree leaves."]

1577. — "India has been transferred from the regions of romance to the realms of fact . . . the mines of Golconda no longer pay the cost of working, and the pagoda-tree has been stripped of all its golden fruit."—Blackwood's Magazine, 575.

1851. — "It might be mistaken . . . for the work of some modern architect, built for the Nabob of a couple of generations back, who had enriched himself when the pagoda-tree was worth the shaking."—Sit. Rev., Sept. 3, p. 307.

**PAHLAVI, PEHLVI.** The name applied to the ancient Persian language in that phase which prevailed from the beginning of the Sassanian monarchy to the time when it became corrupted by the influence of Arabic, and the adoption of numerous Arabic words and phrases. The name Pahlavi was adopted by Europeans from the Parthian. The language of Western Persia in the time of the Achaemenian kings, as preserved in the cuneiform inscriptions of Persepolis, Behistun, and elsewhere, is nearly akin to the dialects of the Zend-Avesta, and is characterised by a number of inflections agreeing with those of the Avesta and of Sanskrit. The dissolubility of inflectional terminations is already indicated as beginning in the later Achaemenian inscriptions, and in many parts of the Zend-Avesta; but its course cannot be traced, as there are no inscriptions in Persian
language during the time of the Arsacidae; and it is in the inscriptions on rocks and coins of Ardakshir-i-Papakân (A.D. 226-240)—the Ardashir Babagan of later Persian—that the language emerges in a form of that which is known as Pahlavi. "But, strictly speaking, the medieval Persian language is called Pahlavi when it is written in one of the characters used before the invention of the modern Persian alphabet, and in the peculiarly enigmatical mode adopted in Pahlavi writings. . . . Like the Assyrians of old, the Persians of Parthian times appear to have borrowed their writing from a foreign race. But, whereas the Semitic Assyrians adopted a Turanian syllabary, these later Aryan Persians accepted a Semitic alphabet. Besides the alphabet, however, which they could use for spelling their own words, they transferred a certain number of complete Semitic words to their writings as representatives of the corresponding words in their own language. . . . The use of such Semitic words, scattered about in Persian sentences, gives Pahlavi the motley appearance of a compound language. . . . But there are good reasons for supposing that the language was never spoken as it was written. The spoken language appears to have been pure Persian; the Semitic words being merely used as written representatives, or locutum, of the Persian words which were spoken. Thus, the Persians would write willam mulka, 'King of Kings'; but they would read shahin shah. . . . As the Semitic words were merely a Pahlavi mode of writing their Persian equivalents (just as 'viz.' is a mode of writing 'namely' in English*), they disappeared with the Pahlavi writing, and the Persians began at once to write all their words with their new alphabet, just as they pronounced them." (E. W. West, Introduction to Pahlavi Texts, p. xiii.; Sacred Books of the East, vol. v.)

Extant Pahlavi writings are confined to those of the Parsis, translations from the Avesta, and others almost entirely of a religious character. Where the language is transcribed, either in the Avesta characters, or in those of the modern Persian alphabet, and freed from the singular system indicated above, it is called Pazand (see PAZEND); a term supposed to be derived from the language of the Avesta, pazaitzanti, with the meaning 're-explanation.'

Various explanations of the term Pahlavi have been suggested. It seems now generally accepted as a changed form of the Parthian of the cuneiform inscriptions, the Parthia of Greek and Roman writers. The Parthians, though not a Persian race, were rulers of Persia for five centuries, and it is probable that everything ancient, and connected with the period of their rule, came to be called by this name. It is apparently the same word that in the form pahlæ and pahlavan, &c., has become the appellation of a warrior or champion in both Persian and Armenian, originally derived from that most warlike people the Parthians. (See PULWAUN.) Whether there was any identity between the name thus used, and that of Pahlava, which is applied to a people mentioned often in Sanskrit books, is a point still unsettled.

The meaning attached to the term Pahlavi by Orientals themselves, writing in Arabic or Persian (exclusive of Parsis), appears to have been 'Old Persian' in general, without restriction to any particular period or dialect. It is thus found applied to the cuneiform inscriptions at Persepolis. (Derived from West as quoted above, and from Hang's Essays, ed. London, 1878.)

C. 590.—"Quant au mot dirafeh, en pehlevi (al-fahlviya) c'est à dire dans la langue primitive de la Perse, il signifie drapeau, pique et étendard."—Magîrî, iii. 232.

C. A.D. 1000.—"Gayî-nânih, which was called ārîshâb, because ēr means in Pahlavi a mountain. . . ."—Athîrâl, Chronology, 108.

PAILOO. s. The so-called 'triumphal arches,' or gateways, which form so prominent a feature in Chinese landscape, really monumental erections in honour of deceased persons of eminent virtue. Chin, pāt, 'a tablet,' and to, 'a stage or erection.' Mr. Ferguson
has shown the construction to have been derived from India with Buddhism (see Indian and Eastern Architecture, pp. 700-702). [So the Torii of Japan seem to represent Skt. torana, ‘an archway’ (see Chamberlain, Things Japanese, 3rd ed. 407 seq.).]

**PÁLAGILÁSS.** s. This is domestic Hind. for ‘Asparagus’ (Panjab N. & Q. ii. 180).

**PALANEKEN, PALANQUIN,** s. A box-litter for travelling in, with a pole projecting before and behind, which is borne on the shoulders of 4 or 6 men—4 always in Bengal, 6 sometimes in the Telugu country.

The origin of the word is not doubtful, though it is by no means clear how the Portuguese got the exact form which they have handed over to us. The nasal termination may be dismissed as a usual Portuguese addition, such as occurs in mandarin, Bacalha (Wasaí), and many other words and names as used by them. The basis of all the forms is Skt. pardanka, or paldanka, ‘a bed,’ from which we have Hind. and Mahr. palam, ‘a bed,’ Hind. pālki, ‘a palankin,’ [Telugu palakki, which is perhaps the origin of the Port. word], Pali pallanksa, ‘a couch, bed, litter, or palankin’ (Childers), and in Javanese and Malay paryanki, ‘a litter or sedan’ (Crawford).*

It is curious that there is a Spanish word palanca (L. Lat. phalangis) for a pole used to carry loads on the shoulders of two bearers (called in Sp. palanquinos); a method of transport more common in the south than in England, though even in old English the thing has a name, viz. ‘a cowlestaff’ (see N.E.D.). It is just possible that this word (though we do not find it in the Portuguese dictionaries) may have influenced the form in which the early Portuguese visitors to India took up the word.

The thing appears already in the Rāmāyaṇa. It is spoken of by Ibn Batuta and John Marignolli (both c. 1350), but neither uses this Indian name; and we have not found evidence of pālki older than Akbar (see Elliot, iv. 515, and Jam. i. 254).

As drawn by Lin-choten (1557), and as described by Grose at Bombay (c. 1760), the palankin was hung from a bamboo which bent in an arch over the vehicle; a form perhaps not yet entirely obsolete in native use. William- son (1°. M. i. 316 seqq.) gives an account of the different changes in the fashion of palankins, from which it would appear that the present form must have come into use about the end of the 18th century. Up to 1840-50 most people in Calcutta kept a palankin and a set of bearers (usually natives of Orissa—see OORIYA), but the practice and the vehicle are now almost, if not entirely, obsolete among the better class of Europeans. Till the same period the palankin, carried by relays of bearers, laid out by the post-office, or by private chowdries (q.v.), formed the chief means of accomplishing extensive journeys in India, and the elder of the present writers has undergone hardly less than 6000 or 9000 miles of travelling in going considerable distances (excluding minor distances) after this fashion. But in the decade named, the palankin began, on certain great roads, to be superseded by the dawk-garry (a Pakke-garry or palankin-carryage, horded by ponies posted along the road, under the post-office), and in the next decade to a large extent by railway, supplemented by other wheel-carriage, so that the palankin is now used rarely, and only in out-of-the-way localities.

* In Canticles, ill. i, the ‘permium quad fecit salto per Salomonem de Nessoa Lux’ is in the Hebrew copy (where he has been supposed to be a Greek copist); highly improbable, as the litter came to Greece from the East. Is it possible that the word can be in some way taken from per- mākt? The R.V. has palanches. [See the discussion in Encyclopaedia Biblica, iii. 290 seq.].

c. 1310.—‘Some time afterwards the pages of the Mistress of the Universe came to me with a dīna. . . . It is like a bed of state . . . with a pole of wood above . . . this is curved, and made of the Indian cane, solid and compact. Eight men, divided into two relays, are employed in turn to carry one of these; four carry the palankin whilst four rest. These vehicles serve in India the same purpose as donkeys in Egypt: most people use them habitually in going and coming. If a man has his own slaves, he is carried by them; if not he hires men to carry him. There are also a few found for hire in the city, which stand in the bazaars, at the Sultan’s gate, and also at the gates of private citizens.’—The Bûrûse, iii. 346.

c. 1350.—‘Et eodem hominum et mulierum portantur portantur sequitas in lectis de quibus in Cantices: fecit Salomon de
1515.—"And so assembling all the people made great lamentation, and so did throughout all the streets the women, married and single, in a marvellous way. The captains lifted him (the dead Albuquerque), seated as he was in a chair, and placed him on a palanquin, so that he was seen by all the people; and João Mendes Botelho, a knight of Afonso d'Albuquerque's making (who was his acquaintance), bore the banner before the body."

—Coveas, Lendas, ii. p. 460.

1539—"... and the branches are for the most part straight except some... which they twist and bend to form the canes for palanquins and portable chairs, such as are used in India."—Garcia, f. 144.

1567.—"... with eight Falcheins (piekina), which are hired to carry the palanchines, eight for a Palanche (palanchino), four at a time."—C. Frederic, in Hakl. ii. 348.

1588—"... after them followed the brido between two Concubres, each in their Pallamkin, which is most costly made."—Lischoten, 50; [Hakl. Soc. i. 190].

1606.—"The palanquins covered with curtains, in the way that is usual in this Province, are occasion of very great offences against God our Lord."... (the Synod of Goa has appointed the Vicerey to prohibit them altogether, and)... "cejons on all ecclesiastical persons, on penalty of sentence of excommunication, and of forfeiting 100 patauds to the church court * not to use the said palanquins, made in the fashion above described."—4th Act of 5th Council of Goa, in Archiv. Port. Orient., fasc. iv. 2. Edição, 2v, Parte 186.

1609—"... If comming forth of his Palace, hee (Jahangir) get vp on a Horse, it is a signe that he goeth for the Warres; but if he be vp vpon an Elephant or Palankan, it will be a signe of his hunting Voylage."—Hawkins, in Purchas, i. 219.

1616.—"Abul Chars, great governor of Ahmadabad, being sent for to Court in disgrace, comming in Pilgrims Clothes with fortie servants on foote, about sixtie miles in counterfeitt humiliation, finished the rest in his Pallankee."—Sir T. Roe, in Purchas, i. 552; [Hakl. Soc. ii. 27], which reads Palankee, with other minor variances.

In Terry's account, in Purchas, ii. 1475, we have a Pallankee, and (p. 1483) Palanka; in a letter of Tom Coryate's (1615) Palankan.

1623.—"In the territories of the Portuguese in India it is forbidden to men to travel in palakine (Palanchina) as in good south too effeminate a proceeding; nevertheless as the Portuguese pay very little attention to their laws, as soon as the rain begin to fall they commence getting permission to use the palakine, either by favour or by bribery and so, gradually, the thing is relaxed, until at last nearly everybody travels in that way, and at all seasons."—P. della Valle, i. 611; [comp. Hakl. Soc. i. 31).

1659.—"The designing rascal (Sivaji)... conciliated Azal Khan, who fell into the snare... Without arms he mounted the palki, and proceeded to the place appointed under the same... He left all his attendants at a distance of a few arrow-shots... Sivaji had a weapon, called in the language of the Dakhin bikhak (i.e., 'scorpion') on the fingers of his hand, hidden under his sleeve..."—Kāhī Khan, in Elliot, vii. 259. See also p. 509.

1660.—"... From Golconda to Muslipot there is no travelling by waggons... But instead of Coaches they have the convenience of Pallekies, wherein you are carried with more speed and more ease than in any part of India."—Tavernier, E.F. ii. 70; [ed. Hall, i. 175]. This was quite true up to our own time. In 1840 the present writer was carried on that road, a stage of 25 miles in little more than 5 hours, by 12 bearers, relieving each other by sixes.

1672. The word occurs several times in Baldaeus as Pallinkijn. Tavernier writes Palleki and sometimes Pallanquin [Hall, i. 43, 175, 309, 382]; Bernier has Paleky [ed. Constable, 214, 283, 372].

1673.—"... ambling after these a great pace, the Palankee-Boys support them four of them, two at each end of a Bambo.
which is a long hollow Cane...arched in the middle...where hangs the Palan-keen, as big as an ordinary Couch, broad enough to tumble in..."—Freyer, 94.

1678.—"The permission you are pleased to give us to buy a Pallakee on the Company's Account. Shall make use off as Soon as can possible meet with one yet may be fit for its purpose."—MS. Letter from Factory at Bolhoo to the Council (of Fort St. George), March 9, in India Office.

1862.—Joan Nieuhof has Palakijn. Zee en Land-Renier, ii. 78.

[i., "The Agent and Council...allowed him (Mr. Clarke) 2 pagg. p. mensen more towards the defraying his pallanquin charges, he being very crazy and much weaken'd by his sickness."—Pringle, Diary. Ft. St. Geo. 1st ser. i. 34.]

1729.—"I desire that all the free Merchants of my acquaintance do attend me in their palankees to the place of burial,"—Will of Charles Davers, Merchant, in Wheeler, ii. 310.

1726.—"...Palangkyn dragers" (pallan-kin-bearers).—Valentijn, Ceylon, 45.

1736.—"Palaquin, a kind of chaise or chair, borne by men on their shoulders, much used by the Chinese and other Eastern peoples for travelling from place to place."—Bailey's Dict. 2nd ed.

1750-52. — "The greater nobility are carried in a palekee, which looks very like a hammock fastened to a pole."—Torrey's Voyage to Surat. China, &c., ii. 201.

1754-58. — In the former year the Court of Directors ordered that Writers in their Service should "lay aside the expense of either horse, chair, or Palankin, during their Writings."—The Writers of Fort William (4th Nov. 1756) remonstrated, begging to be indulged in keeping a Palankeen for such months of the year as the excessive heat and violent rains make it impossible to go on foot without the utmost hazard of their health." The Court, however, replied (11 Feb. 1756): "We very well know that the indulging Writers with Palankens has not a little contributed to the neglect of business we complain of, by affording them opportunities of rambling; and again, with an obduracy and fervour too great for grammar (March 3, 1758): "We do not order you to buy or, and direct (and will admit of no representation for postponing the execution of) that no Writer whatsoever be permitted to keep either Palankeen, horse, or chair, during his Writingship, on pain of being immediately dismissed from our service."—In Long, pp. 54, 71, 130.

1788. —"The Nawab, on seeing his condition, was struck with grief and compassion; but...did not even bend his eyebrow at the sight, but lifting up the eyelid of the Palkee with his own hand, he saw that the eagle of his (Ali Buza's) soul, at one flight had winged its way to the gardens of Paradise."—I. of Hyder. p. 429.

1784.—"The Sun in gaudy palanqueen
Curtain'd with purple, fring'd with gold,
Firing no more heavy's vault serene,
Ri'd in the car with Ganges old."

Palaquin, a ballad by Sir W. Jones; in Life and Works, ed. 1807, ii. 503.

1804.—"Give orders that a palanquin may be made for me; let it be very light, with the panells made of canvas instead of wood, and the poles fixed as for a dooley. Your Bengally palanquins are so heavy that they cannot be used out of Calcutta."—Wellington (to Major Shaw), June 20.

The following measures a change in ideas. A palankin is now hardly ever used by a European, even of humble position, much less by the opulent:

1508.—"Palkee. A litter well known in India, called by the English Palankee. A Guzerat punister (aware of no other) hazards the Etymology Pal-lankee (pal-lakhi) a thing requiring an annual income of a quarter Lank to support it and corresponding luxuries."—R. Dreammond, Illustrations, &c.

"...The conveyances of the island (Madeira) are of three kinds, viz.: horses, mules, and a litter, yeloped a palanquin, being a chair in the shape of a battching-tub, with a pole across, carried by two men, as dooleys are in the east."—W. Lab., Reminiscences, i. 252.

1809. —"Woo! Woo! around their palankee, As on a bridal day With symphony and dance and song. Their kindred and their friends come on The dance of sacrifice! The funeral song!"—Kehama, i. 6.

c. 1830.—"Un curieux indiscret reçut un galet dans la tête : on l'emporta baigné de sang, couché dans un palanquin."—V. Jacquesmont, Corr. i. 67.

1850.—"It will amaze readers in these days to learn that the Governor-General sometimes condescended to be carried in a Palanquin—a mode of conveyance which, except for long journeys away from railroads, has long been abandoned to porty Baboons, and Eurasian clerks.—St. B., Feb 14.

1851.—"In the great procession on Corpus Christi Day, when the Pope is carried in a palanquin round the Piazza of St. Peter, it is generally believed that the cushions and furniture of the palanquin are so arranged as to enable him to bear the fatigue of the ceremony by sitting whilst to the spectator he appears to be kneeling."—Dean Stanley, Christian Institutions, 291.

PALAVERAM. n.p. A town and cantonment 11 miles S.W. from Madras. The name is Pallavaram probably Pallava-parum, Pallava pura.
the 'town of the Pallas'; the latter a caste claiming descent from the Pallas
who reigned at Conjeveram (Seshu-
giri Sastri). [The Madras Gloss, derives
its name from Tam. palam, 'low land,' as they are commonly employed in
the cultivation of wet lands.]

PALE ALE. The name formerly
given to the beer brewed for Indian use.
(See BEER.)

1784.—"London Porter and Pale Ale.
light and excellent, Sicea Rupees 150 per
bbl."—Advt. in Seton-Karr, i. 39.

1785.—"For sale ... Pale Ale (per
bbl.) ... Rs. 80."—London Courier, Jan. 19.

1853.—"1 Pale Ale: 2 strong ale: 3,
small beer: 4. brilliant beer: 5. strong
porter: 6. light porter: 7. brown stout."—
Advt. in Carey's Good Old Days, i. 147.]

1848.—"Constant dinners, tiffins, pale
ale, and claret, the prodigies’ labour of
catchery, and the refreshment of brandy
pawnee, which he was forced to take there,
had this effect upon Waterloo Sedley."—
Vandy Fair, ed. 1867, i. 258.

1853.—"Parmi les cafés, les cabarets,
les gargaros, l’on rencontre ça et là une
taverne anglaise placardée de sa pancarte de porter
simple et double, d’old Scotch ale, d’East
India Pale beer."—Th. Gautier, Constant-
napole, 22.

1867.—
"Pain bis, galette ou panaton,
Fromagé à la pie ou Stilton,
Cidre ou pale ale de Burton,
Vin de brie, ou branche-mouton.
Th. Gautier à Ch. Garnier.

PALEMPORE. s. A kind of chintz
bed-cover, sometimes made of beautiful
patterns, formerly made at various
places in India, especially at Sadras
and Masulipatam, the importation of
which into Europe has become quite
obsolete, but under the greater ap-
preciation of Indian manufactures has
recently shown some tendency to re-
vive. The etymology is not quite
certain,—we know no place of the
name likely to have been the epony-
mite,—and possibly it is a corruption of a hybrid (Hind. and Pers.) palang-
posh, 'a bed-cover,' which occurs below, and
which may have been perverted through the existence of Salem-
pore as a kind of stuff. The probability that
the word originated in a perversion of
palang-posh, is strengthened by the
following entry in Bluteau’s Diet.
(Supp. 1727.)

"Chaudus or Chaudeus são huns panos
grandes, que servem para cobrir canas e
outras cousas. São pintados de cores muy
vistosas, e alguns mais finos, a que chamão
palangapuzes. Fabricão-se de algadoão em
Bengala e Choromandel,"—i.e. "Chaudus ou
Chaudens" (this I cannot identify, perhaps
the latter among Piece-goods)
"are a kind of large cloths serving to cover
beds and other things. They are painted
with gay colours, and there are some of
a finer description which are called palang-
poshes," &c.

[For the mode of manufacture at Masulipatam, see Journ. Ind. Art. iii.
1st ser. ii. 173) has questioned this
derivation. The word may have been
taken from the State and town of
Paldupur in Guzerat, which seems to
have been an emporium for the manu-
factures of N. India, which was long
noted for chintz of this kind.]

1813.—"Int Governor von Raja moudruga...
... werelden veel ... Salamopri...
gemaectt."—Van den Breucke, St.

1813.—"Staple commodities (at Masuli-
patam) are calicoes white and painted,
Palempores, Carpets."—Fryer, 34.

1814.—"A variety of tortures were in-
flicted to extort a confession; one was a
sofa, with a platform of tight cordage in
network, covered with a palampore, which
concealed a bed of thorns placed under it:
the collector, a corpulent Banian, was
then stripped of his jinna (see JAMMA),
or muslin robe, and ordered to lie down."—
Forbes, Or. Mem. ii. 429; [2nd ed. ii. 54].

1817.—"... these cloths ... serve as
coverlets, and are employed as a substi-
tute for the Indian palempore."—Raffles,
Java, 171; [2nd ed. i. 191].

1855.—"The jewelled aman of thy zemzem is
bare,
And the folds of thy palampore wave in the
air."—Bon Gautier, Eastern Serenade.

1862.—"Bala posh, or Palang posh, quilt or
coverlet, 300 to 1000 rupees."—Punjab
Trade Report, App. i. xxxviii.

1878.—"... and third, the celebrated
apalampores, or 'bed-covers,' of Masulipa-
tam, Fateghar, Shikarpur, Hazarn, and
other places, which in point of art decora-
tion are simply incomparable."—Birdwood,
The Industrial Arts of India, 260.

PALL. s. The name of the sacred
language of the Southern Buddhists,
in fact, according to their apparently
A well-founded tradition Magadhi, the dialect of what we now call South Bahr, in which Sakyamuni discoursed. It is one of the Prakrits (see PRACRIT) or Aryan vernaculars of India, and has probably been a dead language for nearly 2000 years. Pali in Skt. means 'a line, row, series,' and by the Buddhists is used for the series of their Sacred Texts. Pali-bhasha is then 'the language of the Sacred Texts,' i.e. Magadhi; and this was called elliptically by the Singhalese Pali, which we have adopted in like use. It has been carried, as the sacred language, to all the Indo-Chinese countries which have derived their religion from India through Ceylon. Pali is 'a sort of Tuscan among the Prakrits' from its inherent grace and strength (Childe). But the analogy to Tuscan is closer still in the parallelism of the modification of Sanskrit words, used in Pali, to that of Latin words used in Italian.

Robert Knox does not apparently know by that name the Pali language in Ceylon. He only speaks of the Books of Religion as 'being in an elegant style which the Vulpian people do not understand' (p. 75); and in another passage says: 'They have a language something differing from the vulgar tongue (like Latin to us) which their books are writ in' (p. 109).

1659.—'Les uns font valoir le style de leur Alocon, les autres de leur Bali.'—
Letters Edit. xxv. 61.

1690.—'... this Doubt proceeds from the Sanszer understanding two Languages, viz., the Vulgar, which is a simple Tongue, consisting almost wholly of Monosyllables, without Conjugation or Declension; and another Language, which I have already spoken of, which to them is a dead Tongue, known only by the Learned, which is called the Balie Tongue, and which is enrich'd with the inventions of words, like the Languages we have in Europe. The terms of Religion and Justice, the names of Offices, and all the Ornaments of the Vulgar Tongue are borow'd from the Balie.'—De la Lumière's Siam, E.T. 1693, p. 9.

1795.—'Of the ancient Pâlî, whose language constitutes at the present day the sacred text of Ava, Pegue, and Siam, as well as of several other countries eastward of the Ganges: and of their migration from India to the banks of the Cali, the Nile of Ethiopia, we have but very imperfect information. ... it has been the opinion of some of the most enlightened writers on the

The writer is here led away by Wilford's

languages of the East, that the Pali, the sacred language of the priests of Boodh, is nearly allied to the Sanscrit of the Brahmans: and there certainly is much of that holy idiom engraven on the vulgar language of Ava, by the introduction of the Hindoo religion.'—Syme, 337-8.

1815.—"The Talapoinis ... do apply themselves in some degree to study, since according to their rules they are obliged to learn the Sackhi, which is the grammar of the Pali language or Magadhi, to read the Vini, the Padimot ... and the sermons of Godana. ... All these books are written in the Pali tongue, but the text is accompanied by a Burmese translation. They were all brought into the kingdom by a certain Brahmin from the island of Ceylon."

[1822.—'... the sacred books of the Buddhists are composed in the Palli tongue.'—Watkins, Fijten Years in India. 187.]

1857.—'Buddhists are impressed with the conviction that their sacred and classical language the Magadhi or Palli is of greater antiquity than the Sanscrit; and that it had attained also a higher state of refinement than its rival tongue had acquired. In support of this belief they adduce various arguments, which, in their judgment, are quite conclusive. They observe that the very word Pali signifies original, text, regularity; and there is scarcely a Buddhist scholar in Ceylon, who, in the discussion of this question, will not quote, with an air of triumph, their favourite verse.

Si Magadhi; sahâ bhasâ (bc.).

'There is a language which is the root; ... men and brâhmans at the commencement of the creation, who never before heard nor uttered a human accent, and even the Supreme Buddhas, spoke it; it is Magadhi.'

'This verse is a quotation from Kachchâvâ's grammar, the oldest referred to in the Pali literature of Ceylon. ... Let me, at once avow, that, exclusive of all philological considerations, I am inclined, on prima facie evidence—external as well as internal—to entertain an opinion adverse to the claims of the Buddhists on this particular point.'—George Turner, Intro. to Mahâvamsa, p. xxii.

1784.—"The spoken language of Italy was first found in a number of provincial dialects, each with its own characteristics, the Piedmontese harsh, the Neapolitan nasal, the Tuscan soft and flowing. These dialects had been rising in importance as Latin declined; the birth-time of a new literary language was imminent. Then came Dante, and choosing for his immortal Commedia the finest and most cultivated of the various variants raised it at once to the position of dignity which it still retains. Read Sanskrit for Latin, Maghadse for Tuscan, and the Three Books for the Divina Commedia, and the parallel is complete. ... Like Italian Pali is at once flowing and sonorous; it is a characteristic of both languages that nearly every word
ends in a vowel, and that all harsh conjunctions are softened down by assimilation, elision, or crisis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought."—Childers, Preface to Pali Dict. pp. xiii-xiv.

PALKEE-GARRY, s. A 'palamkin-coach,' as it is termed in India; i.e. a carriage shaped somewhat like a palamkin on wheels; Hind. pālī-gārī. The word is however one formed under European influences. ["The system of conveying passengers by palkee carriages and trucks was first established between Cawnpore and Allahabad in May 1843, and extended to Allyghur in November of the same year; Delhi was included in June 1845, Agra and Meerut about the same time; the now-going line not being, however, ready till January 1846" (Carey, Good Old Days, ii. 91.).]

1878.—"The Governor-General's carriage . . . may be jostled by the hired 'palikharrass, with its two wretched ponies, rope harness, nearly naked driver, and wheels whose sinuous motions impress one with the idea that they must come off at the next revolution."—Life in the Mogul, i. 33.

This description applies rather to the cranechee (q.v.) than to the palkee-garry, which is (or used to be) seldom so sorrowfully equip'd. [Mr. Kipling's account of the Calcutta pālī gārī (Beast and Man, 192) is equally uncomplimentary.]

PALMYRA, s. The fan-palm (Borassus flabelliformis), which is very commonly cultivated in S. India and Ceylon (as it is also indeed in the Ganges valley from Farrukhabad down to the head of the Delta), and hence was called by the Portuguese por exellence, palmeira or 'the palm-tree.' Sir J. Hooker writes: "I believe this palm is nowhere wild in India; and have always suspected that it, like the tamarind, was introduced from Africa." [So Watt, Econ. Dict. i. 504.] It is an important tree in the economy of S. India, Ceylon, and parts of the Archipelago as producing jaggery (q.v.) or 'palm-sugar'; whilst the wood affords rafters and laths, and the leaf gives a material for thatch, mats, umbrellas, fans, and a substitute for paper. Its minor uses are many: indeed it is supposed to supply nearly all the wants of man, and a Tamil proverb ascribes to it 801 uses (see Ferguson's Palmyra-Palm of Ceylon, and Tennent's Ceylon, i. 111, ii. 519 seqq.; also see BRAB).

1563.—". . . A ilha de Coliño . . . ha muitas palmameras."—Garcia, ff. 65r-66.

1673.—"Their Buildings suit with the Country and State of the inhabitants, being mostly contrived for Conveniencie: the Poorer are made of Boughs and ollas of the Palmameras."—Fryer, 109.

1718.—". . . Leaves of a Tree called Palmeira."—Prop. of the Gospel in the East, iii. 55.

1756.—"The interval was planted with rows of palmira, and coco-nut trees."—Orme, ii. 90, ed. 1803.

1860.—"Here, too, the beautiful palmyra palm, which abounds over the north of the Island, begins to appear."—Tennent's Ceylon, ii. 54.

PALMYRA POINT, n.p. Otherwise called Pt. Pedro, a corruption of the Port. Panta das Pedras, 'the rocky cape,' a name descriptive of the natural features of the coast (Tennent, ii. 555). This is the N.E. point of Ceylon, the high palmyra trees on which are conspicuous.

PALMYRAS, POINT, n.p. This is a headland on the Orissa coast, quite low, but from its prominence at the most projecting part of the combined Mahanadi and Brâhmanâ delta an important landmark, especially in former days, for ships bound from the south for the mouth of the Hoogly, all the more for the dangerous shoals off it. A point of the Mahanadi delta, 24 miles to the south-west, is called False Point, from its liability to be mistaken for P. Palmyras.

1553.—". . . a Cabo Seg'gora, a que os nossos chamam das Palmeiras por nomas que ali estarn, as quase os navegantes notam por lhes dar conhecimento da terra. E deste cabo . . . fazemos fim do Reyno Orixe."—Barros, L. ix. 1.

1598.—". . . 2 miles (Dutch) before you come to the point of Palmeiras, you shall see certaine blacke houles standing ypper a land that is higher than all the land thereabouts, and from thence to the Point it beginneth againe to be low ground and . . . you shall see some small (but not other white) sandie Downes . . . you shall finde being right against the point de Palmeiras . . . that ypper the point there is nochtree nor bush, and although it hath the name of the Point of Palm-trees, it hath notwithstanding right forth, butone Palm tree."—Linschoten, 3d Book, ch. 12.

[c. 1665.—"Even the Portuguese of Ogowi (see HOOGLY), in Bengal, purchased
without scruple these wretched captives, and the horrid traffic was transacted in the vicinity of Galla, near Cape das Palmiers."—Birch, ed. Constable, 1783—"It is a large delta, formed by the mouths of the Mahan-Nuddle and other rivers, the northernmost of which inundates Cape Palmiras."—Heber, ed. 1844, i. 88.

[1616.—"He covered my head with his Pambre."—Foster, Letters, iv. 344.]

For some of the following quotations and notes I am indebted to Mr. W. Foster.

1617.—"Antelopez and ram-helles.** which bear the finest wool in the world, with which they make very delicate mantles, called Pammeries."—Joseph Bishop to the E. India Co. Arra, Nov. 22, 1617: India Office Records, O. C., No. 595.

1627.—"L'on y [Kashmir] travaille aussi plusieurs Vomeries. misprint for Pomeris, which he elsewhere mentions as a stuff from Kashmir and Lahore. They are of various sorts; some being longer of body, and others, and larger, de deux, faite de laine de moutons, qui croit au derriere de ces bestes, et qui est aussi fine que de la soye: on tient ces e-toffes exposes au froid pendant l'hiver: elles ont un beau lustre, semblables aux tabls de dos cartiers."—François Pelletier, in Théorème sur les Relations de divers Vagues, vol. i. pt. 2. (1631. — A letter in the India Office of Dec. 29 mentions that the Governor of Surat presented to the two chief Factors a horse and a "coat and pamrine."—Ibid.]

[1637.—"A couple of pamerins, which are fine mantles."—Fryer's New Account, p. 79: also see 177; in II. Ramin.] 1709.—"... a lungee (see LOONCHE) or clout, barely to cover their nakedness.

* Query (i.) plain (Hind.) or raw (Indiakhi) chelfie the rana (special variety of goat) -es; (ii.) or is Saltbank mixing rana-flisal (goat-hair), the product, with the name of the animal producing the raw material?

and a pamree or loose mantle to throw over their shoulders, or to lie on upon the ground."—Grace, 2nd ed. ii. 51.

PANCHANGAM. s. Skt. = "quinque-partite." A native almanac in S. India is called so, because it contains information on five subjects, viz. Solar Days, Lunar Days, Asterisms, Yogas, and karunas (certain astrological divisions of the days of a month). Panchanga is used also, at least by Buchanan below, for the Brahman who keeps and interprets the almanac for the villagers. [This should be Skt. panchadnya.]

1612.—"Every year they make new almanacs for the eclipses of the Sun and of the Moon, and they have a perpetual one which serves to pronounce their auguries, and this they call Panchagao."—Boto, V. vi. 4.

1651.—"The Brahmins, in order to know the good and bad days, have made certain writings after the fashion of our Almanacks, and these they call Panjangam."—Rodriges, 55. This author gives a specimen (pp. 68-69).

1580.—"No one without consulting the Panchanga, or almanac-keeper, knows when he is to perform the ceremonies of religion."—Buchanan's Memoirs, &c., i. 234.

PANDAL PENDAUL. s. A shed. Tamil. pandal, [Skt. bandh, to bind].

1651.—... it is the custom in this country when there is a Bride in the house to set up before the door certain stakes somewhat taller than a man, and these are covered with lighter sticks, on which foliage is put to make a shade. ... This arrangement is called a Pandael in the country speech."—Rodriges, 12.

1717.—"Water-Bandels, which are little sheds for the Convenience of drinking Water."—Philippe's Account, 19.

1745.—"Je suis la procession d'un pere de famille, et arrive aux sepultures, j'y vis un pandel ou tente dressee sur la fosse ou defunt; elle etait oree de branches de figier, de toiles pointees, &c. L'interieur etait garni de petites lampes allumees."—Robert's Memoires, iii. 32.

1751.—"Les gens riches font construire devant leur porte un autre pendal."—Sennert, ed. 1782, i. 134.

1590.—"I told the farmer that, as I meant to make him pay his full rent, I could not take his fowl and milk without paying for them, and that I would not enter his pandaul, because he had not paid the labourers who made it."—Letter of Sir T. Masam, in Lives, i. 283.

1714.—"There I beheld, assembled in the same pandaul, or reposing under the friendly banana-tree, the Gisoni (see
PANDARÂM, s. A Hindu ascetic mendicant of the (so-called) Sudra, or even of a lower caste. A priest of the lower Hindu castes of S. India and Ceylon. Tamil, pandâram. C. P. Brown says the Pandaram is properly a Vaishnava, but, other authors apply the name to Saiva priests. [The Madras Gloss, derives the word from Skt. pându-ranga, 'white-coloured.'] Messrs. Cox and Stuart (Memoir of N. Arcot, i. 199) derive it from Skt. bhândagâra, 'a temple-treasury,' wherein were employed those who had renounced the world. "The Pandarams seem to receive numerous recruits from the Saivite Sudra castes, who choose to make a profession of piety and wander about begging. They are, in reality, very lax in their modes of life, often drinking liquor and eating animal food furnished by any respectable Sudra. They often serve in Siva temples, where they make up garlands of flowers to decorate the lingam, and blow brass trumpets when offerings are made or processions take place." (ibid.)

1711.—"... But the destruction of 50 or 60,000 pagodas worth of grain... and killing the Pandaram; these are things which make his demands really carry too much justice with them."—Letter in Wheeler, ii. 163.

1717.—"... Bramans, Pantarongal, and other holy men."—Phillips's Account, 13. The word is here in the Tamil plural.

1718.—"Abundance of Bramanes, Pantares, and Poets... flocked together."—Propyl. of the Gospel, ii. 18.

1745.—"On voit ici quelquefois les Pandarams ou Pantars qui ont été à pêcher à Bengale; quand ils retournent ils apportent avec un grand soin de l'eau de Gange dans des pots ou vases bien formés."—Norbert, Memoir, iii. 28.

c. 1760.—"The Pandarams, the Mahometan priests, and the Bramins themselves yield to the force of truth."—Grose, i. 252.

1781.—"Les Pandarons ne sont pas moins révérés que les Saintes. Ils sont de la secte de Chien, se barbouillent toute la figure, la poitrine, et les bras avec des cendres de Bronze de Vache," &c.—Souv. de 8vo., ii. 113-114.

1798.—"The other figure is of a Pandaram or Senasses, of the class of pilgrims to the various pagodas."—Perrault's View of Hindoostan, preface.

1800.—"In Chera the Pâjâris (see POOJÅREE) or priests in these temples are all Pandarams, who are the Sudras dedicated to the service of Siva's temples, &c.,&c."—Buchanan's Mysore, &c., ii. 338.

1809.—"The chief of the pagoda (Ramavaram), or Pandaram, waiting on the beach."—Lett. Valentia, i. 338.

1860.—"In the island of Nainativo, to the south-west of Jaffna, there was till recently a little temple, dedicated to the goddess Naga Tambiran, in which consecrated serpents were tenderly reared by the Pandarams, and daily fed at the expense of the worshippers."—Tennent's Ceylon, i. 373.

PANDARÂNI, n. p. The name of a port of Malabar of great reputation in the Middle Ages, a name which has gone through many curious corruptions. Its position is clear enough from Varthema's statement that an uninhabited island stood opposite at three leagues distance, which must be the "Sacrifice Rock" of our charts. [The Madras Gloss, identifies it with Colam.] The name appears upon no modern map, but it still attaches to a miserable fishing village on the site, in the form Pantalâni (approx. Lat. 11° 26'), a little way north of Koilandi. It is seen below in Ibn Batuta's notice that Pandarani afforded an exceptional shelter to shipping during the S.W. monsoon. This is referred to in an interesting letter to one of the present writers from his friend Col. (now Lt.-Gen.) R. H. Sinkey, C.B., R.E., dated Madras, 13th Feb., 1881: "One very extraordinary feature on the coast is the occurrence of mud-banks in from 1 to 6 fathoms of water, which have the effect of breaking both surf and swell to such an extent that ships can run into the patches of water so sheltered at the very height of the monsoon, when the elements are raging, and not only find a perfectly still sea, but are able to land their cargoes. ... Possibly the snugness of some of the harbours frequented by the Chinese junks, such as Pandarani, may have been mostly due to banks of this kind? By the way, I suspect your 'Pandarani' was nothing but the roadstead of Coulote (Coulandi or..."
Quelande of our Atlas). The Master Attendant who accompanied me, appears to have a good opinion of it as an anchorage, and as well sheltered."

[See Logan, Malabar, i. 72.]

c. 1150.—"Fandarana is a town built at the mouth of a river which comes from Manilâr (see MALABAR), where vessels from India and Sind cast anchor. The inhabitants are rich, the markets well supplied, and trade flourishing." — Edrisi, in Elliot, i. 90.

c. 1296.—"In the year (1296) it was prohibited to merchants who traded in fine or costly products with Maparâh (Malâr or Coromandel), Pêlan (i) and Pantalâma, three foreign kingdom, to export any one of them more than the value of 50,000 tog in paper money." — Chiuse Annals of the Mongol Dynasty, quoted by Pauthier, More Pol, 582.

c. 1300.—"Of the cities on the shore the first is Sindilóir, then Fâkmîr, then the country of Manjarûr, then the country of Hilli, then the country of (Fandarana)." — Rashiduddîn, in Elliot, i. 65.

c. 1321.—"And the forest in which the pepper growth extendeth for a good 18 days' journey, and in that forest there be two cities, the one whereof is called Flandrina, and the other Cingilla" (see SHINKALI). — Friar Odorè, in Cathay, etc., 15.

c. 1433.—"From Bodifatán we proceeded to Fandarana, a great and fine town with gardens and bazaars. The Musalmans there occupy three quarters, each having its mosque. ... It is at this town that the ships of China pass the winter" (i.e. the S.W. monsoon). — Ibn Batuta, iv. 55. (Compare Rotere below.)

c. 1442.—"The humble author of this narrative having received his order of dismissal departed from Calicut by sea, after having passed the port of Bendinanneh (read Bandarâm, and see MANGALORE, a) situated on the coast of Malabar, (he) reached the port of Mangalore." — Abdurrazâk, in India in Xith Cent., 20.

1498. — "... hum lugar que se chama Pandarany ... por que ali estavam o porto, e que ali nos amarrámos ... e que era costume que os navios que vinham a esta terra pousasem ali por estarem seguros. ... " — Rotere de Vasco da Gama, 53.

1503. — "Da poi feceu velo et in vn porto de dicto Re chiamato Fundarane amazormo molta gête ço artelaria et delibera-orno andare verso il regno de Cuchin. ... " — Letter of King Emanuel, p. 5.

c. 1506. — "Questo capitano si trovò nave 17 de mercadanti Mori in uno porto se chima Pandarami, e combatte con queste le quali se messino in terra; per modo che questo capitano mandò tutti li sot copani ben armadì con un tarîl de polvere per cadaun copano, e mise fuoco dentro dette navi de Mori; e tutte quelle brasilne, con tutte quelle spezierie che erano carbge per la Mecha, e s'intende ch' erano molto ricche. ... " — Leonardo Co Maser, 20-21.

1510.—"Here we remained two days, and then departed, and went to a place which is called Pandarani, distant from this one day's journey, and which is subject to the King of Calicut. This place is a wretched affair, and has no port." — Fathbura, 153.

1516.—"Further on, south south-east, is another Moorish place which is called Pandarani, in which also there are many ships." — Barbosa, 152.

In Rowlandson's Translation of the Tekint-ul-Majâhidin (Or, Transl. Fund., 1833), the name is habitually misread Fundarain for Fundaraina.

1536. — "Martim Afonso ... ran along the coast in search of the paroas, the galleys and caravels keeping the sea, and the foists hugging the shore. And one morning they came suddenly on Cunhalenmarecar with 25 paroas, which the others had sent to collect rice: and on catching sight of them as they came along the coast towards the Isles of Pandarana, Diogo de Reynoso, who was in advance of our foists, he and his brother ... and Diogo Corro ... set off to engage the Moors, who were numerous and well armed. And Cunha, when he knew it was Martin Afonso, laid all pressure on his ears to double the Point of Tinocol. ... " — Corro, iii. 775.

**PANDY.** s. The most current colloquial name for the Sepoy mutineer during 1857-58. The surname Pandê [Skt. Pamâ] was a very common one among the high-caste Sepoys of the Bengal army, being the title of a Jot [got, gotre] or subdivisional branch of the Brahmins of the Upper Provinces, which furnished many men to the ranks. "The first two men hung" (for mutiny) "at Barrackpore were Pandies by caste, hence all sepoys were Pandies, and ever will be so called" (Bourquier, as below).

"In the Bengal army before the Mutiny, there was a person employed in the quarter-guard to strike the gong, who was known as the gytha Pandy (M.-G. Ketting). Ghanâ, 'a gong or bell.'

1857. — "As long as I feel the entire confidence I do, that we shall triumph over this infamous combination, I cannot feel gloom. I leave this feeling to the Pandies, who have sacrificed honour and existence to the ghost of a delusion." — H. Greathed, Letters during the Siege of Delhi, 99.

... "We had not long to wait before the line of guns, howitzers, and mortar carts,
chiefly drawn by elephants, soon hove in sight. . . Poor Pandy, what a pounding was in store for you! . . ."—Bourchier, Eight Months' Campaign against the Bengal Sepoy Army, 47.

PANGARĀ. PANGAIÁ, s. From the quotations, a kind of boat used on the E. coast of Africa. [Pyrrard de Laval (i. 53, Hak. Soc.) speaks of a "kind of raft called a panguaye," on which Mr. Gray comments: "As Rivara points out, Pyrrard mistakes the use of the word panguaye, or, as the Portuguese write it, pangarā, which was a small sailing canoe. . . Rivara says the word is still used in Portuguese India and Africa for a two-masted barge with lateen sails. It is mentioned in Lancaster's Voyages (Hak. Soc. pp. 5, 6, and 26), where it is described as being like a barge with one mast of coco-nut leaves. 'The barge is sowed together with the rinds of trees and pinned with wooden pinnes.' See also Alb. Comm. Hak. Soc. iii. p. 60, note; and Dr. Burnell's note to Linschoten, Hak. Soc. i. p. 32, where it appears that the word is used as early as 1505, in Dom Manoel's letter."

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PANGOLIN, s. This book-name for the Manis is Malay Panqaling, 'the creature that rolls itself up.' [Scott says: "The Malay word is peng-galing, transcribed also peng-galing; Katingan penggiling. It means 'roller,' or, more literally, 'roll up.' The word is formed from galing, 'roll, wrap,' with the denominative prefix pe-, which takes before g the form pens." Mr. Skeat remarks that the modern Malay form is teng-giling or songgiling, but the latter seems to be used, not for the Manis, but for a kind of centipede which rolls itself up. "The word pangolin, to judge by its form, should be derived from galing, which means to 'roll over and over.' The word penggiling or peng-galing in the required sense of Manis, does not exist in standard Malay. The word was either derived from some out-of-the-way dialect, or was due to some misunderstanding on the part of the Europeans who first adopted it." Its use in English begins with Pennant (Synopsis of Quadrupeds, 1771, p. 329). Adam Burt gives a dissection of the animal in Asiat. Res. ii. 353 seqq.] It is the Manis pentadactyla of Linn.; called in Hind. bajjikot (i. e. Skt. vajra-kivita 'adamant reptile').

We have sometimes thought that the Manis might have been the creature which was shown as a gold-digging ant (see Busbeck below); was not this also the creature that Bertrand de la Brosquiére met with in the desert of Gaza? When pursued, "it began to cry like a cat at the approach of a dog. Pierre de la Vaudri struck it on the back with the point of his sword, but it did no harm, from being covered with scales like a sturgeon," A.D.1432. (T. Wright's Early Travels in Palestine, p. 290) (Bohn). It is remarkable to find the statement that these ants were found in the possession of the King of Persia recurring in Herodotus and in Busbeck, with an interval of nearly 2000 years! We see that the suggestion of the Manis being the gold-digging ant has been anticipated by Mr. Blakesley in his Herodotus. ["It is now understood that the gold-digging ants were neither, as anciently supposed, an extraordinary kind of real ants, nor, as many learned men have since supposed, large animals, mistaken for ants, but Tibetan miners, who, like their descendants of the..."
PANICALE. s. This is mentioned by Bluteau (vi. 223) as an Indian disease, a swelling of the feet. Cidi is here probably the Tamil kili, 'leg.' {Anaikkl is the Tamil name for what is commonly called Cochin Leg.}

PANIKAR. PANYCA. &c., s. Malayal. payikan, 'a fencing-master, a teacher'; [Mal. payi, 'work, karam, 'doer';] but at present it more usually means 'an astrologer.'

1518. "And there are very skilful men who teach this art (fencing), and they are called Panicars."—Barbois, 128.

1533. "And when (the Naire) comes to the age of 7 years he is obliged to go to the fencing-school, the master of which (whom they call Panical) they regard as a father, on account of the instruction he gives them."—Barros, l. i. x. 3.

1551. "To the panical (in the Factory at Cochin) 300 r- is a mouth, which are for the year 3000 rs."—S. Bachelo, Tombo, 24.

1556. "... aho Rei arma cauleiho ho Panica & ho enosun."—D. de Goes, Chronic, 51.

1583. "The masters which teach them, are graduates in the weapons which they teach, and they bee called in their language Panyaes."—Casteleda (by N. L.), f. 360v.


1604. "The deceased Panical had engaged in his pay many Nayres, with obligation to die for him."—Guerrero, Relacion, 90.

1606. "Paniquais is the name by which the same Malauars call their masters of fence."—Gouveia, f. 28.

1644. "To the cost of a Penical and 4 Nayres who serve the factory in the conveyance of the pepper on rafts for the year 12,960 rs."—Bocarro, MS. 316.

PANTHAY. PANTHE. s. This is the name of applied late years in Burma, and in intelligence coming from the side of Burma, to the Mahommedans of Yunnan, who established a brief independence at Talith, between 1867 and 1873. The origin of the name is exceedingly obscure. It is not, as Mr. Baber assures us, used or known in Yunnan itself (i.e. by the Chinese). It must be remarked that the usual Burmese name for a Mahommedan is Pathi, and one would have been inclined to suppose Panthie to be a form of the same; as indeed we see that Gen. Frythe has stated it to be (Burma, Past and Present, ii. 297-8). But Sir Arthur Phayre, a high authority, in a note with which he has favoured us, observes: 'Panthé. I believe, comes from a Chinese word signifying 'native or indigenous.' It is quite a modern name in Burma, and is applied exclusively to the Chinese Mahommedans who come with caravans from Yunnan. I am not aware that they can be distinguished from other Chinese caravan traders, except that they do not bring hams for salt as the others do. In dress and appearance, as well as in drinking samshin (see SAMSHOO) and gambling, they are like the others. The word Pathí again is the old Burmese word for 'Mahommedan.' It is applied to all Mahommedans other than the Chinese Pantie. It is in no way connected with the latter word, but is, I believe, a corruption of Parsi or Parsi, i.e. Persian." He adds:—"The Burmese call their own indigenous Mahommedans 'Pathí-Kulá,' and Hindus 'Hindu-Kulá,' when they wish to distinguish between the two" (see KULA). The last suggestion is highly probable, and greatly to be preferred to that of M. Jacquet, who supposed that the word might be taken from Paséi in Sumatra, which was during part of the later Middle Ages a kind of metropolis of Islam, in the Eastern Seas.*

We may mention two possible origins for Panthie, as indicating lines for enquiry:—

* See Journal As., Ser. II., tom. viii. 352.
a. The title Pathi (or Passi, for the former is only the Burmese lisping utterance) is very old. In the remarkable Chinese Account of Camboja, dating from the year 1296, which has been translated by Abel-Rémusat, there is a notice of a sect in Camboja called Pa-see. The author identifies them in a passing way, with the Tuo-see, but that is a term which Far-hian also in India uses in a vague way, apparently quite inapplicable to the Chinese sect properly so called. These Pa-see, the Chinese writer says, "wear a red or white cloth on their heads, like the head-dress of Tartar women, but not so high. They have edifices or towers, monasteries, and temples, but not to be compared for magnitude with those of the Buddhists. . . . In their temples there are no images . . . they are allowed to cover their towers and their buildings with tiles. The Pa-see never eat with a stranger to their sect, and do not allow themselves to be seen eating; they drink no wine." &c. (Rémusat, Nouv. Méd. As., i. 112). We cannot be quite sure that this applies to Mahommedans, but it is on the whole probable that the name is the same as the Pathi of the Burmese, and has the same application. Now the people from whom the Burmese were likely to adopt a name for the Yunnan Mahommedans are the Shans, belonging to the great Siamese race, who occupy the intermediate country. The question occurs:—Is Pante a Shan term for Mahommedan? If so, is it not probably only a dialectic variation of the Pa-soe of Camboja, the Pathi of Burma, but entering Burma from a new quarter, and with its identity thus disguised? (Cushing, in his Shan Dict. gives Passi for Mahommedan. We do not find Pante). There would be many analogies to such a course of things.

["The name Panthay is a purely Burmese word, and has been adopted by us from them. The Shan word Fang-hse is identical, and gives us no help to the origin of the term. Among themselves and to the Chinese they are known as Hui-hoi or Hui-tzu (Mahommedans)."—J. G. Scott, Geogr. Upper Burma, p. 1. 609.]

b. We find it stated in Lieut. Garnier's narrative of his great expedition to Yunnan that there is a hybrid Chinese race occupying part of the plain of Tali-fu, who are called Pen-ti (see Garnier, Voy. d'Expk. i. 518). This name again, it has been suggested, may possibly have to do with Panthay. But we find that Pen-ši ("root-soil") is a generic expression used in various parts of S. China for "aborigines"; it could hardly then have been applied to the Mahommedans.

**PANWELL, n.p.** This town on the mainland opposite Bombay was in pre-railway times a usual landing-place on the way to Poona, and the English form of the name must have struck many besides ourselves. [Hamilton (Desc. ii. 151) says it stands on the river Pen, whence perhaps the name]. We do not know the correct form; but this one has substantially come down to us from the Portuguese: *e.g.*

1644.—"This island of Caranja is quite near, almost frontier-place, to six cities of the Moors of the Kingdom of the Moligne, viz. Carnell, Drego, Pene, Sabago, Abita, and Panwel."—Bowen, MS. f. 227.

1804.—"P.S. Tell Mrs. Waring that notwithstanding the debate at dinner, and her recommendation, we propose to go to Bombay, by Panwell, and in the balloon!"—Willington, from "Candolla," March 8.

**PAPAYA, PAPAW, s.** This word seems to be from America like the insidp, not to say nasty, fruit which it denotes (Curica papaya, L.). A quotation below indicates that it came by way of the Philippines and Malagasy. [The Malay name, according to Mr. Skeat, is betit, which comes from the same Ar. form as pateca, though the papa and kapeya have been introduced by Europeans.] Though of little esteem, and though the tree's peculiar quality of rendering fresh meat tender which is familiar in the W. Indies, is little known or taken advantage of, the tree is found in gardens and compounds all over India, as far north as Delhi. In the N.W. Provinces it is called by the native gardeners gruniand-keheriji, 'castor-oil-tree-melon,' no doubt from the superficial resemblance of its foliage to that of the Palma Christi. According to Moodeen Sheriff it has a Perso-Arabic name 'aabah-i-Hindi; in Canareese it is called 'Parangi-haqqu or -mara ("Frank or Portuguese fruit, tree"). The name papa according to Oviedo
as quoted by Littré ("Oriole, t. 1, p. 333, Madrid, 1851").—we cannot find it in Ramusio) was that used in Cuba, whilst the Carib name was abahai.* [Mr. J. Platt, referring to his article in 9th Ser. Notes & Queries, iv. 515, writes: "Malay papaya, like the Accra term epalpaj, is a European loan word. The evidence for Carib origin is, firstly, Oviedo's Historia, 1535 (in the ed. of 1851, vol. i. 323): 'Del arbol que en esta isla Española llaman pipayga, y en la tierra firme los españoles los españoles los higos del maestrazgo, y en la provincia de Nicaragua llaman a tal arbol olcoton.' Secondly, Breton, Dictionnaire Caribe, has: 'Abahai, papayer.' Gili, Saggio, 1752, iii. 146 (quoted in N. & Q. a. s.), says the Otamic word is pappati.] Strange liberties are taken with the spelling. Mr. Robinson (below) calls it pappai; Sir L. Pelly (J.R.G.S. xxxv. 232), pappoi (♂ πάπποι). Papaya is applied in the Philippines to Europeans who, by long residence, have fallen into native ways and ideas.

e. 1550.—'There is also a sort of fruit resembling figs, called by the natives Papal ... peculiar to this kingdom' (Peru).—Girod. Benson, 242.

1598.—'There is also a fruit that came out of the Spanish Indies, brought from beyond ye Philipinos or Linsons to Molucca, and thence to India, it is called Papaios, and is very like a Mellon ... and will not grow, but alwaies two together, that is male and female ... and when they are divided and set apart one from the other, then they yield no fruite at all. ... This fruite at the first for the strangehness thereof was much esteemed, but now they account not of it.'—Linschoten, 97; [Hak. Soc. ii. 35.]

e. 1630.—"Pappae, Cocos, and Plantains, all sweet and delicious. ..."—Sir T. Herbert, ed. 1665, p. 250.

e. 1635.—"The Palma Christi and the fair Papaw. Now as a seed (preventing Natura Law) In half the circle of the hastie year. Project a shade, and lovely fruits do wear."—Waller, Battle of the Summer Islands.

1638.—"Utique Pinognaq (mas. et feminina), Mamoeira Lusitanis dicta, vulgo Papay, cajus fructum Memnon vocant a figura, quia mammae instar pendet in arbore ... carne lutea instar melonum, sed superius inmelisperi ...”—Gio. Pernias ... de Indias, et l'Amérique Re Naturales et Medicines, Libri xiv. 159-160.

1673.—"Here the flourishing Papaw (in Taste like our Melons, and as big, but growing on a Tree leaf'd like our Fig-tree. ..."—Frier, 19.

1705.—"Il y a aussi des ananas, des Papées ... "—Lullier, 33.

1764.—"Thy temples shaded by the tremulous palm, Or quick papaw, whose top is neckled round With numerous rows of particloured fruit."—Grisinger, Sapph. Cars, iv. [1773.—"Paw Paw. This tree rises to 20 feet, sometimes single, at other times it is divided into several bodys."—Linn. 459.]

1875.—"... the rank popeyas clustering beneath their coronal of stately leaves."—Ph. Robinson, In My Indian Garden, 50.

PAPUA, n.p. This name, which is now applied generically to the chief race of the island of New Guinea and resembling tribes, and sometimes (improperly) to the great island itself, is a Malay word pawpawed, or sometimes pawak-pawak, meaning 'trizzle-haired,' and was applied by the Malays to the people in question.

1523.—"And as the wind fell at night the vessel was carried in among the islands, where there are strong currents, and got into the Sea of the Strait of Macalhae, where he encountered a great storm, so that but for God's mercy they had all been lost, and so they were driven on till they made the land of the Papuas, and then the east winds began to blow so that they could not sail to the Moluccas till May 1527. And with their stay in these lands much people got ill and many died, so that they came to Molucca much shattered."—Cervin. iii. 173-174.

1553.—(Referring to the same history.) "Thence he went off to make the islands of a certain people called Papuas, whom many on account of this visit of Don Jorge (de Menezes) call the Islands of Don Jorge, which lie east of the Moluccas some 200 leagues, ..."—Barros. iv, 1. 6.

PARABYKE. s. Burmese pâra-beik; the name given to a species of writing book which is commonly used in Burma. It consists of paper made from the bark of a spec. of diaphane, which is agglutinated into a kind of paste-board and blackened with a paste of charcoal. It is then folded, screen-fashion, into a note-book and written on with a stout pencils. The same mode of writing has long been used in Canara: and from La Loubere we see ..."—E fay dois ao pâlâm de extremo de Magú-llas. I cannot explain the use of this name. It must be applied here to the Sea between Banda and Timor.
that it is or was used also in Siam. The Canara books are called kudattum, and are described by Col. Wilks under the name of cuddattum, currattum, or currut (Hist. Sketches, Pref. 1. xii.). They appear exactly to resemble the Burmese para-beik, except that the substance blackened is cotton cloth instead of paper. "The writing is similar to that on a slate, and may be in like manner rubbed out and renewed. It is performed by a pencil of the balapum [Can. balapa] or lapis olbaris; and this mode of writing was not only in ancient use for records and public documents, but is still universally employed in Mysoor by merchants and shopkeepers, I have even seen a bond, regularly witnessed, entered in the cuddattum of a merchant, produced and received in evidence.

"This is the word kirret, translated 'palm-leaf' (of course conjecturally) in Mr. Crisp's translation of Tippoo's regulations. The Sultan prohibited its use in recording the public accounts; but although liable to be expunged, and affording facility to permanent entries, it is much more durable material and record than the best writing on the best paper. . . . It is probable that this is the linen or cotton cloth described by Arrian, from Nearchus, on which the Indians wrote." (Strabo, XV. i. 67.)

1688.—"The Siamese make Paper of old Cotton rags, and likewise of the bark of a Tree named Pan crui . . . but these Papers have a great deal less Equality, Body and Whiteness than ours. The Siamese cease not to write thereon with China Ink. Yet most frequently they black them, which renders them smoother, and gives them a greater body: and then they write thereon with a kind of Crayon, which is made only of a clayish earth dry'd in the Sun. Their Books are not bound, and consist only in a very long Leaf . . . which they fold in and out like a Pan, and the way which the Lines are wrote is according to the length of the Folio. . . ."—De la Lande, Siam, E.T. p. 12.

1855.—"Booths for similar goods are arrayed against the corner of the palace palisades, and at the very gate of the Palace is the principal mart for the stationers who deal in the para-beiks (or black books) and stentive pencils, which form the only ordinary writing materials of the Burmese in their transactions."—Yule, Mission to Ava, 139.

PARANGHEE, s. An obstinate chronic disease endemic in Ceylon. It has a superficial resemblance to syphilis; the whole body being covered with ulcers, while the sufferer rapidly declines in strength. It seems to arise from insufficient diet, and to be analogous to the pellagra which causes havoc among the peasants of S. Europe. The word is apparently firinghee, 'European', or (in S. India) 'Portuguese'; and this would point perhaps to association with syphilis.

PARBUTTY, s. This is a name in parts of the Madras Presidency for a subordinate village officer, a writer under the patel, sometimes the village-crier, &c., also in some places a superintendent or manager. It is a corruption of Teling and Canarese parpuratty, pāpuratti, Mahr. and Konkani, pāpurpāta, from Skt. prāpptī, 'employment.' The term frequently occurs in old Port. documents in such forms as perpati, &c. We presume that the Great Duke (andax omnia perperi) has used it in the Anglicised form at the head of this article; for though we cannot find it in his Despatches, Gurwood's Explanation of Indian Terms gives "Parbutty, writer to the Patell." [See below.]

1597.—". . . That no unbeliever shall serve as scrivener. shroff (accomptant), mooldtum, naique (see NAIK), peon, parpatrim, collector (scrivador), constable (i. e. writer), interpreter, procurator, or solicitor in court, nor in any other office or charge by which they may in any way whatever exercise authority over Christians."—Decree 27 of the Sacred Council of Goa, in Arch. Port. Orient. fasc. 4.

1800.—"In case of failure in the payment of these instalments, the crops are seized, and sold by the Parbutty or accompani of the division."—Buchanan's Mysore, i. 151-2. The word is elsewhere explained by Buchanan, as "the head person of a Hobly in Mysore." A Hobly [Canarese and Malayal, hobbli] is a sub-division of a talook (i. e. 270)." (1803.—"Neither has any one a right to compel any of the inhabitants, much less the particular servants of the government, to attend him about the country, as the Soubadar (see SOUBADAR) obliged the parbutty and pated (see PATEL) to do, running before his horse."—Wellington, Desp. i. 323. (Staif. Dict.)."

1878.—"The staff of the village officials . . . in most places comprises the following members . . . the crier (parpoti). . . ."—Fonseca, Sketch of Goa, 21-22.

PARDAO, s. This was the popular name among the Portuguese of a gold coin from the native mints of Western
India, which entered largely into the early currency of Goa, and the name of which afterwards attached to a silver money of their own coinage, of constantly degenerating value.

There could hardly be a better word with which to associate some connected account of the coinage of Portuguese India, as the pardao runs through its whole history, and I give some space to the subject, not with any idea of weaving such a history, but in order to furnish a few connected notes on the subject, and to correct some flagrant errors of writers to whose works I naturally turned for help in such a special matter, with little result except that of being puzzled and misled, and having time occupied in satisfying myself regarding the errors alluded to. The subject is in itself a very difficult one, perplexed as it is by the rarity or inaccessibility of books dealing with it, by the excessive rarity (it would seem) of specimens, by the large use in the Portuguese settlements of a variety of native coins in addition to those from the Goa mint,* by the frequent shifting of nomenclature in the higher coins and constant degeneration of value in the coins that retained old names. I welcomed as a hopeful aid the appearance of Dr. Gerson D'Acunha's Contributions to the Study of Indo-Chinese Numismatics. But though these contributions afford some useful facts and references, on the whole, from the rarity with which they give data for the intrinsic value of the gold and silver coins, and from other defects, they seem to me to leave the subject in utter chaos. Nor are the notes which Mr. W. de G. Birch appends, in regard to monetary values, to his translation of Albuquerque, more to be commended. Indeed Dr. D'Acunha, when he goes astray, seems sometimes to have followed Mr. Birch.

The word *pardao* is a Portuguese (or perhaps an indigenous) corruption of Skt. *pratāpa*, 'splendour, majesty,' &c., and was no doubt taken, as Dr. D'Acunha says, from the legend on some of the coins to which the name was applied, e.g. that of the Raja of Ikkeri in Canara: *Sri Pratāpa kṛishṇa-rāya.*

A little doubt arises at first in determining to what coin the name *pardao* was originally attached. For in the two earliest occurrences of the word that we can quote—on the one hand Abdurrazzak, the Envoy of Shāh Rukh, makes the *pardah* (or *pardao*) half of the *Varāha* ('boar,' so called from the Boar of Vishnu figured on some issues), *hān, or what we call pagoda;*—whilst on the other hand, Ludovico Varthema's account seems to identify the *pardao* with the pagoda itself. And there can be no doubt that it was to the pagoda that the Portuguese, from the beginning of the 16th century, applied the name of *pardao d'ouro.* The money-tables which can be directly formed from the statements of Abdurrazzak and Varthema respectively are as follows: *

**ABDURRAZZAK (A.D. 1443).**

| 3 Jitala (copper) | = 1 Tar (silver) |
| 6 Tars | = 1 Fanam (gold) |
| 10 Fanams | = 1 Partāb. |
| 2 Partābs | = 1 Varāha. |

And the *Varāha* weighed about 1 *Mithkāl* (see MISCALL), equivalent to 2 dinārs *Kupki.*

**VARTHENA (A.D. 1504-5).**

| 16 Cas (see CASH) | = 1 Tare (silver) |
| 16 Tare | = 1 Fanam (gold) |
| 20 Fanams | = 1 Pardao. |

And the *Pardao* was a gold ducat, smaller than the seraphim (see XERAFINE) of Cairo (gold dinár), but thicker.

The question arises whether the *varāha* of Abdurrazzak was the double pagoda, of which there are some examples in the S. Indian coinage, and his *pardah* therefore the same as Varthema's, i.e. the pagoda itself; or whether his *varāha* was the pagoda, and his *pardah* a half-pagoda. The weight which he assigns to the *varāha*, "about one *mithkāl*," a weight which may be taken at 73 grs., does not well suit either one or the other. I find the mean weight of 27 different issues of the (single) *hān* or pagoda, given in Prinsep's *Table*, to be 43 grs.,

* Antonio Nunez, "Comitador da Casa del Rey dos Seiros," who in 1534 compiled the *Libro dos Precios de Venda e asay Medidas e Moedas,* says of Goa in particular:

> "The moneys here exhibit such variations and such differences, that it is impossible to write any thing certain about them: for every month, every 3 days indeed, they rise and fall in value, according to the money that enters the place." (p. 25).

* I invert the similar table given by Dr. Badger in his notes to Varthema.
maximum being 45 grs. And the fact that both the Envoy's varaha and the Italian traveller's pardao contain 20 fanams is a strong argument for their identity.*

In further illustration that the pardao was recognised as a half hán or pagoda, we quote in a foot-note the old arithmetical tables in which accounts are still kept, in the south, which Sir Walter Elliot contributed to Mr. E. Thomas's excellent Chronicles of the Pathan Kings of Delhi, illustrated, &c.

Moreover, Dr. D'Acunha states that in the "New Conquests," or provinces annexed to Goa only about 100 years ago, the accounts were kept until lately in savoy and nizane pagodas, each of them being divided into 2 pratâps... &c. (p. 46, note).

As regards the value of the pardao d'ouro, when adopted into the Goa currency by Alboquerque, Dr. D'Acunha tells us that it was equivalent to 370 reis, or 1s. 6d. English. Yet he accepts the identity of this pardao d'ouro with the hán current in Western India, of which the Madras pagoda was till 1818 a living and unchanged representative, a coin which was, at the time of its abolition, the recognised equivalent of 3½ rupees, or 7 shillings. And doubtless this, or a few pence more, was the intrinsic value of the pardao. Dr. D'Acunha in fact has made his calculation from the present value of the rei. Seeing that a milrô is now reckoned equal to a dollar, or 50d, we have a single rei = 3½d, and 370 reis = 1s. 6d. It seems not to have occurred to the author that the rei might have degenerated in value as well as every other denomination of money with which he has to do, every other in fact of which we can at this moment remember anything, except the pagoda,

the Venetian sequin, and the dollar. Yet the fact of this degeneration everywhere strikes him in the face. Corrêa tells us that the cruzado which Alboquerque struck in 1510 was the just equivalent of 420 reis. It was indubitably the same as the cruzado of the mother country, and indeed A. Nunez (1554) gives the same 420 reis as the equivalent of the cruzado d'ouro of Portugal, and that amount also for the Venetian sequin, and for the sultan or Egyptian gold dinár. Nunez adds that a gold coin of Cambay, which he calls Madrâfaxâo (q.v.), was worth 1280 to 1440 reis, according to variations in weight and purity. We have seen that this must have been the gold-mohr of Muzaffar-Shâh II. of Gzerat (1511-1526), the weight of which we learn from E. Thomas's book.

From the Venetian sequin (content of pure gold 52:27 grs. value 11d.), the value of the rei at \(1\frac{3}{4}\) d. will be...

From the Muzaffar-Shâh mohr (weight 185 grs. value, if pure gold, 392:52d.) the value of rei at 140...

Mean value of rei in 1533... 0:273d. - i.e. more than five times its present value.

Dr. D'Acunha himself informs us (p. 56) that at the beginning of the 17th century the Venetian was worth 690 to 720 reis (mean 705 reis), whilst

* Even the pound sterling, since it represented a pound of silver sterlings, has come down to one third of that value; but if the value of silver goes on dwindling as it has done lately, our pound might yet justify its name again!

I have remarked elsewhere:

"Everybody seems to be tickled at the notion that the Scotch Pound or Livre was only 20 pence. Nobody finds it funny that the French or Italian Livre or Pound is only 20 halfpence or less!" I have not been able to trace how high the rei began, but the monedâl entered life as a gold piece equivalent to the Sucem with 7½%, and ends with...

† I calculate all gold values in this paper as those of the present English coinage.

Besides the gradual depreciation of the Portuguese rei, so prominently noticed in this paper, there was introduced in Goa a coin of the value of 1½ cruzados. This coin is reckoned to the east in Portugal in the ratio of 15 to 8, do not know the history or understand the object of such a change, nor do I see that it affects the argument in this article. By a table of values of coins current in Portuguese India, given in the Anuara Marítimas of 1844, each coin is valued both in Reis of Goa and in Reis of Portugal, bearing the above ratio. My kind correspondent, Dr. J. Fonseca, author of the capital History of Goa, tells me that this was introduced in the beginning of the 17th century, but that he has not found a document throwing light upon it. It is a quite apart from the secular depreciation of the rei.
the pardao was worth 570 to 600 reis (mean 585 reis).

These statements, as we know the intrinsic value of the sequin, and the approximate value of the pardao, enable us to calculate the value of the rei of about 1600 at ... 0.16d. Values of the milreis given in Millburn's Oriental Commerce, and in Kelly's Comبات, enable us to estimate it for the early years of the last century. We have then the progressive deterioration as follows:

Value of rei in the beginning of the 16th century ... 0.208d.  
Value of rei in the beginning of the 17th century ... 0.16d.  
Value of rei in the beginning of the 19th century ... 0.90 to 0.96d.  
Value of rei at present ... 0.06d.

Yet Dr. D'Acunha has valued the coins of 1510, estimated in reis, at the rate of 1880. And Mr. Birch has done the same.*

The Portuguese themselves do not seem ever to have struck gold pardaos or pagodas. The gold coin of Alboquerque's coinage (1510) was, we have seen, a cruzado (or monte1), and the next coinage in gold was by Garcia de She in 1548-9, who issued coins called Sen Thome, worth 1000 reis, say about £1, 2s. 4d.; with halves and quarters of the same. Neither, according to D'Acunha, was there silver money of any importance coined at Goa from 1510 to 1550, and the coins then issued were silver San Thomeus, called also

* This Alboquerque, returning to Europe in 1504, gave a 'Moorsish' pilot, who carried him by a new course straight from Camanage to Mozambique, a part of these coins; this is explained as £3—a mild mifudcurrence for such a feat. In truth it was nearly £24, the cruzado being about the same as the sequin (see I. p. 17).

The mint at Goa was carried on by the same great man, after the conquest, for 60,000 reis. Amounting, we are told, to £125. It was really £207 (Ih. 41).

Alboquerque demands as ransom to spare Muscat '10,000 sequins of gold.' And we are told by the translator that this ransom of a wealthy trading city like Muscat amounted to £25. The coin in question is the sequin or gold dhur, as much as 600,000 of these in value, and the sum more than £600,000 per cent.

In the note to the first of these cases it is said that the cruzado is a silver coin (formerly gold), and known as a faz. It is questionable how much money, but probably worth much more relatively in the time of Alboquerque— "Much more relatively means of course that the coin had much more purchases generally applied. It is a very common way of speaking, but it is often very fallaciously applied. The character in purchasing power in India generally till the present time has been probably not very great. There is a curious note by Prof. Briggs in his translation of Firishta, comparing the amount

patavinae (see PATACA)." Nunez in his Tables (1554) does not mention these by either name, but mentions repeatedly pardaus, which represented 5 silver tanguis, or 300 reis, and these D'Acunha speaks of as silver coins. Nunez, as far as I can make out, does not speak of them as coins, but rather implies that in account so many tanguis of silver were reckoned as a pardao. Later in the century, however, we learn from Balli (1580), Barrett (1584), and Linschoten (1583-9), the principal currency of Goa consisted of a silver coin called xeratifin (see XERAFINE) and pardao-xeratifin, which was worth 5 tanguis, each of 60 reis. So these had been from the beginning, and so they continued, as is usual in such cases. The scale of sub-multiples remains the same, whilst the value of the divisible coin diminishes. Eventually the lower denominations become infinitesimal, like the maravedis and the rei, and either vanish from memory, or survive only as denominations of account). The data, such as they are, allow us to calculate the pardao or xeratifin at this time as worth 4. 2d. to 4s. 6d.

A century later, Fryer's statement of equivalents (1676) enables us to use the stability of the Venetian sequin as a gauge: we then find the tanga gone down to 6d. and the pardao or xeratifin to 2s. 6d. Thirty years later Lockyer (1711) tells us that one rupee was reckoned equal to 1/12 pardao. Calculated by Firishta to have been paid by the Bahmani Khans, about c. 1470, as the annual cost of a body of 500 horse, with the cost of a British corps of irregular horse of the same strength in bridges —own time (say about 1510) the Bahmani charge was 250,000 Rs. the British charge 21,000 Rs. A corps of the same strength would now cost the British Government, as near as I can calculate, 257,500 Rs.

The price of an Arab horse imported into India (then a great traffic) was in Marco Polo's time about three times what it was in our own, up to 1850.

The salary of the Governor at Goa, c. 1570, was 3000 rupees, or nearly £800 a year; and the salaries of the commandants of the fortresses of Goa, of Malacca, of Pergo, and of Algiers, 50,000 reis, or about £250.

The salary of the Baillie, when judge of Delhi, about 1840, was 20,000 rupees, or about 800 Rs. as he calls it practically for six months, which was in addition to an assessment of 1600 rupees being, in the years after, frequently increased. His duties in a very few years to the time of 50,000 tankas was £6,000.

* Dr. D'Acunha has set this English traveller down to 18th, and introduces a quotation from him in illustration of the change of the latter period, in his quasibiographical notes, a new element in the confusion of his readers.
ing the Surat Rupee, which may have been probably his standard, still by help of the Venetian (p. 262) at about 2s. 3d., the pardao would at this time be worth 1s. 6d. It must have depre-ciated still further by 1728, when the Goa mint began to strike rupees, with the effigy of Dom João V., and the half-rupee appropriated the deno-mination of pardao. And the half-rupee, till our own time, has continued to be so styled. I have found no later valua-tion of the Goa Rupee than that in Princep's Tables (Thomas's ed. p. 55), the indications of which, taking the Company's Rupee at 2s., would make it 21d. The pardao therefore would represent a value of 10½d., and there we leave it.

[On this Mr. Whiteway writes: "Should it be intended to add a note to this, I would suggest that the remarks on coinage commencing at page 67 of my Rise of the Portuguese Power in India be examined, as although I have gone to Sir H. Yule for much, some papers are now accessible which he does not appear to have seen. There were two pardais, the pardão d'ouro and the pardão de tanga, the former of 360 reis, the latter of 300. This is clear from the Ford of Goa of Dec. 18, 1758 (India Office MSS. Conselho Ultramarinico), which passage is again quoted in a note to Fasc. 5 of the Archiv. Port. Orient. p. 326. Apparently patecoons were originally coined in value equal to the pardão d'ouro, though I say (p. 71) their value is not recorded. The patecoon was a silver coin, and when it was tampered with, it still remained of the nominal value of the pardão d'ouro, and this was the cause of the outcry and of the injury the people of Goa suffered. There were monies in Goa which I have not shown on p. 69. There was the tanga branca used in revenue accounts (see Nunez, p. 31), nearly but not quite double the ordinary tanga. This money of account was of 4 bazarinos (see Bargany) each of 24 bazarinos (see Budgrook), that is rather over 111 reals. The whole question of coinage is difficult, because the coins were continually being tampered with. Every ruler, and they were numerous in those days, stamped a piece of metal at his pleasure, and the trader had to calculate its value, unless as a subject of the ruler he was under compulsion."

144. — "In this country (Vijayanagar) they have three kinds of money, made of gold, silver, and copper: one coin called sahabah weighs about one milhão, equivalent to two dinars koppik; the second, which is called pertab, is the half of the first; the third, called fajom, is equivalent in value to the tenth part of the last-mentioned coin. Of these different coins the fajom is the most useful. . . ."—Abdallrazzãd, in India in the Xvth Cent. p. 26.

c. 1504-5; pubd. 1510. — "I departed from the city of Dabulii aforesaid, and went to another island, which . . . is called Goa (India) and which pays annually to the King of Decan 19,000 gold ducats, called by them pardai. These pardai are smaller than the seraphim of Cairo, but thicker, and have two devils stamped on one side, and certain letters on the other."—Varthema, pp. 115-116.

". . . his money consists of a pardão, as I have said. He also coins a silver money called tare (see TARA), and others of gold, twenty of which go to a pardão, and are called fajom. And of these small ones of silver, there go sixteen to a fajom. . . ."—Ibid. p. 139.

1510. — "Meanwhile the Governor (Albo-querque) talked with certain of our people about his affairs, and promised him all alla-gation of gold and silver, and also with goldsmiths and money-changers of the country who were well acquainted with that business. There were in the country pardais of gold, worth in gold 360 reis, and also a money of silver which they call bargaun (see BARGANY) of the value of 2 vintens, and a money of copper which they call bazaures (see BUDGROOK), of the value of 2 reis. Now all these the Governor sent to have weighed and assayed. And he cauused to be made cruzados of their proper weight of 420 reis, on which he figured on one side the cross of Christ, and on the other a sphere, which was the device of the King Dom Manuel; and he ordered that this cruzado should pass in the place (Goa) for 480 reis, to prevent their being exported . . . and he ordered silver money to be struck which was of the value of a bargaun; on this money he caused to be figured on one side a Greek A, and on the other side a sphere, and gave the coin the name of Espera; it was worth 2 vintens, also there were half esperas worth one vinten; and he made bazaures of copper of the weight belonging to that coin, with the A and the sphere; and each bazaun he divided into 4 coins which they called especúns (see SAPECA), and gave the bazaures the name of half especúns. And in chang-ing the cruzado into these smaller coins I was reckoned at 480 reis."—Costa, ii. 76-77.

1516. — "There are current here in Batia-cala—see BATCUL, the pardao, which ar a gold coin of the kingdom, and it is worth here 360 reis, and there is another coin of silver, called doama, which is worth 20 reis . . . ."—Bartolom, Lisbon ed. p. 283.
1536.—"There is used in this city (Bisnagar) and throughout the rest of the Kingdom much pepper, which is carried both from Malabar on oxen and asses; and it is all bought and sold for pardaos, which are made in some places of this Kingdom, and especially in a city called Hora (4), whence they are called horbos. —Barbont, Lisbon ed. p. 297.


1553.—"

R. Let us mount our horses and take a ride in the country, and as we ride you shall tell me what is the meaning of Nizamulu (see NIZAMALUCO), as you have frequently mentioned such a person.

1554.—"For the money of Goa there is a kind of money made of lead and tin mingled, being thick and round, and stamped on the one side with the sphere or globe of the world, and on the other side two arrows and five round (read of silver), and this kind of money is called Basarucchi; and 15 of them make a vintor of naughty money, and 5 viobus make a tanga, and 4 richly of the same kind of money make a tanga of base money; and 5 tangas make a seraphine of good (read of silver), which in merchandise is worth 5 tangas good money: but if one would change them into basarucchis, he may have 5 tangas, and 16 basaruchies, which matter they call ceripigyn, and when the bargain of the pardaw is gold, each pardaw is meant to be 5 tangas good money, but in merchandise, the use is not to demand pardaves of good money, except it be for jewels and horses, for all the rest they take of seraphines of silver, per aduso. . . The ducat of gold is worth 9 tangas and a half good money, and yet not stable in price, for that when the ships depart from Goa to Cochín, they pay them at 9 tangas and 3 fourth parties, and 10 tangas, and that is the most that they are worth. . ."—W. Barret, in Hakl. ii. 410. I retain this for the old English, but I am sorry to say that I find it is a mere translation of the notes of Gaspar Balbi, who was at Goa in 1580. We learn from Balbi that there were at Goa tangas not only of good money worth 75 basaruchies, and of bad money worth 90 basaruchies, but also of another kind of bad money used in buying wood, worth only 50 basaruchies.

1585.—"The principall and commonest money is called Pardaus Xeraphins, and is silver, but very brasse (read base), and is coined in Goa. They have Saint Sebastian on the one side, and three or four arrows in a bundle on the other side, which is as much as three Tostor, of ethyriunnoit, or Reis Portingall money, and riseth or falleth little lesse or more, according to the exchange. There is also a kind of money which is called Tangas, not that there is any such coined, but are so named only in telling, five Tangas is one Pardaw or Xeraphin, badde money, for you must understand that in telling they have two kinds of money, good and badde. . . Therefore when they buy and sell, they bargain for bad money, and such, Linschoten, ch. 35; [Hak. Soc. i. 241, and for another version see XERAPHINE].

. . . They have a kind of money called Pagodes which is of Gold, of two or three sorts, and are above 8 tangas in value. They are Indian and Heathenish money, with the feature of a Devil upon them, and therefore they are called Pagodes. There is another kind of gold money, which is called Cenestandere; some of Venice, and some of Turkish coinage, and are commonly worth (2) Pardawes Xeraphins. There is yet another kind of gold called S. Thomas, because Saint Thomas is figured thereon, and is worth about 7 and 8 Tangas. These are likewise RaiJles of 8 which are bought from Portingall, and are called Pardawe de Rales, . . . They are worth at their first coming out 436 Reyes of Portingall; and after are rated by exchange, as they are sought for when men travel for China. . . They use in Goa in their buying and selling a certain kind of money, called Pardawes Xeraphins. These are likewise RaiJles of 8 which are bought from Portingall, and are called Pardawe de Rales, . . . They are worth at their first coming out 436 Reyes of Portingall; and after are rated by exchange, as they are sought for when men travel for China. . . They use in Goa in their buying and selling a certain kind of money, called Pardawes Xeraphins.
PARELL. 678  PARIAH, PARRIAR.

worth 50d.* The rintens and bangas that were nominally interposed were mere names for certain quantities of basaruccos, or rather of reis represented by basaruccos. And our interpretation of the statement about pariaos of gold in a note above is here expressly confirmed.

[1599.—"Perdaw." See under TEL.] c. 1620. —"The gold coin, struck by the raison of Bijanagar and Tiling, is called hau and parthab."—Freibata, quoted by Quatrocente, in Notices et Essais, xiv. 509.

1643.—"... estant convenu de prix avec luy a sept perdos et deny par mois tant pour miure que pour le logis. ..."—Moguet, 284.

PARELL. n.p. The name of a northern suburb of Bombay where stands the residence of the Governor. The statement in the Imperial Gazetteer that Mr. W. Hornby (1776) was the first Governor who took up his residence at Parel requires examination, as it appears to have been so occupied in Grose's time. The 2nd edition of Grose, which we use, is dated 1772, but he appears to have left India about 1760. It seems probable that in the following passage Niebuhr speaks of 1763-4, the date of his stay at Bombay, but as the book was not published until 1774, this is not absolutely certain. Evidently Parel was occupied by the Governor long before 1776.

"Les Jesuites avoient autrefois un beau convent aupres du Village de Parel au milieu de l'ile, mais il y a deja plusieurs annees, qu'elle est devenue la maison de campagne du Gouverneur, et l'Eglise est actuellement une magnifique salle a manger et de danse, qu'on n'en trouve point de pareille en toutes les Indes."—Niebuhr, Voyage, ii. 12.

Mr. Douglas (Bombay and W. India, ii. 7, note) writes: "High up and outside the dining-room, and which was the chapel when Parel belonged to the Jesuits, is a plaque on which is printed:—'Built by Honourable Hornby, 1771.'"

1554.—Parel is mentioned as one of 4 aldeas, "Parel, Varella, Varel, and Siva, attached to the Kashah (Carabu—see CUS-BAH) of Maim."—Botelho, Tombo, 157, in Saladia.

c. 1750-60. —"A place called Parel, where the Governor has a very agreeable country-house, which was originally a Romish chapel belonging to the Jesuits, but confiscated about the year 1719, for some foul practices against the English interest."—Grose, i. 46; [1st ed. 1757, p. 72].

PARIAH, PARRIAR, &c., s.

a. The name of a low caste of Hindus in Southern India, constituting one of the most numerous castes, if not the most numerous, in the Tamil country. The word in its present shape means properly 'a drummer.' Tamil parai is the large drum, beaten at certain festivals, and the hereditary beaters of it are called (sing.) pauriyam, (pl.) pauriyar. [Dr. Oppert's theory (Orig. Inhabitants, 32 seq.) that the word is a form of Pohariya, 'a mountaineer,' is not probable.] In the city of Madras this caste forms one fifth of the whole population, and from it come (unfortunately) most of the domestic service in European service in that part of India. As with other castes low in caste-rank they are also low in habits, frequently eating carrion and other objectionable food, and addicted to drink. From their coming into contact with and under observation of Europeans, more habitually than any similar caste, the name Pariah has come to be regarded as applicable to the whole body of the lowest castes, or even to denote outcastes or people without any caste. But this is hardly a correct use. There are several castes in the Tamil country considered to be lower than the Pariahs, e.g. the caste of shoe-makers, and the lowest caste of washermen. And the Pariah deals out the same disparaging treatment to those that he himself receives from higher castes. The Pariahs 'constitute a well-defined, distinct, ancient caste, which has 'subdivisions' of its own, its own peculiar usages, its own traditions, and its own jealousy of the encroachments of the castes which are above it and below it. They constitute, perhaps, the most numerous caste in the Tamil country. In the city of Madras they number 21 per cent. of the Hindu people."—By. Caldwell, n. i., p. 545. Sir Walter Elliot, however, in the paper referred to further on includes under the term Pauriyam all the servile class not recognised by Hindus of caste as belonging to their community.

A very interesting, though not con-
clusive, discussion of the ethnological position of this class will be found in Bp. Caldwell's *Dravidian Grammar* (pp. 540-554). That scholar's deduction is, on the whole, that they are probably Dravidians, but he states, and recognizes force in, arguments for believing that they may have descended from a race older in the country than the proper Dravidian, and reduced to slavery by the first Dravidians. This last is the view of Sir Walter Elliot, who adduces a variety of interesting facts in its favour, in his paper on the *Characteristics of the Population of South India*.

Thus, in the celebration of the Festival of the Village Goddess, prevalent all over Southern India, and of which a remarkable account is given in that paper, there occurs a sort of Saturm alia in which the Pariahs are the officiating priests, and there are several other customs which are most easily intelligible on the supposition that the Pariahs are the representatives of the earliest inhabitants and original masters of the soil. In a recent communication from this venerable man he writes: "My brother (Col. C. Elliot, C.B.) found them at Raipur, to be an important and respectable class of cultivators. The Pariahs have a sacerdotal order amongst themselves. [The view taken in the *Madras Gloss*, is that "they are distinctly Dravidian without fusion, as the Hinduized castes are Dravidian with fusion."]

The mistaken use of periah, as synonymous with out-caste, has spread in English parlance over all India. Thus the lamented Prof. Blochmann, in his *School Geography of India*: "Outcasts are called pariahs." The name first became generally known in Europe through Somner's *Travels*

*Sir W. Elliot refers to the Akka inscription (Elliot II.) as bearing *Pamda* or *Parrea*, named with Chola (or Chola), Kemla, &c., as a country or people "in the very centre of the Dravidian group... a reading which, if it holds good, supplies a satisfactory explanation of the origin of the Paria race and nation" (in *J. Ethnol. Soc. N.S.*, 1880, p. 106). But apparently the reading has not held good, for M. S. Salet reads the name *Paria* (see *Lod. Lit.*, x. 228). Mrs. V. A. Smith writes: "The Girma text is very defective in this important passage, which is not in the Dhami text; that text gives only 11 out of the 14 etheil. The capital of the Paria Kingdom was Madura. The history of the kingdom is very imperfectly known. For a discussion of it see *Sroto, Lists of Antiquities, Madra*, vol. ii. Of course it has nothing to do with *Parias*."

(pub. in 1782, and soon after translated into English). In this work the *Pariahs* figure as the lowest of castes. The common use of the term is however probably due, in both France and England, to the appearance in the Abbé Raynal's famous *Hist. Philosophique des Etablissements dans les Indes*, formerly read very widely in both countries, and yet more perhaps to its use in Bernardin de St. Pierre's preposterous though once popular tale, *La Chauvière Indienne*, whence too the misplaced halo of sentiment which reached its acme in the drama of Casimir Delavigne, and which still in some degree adheres to the name. It should be added that Mr. C. P. Brown says expressly: "The word *Paria* is unknown" (in *our sense") "to all natives, unless as learned from us."

b. See PARIAH-DOG.

*1516.—"There is another low sort of Gentiles, who live in desert places, called *Pareyaes*. These likewise have no dealings with anybody, and are reckoned worse than the devil, and avoided by everybody; a man becomes contaminated by only looking at them, and is excommunicated. They live on the *base (base, i.e. yams) which are like the root of *roca* or *lattate* found in the West Indies, and on other roots and wild fruits."—Bartholin, in *Rerum*, i. f. 310. The word in the Spanish version transl. by Lord Stanley of Alderley is *Pareni*, in the Portuguese of the Lisbon Academy, *Parens*. So we are not quite sure that *Pareyaes* is the proper reading, though this is probable.*

*1626.—"... The *Pareyaes* are of worse estate."—(W. Methew, in *Purcas*, *Pilgrimage*, 535.)

*... the worst whereof are the abhorred *Pariaes*... they are in publick Justice the hateful executioners, and are the basest, most stinking, ill-favored people that I have seen."—*Ibid.*, 968-9.

1618. —"... the servants of the factory even will not touch it (beef) when they put it on the table, nevertheless there is a caste called *Pareyae*. (They are the most contempted of all, so that if another Gentoo touches them, he is compelled to be dipped in the water) who eat it freely."—*Van de Broecke*, 82.

1672.—"The *Pareyaes* are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat mice and rats), in a word a contempted and stinking vile people..."—*Baldaeus* (Germ. ed.), 410.

1711. —"The Company allow two or three Poons to attend the Gate, and a *Parrear* Fellow to keep all clean."—*Lockyer*, 20.

*... and there... is such a resort of basket-makers, Souvers, people that look after the buffaloes, and other *Parriars*,*
to drink Toddy, that all the Punch-houses in Madras have not half the noise in them."—Wheeler, ii. 125.

1716.—"A young lad of the Left-hand Caste having done hurt to a Pariah woman of the Right-Hand Caste (big with child), the whole caste got together, and came in a tumultuous manner to demand justice."—Ibid. 230.

1717.—"... Barrier, or a sort of poor people that eat all sorts of Flesh and other things, which others deem unclean."—Phillips, Account, &c., 127.

1726.—"As for the separate generations and sorts of people who embrace this religion, there are, according to what some folks say, only 4; but in our opinion they are 5 in number, viz.:

a. The Bramins.
b. The Settreams.
c. The Weynys or Weynysas.
d. The Sudras.
e. The Perras, whom the High-Dutch and Danes call Barriars."—Valentijn, Chro- n. 73.

1745.—"Les Parrees... are regarded comme gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusques là qu'on ne saurait les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Jesuites."—Norbert, i. 71.

1750.—"K. Es est de mist von einer Kuh, denselben nehmen die Parreyer-Weiber, machen runde Kuchen daraus, und wenn sie in der Sonne genug getrocknet sind, so verkauften sie dieselben (see OOPLAH).

1770.—"The fate of these unhappy wretches who are known on the coast of Coromandel by the name of Parias, is the same even in those countries where a foreign dominion has contributed to produce some little change in the ideas of the people."—Rajoual, Hist. &c., see ed. 1783, i. 80.

1777.—"The idol is placed in the centre of the building; so that the Parias who are not admitted into the temple may have a sight of it through the gates."—Rajoual (tr. 1777), i. p. 57.

1780.—"If you should ask a common cooly, or porter, what caste he is of, he will answer, 'the same as master, pariar-cast.'"—Minor's Narrative, 28-9.

1787.—"... I cannot persuade myself that it is judicious to admit Parias into battalions with men of respectable casts. ..."—Col. Fullarton's View of English Interests in India, 222.

1791.—"Le masdaki y courut pour allumer un flambeau; mais il revient un peu après, pris d'haleine, criant: 'N'approchez pas d'ici; il y a un Paria!' Aussitôt la troupë effrayée cria: 'Un Paria! Un Paria! Le docteur, croyant que c'était quelque animal féroce, mit la main sur ses pistolets. 'Qu'est ce que qu'un Paria? demanda-t-il à son porte-flambeau.'"—Le de St. Pierre, La Chaudière Indienne, 48.

1800.—"The Pariar, and other impure tribes, comprising what are called the Puchhom Bravan, would be beaten, were they to attempt joining in a Procession of any of the gods of the Brahmins, or entering any of their temples."—Buchanan's Mysore, i. 20.

c. 1805-6.—"The Dabushes, then all powerful at Madras, threatened loss of cast and absolute destruction to any Brahmin who should dare to unveil the mysteries of their language to a Pariar Frengi. This reproach of Pariar is what we have tamely and strangely submitted to for a long time, when we thought with a great facility have assumed the respectable character of Chatriqua."—Letter of Legden, in Morton's Memoir, ed. 1819, p. lvii.

1809.—"Another great obstacle to the reception of Christianity by the Hindoos, is the admission of the Parias in our Churches...."—Ed. Valentia, i. 246.

1821.—"Il est sur ce rivage une race flétrie, Une race étrangère au sein de sa patrie. Sans abri protecteur, sans temple hospitalier, Abominable, impie, horrible au peuple entier.
Les Parias: le jour à regret les éclaire, La terre sur son sein les porte avec colère. * * * * Eh bien! mais je frémis; tu vas me faire peut-être:
Je suis un Paria...."—Casimir Delavigne, Le Paria, Acte 1. Sc. 1.

1843.—"The Christian Pariar, whom both sects curse, Does all the good he can and loves his brother."—Forster's Life of Dickens, ii. 91.

1873.—"The Tamils hire a Pariya (i.e. drummer) to perform the decapitation at their Badra Kali sacrifices."—Kittell, in Ind. Hist. ii. 170.

1875.—"L'hypothèse la plus vraisemblable, en tout cas la plus heureuse, est celle qui suppose non pas un prophète spécial de cette race (i.e. of the original race inhabiting the Deccan before contact with northern invaders) était le mot 'paria'; ce mot dont l'orthographe correcte est pariey, dérivé de pariey, 'bruit, tambour,' et à trois-bein, paur avoir le sens de 'parleur, doux de la parole'; (?)—Hocquegn and Vignon, Études de Linguistique, &c., Paris, 67.

1872.—"Fine, ordained from first to last, In body and in soul For one life-long debauch, The Pariah of the north, The European mounter."—Browning, Fine at the Fair.

Very good rhyme, but no reason. See under NAUCH.

The word seems also to have been adopted in Java, e.g.:

1890.—"We Europeans... often... stand far behind compared with the poor pariahs."—Max Havelaar, ch. vii.
PARIAH-ARRACK. s. In the 17th and 18th centuries this was a name commonly given to the poisonous native spirit commonly sold to European soldiers and sailors. [See FOOL'S RACK.]

1671-72.—"The unwholesome liquor called Parrier-arrack..."—Sir W. Langhorne, in Wheeler, iii. 422.

1711.—"The Tobacco, Beetie, and Pariar Arrack, on which such great profit arises, are all expended by the inhabitants."—Lockyer, 18.

1754.—"I should be very glad to have your order to bring the ship up to Calcutta... as... the people cannot here have the opportunity of intoxicating and killing themselves with Pariar Arrack."—In Long, 51.

PARIAH-DOG. s. The common ownerless yellow dog, that frequents all inhabited places in the East, is universally so called by Europeans, no doubt from being a low-bred casteless animal; often elliptically 'pariah' only.

1793.—"... A species of the common cur, called a pariah-dog."—Murray, Nov., p. 36.

1810.—"The nuisance may be kept circling for days, until forcibly removed, or until the pariah dogs swim in, and draw the carcass to the shore."—Williamson, V. M. ii. 261.

1824.—"The other beggar was a Pariah dog, who sneaked down in much bodily fear to our bivouque."—Ibber, ed. 1844, 1. 79.

1875.—"Le Musulman qui va prier à la mosquée, maudit les parias honnis."—Rec. des Deux Mondes, April, 539.

[1883.—"Paraya Dogs are found in every street."—T. V. Rowe, Man. of Trav. Ind., 104.]

PARIAH-KITE. s. The commonest Indian kite, Milvus Gurnida, Sykes, notable for its great numbers, and its impudence. "They are excessively bold and fearless, often snatching morsels off a dish en route from kitchen to hall, and even, according to Adams, seizing a fragment from a man's very mouth" (Jerdon). Compare quotation under BRAHMINY KITE.

[1850.—"I had often supposed that the scavenger or Pariah Kites (Milvus gurnida), which though generally to be seen about the tents, are not common in the jungles, must follow the camp for long distances, and today I had evidence that such was the case."

—Bail, Jungle Life, 655.]

PARSEE. n.p. This name, which distinguishes the descendants of those emigrants of the old Persian stock, who left their native country, and retaining their Zoroastrian religion, settled in India to avoid Mahomedan persecution, is only the old form of the word for a Persian, viz., Parsi, which Arabic influences have in more modern times converted into Farsi. The Portuguese have used both Parseo and Perso. From the latter some of our old travellers have taken the form Persee; from the former doubtless we get Parsee. It is a curious example of the way in which different accidental mouldings of the same word come to denote entirely different ideas, that Persian, in this form, in Western India, means a Zoroastrian fire-worshipper, whilst Pathi (see PANTHAY), a Burmese corruption of the same word, in Burma means a Mahomedan.

c. 1328.—"There be also other pagan-folk in this India who worship fire; they bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower, and there expose them totally uncovered to the fowls of heaven. These believe in two First Principles, to wit, of Evil and of Good, of Darkness and of Light."—Fourier Jordanas, 21.

1552.—"In any case he dismissed them with favour and hospitality, showing himself glad of the coming of such personages, and granting them protection for their ships as being (Parseos) Persians of the Kingdom of Ormuz."—Buns, i. viii. 9.

... especially after these were induced by the Persian and Guzerati Moors (Mures, Parseos e Gujarates) to be converted from heathenism (Hetôs) to the sect of Mahamed."—Ibid. ii. vi. i.

1563.—"There are other herb-sellers (farandores de hortas) called Coaris, and in the Kingdom of Cambay they call them Esparcis, and we Portuguese call them Jews, but they are not, only Hindus who come from Persia and have their own writing."—Garcia, p. 213.

1616.—"There is one sect among the Gentiles, which neither burns nor interre their dead (they are called Parseos) who incircle pieces of ground with high stone walls, remote from houses or Road-ways, and therein lay their Carcasses, wrapped in Sheets, thus having no other Tombs but the gorges of ravenous Fowles."—Terry, in Purchas, ii. 1479.

1630.—"Whilst my observation was bestowed on such inquiry, I observed in the town of Suratt, the place where I resided, another Sect called the Persees..."—Lord, Two Foreigne Journeys.
1633.—"Outre les Benjamins il y a encore une autre sorte de Payens dans le royaume de Gujarat, qu'ils appellent Parsois. Ce sont des Perses de Fars, et de Chorasan."—D'Anville (Paris, 1659), 213.

1618.—"They (the Persians of India, i.e. Parsees) are in general a fast-gripping and avaricious nation (not unlike the Benjamins and the Chinese), and very fraudulent in buying and selling."—Van Twest, 48.

1653.—"Les Ottomans appellent grande vue secte de Payens, que nous connaissions sous le nom d'adorateurs du feu, les Persans sous celuy d'Acheméne, et les Indiens sous celuy de Parsi, terme dont ils se nomment eux-mêmes."—De la Bourdierie-Lattiez, ed. 1657, p. 200.

1672.—"Non tutti ancora de' Gentili sono d'una medesima fede. Alcuni discendono dalla Persiani, li quali si sanno dal colore, ed adorno il naso. . . . In Surate ne trovai molti. . . ."—P. F. Veronesi, Maria, Viaggio, 234.

1673.—"On this side of the Water are people of another Offspring than those we have yet mentioned, these be called Parseys . . . these are somewhat white, and I think nastier than the Cenates. . . ."—Fryer, 117.

1727.—"The Parsees, as they are called, are of the old Stock of the Persians, worship the Sun and Adore the Elements; are known only about Surat."—Ibid. p. 197.

1813.—"These writers at Bombay are generally called Purvoes; a faithful diligent class."—Fobes, Or. Mem. i. 156-157; [2nd ed. i. 109].

1833.—"Every native of India on the Bombay Establishment, who can write English, and is employed in any office, whether he be a Brahman, Goldsmith, Parwary, Portuguese, or of English descent, is styled a Purvoe, from several persons of a caste of Hindoos termed Prabhaw having been among the first employed as English writers at Bombay."—Mackintosh on the Tribe of Ramouises, p. 77.}

PARVOE, PURVO. s. The popular name of the writer-caste in Western India, Praksha or Parbha, lord or chief (Skt. pradhava), being an honorific title assumed by the caste of Kayastha or Kayastha, one of the mix castes which commonly furnished writers. A Bombay term only.

1548.—"And to the Purvo of the Tendore Mar 1800 reis a year, being 3 perduas a month . . ."—S. Botelho, Tombo, 211.

1567.—See Parihsh under CASIS.

1676.—". . . the same guards the Purvos y look after ye Customes for the same charge can receive ye passage boats rent. . . ."—Forrest, Bombay Letters, Home Series, i. 125.

1773.—"Camocopo (see CONICOPOLY). . . . At Bombay he is stiled Purvo, and is of the Gentoo religion."—Ires. 49 seq.

1809.—"The Bramins of this village speak and write English; the young men are mostly parvoes, or writers."—Mrs. Grevsm, II.

1813.—"These writers at Bombay are generally called Purvoes; a faithful diligent class."—Fobes, Or. Mem. i. 156-157; [2nd ed. i. 109].

PASEI, PACEM. n.p. The name of a Malay State near the N.E. point of Sumatra, at one time predominant in those regions, and reckoned, with Malacca and Majapahit (the capital of the Empire of Java), the three greatest cities of the Archipelago. It is apparently the Batma of Marco Polo, who visited the coast before Islam had gained a footing.

c. 1292.—"When you quit the kingdom of Ferdo you enter upon that of Basma. This also is an independent kingdom, and the people have a language of their own; but they are just like beasts, without laws or religion."—Marco Polo, Bk. iii. ch. 9.

1511.—"Next day we departed with the plunder of the captured vessel, which also we had with us; we took our course forward until we reached another port in the same island Trepolatum (Sumatra), which was called Pazza; and anchoring in the said port we found at anchor there several junks and ships from divers parts."—Em- poli, p. 53.

1553.—"In the same manner he (Diogo Lopes) was received in the kingdom of Pacem . . . and as the King of Pedir had given him a cargo of pepper . . . he did not think well to go further . . . in that year they should give news of his coming at Malaca, those two ports of Pedir and Pacem being much frequented by a multitude of ships that go there for cargoes."—Barros, II. iv. 31.
1726.—"Next to this and close to the East-point of Sumatra is the once especially
famous city Pasi (or Pacem), which in old
times, next to Magayalt and Malacca,
was one of the three greatest cities of the
East, but now is only a poor open
village with not more than 4 or 500 families,
dwelling in poor bamboo cottages."—
Valentijn, (v.) Sumatra, 10.

1727.—"And at Pissang, about 10 Leagues
to the Westward of Diamond Point, there
is a fine deep River, but not frequented,
because of the treachery and bloody
disposition of the Natives."—H. Hamilton, ii. 125;
[ed. 1744].

PÁT, s. A can or pot. Sea-Hind, from English.—Roebeck.

PATACA, PATACOON. s, Ital.
patacco: Provence, pata: Port, pataca
and patage; also used in Malayalam.
A term, formerly much diffused for a
dollar or piece of eight. Littre
connects it with an old French word
pattard, a kind of coin, "du reste,
origine incomme." But he appears to
have overlooked the explanation indicated
by Volney (Voyage en Egypte,
&c., ch. ix. note) that the name
abtakka (or corruptly baptika, see also
Doy & Eng. s.v.) was given by the
Arabs to certain coins of this kind with
a sentcheon on the reverse, the term
meaning 'father of the window, or
nich'; the sentcheon being taken for
such an object. Similarly, the pillin-
dollars are called in modern Egypt
abt medfou, 'father of a cannon'; and
the Maria Theresa dollar abt fer,
'father of the bird.' But on the Red
Sea, where only the coinage of one
particular year (or the modern imitation
thereof; still struck at Trieste
from the old die), is accepted, it is
abt medfet, 'father of dots,' from certain
little points which mark the right issue.
1728.—"Each of the men engaged in the
attack on Parakkat received no less than
800 gold Pattaks (duzats) as his share."—
Logan, Malabar, p. 390.

1750.—"And afterwards while Viceroy
Dom Affonso Noronha ordered silver coins
to be made, which were patecoos; patecos."
—Acer. Port. Orient., Fasc. ii. No. 54 of
1569.

PATCH, s. "Thin pieces of cloth
at Madras:" (Indian Vocabulary, 1788).
Wilson gives patch as a vulgar
abbreviation for Telug. pachch'hdamu,
'a particular kind of cotton cloth,
generally 24 cubits long and 2 broad:
two cloths joined together.'

1857.—"Pray it can proffer a good
Pallureen bamboo and 2 patch
of ye finest
with what colours you think handsome
for my own wear, checkless and rustic (see
Sec. ii. Cxii.

PATCHAREE, PATCHERRY. s.
In the Bengal Presidency, before the general
construction of 'married quarters' by
Government, patcharee was the name
applied in European corps to the
cottages which used to term the
quarters of married soldiers. The
origin of the word is obscure, and it
has been suggested that it was a cor-
ruption of Hind. pachch'hdari, 'the rear,'
because these cottages were in rear of
the barracks. But we think it most
likely that the word was brought,
with many other terms peculiar to the
British soldier in India, from
Madras, and is identical with a term in
use there, patcherry or patchery,
which represents the Tum. pachch'hdari,
pachchery, 'a Pariah village, or rather
the quarter or outskirts of a town
or village where the Pariahs reside.
Mr. Whitworth (s.v. Pachchery) says
that 'in some native regiments the term
denotes the married sepoys' quarters,
possibly because Pariah sepoys had their
families with them, while the higher
castes left them at home.' He does not
say whether Bombay or Madras
sepoys are in question. But in any
case what he states confirms the origin
ascribed to the Bengal Presidency term
Patcharee.

1747.—"Patcheree Point, mending Plat-
forms and Gunports; . . . . (P. A.) 21 : 45."
—Accounts from F. St. David, under Feb.
21. MS. Records, in India Office.

1751.—"Les maisons du Maj. des Patchouls"
are des cabanes ou un homme peut à une
entrer, et elles ferment de petits villages
en appelle Parecherry. — Souvenir,
ed. 1752, f. 98.

1875.—"During the greater portion of the
year extra working gangs of scavengers
were kept for the sole purpose of going from
Patcherry to Parcherry and cleaning them."—

1880.—"Experience obtained in
Madras some years ago with reconstructed
parchees, and their effect on health,
might be imitated possibly with advantage
in Calcutta."—Report by Army Sanitary
Commission.

PATCHOULLI, PATCH-LEAF, s.
Putch and Putch-leaf, also
Putch and Putch-leaf. s.
In Beng. puchhopy; Daccau Hind.
The latter are trade names of the dried leaves of a labiate plant allied to mint (Pogostemon patchouly, Pelletier). It is supposed to be a cultivated variety of Pogostemon Hegenianus, Bentham, a native of the Deccan. It is grown in native gardens throughout India, Ceylon, and the Malay Islands, and the dried flowering spikes and leaves of the plant, which are used, are sold in every bazaar in Hindostan. The pachh-pit is used as an ingredient in tobacco for smoking, as hair-scent by women, and especially for stuffing mattresses and laying among clothes as we use lavender. In a fluid form patchouli was introduced into England in 1844, and soon became very fashionable as a perfume.

The origin of the word is a difficulty. The name is alleged in Drury, and in Forbes Watson’s Nomenclature to be Bengali. Littre says the word patchouli is patchouli-lly, ‘feuille de patchouli’; in what language we know not; perhaps it is from Tamil pacheha, ‘green,’ and ēlili, ēlai, an aromatic perfume for the hair. [The Madras Gloss. gives Tamil pachēli, pachy, ‘green,’ eli, ‘leaf.’]

1673.—“Note, that if the following Goods from Acheen hold out the following Rates, the Factor employed is no further responsible.

* * * * *

Patch Leaf. 1 Bahar Manusa 7 29 sar.”—Fryer, 299.

**PATECA.**

This word is used by the Portuguese in India for a water-melon (Citrullus vulgaris, Schrader; Cucurbita Citrullus, L.). It is from the Arabic al-battikh or al-bittikh. F. Johnson gives this a melon, musk-melon. A pumpkin; a cucubitaceous plant? We presume that this is not merely the too common dictionary looseness, for the chaos of cucubitaceous nomenclature, both vulgar and scientific, is universal (see A. De Candolle, Origin des Plantes cultivatees). In Lane’s Modern Egyptians (ed. 1837, i. 200) the word battrehk is rendered explicitly ‘water-melon.’ We have also in Spanish almudena, which is given by Dozy and Eng. as ‘espécie de melon’; and we have French pastèque, which we believe always means a water-melon. De Candolle seems to have no doubt that the water-melon was cultivated in ancient Egypt, and believes it to have been introduced into the Graeco-Roman world about the beginning of our era; whilst Hahn carries it to Persia from India, ‘whether at the time of the Arabian or of the Mongol domination, (and then) to Greece, through the medium of the Turks, and to Russia, through that of the Tartar States of Astrakan and Kazan.’

The name pateca, looking to the existence of the same word in Spanish, we should have supposed to have been Portuguese long before the Portuguese establishment in India; yet the whole of what is said by Garcia de Orta is inconsistent with this. In his Colloquio XXXVI. the gist of the dialogue is that his visitor from Europe, Ruano, tells how he had seen what seemed a most beautiful melon, and how Garcia’s housekeeper recommended it, but on trying it, it tasted only of mud instead of melon! Garcia then tells him that at Din, and in the Bālayāt, &c., he would find excellent melons with the flavour of the melons of Portugal but those others which the Portuguese here in India call patecas are quite another thing—huge round or oval fruits, with black seeds—not sweet (douce) like the Portuguese melons, but bland (suave), most juicy and cooling, excellent in bilious fevers, and congestion of the liver and kidneys, &c.” Both name and thing are represented as novelties to Ruano. Garcia tells him also that the Arabs and Persians call it batīc indi, i.e. melon of India (F. Johnson gives bittikhi-i-hindi, the citrul'; whilst in Persian hindavina is also a word for water-melon) but that the real Indian country name was (kalānghā Mahr, kālinghā; [perhaps that known in the N.W.P. as kālimā, ‘a water-melon’]). Ruano then refers to the Indicos of Castille of which he had heard, and queries if these were not the same as these Indian patecas, but Garcia says they are quite different. All this is curious as implying that the water-melon was strange to the Portuguese at that time (1563; see Colloquios, f. 141v, seqq.).

A friend who has Burnell’s copy of Garcia De Orta tells me that he finds a note in the writing of the former on batéca: ‘i.e. the Arabic term. As this is used all over India, water-melons must have been imported by the Mahommedans.’ I believe it to be a mistake that the word is in use.
all over India. I do not think the word is ever used in Upper India, nor is it (in that sense) in either Shakespeare or Falcon. [Platts gives: A. bentik, s.m. The melon (kharbaţ), the water-melon, Cucurbita citrullus.] The most common word in the N.W.P. for a water-melon is Pers. turbaţ, whilst the musk-melon is Pers. kharbāţ. And these words are so rendered from the Ain respectively by Blochmann (see his E.T. i. 66, "melons, . . . water-melons," and the original i. 67, "kharboţa. . . turbaţ"). But with the usual chaos already alluded to, we find both these words interpreted in F. Johnson as "water-melon." And according to Helm the latter is called in the Slav tongues arbaţ and in Mod. Greek καρποτσία, the first as well as the last probably from the Turkish کرپاچ, which has the same meaning, for this hard k is constantly dropped in modern pronunciation.—H. Y.]

We append a valuable note on this from Prof. Robertson-Smith:

"(1) The classical form of the Ar. word is bentikh. Bentikh is a widely-spread vulgarism, indeed now, I fancy, universal, for I don't think I ever heard the first syllable pronounced with an i.

"(2) The term, according to the law-books, includes all kinds of melons (Latae); but practically it is applied (certainly at least in Syria and Egypt) almost exclusively to the water-melon, unless it has a limiting adjective. Thus "the wild bentikh" is the colo-cynth, and with other adjectives it may be used of very various cavarbitaceous fruits (see examples in Dozy's Supplement.)

"(6) The biblical form is ḫibewtikh (e.g. Numbers xi. 5, where the E.V. has 'melons'). But this is only the 'water-melon'; for in the Mishna it is distinguished from the sweet melon, the latter being named by a mere transcription in Hebrew letters of the Greek μῦλοπέτων. Low justly concludes that the Palestinians (and the Syrians, for their name only differs slightly) got the sweet melon from the Greeks, whilst for the water-melon they have an old and probably true Semitic word. For ḫibewtikh Syriac has Ḫibewtik, indicating that in literary Arabic the a has been changed to i, only to agree with rules of grammar. Thus popular pronunciation seems always to have kept the old form, as popular usage seems always to have used the word mainly in its old specific meaning. The Bible and the Mishna suffice to refute Helm's view (of the introduction of the water-melon from India). Old Kimhi, in his Mikol, illustrates the Hebrew word by the Spanish budínov."

1563.—". . . ther is an other sort like Melons, called Patекes or Angurias, or Melons of India, which are outwardlie of a darke greene colour; inwarde white with blakke kernels: they are verie waterish and hard to byte, and so moyst, that as a man eateth them his mouth is full of water, but yet verie sweet and verie cold and fresh meat. wherefore manie of them are eaten after dinner to coole men."—*Lexicoten*, 67; [Hak. Soc. i. 309, and see i. 33].

.. A few pages later the word is written *Pastkees*.—Ibid. 361; [Hak. Soc. i. 417].

[1663.—"Patекes, or water-melons, are in great abundance nearly the whole year round: but those of *Indi* are soft, without colour or sweetness. If this fruit be ever found good, it is among the wealthy people, who import the seed and cultivate it with much care and expense."—Bernier, ed. Constable, 255.]

1673.—"From hence (Elephanta) we sailed to the *Patacheos*, a Garden of Melons, *Patacho* being a Melon, where there are Wild Rats that hinder their growth, and so to Bombaim."—Fryer, 76.

**PATEL, POTAIL. s.** The headman of a village, having general control of village affairs, and forming the medium of communication with the officers of Government. In Mahr. *patil*, Hind. *patel*. The most probable etym. seems to be from *pat*, Mahr. 'a roll or register,' Skt.—Hind. *patra*. The title is more particularly current in territories that are or have been subject to the Mahrattas, "and appears to be an essentially Marathi word, being used as a respectful title in addressing one of that nation, or a Sūdra in general" (Wilson). The office is hereditary, and is often held under a Government grant. The title is not used in the Gangetic Provinces, but besides its use in Central and W. India it has been commonly employed in S. India, probably as a Hindustani word, though *Monigar* (see MONEGAR).
(Maniporte, in Adigar, &c., are appropriate synonyms in Tamil and Malabar districts.

[1385. — "The Tanadars began to come in and give in their submission, bringing with them all the patels (pateis) and renters with their payments, which they paid to the Governor, who ordered fresh records to be prepared." — Cauta, Dec. IV. 18. x. ch. 2 (description of the commencement of Portuguese rule in Bassein).]

[1614. — "I perceive that you are troubled with a bad commodity, wherein the desert of Patell and the rest appeareth." — Foster, Letters, ii. 281.]

1804. — "The Patel of Beulcutgaum, in the usual style of a Maharratt patel, keeps a band of plunderers for his own profit and advantage. You will inform him that if he does not pay for the horses, bullocks, and articles plundered, he shall be hanged also." — Wellington, March 27.

1809. — "... Patells, or headmen." — Lord Valentia, i. 415.

1814. — "At the settling of the jumma-bhado, they pay their proportion of the village assessment to government, and then dispose of their grain, cotton, and fruit, without being accountable to the patell." — Forbes, Br. Mem. ii. 418: 2nd ed. ii. 41.

1819. — "The present system of Police, as far as relates to the villagers may easily be kept up; but I doubt whether it is enough that the village establishment be maintained, and the whole put under the Mamlutdar. The Patell's respectability and influence in the village must be kept up." — Elphinstone, in Life, p. 81.

1829. — "The Patell holds his office direct of Government, under a written obligation... which specifies his duties, his rank, and the circumstances of respect he is entitled to; and his perquisites, and the quantity of freehold land allotted to him as wages." — T. Cauta, in Tr. Br. Lit. Soc. iii. 183.

1828. — "The heads of the family... have purchased the office of Patell or headman." — Malcolm, Central India, i. 99.

1826. — "The potell offered me a room in his own house, and I very thankfully accepted it." — Prebendary Hari, ed. 1871, p. 211; [ed. 1873, ii. 15].

1851. — "This afflicted humility was in fact one great means of effecting his elevation. When at Poona he (Mahindroo Sinda)... instead of arrogating any exalted title, would only suffer himself to be called Pateil..." — Fraser, Ill. Mem. of Skene, i. 33.

1870. — "The Patell accounted for the revenue collections, receiving the perquisites and percentages, which were the accustomed dues of the office." — Systems of Land Tenure (Golden Cuff), 163.

PATNA, n.p. The chief city of Bahar; and the representative of the Patilobhara (Patilobhara) of the Greeks. Hind. Patanna, "the city." [See quotation from D'Anville under ALLAHABAD.]

1586. — "From Bannaras I went to Patanaw downe the riner of Ganges... Patanaw is a very long and a great towne. In times past it was a kingdom, but now it is under Zelabdim Echelbar, the great Mogor... In this towne there is a trade of cotton, and cloth of cotton, much sugar, which they carry from hence to Bongala and India, very much Opium, and other commodities." — R. Fitch, in Heikl, ii. 388.

1616. — "Bongala, a most spacious and fruitful Province, but more properly to be called a kingdom, which hath two very large Provinces within it, Perab (see Poore) and Patan, the one lying on the east, and the other on the west side of the River Ganges." — Terry, ed. 1645, p. 357.

[1650. — "Pata is one of the largest towns in India, on the margin of the Ganges, on its western side, and it is not less than two roos in length." — Taceiner, ed. Ball. i. 121 seq.]

1673. — "Sir William Longham... is Superintendent over all the Factories on the coast of Coromandel, as far as the Bay of Bongala, and up Hughly River... viz. Fort St. George, alias Madura, Patnole, Medapollon, Gundore, Medupollon, Balasore, Bongala, Hughly, Castle Beazer, Patanaw." — Preyer, 38.

1726. — "If you go higher up the Ganges to the N. W. you come to the great and famous trading city of Pattena, capital of the Kingdom of Behar, and the residence of the Vice-roy." — Valentia, v. 161.

1727. — "Patana is the next Town frequented by Europeans... for Saltpetre and New Silk. It produces also so much Opium, that it serves all the Countries in India with that commodity." — J. Hendley, ii. 21; [ed. 1744].

PATOLA. s. Canarese and Malayal, patella, 'a silk-cloth.' In the fourth quotation it is rather misapplied to the Ceylon dress (see COMBOY).


1522. — "... Patolos of silk, which are cloths made at Cambaya that are highly prized at Malacca." — Vocea, Lendas, ii. 2, 714.

1545. — "... homens... encharados com patolas de seda." — Pinto, ed. clx. (Coppen, p. 219).

1552. — "They go naked from the waist upwards, and below it they are clothed with silk and cotton which they call patolos." — Castanhola, ii. 78.


1614. — "... Patollas..." — Peyton, in Purchas, i. 590.
PATTELM. PATTELE.
PAULIST. n.p. The Jesuits were commonly so called in India because their houses in that country were formerly always dedicated to St. Paul, the great Missionary to the Heathen. They have given up this practice since their modern re-establishment in India. They are still called Paolotti in Italy, especially by those who don't like them.

e. 1587.—"... e vi sono secoli Chiese dei padri di San Paolo, i quali fanno in quivi mogli gran profitto in convertire quasi popoli."—Fedeli, in Retrospect, iii. 390.

1623.—"I then went to the College of the Jesuit Fathers, the Church of which, like that at Damman, at Bassaim, and at almost all the other cities of the Portuguese in India, is called San Paolo; whence it happens that in India the said Fathers are known more commonly by the name of Paulisti than by that of Jesuits."—P. della Valle, April 27; [iii. 135].

c. 1650.—"The Jesuits at Goa are known by the name of Paulists; by reason that their great Church is dedicated to St. Paul. Nor do they wear Hats, or Corner-Caps, as in Europe, but only a certain Bonnet, resembling the Skull of a Hat without the Brims."—Tavernier, E.T. 77; [ed. Ball. i. 197].

1672.—"There was found in the fortress of Cranganor a handyson convent, and Church of the Paulists, or disciples and followers of Ignatius Loyola, ..."—Baldives, Goa, p. 110. In another passage this author says they were called Paulists because they were first sent to India by Pope Paul III. But this is not the correct reason.

1673.—"St. Paul's was the first Monastery of the Jesuits in Goa, from whence they receive the name Paulistins."—Fryer, 170.

[1710.—See quotation under COBRA DE CAPELLO.]

1760.—"The Jesuits, who are better known in India by the appellation of Paulists, from their head church and convent of St. Paul's in Goa."—Grose, i. 50.

PAUNCHWAY, s. A light kind of boat used on the rivers of Bengal; like a large dingy (p.v.), with a tilted roof of matting or thatch, a mast and four oars. Bengal, paunso, and panso. [Mr. Grierson (Peasant Life, 43) describes the paunso as a boat with a round bottom, but which goes in shallow water, and gives an illustration.]

[1757.—"He was then beckoning to his servant that stood in a Ponsy above the Gant."—A. Grant, Account of the Loss of Calcutta, ed. by Col. Temple, p. 7.]

c. 1760.—"Ponsways, Guard-boats."—Grose (Glossary).

1760.—"The Paunchways are nearly of the same general construction (as budge-rows), with this difference, that the greatest breadth is somewhat further aft, and the stern lower."—Hedges, 39-40.

1770.—"Mr. Bridgewater was driven out to sea in a common paunchway, and when every hope forsook him the boat floated into the harbour of Madraspatam."—Calcutta Monthly Review, i. 40.

1823.—"... A paunchway, or passage-boat, ... was a very characteristic and interesting vessel, large and broad, shaped like a saucer-dish; a deck fore-and-aft, and the middle covered with a roof of palm-branches. ..."—Heber, ed. 1841, i. 21.

1860.—"... You may suppose that I engage neither pineaus nor khoij (see BUDGEROW), but that comfort and economy are sufficiently obtained by hiring a small bhooliya (see BOLIAH) ... what is more likely at a fine weather season like this, a small native punsoos, which, with a double set of hands, or four oars, is a lighter and much quicker boat."—C. Grant, Rural Life in Bengal, 10 [with an illustration].

PAWL, s. Hind. pāl, [Skt. pūlau, 'a roof']. A small tent with two light poles, and steep sloping sides; no walls, or ridge-pole. I believe the statement 'no ridge-pole,' is erroneous. It is difficult to derive from memory an exact definition of tents, and especially of the difference between pawl and shooldarry. A reference to India failed in getting a reply. The shooldarry is not essentially different from the pawl, but is trimmer, taller, better closed, and sometimes has two flies. [The names of tents are used in various senses in different parts. The Madras Gloss. defines a paul as 'a small tent with two light poles, a ridge bar, and steep sloping sides; the walls, if any, are very short, often not more than 6 inches high. Sometimes a second
ridge above carries a second roof over the first; this makes a common shooting tent." Mr. G. R. Dampier writes: "These terms are, I think, used rather loosely in the N.W.P. Sholdari generally means a servant's tent, a sort of tende d'abri, with very low sides; the sides are generally not more than a foot high; there are no doors only flaps at one end. Pāl is generally used to denote a sleeping tent for Europeans; the roof slopes on both sides from a longitudinal ridge-pole; the sides are much higher than in the sholdāris, and there is a door at one end. The fly is almost invariably single. The Raoti (see ROWTEE) is incorrectly used in some places to denote a sleeping pāl; it is, properly speaking, I believe, a larger tent, of the same kind, but with doors in the side, not at the end. In some parts I have found they use the word pāl as equivalent to sholdāris and bilītan (bell-tent)."

1755.—"Where is the great quantity of baggage belonging to you, seeing that you have nothing besides tents, pawls, and other such necessary articles?"—Tippee's Letters, p. 49.

1785.—"They are not, I believe, more than two small Pauls or tents, among the whole of the delegation that escorted us from Pama."—Kirpatrick's Nepaul, p. 118.

1823.—"The shops which compose the Bazars, are mostly formed of blankets or coarse cloth stretched over a bamboo, or some other stick for a ridge-pole, supported at either end by a forked stick fixed in the ground. These habitations are called pails."—Broughton, Letters, ed. 1802, p. 20.

1827.—"It would perhaps be worth while to record . . . the material and personnel of my camp equipment; an humble captain and single man travelling on the most economical principles. One double-poled tent, one rouette (see ROWTEE), or small tent, a pāl or servants' tent. 2 elephants, 6 camels, 4 horses, a pony, a buggy, and 24 servants, besides mahouts, servants or camel drivers, and tent pitchers."—Mundy, Journal of a Tour in India, 3rd ed. p. 5. We may note that this is an absurd exaggeration of any equipment that, even seventy-five years since, would have characterized the march of a "humble captain travelling on economical principles," or any one under the position of a highly-placed civilian. Captain Mundy must have been enormously extravagant.

1849.—". . . we breakfasted merrily under a paul (a tent without walls, just like two cards leaning against each other)."—Mrs. Mackenzie, Life in the Mission, p. 114.

PAWN. s. The betel-leaf (q.v.) found pān, from Skt. partha, 'a leaf.'

It is a North Indian term, and is generally used for the combination of betel, areca-nut, lime, &c., which is politely offered (along with otto of roses) to visitors, and which intimates the termination of the visit. This is more fully termed pawn-soopari (supari, [Skt. supari, 'pleasant,'] is Hind. for areca). "These leaves are not used to be eaten alone, but because of their bitternes they are eaten with a certain kind of fruit, which the Malabars and Portuguese call Areva, the Gouras and Decanijns Suparijs. . . ." (In Purchas, ii. 1781.)

1816.—"The King giving me many good words, and two pieces of his Pawne out of his Dish, to eat of the same he was eating. . . ."—Sir T. Roe, in Purchas, i. 576: [Hakl. Soc. ii. 453].

1822.—". . . a plant, whose leaves resemble a Heart, call'd here pan, but in other parts of India, Betel. —P. della Valle, Hakl. Soc. i. 36.

1863.—". . . it is the only Indian entertainment, commonly called Pawn."—Fryer, p. 119.

1889.—"On our departure pawn and roses were presented, but we were spared the other, which is very watertable."—Ld. Valentia, i. 101.

PAWNEE. s. Hind. pāni, 'water.' The word is used extensively in Anglo-Indian compound names, such as bilayutee pawnee, 'soda-water,' brandy-pawnee, Khush-lo pawnee (for European scents), &c., &c. An old friend, Gen. J. T. Boileau, R.E. (Bengal), contributes from memory the following Hindi ode to Water, on the Pindaric theme ἀρπαστὸν μὲν ἤδωρ, or the Thaletic one ἀρχὴ δὲ τῶν πάντων ἤδωρ:

"Pāni kāi, pāni tāl :
Pāni ātā, pāni dāl :
Pāni bāgh, pāni rannā :
Pāni Gangā, pāni Jumna :
Pāni hāntā, pāni rotā :
Pāni jāgū, pāni sōtā :
Pāni bāp, pāni mā :
Bārā nam Pāni ka !"

Thus rudely done into English:

"Thou, Water, stor'st our Wells and Tanks, Thou fill'st Gunga's, Jimna's banks; Thou Water, send'st daily food. And fruit and flowers and needful wood; Thou, Water, laugh'st, thou, Water, weep'st: Thou, Water, wak'st, thou, Water, sleepest:

—Father, Mother, in thee bient,—
Half, O glorious element!"
PAYNEE, KALLA.  s. Hind. kāḷā pāṇi, i.e. 'Black Water'; the name of dread by which natives of the interior of India designate the Sea, with especial reference to a voyage across it, and to transportation to penal settlements beyond it. "Hindu servants and sepoys used to object to cross the Indus, and called that the kāḷā pāṇi. I think they used to assert that they lost caste by crossing it, which might have induced them to call it by the same name as the ocean,—or possibly they believed it to be part of the river that flows round the world, or the country beyond it to be outside the limits of Aryavarta." (Note by J. J. M. Trotter).

1829.—"An agent of mine, who was for some days with Chactoo" (a famous Pindari leader), "told me he raved continually about Kala Panee, and that one of his followers assured him when the Pindari chief slept, he used in his dreams to repeat these dreaded words about."—Sir J. Malcolm, Central India (2nd ed.), i. 446.

1833.—"Kala Pany, dark water, in allusion to the Ocean, is the term used by the Natives to express transportation. Those in the interior picture the place to be an island of a very dreadful description, and full of malevolent beings, and covered with snakes and other vile and dangerous nondescript animals."—Macquart, "A History of the Tribes of Rajmosses," 41.

PAYEN-GHAUT, n.p. The country on the coast below the Ghauts or passes leading up to the table-land of the Deccan. It was applied usually on the west coast, but the expression Carnatic Payen-ghaut is also pretty frequent, as applied to the low country of Madras on the east side of the Peninsula, from Hind. and Mahr. ghāṭ, combined with Pers. pā'nī, 'below.' [It is generally used as equivalent to Talaghāṭ, 'but some Musulmans seem to draw the distinction that the Pāyin-ghāṭ is nearer to the foot of the Ghāṭs than the Talaghāṭ""] (Le Flore, Mon. of Salim, ii. 338.)

1629-30.—"But (Azam Khan) found that the enemy having placed their elephants and baggage in the fort of Dabhātūr, had the design of descending the Payin-ghāṭ."—Abdul Hamid Lahori, in Eliot, viii. 17.

1754.—"Peace and friendship... between the said Company and the Nabob Tippo Sultan Bahaudier, and their friends and allies, particularly including therein the Rajahs of Tanjore and Travancore, who are friends and allies to the English and the Carnatic Payen Ghaṭ. — Treaty of Mangalore, in Munro's Narr., 252.

1785.—"You write that the European taken prisoner in the Payen-ghaut... being skilled in the mortar practice, you propose converting him to the faith... it is known (or understood)."—Letters of Tipper, p. 12.

PAZEND, s. See for meaning of this term s.v. Pahlavi, in connection with Zend. (See also quotation from Mo'ghi on under latter.)

PECUL, PIKOL, s. Malay and Javanese pikol, 'a man's load.' It is used as the Malay name of the Chinese weight of 100 katis (see CATTY), called by the Chinese themselves shīh, and =133½ lb. avoird. Another authority states that the shīh is = 120 kīn or katis, whilst the 100 kīn weight is called in Chinese ton.

1541.—"In China 1 tael weighs 7½ tanga of silver, and 16 taels = 1 cäté (see CATTY); 100 cätés = 1 pico = 45 tangas of silver weigh 1 mark, and therefore 1 pico = 133¼ arratels (see ROTTLE)."—J. Nares, 41.

..."And in China anything is sold and bought by cätés and picos and taels, provisions as well as all other things."—Ibid. 42.

1613.—"Buntam pepper yngarbled... was worth here at our comming tenne Tayes the Peccull which is one hundred cättes, making one hundred thirtie pound English subtit."—Neris, in Purchas, i. 369.

[1616.—"The wood we have sold at divers prices from 24 to 28 mas per Picoll."—Foster, Letters, iv. 259.]

PEDIR, n.p. The name of a port and State of the north coast of Sumatra. Barros says that, before the establishment of Malacca, Pedir was the greatest and most famous of the States on that island. It is now a place of no consequence.

1495.—It is named as Pater in the Roteiro of Vasco da Gama, but with very incorrect information. See p. 113.

1510.—"We took a junk and went towards Sumatra, to a city called Pider... In this country there grows a great quantity of pepper, and of long pepper which is called Molyga... in this port there are laden with it every year 18 or 20 ships, all of which go to Cathai."—Varthema, 238.

1511.—"And having anchored before the said Pedir, the Captain General (Alboquerque) sent for me, and told me that I should go ashore to learn the disposition of the people... and so I went ashore in the evening, the General thus sending me into
a country of enemies,—people too poor whose vessels and goods we had seized, whose fathers, sons, and brothers we had killed;—into a country where even among themselves there is little justice, and treachery in plenty, still more as regards strangers; truly he acted as caring little what became of me! The answer given me was this: that I should tell the Captain Major General that the city of Pedir had been for a longtime noble and great in trade; that its port was always free for every man to come and go in security; that they were rich and not women, and that they could hold for no friend one who seized the ships visiting their harbours; and that if the General desired the King's friendship let him give back what he had seized, and then his people might come ashore to buy and sell.—Letter of Gior. da Empoli, in Arch. Stor. Ital. 54.

1516.—The Moors live in the seaports, and the Gentiles in the interior (of Sumatra). The principal kingdom of the Moors is called Pedir. Much very good pepper grows in it, which is not so strong or so fine as that of Malabar. Much silk is also grown there, but not so good as the silk of China.—Barbosa, 196.

1538. — "Furthermore I told him what course was usually held for the fishing of seed-pearl between Pello Tiquos and Pello Quenim, which in time past were carried by the Pedro to Pessaro, and Suli, and Pedir, and exchanged with the Turks of the Strait of Mequa, and the Ships of Judea (see Judea) for such Merchandise as they brought from Grand Cairo."—Pinto (in Copan), 25.

1558. — "After the foundation of Malaca, and especially after our entrance to the Indies, the Kingdom of Pacem began to increase, and that of Pedir to wane. And its neighbour of Achem, which was then insignificant, is now the greatest of all, so vast are the vicissitudes in States of which men make so great account."—Barros, iii. v. 1.

1615.—"Articles exhibited against John Oxwicke. That since his being in Peedere 'he did not entertain' anything for Priaman and Ticoce, but only an answer to King James's letter ..."—Sainz de Sanz, i. 411.

"Pededere."—Ibid. p. 415.

PEEÁDA. See under PEON.

PEENUS. s. Hind. pínás; a corruption of Eng. píner. A name applied to a class of budgerow rigged like a brig or brigantine, on the rivers of Bengal, for European use. Boelback gives as the marine Hind. for pínera, phínera. [The word has been adopted by natives in N. India as the name for a sort of palankin, such as that used by a bride.]

[1615.—"Soe he sent out a Penisse to look out for them;"—Cocks's Diary, Hak. Soc. i. 22.]

1784.—For sale ... a very handsome Pinnace Budgerow.—In Stow-Harr, i. 45.

[1860.—"The Pinnace, the largest and handsomest, is perhaps more frequently a private than a hired boat—the property of the planter or merchant."—C. Grant, Rural Life in Bengal, i (with an illustration).]

PEEPUL. s. Hind. pipála, Skt. pippala, Ficus religiosa, L.; one of the great fig-trees of India, which often occupies a prominent place in a village, or near a temple. The Pipal has a strong resemblance, in wood and foliage, to some common species of poplar, especially the aspen, and its leaves with their long footstalks quaver like those of that tree. This trembling is popularly attributed to spirits agitating each leaf. And hence probably the name of 'Devil's tree' given to it, according to Rheede (Hort. Mal. i. 48), by Christians in Malabar. It is possible therefore that the name is identical with that of the poplar. Nothing would be more natural than that the Aryan immigrants, on first seeing this Indian tree, should give it the name of the poplar which they had known in more northerly latitudes (populus, pappel, &c.). Indeed, in Kumanó, a true sp. of poplar (Populus ciliata) is called by the people gípípal (qu. ghar, or 'house'-peepal? [or rather perhaps as another name for it is pahírī, from gīr, gírī, 'a mountain']). Dr. Stewart also says of this Populus: "This tree grows to a large size, occasionally reaching 10 feet in girth, and from its leaves resembling those of the pipal ... is frequently called by that name by plain-men" (Punjab Plants, p. 204). A young pípal was shown to one of the present writers in a garden at Palermo as populo delle Indie. And the recognised name of the peepul in French books appears to be peuplier d'Inde. Col. Tod notices the resemblance (Research, i. 80), and it appears that Vahl called it Ficus populi florula. (See also Geographic, Magazine, ii. 50.) In Ballfour's Indian Cyclopaedia it is called by the same name in translation, 'the poplar-leaved Fig-tree.' We adduce these facts the more copiously perhaps because the suggestion of the identity of the names pippala and populus was somewhat scornfully rejected by a very
learned scholar. The tree is peculiarly destructive to buildings, as birds drop the seeds in the joints of the masonry, which becomes thus penetrated by the spreading roots of the tree. This is alluded to in a quotation below. "I remember noticing among many Hindus, and especially among Hinduized Sikhs, that they often say Pipal ko jāta hānī (‘I am going to the Peepul Tree’), to express ‘I am going to say my prayers.” (Lt.-Col. John Trotter.) (See BO-TREE.)

c. 1550.—"His soul quivered like a pipal leaf."—Rāmāyana of Tulsī Dīs, by Grove (1878), ii. 25.

[8. 1500.—"In this place an arrow struck Sri Krishna and buried itself in a pipal tree on the banks of the Sarsuli."—Ivin, ed. Jowett, ii. 219.]

1896.—"Au sortir du village un pipal clôve sa tète majestueuse. . . . Sa nombrune posterité l'entoure au loin sur la plaine, telle qu'une armée de géants qui entrecroisent fraternellement leurs bras formés."—Huguenot, i. 149. This writer seems to mean a banyan. The peepul does not drop roots in that fashion.

1817.—"In the second ordal, an excavation in the ground . . . is filled with a fire of pippal wood, into which the party must walk barefoot, proving his guilt if he is burned; his innocence, if he escapes unhurt."—M'Il (quoting from Halhed), ed. 1830, i. 280.

1825.—"A little while after this he arose, and went to a Peepul-tree, a short way off, where he appeared busy about something, I could not well make out what."—Pandurang Hari, 26; ed. 1873, i. 36, reading Peepal].

1836.—"It is not proper to allow the English, after they have made made war, and peace has been settled, to remain in the city. They are accustomed to act like the Peepul tree. Let not Younger Brother therefore allow the English to remain in his country.”—Letter from Court of China to Court of Ava. See Yule, Mission to Ava, p. 265.

1854.—"Je ne pus passer sans silence deux beaux arbres . . . ce sont le peuplier d'Inde à larges feuilles, arbre reçu sacré. . . .”—Pullozaga, Siam, i. 140.

1861.—

... Yonder crown of umbrage hoar
Shall shield her well; the Peepul whisper a dirge
And Caryota drop her tearlike store
Of beads; whilst over all slim Casuarina
Points upwards, with her branchlets ever green,
To that remaining Rest where Night and Tears are o'er.

Barackpore Park, 18th Nov. 1861.

Wali:

1811.—"The highest part (of Hermon) crowned by the Wely, is towards the western end."—Robinson, Biblical Researches, iii. 173.

... In many of the villages of Syria the Traveller will observe small domed-covered buildings, with grated windows and surmounted by the crescent. These are the so-called Weils, mausoleums of saints, or tombs of sheikhs.”—Bardeker's Egypt, Eng. ed. Pt. i. 150.

Imamzada:

1864.—"We rode on for three farsaks, or fourteen miles, more to another Imamzadah, called Keysh-girli. . . ."—Eastwick, Three Years' Residence in Persia, ii. 46.

1883.—"The few villages . . . have numerous walled gardens, with rows of poplar and willow-trees and stunted mulberries, and the inevitable Imamzadehs.”—Col. Beresford Lovett's Itinerary Notes of Route Surveys in N. Persia in 1851 and 1882, Proc. R.G.S. (N.S.) v. 78.
Shaikh:

1817.—"Near the ford (on Jordan), half a mile to the south, is a tomb called 'Sheikh Daoud,' standing on an apparent round hill like a barrow."—Irby and Mangles, Travels in Egypt, &c., p. 304.

Nabi:

1856. —"Of all the points of interest about Jerusalem, none perhaps gains so much from an actual visit to Palestine as the lofty-peaked eminence which tills up the north-west corner of the table-land. . . . At present it bears the name of Nebi-Samuel—which is derived from the Mussulman tradition—now perpetuated by a mosque and tomb—that here lies buried the prophet Samuel."—Stanley's Palestine, 165.

So also Nabi-Ja'ans at Nineveh; and see Nebi-Mousa in De Steul, ii. 73.

PEGU. n.p. The name which we give to the Kingdom which formerly existed in the Delta of the Irawadi, to the city which was its capital, and to the British province which occupies its place. The Burmese name is Bogo. This name belongs to the Ta-lang language, and is popularly alleged to mean 'conquered by stratagem,' to explain which a legend is given; but no doubt this is mere fancy. The form Pegu, as in many other cases of our geographical nomenclature, appears to come through the Malays, who call it Paigu. The first European mention that we know of is in Conti's narrative (c. 1440) where Peguo has Latinized it as Pavo-ria; but Fra Mauro, who probably derived this name, with much other new knowledge, from Conti, has in his great map (c. 1439) the exact Malay form Paigu. Nikitin (c. 1475) has, if we may depend on his translator into English, Pegu, as has Hieronymino di S. Stefano (1499). The Roberto von Vasco da Gama (1498) has Pegao, and describes the land as Christian, a mistake arising no doubt from the use of the ambiguous term Kajiir by his Mahommedan informants (see under CAFFER). Varthema (1510) has Pegu, and Gis. de Empolii (1514) Pegu; Barroso (1516) again Paigu; but Pegu is the usual Portuguese form, as in Barros, and so passed to us.

1498.—"Pegu is a land of Christians, and the King is a Christian; and they are all white like us. This King can assemble 20,000 fighting men, i.e. 10,000 horsemen, as many footmen, and 100 war elephants; here is all the musk in the world . . . and on the main land he has many rubies and much gold, so that for 10 cruzados you can buy as much gold as will fetch 25 in Calicut, and there is much lac (laccr) and benzoin. . . ."—Koteira, 112.

1506.—"Two merchants of Cochin took on them to save two of the ships; one from Pegu with a rich cargo of lac (laccr), benzoin, and musk, and another with a cargo of drugs from Banda, nutmeg, mace, clove, and sandalwood: and they embarked on the ships with their people, leaving to chance their own vessels, which had carrosses of rice, for the value of which the owners of the ships bound themselves."—Ces. Fideic., in Rawas, iii. 324.

1568.—"Concluded that non è in terra Re di possazza maggiore del Re di Pegu, per cibè che ha sotto di se venti Re di corona."—Ces. Fideic., in Rawas, iii. 324.

1572.—"Olha o reino Arracão, olha o assento De Pegu, que já monstros povoaram, Monstros filhos do feo ajuntamento D'huma mulher e hum cão, que sos-s-s acharan."—Camões, x. 122.

By Burton:

"Arracin-realm behold, behold the seat of Pegu peopled by a monster-breed: monsters that gendered meeting most unmeet of help and woman in the lonely wood . . ."

1597.—". . . I recommend you to be very watchful not to allow the Turks to export any timber from the Kingdom of Pegu nor yet from that of Achin (do Dacham); and with this view you should give orders that this be the subject of treatment with the King of Dacham since he shows so great a desire for our friendship, and is treating in that sense."—Despatch from the King to Gove, 5th Feb. in Archiv. Port. Orient. Fasc. iii.

PEGU PONIES. These are in Madras sometimes termed elliptically Pegus, as Arab horses are universally termed Arabs. The ponies were much valued, and before the annexation of Pegu commonly imported into India; less commonly since, for the local demand absorbs them.
1889.—"For sale . . . also Bubble and Squawk, bay Pegues."—Madras Mail, Feb. 19.

[1890.—"Ponies, sometimes very good ones, were reared in a few districts in Upper Burma, but, even in Burmese times, the supply was from the Shan States. The so-called Pegu Pony, of which a good deal is heard, is, in fact, not a Pegu pony at all, for the justly celebrated animals called by that name were imported from the Shan States."—Report of Capt. Evans, in Times, Oct. 17.]

PEKING, n.p. This name means 'North-Court,' and in its present application dates from the early reigns of the Ming Dynasty in China. When they dethroned the Mongol descendants of Chinghiz and Kublai (1368) they removed the capital from Taitu or Khãubiligh (Cambalu of Polo) to the great city on the Yangtze which has since been known as Naou-King or 'South-Court.' But before many years the Mongol capital was rehabilitated as the imperial residence, and became Pe-King accordingly. Its preparation for reoccupation began in 1409. The first English mention that we have met with is that quoted by Sainsbury, in which we have the subjects of more than one allusion in Milton.

1520.—"Thomé Pires, quitting this pass, arrived at the Province of Nanking, at its chief city called by the same name, where the King dwelt, and spent in coming thither always travelling north, four months; by which you may take note how vast a matter is the empire of this gentle prince. He sent word to Thomé Pires that he was to wait for him at Pequij, where he would dispatch his affair. This city is in another province so called, much farther north, in which the King used to dwell for the most part, because it was on the frontier of the Tartars. . . ."—Barros, III. vi. 1.

1541.—"This City of Pequijn . . . is so prodigious, and the things therein so remarkable, as I do almost repent me for undertaking to discourse of it . . . For one must not imagine it to be, either as the City of Rome, or Constantiopolis, or Venice, or Paris, or London, or Scoll, or Lisbon. . . . Nay I will say further, that one must not think it to be like Grand Cairo in Egypt, Tenes in Persia, Avaolde (Avabad, Ayadavat) in Cambalu, Kamburg in Nanking, Gouve (Gourou) in Bengala, Ava in Chalén, Timpang in Cathuiahem, Martuden (Martaváio) and Bagou in Pequij, Guempel and Tchou in Sioumm, Odia in the Kingdom of Soruan, Passowen and Léma in the Island of Joss, Pangou in the Country of the Lépirou (no Legiro) Usagou (Uazige) in the Grand Curchi, Laosuma (Laçum) in Tartinj, and Mecou (Mico) in Jappou . . .

I dare well affirm that all those same are not to be compared to the least part of the wonderful City of Pequijn. . . ."—Pélot (in Coguin), p. 136 (orig. cap. evii.).

[1586.—"The King maketh always his abode in the great city Fachin, as much as to say in our language . . . the towne of the kingdom."—Reports of China, in Hakl. ii. 546.]

1614.—"Richard Cocks writing from Ferando understands there are great cities in the country of Corea, and between that and the sea mighty bogs, so that no man can travel there; but great waggons have been invented to go upon broad flat wheels, under sail as ships do, in which they transport their goods . . . the deceased Emperor of Japan did pretend to have conveyed a great army in these sailing waggons, to assail the Emperor of China in his City of Paquin."—In Sainsbury, i. 343.

166*.—"from the destined walls Of Cambalu, seat of Cathaian Can, And Samaarend by Oxus, Temor's throne, To Paquin of Sinaean Kings. . . ."

Paradis Lost, xi. 387-390.

PELICAN. s. This word, in its proper application to the Pelicanus onocrotalus, L., is in no respect peculiar to Anglo-India, though we may here observe that the bird is called in Hindi by the poetical name gyanu-bhery, i.e. 'Sheep of the Sky,' which we have heard natives with their strong propensity to metathesis convert into the equally appropriate Gyanu-bheri or 'Sheep of the Ganges.' The name may be illustrated by the old term 'Cape-sheep' applied to the albatross.* But Pelican is habitually misspelled by the British soldier in India to the bird usually called Adjutant (q.v.).

We may remember how Prof. Max Müller, in his Lectures on Language, tells us that the Tahitians show respect to their sovereign by ceasing to employ in common language those words which form part or the whole of his name, and invent new terms to supply their place. "The object was clearly to guard against the name of the sovereign being ever used, even by accident, in ordinary conversation," 2nd ser. 1864, p. 35. [Frazer, Golden Bough, 2nd ed. i. 421 seqq.]

* " . . . great diversion is found . . . in firing balls at birds, particularly the albatross, a large sea-bird, commonly seen within two or three hundred miles round the Cape of Good Hope, and which the French call Montons (Montons) du Cap."—Bougainville's Narrative, 13. The confusion of genera here equals that mentioned in our article above.  

PENGUIN. 695

PENGUIN.

some martinet, holding the office of adjutant, at an early date in the Anglo-
Indian history, may have resented the ludicrously appropriate employment of
the usual name of the bird, and so may have introduced the entirely
inappropriate name of pelican in its
place. It is in the recollection of one
of the present writers that a worthy
northern matron, who with her
husband had risen from the ranks in
the —th Light Dragoons, on being
challenged for speaking of "the
pelicans in the barrack-yard," main-
tained her correctness, conceding only
"some cud' them paylicans, some
cud' them adjuants."

1829.—"This officer ... on going
round the yard (of the military prison)
... discovered a large beef-bone recently
dropped. The sergeant was called to account for this
ominous appearance. This sergeant was a
shrewd fellow, and he immediately said:—
"Oh Sir, the pelicans have dropped it.
This was very plausible, for these birds will
carry enormous bones; and frequently when
fighting for them they drop them, so
that this might very probably have been the case.
The moment the dinner-trumpet sounds,
whole flocks of these birds are in attendance
at the barrack-doors, waiting for bones, or
anything that the soldiers may be pleased to
throw to them."—Mem. of John Sipp, ii. 25.

PENANG. n.p. This is the proper
name of the Island adjoining the Pen-
insula of Malacca (Pulo, properly Pulau, Pinaou), which on its cession to
the English (1756) was named
'Prince of Wales's Island.' But this
official style has again given way to
the old name. Pinaou in Malay signi-
fies an areca-unt or areca-tree, and,
according to Crawford, the name was
given on account of the island's re-
semblance in form to the fruit of the
tree (calyp, 'the betel-nut').

1592.—"Now the winter coming upon us
with much contagious weather, we directed
our course from hence with the Islands of
Pulo Pinaou (where by the way is to be
noted that Pulo in the Malayon tongue
signifieth an Island) ... where we came
to an anker in a very good harbour between
the three Hands. This place is in
6 degrees and a half to the northward
and some fine leagues from the maine
betweene Malacca and Pego."—Barker, in
Hakl. ii. 589-590.

PENANG LAWYER. s. The
popular name of a handsome and hard
(but sometimes brittle) walking-stick,
exported from Penang and Singapore.

It is the stem of a miniature palm
(Licuala actitudina, Griffith). The sticks
are prepared by scraping the young stem with glass, so as to remove the
epidermis and no more. The sticks
are then straightened by fire and
polished (Balfour). The name is popu-
larly thought to have originated in a
jocular supposition that law-suits in
Penang were decided by the lex bau-
lina. But there can be little doubt
that it is a corruption of some native
term, and pinang ligar, 'wild area'
(or pinang ligar, 'dried area'),
which is suggested in N.E.D., may
almost be assumed to be the real
name. [Dennys (Deser. Dict. s.v.) says
from 'Lygar, a species of cane furnis-
hing the sticks so named.' But this is
almost certainly wrong.]

1883.—(But the book—an excellent one—is
without date—most shame to the Religious
Tract Society which publishes it). "Next
morning, taking my 'Penang lawyer' to
defend myself from dogs. . . ." The
following note is added: "A Penang lawyer
is a heavy walking-stick, supposed to be so
called from its usefulness in settling dis-
putes in Penang."—Gilmore, Among the
Mongols, 14.

PENGUIN, s. Popular name of
several species of birds belonging to
the genera Aptenodytes and Spheniscus.
We have not been able to ascertain
the etymology of this name. It may
be from the Port. pingue, 'fat.' See
Littré. He quotes Clausius as pictur-
ing it, who says they were called a
pinguiline. It is surely not that
given by Sir Thomas Herbert in proof
of the truth of the legend of Madoc's
settlement in America; and which is
indeed implied 60 years before by the
narrator of Drake's voyage; though
probably borrowed by Herbert directly
from Selden.

1578.—"In these islands we found great
relief and plenty of good victuals, for
infinite were the number of bowle which the
Welsh men named Penguin, and Magilians
turned them geeze. . . ."—Drake's Voyage,
by F. Fletcher, Hak. Soc. p. 72.

1593.—"The pengwin described."—
Hatckin, V. to S. Soc. p. 111, Hak. Soc.

1608.—"The Pengvines bee as bigge as
our greatest Capons we have in England,
they have no wings nor cannot flye . .
they bee exceeding fatte, but their flesh is

1699.—"Nous trouvâmes beaucoup de
Chës de Mer, et Oysaux qu'on appelle
Penguins, dont l'Esquell en estait quasi
couvert."—Houtman, p. 4.
c. 1610.—"... the reste is tout couvert ... d'une quantité d'Oysseaux nommé pinguy, qui font là leurs œufs et leurs petits, et il y en a une quantité si prodigieuse qu'on ne saurait mettre ... le pied en quel temps endroit que ce soit sans toucher."—Pygmal de Laval, i. 79; [Hak. Soc. i. 97, also see i. 16].

1612.—"About the year CII. C. LXX. Massoe brother's David ap Owen, prince of Wales, made this new voyage (to Florida); and by probability these names of Cayo de Brton in Norwadeg, and Pengwin in part of the Northern America, for a white rock, and a white-headed bird, according to the British, were relics of this discovery."—Selden, Notes on Drayton's Polytopha, in Works (ed. 1726), ii. col. 1802.

1616.—"The Island called Penquin Island, probably so named by some Welshman, in whose Language Penquin signifies a white head; and there are many great lazy fowls upon, and about, this Island, with great cole-black bodies, and very white heads, called Penguins."—Terry, ed. 1665, p. 394.

1638.—"... that this people (of the Mexican traditions) were Welsh rather than Spaniards or others. The Records of this Voyage writ by many Bardus and Genealogists conforme it ... made more orthodoxall by Welsh names given there to birds, rivers, rocks, beasts, &c., as ... Pengwyn, refer'd by them to a bird that has a white head. ..."—Herbert, Some Years Travels, &c., p. 390.

Unfortunately for this etymology the head is precisely that part which seems in all species of the bird to be black! But M. Roulin, quoted by Littre, maintains the Welsh (or Breton) etymology, thinking the name was first given to some short-winged sea-bird with a white head, and then transferred to the penguin. And Terry, if to be depended on, supports this view. "[So Prof. Skeat (Concise Dict., s.v.):] "In that case, it must first have been given to another bird, such as the auk (the penguin is common in Anglesey), since the penguin's head is black."

1674.—"So Horses they affirm to be Mere Engines made by Geometry, And were invented first from Engins, As Indian Britons were from Penguins."—Hudibras, Pt. i. Cant. ii. 57.

[1869.—In Lombock ducks "are very cheap and are largely consumed by the crews of the rice ships, by whom they are called Bali-soldiers, but are more generally known elsewhere as penguin-ducks."

Wallace, Malay Archip. ed. 1890, p. 135.]

PEON, s. This is a Portuguese word peão (Span. peón); from pê, 'foot,' and meaning a 'footman' (also a pawn at chess), and is not therefore a corruption, as has been alleged, of Hind. pīyada, meaning the same; though the words are, of course ultimately akin in root. It was originally used in the sense of 'a foot-soldier'; thence as ' orderly' or messenger. The word Sepoy was used within our recollection, and perhaps is still, in the same sense in the city of Bombay. The transition of meaning comes out plainly in the quotation from Ives. In the sense of ' orderly,' peon is the word usual in S. India, whilst chuprassy (q.v.) is more common in N. India, though peon is also used there. The word is likewise very generally employed for men on police service (see BURKUNDUAZE). [Mr. Skeat notes that Piyun is used in the Malay States, and Tmbi or Tway at Singapore]. The word had probably become unusual in Portugal by 1600; for Manol Carrea, an early commentator on the Lusiads (d. 1613), thinks it necessary to explain pões by ' gente de pé.'

1563.—"The Camorim ordered the soldier (pão) to take the letter away, and strictly forbade him to say anything about his having seen it."—Correa, Letras, i. i. 421.

1575.—"O Rey de Badajos era alto Mourau Con quatro mil cavalos furiosos, Innumeros pões, dumaras e de ouro. Guarneceudos, guerreiros, e lustrosos."—Camões, ii. 69.

By Burton:

The King of Badajos was a Moslem bold, With horse four thousand, fierce and furious knights, and endless Peons, armed and dight With gold, whose polisht surface glanceth lustrous light.

1609.—"The first of February the Capitaine departed with fiftie Peons ...."

—W. Finch, in Purchas, i. 421.

c. 1610.—"Les Pions marchent après le prisonnier, lié avec des cordes quil's tintent."—Pygmal de Laval, ii. II; [Hak. Soc. ii. 17; also i. 428, 440; ii. 16].

[1616.—"This Shawbunder (see SHA-BUNDER) imperiously by a couple of Pyons commanded him from me."—Foster, Letters, iv. 351.]

By Foster.

"The first of December, with some Pe-unes (or black Foot-boyes, who can pratle some English) we rode (from Swally) to Surat."—Sir T. Herbert, ed. 1638, p. 55.
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[For "black" the ed. of 1677 reads "olive-coloured," p. 42.]

1666. "... ziete ejetos y treinta y tres mil peones."—Faria y Souzo, i. 193.

1673.—"The Town is walled with Mud, and Bulwarks for Watch-Places for the English peons."—Fryer, 29.

... Peons or servants to wait on us."—Bid. 26.

1687.—"Ordered that ten peons be sent along the coast to Pulicat ... and enquire all the way for goods driven ashore."—In Wheeler, i. 173.

1689. "... at this Moors Town, they got a Peon to be their guide to the Mogul's nearest Camp. ... These Peons are some of the Gentons or Rashbots (see RAJPOOT), who in all places along the Coast, especially in Seaport Towns, make their business to hire themselves to wait upon Strangers."—Dampier, i. 508.

"... A Peon of mine, named Gomul, walking abroad in the Grass after the Rain, was unfortunately bit on a sudden by one of them" (a snake).—Ovington, 290.

1705. "... pions qui sont ce que nous appelpons ici des Gardes."—Ludlair, 218.

1745.—"Dès le lendemain je fis assembler dans la Forteresse où je demeurois en qualité d'Aumonier, le Chef des Pions, chez qui s'étaient fait les deux marines."—Norbert, Mem. iii. 120.

1746.—"As the Nabob's behaviour when Madras was attacked by De la Bourdonnais, had caused the English to suspect his assurances of assistance, they had 2,000 peons of this town, all discharged."—Owne, i. 81.

c. 1760.—"Peon. One who waits about the house to run on messages; and he commonly carries under his arm a sword, or in his sash a khow, and in his hand a ratoon, to keep the rest of the servants in subjection. He also walks before your palanquin, carries chitas (q.v.) or notes, and is your bodyguard."—Ies, 50.

1783.—"Europeans distinguish these undisciplined troops by the general name of Peons."—Owne, ed. 1693, i. 50.

1772.—Hadley, writing in Bengal, spells the word pune; but this is evidently phonetic.

c. 1755.—"... Peons, a name for the infantry of the Deccan."—Cavendish's Life of Clive, iv. 583.

1758-90.—"I sent off annually from Sylhet from 150 to 200 (elephants) divided into 4 distinct flocks. ... They were put under charge of the common peons. These people were often absent 12 months. On one occasion my servant Manoo ... after a twelve-months' absence returned ... in appearance most miserable; he unfolded his girdle, and produced a scrap of paper of small dimensions, which proved to be a banker's bill amounting to 3 or 4,600 pounds;—his own pay was 90 shillings a month. ... When I left India Manoo was still absent on one of these excursions, but he delivered to my agents as faithful an account of the produce as he would have done to myself. ..."—Hon. R. Lindsay, in Lives of the Lindsays, iii. 71.

1812.—"... he was put under arrest for striking, and throwing into the Indus, an inoffensive Peon who gave him no provocation, but who was obeying the orders he received from Captain ... The Major General has heard it said that the supremacy of the British over the native must be maintained in India, and he entirely concurs in that opinion, but it must be maintained by justice."—G. W. Orders, &c., of Sir J. N. W. p. 72.

1811.—"Pandurang is by turns a servant to a shopkeeper, a peon, or orderly, a groom to an English officer ... and eventually a pleader before an English Judge in a populous city."—Saturday Review, May 31. p. 728.

PEPPER. s. The original of this word, Skt. pippali, means not the ordinary pepper of commerce (black pepper) but long pepper, and the Sanskrit name is still so applied in Bengal, where one of the long-pepper plants, which have been classed sometimes in a different genus (Charico) from the black pepper, was at one time much cultivated. There is still indeed a considerable export of long pepper from Calcutta; and a kindred species grows in the Archipelago. Long pepper is mentioned by Pliny, as well as white and black pepper; the three varieties still known in trade, though with the kind of error that has persisted on such subjects till quite recently, he misapprehends their relation. The proportion of their ancient prices will be found in a quotation below.

The name must have been transferred by foreign traders to black pepper, the staple of export, at an early date, as will be seen from the quotations. Pippalimula, the root of long pepper, still a stimulant medicine in the native pharmacopeia, is probably the πεππος μύα of the ancients (Royle, p. 56).

We may say here that Black pepper is the fruit of a perennial climbing shrub, Piper nigrum, L., indigenous in the forests of Malabar and Travancore, and thence introduced into the Malay countries, particularly Sumatra.

White pepper is prepared from the black by removing the dark outer layer of pericarp, thereby depriving it of a part of its pungency. It comes chiefly via Singapore from the Dutch settlement of Rio, but a small quan-
tity of fine quality comes from Telli-cherry in Malabar.

Long pepper is derived from two shrubby plants, *Piper officinarum*, C.D.C., a native of the Archipelago, and *Piper longum*, L., indigenous in Malabar, Ceylon, E. Bengal, Timor, and the Philippines. Long pepper is the fruit-spike gathered and dried when not quite ripe (Hanbury and Flückiger, Pharmacographia). All these kinds of pepper were, as has been said, known to the ancients.

c. 70 A.D.—"The cornes or graines... lie in certaine little husks or cods... If that be plucked from the tree before they are ripe and many of themselves, they make that spice which is called Long pepper; but if as they do ripen, they cleave and chawne by little and little, they shew within the white pepper: which afterwards being parched in the Sunne, changeth colour and waxeth blacke, and therewith rived also. Long pepper is some sophisticated, with the servie or mustard seed of Alexandria: and a pound of it is worth fifteen Roman deniers. The white costeth seven deniers a pound, and the black is sold after forty deniers by the pound."—Pieg, tr. by Phil. Holland, Bk. xii. ch. 7.

c. a.d. 100."The Pepper-tree (πιπερ δέντρον) is related to grow in India; it is short and the fruit it first puts forth is long, resembling pods: and this long pepper has within (grains) like small nipple, which are what grow to be the perfect (black) pepper. At the proper season it opens and puts forth a cluster bearing the berries such as we know them. But those that are like unripe grapes, which constitute the white pepper, serve the best for eye-remedies, and for antidotes, and for thermal potencies."—Diocles, Mat. Med. ii. 188.

c. 515.—"This is the pepper-tree (there is a drawing). Every plant of it is twined round some lofty forest tree, for it is weak and slim like the slender stems of the vine. And every bunch of fruit has a double leaf as a shield; and it is very green, like the green of me."—Cosmos, Book xi.

c. 870.—"The mariners say every bunch of pepper has over it a leaf that shelters it from the rain. When the rain ceases the leaf turns aside; if rain recommences the leaf again covers the fruit."—Bon Kheradzi, in Journ. As. 6th ser. tom. v. 284.

1166.—"The trees which bear this fruit are planted in the fields which surround the towns, and every one knows his plantation. The trees are small, and the pepper is originally white, but when they collect it they put it into basons and pour hot water upon it; it is then exposed to the heat of the sun, and dried... in the course of which process it becomes of a black colour."—Bibliotheca, in Wright, p. 114.

c. 1390.—"L'abore che fa il pepe è fatto con l'era che nase su per gli muri. Questo pepe sale su per gli arbori che l'umini plantano a modo de l'era, e sale sopra tutti li arbori più alti. Questo pepe fa rami a modo dell'uve... e maturo si lo vende in modo de l'uva e poi pongono il pepe al sole a seccare come uve passe, e nulla altra cosa si fa del pepe."—Odoric, in Cathay, App. xiv.

PERGUNNAH, s. Hind. pergana [Skt. pragana, 'to reckon up'], a subdivision of a 'District' (see ZILLAH).

c. 1500.—"The divisions into sāhas (see SOUEA) and perganas, which are maintained to the present day in the province of Tatta, were made by these people" (the Summa Dynasty).—Tārikh-i-Takhirī, in Elliot, i. 273.

1535.—"Hem, from the three praganas, viz., Anzor, Cairena, Punjabica 133,200 falcas."—S. Badella, Tomba, 139.

[1614.—"I wrote him to stay in the Pregonas near Agra."—Foster, Letters, ii. 106.]

[1617.—"For that Mackshad had also newly answered he had mist his prigany."—Sir T. Roe, Hak. Soc. ii. 115.]

1753.—"Masulishtan... est capitale de ce qu'on appelle dans l'Inde un Serac (see SIRCAR), qui comprend plusieurs Perganes, ou districts particuliers."—P. Travels, 132.

1812.—"A certain number of villages with a society thus organised, formed a pergunnah."—Fifth Report, 16.

PERGUNNAHS. THE TWENTY-FOUR, n.p. The official name of the District immediately adjoining and including, though not administratively including, Calcutta. The name is one of a character very ancient in India and the East. It was the original Zemindary of Calcutta granted to the English Company by a 'Subadar's Perwana' in 1757-58. This grant was subsequently confirmed by the Great Mogul as an unconditional and rent-free jagheer (q.v.). The quotation from Sir Richard Phillips' Millions of Fruits, illustrates the development of 'facts' out of the moral conscious ness. The book contains many of equal value. An approximate parallel to this statement would be that London is divided into Seven Dials.

1765.—"The lands of the twenty-four Purgunahs, ceded to the Company by
the treaty of 1757, which subsequently became Colonel J.G."s jaggery, were rated on the King's books at 2 lac and 22,000 rupees."


1812. — "The number of convicts confined at the six stations of this division (independent of Zillah Twenty-four pergunnahs, is about 4,000. Of them probably ninetenths are dacoits." — Fifth Report, 559.

c. 1831. — "Bengal is divided in 24 Pergunnahs, each with its judge and magistrate, registrar, &c." — Sir R. Phillips, Million of Facts, stereot. ed. 1843, 927.

PERI, s. This Persian word for a class of imaginary sprites, rendered familiar in the verses of Moore and Southey, has no blood-relationship with the English Fairy, notwithstanding the exact compliance with Grimm's Law in the change of initial consonant. The Persian word is pari, from 'par, 'a feather, or wing'; therefore 'the winged one'; [so F. Johnson, Pers. Dict.; but the derivation is very doubtful] whilst the glossary of fairy is apparently Italic, fata; French féé, whence fée ("fay-dom") and thence fairy.

[e. 1504] — "I am the only daughter of a Jain chief of noblest strain and my name is Peri-Banu." — Arab. Nights, Burton, x. 264.

1809. — "From cluster'd henna, and from orange groves, That with such perfumes fill the breeze As Peris to their Sister bear, When from the summit of some lofty tree She hangs encaged, the captive of the Dives." — Thalaba, xi. 24.

1817. — "But nought can charm the luckless Peri; Her soul is sad—her wings are weary." — Moore, Paradise and the Peri.

PERPET, PERPETUANO, s. The name of a cloth often mentioned in the 17th and first part of the 18th centuries, as an export from England to the East. It appears to have been a light and glossy twilled stuff of wool, which like another stuff of the same kind called 'Lasting,' took its name from its durability. (See Draper's Dict. e.v.) In France it was called perpetuane or semperite, in Italy perpetuana.


[1617. — "Perpetuano, 1 bale." — Cock's Diary, Hak. Soc. i. 293.

[1630. — "Devonshire kerses or perpetuities."

[1963. — "Perpetuano." — Ibid. ii. 491.]

1711. — "Goods usually imported (to China) from Europe are Bulfin Cloths, Clothreno Perpetuanos, and Camblets of Scarlet, black, blue, gold, green and violet colours, which are of late so lightly set by; that to bear the Duties, and bring the prime Cost, is as much as can reasonably be hoped for." — Lockyer, 147.

[1717. — "... a Pavilion lined with Jumbo'd Perpetas." — In Yule, Hedges' Diary, Hak. Soc. ii. cclxxi.]

1754. — "Being requested by the Trustees of the Charity Stock of this place to make an humble application to you for an order that the children upon the Foundation to the number of 12 or 14 may be supplied at the expense of the Honorable Company with a coat of blue Perpet, or some other ordinary cloth." — Petition of Real. R. Maplestort, in Long. p. 29.

1757. — "Among the presents sent to the King of Ava with the mission of Ensign Robert Lester, we find:

"2 Pieces of ordinary Red Broad Cloth.
3 Do. of Perpetuanos Popingay." — In Dalrymple, Or. Rep. i. 263.

PERSAIM. n.p. This is an old form of the name of Bassein (q.v.) in Pegu. It occurs (e.g.) in Milburn, ii. 281.

1759. — "The Country for 20 miles round Persam is represented as capable of producing Rice, sufficient to supply the Coast of Choroman del'm from Pondicherry to Musulipatam." — Letter in Dalrymple, Or. Rep. i. 110. Also in a Chart by Capt. G. Baker, 1754.

1795. — "Having ordered presents of a trivial nature to be presented, in return for those brought from Negrais, he referred the deputy ... to the Birman Governor of Persam for a more accurate and final adjustment of the treaty." — Wharton, p. 49, But this author also uses Bassein (e.g. 32), and Persam or Bassein (39), which alternatives are also in the chart by Ensign Wood.

PERSIMMON, s. This American name is applied to a fruit common in China and Japan, which in a dried state is imported largely from China into Tibet. The tree is the Diospyros kaki, L. fil., a species of the same genus which produces ebony. The word is properly the name of an American fruit and tree of the same genus (D. virginiana), also called date-plum, and, according to the Dictionary of Worcester, belonged to the Indian language of Virginia. [The word became familiar in 1896 as the name of the winner of the Derby.]

1878. — "The finest fruit of Japan is the Kaki or persimmon (Diospyros Kaki), a large
golden fruit on a beautiful tree."—Miss Bird's Japan, i. 234.

PERUMBAUCUM, n.p. A town 14 m. N.W. of Conjevaram, in the district of Madras [Chingleput]. The name is perhaps perum-pakkam, Tam., 'big village.'

PESCARIA, n.p. The coast of Timevelly was so called by the Portuguese, from the great pearl 'fishery' there.

[6, 1546.—See under BAZAAR.]

1600.—"There are in the Seas of the East three principal nursies where they fish pearls. ... The third is between the Isle of Ceilon and Cape Comony, and on this account the coast which runs from the said Cape to the shoals of Ramanancor and Manur is called, in part, Pescaria. ..."—Lavina, 50.

[1616.—"Pescueria." See under CHILAW.]

1615.—"Iam nonnulli de oras Piscarien dicamus quae iam inde a prontoriori Comorino in Orientem ad aequum breviam Mananacordis extenditur, quod haud prorsis inde celeberrimus, maximus, et copiosissimus toto Orientali Margaritarno piscatus instituitur. ..."—Jurie, Thes. i. 445.

1710.—"The Coast of the Pescaria of the mother of pearl which runs from the Cape of Comorina to the Isle of Manar, for the space of seventy leagues, with a breadth of six inland, was the first debarkation of this second conquest."—Sonn, Orient, Conquest, i. 122.

PESHAWUR, n.p. Pashawur. This name of what is now the frontier city and garrison of India towards Kabul, is sometimes alleged to have been given by Akbar. But in substance the name is of great antiquity, and all that can be alleged as to Akbar is that he is said to have modified the old name, and that since his time the present form has been in use. A notice of the change is quoted below from Gen. Cunningham; we cannot give the authority on which the statement rests. Peshawar could hardly be called a frontier town in the time of Akbar, standing as it did according to the administrative division of the Ain, about the middle of the Sula of Kabul, which included Kashmir and all west of it. We do not find that the modern form occurs in the text of the Ain as published by Prof. Blochmann. In the translation of the Tabakat-i-Akbari of Nizamu-d-din Ahmad (died 1584-95), in Elliot, we find the name transliterated variously as Pashawar (v. 448), Pashawer (293), Parskor (423), Pershor (424). We cannot doubt that the Chinese form Falasha in Fah-hian already expresses the name Parshavor, or Parshawar.

c. 400.—"From Gandhara, going south 4 days' journey, we arrive at the country of Fo-lau-sha. In old times Buddh, in company with all his disciples, travelled through this country."—Fah-hian, by Beal, p. 34.

c. 630.—"The Kingdom of Kien-to-lo (Gandhara) extends about 1000 li from E. to W. and 800 li from S. to N. On the East it adjoins the river Sin (Indus). The capital of this country is called Pu-lu-sha-pu-lo (Purshapura). ... The towns and villages are almost deserted. ... There are about a thousand convents, ruined and abandoned, full of wild plants, and presenting only a melancholy solitude. ..."—Hsuen T'ang (P.L. Bond, ii. 104-105.

c. 1001.—"On his (Mahmoud's) reaching Peshawur, he pitched his tent outside the city. There he received intelligence of the bold resolve of Jaipal, the enemy of God and the King of Hind, to offer opposition."—Al-I'fil, in Elliot, ii. 23.

c. 1020.—"The aggregate of these waters forms a large river opposite the city of Pershawar."—Al-Biruni, in Elliot, i. 47. See also 63.

1059.—"The Amir ordered a letter to be despatched to the minister, telling him he had determined to go to Hindustan, and pass the winter in Wahind, and Marmarana and Brashur. ..."—Bakhti, in Elliot, i. 150.

c. 1220.—"Parsbhor. The vulgar pronunciation is Barshawor. A large tract between Ghazna and Lahor, famous in the history of the Mussulman conquest."—Yafah in Barbier de Meynard, Dict. de la Perse, 418.

1519.—"We held a consultation, in which it was resolved to plunder the country of the Aferdi Afghans, as had been proposed by Sultan Bayzid, to fit up the fort of Pershawor for the reception of their effect and corn, and to leave a garrison in it."—Baber, 276.

c. 1555.—"We came to the city of Parswar, and having thus fortunately passed the Kotiel we reached the town of Joshayi; on the Kotiel we saw rhinoceroses, the sin of a small elephant."—Sidi 'Ali, in J. A. Ser. i. tom. ix. 201.

c. 1590.—"Tumun Bagram, which is the call of Parswar; the spring here is a source of delight. There is in this place a great place of worship which they call Gorkhata to which people, especially Jogiis, reso from great distances."—Tio (orig.), i. 58; ed. Joveret, ii. 101. In iii. 69, Parshawor.

1754.—"On the news that Peishor was taken, and that Nadir Shah was prepared to pass the Indus, the Moghul court already in great disorder, was struck with terror."—H. of Nadir Shah, in Howrey, 363.
1783.— "The heat of Peshour seemed to me more intense, than that of any country I have visited, in the upper parts of India. Other places may be warm; but hot winds blowing over tracts of sand may drive us under the shelter of a wetted skreen; but at Peshour, the atmosphere, in the summer solstice, becomes almost insupportable." — T. Forster, ed. 1805, ii. 57.

1657.— "... in. ... hath breathed, designate a complete establishment, PESH-KHANA. ... the. ... probably Pers. Wilson 1863. ... but I. ... an. " — Cunningham, Arch. Reports, ii. 57. Gladwin does in his translation give both names; but see above.

PESH-CUBEZ. s. A form of dagger, the blade of which has a straight thick back, while the edge curves inwardly from a broad base to a very sharp point. Pers. pesh-lov, 'fore-grip.' The handle is usually made of shir-mahdi, 'the white bone (tooth?) of a large cetacean'; probably mouse-tooth, which is repeatedly mentioned in the early English trade with Persia as an article much in demand (e.g. see Stanbury, ii. 63, 159, 204, 305 ; iii. 89, 162, 268, 287, &c.). [The peshkuzh appears several times in Mr. Egerton's Catalogue of Indian Arms, and one is illustrated, Pl. xv. No. 760.]

1767.— "Received for sundry jewels, &c. ... Ditto for knife, or peshchub (misprinted peshkod). ... Lord Clive's Accounts, in Long, 497.

PESH-CUZ. s. Pers. pesh-kash. Wilson interprets this as literally first-fruits. It is used as an offering or tribute, but with many specific and technical senses which will be found in Wilson, e.g. a fine on appointment, renewal, or investiture; a quit-rent; a payment exacted on lands formerly rent-free, or in substitution for service no longer exacted; sometimes a present to a great man, or (loosely) for the ordinary Government demand on land. Peshchush, in the old English records, is most generally used in the sense of a present to a great man.

1653.— "Pesket est vn present en Turq. ... de la Boulang-lection ; ed. 1657, p. 558.

1657.— "As to the Piscash for the King of Golcundah, if it be not already done, we hope with it you may obtain our liberty to coynse silver Rupees and copper Pice at the Fort, which would be a great accomodation to our Trade. But in this and all other Piscashes he be as sparing as you can." — Letter of Court to Ft. St. Geo., in Notes and Docs, No. 1. p. 7.

1673.— "Sometimes sending Piscashes of considerable value." — Ferg., 166.

1675.— "Being informed that Mr. Mohun had sent a Piscash of Persian Wine. Cases of Stronge Water, &c. to ye Great Gouvernor of this Countrey, that is 2d. or 3d. pin on ye kingdome, I went to his house to speake abt. it, when he kept me to dine with him." — Puckell's Diary, MS. in India Office.

1863.— "Piscash." (See under FIR-MAUN.)

1869.— "But the Pischushes or Presents expected by the Nabobs and Onkals retarded our Inlandage for some time notwithstanding." — Grington, 415.

1754.— "After I have refreshed my army at DELHIE and received the subsidy (Vld). — This is called a Pischcush, or present from an inferior to a superior. The sum agreed for was 20 crores') which must be paid. I will leave you in possession of his dominion." — Hist. of Nadir Shah, in Har-vey, ii. 371.

1791.— "I have obtained a promise from his Majesty of his royal confirmation of all your possessions and privileges, provided you pay him a proper pischchush. ..." — Major Carnac to the Governor and Council, in Van Stiart, i. 119.

1851.— "By the fixed or regulated sum. ... the Sultan ... means the Peischush, or tribute, which he was bound by former treaties to pay to the Government of Poonaah: but which he does not think proper to. ... designate by any term denotive of inferiority, which the word Pischcush certainly is." — Kirkpatrick, note on Tipper's Letters, p. 9.

PESH-KHANA. PESH-KHID-MAT. ss. Pers. 'Fore-service.' The tents and accompanying retinue sent on over-night, during a march, to the new camping ground, to receive the master on his arrival. A great personage among the natives, or among ourselves, has a complete double establishment, one portion of which goes thus every night in advance. [Another term used is peshkhaima Pers. 'advance tents,' as below.]

1665.— "When the King is in the field, he hath usually two Camps ... to the end that when he breaketh up and leaveth one, the other may have passed before by a day and be found ready when he arriveth at the place design'd to encamp at ... and tis therefore that they are called Peiche-kanes, as if you should say, Houses going before. ..." — Bever. E.T. 115; [ed. Compass, 559].

1785.— "Peish-khanna is the term given to the royal tents and their appendages in India." — Harvey, iv. 155.
PESHWÁ. s. from Pers. 'a leader, a guide.' The chief minister of the Maharatta power, who afterwards, supplanting his master, the descendant of Sivaji, became practically the prince of an independent State and chief of the Maharattas. The Peshwa's power expired with the surrender to Sir John Malcolm of the last Peshwa, Baji Rao, in 1817. He lived in wealthy exile, and with a jígír under his own jurisdiction, at Bhígír, near Cawnpooor, till January 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Náma Sálibh. Mr C. P. Brown gives a feminine peshwín: ‘The princess Gángá Báí was Peshwín of Purandarh.' (MS. notes.)

1673.—'He answered, it is well, and referred our Business to Móro Pénádhis Peshwá, or Chancellor, to examine our Articles, and give an account of what they were.'—Péreys, 70.

1863.—'But how is it with the Peshwáh? He has no minister; no person has influence over him, and he is only guided by his own caprices.'—Wellington Desp., ed. 1837, ii, 177.

In the following passage (quandoquidem dormíntes) the Great Duke had forgotten that things were changed since he left India, whilst the editor perhaps did not know:

1811.—'If you should draw more troops from the Establishment of Fort St. George, you will have to place under arms the subsidiary force of the Nizam, the Peishwáh, and the force in Mysore, and the districts ceded by the Nizam in 1800-1801.'—Letter from the D. of Wellington, in Hist. Asia of Lord Ellenborough, 1871, (Dec. 29). The Duke was oblivious when he spoke of the Peshwa's Subsidiary Force in 1841.

PETERSILLY. s. This is the name by which 'parsley' is generally called in N. India. We have heard it quoted there as an instance of the absurd corruption of English words in the mouths of natives. But this case at least might more justly be quoted as an example of accurate transfer. The word is simply the Dutch term for 'parsley,' viz. petersilie, from the Lat., petúsilínum, of which parsley is itself a double corruption through the French persil. In the Arabic of Avicenna the name is given as fatruslíun.

PETTAH. s. Tam. pêtta. The extramural suburb of a fortress, or the town attached and adjacent to a fortress. The pettah is itself often separately fortified; the fortress is then its citadel. The Mahratti peth is used in like manner; [it is Skt. petáka, and the word possibly came to the Tamil through the Mahr.]. The word constantly occurs in the histories of war in Southern India.

1630.—'Azam Khán, having ascended the Pass of Anjan-durg, encompassed 3 kos from Dhárrír. He then directed Mahátatt Khán . . . to make an attack upon . . . Dhárrír and its petta, where once a week people from all parts, far and near, were accustomed to meet for buying and selling.'—Abdul Hamíd, in Elliot, vii, 20.

1763.—'The pagoda served as a citadel to a large pettah, by which name the people on the Coast of Coromandel call every town contiguous to a fortress.'—Orme, ed. 1803, i, 147.

1791.—' . . . The petta or town (at Bangalore of great extent to the north of the fort, was surrounded by an indifferdent rampart and excellent ditches, with an intermediate berm . . . planted with impendrable and well-grown thorns. . . Neither the fort nor the petta had drawbridges.'—Wilks, Hist. Sketches, iii, 123.

1803.—'The pettal wall was very lofty, and defended by towers, and had no rampart.'—Wellington, ed. 1837, ii, 193.

1809.—'I passed through a country little cultivated . . . to Kingeri, which has a small mud-fort in good repair, and a pettah apparently well filled with inhabitants.'—Ed. Valérie, i, 112.

1839.—'The English ladies told me this Pettah was 'a horrid place—quite native!' and advised me never to go into it; so I went next day, of course, and found it most curious—really quite native.'—Letters from Madras, 289.

PHANSEEGAR. s. See under THUG.

[PHOOLKAREE, s. Hind. phálāírī, 'flowered embroidery.' The term applied in N. India to the cotton sheets embroidered in silk by village women, particularly Jats. Each girl is supposed to embroider one of these for her marriage. In recent years a considerable demand has arisen for specimens of this kind of needlework among English ladies, who use them for screens and other decorative purposes. Hence a considerable manufacture has sprung up of which an account will be found in a note by Mrs. F. A. Steel, appended to Mr.
H. C. Cookson's Monograph on the Silk Industry of the Punjab (1886-7), and in the Journal of Indian Art, ii. 71 seqq.

[1887. — "They (native school girls) were collected in a small inner court, which was hung with the pretty phularees they make here (Rawal Pindi), and which looked very Oriental and gay." — Lady Dufferin, Victorian Life, 336.]

[PHOORZA. s. A custom-house; Gujarati phoorja, from Afr. forzat 'a notch,' then 'a bright,' 'river-mouth,' 'harbour' hence 'a tax' or 'custom-duty.'

[1791. — The East India Calendar (p. 131) has "John Church, Phoorza-Master, Surat."]

[1727. — "And the Mogul's Furza, or custom-house is at this place (Hughly)." — A. Hamilton, ed. 1744, ii. 19.]

[1742. — "But as they still insisted on their people sitting at the gates on the Phoorzer Cosky . . . Forrest, Bombay Letters, i. 386, and see 392. "Phoorze Master." Cosky, and see 18. — Mahr. Khaskhi, "inland transit-duties."]

[1813. — " . . . idols . . . were annually imported to a considerable number at the Baroche Phoorza, when I was custom-master at that settlement." — Forbes, or. Mem. 2nd ed. ii. 334.]

PIAL, s. A raised platform on which people sit, usually under the verandah, or on either side of the door of the house. It is a purely S. Indian word, and partially corresponds to the N. Indian chabutra (see CHABOOTRA). Wilson conjectures the word to be Telugu, but it is in fact a form of the Portuguese povo and poyel (Span. poyo), 'a seat or bench.' This is again, according to Diez (i. 326), from the Lat. podium, 'a projecting base, a balcony.' Bluteau explains poyel as 'steps for mounting on horseback' (Scotti, 'a lounging-on stone') [see Dalboquerpa, Hak. Soc. ii. 65]. The quotation from Mr. Gover describes the S. Indian thing in full.

1553. — " . . . paying him his courtesy in Moorish fashion, which was seating himself along with him on a poyal." — Castlereagh, ii. 3.

1578. — "In the public square at Goa, as it was running furiously along, an infant man came in its way, and could not escape; but the elephant took him up in his trunk, and without doing him any hurt deposited him on a poyo." — Acosta, Tractado, 332.

1602. — "The natives of this region who are called Iaos, are men so arrogant that they think no others their superiors . . . so much that if a lasso in passing along the street becomes aware that any one of another nation is on a poyal, or any place above him, if the person does not immediately come down . . . until he is gone by, he will kill him." — Croft, IV. iii. 1. [For numerous instances of this superstition, see Fraser, Goldin Bough, 2nd ed. i. 399 seqq.]

1873. — "Built against the front wall of every Hindoo house in southern India . . . is a bench 9 feet high and as many broad. It extends along the whole frontage, except where the house-door stands. The posts of the veranda or pandal are fixed in the ground a few feet in front of the bench, enclosing a sort of platform: for the base-ment of the house is generally 2 or 3 feet above the street level. The raised bench is called the Pyal, and is the lounging-place by day. It also serves in the hot months as a couch for the night. . . . There the visitor is received: there the bargaining is done; there the bargainer places his trade, and the Yog (see JOGEE) sounds his conch: there also the members of the household clean their teeth, amusing themselves the while with belches and other frightful noises. . . . — Pyal Schools in Modern, by E. C. Goea, in Ind. Antiq. ii. 52.

PICAR, s. Hind. pākār, [which again is a corruption of Pers. pā-kār, pūtī, 'a foot'], a retail-dealer, an intermediate dealer or broker.

1690. — "Picar." See under DUSTOOR.

1693. — "Ye said Naylor has always corresponded with Mr. Chartouck, having been always his intimate friend; and without question either provides him goods out of the Hon. Cump. Warehouse, or connives at the Weavers and Picars doing of it." — Hodges, Diary, Hak. Soc. i. 193.

[1772. — "Pykārs (Deollo) (see DEOLL) and (Guastals) are a chain of agents through whose hands the articles of merchandize pass from the door of the manufacturer, or the store-house of the cultivator, to the public merchant, or exporter." — Verdel, "Pie of Bengal, Gloss. s.v."]

PICE, s. Hind. pīst, a small copper coin, which under the Anglo-Indian system of currency is 1/12 of an anna, 1/2 of a rupee, and somewhat less than 1/2 of a farthing. Pice is used slangishly for money in general. By Act XXIII. of 1870 (ed. 8) the following copper coins are current:—1. Double Pice or Half-anna. 2. Pice or 1/2 anna. 3. Half-pice or 1/4 anna. 4. Pīc or 1/8 anna. No. 2 is the only one in very common use. As with most other coins, weights, and measures, there used to be pucka pice, and cutcha pice. The distinction was sometimes between the regularly minted copper of the Government and certain amorphous pieces of copper.
PICOTA, s. An additional allowance or percentage, added as a handi-
cup to the weight of goods, which varied with every description—and
which the editor of the 'Subsidios' supposes to have lead to the varieties
of bahar (q.v.). Thus at Ormuz the bahar was of 20 farinolas (see
FRAZALA), to which was added, as picota, for cloves and mace 3 maunds
(of Ormuz), or about \( \frac{1}{2} \) additional:

\[ \text{for cinnamon} \quad \frac{1}{2} \text{ additional; for benzoin} \quad \frac{1}{2} \text{ additional, 
&c. See the Peas, 
&c. of A. Nunes (1554) passim. We have 
not been able to trace the origin of 
this term, nor any modern use.} \]

\[ [1554.—"Picotta." (See under BRAZIL-
WOOD, DOOCAUN.)] \]

PICOTTAH, s. This is the term applied in S. India to that ancient
machine for raising water, which consists of a long lever or yard, pivotted
on an upright post, weighted on the short arm and bearing a line and
bucket on the long arm. It is the dhakli of Upper India, the shuluf
of the Nile, and the old English sweep, swipe, or sweep-pole. The machine
is we believe still used in the Terra Incognita of market-gardens S.E.
of London. The name is Portuguese, picota, a marine term now applied
to the handle of a ship's pump and post in which it works—a 'pump-break.'
The picota at sea was also used as a pillory, whence the employment of
the word as quoted from Correa. The word is given in the Glossary
attached to the "Fifth Report" (1812), but with no indication of its source.
Fryer (1673, pub. 1698) describes the thing without giving it a name. In
the following word is used in the marine sense:

\[ 1524.—'He (V. da Gama) ordered notice to be given that no seaman should wear a 
cloak, except on Sunday . . . and if he did, that it should be taken from him by the
constables (les serva tomarola polos devirrakes), and the man put in the picota 
disgrace, for one day. He found great fault with men of military service wearing cloaks,
for in that guise they did not look like soldiers.' —Correa, Lendas, ii. ii. 222. \]

\[ 1582.—'Pour cet effet (arroser les terres) 
on emploie une machine appelée Picotte. 
C'est une bascule dressée sur le bord d'un 
puits ou d'un réservoir d'eau pluviale, 
pour en tirer l'eau, et la conduire ensuite 
on l'vent.' —Nouveau, Voyage, i. 188. \]

\[ c. 1590.—'Partout les pakotés, ou puis 
as bascule, étaient en mouvement pour fournir 
leur nécessaire aux plantes, et partout on 
entendait les jardiniers égayer leurs travaux 
des chansons.' —Hauff, ii. 217. \]

\[ 1607.—'In one place I saw people employed 
in watering a rice-field with the 
Yahan, or Pacota, as it is called by the 
English.' —Buchanan, Journey through 
Myan-yar, &c., i. 15. [Here Yahan, Is Can. yabo 
Tel. elama, Mal. Allam.] \]

\[ 1871.—"Aye, e'en picotta, work would gain 
By using such hampcoos."— 
Gove, Folk Songs of S. India, 181.]
PIE, s. Hind. पीटि, the smallest copper coin of the Anglo-Indian currency, being $\frac{1}{10}$ of an anna, $\frac{1}{10}$ of a rupee, about 4 1/2 a farthing. This is now the authorised meaning of pie. But पीटि was originally, it would seem, the fourth part of an anna, and in fact identical with pice (q.v.). It is the H.-Mahr. पिटि, a quarter of a rupee, or $\frac{1}{3}$ of a rupee. [Con. of an Order, 201.]

**PIE-GOODS.** This, which is now the technical term for Manchester cottons imported into India, was originally applied in trade to the Indian cottons exported to England, a trade which appears to have been deliberately killed by the heavy duties which Lancashire procured to be imposed in its own interest, as in its own interest it has recently procured the abolition of the small import duty on English piece-goods in India.* In 1859 a duty at the rate of 3 per cent. on cotton goods was reimposed.

* It is an easy assumption that this export trade from India was killed by the development of machinery in England. We can hardly doubt that this cause would have killed it in time. But it was not left to any such his own and natural death. Much time would be required to trace the whole of this episode of ancient history. But it is certain that this Indian trade was not killed by natural causes. It was as dead, as dead to this day, as the industries were in 1759 that they were declared to operate as a premium on smuggling, and they were closed to 15 per cent. ad valorem. In the year 1765 the value of piece-goods from India in England was £2,677,241, or one-third of the whole value of the imports from India, which was £8,262,905. And in the sixteen years between 1765 and 1781 (inclusive) the imports of Indian piece-goods amounted in value to £26,171,545. In 1750 the duties were raised. I need not give details, but will come down to 1814, just before the close of the war, when they were at a maximum. The duties then on "manilla" and "calicoes," were—

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<tr>
<th>Description</th>
<th>Duty on Value</th>
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<tbody>
<tr>
<td>Warehouse Duty</td>
<td>£ 6 10 0</td>
</tr>
<tr>
<td>Workmen's Emolument</td>
<td>4 0 0</td>
</tr>
<tr>
<td>Custom's Duty</td>
<td>10 0 0</td>
</tr>
<tr>
<td>Warehouse Enlargish</td>
<td>12 10 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£ 7 20 0</strong></td>
</tr>
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There was an Excise Duty upon British manufactured and printed goods of 3 d. per square yard, and, it is thought, that amount on foreign (Indian) called and printed goods. But it is denied, and the whole of both duty and excise upon such goods was recovered as drawback upon re-exportation. But on the exportation of Indian-wholes there was a drawback to the value of 1/2 per cent. of the duties printed in India were at the time, a serious and practical question. The duties upon goods at the time were—

<table>
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</tr>
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The 

In Sir A. Arthure's publication of Sir T. Munro's M. A., he states that he wrote a letter of Murrays to his friend in Scotland, written about 1763, which shows him surprisingly before his time in the matter of Free Trade,DELA, with reference to certain measures of Mr. Haldane's. The passage reads thus: "India is the country that has been responsible for the reformed arrangements of the trade. All her prohibitions of cottons and piece-goods have been removed freely into India, upon paying the same duties, and much more, which English duties (manufacturers) pay in India. When I see what is done in Parlia
dem in India, I am ready to recommend the abolition of the duties now paid by the English in the Bengal Districts of the Carnatic and the Frontier.

Sir A. Arbuthnot adds a very appropriate passage from a note by the late Prof. H. H. Wilson in his continuation of James Mill's History of India (1843, vol. i, pp. 383-388), a passage which we also gladly insert here:

"It was stated in evidence (p. 134) that the cotton and silk goods of India, up to this period, could be sold for about 3/4 of the 18th cent. prices in India, and that the goods imported from England might have been sold in India at 5/10th of the 18th cent. prices in England, and had not been sold in India at a price of 50 to 60 per cent. lower than they were manufactured in England. It consequently became necessary to protect the latter by duties of 17 per cent. or 30 per cent. on unmanufactured goods. Had this not been the case, it is not unlikely that the English duties had been imposed, and that the profits of the English would have disappeared entirely. This act of self-defence was not permitted, as it was at the mercy of the manufacturers, and it is probable that the goods were sold without paying any duty, and the foreign manufacturer enjoyed the arm of political injustice too long, and ultimately engaged a competitor with whom he could not contend on equal terms."

Lists of the various kinds of Indian piece-goods will be found in Milburn (i. 44, 45, 46, and ii. 90, 221), and we assemble them below. It is not in our power to explain their peculiarities, except in very few cases, found under their proper heading. [In the present edition these lists have been arranged in alphabetical order. The figures before each indicate that they fall into the following classes: 1. Piece-goods formerly exported from Bombay and Surat; 2. Piece-goods exported from Madras and the Coast; 3. Piece-goods; the kinds imported into Great Britain from Bengal. Some notes and quotations have been added. But it must be understood that the classes of goods now known under these names may or may not exactly represent those made at the time when these lists were prepared. The names printed in capitals are discussed in separate articles.]

1865.—"I have sometimes stood amazed at the vast quantity of Cotton-Goods of all sorts, fine and others, tinted and white, and manufactured in..."
which the Hollanders alone draw from thence and transport into many places, especially into Jagna and Europe; not to mention what the English, Portingal and Indian merchants carry away from those parts."—Brenter, E.T. 111; [ed. Constable, 439].

1755.—(Res. of Court of Directors of the E.I.C., 8th October) "... that the Captains and Officers of all ships that shall sail from any part of India, after receiving notice hereof, shall be allowed to bring 9000 pieces of piece-goods and more . . . that 3000 pieces and no more, may consist of white Muslins and Callictees, stitched or plain, or either of them, of which 2000 pieces only 2000 may consist of any of the following sorts, viz., Allibalis, Alivaks (i), Costees, Dorais, Jundamnies, Madwlaa, Mansooks, Necklaths, Tungalls, and Terrindains, and that 3000 pieces and no more, may consist of coloured piece-goods. . . ."

&c., &c.—In Som-Kurr, i. 83.

[Abravan. P. al-i-rivadun, "flowing water"; a very fine kind of Dacca muslin. "Woven air" is the name applied in the Ardabun "Nigile to the Patna gauzes, a term originally used for the produce of the Com looms (India, 1785.)." The Hindoos use it with two stories, as instances of the fineness of this muslin. One, that the Emperor Aurungzebe was angry with his daughter for exposing her skin through her clothes; whenupon the young princess remonstrated in her justification that she had seven jamoahs (see JAMMA) or suits on; and another, in the Nabob Allavurey Khaun's time a weaver was chastised and turned out of the city for his neglect, in not preventing his cow from eating up a piece of abroon which he had spread and carelessly left on the grass."—Bolt, Considerations on Affairs of India, 206.

3. ADATIS.

3. ALLEJAS.

3. Allibalis. — "Alabell (signifying according to the weavers' interpretation of the word, 'very fine') is a muslin of fine texture." (J. Taylor, Account of the Cotton Manufacture of India, 45). According to this the word is perhaps from Ar. a'în, 'superior,' H. 'îbah, 'good.'

3. Allibanees.—Perhaps from a'lâ, 'superior,' bâna, 'woof.'

1. Annabatichies.

3. Arrahs.—Perhaps from the place of that name in Shahabad, where, according to Buchanan Hamilton (Eastern India, i. 548) there was a large cloth industry.

3. Aubrahs.

2. Aunneketchies.

3. BAFTAS.

3. BANDANNAS.

1. Eejutapauts. — H. be-jîra, 'without join,' pat, 'a piece.'

1. BETTEELAS.

3. Blue cloth.

1. Bombay Stuffs.

1. Brawi.—The N.E.D. describes Brawi as "the blue and white striped cloth manufactured in India." In a letter of 1616 (Forster, iv, 306) we have "Lolwee chammell and Burral." The editor suggests H. biral, 'open in texture, fine.' But Roquefort (s.v.) gives : "Bore, Burel, grosse étroite en laine de couleur rose ou grisâtre, dont s'habillent ordinairement les rameonneurs; cette étroite est faite de brebis noire et brute, sans aucune autre teinture." And see N. E. D. s.v. Borel.

3. Byrampaus. (See BEIRAMEL).

3. Callawapores.

3. Callipatties.—H. Kâlt, 'black,' patt, 'strip.'

3. CAMBAYS.

3. Cambries.

3. Carpets.

3. Carridaries.

2. Cattaketchies.

1. Chalies. (See under SHALEE.)

3. Charconnaes.—H. char-khânda, 'chequered.' "The char-khâna, or chequered muslin, is, as regards manufacture, very similar to the Doorea (see DOREAS below). They differ in the breadth of the stripes, their closeness to each other, and the size of the pattern, (Forbes Watson, Textile Man., 78). The same name is now applied to a silk cloth. "The word char-khâna simply means 'a check,' but the term is applied to certain silk or mixed fabrics containing small checks, usually about 8 or 10 checks in a line to an inch." (Yusuf Ali, Mus. on Silk, 93. Also see Journ. Ind. Art. iii. 6.)

1683.—"20 yards of charkonnas."—In Yule, Hedg's Diary, Hak. Soc. i. 94.

2. Chavonies.

1. Chelhoes. (See SHALEE.)

3. Chinechuras.—Probably cloth from Chiarsinga.

1. CHINTZ, of sorts.

3. Chittabullies.

3. Chowtars.—This is almost certainly not identical with Chudder. In a list of cotton cloths in the tin (i. 93) we have chautar, which may mean 'made with four threads or wires.' Chaut台风, 'four-fold,' is a kind of cloth used in the Punjab for counterpanes (Francis, Mus. Cotton, 7). This cloth is frequently mentioned in the early letters.

1610.—"Chautares are white and well requested."—Howers, Letters, i. 75.

1614.—"The Chauters of Agra and fine batas nyll doth not here vend."— Foster, Letters, ii. 45.

1615.—"Four pieces fine white Cowter."—Ibid. iv. 51.

3. Chuclaes.—This may be H. chukhâ, cloth, which Platts defines as "a kind of cloth made of silk and cotton."" 3. Chunderbannies.—This is perhaps H. chunder, "the moon," bâna, 'woof.'

3. Chundraconas.—Forbes Watson has: "Chunderbanna, second quality muslin for handkerchiefs": "Plain white bleached muslin called Chunderbanna." The word is probably chundakhâna, 'moon checks.'

3. Clouts, common coarse cloth, for which H. chowta, (N. E. D.)

3. Coopees.—This is perhaps H. kapâin, kapâ, 'the small lungoot worn by Fakires.'

3. Corahs.—H. korî, 'plain, unbleached,
undery. What is now known as Kora silk is woven in pieces for waist-cloths (see *Yusuf Ali, op. cit. 76*).

3. Cossaeas.—This perhaps represents Ar. *khīsa* 'special.' In the *Tih we have *khdag* in the list of cotton cloths (i. 94). Mr. Taylor describes it as a muslin of a close fine texture, and identifies it with the fine muslin which, according to the *Tih* (ii. 124), was produced at Sonargaon. The finest kind he says is "jungle khīsa." (Taylor, *op. cit. iii. 82*).

3. Cushtaes.—These perhaps take their name from Kushṭa, a place of considerable trade in the Nadiya District.

3. Cuttanees. (See COTTON.)

1. Dhoties. (See DHOTY.)

1. Diapers.

3. Dimittes.

3. Doreas.—H. *doriya*, 'striped cloth,' *dor*, 'thread.' In the list in the *Tih* (i. 96), *doriya* appears among cotton stuffs. It is often given as a part of the name, so that the simplest pattern is the stripe; when the stripes are longitudinal the fabric is a *doriya*. ... The *doriya* was originally a cotton fabric, but it is now manufactured in silk, silk-and-cotton, *tašeer, and other combinations." (*Yusuf Ali, op. cit. 57, 94*).

1853.—"3 pieces Doorees." —H. *dyes*.

Diary, Hak. Soc. i. 94.

3. DOSOOTIES.

3. DUNGAREES.

3. Dysucksoys.

3. Eliatches.—Platts gives H. *Echā*, 'a kind of cloth woven of silk and thread so as to present the appearance of cardammum (*dīkhā*)." But it is not certain that it is identical with *aleja*. It was probably introduced to Agra, where now alone it is made, by the Moghuls. It differs from *doriya* (see DOREAS above) in having a substantial texture, whereas the *doriya* is generally lineny. (*Yusuf Ali, op. cit. 96*).

3. Emmerties.—This is H. *amreti, inamreti*, 'sweat as nectar.'

2. GINHAMS.

2. Ginileos (dimities).—There is a place of the name in the Neihgberry District, but it does not seem to have any cloth manufacture.

1. GUINEA STUFFS.

3. Gurrahs.—This is probably the H. *gōdha*: "unbleached fabrics which under names varying in different localities, constitute a large proportion of the clothing of the poor. They are used also for packing goods, and as a covering for the dead, for which last purpose a large quantity is employed both by Hindus and Mahomedans. These fabrics in Bengal pass under the name of garha and guzes." (Forbes Watson, *op. cit. 8*)

3. Habassies.—Probably P. *ubasā*, used of cloths dyed in a sort of magenta colour. The recipe is given by Hoob. *Mon. on Dyeing* in *loc. *cit.* 16.

3. Herbas Tadetties.—These are cloths made of Grass-cloth.

3. Humhums. from Ar. *humān*, 'a Turkish bath'... (apparently so named from its having been originally used at the bath), is a cloth of a thick stout texture, and generally worn as a wrapper in the cold season." (Taylor, *op. cit. 83*).

3. Jarees.—P. *far*, 'drawers, trousers.' Watson (op. cit. 57, note) says that in some places it is peculiar to men, the women's drawers being Turvees. Herklots (*Dravvoor-Island*, App. xiv.) gives *saree* as equivalent to *shulwār*, like the pyjama, but not so wide.

3. Jardaxies.—P. H. *jandīrī*, which is said to be properly *jandīshā*, a box-robe holding a suit. The *jandīshā* is a loosely figured muslin which Taylor (op. cit. i. 84) calls "the most expensive productions of the Dacca looms.

3. Jamwars. H. *jumwār*, 'sufficient for a dress.' It is not easy to say what stuff is intended by this name. In the *Tih* (ii. 24) we have *jamākhādī*, mentioned among Guzerat stuffs worked in gold thread, and again (i. 95) *jamwār *H. *Farvār* among woolen stuffs. Forbes Watson gives among Kash- mir shawls: "jamwārs, or striped shawl pieces"; in the Punjab they are of a striped pattern made both in pashm and wool (Johnstone, *Mon. on Wool*, 9), and Mr. Kipling says, "the stripes are broad, of alternate colours, red and blue, &c." (*Makharī, Art Manufactures of India*, 374.)*


3. Laccowries.

3. Lemmannaes.

3. LONG CLOTHS.

3. LOONGHEES, HERBA. (See GRASS-CLOTH.)

1. LOONGHEE, MAGHRUB. Ar. *maghrāb, maghrāb*, 'the west.'

3. Mamooldeatis.

3. Mamoomodies. Platts gives *Mamhīdī*, 'praised, fine muslin.' The *Tih* (i. 94) calls these names among cotton cloths, and at a low price. A cloth under this name is made at Shāhābād in the Hardoi District. (Oudh Gazetteer, ii. 25.)*

2. Monepore cloths. (See MUNNO-PORE.)*

2. Moorees.—"Moories are blue cloths, principally manufactured in the districts of Nellore and at Cannur in the Chinglepur collectorate of Madras... They are largely exported to the Straits of Malacca." (Bol. jour. Celt. ii. 982.)*

1845.—"Moories superfine, 1000 pieces." —Pringle, *Diary Pl. St. Crois, 41*.

3. Morlagoodeties. (See MOONGA.)*

3. MULMULS.

3. Mushraus.—P. *muširā*, 'lawful.' It is usually applied to a kind of silk or satin with a cotton back. "Pure silk is not allowed to men, but women may wear the most sumptuous silk fabrics" (*Yusuf Ali, op. cit. 80, seq.*). "All Mushra wash well, especially the finer kinds, used for bodices, petticoats, and trousers of both sexes." (Forbes Watson, *op. cit. 87*).

1852.—"... Mushhero (striped washing silks manufactured at Benares)." —*Mrs. Met. Home. All. Observations*, i. 185.
3. Nainsooks.—H. nainasukh, ‘pleasure of the eye.’ A sort of fine white calico. Forbes Watson (op. cit. 76) says it is used for neckerchiefs, and Taylor (op. cit. 46) defines it as “a thick muslin, apparently identical with the tensook (tansokh, Bhicli-
names, i. 94) of the Aegre.” A cloth is made of the same name in silk, imitated from the cotton fabric. (Yesso’ Ath, op. cit. 95.)

1. Negamapta.
1. Nicanees.—Quoting from a paper of 1893, Orme (Fragments, 257) has “6000 Nicanneers. 13 yards long.”
1. Nillases.—Some kind of blue cloth, H. nill, ‘blue.’
1. Nunsarees.—There is a place called Nansari in the Bhandara District (Central Provinces Gazetteer, 336).
2. Oringal (cloths).—Probably take their name from the once famous city of Warangal in Hyderabad.
2. PALAMPORES.
3. Peniascos.—In a letter quoted by Birdwood (Report on Old Records, 40) we have Pinasco, which he says are stuffs made of pine-apple fibre.
2, 3. Percanis. H. parli, ‘a spark, a piece of a glass, pieces of glass.’ These were probably some kind of spangled robe, set with pieces of glass, as some of the modern Phoolkaris are.

In the Madras Diaries of 1684-5 we have “Percollas,” and “percalles, fine” (Privile, i. 53, iii. 119, iv. 41).

3. Photoes.—In a letter of 1615 we have “Lunagees (see LOONGHEE) and Footaes of all sorts.” (Fader, Letters, i. 306), where the editor suggests H. phal, ‘variegated.’ But in the 1614 we find “Puthaks (loin-
bands)” (i. 93), which is the P. fiya, and this is from the connection the word probably meant.

3. Pulecat handkerchiefs. (See MADRAS handkerchiefs and BANDANNA.)
2. Punjun.—The Madras Gloss, gives Tal. punjam, Tam. punjam, l.t., ‘a collection.’ In Tel, a collection of 60 threads and in Tam, of 120 threads skeined, ready for the formation of the warp for weaving. A cloth is denominated 10, 12, 14, up to 40 pooomun, according to the number of times 60, or else 120, is contained in the total number of threads in the warp. Poomun thus also came to mean a cloth of the length of one pooomun as usually skeined; this usual length is 36 cubits, or 18 yards, and the width from 38 to 44 inches, 11 lbs. being the common weight; pieces of half length were formerly exported as Salemproof. Watson (op. cit. 341), Hume (Tel. Names, 347) says: “Here (in Salem) two punjams are designated by ‘first call,’ so that twelve punjams of cloth is called ‘six call,’ and so on.”

3. Puteals. (See PUTTEE.) In a letter of 1610 we have: “Patta, katuyon, with red stripes over throat through.” (Dancres, Letters, i. 72.)
2. Putton Ketchies. —Cloths which possibly took their name from the city of Aihnurai in Dutch.
1727.—“That country (Teematam) produces Pepper, and coarse cloth called catchas.” —J. Hamilton, i. 335.

3. Raings.—“Rong is a muslin which resembles jhena in its transparent gauze or net-like texture. It is made by passing a single thread of the warp through each division of the reed” (Taylor, op. cit. 44.) “1 Piece of Raigins.” —Hedges, Diary. Hak. Soc. i. 94.
1. Saloopauts. (See SHALEE.)
2. Sassergates.—Some kind of cloth called ‘that of the 1000 knots,’ H. sahera grahtu, “Sassergates” (Birdwood, Rep. on Old Records, 63).
2. Sastracundees.—These cloths seem to take their name from a place called Sastra-

kunda, ‘Pool of the Law.’ This is probably the place named in the Itin (ed. Jarrett, i. 124): “In the township of Kiproo Naduar we have a large reservoir which gives a peculiar whiteness to the cloths washed in it.” Gladwin reads the name Catarosoudou, or Catarocundweer (see Taylor, op. cit. 91).
3. Seerbands. Seerbetties.—These are names for turbans, H. sirband, sirbati, Taylor (op. cit. 47) names them as Dacca muslins under the names of seerband and sirbati.
3. Seershands. —This is perhaps P. sir-
band, ‘head-deighting,’ some kind of turban or veil.
3. Shalbafet. —P. shalbaf, ‘shawl-
weaving.’ (See SHAWL.)
3. Sicktersoys. SOSIESS.
3. Subnoms. Subloms.—“Shabnam is a thin pelleda muslin to which the Persian figurative name of ‘evening dew’ (shab-

nama) is given, the fabric being, when spread over the blanching-field, scarcely distinguish-
able from the dew on the grass.” (Taylor, op. cit. 45.)
3. Succatoons. (See SUCLAT.)
3. Taffaties of sorts. “A name applied to plain woolen silks, in more recent times signifying a light thin silk stuff with a considerable lustre or gloss” (Drapers’ Dic.

t.) The word comes from P. tello, to dye. The Aiv (i. 91) has tiothak in the list of silks.
3. Tainsooks.—H. tansokh, ‘taking ease.’ (See above under NAINSOOKS.)
3. Tanjees. P. tazeb, ‘body a dressing.’
3. “A tolerably fine muslin” (Taylor, op. cit. 46; Forbes Watson, op. cit. 76). “The silk tazeb seems to have gone out of fashion, but that in cotton is very commonly used for the chicken work in Lucknow.” (Yesso’ Ath, i. 384.)
1. Tapseiis. (See under ALLEJA.) In the Aiv (i. 91) we have: “Tiffidak (a stuff from Mecca).”
1670.—“So that in your house are only left some Tapseiis and cotton yarn.” —In Yale, Hedges’ Diary. Hak. Soc. ii, cxxviii. Birdwood in Report on Old Records, 38, has the following:

2. Tarnamatties. —“There are various kinds of muslins brought from the East Indies, chiefly from Bengal, bales of these BEETTELA) tennamatt. . . .” (Chamber’s Cyc. of 1788, quoted in 3rd ser. N. d Q.
PIG-STICKING. This is Anglo-Indian hog-hunting, or what would be called among a people delighting more in lofty expression, ‘the chase of the Wild Boar.’ When, very many years since, one of the present writers, destined for the Bengal Presidency, first made acquaintance with an Indian mess-table, it was that of a Bombay regiment at Aden—in fact of that gallant corps which is now known as the 103rd Foot, or Royal Bombay Fusiliers. Hospitable as they were, the opportunity of enlightening an aspirant Bengalee on the short-comings of his Presidency could not be foregone. The chief counts of indictment were three: 1st. The inferiority of the Bengal Horse Artillery system; 2nd. That the Bengalees were guilty of the base effeminacy of drinking beer out of champagne glasses; 3rd. That in pig-sticking they throw the spear at the boar. The two last charges were evidently ancient traditions, maintaining their ground as facts down to 1840 therefore; and showed how little communication practically existed between the Presidencies as late as that year. Both the allegations had long ceased to be true, but probably the second had been true in the 18th century, as the third certainly had been. This may be seen from the quotation from R. Lindsay, and by the text and illustrations of Williamson’s Oriental Field Sports (1807), [and much later (see below)]. There is, or perhaps we should say more diffidently there was, still a difference between the Bengal practice in pig-sticking, and that of Bombay. The Bengal spear is about 6½ feet long, loaded with lead at the butt so that it can be grasped almost quite at the end and carried with the point down, inclining only slightly to the front; the boar’s charge is received on the right flank, when the point, raised to 45° or 50° of inclination, if rightly guided, pierces him in the shoulder. The Bombay spear is a longer weapon, and is carried under the arm in a dragon’s lance. Judgment from Elphinstone’s statement below we should suppose that the Bombay as well as the Bengalee originally was to throw the spear, but that both independently discarded this, the Quí-his adopting the short overhand spear, the Ducks the long lance.

1679.—‘In the morning we went a hunting of wild Hogs with Risma Reddy, the chief man of the Islands’ (at mouth of
PIG-STALL, s. This term is often applied to the Chinaman’s long plait of hair, by transfer from the queue of our grandparents, to which the name was much more appropriate. Though now universal among the Chinese, this fashion was only introduced by their Manchu conquerors in the 17th century, and was “long resisted by the natives of the Amoy and Swatow districts, who, when finally compelled to adopt the distasteful fashion, concealed the badge of slavery beneath cotton turbans, the use of which has survived to the present day.” (Giles, Glossary of Reference, 32). Previously the Chinese wore their unshaven back hair gathered in a net, or knotted in a chignon. De Rhodes (Rome, 1615, p. 5) says of the people of Tongking, that “like the Chinese they have the custom of gathering the hair in fine nets under the hat.”

1879.—“One sees a single Sikh driving four or five Chinnamen in front of him, having knotted their pigtail together for reins.”—Miss Bird, Golden Chersonese, 283.

PILAU, PILOW, PILÁF. &c., s. Pers. pulo, or pilor, Skt. pulaid, *a ball of boiled rice.* A dish, in origin purely Mahommedan, consisting of meat, or fowl, boiled along with rice and spices. Recipes are given by Herklot’s, ed. 1863, App. xxix.; and in the Ain-i-Akbari (ed. Blochmann, i. 60), we have one for *kina puldo* (*kina* = *lash*) with several others to which the name is not given. The name is almost as familiar in England as curry, but not the thing. It was an odd circumstance, some 45 years ago, that the two surgeons of a dragoon regiment in India were called Currie and Pilou.

1616.—“Sometimes they boil pieces of flesh or hens, or other fowl, cut in pieces in their rice, which dish they call *pillaw.* As they order it they make it a very excellent and a very well tasted food.”—Terry, in *Perkus*, ii. 1471.

c. 1630.—“The feast begins: it was compounded of a hundred sorts of *pepo* and candied dried meats.”—Sir T. Heron, ed. 1683, p. 138, [and for varieties, p. 310].
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[1603.—"... my elegant hosts were fully employed in cramming their mouths with as much Felau as they could contain."

[1673.—"They admired Dainty where with they stuff themselves is Pulow, whereof they will fill themselves to the Throat and receive no hurt, it being so well prepared for the Stomach."

[p. 165.

PINDARRY. s. Hind. pindārī, pindātra, but of which the more original form appears to be Mahr. pindātrā, a member of a band of plunderers called in that language pindākrā and pindātra. The etymology of the word is very obscure. We may discard as a curious coincidence only, the circumstance observed by Mr. H. T. Prinsep, in the work quoted below (i. 37, note), that "Pindara seems to have the same reference to Pindaur that Kozjak has to Cassack." Sir John Malcolm observes that the most popular etymology among the natives ascribes the name to the dissolute habits of the class, leading them to frequent the shops dealing in an intoxicating drink called pinda. (One of the senses of pindát, according to Molesworth's Mahr. Dict., is 'a drink for cattle and men, prepared from Holcus sphaerum' (see JOWAUR) 'by steeping it and causing it to ferment.' Sir John adds: 'Kurreem Khan' (a famous Pindarry leader) 'told me he had never heard of any other name for the beverage; and Major Henley had the etymology confirmed by the most intelligent of the Pindarries of whom he enquired' (Central India, 2nd ed. i. 433). Wilson again considers the most probable derivation to be from the Mahr. pindāt, but in the sense of a 'bundle of rice-straw,' and hara, 'who takes,' because the name was originally applied to horsemen who hung on to an army, and were employed in collecting forage. We cannot think either of the etymologies very satisfactory. We venture another, as a plausible suggestion merely, both pindātrā in Hindi, and pindātrā-baṣaṇ in Mahr. signify 'to follow'; the latter being defined to stick closely to; to follow to the death; used of the adherence of a disagreeable fellow.' Such phrases would apply aptly to these hangers-on of an army in the field, looking out for prey. [The question has been discussed by Mr. W. Irvine in an elaborate note published in the Indian Antiq. of 1890. To the above three suggestions he adds two made by other

...
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authorities; 4. that the term was taken from the Bedar race; 5. from Pindhrâ, pind, a lump of food, ār, ‘bringer,’ a plunderer. As to the fourth suggestion, he remarks that there was a Beder race dwelling in Mysore, Belary and the Nizam’s territories. But the objection to this etymology is that as far back as 1748 both words, Bedar and Pindhrâ, are used by the native historian, Râm Singh Munshi, side by side, but applied to different bodies of men. Mr. Irvine’s suggestion is that the word Pindhrâ, or more strictly Pandhrâ, comes from a place or region called Pandhrâ or Pandhrâ. This place is referred to by native historians, and seems to have been situated between Bharâmpur and Handiya on the Nerbudda. There is good evidence to prove that large numbers of Pindaris were settled in this part of the country. Mr. Irvine sums up by saying: “If it were not for a passage in Grant Duff (II. of the Mahrattas, Bombay reprint, 157), I should have been ready to maintain that I had proved my case. My argument requires two things to make it irrefutable: (1) a very early connection between Pandhrâ and the Pindhrâs; (2) that the Pindhrâs had no early home or settlement outside Pandhrâ. As to the first point, the recorded evidence seems to go no further back than 1794, when Sendhiah granted them lands in Nimâr; whereas before that time the name had become fixed, and had even crept into Anglo-Indian vocabularies. As to the second point, Grant Duff says, and he if anybody must have known, that “there were a number of Pindhrâs about the borders of Mahârâshtra and the Carnatic . . . .” Unless these men emigrated from Khandesh about 1726 (that is a hundred years before 1826, the date of Grant Duff’s book), their presence in the South with the same name tends to disprove any special connection between their name, Pindhrâ, and a place, Pandhrâ, several hundred miles from their country. On the other hand, it is a very singular coincidence that men known as Pindhrâs should have been newly settled about 1794 in a country which had been known as Pandhrâ at least ninety years before they thus occupied it. Such a mere fortuitous connection between Pandhrâ and the Pindhrâs is so extraordinary that we may call it an impossibility. A fair inference is that the region Pandhrâ was the original home of the Pindhrâs, that they took their name from it, and that grants of land between Bharâmpur and Handiya were made to them in what had always been their home-country, namely Pandhrâ.”

The Pindaris seem to have grown up in the wars of the late Mahomedan dynasties in the Deccan, and in the latter part of the 17th century attached themselves to the Mahrattas in their revolt against Aurangzâb; the first mention which we have seen of the name occurs at this time. For some particulars regarding them we refer to the extract from Prinsep—below. During and after the Mahratta wars of Lord Wellesley’s time many of the Pindari leaders obtained grants of land in Central India from Sindia and Holkar, and in the chaos which reigned at that time outside the British territory their raids in all directions, attended by the most savage atrocities, became more and more intolerable; these outrages extended from Bundelkhand on the N.E., Kadaqa on the S., and Orisa on the S.E., to Guzerat on the W., and at last repeatedly violated British territory. In a raid made upon the coast extending from Masulipatam northward, the Pindaris in ten days plundered 339 villages, burning many, killing and wounding 682 persons, torturing 3600, and carrying off or destroying property to the amount of £250,000. It was not, however, till 1817 that the Governor-General, the Marquis of Hastings, found himself armed with permission from home, and in a position to strike at them effectually, and with the most extensive strategic combinations ever brought into action in India. The Pindaris were completely crushed, and those of the native princes who supported them compelled to submit, whilst the British power for the first time was rendered truly paramount throughout India.

1706-7. — “Zoofâgar Khan, after the ruins pursued Dhamnah, who fled to the Bejapore country, and the Khan followed him to the banks of the Kistnah. The Pinderrehs took Velore, which however was soon retaken . . . . A great caravan, coming from Aurungabad, was totally plundered and everything carried off, by a body of Mahrattas, at only 12 coss distance from
the imperial camp." — Narrative of a Bondela Officer, app. to Scott's Tr. of Firishta's H. of Delhi, ii. 122. [On this see Malcolm, Central India, 2nd ed., p. 62.] Mr. Irvine in the paper quoted above shows that it is doubtful if the author really used the word. "By a strange coincidence the very copy used by J. Scott is now in the British Museum. On turning to the passage I find 'Peida Badar,' a well-known man of the period, and not Pindra or Pindreek at all.]"

1792. — "Swaee Madhoo Rao . . . began to collect troops, stores, and heavy artillery, so that he at length assembled near 100,000 horse, 90,000 Pindarehs, and 50,000 matchlock foot. . . . In reference to the Pindarehs, it is not unknown that they are a low tribe of robbers entertained by some of the princes of the Dakhan, to plunder and lay waste the territories of their enemies, and to serve for guides."—H. of Hodar Nakh, by Mr. hassan Ali Khan, 149. [Mr. Irvine suspects that this may be based on a misreading as in the following quotation. The earliest mention of the name in native historians is by Rain Singh (1748). There is a doubtful reference in the Tarikh-i-Muhammad (1722-23).]

1784. — "Bindarosas, who receive no pay, but give a certain monthly sum to the commander-in-chief for permission to maraud, or plunder, under sanction of his bannars." — Indian Vocabulary, s.v.

1806. — "Depend upon it that no Pindaries or straggling horse will venture to your rear, so long as you can keep the enemy in check, and your detachment well in advance."—Wellington, ii. 219.

1823. — "On asking an intelligent old Pindary, who came to me on the part of Kurrum Khan, the reason of this absence of high character, he gave me a short and shrill answer: 'Our occupation' (said he) 'was incompatible with the fine virtues and qualities you state; and I suppose if any of our people ever had them, the first effect of such good feeling would be to make him leave our community.'"—Sir John Malcolm, Central India, i. 493.

["... he had ascended on horseback . . . being mounted on a Pindaree pony, an animal accustomed to climbing."—Hood, Personal Narrative, 292.]

1825. — "The name of Pindara is coeval with the earliest invasion of Hindostan by the Maharras. . . . The designation was applied to a sort of sorry cavalry that accompanied the Peshwa's armies in their expeditions, rendering them much the same service as the Cossack—perform for the armies of Russia. . . . The several leaders went over with their bands from one chief to another, as best suited their private interests, or those of their followers. . . . The rivers generally became fordable by the close of February. . . . The horses then were shod, and a leader of strict courage and conduct having been chosen as Lakhhwani, all that were inclined set forth on a foray or Lubbur, as it was called in the Pindaree nomenclature; all were mounted, though not equally well. Out of a thousand, the proportion of good cavalry might be 400: the favourite weapon was a bamboo spear . . . but . . . it was a rule that every 15th or 20th man of the fighting Pindarees should be armed with a matchlock. Of the remaining 600, 400 were usually common looties (see LOOTY), indifferently mounted, and armed with every variety of weapon, and the rest, slaves, attendants, and camp-followers, mounted on tattoos, or wild ponies, and keeping up with the Lakhhwani in the best manner they could."—Prinsep, Hist. of Pol. and Mil. Transactions (1813-1823), i. 37, note.

1829. — "The person of whom she asked this question said 'Bindarya' (see BRINDARY) . . . but the lady understood him Pindarree, and the name was quite sufficient. She jumped out of the palanquin and ran towards home, screaming, 'Pindarees. Pindarees.'"—Mem. of John Ship, ii. 251.

[1861. — "So I took to the hills of Malwa, and the free Pindarree life,"—Sir A. Lyall, The Old Pindarree.

PINE-APPLE. (See ANANAS.) [The word has been corrupted by native weavers into pinaphal or minaphal, as the name of a silk fabric, so called because of the pineapple pattern on it. (See Yousaf Ali, Mon. on Silk, 99.)]

PINJAPOLE. s. A hospital for animals, existing perhaps only in Guzerat, is so called. Guez. pinjripor or pinjrapol, [properly a cage (pinj) for the sacred bull (pola) released in the name of Siva]. See Hober, ed. 1844, ii. 120. and Orvington, 390-391: [P. della Valli, Hak. Soc. i. 67, 70. Forbes (tr. Mem. 2nd ed. i. 156) describes "the Baniyan hospital" at Surat; but they do not use this word, which Molesworth says is quite modern in Mahr.] 1808. — "Every marriage and mercantile transaction among them is taxed with a contribution for the Pinjrapole ostentiously."—R. Drummond.

PINTADO. From the Port.

a. A 'painted' (or 'spotted') cloth. i.e. chintz (q.v.). Though the word was applied, we believe, to all printed goods, some of the finer Indian chintzes were, at least in part, finished by hand-painting.

1579. — "With cloth of diverse colours, not much unlike our usual pentadoes."—Drake, World Encompassed, Hak. Soc. 143. [1602. — "... some fine pintadoes."—Birdwell, First Letter Book, 34.]
PISACHEE.

1602-5.—"... about their loynes a fine Pintadoe."—Scott's Discourse of Ine, in Porches, i. 184.

1606.—"Hear the Generall delivered a Letter from the KINGS MAESTIE of ENGLAND, with a payre standing Cuppe, and a cover double gilt, with divers of the choicest Pintadoes, which hoe kindly accepted of."—Middleton's Voyage, E. 3.

1610.—"Pintadoes of divers sorts will sell... The names are Sarassa, Berumopy, large Chaudes, Selenatt Cambiaia, Selenatt white and black, Cheat Betime and divers others."—Dawes, Letters, i. 75.

c. 1630.—"Also they stain Linnen cloth, which we call pantadoes."—Sir T. Herbert, ed. 1677, p. 304.

1665.—"To Woodcott... where was a roome hung with Pintado, full of figures greate and small, prettily representing sundry trades and occupations of the Indians."—Evelyn's Diary, Dec. 30.

c. 1758.—"The chintz and other fine painted goods... will, if the market is not overstocked, and immediate vent, and sell for 100 p. cent."—Letter from Pyge, in Dalrymple, Or. Rps. i. 129.

b. A name (not Anglo-Indian) for the Guineafowl. This may have been given from the resemblance of the speckled feathers to a chintz. But in fact pinta in Portuguese is 'a spot,' or fleck, so that probably it only means speckled. This is the explanation of Blincken. [The word is more commonly applied to the cape Pigeon. See Mr. Gray's note on Pintado de Land, Hak. Soc, i. 21, who quotes from Fryer, p. 12.]

PISACHEE. Skt. pīśīchṛ, a she-demon, m. pīśīchā. In S. India some of the demons worshipped by the ancient tribes are so called. The spirits of the dead, and particularly of those who have met with violent deaths, are especially so entitled. They are called in Tamil pey. Sir Walter Elliot considers that the Pīśīchās were (as in the case of Rākṣasas) a branch of the aboriginal inhabitants. In a note he says: 'The Pīśīchā dialect appears to have been a distinct Dravidian dialect, still to be recognised in the speech of the Paraiya, who cannot pronounce distinctly some of the pure Tamil letters.' There is, however, in the Hindu drama a Pīśīchā bhīṣṭha, a gibberish or corruption of Sanskrit, introduced. [This at the present day has been applied to English.] The term pīśīchā is also applied to the small circular storms commonly by Europeans called devils (q.v.). We do not know where Archdeacon Hare (see below) found the Pīśīchā to be a white demon.

1610.—"The fifth (mode of Hindu marriage) is the Pīśīchā-vriddha, when the lover, without obtaining the sanction of the girl's parents, takes her home by means of tales, incantations, and such like magical practices, and then marries her. Pīsach, in Sanskrit, is the name of a demon, which takes whatever person it fixes on, and as the above marriage takes place after the same manner, it has been called by this name."—The Dalīsīti, ii. 72; [See Mano, iii. 64.]

c. 1780.—"Que demandez-vous? leur cré dit-j'en un ton de voix rude. 'Pouquoi restez-vous là à m'attendre! et d'où vient que ces autres femmes se sont enfuies, comme si j'étois un Pēśacshā' (esprit maîlin), on une bête sauvage qui vouloit vous devourer?"—Huffner, ii. 287.

1801.—"They believe that such men as die accidental deaths become Pysachi, or evil spirits, and are exceedingly troublesome by making extraordinary noises in families, and occasioning fits and other diseases, especially in women."—F. Buchanan's Magz., iii. 17.

1818.—"Whirlwinds... at the end of March, and beginning of April, carry dust and light things along with them, and are called by the natives pešahsas or devils."—Aristotle Journal, ii. 567.

1819.—"These demons or peisasches are the usual attendants of Shiva."—Birkbeck on Elephants, in Br. Lit. Soc. Trans, i. 219.

1827.—"As a little girl was playing round me one day with her white freek over her head, I laughingly called her Pisachee, the name which the Indians give to their white devil. The child was delighted with so fine a name, and ran about the house crying out to everyone she met. I am the Pısașhee. I am the Pisache. Would she have done so, had she been wraft in black, and called witch or devil instead? Not for, as usual, the reality was nothing, the sound and colour everything."—J. C. Hare, in Cousins at Truth, by Two Brothers, 1st Series, ed. 1838, p. 7.

PISANG, s. This is the Malay word for plantain or banana (q.v.). It is never used by English people, but is the usual word among the Dutch, and common also among the Germans, [Norwegians and Swedes, who probably got it through the Dutch.]

1651.—"Les Citronniers vendent des fruits, comme du Pisang, &c."—A. Roger, La Parte Ouest, p. 11.

c. 1785.—"Nous arrivames a grand village de Cella, où nous vismes de belles ailes de bannières en pisang..."—Huffner, ii. 85.
PLANTAIN.

[1875.—"Of the pisang or plantain... there are over thirty kinds, of which the Pisang-nasa, or golden plantain, so named from its colour, though one of the smallest, is nevertheless most deservedly prized."—Thomson, The Strait of Malacca, S.]

PISPASH. s. Apparently a facetious Anglo-Indian word, applied to a slop of rice-soup with small pieces of meat in it, much used in the Anglo-Indian nursery. [It is apparently P. pash-pash, 'shivered or broken in pieces'; from Pers. pash-kash.]

1834.—"They found the Secretary disengaged, that is to say, if surrounded with huge volumes of Financial Reports on one side, and a small silver tray holding a mess of pispash on the other, can be disengaged."—The Baboo, &c. i. 85.

PITARRAH. s. A coffer or box used in travelling by palanquin, to carry the traveller's clothes, two such being slung to a banghy (q.v.). Hind. pitāra, petāra, Skt. pitaka, 'a basket.' The thing was properly a basket made of cane; but in later practice of tin sheet, with a light wooden frame.

[1833.—'... he sat in the palanquin, which was filled with water up to his neck, whilst everything he had in his batara (or 'trunk') was soaked with wet...'—Travels of Dr. Woff, ii. 152.]

1819.—'The attention of the staff was called to the necessity of putting their pitarrahs and property in the Bungalow, as thieves abounded. 'My dear Sir, was the reply, 'we are quite safe, we have nothing.'—Delhi Gazette, Nov. 7.

1853.—'It was very soon settled that Oakfield was to send to the dak bungalow for his petarrahs, and stay with Saunton for about three weeks.'—H. B. Arnold, Tagfield, i. 223.

PLANTAIN. s. This is the name by which the Musa sapientum is universally known to Anglo-India. Books distinguish between the Musa sapientum or plantain, and the Musa paradisiaca or banana; but it is hard to understand where the line is supposed to be drawn. Variation is gradual and infinite. The botanical name Musa represents the Ar. no. 7, and that again is from the Skt. ma(ka)ta. The specific name sapientum arises out of a misunderstanding of a passage in Pliny, which we have explained under the head Jack. The specific paradisiaca is derived from the old belief of Oriental Christians (entertained also, if not originated by the Mahommedans) that this was the tree from whose leaves Adam and Eve made themselves aprons. A further mystical interest attached also to the fruit, which some believed to be the forbidden apple of Eden. For in the pattern formed by the core or seeds, when the fruit was cut across, our forefathers discerned an image of the Cross, or even of the Crucifix. Medieval travellers generally call the fruit either Musa or 'Fig of Paradise,' or sometimes 'Fig of India,' and to this day in the W. Indies the common small plantains are called 'figs.' The Portuguese also habitually called it 'Indian Fig.' And this perhaps originated some confusion in Milton's mind, leading him to make the Banyan (Ficus Indica of Pliny, as of modern botanists) the Tree of the aprons, and greatly to exaggerate the size of the leaves of that plant.

The name banana is never employed by the English in India, though it is the name universal in the London fruit-shops, where this fruit is now to be had at almost all seasons, and often of excellent quality, imported chiefly, we believe, from Madeira, and more recently from Jamaica. Mr. Skeat adds that in the Strait Settlements the name plantain seems to be reserved for those varieties which are only edible when cooked, but the word banana is used indifferently with plantain, the latter being on the whole perhaps the rarer word.

The name plantain is no more originally Indian than is banana. It, or rather platano, appears to have been the name under which the fruit was first carried to the W. Indies, according to Oviedo, in 1516: the first edition of his book was published in 1526. That author is careful to explain that the plant was improperly so called, as it was quite another thing from the platano described by Pliny. Bluteau says the word is Spanish. We do not know how it came to be applied to the Musa. [Mr. Guppy (8 ser. Notes & Queries, viii. 87) suggests that "the Spaniards have obtained platano from the Carib and Garibi words for banana, viz. balatano and platano, by the process followed by the Australian colonists when they converted a native name for the casuarina trees into 'she-oak'; and that we can thus explain how platano came in Spanish.
to signify both the plane-tree and the banana." Prof. Skeat (Concise Dict. s.v.) derives plantain from Lat. planta, 'a plant'; properly 'a spreading sucker or shoot'; and says that the plantain took its name from its spreading leaf. The rapid spread of the plantain or banana in the West, whence both names were carried back to India, is a counterpart to the rapid diffusion of the *ananas* in the Old World of Asia. It would seem from the translation of Mendoca that in his time (1585) the Spaniards had come to use the form *plantano*, which our Englishmen took up as *plantan* and *plantain*. But even in the 1736 edition of Bailey's Dict. the only explanation of plantain given is as the equivalent of the Latin *plantago*, the field-weed known by the former name. *Plantano* and *Plantain* are used in the Philippine Islands by the Spanish population.

1326.—"Sunt in Syriâ et Aegypto poma oblonga quae Paradisi nuncupatur optimi saporis, mollia, in ore cito dissolubilia: per transversum quotiescumque ipsa incidenst *Crucifera* ... dva non durant, unde per mare ad nostras partes duxi non possunt incorrupta."—*Gul. de Bodenstein*.

c. 1350.—"Sunt enim in orto illo Adae de Seyllano primo musor, quas incendit deiscit vocant ... et istud viridum occulto nostris quod ubique inciditur per transversum, in utraque parte inciurese videtur ymago hominis *Cruciferi* ... et de istis foliis fecit Adam et Eva fecerunt sibi perizomata."—*John de Marignolli*, in Cathay, &c. p. 552.

1384.—"And there is again a fruit which many people assert to be that regarding which our first father Adam sinned, and this fruit they call *Mus* ... in this fruit you see a very great miracle, for when you divide it anyway, whether lengthways or across, or cut it as you will, you shall see inside, as it were, the image of the *Crescifera*; and of this we console many times made proof."—*Viaggio di Simone Sigoli* (Firenze, 1582, p. 160).

1526 (tr. 1557).—"There are also certaine plantes whiche the Christians call Plantani. In the mynest of the plant, in the highest part thereof, there groweth a cluster with fourtie or fiftie plantans about it. ... This cluster ought to be taken from the plant, when any one of the plantans begins to appeare yelowe, at which time they take it, and hang it in their houses, where all the clusters with trepe, with all his plantans."—*Ovidio*, transl. in *Eden's Hist. of Travels*, f. 208.

1552 (tr. 1582).—"Moreover the Island (of Mombas) is very pleasant, having many orchards, wherein are planted and are growing ... Figges of the Indians ..."—*Castrateda*, by N. L., f. 22.

1579.—"... a fruit which they call *Figo* (Magellane calls it a figge of a span long, but it is no other than that which the Spaniards and Portingalls have named *Plantanes*)."—Drake's *Voyage*, Hak. Soc. p. 142.

1555 (tr. 1588).—"There are mountaines very thicke of orange trees, siders (i.e. *cetron*, *citrons*), limes, *plantanos*, and palmas."—*Mendoga*, by R. Parke, Hak. Soc. ii. 330.

1588.—"Our Generall made their wines to fetch vs *Plantans*, Lymmons, and Oranges, Pine-apples, and other fruits."—*Voyage of Master Thomas Candish*, in *Purchas*, i. 64.

1588 (tr. 1604).—"... the first that shall be needefulle to treat of is the *Plantain* (*Platano*), or *Plantano*, as the vulgar call it. ... The reason why the Spaniards call it *platano* (for the Indians had no such name), was, as in other trees for that they have found some resemblance of the one with the other, even as they called some fruutes prunes, pines, and cucumbers, being far different from those which are called by those names in Castile. The *platano* however was most resemblance in my opinion, between the *plantanos* at the Indies and those which the ancients did celebrate, is the greatnes of the leaves ... But in truth, there is no more comparison nor resemblance of the one with the other than there is, as the Proverb saith, butwixt an egge and a chesnut."—*Joseph de Acosta*, transl. by E. G., Hak. Soc. i. 241.

1593.—"The *Plantane* is a tree found in most parts of Africa and America, of which two leaves are sufficient to cover a man from top to toe."—*Hawkins, Voyage into the South Sea*, Hak. Soc. 19.

1610.—"... and every day failed not to send each man, being one and fiftie in number, two cakes of white bread, and a quantitie of Dates and *Plantans* ..."—*Sir H. Middleton*, in *Purchas*, i. 254.

c. 1610.—"... Ces Gentils ayant pitie de nous, il y cut vne femme qui me mit vne seruente de feuilles de *plantano* accommodées ensemble anse des espeignes, puis me jetta dessus du wys cuiz anse vne certaine sauce qu'il appellent *caril* (see *CURRY*). ..."—*Margaret, Voyages*, 292.

[... "They (elephants) require ... besides leaves of trees, chiefly of the Indian fig, which we call Fannes and the Turks *plantenes*."—*L'ard de Laral*, Hak. Soc. ii. 315.]

1616.—"They have to these another fruit we English there call a *Planten*, of which many of them grow in clusters together ... very yellow when they are ripe, and then they taste like unto a Norwich Pear, but much better."—*Terry*, ed. 1655, p. 360.

c. 1635.—"... with candie *Plantains* and the jucie Pine, On choicest Melons and sweet Grapes they diue, And with Potatoes fat their wanton Swine."—*Waller, Battle of the Summer Islands*. 
c. 1835.—
"Oh how I long my careless Limbs to lay
Under the Plantain's Shade; and all the Day
With amorous Airs my Fancy entertain."—
Waller, Battle of the Summer Islands.

"The Plant (at Brasil Bacoon call'd) the Name
Of the Eastern Plane-tree takes, but not the same:
Bears leaves so large, one single Leaf can shade
The Swan that is beneath her Covent laid;
Under whose verdant Leaves fair Apples grow,
Sometimes two Hundred on a single Bough.
"—Cowley, of Plants, Bk. v.

1664—
"Wake, Wake Quevera! Our soft rest
must cease,
And fly together with our country's peace.
No more must we sleep under plantain shade,
Which neither heat could pierce nor cold invade:
Where bounteous Nature never feels decay,
And opening buds drive falling fruits away."
Dryden, Prologue to the Indian Queen.

1738.—"Lower than these, but with a Leaf far broader, stands the curious Plantan, loading its tender Body with a Fruit, whose clusters amulate the Grapes of Canaan, which burnethen two men's shoulders."—Fryer, 19.

1686.—"The Plantain I take to be King of all Fruit, not except the Coco itself."—Dampier, i. 311.

1859.—"... and now in the Governour's Garden (at St. Helena) and some others of the Island are quantities of Plantains. Bonanoes and other delightful Fruits brought from the East. ..."—Ovington, 190.

1784—
"But round the upland huts, bananas plant:
A wholesome nutriment bananas yield,
And sunburnt labour loves its breezy shade.
Their graceful screen let kindred plantanes join.
And with their broad vans shiver in the breeze."
Granger, Bk. iv.

1805.—"The plantain, in some of its kinds, supplies the place of bread."—Orme, Fragments, 479.

PLASSEY, n.p. The village Palaśī, which gives its name to Lord Clive's famous battle (June 23. 1757). It is said to take its name from the ṁalas (or dhawk) tree.

1748.—"... that they have great reason to complain of Ensign English's conduct in not waiting at Placy... and that if he had stayed another day at Placy, as Tulleroyd Caun was marching with a large force towards Cutway, they presume the Mahrattas would have retreated inland on their approach and left him an open passage.

1757.—Clive's original report of the battle is dated on the "plain of Placie."—Birdwood, Report on Old Records, 57.

1753-71—"General Clive, who should have been the leader of the English troops in this battle (Plassey), left the command to Colonel Coote, and remained hid in his palankeen during the combat, out of the reach of the shot, and did not make his appearance before the enemy were put to flight."—Savouri, E.T. i. 456.
This stupid and inaccurate writer says that several English officers who were present at the battle related this "anecdote" to him. This, it may be hoped, is as untrue as the rest of the story. Even to such a writer one would have supposed that Clive's mettle would be familiar.

POOĐA, s. Hind. poddar, corn. of Pers. podsdr, from poda, a 'bag of money.' A cash-keeper, or especially an officer attached to a treasury, whose business it is to weigh money and bullion and appraise the value of coins.

[1590.—"The Treasurer. Called in the language of the day Fodadar."—Jin, ed. Jarrett, ii. 49.]

1680.—"Poodar." (See under DUSTOOR.)

1683.—"The like losses in proportion were preferred to be proved by Rammehrune Poodar, Bendura bin Poodar, and Mamoo-bishwas who produced their several books for evidence."—Holpe's Diary, Hak. Soc. i. 54.

[1772.—"Poodar, a money-changer or teller, under a shroff."—Virtue, View of Bengal, Gloss. s. v.]

POGGLE, PUDDLULLY, &c., s. Properly Hind. pādāṭ: 'a madman, an idiot'; often used colloquially by Anglo-Indians. A friend belonging to that body used to adduce a macaronic adage which we fear the non-Indian will fail to appreciate: "Pagal et pechdū jāddī sapeśtrūctī." [See NAUGHT.]

1520.—"It's true the people call me. I know not why the, pugley."—Mm. John Shipp, ii. 255.

1668.—"I was foolish enough to pay these budmashes beforehand, and they have thrown me over. I must have been a paugal to do it."—Tobias, The Last Daughter, 35.

[1855.—"He told me that the native name for a regular picnic is a 'Poggle-
POISON-NUT, s. *Strychnos nux vomica, L.*

**POLEA,** m.p. *Mal. pulayan,* [from *Tam. paluman,* 'a field,' because in Malabar they are occupied in rice cultivation]. A person of a low or impure tribe, who causes pollution (*pula*) to those of higher caste, if he approaches within a certain distance. [The rules which regulate their meeting with other people are given by Mr. Logan (*Malabar,* i. 118.)] From *pula* the Portuguese formed also the verbs *empolesar-se,* 'to become polluted by the touch of a low-caste person,' and *dempolesar-se,* 'to purify oneself after such pollution' (*couvene, f. 97, and Synod, f. 52r,* superstitious which Menezes found prevailing among the Christians of Malabar. (See *HIRAVA.*

1510.—"The fifth class are called *Poliar,* who collect pepper, wine, and nuts; the *Poliar* may not approach either the Naeri (see *NAIR*) or the Brahmans within 50 paces, unless they have been called by them..."—*Vordakes,* 132.

1516.—"There is another lower sort of gentiles called *puler.* They do not speak to the nares except for a long way off, as far as they can be heard speaking with a loud voice. And whatever man or woman should touch them, their relations immediately kill them like a contaminated thing."

1572.—"A ley, da gente toda, rieca e pobre; De fabulas composta se imagina: Anda so, e somente humo pano cobre As partes que a eubrir nature ensina. Dous nodos ha de gente; porquê a nobre *Nayar* chamadas são, e a minos dina.*

Poleas tem por nome, a quem obriga
A ley a o misurar a casta antigga."—*Querido,* viii. 87.

By Burton:

"The Law that holds the people high and low, is fraught with false phantastick tales long past; they go uncloathed, but a wrap they throw for decent purpose round the loins and waist:

Two modes of men are known: the nobles know the name of *Nayrs,* who call the lower caste *Poléas,* whom their haughty laws contain from intermingling with the higher strain..."

1598.—"When the Portingales came first into India, and made league and composition with the King of *Cochin,* the *Nayras* desired that men should give them place, and turn out of the Way, when they met the *Poliyas,*...[used to do].—*Leechkins,* 78; [Hak. Soc. i. 281; also see i. 279].

1606.—"he said by way of insult that he would order him to touch a *Poleas,* which is one of the lowest castes of Malabar."—*Gouvei,* f. 76.

1626.—"These *Puler* are Thieves and Surocresse."—*Prechis, Pilgrimage,* 563.

1727.—"*Poulis*; (See under *MUCAH."

1751.—"Nikalde and *Pullie* are two low castes on the Malabar coast..."—*Fers,* 26.

1766.—"... *Poolighes,* a cast hardly suffered to breathe the common air, being driven into the forrests and mountains out of the commerce of mankind."

1770.—"Their degradation is still more complete on the Malabar coast, which has not been subdued by the Mogul, and where they (the pariahs) are called *Pouliats.*"—*Raynal,* E.T. 1798, i. 6.

1855.—"Further south in India we find polyandry among... *Poleres* of Malabar."—*McKean,* *Primitive Marriage,* 179.

**POLIGAR,** s. This term is peculiar to the Madras Presidency. The persons so called were properly subordinate feudal chiefs, occupying tracts more or less wild, and generally of predatory habits in former days; they are now much the same as *Zemindars* in the highest use of that term (q.v.). The word is *Tam. palaiyakkaran,* 'the holder of a *palivagam,*' or feudal estate; Tel. *palaguda,* and thence Mahr. *paligur,* the English form being do not taken from one of the two latter. The southern Poligars gave much trouble about 100 years ago, and the "Poligar wars" were somewhat serious affairs. In various assaults on Poonjalankurichi, one of their forts in Tinnevelly, between 1799 and 1801 there fell 15 British officers. Much regarding the Poligirs of the south will be found in Nelson's *Madura,* and in Bishop Caldwell's very interesting *History of Tinnevelly.* Most of the quotations apply to those southern districts. But the term was used north to the Mahratta boundary.

1851.—"They pulled down the *Polegar's* houses, who being conscious of his guilt, had fled and hid himself."—*Wheler,* i. 118.

1701.—"Le lendemain je me rendis a Talur, c'est une petite ville qui appartient a un autre *Paleagaron.*"—*Let. Editj.* x. 269.

1775.—"J'espère que Votre Eminence agréera l'établissement d'une nouvelle Mission près des Montagnes appellées vul-
gaiement des Palaeagars, où aucun Missionnaire n'avait jamais jusqu'à présent. Cette contrée est soumise à divers petits Rois appelés également Palaeagars, qui sont indépendants du Grand Mogul quelque places presque au milieu de son Empire."—Nobert, Mem. ii. 406-7.

1754. — "A Poligar ... undertook to conduct them through deserts and passes known to very few except himself."—Orme, i. 373.

1780. — "He (Hyder) now moved towards the pass of Chanizia, and encamped upon his side of it, and sent ten thousand polYGars to clear away the pass, and make a road sufficient to enable his artillery and stores to pass through."—Hog. James Lindsay, in Lives of the Lindsay's, iii. 253.

"The matchlock men are generally accompanied by poligars, a set of fellows that are almost savage, and make use of no other weapon than a pointed bamboo spear, 18 or 20 feet long."—Munro's Narrative, 151.

1783. — "To Mahomet Ali they twice sold the Kingdom of Tanjore. To the same Mahommed Ali they sold at least twenty sovereign Princes called the Poligars."—Burke's Speech on Fox's India Bill, in Works, iii. 458.

1790. — "I think Poonamaya's mode of dealing with these rajahs ... is excellent. He sets them up in palamkins, elephants, &c., and a great sowarry, and makes them attend to his person. They are treated with great respect, which they like, but can do no mischief in the country. Old Hyder adopted this plan, and his operations were seldom impeded by poligar wars."—J. Wedderby to T. Munro, in Archibald's Mem. xii.

1801. — "The southern Poligars, a race of rude warriors habituated to arms of independence, had been but lately subdued."—Welsh, i. 57.

1809. — "Tondimann is an hereditary title. His subjects are Poligars, and since the late war ... he is become the chief of those tribes, among whom the singular law exists of the female inheriting the sovereignty in preference to the male."—Ld. Valentia, i. 364.

1818. — "There are 72 bastions to the fort of Madura; and each of them was now formally placed in charge of a particular chief, who was bound for himself and his heirs to keep his post at all times, and under all circumstances. He was also bound to pay a fixed annual tribute: to supply and keep in readiness a quota of troops for the Governor's armies; to keep the Governor's peace over a particular tract of country. ... A grant was made to him of a tract of a country ... together with the title of Poligar Káran (Poligar). ..."—Nelson's Madura, Pt. iii. p. 99.

... Some of the Poligars were placed in authority over others; and in time of war were responsible for the good conduct of their subordinates. Thus the Sethupari was chief of them all; and the Poligar of Dinidal-}

The word got transferred in English parlance to the people under such Chiefs—(see quotations above, 1750-1800); and especially, it would seem, to those whose habits were predatory:

1859. — "There is a third well-defined race mixed with the general population, to which a common origin may probably be assigned. I mean the predatory classes. In the south they are called Poligars, and consist of the tribes of Maramars. Kullars (see COLLERY), Bedars (see BYDE), Ramuses (see RAMOOST); and in the North are represented by the Kolis (see GOOLY), Cuzaran, and the Gumars (see GOOJUR) of the N.W. Provinces."—Sir Walter Elliot, in J. Ethn. Soc. L., N.S. i. 112.

POLIGAR DOG. s. A large breed of dogs found in S. India. "The Poligar dog is large and powerful, and is peculiar in being without hair" (Balfour, Cyc. i. 508s.).

[1858. — "It was evident that the original breed had been crossed with the bulldog, or the large Poligar dog of India."—Campbell, Old Forest Ranger, 3rd ed. p. 12.]

POLLAM. s. Tam. pollittum; Tel. paluma; (see under POLIGAR).

1843. — "The principal reason which they assigned against the extirpation of the poligars (POLIGAR) was that they were protected in their fortresses. They might have added, that the Company itself which stung them to death, had been warmed in the bosom of these unfortunate princes; for on the taking of Madras by the French, it was in their hospitable pollams that most of the inhabitants found refuge and protection."—Burke's Speech on Fox's E. I. Bill, in Works, iii. 183.

1795. — "Having submitted the general remarks on the Pollams I shall proceed to observe that in general the conduct of the Poligars is much better than could be expected from a race of men, who have hitherto been excluded from those advantages, which almost always attend conquered countries, an intercourse with their conquerors. With the exception of a very few, when I arrived they had never seen a European. ..."—Report on Dinidal, by Mr. Wynch, quoted in Nelson's Madura, Pt. iv. p. 15.

POLO, s. The game of hockey on horseback, introduced of late years into England, under this name, which comes from Balti; polo being properly
in the language of that region the ball
used in the game. The game thus
lately revived was once known and
practised (though in various forms)
from Provence to the borders of China
(see CHICANE). It had continued to
exist down to our own day, it would
seem, only near the extreme East and
the extreme West of the Himalaya,
viz. at Manipur in the East (between
Cachar and Burma), and on the West
in the high valley of the Indus (in
Ladak, Balti, Astor and Gilgit, and
extending into Chitrál). From the
former it was first adopted by our
countrymen at Calcutta, and a little
later (about 1864) it was introduced
into the Punjab, almost simultaneously
from the Lower Provinces and from
Kashmir, where the summer visitors
had taken it up. It was first played
in England, it would seem at Aldershot,
in July 1871, and in August of the
same year at Dublin in the
Phoenix Park. The next year it was
played in many places.* But the first
mention we can find in the Times is
a notice of a match at Lillie-Bridge,
July 11, 1874, in the next day’s
paper. There is mention of the game
in the Illustrated London News of July
20, 1872, where it is treated as a new
invention by British officers in India.
[According to the author of the Bad-
minston Library treatise on the game,
it was adopted by Lieut. Sherer in
1854, and a club was formed in 1859.
The same writer fixes its introduction
into the Punjab and N.W.P. in 1861-
62. See also an article in Baillie’s
Magazine on “The Early History of
Polo” (June 1890). The Central
Asian form is described, under the
name of Batiga or Kok-bura, ‘grey wolf,’
by Schuyler (Turkistan, i. 268 seqq.)
and that in Dardistan by Biddulph
(Tribes of the Hindoo Koosh, 84 seqq.).
In Ladak it is not indigenous, but an
introduction from Baltistan. See a
careful and interesting account of the
game of those parts in Mr. F. Drew’s
excellent book, The Jammu and
Kashimir Territories, 1875, pp. 380-392.

We learn from Professor Tylor that
the game exists still in Japan, and a
very curious circumstance is that the
polo rocket, just as that described by

Jo, Cinnamus in the extract under
CHICANE has survived there. [See
333 seqq.]

1835.—“The ponies of Muneepoor hold a
very conspicuous rank in the estimation of
the inhabitants. . . . The national game of
Hockey, which is played by every male of
the country capable of sitting a horse,
renders them all adept equeristis, and it
was by men and horses so trained, that the
princes of Muneepoor were able for many
years not only to repel the aggressions of
the Burmans, but to save the whole country
. . . and plant their banners on the banks of
the Irrawaddy.”—Pemberton’s Report on
the E. Frontier of Br. India, 31-32.

1838.—“At Shigurh I first saw the game of
the Chauhan, which was played the day
after our arrival on the Mydan or plain laid
out expressly for the purpose. . . . It is in
fact hockey on horseback. The ball, which
is larger than a cricket ball, is only a globe
made of a kind of willow-wood, and is called
in Tibet “Pulu.” . . . I can conceive that
the Chauhan requires only to be seen to be
believed. It is the fit sport of an equestrian
nation. . . . The game is played at almost
every valley in Little Tibet and the adjoining
countries. . . . Ladak, Yessen, Chitrál, &c.;
and I should recommend it to be tried on
the Hippodrome at Bayswater.”—Vigne,
Travels in Kashmir, Ladak, &c., &c.,
(1842), ii. 289-302.

1848.—“An assembly of all the principal
inhabitants took place at Iskardo, on some
occasion of ceremony or festivity. . . . I was
thus fortunate enough to be a witness of
the changan, which is derived from Persia,
and has been described by Mr. Vigne as hockey on horseback. . . . Large
quadrangular enclosed meadows for this
game may be seen in all the larger villages
of Balti, often surrounded by rows of
inglorious willow and poplar trees.”—Dr.
T. Thomson, Himalaya and Tibet, 280-291.

1875.—
* Polo. Tent-pegging, Hurlingham, the
Rink,
I leave all these delights.”

Browning, Inn Album, 23.

POLLOCK-SAUG. s. Hind. pālak, pālak-sāg: a poor vegetable, called also “country spinach” (Beta vulgaris, or B. Daubainensis, Roxb.). [Riddell (Domest. Eon. 579) calls it “Beigal Beet.”]

POLONGA. TIC-POLONGA. s. A very poisonous snake, so called in Ceylon (Bunguris, or Daboia daboia) by Singh, połongpra. [The Madras Gloss identifies it with the Daboia daboia, and calls it “Claw viper, ‘Necklace snake,’ Russian’s viper,” or ‘cobra manilla.’ The Singh name is said
to be *titpolanga, tit, 'spotted,' polanga, 'viper.']

1681.—"There is another venomous snake called *Polongo*, the most venomous of all, that kills cattel. Two sorts of them I have seen, the one green, the other of reddish gray, full of white rings along the sides, and about or five or six feet long."—Knox, 29.

1825.—"There are only four snakes ascertainment to be poisonous: the *cobra de capello* is the most common, but its bite is not so certainly fatal as that of the *tic polonga*, which destroys life in a few minutes."—Mrs. Heber, in *H. Journal*, ed. 1844, ii. 167.

**POMFRET, POMPHRET.** s. A genus of sea-fish of broad compressed form, embracing several species, of good repute for the table on all the Indian coasts. According to Day they are all reducible to *Stromates sinenis,* 'the white Pomfret;' *Str. cinctus,* which is, when immature, 'the silver Pomfret,' and when mature, 'the gray Pomfret,' and *Str. niger,* 'the black P.' The French of Pondicherry call the fish *pompe.* We cannot connect it with the *pompa* of *Aelian* (xx. 23) and Athenaeus (Lib. VII, cap. xviii. segg.) which is identified with a very different fish, the 'pilot-fish' (*Vulturates ductor of Day*). The name is probably from the Portuguese, and a corruption of *pompéo,* 'a vine-leaf,' from supposed resemblance; this is the Portuguese name of a fish which occurs just where the pomfret should be mentioned. Thus:

*1598.—"The best fish is called Morlexim, Pumpeno, and Taitingo."—Linschoten, Hak. Soc. ii. 11.*

*1613.—"The fishes of this Mediterranean (the Malay sea) are very savoury sables, and see fish (serres) and pamphanos, and rays. . . ."—Godinho de Erédia, l. 33c.*


*1727.—"Between Conna and Balloose Rivers . . . a very delicious Fish called the Pampelm, come in Sholes, and are sold for two Pence per Hundred. Two of them are sufficient to dine a moderate Man."—1. Hamilton, i. 396; [ed. 1741].

*1810.—"Another face look'd broad and bland Like pamphtet fountaining on the sand: Where'er she turned her piercing stare She seemed alert to spring in air."—Malay verses, rendered by Dr. Lowden, in *Mrs Graham*, 201.

*1813.—"The pomfret is not unlike a small turbot, but of a more delicate flavour: and epicures esteem the black pomfret a great
dainty."—Forbes, *Qu. Mem.* i. 52-53; [2nd ed. i. 36].

*1822.—". . . the lad was brought up to catch pampheti and bombaboes. . . ."—Wallace, *Fifteen Years in India*, 106.*

*1874.—"The greatest pleasure in Bombay was eating a fish called 'pomfret.'"—Sat. Rev., 9th May, 660.*

*1896.—"Another account of this sort of seine fishing, for catching *pomfret* fish, is given by Mr. Guérin.*—*Log. Rep.*. Nations of savages, i. 455.*

**POMMELO, PAMPLEMOOSE.** &c., s. *Citrus decumana, L.*, the largest of the orange-tribe. It is the same fruit as the *shaddock* of the West Indies; but to the larger varieties some form of the name Pommele seems also to be applied in the West. A small variety, with a fine skin, is sold in London shops as 'the Forbidden fruit.' The fruit, though grown in gardens over a great part of India, really comes to perfection only near the Equator, and especially in Java, whence it was probably brought to the continent. For it is called in Bengal *Buddhi himbâ* (i.e. *Citrus Bambu- riana*). It probably did not come to India till the 17th century; it is not mentioned in the *Ain*. According to Bretschneider the Pommele is mentioned in the ancient Chinese Book of the *Shu-King*. Its Chinese name is *Yu.*

The form of the name which we have put first is that now general in Anglo-Indian use. But it is probably only a modern result of 'striving after meaning' (quasi *Pomno-melone*). Among older authors the name goes through many strange shapes. Tavernier calls it *pompe* (*Voy. des Indes*, liv. iii. ch. 24; [ed. Ball, ii. 360]), but the usual French name is *pomel-mousse.* Dampier has *Pampelmoos* (ii. 125); Lockyer, *Pampelmuse* (51); Forrest, *Pumpermose* (32); Ives, *pampple-nose*, called in the West Indies *Chadocks* [19]. Maria Graham uses the French spelling (22). *Pompolon* is a form unknown to us, but given in the *Eng. Cyclopaedia*. Molesworth's *Marathi Dict.* gives "papanas, papanas, or papapis (a word of S. America)." We are unable to give the true etymology, though Littre says boldly "Tamoul, bumbulimius." Ainslie (M. Medico, 1813) gives *Poomlimus* as the Tamil, whilst Balfour (*Cyc. of India*) gives *Pampanilus* and *Bambulimas* as Tamil,
PONDICHERRY. n.p. This name of what is now the chief French settlement in India, is *Puduch'cheri*, or *Puthuggeri*, 'New Town,' more correctly *Puduvai*, *Puthuvai*, meaning 'New Place.' C. P. Brown, however, says it is *Pudi-cheri*, 'New Tank.' The natives sometimes write it *Pulcheri.* [Mr. Garstín (Man. S. Arcot, 422) says that Hindus call it *Puthuvai* or *Puthuggeri*, while Muslims call it *Pulcheri*, or as the Malay *Gloss*, writes the word, *Pulcheri.*]


[1863. — "... Interlopers intend to settle att Verappatnam, a place near Puli-cherry. ..."—Pringle, Diary Pt. St. Geo., 1st ser. ii. 41. In iv. 113 (1865) we have Pondicherry.]

1711. — "The French and Danes likewise hire them (Portuguese) at Pont de Cherege and Trincombar."—Lockyer, 286.


1726. — "Poedecherry," in Valentijn, Chor. 11.

1727. — "Punticherry is the next Place of Note on this Coast, a colony settled by the French."—A. Hamilton, i. 556; [ed. 1744].

1753. — "L'établissement des Français à Pondichéri remonte jusqu'en l'année 1674 ; mais par de si foibles commencements, qu'on n'aurait eu de la peine à imaginer, que les suites en fussent aussi considérables."—D'Auberville, p. 121.

1780. — "An English officer of rank, General Coote, who was unequaled among his comperrors in ability and experience in war, and who had frequently fought with the French of Phoolcheri in the Karnatic and ... had as often gained the victory over them. ..."—H. of Hyde Nail, 413.

PONGOL. s. A festival of S. India, observed early in January. *Tam. pūgol, 'boiling';* i.e., of the rice, because the first act in the feast is the boiling of the new rice. It is a kind of harvest-home. There is an interesting account of it by the late Mr. C. E. Gover (J. R. As. Soc. N.S. v. 91), but the connection which he traces with the old Vedic religion is hardly to be admitted. [See the meaning of the rite discussed by Dr. Fraser, Golden Bough, 2nd ed. iii. 305 seq.]

1651. — "... nous parlerons maintenant du Pongol, qui se celebre le 9 de Janvier en l'honneur du Soleil. ... Ils cuisent du riz avec du lait. ... Ce riz se cuit hors la maison, afin que le Soleil puisse luire dessus ... et quand ils voyent, qu'ils semblent le vouloir retirer, ils enrient d'une voix inteligible, *Pongol, Pongol, Pongol, Pongol.*"

Mr. Reg. France, 1670, pp. 227 sq.

1871. — "Nor does the gentle and kindly influence of the time cease here. The files of the Munsí's Court will have been examined with cases from litigious enemies or greedy money lenders. But as Pongol comes round many of them disappear. ... The creditor thinks of his debtor, the debtor of the creditor. The one relents, the other is ashamed, and both parties are saved by a compromise. Often it happens that a process is postponed 'till after Pongol!'"—Gover, as above, p. 96.

POOJA. s. Properly applied to the Hindu ceremonies in idol-worship; Skt. *pājā;* and colloquially to any kind of rite. Thus *jhānā ki pājā,* or 'Pooja of the flag,' is the sepoy term for what in St. James's Park is called 'Trooping of the colours.' [Used in the plural, as in the quotation of 1900, it means the holidays of the Durga Pājā or Dussera.]

[1776. — "... the occupation of the Brownie should be ... to cause the per-
formance of the poolen, i.e. the worship, to Deboth..."—Hathal, Cede, ed. 1751, Pref. xcix.

[1813.—"... the Pundits in attendance commenced the poola, or sacrifice, by pouring milk and cards upon the branches, and smearing over the leaves with wetted rice."—Bhugton, Letter, ed. 1852, p. 214.]

1826.—"The person whose steps I had been watching now approached the sacred tree, and having performed puja to a stone deity at its foot, proceeded to unmuffle himself from his shawls..."—Pandurang Hari, 29; [ed. 1873, i. 34].

1856.—"Yes, Sahib. I Christian boy. Plenty poola do. Sunday time never no work do."—Travels, The Dutch Bengal, in Fraser, lxiii. 223.

1874.—"The mass of the ryots who form the population of the village are too poor to have a family deity. They are forced to be content with...the annual pujaas performed...on behalf of the village community."—Cat. Rev. No. exxv. 196.

1789.—"Among the curiosities of these lower galleries are little models of costumes and country scenes, among them a grand pool under a tree."—Cat. Rev. No. 1261, p. 477.

[1900.—"Calcutta has been in the throes of the Pujaahs since yesterday."—Pioneer Mail, 5 Oct.].

POOJAREE. s. Hind. pujari. An officiating priest in an idol temple.

1792.—"L'office de pounjari ou de Pratresse de la Reine mere et incompatible avec le titre de servante du Seigneur."—Lett. Edif. xi. 111.

1891.—"Then the Pjari, or priest, takes the Bhuta sword and bell in his hands...—Monier-Williams, Brahmanism and Hinduism, 4th ed. 249.

POOL. s. P.—H. pul. 'a bridge.'

Used in two of the quotations under the next article for 'embankment.'

[1812.—"The bridge is thrown over the river...it is called the Pool Kran...—Morier, Journey through Persia, 124.]

POOLBUNDY. s. P.—H. pulbandi. 'Securing of bridges or embankments.'

A name formerly given in Bengal to a civil department in charge of the embankments. Also sometimes used improperly for the embankment itself.

[1765.—"Deduct Poolbundy, advanced for repairs of dykes, roads. &c."—Vereist, View of Bengal, App. 213.]

[c. 1751.—"Pay your constant devotions to Marian Allypore, or sell yourself soul and body to Poolbundy."—Ext. from Hickie's Gazette, in Bullett, Echoes of old Calcutta, 3rd ed. 175. This refers to Impay, who was called by this name in allusion to a lucrative contract given to his relative, a Mr. Fraser.]

1776.—"That the Superintendent of Poolbundy Repairs, after an accurate and diligent survey of the bunds and pools, and the provincial Council of Burdwan...had delivered it as their opinion..."

Articles of Charge against Warren Hastings, in Burke, vii. 93.

1802.—"The Collector of Midnapore has directed his attention to the subject of pool-bundy, and in a very ample report to the Board of Revenue, has described certain abuses and oppressions, consisting chiefly of pressing ryots to work on the pools, which call aloud for a remedy."—Parl. Report, App. p. 555.

1810.—"...the whole is obliged to be preserved from inundation by an embankment called the pool bany, maintained at a very great and regular expense."—Williamson, V. M., ii. 353.

POON. PEON. &c. s. Chn. poon. [Mal. poun, Skt. punam]. A timber tree (Calophyllum inophyllum, L.) which grows in the forests of Canara, &c., and which was formerly used for masts, whence also called mast-wood. [Linn. refers to this tree, but not by name (Hak. Soc. ii. 67).]

[1727.—"...good Poon-masts, stronger but heavier than Firr."—J. Hamilton, ed. 1744, i 267.]

[1757.—"...Pooeha-masts, chiefly from the Malabar coast...—G. ed. 2nd ed. ii. 109.]

[1773.—"...Poon tree...the wood light, but tolerably strong; it is frequently used for masts, but unless great care be taken to keep the wet from the ends of it, it soon rots..."—Ies. 466.]

1853.—"Poon or Pana...the largest sort is of a light, bright colour, and may be had at Mangalore, from the forests of Coromul in Canara, where it grows to a length of 150 feet. At Mangalore I procured a tree of this sort that would have made a foremast for the Leander, 60-gun ship, in one piece, for 1800 Rupees."—Eden, in J. R. A. Soc. ii. 304.

POONAMALEE. n.p. A town, and formerly a military station, in the Chingleput Dist. of Mahras Presidency, 13 miles west of Madras. The name is given in the Imp. Gazetteer as Poonamalle (I), and Pondicherry (I), whilst Col. Branfill gives it as "Poontha mali" for Poonthamallik, without further explanation. [The Mulars Gloss. gives Tam. Pandamalali, 'town of the jasmine creeper,' which is largely grown there for the supply of the Mahras markets.]

[1875.—"The dog, a small piebald cur, with a short tail, not unlike the 'Poonamalle terrier,' which the British soldier is wont to manufacture from Pariah dogs for 'Griffins' with sporting propensities,
POONGEE, PHOONGY, s. The name most commonly given to the
Buddhist religieux in British Burma. The word (Phun-yi) signifies 'great
glory.'

1782.—"... leurs Prêtres... sont

1775.—"From the many convents in the

1784.—The Talapoins are called by the

1886.—"Every Burman has for some
time during his life to be a Pohngee, or

POORĀNA, s. Skt. purāṇa, 'old,'
hence 'legendary,' and thus applied as
a common name to 18 books which
contain the legendary mythology of the
Brahmans.

1612.—... These books are divided
into bodies, members, and joints (cortas,
membres, e articulos) ... six which
call Vasstra (see SHASTER), which are
the bodies; eighteen which they call
Purana, which are the members; twenty-eight called
Jagam, which are the joints."—Cotta, Dec.
V. liv. vi. cap. 3.

1651.—"As their Puranas, i.e. old
histories, relate."—Rogers, 159.

1667.—"When they have acquired a
knowledge of Sanscrit ... they generally
study the Purana, which is an abridgment

1760.—Le puran comprend dix-huit
livres qui renferment l'histoire sacrée, qui
contient les dogmes de la religion des
Brahmines."—Encyclopædia, xxvii. 507.

1806.—"Ceux-ci, calculent tout haut de
mémoire tandis que d'autres, plus
avancés, lisissent, d'un ton chantant, leurs
Purans."—Hawker, i. 130.

POORUB, and POORBEA, ss. Hind. pūrab, pūrb, 'the East,' from Skt.
pūra or pūrā, 'in front of,' as paśchā (Hind. pachham) means 'behind' or
westerly and deśkina, 'right-hand' or southerly. In Upper India the
term means usually Oudh, the Benares division, and Behar. Hence Poorbea
(pūrbīya), a man of those countries, was, in the days of the old Bengal
army, often used for a sepoy, the

majority being recruited in those
Provinces.

1538.—"Oumaum (Humâyûn) Patshiah ... resolved to follow Xerchen (Sher Khân)
and try his fortunes against him ... and they
met close to the river Ganges before it
unites with the river Jamona, where on
the West bank of the river there is a city
called Canoso (Canau), one of the chief
of the kingdom of DEIY. Xerchen was beyond
the river in the tract which the natives call
Purba."—Barras, IV. ix. 9.

1611.—"Pierb is 400 cose long."—
Journain, quoted in Sir T. Roe, Hak. Soc.
iii. 558.

1816.—"Bengala, a most spacious and
fruitful province, but more properly to be
called a kingdom, which hath two very
large provinces within it. Purb and Patan,
the one lying on the east, the other on
the west side of the river."—Terry, ed. 1665,
p. 357.

1666.—"La Province de Halabas s'appelait
autrefois Puro..."—Therena, v. 197.

1773.—"Instead of marching with the
great army he had raised into the Pur-
bunean country ... we were informed he
had turned his arms against us ..."—
Lee, 91.

1851.—... My lands were taken away,
And the Company gave me a pension of
just eight annas a day;
And the Poorbeals swaggered about our
streets as if they had done it all. ..."
—Atter Singh loquitur, by 'Satwar,'
Sir M. Durand in an Indian
paper, the name and date lost.

POOTLY NAUTCH, s. Properly
Hind. kāth-pūtli-nāch, 'wooden-puppet-
dance.' A puppet show.

c. 1817.—"The day after tomorrow will
be my lad James Dawson's birthday, and
we are to have a puttully-nautch in
the evening."—Mrs. Sherwood's Stories, 291.

POPPER-CAKE, in Bombay, and in
Madras popadam, ss. These are
apparently the same word and thing,
though to the former is attributed a
Hind and Mahr. origin pāpar, Skt.
purpati, and to the latter a Tamil
one, pappadam, as an abbreviation of
pārappu-adham, 'lentil cake.' [The
Madras Gloss. gives Tel. appadam, Tam.
apallem (see HOPPER), and Mal.
pappatam, from pārīpa, 'dhall, 'atta,
'cake.') It is a kind of thin scone or
wafer, made of any kind of pulse or
lentil flour, seasoned with asafoetida,
&c., fried in oil, and in W. India baked
crisp, and often eaten at European
tables as an accompaniment to curry.
It is not bad, even to a novice.
1814.—"They are very fond of a thin cake, or wafer, called *popper*, made from the flour of *oord* or *mahz*... highly seasoned with assa-foetida; a salt called *popper-khor*; and a very hot massaula (see *MUSSALLA*), compounded of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper." — *Forbes, Or. Mon. ii. 35*; [2nd ed. i. 347].

1820.—"Papadoms (fine cakes made of gram-flour and a fine species of alkali, which gives them an agreeable salt taste, and serves the purpose of yeast, making them rise, and become very crisp when fried..." — *Dr. Fors. Researches, xiii. 315.

"Paper, the flour of *oored* (see *OORD*), salt, assa-foetida, and various spices, made into a paste, rolled as thin as a wafer, and dried in the sun, and when wanted for the table baked crisp..." — *T. Coates, in Tr. Lit. Soc. Bo. iii. 194.*


*[See Logan, Malabar, i. 338.]*

[1663-4.—"Your factories of Carwar and Porquatt are continued but to very little purpose to you." — *Forrest, Bombay Letter*, i. 15.]

**PORCELAIN.** s. The history of this word for China-ware appears to be as follows. The family of univalve mollusks called *Cypraeidae*, or *Cowries* (q.v.) were in medieval Italy called *porcellana* and *porcellita*, almost certainly from their strong resemblance to the body and back of a pig, and not from a grosser analogy suggested by Mahn (see in Littre *sub voce*). That this is so is strongly corroborated by the circumstance noted by Dr. J. E. Gray (see *Enc. Cie, Nat. Hist.*, s.v. *Cypraeida*) that *Pit* is the common name of shells of this family on the English coast; whilst *Sow* also seems to be a name of one or more kinds. The enamel of this shell seems to have been used in the Middle Ages to form a coating for ornamental pottery, &c., whence the early application of the term *porcellana* to the fine ware brought from the far East. Both applications of the term, viz. to cowries and to China-ware, occur in *Marco Polo* (see below). The quasi-analogous application of *pig* in Scotland to earthen-ware, noticed in an imaginary quotation below, is probably quite an accident, for there appears to be a Gaelic *ping*, 'an earthen jar,' &c. (see *Skeat, s.v. pingin*). We should not fail to recall Dr. Johnson's etymology of *porcelain* from "*pour cent annes*" because it was believed by Europeans that the materials were matured under ground 100 years! (see quotations below from Barbosa, and from Sir Thomas Brown).

c. 1250.—*Company has the following passage in the work cited. Though the same writer published the Laws of the Consulado del Mar in 1791, he has deranged the whole of the chapters, and this, which he has quoted, is omitted altogether!"

"In the XLIVth chap. of the maritime laws of Barcelona, which are undoubtedly not later than the middle of the 15th century, there are regulations for the returning vessels of the ship-trading with Alexandria... In this are enumerated among articles brought from Egypt... cotton in bales and spun wool *de capilla* (for hats); *porcellanas*, alum, elephants' teeth..." — *Memorias, Hist. de Barcelona*, l. Pt. ii. p. 44.

c. 1298.—*Il out monoine en tel maniere con je voz dirai, car il excedent porcelaine blance, celle que se travein en la mer et que se metent au cueil des chienz, et valent les quatre-vingt porcelaines un sale i arjant que se sont deus venezians gros..." — *Marco Polo*, oldest French text, p. 192.

"Et encore voz di que en este provence, en une cite que est appelé Timouq, on se font escelue de porcelaine grant et plie les plus belles qu'en est peut devier..." — *Ibid.*, l. 159.

c. 1328.—*Audivi quod ducentas civitates habet sub se imperator ille (Magnus Tur- tarus) majores quinam Tholosa: et ego certe credo quod plures habebant homines... Alia non sunt quae ego stiam in isto imperio digna relatione, nisi vasa putcherrima, et nobilissima, atque virtuosa porseletia..." — *Jordanus Monachus*, p. 59.

In the next passage it seems probable that the shells, and not China dishes, are intended.

c. 1343.—*... chomonerida, vernice, armoinaco, zaffira, colorinis, porcellana, mirra, mirabolant... si vendono una Vinegia a cento di poco matile" (by. by the *cutcha* hundredweight). — *Petr. Pratiche della Mercatura*, p. 194.

c. 1440.—*... this Cin and Macina that I have before named arr il very great measures, which is sent among the chief states, and there make they vessels and dishes of Porcellana..." — *Giomafi Barbaro*, Htk. Sec. 75.
In the next the shells are clearly intended:


1410.—"Porcelain pezzi 20, cioè 7 piattino, 5 scodelle, 4 grandi e una piccida, piattine 5 grandi, 3 scodelle, una biava, e due bianche."—List of Presents sent by the Soldan of Egypt to the Doge Pasquale Malepiero. In Muratori, Rerum Italicarum Scriptores. xxii. col. 1170.

1475.—"The seaports of Cheen and Machin are also large. Porcelain is made there, and sold by the weight and at a low price."—Aldini, in India in the X7th Cent. p. 21.

1517.—"... le mando lo inventario del presente del Soldano dato a Lorenzo. . . vasi grandi di Porcellana mai più veduti simili ne meglio lavorati."—Letter of P. de Ribbiana to Clar. de Medicis, in Roscoe's Lorenzo, ed. 1825, p. 371.

1520.—"... in questo tempo abrusiorno xii nave sopra il porto di Celehuni; et d'esse navi ebbe tute drogarie e specchierie che caricho le dicer soi nave. Praterene me ha mandato se vasi di porcellana exceltissimi e gradi; quatro bochali de argento grandi e certi vasi al modo loro e credentia."—Letter of K. Edward, 13.

1516.—"They make in this country a great quantity of porcelains of different sorts, very fine and good, which form for them a great article of trade for all parts, and they make them in this way. They take the shells of sea-oysters (t caroceli), and eggshells, and pound them, and with other ingredients make a paste, which they put underground to retine for the space of 80 or 100 years, and this mass of paste they leave as a fortunate to their children. . . ."—Burnes, in Risus, i. 329.

1555. (In China) "The service of their meals is the most elegant that can be: everything being of very fine proseriena (although they also make use of silver and gold plate), and they eat everything with a fork made after their fashion, never putting a hand into their food, much or little."—Barros, 111. ii. 7.

1554.—(After a suggestion of the identity of the same porcrain of the ancients): "Ce nom de Porcellane is donné à plusieurs coquilles de mer. Et pour ce qu'un beau Vaissem d'une coquille de mer ne se pourroit rendre mieux à propos suyant le nom antique, que de l'appeller de Porcellaine il y a pensée que ces coquilles polies et luisantes, ressemblant à Nacre de perles, ont quelque abîme avec la matière des vases de Porcellaine antiques: joient aussi que le peuple François nomme les potenomostes faictes de gros vignols, potenostres de Porcellaine. Les susdits vases de Porcellane sont transparents, et constituent bien cher au Caire, et disent mesmeem qu'ils les apportent des Indes. Mais cela ne me semble vraisemblable; car on n'en voyroit pas si grande quantité, ne de si grandes pieces, s'il failloit apporter de si loin. Une esquire, vn pot, ou vn autre vaissaym pour petit qu'elle soit, couste vn ducat: si c'est quelque grand vase, il constern d'aunantage."—P. Belon, Observations, f. 134.

1560. —"And because there are many opinions among the Portugals which have not bene in China, about where this Porcelane is made, and touching the substance whereof it is made, some saying, that it is of oysters shells, others of dung rotten of a long time, because they were not enformed of the truth, I thought it convenient to tell here the substance. . . ."—Gaspar de Cruz, in Porcsah, iii. 177.

1605.—"... China dishes or Puseisen."—Birdwood, First Letter Book, 77.

1612.—"Balanced one part with sandal wood, Porcelain and pepper."—Danvers, Letters, i. 187.

1613.—"If we had in England beds of porcelain such as they have in China, which porcelain is a kind of plaster buried in the earth, and by length of time concealed and glazed into that substance; this were an artificial mine, and part of that substance. . . ."—Bacon, Argument on Imposition of Waste; Works, by Spedding, &c., 1859. viii. 528.

c. 1620.—"The Banqu vill all along the sea-shore pitch their Booths . . . for there they sell Cullicoes, China-satten, Porcellaineware, statuors or Cabinets. . . ."—Sir T. Herbert, ed. 1665, p. 45.

1656.—"We are not thoroughly resolved concerning Porcellane or China dishes, that according to common belief they are made of earth, which lieth in preparation about an hundred years underground; for the relations thereof are not only divers but contrary: and Authors agree not herein. . . ."—Sir Thomas Browne, Vulgar Errors, i. 5.

1652.—"Invited by Lady Gerrard I went to London, where we had a great supper: all the vessels, which were innumerable, were of Porcelain, she having the most ample and richest collection of that curiositie in England."—Evlyn, Diary, March 19.

1728.—In a list of the treasures left by Akiar, which is given by Valentin, we find:

"In Porcelyn. &c., Ropias 250747."—iv. (Sedette), 217.

1780.—"Vasella quidem deligation et ceramica et venuta, quibus inaequit nes- cimus quid eleganter se porcellana vocant, quasi (sed nescimus quare) a porcelis. In partes autem Britanniae que seden- triumque spectant, vocabulo forsorum analogo, vasa grossorium et huebus appallem barbari, quasi (sed quare iterum nescimus) a porcisel"—Narricherzen und Weichtafel, Ethnom. Universale, s.v. "Blue China."—Motto to An Ode in Brown Pig, St. James's Castle, July 17.

PORGO. s.

We know this word only from its occurrence in the passage.
PORTO • called with. fast-sailing is side. 
palwa) Sir Coromandel
"Purgoes" and India but
1630—"A Purgo: These Vse for
The modern Indian palwir (Malay palwir) is a skill, and would not answer
Anderson (loc. cit.) mentions that in 1685 several "well-
"J. (i.e. T.) B., the author, gives a
sailing boat, not very large, with five car-
I cannot identify it exactly with any kind of modern
boat of which I have found a repre-
sentation. It is perhaps most like the
palwir. I think it must be an Orissa
word, but I have not been able to
trace it in any dictionary, Uriya or
Bengali." On this Col. Temple says:
"The modern Indian palwir (Malay palwir) is a skill, and would not answer
the description." Anderson (loc. cit.)
mentions that in 1685 several "well-
laden Purgoes" and boats had put in
for shelter at Rameswaram to the
northward of Madapolam, i.e. on the
Coromandel Coast. There seems to
be no such word known there now.
I think, however, that the term Purgo
is probably an obsolete Anglo-Indian
corruption of an Indian corruption of
the Portu. term barco, barca, a term used
for any kind of sailing boat by the
early Portuguese visitors to the East
(e.g. D'Alboquerque, Hak. Soc. ii. 230;
Viso de Guima, Hak. Soc. 77, 240)."
[1669-70. — "A Purgo: These Vse for
the most part between Hauly and Pyplo
and Balasore: with these boats they carry
goods into ye Roads on board English and
Dutch. &c. Ships, they will live a longe
time in ye Sea, beinge brought to anchor
by ye Sterne, as there Vetical way is." —
MS. by T. B[ateman], quoted by Anderson,
English Intercourse with Sinom, p. 266.]
"records arrival from the Bay of the
'Success,' the Captain of which reports that a
Porgo Perque: a fast-sailing vessel,
Clipped, drove ashore in the Bay about
Perple. ... N-x and Ext. No. iii. p. 2.
[1668. — "The Thomas arrived with ye 28
bales of silk taken out of the Purga.
Hedges, Diary, Hak. Soc. i. 65.
[1665. — "In Hearly letter to Port St.
George, dated February 6 Porgo occurs
coupled with 'bora' (Hind. bora, a lighter).
PORTIA. s. In S. India the
common name of the Theopisti paquil-
pea, Linn. (N.O. Malvaceae), a favourite
ornamental tree, thriving best near the
sea. The word is a corruption of Tamil Puralasu, 'Flower-king: [pu-
ralasu, from pu, 'flower,' arasi, 'pee-
pul tree']. In Ceylon it is called
Saria punsiri, and also the Tulip-tree.
1742. — "Le bois sur lequel on les met
des toiles, et celui qu'on employe pour les
battre, sont ordinairement de tamamier,
on d'un autre arbre nomme porchi." —Let.
Estif, xiv. 122.
1850. — "Another useful tree, very common
in Ceylon, is the Saria, with flowers so like
those of a tulip that Europeans know it as
the tulip tree. It loves the sea air and
saline soils. It is planted all along the avenus
dand streets in the towns near the
coast, where it is equally valued for its
shade and the beauty of its yellow flowers,
whilst its tough wood is used for carriage-
shafts and gun-stocks." —Tennent's Ceylon.
i. 117.
1861. — "It is usual to plant large branches
of the portia and banyan trees in such a
slowerly manner that there is little prob-
ability of the trees thriving or being
ornamental." —Cleghorn, Forests and Gar-
ds of S. India, 197.

PORTO NOVO. m.p. A town on
the coast of South Aroot, 32 m. S. of
Pondicherry. The first mention of
it that we have found is in Bocarro,
Decada, p. 42 (c. 1613). The name
was perhaps intended to mean 'New
Oporto,' rather than 'New Haven,' but
we have not found any history of the
name. [The Tamil name is Parami-
pettai, 'European town,' and it is
called by Mahommadedans Mahom-
bunder.]
1718. — "At Night we came to a Town
called Porta Nova, and in Mahabharish
Purati Porta (Purangiotti). —Preparation
of the Gospell, &c., Pt. ii. 41.
1726. — "The name of this city (Porto
Noua) signifies in Portuguese New
Haven, but the Moors call it Mahomated Bundar...
and the Gentos Perangiotti." —
Valencias, Chronomad. S.

PORTO PIQUENO, PORTO
GRANDE. m.p. 'The Little Haven
and the Great Haven': names by which
the Bengal ports of Satigam (v.p.) and
chatigam (v.p.) respectively were commonly known to
the Portuguese in the 16th century.
1574. — "Porto Pequeno de Bengala...
Cowries are current in the country: 50
cowries make 1 pence (see PUN); of these
pence 45 are equal to 1 larin more or less.
—A. Names, 37.
POTTAH, s. Hind. and other vernaculars, potta, &c. A document specifying the conditions on which lands are held; a lease or other document securing rights in land or house property.

1778.—"I am therefore hopeful you will be kindly pleased to excuse me the five lacs now demanded, and that nothing may be demanded of me beyond the amount expressed in the pottah."—The Rajah of Bumers to Hastings, in Articles of Charge against H. Burke, vi. 391.

[1803.—"By the Zameeendar, then, or his under tenant, as the case may be, the land is farmed out to the Rynts by pottahs, or agreements. . . ."]—Great, Rural Life in Bengal, 67.

PRA, PHRA, PRAW, s. This is a term constantly used in Burma, familiar to all who have been in that country, in its constant application as a style of respect, addressed or applied to persons and things of especial sanctity or dignity. Thus it is addressed at Court to the King; it is the habitual designation of the Buddha and his images and dagobas; of superior ecclesiastics and sacred books; corresponding on the whole in use, pretty closely to the Skt. स्वामि. In Burmese the word is written bhūrā, but pronounced (in Arakan) phrā, and in modern Burma proper, with the usual slurring of the r, Pyųā or Pyā. The use of the term is not confined to Burma; it is used in quite a similar way in Siam, as may be seen in the quotation below from Alabaster: the word is used in the same form Phra among the Shan; and in the form Prea, it would seem, in Cambodja. Thus Garnier speaks of Indra and Vishnu under their Cambodian epithets as Prea En and Prea Norea (Nārāyanā); of the figure of Buddha entering nirvāṇa, as Prea Nippān; of the King who built the great temple of Angkor Wat as Prea Kot Melen, of the King reigning at the time of the expedition as Prea Ang Reachea Vodey, of various sites of temples as Preaem. Preacrn, Prea Pithu, &c. (Forsyth's Exploration, i. 26, 49, 388, 77, 85, 72).

The word phra appears in composition in various names of Burmese kings, as of the famous Alom phra (1753-60), founder of the late dynasty, and of his son Bodhūn-phra (1781-1819). In the former instance the

POSTEEN, s. An Afghan leathern pelisse, generally of sheep-skin with the fleece on. Pers. postān, from post, 'a hide.'

1560.—"The maund (mão), by which they weigh all goods, contains 40 seers (ceros), each seer 18½ ounces. . . ."—I. Nasir, 57.

1583.—"Io mi partì d'Orisa per Bengala al Porto Picheno . . . s'entra nel fiume Bandza, dalla bocca del qual fiume si a Satapya (see SATIGAM) città, onde si fanno negozj, et onde i mercadanti si riducono, sono centi e venti miglia, che si fanno in dissesto here a remi, cioè, in tre crescenti d'acqua, che sono di se hier l'uno."—Ces. Federei, in Rassult, 392.

1603.—"Partissimo di Sondinam, et giungessimo in Chitigan il gran porto di Bengala, in tempo che già i Portughesi l'hauaano fatto pace o tregua con ì Rettori."—Ibid. 396.

1595.—"Besides, you tell me that the traffic and commerce of the Porto Pequeno of Bengala being always of great moment, if this goes to ruin through the Mogors, they will be the masters of those tracts."—Letter of the K. of Portugal, in Archiv. Port. Orient., Fascic. 3, p. 451.

1594.—"And so he wrote me that the Commerce of Porto Grande of Bengal is flourishing, and that the King of the Country had remitted to the Portuguese 3 per cent. of the duties that they used to pay. . . ."—Ibid., p. 580.

1589.—"When you think you are at the point de Guallo, to be assured thereof, make towards the land, to know it. . . . where commonlie all the shippes know the land, such I say as we sayle to Bengala, or to any of the Haunens thereof, as Porto Pequeno or Porto Grande, that is the small, or the great Haven, where the Portingalles do traffique. . . ."—Linschoten, Book III. p. 324.

[e. 1617.—"Port Grande. Port Pequina," in Sir T. Roe's List, Hak. Soc. ii. 553;]

POSTEEN.
PRAKRIT. 730

PRESIDENCY.

capitale, qui est située au confin de deux fleuves, a environ 20 li de tour. 

Dans la ville, il y a un temple des dieux qui est d'une richesse éblouissante, et où éclatent une multitude de miracles. 

Si quelqu'un est capable de pousser le 

notres de la vie jusqu'à se donner la mort dans ce temple, il obtient le bonheur éternel et les joies infinies des dieux. 

Depuis l'antiquité jusqu'à nos jours, cette coutume insensée n'a pas cessé un instant. 

—Hiowen-Thang, in Fel. Bundl, ii. 276-79.

c. 1020.—"... thence to the tree of 

Barági. 12 (parasangs). This is at the 

confluence of the Jamuna and Ganges."— 

Al-Birášt in Elliot, i. 55.

1529.—"The same day I swam across the river Ganges for my amusement. I counted my strokes, and found that I crossed over at 39 strokes. I then took breath and swam back to the other side. I had crossed by performing every river that I had turned with, except the Ganges. On reaching the place where the Ganges and Jamuna unite, I rowed over in the boat to the Piág 

side. . . ."—Roder, 406.

1525.—"... Frá Agra I came to Prage, 

where the river Jemena enthrone into the mighty river Ganges, and Jemuna looseth his name."—R. Fisch, in Hakl. ii. 386.

PRAKRT. s. A term applied to the older vernacular dialects of India, such as were derived from, or kindred to, Sanskrit. Dialects of this nature are used by ladies, and by inferior characters, in the Sanskrit dramas. These dialects, and the modern vernaculars springing from them, bear the same relation to Sanskrit that the "Romance" languages of Europe bear to Latin, an analogy which is found in many particulars to hold with most surprising exactness. The most completely preserved of old Prakrits is that which was used in Magadha, and which has come down in the Buddhist books of Ceylon under the name of Pali (q.v.). The first European analysis of this language bears the title "Institutiones linguae Pracriticae. Scripsit Christianus Lassen, Bonnæ ad Rheumna, 1837." The term itself is Skt. paśkrtí, 'natural, unrefined, vulgar', &c.

1801.—"Sensōrītā is the speech of the Celestials, framed in grammatical institutes. 

Prakrita is similar to it, but manifold as a provincial dialect, and otherwise."— 

Sanskrit Teratia, quoted by Colebrook, in 

As. Res. vii. 199.

PRAYA, s. This is in Hong-Kong the name given to what in most foreign settlements in China is called the Bund ; i.e. the promenade or drive along the sea. It is Port. praia, 'the shore.'

[1568.—"Another town towards the North, called Villa de Praya (for Praya is as much as to say, as strand)."—Linschoten, Hakl. Soc. ii. 278.]

PRESIDENCY (and PRESI- 

DENT), s. The title 'President,' as applied to the Chief of a Principal Factory, was in early popular use, though in the charters of the E.I.C. its first occurrence is in 1661 (see: Letters Patent, below). In Sainsbury's Calendar we find letters headed "to Capt. Jourdain, president of the English at Bantam" in 1614 (i. 297-8); but it is to be doubted whether this wording is in the original. A little later we find a "proposal by Mr. Middleton concerning the appointment of two especial factors, at Surat and Bantam, to have authority over all other factors; Jourdain named." And later again he is styled "John Jourdain, Captain of the house" (at Bantam; see pp. 303, 325), and "Chief Merchant at Bantam" (p. 313).

1623.—"Speaking of the Dutch Com- 

mander, as well as of the English President, who often in this fashion came to take me for an airing, I should not omit to say that both of them in Surat live in great style, and like the grandees of the land. They go about with a great train, sometimes with people of their own mounted, but particularly with a great crowd of Indian servants on foot and armed, according to custom, with sword, target, bow and arrows."—I. della Valle, ii. 517.

... "Our boat going ashore, the President of the English Merchants, who usually resides in Surat, is chief of all their business in the E. Indies, Persia, and other places dependent thereon, and who is called Sign. Thomas Rastell... came aboard in our said boat, with a minister of theirs (so they term those who do the priest's office among them)."—Ibid. ii. 501-2; [Hak. Soc. i. 19.]

1638.—"As soon as the Commanders heard that the (English) President was come to Suratly, they went ashore. ... The two days following were spent in feasting, at which the Commanders of the two Ships treated the President, who afterwards returned to Suratla. During my abode at Suratla, I wanted for no divertisement; for I, ... found company at the Dutch President's, who had his Farms there..."
PRICKLY-HEAT.

inasmuch as I could converse with them in their own Language."—Mandelslo, E.T., ed. 1669, p. 19.

1838.—"Les Anglais ont bien encore vu bureau à Bantam, dans l'Île de Java, mais il a son President particulier, qui ne depend point de celuy de Suratta."—Mandelslo, French ed. 1659, p. 124.

"A mon retour à Suratta je trouvay dans la loge des Anglais plus de cinquantc marchands, que le President avoit fait venir de tous les autres Bureaux, pour des affaires de commerce, et pour estre présens à ce changement de Gouvernement."—Ibid. 188.

1861.—"And in case any Person or Persons, being convicted and sentenced by the President and Council of the said Governor and Company, in the said East Indies, their Factors or Agents there, for any Offence by them done, shall appeal from the same, that then, and in every such ease, it shall and may be lawful to and for the said President and Council, Factor or Agent, to seize upon him or them, and to carry him or them home Prisoners to England."—Letters Patent to the Governor and Company of Merchants of London, trading with the E. Indies, 3d April.

1870.—The Court, in a letter to Fort St. George, fix the amount of tonnage to be allowed to their officers (for their private investments) on their return to Europe:

"Presidents and Agents, at Surat. Fort St. George, and Bantam 5 boats.
Chinies at Persia, the Bay (q.v.), Mesulapatam, and Macassar. Deputy at Bombay, and Seconds at Surat. Fort St. George, and Bantam 3 boats."

In Notes and Extra., No. 1. p. 3.

1792.—"Tuesday 7th April. . . . In the morning a Council . . . afterwards having some Discourse arising among us whether the charge of hiring Calashes &c. upon Invitations given us by the Shabander or any others to go to their Country Houses or upon any other Occasion of diverting our Selves abroad for health, should be charged to our Honour Masters account or not, the President and Mr. Loyd were of opinion to charge the same. . . . But Mr. House, Mr. Ridges, and Mr. Master were of opinion that Batavia being a place of extraordinary charge and Expense in all things, the said Calash hire, &c. ought not to be charged to the Honourable Company's Account."—MS. Records in India Office.

The book containing this is a collation of fragmentary MS. diaries. But this passage pertains apparently to the proceedings of President Allen Catchpole and his council, belonging to the Factory of Chusan, from which they were expelled by the Chinese in 1701-2; they stayed some time at Batavia in their way home. Mr. Catchpole (or Ketchpole) was soon afterwards chief of an English settlement made upon Pulo Condore, off the Cambojan coast. In 1704-5, we read that he reported favourably on the prospects of the settlement, requesting a supply of young writers, to learn the Chinese language, anticipating that the island would soon become an important station for Chinese trade. But Catchpole was himself, about the end of 1705, murdered by certain people of Macassar, who thought he had broken faith with them, and with him all the English but two (see Bruce's Annals, 483-4, 550, 606, and A. Hamilton, ii. 205 [ed. 1744]). The Pulo Condore enterprise thus came to an end.

1727.—"About the year 1674, President Aungier, a gentleman well qualified for governing, came to the Chair, and leaving Suratt to the Management of Deputies, came to Bombay, and rectified many things."—A. Hamilton, i. 188.

PRICKLY-HEAT. s. A troublesome cutaneous rash (Lichen tropicus) in the form of small red pimples, which itch intolerably. It affects many Europeans in the hot weather. Fryer (pub. 1698) alludes to these "fiery pimples," but gives the disease no specific name. Natives sometimes suffer from it, and (in the south) use a paste of sandal-wood to alleviate it. Sir Charles Napier in Sind used to suffer much from it, and we have heard him describe it as standing, when giving an interview during the hot weather, with his back against the edge of an open door, for the convenience of occasional friction against it. [See RED DOG.]

1631.—"Quas Latinus Hippocrates Condore Cæsareus papulas, Pheres sudamina vocat. . . . ut ebrae sunt, ut ezo adhuc nomen novem qui molestias haec indurat, non magis quam morsas eulium, quos Lusitani Mosquitas vocant. Sunt autem haee papulae rubentes, et asperae algamenta, per sudorem in eum octort ad plerumque ad capite ad calem usque, cum summum pruritis, et assitudo in pisci est desiderio erumpentes."—Ibid. (Theat. Hist., Nat. &c., ii. 15. p. 33.

1695.—"The Sun is but just now rising, yet he is intolerable; there is not a cloud in the Sky, not a breath of Wind: my horses are hot, they have not seen a green Herb since we came out of Labour; my Indians, for all their black, dry, and hard skin, sink under it. My face, hands and feet are peeled off, and my body is covered all over with pimples that prick me, as so many needles."—Berenger, E.T. 125; [ed. Constable, 859].
PRICKLY-PEAR. 732

PRICKLY-PEAR, s. The popular name in both E. and W. Indies, of the Opuntia Dillenii, Haworth (Cactus Indica, Roxb.), a plant spread all over India, and to which Roxburgh gave the latter name, apparently in the belief of its being indigenous in that country. Undoubtedly, however, it came from America, wide as has been its spread over Southern Europe and Asia. On some parts of the Mediterranean shores (e. g. in Sicily) it has become so characteristic that it is hard to realize the fact that the plant had no existence there before the 16th century. Indeed at Palermo we have heard this scented, and evidence quoted in the supposed circumstance that among the mosaics of the splendid Duomo of Monreale (12th century) the fig-leaf garments of Adam and Eve are represented as of this uncomprising material. The mosaic was examined by one of the present writers, with the impression that the belief has no good foundation. [See 8th ser. Notes and Queries, viii. 254.] The cactus fruit, yellow, purple, and red, which may be said to form an important article of diet in the Mediterranean, and which is now sometimes seen in London shops, is not, as far as we know, anywhere used in India, except in times of famine. No cactus is named in Drury’s Useful Plants of India. And whether the Mediterranean plants form a different species, or varieties merely, as compared with the Indian Opuntia, is a matter for inquiry. The fruit of the Indian plant is smaller and less succulent. There is a good description of the plant and fruit in Orondo, with a good cut (see Ramusio’s Ital. version, bk. viii. ch. xxyv.). That author gives an amusing story of his first making acquaintance with the fruit in S. Domingo, in the year 1515.

Some of the names by which the Opuntia is known in the Punjab seem to belong properly to species of Euphorbia. Thus the Euphorbia Royleana, Bois., is called tsūi, chā, &c.; and the Opuntia is called Kābuli tsūi, Gangi shā, Kanghi chā, &c. Gangi chā is also the name of an Euphorbia sp. which Dr. Stewart takes to be the E. Nertifolia, L. (Punjab Plants, pp. 101 and 194-5). [The common name in Upper India for the prickly pear is udghant, ‘snake-hood,’ from its shape.] This is curious; for although certain cactuses are very like certain Euphorbias, there is no Euphorbia resembling the Opuntia in form.

The Zakām mentioned in the Áina (Ghadwin, 1800, ii. 68: [Jarrett, ii. 229; Sidi Ali, ed. Vamberg, p. 31] as used for hedges in Guzerat, is doubtless Euphorbia also. The Opuntia is very common as a hedge plant in cantonments, &c., and it was much used by Tippoo as an obstruction round his fortifications. Both the E. Royleana and the Opuntia are used for fences in parts of the Punjab. The latter is objectionable, from harbouring dirt and reptiles; but it spreads rapidly both from birds eating the fruit, and from the facility with which the joints take root.

1855. — "The Prickly-Pear, Bush, or Shrub, of about 4 or 5 foot high… The fruit at first is green, like the Leaf… it is very pleasant in taste, cooling and refreshing; but if a Man eats 15 or 20 of them they will colour his water, making it look like Blood." — Duncan, i. 223 (in W. Indies), 1764.

"On this lay cuttings of the prickly pear; They soon form cardlike fence will shoot." — Grainger, Bk. i.

1829. — "The cactus of Bunai… is covered with the cactus; or prickly pear, so abundant on the east side of the Aravalli." — Tod. Annals, Calcutta reprint, i. 826.

1861. — "The use of the prickly pear" (for hedges) "I strongly deprecated; although impenetrable and expensive, it conveys an idea of sterility, and is rapidly becoming a nuisance in this country." — Clayham, Forests and Gardens, 285.

PROME. 3. An important place in Pegu above the Delta. The name is Taung, properly Bran. The Bur-
nese call it Pye or (in the Aracanese form in which the r is pronounced) Prahu and Pramyo (city).

1548.—"When he (the K. of Bratou) was arrived at the young King's palace, he caused himself to be crowned King of Prom, and during the Ceremony... made that poor Prince, whom he had deprived of his Kingdom, to continue kneeling before him, with his hands held up... This done he went into a Balcony, which looked on a great Market-place, whither he commanded all the dead children that lay up and down the streets, to be brought, and then causing them to be hacked very small, he gave them mingled with Bran, Rice, and Herbs, to his Elephants to eat."—Pinto, E.T. 211-212 (orig. elv. c. 1609.—'... this quarrel was hardly ended when a great rumour of arms was heard from a quarter where the Portuguese were still fighting. The cause of this was the arrival of 12,000 men, whom the King of Pren sent in pursuit of the King of Arracan, knowing that he had fled that way. Our people hastening up had a stiff and well fought combat with them; for although they were fatigued with the fight which had been hardly ended, those of Pren were so disheartened at seeing the Portuguese, whose steel they had already felt, that they were fain to retire."—Beauro, 142. This author has Prom (p. 182) and Parao (p. 149). [Also see under AVA.]

1755.—"Proue... has the rains of an old brick wall round it, and immediately without that, another with Teak Timber."—Capt. G. Baker, in Batairome, i. 173.

1795.—"In the evening, my boat being ahead, I reached the city of Proveno, or Prone, &c., renowned in Birman history."—Sumes, pp. 228-9.

PROW, PARAo, &c., s. This word seems to have a double origin in European use; the Malayal. para, a boat; and the Island word (common to Malay, Javanese, and most languages of the Archipelago) prad or prah. This is often specifically applied to a peculiar kind of galley, "Malay Prow," but Crawford defines it as "a general term for any vessel, but generally for small craft." It is hard to distinguish between the words, as adopted in the earlier books, except by considering date and locality.

1499.—"The King despatched to them a large boat, which they call parao, well manned, on board which he sent a Naire of his with an errand to the Captains..."—Correa, Lendas, i. i. 115.

1510.—"At Calcutt 'Some other small ships are called Parao, and they are boats of ten paces each, and are all of a piece, and go with oars made of cane, and the mast also is made of cane."—Varthema, 154. 1510.—"The other Persian said: 'O Sir, what shall we do?' I replied: 'Let us go along this shore till we find a parao, that is, a small bark.'"—Ibid, 209.

1518.—"Item: that any one possessing a zambuco (see SAMBOO) or a parao of his own and desiring to go in it may do so with all that belongs to him, first giving notice two days before to the Captain of the city."—Livre des Précédents du Cathée de Goa, in Archiv. Port. Orient., Fascic. v. p. 7.

1723.—"When Dom Sancho (Dom Sancho Andriquez: see Correa, ii. 770) went into Muar to fight with the fleet of the King of Bintam which was inside the River, there arose a squall which upset all our paraos and lancharas at the bar mouth..."—Lembranças, de Coisas de India, p. 5.

1752.—"Next day after the Captain to General with all his men being a land, walking upon the ship called Barrio, there came in two little Paraos."—Costaeho (tr. by N. L.), f. 62.

1756.—"The fifth and last festival, which is called Seguro Domas, is one in which the King (of Pegi) is embarked in the most beautiful parao, or boat..."—G. Babu, f. 122.

1760.—Gouvea (f. 27) uses parao.

"An hour after this comming a board of the hollanders came a prawe or a canoe from Bantam."—Middleton's Voyage, v. 6 (c).

[1611.—"The Portuguese call their own sailbots Navires (navios) and those of the Malabars, Paraos. Most of these vessels were Chelibs (see CHETTY, that is to say, merchants). Immediately on arrival the Malabars draw up their Pados or sailbots on the beach."—Parodi de Local, Hik. Soc. i. 345.

[1823.—"In the Morning we discern'd four ships of Malabar Rovers near the shore they called them Paraos and they goe with Oars like our Galeote or Fols."—P. della Valle, Hik. Soc. ii. 201.]

1856.—"Con secreto provinio Lope de Rozca veinte bateles y gobernando y entrando por un rio, hallaron el peligro de cinco naves y ochenta paraos con mucha gente resuelta y de valor."—Faria y Sousa, F. d. i. 69.

1763.—"They are owners of several small Provies, of the same make, and Canoes, cut out of one entire Piece of Wood."—Fryer, 20. Elsewhere (c. 57, 59) he has Proes.

1727.—"The Andamaners had a yearly Custom to come to the Nicobar Islands, with a great number of small Praws, and kill or take Prisoners as many of the poor Nicobarens as they could overcome."—A. Hamilton, iii. 65 [et. 1744].

1816.—"... Prahu, a term under which the Malays include every description of vessel."—Raffles, in As. Rés. xi. 132.

1817.—"The Chinese also have many biesz... as well as native-built prahus."—Raffles, Jav. i. 205.
1868.—"On December 13th I went on board a prau bound for the Ara Islands."—
- Wallace, Malay Archv., 227.

PUCKA. adj. Hind. puckā, 'ripe, mature, cooked'; and hence substantial, permanent, with many specific applications, of which examples have been given under the habitually contrasted term cutcha (q.v.). One of the most frequent uses in which the word has become specific is that of a building of brick and mortar, in contradistinction to one of inferior material, as of mud, matting, or timber. Thus:

[1756.—"... adjacent houses; all of them of the strongest pecca work, and all most proof against our Mettal on ye Bastions," Capt. Grant, Report on Siege of Calcutta, ed. by Col. Temple, Ind. Ant., 1890, p. 7.]

1784.—"The House, Cook-room, bottleneck, godown, &c, are all pucka-built."—In Seton-Karr, i. 41.

1821.—"A little above this beautiful stream, some miserable pucka sheds pointed out the Company's warehouses."—Hober, ed. 1841, i. 259-60.

1825.—"I observe that there are in the town (Dehli) many buildings pucka-built, as it is called in India."—Wellington to Ld. Ellenborough, in Indian Adm. of Ind. E., p. 306.

1857.—"Your Lahore men have done nobly. I should like to embrace them; Donald, Roberts, Mac, and Dick are, all of them, pucka trumps."—Lord Lawrence, in Life, ii. 11.

1869.—"... there is no surer test by which to measure the prosperity of the people than the number of pucka houses that are being built."—Report of a Sub-committee on Proposed Indian Census.

This application has given rise to a substantive pucka, for work of brick and mortar, or for the composition used as cement and plaster.

1727.—"Fort William was built on an irregular Tetragon of Brick and Mortar, called Puckah, which is a Composition of Brick-dust, Lime, Molasses, and cut Hemp, and when it comes to be dry, it is as hard and tougher than firm Stone or Brick."—A. Hamilton, ii. 19; [col. 1744, i. 7].

The word was also sometimes used substantively for "pucka pice" (see CUTFHA).

c. 1817.—"I am sure I strive, and strive, and yet last month I could only lay by eight rupees and four puckers."—Mrs. Sherwood's Stories, 66.

In (Stockdale's) Indian Vocabulary of 1788 we find another substantive use, but it was perhaps even then inaccurate.

1788.—"Pucka—A putrid fever, generally fatal in 24 hours."

Another habitual application of pucka and cutcha distinguishes between two classes of weights and measures. The existence of twofold weight, the pucka ser and the cutcha, used to be very general in India. It was equally common in Medieval Europe. Almost every city in Italy had its libra grossa and libra sottile (c.g. see Pegolotti, 4, 34, 153, 228, &c.), and we ourselves still have them, under the names of pound accordroydis and pound troy.

1673.—"The Maund Pucka at Agra is double as much (as the Surat Maund)."—Flyger, 205.

1790.—"Les paccas coises... repondent à une tonne de l'isle de France."—Lett. Edir. xx. 189.

1803.—"If the rice should be sent to Coraygama, it should be in sufficient quantities to give 72 pucka seers for each load."—Wellington, Desp. (ed. 1837), ii. 43.

In the next quotation the terms apply to the temporary or permanent character of the appointments held.

1866.—"Susan. Well, Miss, I don't wonder you're so fond of him. He is such a sweet young man, though he is cutcha. Thank goodness, my young man is pucka, though he is only a subordinate Government Salt Chowkee."—Trevelyan, The Duke Bungalow, 222.

The remaining quotations are examples of miscellaneous use:

1853.—"Well, Jenkyns, any news? 'Nothing pucka that I know of.'"—Oakfield, ii. 57.

1864.—"I cannot endure a swell, even though his whiskers are pucka."—Trevelyan, The Duke Bungalow, in Fraser, lxxxiii, 220.

The word has spread to China:

"Dis pucka sing-song make show
How smart man make mistake, gulow."—Lehand, Piaoja English Sing-Song, 54.

PUCKAULY. s. ; also PUCKAUL. Hind. puckahli, 'a water-carrier.' In N. India the puckahli [Skt. paqos, 'water;' khalta, 'skin'] is a large water-skin (an entire ox-hide) of some 20 gallons content, of which a pair are carried by a bullock, and the puckahl is the man who fills the skins, and supplies the water thus. In the Madras Drill Regulations for 1785 (33), ten puckalies are allowed to a battalion. (See also Williamson's I. M. (1810), i. 220.)
[1538.—Referring to the preparations for the siege of Diu, "which they brought from all the wells on the island by all the bullocks they could collect with their water-skins, which they call pacaals (Pacaáis)."—Costa, Dec. V. Bk. iii. ch. 2.]

1789.—"There is another very necessary establishment to the European corps, which is two "buccalies" to each company; these are two large leather bags for holding water, slung upon the back of a bullock. . . .—Menard’s Narrative, 183.

1868.—"It (water) is brought by means of bullocks in leather bags, called here puckally bags, a certain number of which is attached to every regiment and garrison in India. Black fellows called Puckauly-boys are employed to fill the bags, and drive the bullocks to the quarters of the different Europeans."—Percival’s Ceylon, 102.

202.—"It would be a much better arrangement to give the adjutants of corps an allowance of 26 rupees per mensum, to supply two puckalies men, and two bullocks with bags, for each company."—Waddington, i. 509.

1813.—"In cities, in the armies, and with Europeans on country excursions, the water for drinking is usually carried in large leather bags callèd pacallies, formed by the entire skin of an ox."—Parkes, in M. i. ii. 110; [2nd ed. i. 415.]

1812.—"I lost no time in confidentially communicating with Capt. Oliver on the subject of trying some experiments as to the possibility of conveying empty 'puckals' and 'mussacks' by sea to Sniz.—Sir W. Arthur, in Ellenborough’s Ind. Admin. 219.

[1850.—"On the reverse flank of companies march the Pickalliers, or men driving bullocks, carrying large leather bags filled with water. . . .—Hervey, Ten Years’ India, iii. 335.]

PUCKEROW. v. This is properly the imperative of the Hind. verb pakátrá, 'to cause to be seized, pakátrí, cause him to be seized,' or perhaps more correctly of a compound verb pakátrí, 'seize and come,' or in our idiom, 'Go and seize.' But puckeró belongs essentially to the dialect of the European soldier, and in that becomes of itself a verb 'to puckeró,' i.e. to lay hold of (generally of a recalcitrant native). The conversion of the Hind. imperative into an Anglo-Indian verb infinitive, is not uncommon; compare bunow, dumbeow. gubbrow, lugow, &c.

1896.—"Fanny, I am cutcha no longer. Surely you will allow a lover who is puck to puckero!"—Freethy, The Indian Fun, 380.

PUDIPATAN. n.p. The name of the very old seaport of Malabar, which has now ceased to have a place in the Maps. It lay between Cannanore and Calicut, and must have been near the Waddakaré of K. Johnston’s Royal Atlas. [It appears in the map in Logan’s Malabar as Putappatnam or Putapattana.] The name is Tamil, Pudipattana, ‘New City.’ Compare true form of Pondicherry.

C. 545.—"The most notable places of trade are these . . . and then five marts of Maláv and from which pepper is exported, to wit, Porto, Mangarth (see MANGALORE), Saloipattana, Saloipata, Pudopatana . . .—Cassins Indopropugatus, Bk. xi. (see in Cuthac, &c. p. cxxviii.)

1422.—"Buddapattan, which is a considerable city, situated upon a great estuary. . . . The haven of this city is one of the finest; the water is good, the betel-nut is abundant, and is exported thence to India and China."—Fais, Korla, iv. 57.

1420.—"A quaint curious se disbues vizinzi terrestri via contrulit ad urbeum portumque maritimum nomine Pudistaneam."—Conti. in Poggio, de Var. Fort. 1516.—". . . And passing those places you come to a river called Pudpítran, in which there is a great place having many Moorish merchants who possess a multitude of ships, and here begins the Kingdom of Calicut."—Barbosa, in Romério, i. f. 311. See also in Stanf’s Barbosa Pudopatani, and Tolufati-Pudoffan, by Rowlandson, pp. 71, 157, where the name (Budhapam) is misread Budufsan.

(PUG. s. Hind. pug, Skt. padaka, ‘a foot’; in Anglo-Indian use the footmarks of an animal, such as a tiger.

1538.—". . . sanguine we were sometimes on the report of a bare pug from the shikaree."—Oriental Spelt. Mag. reprint 1873, ii. 17s.

1532.—"Presently the large square 'pug' of the tiger we were in search of appeared."—Sanderson, Thirteen Years, 59.

PUGGRY, PUGGERIE. s. Hind. pagri, a 'turban.' The term being often used in colloquial for a scari of cotton or silk wound round the hat in turban-form, to protect the head from the sun, both the thing and name have of late years made their way to England, and may be seen in London shop-windows.

C. 1230.—"'Prithi aya . . . wore a pagari ornamented with jewels, with a splendid to." In his ears he wore pearls; on his neck a pearl necklace."—Obed Baddar E.T. by Besant, Ind. Ant. i. 232.

1627.—". . . I find it is the common mode of the Eastern People to shave the head all save a long lock which superstitiously
they leave at the very top, such especially as wear Turbans, Mandlis, Dusters, and Puggarees."—Sir T. Herbert, ed. 1677, p. 140.]

1673.—"They are distinguished, some according to the consanguinity they claim with Mahomet, as a Stad is akin to that imposture, and therefore only assumes to himself a Green Vest and Fuckery (or Turban)."—Fryer, 93; [comp. 158].

1689.—"... with a Puggaree or Turban upon their Heads."—Drington, 314.

1871.—"... They (the Negro Police in Demarrara) used frequently to be turned out to parade in George Town streets, dressed in a neat uniform, while puggreys framing in their ebony faces."—Jenkins, The Coolie.

PUGGY, s. Hind. perr (not in Shakespeare's Dict., nor in Platts), from pag (see PUG), 'the foot.' A professional tracker; the name of a caste, or rather an occupation, whose business is to track thieves by footmarks and is the like. On the system, see Burton, Sind Recisit, i. 180 seq.

[1824.—"... There are in some of the districts of Central India (as in Guzerat) puggreys, who have small fees on the village, and whose business it is to trace thieves by the print of their feet."—Malcolm, Central India, 2nd ed. ii. 19.]

1879.—"Good puggreys or trackers should be employed to follow the dacoits during the daytime."—Times of India, Overland Suppt., May 12, p. 7.

PUHUR, PORE, PYRE, &c., s. Hind. pahr, pahr, from Skt. prahara, 'A fourth part of the day and of the night, a watch' or space of 8 gharis (see GHURRY).

c. 1226.—"The natives of Hindostan divide the night and day into 60 parts, each of which they denominate a Gheri; they likewise divide the night into 4 parts, and the day into the same number, each of which they call a Pahar or watch, which the Persians call a Paks."—Baker, 351.

[c. 1590.—"The Hindu philosophers divide the day and night into four parts, each of which they call a pahr."—Tm, ed. Jarrett, iii. 15.]

1633.—"Par." See under GHURRY.

1673.—"Pore." See under GONG.

1803.—"I have some Jasooses selected by Col. C's brahmin for their stupidity, that they might not pry into state secrets, who go to Sindia's camp, remain there a phaur in fear. . . ."—M. Elphinstone, in Life, i. 62.

PULÁ, s. In Tamil pillaí, Malayal. pilla, 'child'; the title of a superior class of (so-called) Súdras, [especially

curnums]. In Cochin and Travancore it corresponds with Nīgar (see NAIR). It is granted by the sovereign, and carries exemption from customary manual labour.

1553.—"... pulas, who are the gentle-

men." (fidalgos).—Colonidades, iv. 2.

[1725.—"O Sagnate que o Commander tinha remetido como gristnave amin e as Paimares temos ca recebid."—Rutification, in Logos, Malabar; iii. 13.]

PULICAT, n.p. A town on the Madras coast, which was long the seat of a Dutch factory. Bp. Caldwell's native friend Seshagiri Sástri gives the proper name as pula-Velkánd, 'old Velkán or Verkád, the last a place-name mentioned in the Tamil Sinaité Texts (see also Valentijn below). [The Madras Gloss. gives Pachwerka-

bula, 'old acacia forest,' which is corroborated by Dr. Hultzsch (Epigraphia Indica, i. 395).]

1519.—"And because he had it much in charge to obtain all the he (wherefore) that he could, the Governor learning from mer-

chants that much of it was brought to the Coast of Choromandel by the vessels of Pegu and Martaban which visited that coast to procure painted cloths and other coloured goods, such as are made in Paleacate, which is on the coast of Choromandel, whence the traders with whom the Governor spoke brought it to Cochin; he, having got good information on the whole matter, sent a certain Frolentine (sir, frolentine) called Pero Escrico, whom he knew, and who was good at trade, to be factor on the coast of Choromandel. . . ."—Corda, ii. 567.

1553.—"The said Armenian, having already been at the city of Paleacate, which is in the Province of Choromandel and the Kingdom of Bijag, when on his way to Bengal, and having information of the place where the body of S. Thomas was said to be, and when they arrived at the port of Paleacate the wind was against their going on. . . ."—Barros, III, vii. 11.

[1611.—"The Dutch settled a factory at Pellacate."—Dunhur, Letters, i. 128; in Foster, ii. 83, Pollicat.]

1726.—"Then we come to Pellaane Willem Caldoe, called by us for shortness Pella-

catta, which means in Malabars 'The old Fortress,' though most commonly we call it Castle Gobhria."—Valentijn, Chorom. 13.

"The route I took was along the strip of country between Porto Novo and Paleacatta. This long journey I travelled on foot; and preached in more than a hundred places. . . ."—Letter of the Mis-

sionary Schultze, July 19, in Notices of Madras, &c., p. 29.

1727.—"Policat is the next Place of Note to the City and Colony of Fort St George.
PUNCH.

... It is strengthened with two Forts, one contains a few Dutch soldiers for a Garrison, the other is commanded by an Officer belonging to the Mogul."—A. Hamilton, i. 375, [ed. 1744.

[1813.—"Pulecat handkerchiefs." See under PIECE-GOODS.

PULTUN. s. Hind. pultan, a corruption of Battalion, possibly with some confusion of平淡 or pulaton. The S. India form is patalam, patlaim. It is the usual native word for a regiment of native infantry; it is never applied to one of Europeans.

1800.—"All I can say is that I am ready primed, and that if all matters suit I shall go off with a dreadful explosion, and shall probably destroy two campoons and pultons which have been indiscriminately pushed across the Kistna."—A. Welsby to T. M'Intosh, in Mem. of Munro, by Arbuthnot, lxix.

1855.—"I know lots of Sahibs in a pullatoon at Bareilly."—Mrs Croker, Village Tales and Jungle Tragedies, 60.

PULWAH. PULWAR. s. One of the native boats used on the rivers of Bengal, carrying some 12 to 15 tons. Hind. pulwahr. [For a drawing see Grierson, Bihar Village Life, p. 42.]

1735.—"... We observed a boat which had come out of Sambar river, making for Pultan: the commandant detached two light puswaras after her..."—Hobwell, Hist. Events, &c. i. 69.

[1767.—"... a Peon came twice to Noon-golah, to apply for pulwars..."—Petels, View of Bengal, App. 197.]

1780.—"Besides this boat, a gentleman is generally attended by two others: a pulwar for the accommodation of the kitchen, and a smaller boat, a paunchway (q.v.).—Hodges, p. 39.

1782.—"To be sold. Three New Dacca Pulwars. 60 feet long, with Houses in the middle of each."—India Gazette. Aug. 31.

1824.—"The ghut offered a scene of bustling and vivacity which I by no means expected. There were so many hucksters and pulwars that we had considerable difficulty to find a mooring place."—Hibber, ed. 1814, i. 131.

1860.—"The Pulwar is a smaller description of native travelling boat, of nearer build, and less rusticity of character, sometimes used by a single traveller of humble means, and at others serves as cook-boat and accommodation for servants accompanying orders of the large kind of boats..."—Trav. Real Life in Bengal, p. 7, with an illustration.

PULWAUN. s. P.—H. puhlwa^n, which properly means...a native of ancient Persia" (see PAHLAVI). Mr. Skene notes that in Malay the word becomes pulhivian, probably from a confusion with Malay dawm, 'to fight'.

A champion: a professed wrestler or man of strength.

[1758.—"... the fourth, and least numerous of these bodies, were choice men of the Pehlevans..."—Hawker, iii. 194.

[1813.—"When his body has by these means imbued an additional portion of vigour, he is dignified by the appellation of Puhvian."—Gough's Letters, ed. 1892, p. 165.]

1828.—"I added a pahlvian or prize-fighter, a negro whose teeth were filed into saws, of a temper as ferocious as his aspect, who could throw any man of his weight to the ground, carry a jaekass, devour a sheep whole, eat fire, and make a fountain of his inside, so as to act as a spout."—Haji Bukh in England, i. 15.

PUN. s. A certain number of cowries, generally 80: Hind. puny. (See under COWRY). The Skt. pagi is "a stake played for a price, a sum," and hence both a coin (whence fanam, q.v.) and a certain amount of cowries.

1554.—"Pone." (See under PORTO PIQUENO.)

1683.—"I was this day advised Mr. Charnock put off Mr. Ellis's Cowries at 84 pund to ye Rupee in payment of all ye Peons and Servants of the Factory, whereas 85 pund are really bought by him for a Rupee..."—Hodges, Diary, Oct. 2; [Hak. Soc. i. 122].

1760.—"We now take into consideration the relief of the medial servants of this Settlement, respecting the exorbitant price of labor, exacted from them by tailors, washermen, and barbers, which appears in near a quadruple proportion compared with the prices paid in 1755. Agreed, that after the 1st of April they be regulated as follows:

...No tailor to demand for making:

1 Jamma, more than 3 annas.
+ + + + + + +
1 pair of drawers, 7 pun of cowries.
No washerman:
1 corse of pieces, 7 pun of cowries.
No barber for shaving a single person, more than 7 gundas" (see COWERY).—F. William Cowens, March 27, in Long, 209.

PUNCH. s. This beverage, according to the received etymology, was named from the Pers. pun, or Hind. and Mahr. punih, both meaning 'five'; because composed of five ingredients, viz. arrack, sugar, lime-juice, spice, and water. Fryer may be considered to give something like historical evidence of its origin: but there is
also something of Indian idiom in the suggestion. Thus a famous horse-medicine in Upper India is known as batti, because it is supposed to contain 32 ("batti") ingredients. Schiller, in his Punschlied, sacrificing truth to trope, omits the spice and makes the ingredients only 4: "Vier Elemente Innig gesellt, Bilden das Leben, Bauen die Welt."

The Greeks also had a "Punch," πετρανάς, as is shown in the quotation from Athenaeus. Their mixture does not sound inviting. Littre gives the etymology correctly from the Pers. punj, but the 5 elements à la française, as tea, sugar, spirit, cinnamon, and lemon-peel,—no water therefore!

Some such compound appears to have been in use at the beginning of the 17th century under the name of Larkin (q.v.). Both Dutch and French travellers in the East during that century celebrate the beverage under a variety of names which amalgamate the drink curiously with the vessel in which it was brewed. And this combination in the form of Bole-ponjis was adopted as the title of a Miscellany published in 1851, by H. Meredith Parker, a Bengal civilian, of local repute for his literary and dramatic tastes. He had lost sight of the original authorities for the term, and his quotation is far astray. We give them correctly below.

c. 210.—"On the feast of the Scirrha at Athens he (Aristolemanus on Pindar) says a race was run by the young men. They ran this race carrying each a vine-branch laden with grapes, such as is called ἱδρας; and they ran from the temple of Dionysus to that of Athena Scirns. And the winner receives a cup such as is called Five-fold: and of this he partakes joyously with the band of his comrades. But the cup is called πετρανάς because it contains wine and honey and cheese and flour, and a little oil."—Athenaeus, XI. xcl.

1638.—"This voyage (Gombroon to Surat) ... we accomplished in 19 days ... We drank English beer, Spanish sack, French wine, Indian spirit, and good English water, and made good Palepunzen."—Mandelslo, (Dutch ed. 1658), p. 24. The word Palepunzen seems to have puzzled the English translator (John Davis, 2nd ed. 1659), who has "excellent good sack, English beer, French wines, Arab, and other refreshments." (p. 10).

1653.—"Bolleponge est vn mot Anglois, qui signifie vne boisson dont les Anglois vsent aux Indes faute de sucre, sue de limon, eau de vie, fleur de muscade, et biscuit roty."—De la Boullaye-de-Gonz, ed. 1657, p. 534.

[1658.—"Arrived this place where found the Bezar almost burnt and many of the People almost starved for want of Food, which caused much Saddens in Mr. Champock and my Seffe, but not so much as the absence of your Company, which wee have so often remembered in a bowl of the clearest Punch, having noe better Liquor."—Howes, Diary, Hak. Soc. iii. exiv.]

1659.—"Furs Dritte, Pale bunze getut- liert, von halb Wasser, halb Brantwein, dreyssig, vierzig Limonen, deren Körnlein ausgespeyet werden, und ein wenig Zucker eingeworfen; wie dem Geschmack so angenehm nicht, also auch der Gesundheit nicht."—Naur, ed. 1672, 60.

[1662.—"Amongst other spirituous drinks, as PUNCH, &c., they gave us Canarie that had been carried to and fro from the Indies, which was indeed incomparably good."—Evles, Diary, Jan. 16.]

c. 1666.—"Neunmoins depuis qu'ils (les Anglais) ont donne ordre, au-si bien que les Hollandois, que leurs équipages ne soient point de Bouleponges ... il n'y a pas tant de maladies, et il ne leur murt plus tant de monde. Bouleponge est un certain breuvage composé d'arance ... avec du suc de limons, de l'eau, et un peu de muscade rapée dessus: il est assez agréable au guot, mais c'est la poste du corps et de la santé."—Berner, ed. 1723, ii. 335 (Eng. Tr. p. 141); [ed. Constable, 44].

1670.—"Doch als men zekere andere drank, die zij Paleponzen noemen, daartusschen drinkt, zo word het quant enigins geweert."—Andries, 9. Also at p. 27, "Palepunzen."

We find this blunder of the compound word transported again to England, and explained as a 'hard word.'

1672.—Padre Vincenzo Maria describes the thing, but without a name: "There are many fruities to which the Hollander and the English add a certain beverage that they compound of lemon-juice, aquavitae, sugar, and nutmegs, to quench their thirst, and this, in my belief, augments not a little the evil influence."—Travels, p. 103.

1673.—"At Nerule is the best Jock or Nip (see NIPA) de Geo, with which the English on this Coast make that enervating Liquor called Pounch (which is Induban for Five), from Five Ingredients: as the Physicians name their Composition Diapente: or from four things, Diatesseron."—Traver, 157.

1674.—"Pulapunzts, a kind of Indian drink, consisting of Aquavitae, Rose-water, juice of Citrons and Sugar."—Glossographia, &c., by T. E.

[1675.—"Drank part of their boules of Punch (a liquor very strange to me)."—H. Trange, Diary, June I.]
1682.—“Some (of the Chinese in Batavia) also sell Sugar-beer, as well as cooked dishes and Sury (see SURA), arak or Indian brandy; wherefrom they make Musak and Follepons, as the English-men call it.” — Vennoff, Zee en Lant-Reizc, ii. 217.

1683.—“. . . Our own people and mariners who are now very numerous, and insolent among us, and (by reason of Punch) every day give disturbance.” — Hedges, Diary, Oct. 8th. [Hak. Soc. i. 123.]

1688.—“. . . the soldiers as merry as Punch could make them.” — In Wheeler, i. 157.

1689.—“Bengal (Arak) is much stronger spirit than that of Goa, tho' both are made use of by the Europeans in making Punch.” — Ortington, 287 S.

1694.—“If any man comes into a Victualling house to drink punch, he may demand one quart good Goa arak, half a pound of sugar, and half a pint of good line water, and make his own punch . . .” — Order Book of Bombay Govt., quoted by Anderson, p. 281.

1707.—“Un bon repas chez les Anglais ne se fait point sans boire ponne qu'on sert dans grand vase.” — Sieur Lvillier, Voy. aux Grandes Indes, 29.

1717.—“Hence every one (at Madras) has it in his Power to eat well, tho' he can afford no other Liquor at Meals than Punch, which is the common Drink among Europeans, and here made in the greatest Perfection.” — Locker, 22.

1724.—“Next to Drums, no Liquor deserves more to be stigmatised and banished from the Repasts of the Tender, Valuable, and Studious, than Punch.” — O. Chirnys, An Essay on Health and Longevity, p. 58.

1771.—“Des que l’Anglais eut cessé de manquer, le Paria . . . lit un signe à sa femme, qui apporça une grande calisse pleine de punch, qu’elle avoit préparé, pendant le somme, avec de l’eau, et du jus de citron, et du jus de canne de sucre. . . .” — B. de St. Pierre, Chanières Indo-ienn, 56.

PUNCH-HOUSE. s. An Inn or Tavern; now the term is chiefly used by natives (sometimes in the hybrid form Punch-ghar, [which in Upper India is now transferred to the meeting-place of a Municipal Board]) at the Presidency towns, and applied to houses frequented by seamen. Formerly the word was in general Anglo-Indian use. [In the Straits the Malay Punch-haus is, according to Mr. Skeat, still in use, though obsolescent.]

[1961.—“. . . the Commandore visiting us, we delivering him another examination of a Persee [ Parsee], who kept a Punch house, where the murder was committed.” — Forrest, Bombay Letters, Home Series, i. 189.]

1671-2.—“It is likewise enquired and declared hereby that no Victuallar, Punch-house, or other house of Entertainment shall be permitted to make stoppage at the pay day of their wages . . .” — Rubs, in Wheeler, iii. 423.

1758.—Major Puckle’s “Proposals to the Agent about the young men at Mitchle-patam.”

“That some pecuniary mule or fine be imposed . . . for misdemeanours.

* * *

“6. Going to Punch or Rack-houses without leave or warrantable occasion.

“Drubbing any of the Company’s Peons or servants.”

* * *

—in Notes and Eats, No. 1. p. 40.

1655.—“. . . at his return to Achen he constantly frequented an English Punch-house, spending his Gold very freely.” — Dampier, ii. 134.

“. . . Mrs. Francs, wife to the late Lieutenant Francis killed at Hoogly by the Moors, made it her petition that she might keep a Punch-house for her maintenance.” — In Wheeler, i. 154.

1697.—“Monday, 1st April . . . Mr. Cheesely having in a Punch-house, upon a quarrel of words, drawn his sword . . . and being taxed therewith, he both doth own and justify the drawing of the sword . . . it thereupon ordered not to wear a sword while here.” — In Wheeler, i. 320.

1727.—“. . . Of late no small Pains and Charge have been bestowed upon its Buildings (of the Fort at Tellichery); but for what Reason I know not . . . unless it be for small Vessels . . . or to protect the Company’s Ware-house, and a small Punch-house that stands on the Sea-shore . . .” — J. Hamilton, i. 290 [ed. 1741.]

1759.—“Many . . . are obliged to take up their residence in dirty punch-houses.” — Maturin’s Narrative, 22.

1810.—“The best house of that description which admits boarders, and which are commonly called Punch-houses.” — Williamson, i. M. i. 135.

PUNCHAYET. s. Hind. punchayat, from pinch, ‘five.’ A council (properly of 5 persons) assembled as a Court of Arbiters or Jury; or as a committee of the people of a village, of the members of a Caste, or whatnot, to decide on questions interesting the body generally.

1778.—“The Honourable William Hornby, Esq., President and Governor of His Majesty’s Castle and Island of Bombay, &c.”

“The humble Petition of the Managers of the Punchayet of Parsis at Bombay . . .


1810.—“The Parsees . . . are governed by their own panchait or village Council.
The word punchait literally means a Council of five, but that of the Guereas in Bombay consists of thirteen of the principal merchants of the sect.” — Maria Graham, 41.

1813. — “The carpet of justice was spread in the large open hall of the durbar, where the arbitrators assembled; there I always attended, and agreeably to ancient custom, referred the decision to a punchaet or jury of five persons.” — Forbes, Or. Mem., ii. 359; [in 2nd ed. (ii. 2) Punchaunt.

1819. — “The punchayet itself, although in all but village cases it has the defects before ascribed to it, possesses many advantages. The intimate acquaintance of the members with the subject in dispute, and in many cases with the characters of the parties, must have made their decisions frequently correct, and, the judges being drawn from the body of the people, could act on no principles that were not generally understood.” — Elphinstone, in Life, ii. 59.

1821. — “I kept up punchayets because I found them. I still think that the punchayet should on no account be dropped, that it is an excellent institution for dispensing justice, and in keeping up the principles of justice which are less likely to be observed among a people to whom the administration of it is not at all intrusted.” — Ibid. 121.

1823. — “... when he returns assemble a punchayet, and give this cause patient attention, seeing that Hybbaty has justice.” — Pendranging Hori, 31; [ed. 1873, i. 42].

1832. — Bengal Regn. VI. of this year allows the judge of the Sessions Court to call in the alternative aid of a punchayet, in lieu of assessors, and so to dispense with the futwa. See LAW-OFFICER.

1853. — “From the death of Runjeet Singh to the battle of Sobraon, the Sikh Army was governed by Punchayets or Punches —committees of the soldiery. These bodies sold the Government to the Sikh chief who paid the highest, letting him command until murdered by one who paid higher.” — Sir C. Napier, Defects of Indian Government, 69.

1873. — “The Council of an Indian Village Community most commonly consists of five persons ... the punchayet familiar to all who have the smallest knowledge of India.” — Maine, Early Hist. of Institutions, 221.

PUNDIT. s. Skt. pandita, ‘a learned man.’ Properly a man learned in Sanskrit lore. The Pundit of the Supreme Court was a Hindu Law-Officer, whose duty it was to advise the English Judges when needful on questions of Hindu Law. The office became extinct on the constitution of the High Court, superseding the Supreme Court and Sudder Court, under the Queen's Letters Patent of May 14, 1862.

In the Mahratta and Telegu countries, the word Pundit is usually pronounced Pat (in English colloquial Pant); but in this form it has, as with many other Indian words in like case, lost its original significance, and become a mere personal title, familiar in Mahratta history, e.g. the Nana Dhuondopant of evil fame.

Within the last 30 or 35 years the term has acquired in India a peculiar application to the natives trained in the use of instruments, who have been employed beyond the British Indian frontier in surveying regions inaccessible to Europeans. This application originated in the fact that two of the earliest men to be so employed, the explorations by one of whom acquired great celebrity, were masters of village schools in our Himalayan provinces. And the title Pundit is popularly employed there much as Dominic used to be in Scotland. The Pundit who brought so much fame on the title was the late Nain Singh, C.S.I. [See Markham, Memoir of Indian Survey, 2nd ed. 148 seqq.]

1574. — “I hereby give notice that ... I hold it good, and it is my pleasure, and therefore I enjoin on all the pandits (punditio) and Gentoo physicians (physici gentios) that they ride not through this City (of Goa) or the suburbs thereof on horseback, nor in andors and palanquins, on pain of paying, on the first offence 10 cruzados, and on the second 20, pero o supel,* with the forfeiture of such horses, andors, or palanquins, and on the third they shall become the galley-slaves of the King my Lord.” — Proc. of the Governor Antonio Mortiz Barreto, in Archiv. Port. Orient. Fascic. 5, p. 899.

1604. — “... llamando tabén en su compañía los Póditos, le presentaron al Namabo.” — Girona, Religion, 79.

1616. — “... Brachmanna una cum Panditis commanentes, simil quid iam ininde orbis exordiio in Indostane visum negat.” — Juric, Theorices, iii. 81-82.

* Pero o supel, i.e. for the marsh.” We cannot be certain of the meaning of this; but we may note that in 1743 the King, as a favour to the city of Goa, and for the commodity of its shipping, &c., makes a grant of the marsh inundated with sea-water (do supel abagado digo sahyada) which extends along the river-side from the houses of Antonio Correia to the houses of Alfonso Pupo, which grant is to be perpetual ... to serve for a landing-place and quay for the merchants to moor and repair their ships, and to erect their bankshalls (banyues), and never to be taken away to any other purpose. In possibly the times went into a fund for the drainage of this supel and formation of landing-places. See Archiv. Port. Orient., Fasc. 2, pp. 130-131.
1963.—"A Pendet" Brachman or Heatheh Doctor whom I had put to serve my Agah ... would needs make his Panezyrick ... and at last concluded seriously with this: When you put your Foot into the Stirrup, My Lord, and when you march on Horseback in the front of the Cavalry, the Earth trembleth under your Foot, the eight Elephants that hold it up upon their Heads not being able to support it." — Beres, E.T., 85; [ed. Constable, 261].


1755. — "I can no longer bear to be at the mercy of our panduits, who deal out Hindu laws as they please; and make it at reasonable rates, when they cannot find it ready made." — Letter of Sir W. Jones, in Mem. by Ed. Teignmouth, 1597, ii. 67.

1731. — "Il était au moment de s'embrasser for l'Angleterre, plein de perplexité et d'ennui, lorsque les brames de Benares lui apprirent que le brame supérieur de la fameuse pagode de Jagrenat ... était seul capable de Benares de résoudre les questions de la Société royale de Londres. C'était en effet le plus fameux pandect, ou docteur, dont on eût jamais ouï parler." — B. de St. Pierre, La Chauve-Hic, Indienne. The preceding exquisite passage shows that the blunder which drew forth Macaulay's flaming wrath, in the quotation lower down, was not a new one.

1789. — ... the most learned of the Panduits or Bramin lawyers, were called up from different parts of Bengal." — Rich. Hist. i. 42.

1856. — "Besides ... being a Pandit of learning, he (Sir David Brewster) is a bundle of talents of various kinds." — Life and Letters of Sydney Dobell, ii. 14.

1850. — "Mr. Visetolly next makes me say that the principle of limitation is found "amongst the Pandects of the Benares." The Benares he probably supposed to be some Oriental nation. What he supposes their Pandects to be I shall not presume to guess. ... If Mr. Visetolly had consulted the Unitarian Report, he would have seen that I spoke of the Pandits of Benares, and he might without any very long and costly research have learned where Benares is and what a Pandit is." — Macaulay, Preface to his Speeches.

1877. — "Colonel Y. — Since Nain Singh's absence from this country precludes my having the pleasure of handing to him in person this, the Victoria or Patron's Medal, which has been awarded to him, I beg to place it in your charge for transmission to the Pandit." — Address by Sir R. B. Ives, Pres. R. Geog. Soc., May 28.

"Colonel Y. — in reply, said: ... Though I do not know Nain Singh personally, I know his work. ... He is not a topographical automaton, or merely one of a great multitude of native employes with an average qualification. His observations have added a larger amount of important knowledge to the map of Asia than those of any other living man, and his journals form an exceedingly interesting book of travels. It will afford me great pleasure to take steps for the transmission of the Medal through an official channel to the Pandit." — Reply to the President, same date.

PUNJAUB, n.p. The name of the country between the Indus and the Sutlej. The modern Anglo-Indian province so-called, now extends on one side up beyond the Indus, including Peshāwār, the Dera-jat, &c., and on the other side up to the Jumna, including Delhi. [In 1901 the Frontier Districts were placed under separate administration.] The name is Pers. Pus-jab, 'Five Rivers.' These rivers, as reckoned, sometimes include the Indus, in which case the five are (1) Indus, (2) Jelum (see JELUM) or Behat, the ancient Vitisma which the Greeks made Teasτης (Strabo) and Bāṣāṣ (Ptol.), (3) Chenab, ancient Chandrabhagha and Asikā. Ptolemy preserves a corruption of the former Sanskrit name in Varahād, but it was rejected by the older Greeks because it was of ill omen, i.e., probably because Grecized it would be Σαντάσσαται, the devourer of Alexander. The alternative Asikā they rendered Λέσσας. 4) Kavi, the ancient Aintetah, Παντεστής (Strabo), Τομετής (Arrian), Adiṣu or Potadas (Ptol.). (5) Bina, ancient Vitisma, Τομές (Arrian), Bāṣāṣ (Ptol.). This excluded the Sutlej, Sarhur, Hastivīra of Pliny, Zapāsus or Zaādāsus (Ptol.), as Timiri excludes it below. We may take in the Sutlej and exclude the Indus, but we can hardly exclude the Chenab as Wassāf does below.

No corresponding term is used by the Greek geographers. "Putandum est nomen Panchanadacae Graecos aut omnino latissime, aut casu quodam non ad nostrā usque tempora pervenisse, quod in tanta monumentorum ruina facile accidere potuit" (Lassen, Pāṭīopātimā, 3). Lassen however has termed the country Pāṭīopātimā in a learned Latin dissertation on its ancient geography. Though the actual word Pus-jab is Persian, and dates from Mahommedan times, the corresponding Skt. Panchaṃbala is ancient and genuine, occurring in the Mahābhārata and Ramayāna. The name Pus-jab in older Mahommedan writers is applied to the Indus river, after
receiving the rivers of the country which we call Punjaub. In that sense Punjnad, of equivalent meaning, is still occasionally used. [In S. India the term is sometimes applied to the country watered by the Tumbhadrâ, Wardhâ, Malprâhâ, Gatlprâhâ and Kistna (Wilks, Hist. Sketches, Madras reprint, p. 405).]

We remember in the newspapers, after the second Sikh war, the report of a speech by a clergyman in England, who spoke of the deposition of "the bloody Punjaub of Lahore."

R.C. E.—"Having explored the land of the Pahlavi and the country adjoining, there had then to be searched Panchanada in every part: the monkeys then explore the region of Kashmir with its woods of acacias."

—Iltâdâ'ar, Bk. iv. ch. 45.

c. 940.—May's full details (with no correctness) of the five rivers that form the Mhîrân or Indus. He proceeds: "When the Five Rivers which we have named have past the House of Gold which is Multân, they unite at a place three days distant from that city, between it and Mansûrâ at a place called Doshâb."—I. 347-8.

c. 1020.—"They all (Sind, Jilaham, Irâna, Bâb) combine with the Satlader (Satlaj) below Multân, at a place called Panjnad, or 'the junction of the five rivers.' They form a very wide stream."—Al-Birrâhî, in Elliot, i. 48.

c. 1300.—"After crossing the Panj-ab, or five rivers, namely Sind, Jelam, the river of Lahâwar (i.e. of Lahore, viz. the Râvi), Satlât, and Bâbâh. . . ."—Wassîf, in Elliot, iii. 36.

c. 1533.—"By the grace of God our caravan arrived safe and sound at Banjâb, i.e. at the River of the Sind. Banj (banj) signifies 'five,' and bâb, 'water;' so that the name signifies 'the Five Waters.' They flow into this great river, and water the country."—Ibn Battuta, iii. 91.

c. 1550.—"All these (united) rivers (Jelam, Chenâl, Râvi, Bâbâh, Sind) are called the Sind or Panj-ab, and this river falls into the Persian Gulf near Thatta."—The Emp. Tunis, in Elliot, iii. 476.

[c. 1600.—"He also takes a Survey of Pangob. . . ."—Sir T. Herbert, ed. 1677, p. 63. He gives a list of the rivers in p. 70.]

1648.—". . . Pang-ab, the chief city of which is Lahore, is an excellent and fruitful province, for it is watered by the five rivers of which we have formerly spoken."—Van Twiet, 3.

"The River of the ancient Indus, is by the Persians and Magols called Pang-ab, i.e. the Five Waters."—Ibid. i.

1710.—"He found this ancient and famous city (Lahore) in the Province Panschaap, by the side of the broad and fish-abounding river Râri (or Râri)."—Valatgei, iv. (Narrative), 292.

1790.—"Investigations of the religious ceremonies and customs of the Hindoos, written in the Carnatic, and in the Punjaub, would in many cases widely differ."—Forster, Preface to Journey.

1793.—"The Province, of which Lahore is the capital, is often called Panjâb than Lahore."—Rennell's Memoir, 3rd ed. 82.

1804.—"I rather think . . . that he (Hollis) will go off to the Punjaub. And what gives me stronger reason to think so, is, that the seal of his letter to me he calls himself 'the Slave of Shah Mahmud, the King of Kings.' Shah Mahmud is the brother of Zemâna Shah. He seized the musnad and government of Caubul, after having defeated Zemâna Shah two or three years ago, and put out his eyes."—Wilkinson, Desp. under March 17.

1813.—"He (Subagtageen) . . . overran the fine province of the Punjaub, in his first expedition."—Malcolm, Hist. of Persia, i. 316.

PUNKAH. s. Hind. pankhā.

a. In its original sense a portable fan, generally made from the leaf of the palmyra (Borassus flabelliferus, or 'fan-shaped'), the natural type and origin of the fan. Such pankhās in India are not however formed as Chinese fans are, like those of our ladies; they are generally, whether large or small, of a bean-shape, with a part of the dried leaf-stalk adhering, which forms the handle.

b. But the specific application in Anglo-Indian colloquial is to the large fixed and swinging fan, formed of cloth stretched on a rectangular frame, and suspended from the ceiling, which is used to agitate the air in hot weather. The date of the introduction of this machine into India is not known to us. The quotation from Linschoten shows that some such apparatus was known in the 16th century, though this comes out clearly in the French version alone; the original Dutch, and the old English translation are here unintelligible, and indicate that Linschoten (who apparently never was at Ormuz) was describing, from hearsay, something that he did not understand. More remarkable passages are those which we take from Dozy, and from El-Fakhri, which show that the true Anglo-Indian pankhā was known to the Arabs as early as the 8th century.

a.—

1710.—"Alot in a Gallery the King sits in his chaire of State, accomplished with his
Children and chiefe Vizier... no other without calling daring to goe vp to him, save only two Punkaws to gather wind.

II. Finck, in Punctas. i. 339. The word seems here to be used improperly for the men who plied the fans. We find also in the same writer a verb to punkaw:

"... behind one punkawing, another holding his sword."—Ibid. 433.

Terry does not use the word:

1616.—"... the people of better quality, lying or sitting on their Carpets or Pallats, have servants standing about them, who continually beat the air upon them with Plau-bullas, or Fans, of stiffened leather, which keep off the flies from annoying them, and cool them as they lye."—Ed. 1655, p. 405.

1663.—"On such occasions they desire nothing but... to lie down in some cool and shady place all along, having a servant or two to fan one by turns, with their great Punkas, or Fans."—Berier. E.T. p. 76; [ed. Constable, 241].

1757.—"Over her head was held a punker."—Sir C. Mack. in Parl. Papers, 1821, "Hindoo Woman.

1809.—"He... presented me... two punkahs."—Lord Vaubolt. i. 428.

1851.—"The chair of state, the silla gasto-buris, in which the Pope is borne aloft, is the ancient palanquin of the Roman nobles, and, of course, of the Roman Princes... the fans which go behind are the punkahs of the Eastern Emperors, borrowed from the Court of Persia."—Barnes Stanley, Chris-

b. —

c. 1150-60.—"Sous le nom de Khaych ou entend des etoффes de mauvais toile de lin qui servent a divers usages. Dans ce passage de Razees (c. A.D. 1060) ce sont des ventilateurs faits de cet etoffe, Ceci se pratique de cette maniere: on en prend un morceau de la grandeur d'un tapis, un peu plus grand ou un peu plus petit selon les dimensions de la chambre, et on le renbouvre avec des objets qui ont de la consistence et qui ne plient pas facilement, par exemple avec du sable. L'ayant ensuite suspendu au milieu de la chambre, on le fait tirer et lacher doucelement et continuuellement par un homme place dans le haut de l'appartement. De cette maniere il fait beau car de vent et le rafraichit l'air. Quelquefois on le trempe dans de l'eau de rose, et alors il parfume l'air en meme temps qu'il le rafraichit."—Glossaire sur le Moeuvre, quoted in Desy et Engelmann. p. 342. See also Desy, Sapp, and Dott. Add. in Ed. Khaych.

1166.—"He (Ibn Hamdon the Kabit) once recited to me the following piece of his composition, containing an enigmatical description of a linen fan: (1)

"Fast and loose, it cannot touch what it tries to reach; though tied up it moves swiftly, and though a prisoner it is free. Fixed in its place it drives before it the gentle breeze; though its path lie closed up it moves on in its nocturnal journey."—Quoted by Ibn Khatibias. E.T. iii. 91.

(1) The lines jin (Mirobat al Khaych) is a large piece of linen, stretched on a frame, and suspended from the ceiling of the room. They make use of it in Irak. See de Sayes Hariri, p. 474.—Note by MacGuckin de Slane, ibid. p. 92.

c. 1300.—"One of the innovations of the Caliph Mansur (A.D. 755-774) was the Khaych of linen in summer, a thing which was not known before his time. But the Sassanian Kings used in summer to have an apartment freshly plastered (with clay) every day, which they inhabited, and on the morrow another apartment was plastered for them."—El-Fakhri, ed. Alhedou, p. 152.

1580.—"And (they use) instruments like swings with fans, to rock the people in, and to make wind for cooling, which they call Cattavento,—Literal Transl. from Lin-

The French version is really a brief description of the punka:

1610.—"Il est aussi du Cattavento qui sont certains instruments pendus en l'air esqués se faisant donner le trans-e-fait tout le vent qui les rafraichit."—Ed. 1688, p. 17.

The next also perhaps refers to a suspended punka:

1692.—"... furnished also with good Cellars with great Flaps to stir the Air, for reposing in the fresh Air from 12 till 4 or 5 of the Clock, when the Air of these Cellars begins to be hot and stuffy."—Berier, p. 79; [ed. Constable, 247].

1807.—"As one small concern succeeds another, the punkah vibrates gently over my eyes."—Lord Minto in India. 27.

1819.—"Were it not for the punka (a large frame of wood covered with cloth) which is suspended over every table, and kept swinging, in order to freshen the air, it would be scarcely possible to sit out the melancholy heat of an Indian dinner."—Marais, Graham. 30.

Williamson mentions that punkahs

were suspended in most dining halls."—Vide Memoir. i. 281.

1823.—"Punkas, large frames of light wood covered with white cotton, and looking not unlike enormous fire-boards, hung from the ceilings of the principal apartments."—Holer. ed. 1844. i. 25.

1852.—"Holy stones with rubbels and slaps (Our Christmas waists,) prelude the day; For holly and festoons of bay Swing feebie punkas,—or perhaps A wind sack dangling in collapse."—Christmas on board a L. and O., near the Equator.
1875.—“The punkah flapped to and fro lazily overhead.”—Chesney, The Dilemma, ch. xxxviii.

Mr. Busteed observes: “It is curious that in none of the lists of servants and their duties which are scattered through the old records in the last century (18th), is there any mention of the punkah, nor in any narratives referring to domestic life in India then, that have come under our notice, do we remember any allusion to its use... The swinging punkah, as we see it to-day, was, as every one knows, an innovation of a later period... This dates from an early year in the present century.”—Echoes of Old Calcutta, p. 115. He does not seem, however, to have found any positive evidence of the date of its introduction.

[“Hanging punkahs are said by one authority to have originated in Calcutta by accident towards the close of the last (18th) century. It is reported that a clerk in a Government office suspended the leaf of a table, which was accidentally waved to and fro by a visitor. A breath of cool air followed the movement, and suggested the idea which was worked out and resulted in the present machine” (Carey, Good Old Days of John Company, i. 81). Mr. Douglas says that punkahs were little used by Europeans in Bombay till 1810. They were not in use at Nuncomar’s trial in Calcutta (1775), Bombay and W. India, ii. 253.]

PUNSAREE. s. A native drug-seller; Hind. panaari. We place the word here partly because C. P. Brown says ‘it is certainly a foreign word,’ and assigns it to a corruption of dispensarium; which is much to be doubted. [The word is really derived from Skt. panaśāla, ‘a market, warehouse.”]

[1830.—“Beside this, I purchased from a pansaree some application for relieving the pain of a burn.”—Forster, The Persian Adventurer, iii. 23.]

PURDAH. s. Hind. from Pers. purdâh. ‘A curtain’; a partition; and especially a curtain screening women from the sight of men; whence a woman of position who observes such rules of seclusion is termed purdânâishân, ‘one who sits behind a curtain.’ (See GOSHA.)

1809.—“On the fourth (side) a purdah was stretched across.”—Ad, Valentin, i. 189.

1810.—“If the disorder be obstinate, the doctor is permitted to approach the purdah (i.e. curtain, or screen) and to put the hand through a small aperture... in order to feel the patient’s pulse.”—Williamson, V. M. i. 130.

[1813.—“My travelling palankeen formed my bed, its purdoo or chintz covering my curtains.”—Forbes, Or. Mem. 2nd ed. ii. 109.]

1875.—“Native ladies look upon the confinement behind the purdah as a badge of rank, and also as a sign of chastity, and are exceedingly proud of it.”—Life in the Missour, i. 113.

[1900.—“Charitable aid is needed for the purdah women.”—Pioneer Mail, Jan. 21.]

PURDESEE, s. Hind. purdâsî, usually written purdâsi, ‘one from a foreign country.’ In the Bombay army the term is universally applied to a sepoy from N. India. [In the N.W.P. the name is applied to a wandering tribe of swindlers and conmen.]

PURWANNA, PURWAUNA, s. Hind. from Pers. pûrwaunâ, ‘an order; a grant or letter under royal seal; a letter of authority from an official to his subordinate; a license or pass.’

1682. . . . we being obliged at the end of two months to pay Custom for the said goods, if in that time we did not procure a Pherwanna for the Emper of Decca to excuse us from it.”—Hedges, Diary, Oct. 16; [Hak. Soc. i. 34].

1693. . . . Egnmore and Purswannam were lately granted us by the Nabob’s purwannas.”—Wheeler, i. 281.

1759.—“Purwanna, under the Coochuck (or the small seal) of the Nabob Vizier Ulim Maleek, Nizam ul Muluck Bahadour, to Mr. John Spenser.”—In Cambridge’s Acts. of the War, 250. (See also quotation under HOSEODHOKUN.)

1774.—“As the peace has been so lately concluded, it would be a satisfaction to the Rajah to receive your purwanna to the purpose before the departure of the caravan.”—Bayle’s Diary, in Markham’s Tibet, p. 50. But Mr. Markham changes the spelling of his originals.

PUTCHECK, s. This is the trade-name for a fragrant root, a product of the Himalaya in the vicinity of Kashmir, and forming an article of export from both Bombay and Calcutta to the Malay countries and to China, where it is used as a chief ingredient of the Chinese pastille-rods commonly called jostick. This root was recognised by the famous Garcia de Orta as
the Costus of the ancients. The latter took their word from the Skt. kushtha, by a modification of which name—putcho, tangas, it is still known and used as a medicine in Upper India. De Orta speaks of the plant as growing about Mandu and Chitore, whence it was brought for sale to Ahmadabad; but his informants misled him. The true source was traced in situ by two other illustrious men, Royle and Falconer, to a plant belonging to the N. O. Compositae, Sauressurea Xappe, Clarke, for which Dr. Falconer, not recognising the genus, had proposed the name of Aucklandia costus verus, in honour of the then Governor-General. The Costus is a gregarious plant, occupying open, sloping sides of the mountains, at an elevation of 8000 to 9000 feet. See article by Falconer in Trans. Linn. Soc. xix. 23-31.

The trade-name is, according to Wilson, the Telugu patchchaku, 'green leaf,' but one does not see how this applies. (Is there, perhaps, some confusion with Pathch? see PATCHOULI.) De Orta speaks as if the word, which he writes puchok, were Malay. Though neither Crawford nor Fawr gives the word, in this sense, it is in Marsden's earlier Malay Diet.: "Puchok: a plant, the aromatic leaves of which are an article of trade; said by some to be Costus indicus, and by others the Melissa, or Lavens." [On this Mr. Skel writes: "Puchok is the Malay word for a young shoot, or the growing shoot of a plant. Puchok in the special sense here used is also a Malay word, but it may be separate from the other. Klinkert gives puchok as a shoot or shoot and also as a radish-like root (indigenous in China etc., used in medicine for fermentation, &c.). Apparently it is always the root and not the leaves of the plant that are used, in which case Marsden may have confused the two senses of the word.] In the year 1837-38 about 250 tons of this article, valued at £10,000, were exported from Calcutta alone. The annual import into China at a later date, according to Wells Williams, was 2,000 pecks or 120 tons (Middle Kingdom, ed. 1857, ii. 305). In 1865-66, the last year for which the details of such minor exports are found in print, the quantity exported from Calcutta was only 492 cwt., or 24 tons. In 1875 the value of the imports at Hankow and Chefoo was £6,421. [Watt, Econ. Diet. vi. pt. ii. p. 482, Bombay Gazetteer, xi. 470.]

1516.—See Barbosa under CATEGU.

1529.—"We have prohibited the export of pepper to China . . . and now we prohibit the export of puchok and incense from these parts of India."—Carta de los Regimientos del Rey a Diego Ayres. Feitor da China, in Arch. Port. Oc., i. Fasc. v. 49.

1525.—"Puchok of Cambaya worth 35 tangas a maund."—Lebrunrgue, 59.

1527.—Mr. Whiteway notes that in a letter of Diego Calvo to the King, dated Jan. 17, puchok is mentioned as one of the imports to China.—India Obs. MS. Corpus Chronologicum, vol. i.

1541.—"The bear (see BAHAR) of puchok contains 20 para (see FRAZALLA), and an additional 4 of picota (q.v.). In all 24 para . . ."—A. Nites, 11.

1563.—"I say that costus in Arabic is called cost or cost; in Guzantin it is called apol (apotic); and in Malay, for in that region there is a great trade and consumption thereof, it is called puchok. I tell you the name in Arabic, because it is called by the same name by the Lattins and Greeks, and I tell it you in Guzantin, because that is the land to which it is chiefly carried from its birth-place; and I tell you the Malay name because the greatest quantity is consumed there, or taken thence to China."—Gaz. i. 72.


[1609.—

1617.—"5 hampers pochok . . ."—Cats, Diary, i. 224.


1711.—In Malacca Price Current, July 1704: "Putchuck or Costus dried."—Lockyer, 77.

1726.—"Patsjaak (a leaf of Asjien (Acheen,) that is pounded to powder, and used in insence . . ."—Vedravia, Chorn. 34.

1727.—"The Wood Ligna diclis grows only in this country (Sind). It is rather a Wood than a Tree, and nothing of it is useful but the Root, called Puchcock or Puchok. There are great quantities exported from Soont, and thence to China, where it generally bears a good Price."—A. Hamilton, i. 126: (ed. 1744, i. 127).

1808.—"Elles emploient ordinairement . . . une racine aromatique appelee pichetok, un coupe par petits morceaux,
et fait bouillir dans de l’huile de noix de coco. C’est avec cette huile que les dan-
sesses se graissent ... ”—Haugjør, ii. 117.

1682.—“Koot is sent down country in large quantities, and is exported to China, where it is used as incense. It is in Calcutta known under the name of ‘Patchuk.’”—
Punjab Tram Report, cvii.

PUTLAM, n.p. A town in Ceylon on the coast of the bay or estuary of Calpentyn; properly Puttelama; a Tamil name, said by Mr. Ferguson to be puttho- (pattu) alam, ‘New Salt-
pans.’ Ten miles inland are the ruins of Tammanah Newera, the original Tam-
ampauni (or Taprobaner), where Vijaya, the first Hindu immigrant, established
his kingdom. And Putlam is supposed to be
the place where he landed.

1288.—“The veal-3 hers ... go post to a place called Bet tellar, and (then) go six miles into the gulf.”—Marco Polo, Bk. iii. ch. 16.

c. 1315.—“The natives went to their King and told him my reply. He sent for me, and I proceeded to his presence in the
town of Bättla, which was his capital, a
pretty little place, surrounded by a timber
wall and towers.”—Ibn Battuta, iv. 166.

1672.—“Putelaon . . .”—Baldens(Germ.), 373.

1726.—“ Portaloon or Putelan.”—Valeo-
tijn, Ceylon, 21.

PUTNEE, PUTNEY, s.

a. Hind. and Beng. putti, optical putpi, or putpi, from v. put-ati, to be agreed or closed, (i.e. a bargain). Goods commissioned or manufactured to order.

1755.—“A letter from Cosimbazar mentions they had directed Mr. Warren Hastings to proceed to the Putney aurung (q.v.) in order to purchase putney on our Honble. Masters account, and to make all necessary enquiries.”—Fort William Crons., Nov. 10. In Larg. 61.

b. A kind of sub-tenure existing in the
Lower Provinces of Bengal, the patni-
dar, or occupant of which “holds of a Zenindar a portion of the Zenindari in
perpetuity, with the right of heredi-
tary succession, and of selling or
letting the whole or part, so long as
a stipulated amount of rent is paid to
the Zenindar, who retains the power
of sale for arrears, and is entitled to
a regulated fee or fine upon transfer”
(Wilson, q.v.). Probably both a and
b are etymologically the same, and
connected with putti (see POTTAH).

1860.—“A perpetual lease of land held
under a Zemindar is called a putnee,—and
the holder is called a putneesar, who not
only pays an advanced rent to the Zemindar,
but a handsome price for the same.”—Great
Rural Life in Bengal, 64.

PUTTÁN, PATHÁN, n.p. Hind. Patán. A name commonly applied to Afghans, and especially to people in India of Afghan descent. The derivation is obscure. Elphinstone derives it from Pushtán and Pukhtán, pl. Pukhtána, the name the Afghans give to their own race, with which Dr. Trump (and Dr. Bellew ( Races of Afghanistan, 25) agree. This again has been connected with the Pachtíva of Herodotus (iii. 102, iv. 44.) The Afghans have for the name one of the usual fantastic etymologies which is quoted below (see quotation, c. 1611). The Mahoomdedans in India are sometimes divided into four classes, viz. Putthán; Moguls (see MOGUL), i.e. those of Turki origin; Shirkhs, claiming Arab descent; and Sejjids, claiming also to be descendants of Mahommédan.

1553.—“This State belonged to a people called Patane, who were lords of that bil-
country. And as those who dwell on the skirts of the Pyrenees, on this side and on
that, are masters of the passes by which
we cross from Spain to France, or vice
versa, so these Patan people are the masters
of the two entrances to India, by which
those who go thither from the landward
must pass, . . .”—Barros, IV. vi. 1. 1563.—“ . . . This first King was a
Patan of certain mountains that march
with Bengal.”—Garcia, Coli. i. 34. 1572.—“Mas agora de nomes, et de uança,
Novos et varas são os habitantes;
Os Delijs, os Patánês que em possencia
De term, et gente são mais abundantes.”
Camões, vii. 20.

(By Aubertin):

“But now inhabitants of other name
And custom new and various there are
found.
The Delhis and Patans, who in the name
Of land and people do the most abound.”

1610.—“A Pattan, a man of good
stature.”—Harckius in Purchas, i. 220.

c. 1611.—“ . . . the mightiest of the
Afghan people was Kais . . . . The Prophet
gave Kais the name of Abd Ursheed . . . .
and . . . predicted that God would make his issue so numerous that they, with res-
spect to the establishment of the Faith,
would outvie all other people; the angel
Gabriel having revealed to him that their
attachment to the Faith would, in strength,
be like the wood upon which they lay the
keel when constructing a ship, which wood
the seamen call Pattan; on this account
he conferred upon Abd Ursheed the title
of Pathan" also.—Hist. of the Afghans, E.T., by Born, i. 38.

1658.—"... Oomanchon a Puttanian...

1648.—"... In general the Moors are a haughty and arrogant and proud people, and among them the Pathans stand out superior to the others in dress and manners."

1592.—"... Martin Alfonso and the other Portuguese delivered them from the war that the Pathans were making on them."

1673.—"They are distinguished, some according to the Consanguinity they claim with Mahomet: as a Saíd is a kin to that Imposture. ... A Shiek is a Cousin too, at a distance, into which Relation they admit all now made Proseleys. Mår is somewhat allied also. ... The rest are adopted under the Name of the Province of N.W.P., as Malgal, the Race of the Tartars... Pathan, Buttee."

1681.—"... En estas regiones ay vna curas gentes se dizien les Pathans."—Martínez de la Peña, Compendio, p. 21.

1729.—"... The Pathans (Patandres) are very different in gait, and surprise in valour and stout-heartedness in war."—Verrall, Hist. Canarese, Chap. 169.

1757.—"... The Colonel (Clive) complained bitterly of so many insults put upon him, and reminded the Souahir how different his own conduct was, when called upon to assist him against the Pytans."—Ives, i. 149.

1763.—"... The northern nations of India, although idolaters... were easily induced to embrace Mahometanism, and are at this day the Afghans or Pitans."—Hist. of India, i. 24. ed. 1803.

1758.—"... Moors are, for the most part, soldiers by profession, particularly in the cavalry, as are also... Pitans."—Moore, Travels. ii. 47.

[PUTTEE, PUTTY, s. Hind. putî.]

a. A piece or strip of cloth, bandage; especially used in the sense of a ligature round the lower part of the leg used in lieu of a gaiter, originally introduced from the Himalaya, and now commonly used by sportsmen and soldiers. A special kind of cloth appears in the old trade-lists under the name of puteahs (see PIECE GOODS).

b. In the N.W.P. "... Their names were forsworn scratched off the collector's books, and those of their eldest sons were entered, who became forsworn, in village and cumberry parliance, lumberdars of the shares of their fathers, or in other words, of puttee. Shere Singh and puttee Baz Singh."—Riddell, Notes on the N.W.P. 34.

c. In S. India, soldiers' pay.

1572.—"... Their names were forsworn scratched off the collector's books, and those of their eldest sons were entered, who became forsworn, in village and cumberry parliance, lumberdars of the shares of their fathers, or in other words, of puttee. Shere Singh and puttee Baz Singh."—Riddell, Notes on the N.W.P. 34.

PUTTWALLA. s. Hind. putî-vîlî, patti-vîlî (PUTTEE, see PUTTEE), "with a belt." This is the usual Bombay term for a messenger or orderly attached to an officer, and bearing a belt and brass badge, called in Bengal chupressy or peon (q.v.), in Madras usually by the latter name.

1572.—"... Here and there a belted Government servant, called a Puttawalla, or Patta-walla, because distinguished by a belt..."—Murder Williams, Modern India, 34.

PUTWA. s. Hind. putât. The Hillians salutaris, l. from the succulent acid flowers of which very fair jelly is made in Anglo-Indian households. [It is also known as the Roselle or Red Sorrel (Hist. Econ. Diet. iv. 243). Riddell (I. 367) calls it "Oselle or Roselle jam and jelly.

PYE. s. A familiar designation among British soldiers and young officers for a Pariah-dog (q.v.): a
contraction, no doubt, of the former word.

[1892.—“We English call him a pariah, but this word, belonging to a low, yet by no means degraded class of people in Madras, is never heard on native lips as applied to a dog, any more than our other word ‘pie.’” —L. Kipling, Beast and Man, 296.]

PYJAMMAS, s. Hind. पीज़मान (see JAMMA), lit. ‘leg-clothing.’ A pair of loose drawers or trousers, tied round the waist. Such a garment is used by various persons in India, e.g. by women of various classes, by Sikh men, and by most Mahommedans of both sexes. It was adopted from the Mahommedans by Europeans as an article of dishabille and of night attire, and is synonymous with Long Drawers, Shulwàurs, and Mogul-breeches. [For some distinctions between these various articles of dress see Forbes-Watson, (Textile Manufacturers, 57.)] It is probable that we English took the habit like a good many others from the Portuguese. Thus Pyrrad (c. 1610) says, in speaking of Goa Hospital: “It’s out force calsons sans quoie confez intand les Portugais des Indes” (ii. p. 11; [Hak. Soc. ii. 9]). The word is now used in London shops. A friend furnishes the following reminiscence: “The late Mr. B——, tailor in Jermyn Street, some 40 years ago, in reply to a question why pyjammaz had feet sewn on to them (as was sometimes the case with those furnished by London outfitters) answered: ‘I believe, Sir, it is because of the White Ants!’”

[1828.—“His chief joy smoking a cigar In loose Faee-jams and native slippers.” —Oriat, Sport, Mag., reprint 1873, i. 61.] 1881.—“The rest of our attire consisted of that particularly light and airy white flannel garment, known throughout India as a pajama suit.”—Harkel, Cyclon, 329.

PYKE, PAIK, s. Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes: “Paık or Paýık, corruptly Pyk, Hind. &c. (from S. padāṭīka), Paık or Paýık, Mar. A footman, an armed attendant, an inferior police and revenue officer, a messenger, a village watchman: in Cut-tack the Paiks formerly constituted a local militia, holding land of the Za-

nymidars or Bajas by the tenure of military service,” &c., quoting Bengal Regulations. [Platts also treats the two words as identical.] But it seems clear to us that there are here two terms rolled together:

a. Pers. Paık, ‘a foot-runner or courier.’ We do not know whether this is an old Persian word or a Mongol introduction. According to Hamner Purgstall it was the term in use at the Court of the Mongol princes, as quoted below. Both the words occur in the Ain, but differently spelt, and that with which we now deal is spelt paık (with the initial point).

[1500.—“The Jilavad (see under JULIBAR) and the Paık (a runner). Their monthly pay varies from 1200 to 12000 (daans), according to their speed and manner of running. Some of them will run from 60 to 100 krok (Coss) per day.”—Ia, E.T. by Blochmann, i. 158 (see orig. i. 144).]

1673.—“At the Court of Constantinople; ‘Les Peiks venoient ensuite, avec leurs bonnets d’argent doré ornez d’un petit piéneau de héron, un arc et un carquois chargé d’fèches.’—Journal d’A. Galland, i. 98.

1677.—“... the under officers and servants called Apian-Oylans, who are designed to the meaner uses of the Seraglio... most commonly the sons of Christians taken from their Parents at the age of 10 or 12 years. ... These are: 1. Porters, 2. Bostangies or Gardiners 3. Paiks and Schekes. ... Sir Paul Howard, Present State of the Ottoman Empire, 10.

1761.—“Ahmad Sultan then commissioned Shah Fasoul Khan ... the bedaurae (see HURCARRA) and the Paiks. ... The force was to consist of service. Some of them will run from 60 to 100 krok (Coss) per day.”—Hamner Purgstall, Gest. der Goldenen Horde, 243.

[1868.—“The Payeke is entrusted with the tehlin (see CHILLUM) (pipe), which at court (Khiva) is made of gold or silver, and must be replenished with fresh water every time it is filled with tobacco.”—Vandenberg, Sketches, 89.]

b. Hind paık and paýık (also Mahr.) from Skt. padāṭīka, and padāṭa, ‘a foot-soldier,’ with the other specific application given by Wilson, exclusive of ‘courier.’ In some narratives the word seems to answer exactly to peon.
PYKE. PAIK.

In the first quotation, which is from the *Ain*, the word, it will be seen, is different from that quoted under (a) from the same source.

C. 1500.—"It was the custom in those times, for the palace (of the King of Benkul) to be guarded by several thousand pykes (pātāka), who are a kind of infantry. An eunuch entered into a conference with these guards, who on one night killed the King, Putheh Shah, when the Eunuch ascended the throne, under the title of Barbuck Shah."—*Gelad's* Tr., ed. 1850, ii. 19 (orig. i. 143; *Jarett* ii. 149) gives the word as *Payiks*.

In the next quotation the word seems to be the same, though used for a 'seaman.' Compare uses of Lascar.

C. 1615.—"His fleet consisted of 20 beaked vessels, all well manned with the sailors whom they call *paiques*, as well as with Portuguese soldiers and *topazes* who were excellent musketeers: 50 hired *paiques* (see *Gallevat*) of like sort and his own (Sebastian Goncalves's) galliot (see *Gallevat*), which was about the size of a *ucket*, with 14 demi-falcons on each broadside, two pieces of 18 to 20 lbs. calibre in the forecastle, and 90 Portuguese soldiers, with more than 40 *topazes* and *Cafres* (see *Caffer*)."—*Bombar* and *Bombara*, 422.

1722.—Among a detail of charges at this period in the *Zemindarry of Rajapal* appears.

"... *Paisa* or the pikes, guard of villages, everywhere necessary... 2.161 reises."—*Field Regt.* App. p. 245.

The following quotation from an Indian Regulation of L.l. Cornwallis's time is a good example of the extraordinary multiplication of terms, even in one Province in India, denoting approximately the same thing:

1792.—*All Pykes.* Chokeydars (see *Chokidar*, *Pateltam, Drawara, Nigalputa*), *Harves* (see *Harry*), and other descriptions of village watchmen are declared subject to the orders of the Darogah (see *Daroga*...).—*Ratna, for the Police...* passed by the G.o.i. in C. Dec. 7.

... The army of Assam was a militia organised as follows. The whole male population was bound to serve either as soldiers or labourers, and was accordingly divided into sets of four men each, called *gotes*, the individuals comprising the gote being termed *pykes*.—*Johnston*'s *Hist*. of *W.*'s *Expedition* in *Assam*, 1792-94, 94, commd. by Gen. Keatinge.

1822.—After a detail of persons of rank in Madras:

"None of these entertain armed followers except perhaps ten or a dozen Peons for state, but some of them have Pykes in considerable numbers, to keep the peace on their estates. These *Pykes* are under the magistrate's orders."—*Bb. Rev.* ii. p. 592.

1812.—"The whole of this last-mentioned numerous class of *Pykes* are understood to have been disbanded. In compliance with the new Police regulations.—*Bb. Reg.*. 71.

1782.—"... *In* or *Officers* of the peasant militia *Paiks*. The *Paiks* were settled chiefly around the fort in easy tenures."—*Hume's Brit.* ii. 202.

PYSE! interjection. The use of this is illustrated in the quotations. Notwithstanding the writer's remark (below) it is really Hindustani, viz. *piss, look out!* or 'make way!' apparently from Skt. *pīś*, look!—see:* M'Kersworth's *Mod.*, 1819, p. 529, col. 3.; *Fallon's Hind. Dict.*, 1834. 376, col. 3.; *Platts*, 2826.

1841.—"... three men came running up behind them, as if they were clearing the road for the one, by calling out "piss!"—see: *Elphinstone's Rep.* on *Muster* & *Garrison* *Sentry* in *Pykes* amounting to E. L. 4, 700. p. 124.

1858.—"... *Un* correspondent Col. Pridieaux knew the origin of the warning called out by hussy drivers to pedestrians in Bombay, 'Pyse!' It is not Hindustani.—*Letter* to N. & Q. Ser. VI. VIII. p. 383.

[Other expressions of the same kind are *Malavālī* pa, 'Get out of the way!'; and *Hind. Mahr. *kis, kīs, from *bas-*, to drop off.]

1605.—"At these hayros goe in the streets, they cri po. po. which is to say take heed."—*Linschoten*, Hdk. *Ser*. i. 282.

1824.—"I was awoke from disturbed rest by cries of kis! kis! to clear the way!"—*Bowdich*. *Hist*. ed. 1573, i. 49.

"QUAMOCLIT. " The *Ismā'īlu* quamoclitis, the name given by *Linnæus* to the Red Jasmine. The word is a corruption of Skt. *Kītātā* the creeper of Kāma, god of love.

"QUEMOCLIT. " This climber, the most beautiful and luxuriant imaginable, bears also the name of Kamalātā 'Love's Creeper.' Some
have flowers of snowy hue, with a delicate fragrance, ..."—Wanderings of a Pilgrim, i. 310-11.

**QUEDDA.** n.p. A city, port, and small kingdom on the west coast of the Malay Peninsula, tributary to Siam. The name according to Craw- 

furd is Malay kedih, 'an elephant- 


trap' (see KEDDAH). [Mr. Skeat 

writes: "I do not know what Craw- 

furd's authority may be, but kedih 

does not appear in Klinkert's Dict. 

... In any case the form taken by 

the name of the country is Kedah. 

The coralling of elephants is probably a Siamese custom, the method adopted 

to the E. coast, where the Malays are 

left to themselves, being to place a 

decoy female elephant near a powerful 

noose."] It has been supposed some-

times that Kedah is the Kâd or Kâ al of 

Ptolemy's sea-route to China, and 

likewise the Kalah of the early Arab 

voyagers, as in the Fourth Voyage of 

Sindbad the Seaman (see Procs. R. 

Geo. Soc. 1882, p. 653; Burton, 

Arabian Nights, iv. 386). It is 

possible that these old names how-

ever represent Kedah, 'a river mouth,' 

a denomination of many small ports 

in Malay regions. Thus the port that 

we call Quedah is called by the Malay 

Kivala Batang.

1516. — "Having left this town of Tenas- 
sary, further along the coast towards Malacca, 

there is another seaport of the Kingdom of 

Anjou, which is called Quedah, in which 

also there is much shipping, and great 

interchange of merchandise."—Barbosa, 

188-189.

1553. — "... The settlements from Tavay 

to Malacca are these: Tenassary, a notable 

city, Langur, Torroa, Quedah, producing 

the best pepper on all that coast, Pediao, Peri, 

Sulonung, and our City of Malacca. ..."—Barros, i. ix. 1.

1572. 

*Quêda* Tavai cidade, onde começa 

De Sêo largo o imperio tão esparrido: 

Tenassari, *Quédã*, que he so cabeça. 

Das que pimenta alli tem produzido." 

Candias, x. 123.

By Burton:

"Behold Tavâ City, whence begin 

Siam's dominions. Reign of vast extent: 

Tenassari, *Quêda* of towns the Queen 

that bear the barthon of the hot piment." 

1598. — "... to the town and Kingdom of 

Quedah ... which lyeth under 6 degrees 

and a halfe; this is also a Kingdom like 

Tenassari, it hath also some wine, as 

Tenassari hath, and some small quantitie 

of Pepper."—Linschoten, p. 31; [Hak. Soc. 

i. 103].

1614. — "And so ... Diogo de Mendonc a 

... sending the gaôies (see GALLEVAT) 

on before, embarked in the joloa (see GAL- 

LEVAT) of Joio Rodriguez de Paiva, and 

coming to Quedah, and making an attack at 

daybreak, and finding them unprepared, he 

bBurnt the town, and carried off a quantity of 

provisions and some tin" (colub an, see 

CALAY).—Bowen, Decade, 157.

1838. — "Leaving Penang in September, 

we first proceeded to the town of Quedah 

lying at the mouth of a river of the same 

name."—Quedah, &c., by Capt. Sherrard 

Osborne, ed. 1865.

**QUEMOY.** n.p. An island at the 

cast opening of the Harbour of Amoy. 

It is a corruption of Kiu-mum, in 

Chang-chau dialect *Kin-mau*; meaning 'Golden-door.'

**QUI-HI, s.** The popular distinctive 

nickname of the Bengal Anglo-Indian, 

from the usual manner of calling 

servants in that Presidency, viz. 'Kâ 

hâ?' 'Is any one there?' The 

Anglo-Indian of Madras was known as a 

Mull, and he of Bombay as a Duck 

((q.v.)).

1815. — "The Grand Master, or Adven-

tures of Qui Hi in Hindostan, a Hudibrastic 

Poem; with illustrations by Rowlandson." 

1825. — "Most of the household servants 

are Parsees, the greater part of whom 

speak English. ... Instead of 'Koe hoo,' 

Who's there? the way of calling a servant 

is 'boy,' a corruption, I believe, of 'kia,

brother.'—Heber, ed. 1844, ii. 98. But see 

under BOY.

c. 1830. — "J'ai vu dans vos gazettes de 

Calcutta les élansmètres des quoîhaüs (sobri-

quet des Européens Bengalis de ce côté) 

sur la chaleur."—Journ. de Corresp. n. 308.

**QUILOA.** n.p. *i.e. Kilva,* in lat. 

9° 0' S., next in remoteness to Sofala, 

which for a long time was the *m plus 

ultra* of Arab navigation on the East 

Coast of Africa, as Capt. Boyados 

was that of Portuguese navigation on the 

West Coast. Kilva does not occur in 

the Geographies of Eirisi or Abuulfed, 

though Sofala is in both. It is men-

tioned in the *Roteiro,* and in Barros's 

account of Da Gama's voyage. Barros 

had access to a native chronicle of 

Quiloa, and says it was founded about 

A.H. 400, and a little more than 70 

years after Magadoxo and Brava, by 

a Persian Prince from Shiraz.

1229. — "Kilva, a place in the country of 

Zenj, a city."—Yâkût, (orig.), iv. 302.

c. 1330. — "I embarked at the town of 

Magadoxo (Magadoxo), making for the
country of the Sawaini, and the town of 
Kulwa, in the country of the Zenj. . . ."—
Tha Barthol., ii. 191. [See under SOFALA.] 

1498.—"Here we learned that the island of 
which they told us in Mocomboýy as 
being peopled by Christians is an island at 
del which dwells the King of Mocomboýy him-
self, and that the half is of Moors, and the 
other half of Christians, and in this island is 
seeds-pearl, and the name of the island is 
Quileyne. . . ."—Rutíve du Viage de Vasco 
da Gama, 48.

1501.—"Quíloa is a citáde in Arabia in 
auna sufla giunta a terra firma, ben 
popolata de homines negri et mercandanti: 
edificata al modo nò: Quíni hanno abun-
dantia de aurop: argento: ambra: muschion: 
et perle: ragionevolmente vesteno panni de 
sera: et bambaxi infinit."—Letter of K. 
Emmaneul, 2.

1506.—"Del 1502 . . . mandá au viagio 
aue 21. Capitáno Don Vasco de Gamba, 
che fu quello che discoperse India. . . . a 
nell'anno del Cristo de Bonia speranza, 
zomne in uno loco chiamato Óchilla; là 
qual terra e dentro uno rio. . . ."—Leonardo 
Có-Maser, 17.

1553.—"The Moor, in addition to his 
natural hatred, bore this increased resent-
ment on account of the chastisement inflicted 
on him, and determined to bring the ships 
into port at the city of Quíloa, that being 
a populous place, where they might get the 
better of our ships by force of arms. To 
break this mischief with greater safety to 
himself he told Vasco da Gama, as if wishing 
to gratify him, that in front of them was a 
city called Quíloa, half peopled by Christians 
of Abyssinia and of India, and that if he 
gave the order the ships should be steered 
thatither."—Bocca. i. iv. 5.

1572.—
"Esta ilha pequena, que habitamos. 
He em toda esta terra certa escala 
De todos os que as ondas navegamos. 
De Quíloa, de Monbaqua, a de Sofala. 
Gamba. i. 51.

By Burton:

"This little island, where we now abide, 
of all this seaboard is the one sure place 
for every merchantman that steams the tide 
from Quíloa, or Sofala, or Mombas. . . ."

QUILON. n.p. A form which we 
have adopted from the Portuguese for 
the name of a town now belonging to 
Travancore: once a very famous and 
much frequented port of Malabar, and 
known to the Arabs as Kovalam. 
The proper name is Tamil, Kollam, of 
doubtful sense in this use. Bishop 
Caldwell thinks it may be best ex-
plained as 'Palace' or 'royal resi-
dence,' from Kol, 'the royal Presence,' 
or Hall of Audience. [Mr. Logan 
says: 'Kollam is only an abbreviated 
form of Koililavan or Koililavan,
'King's house'] (Malabar, i. 231, 
note.) For ages Kaulam was known 
as one of the greatest ports of Indian 
trade with Western Asia, especially 
trade in pepper and brazil-wood. It 
was possibly the Male' of Cosmas in 
the 6th century (see MALABAR), but 
the first mention of it by the present 
name is about three centuries later, in 
the Relation translated by Reinand. 
The 'Kollam era' in general use in 
Malabar dates from A.D. 824: but it 
does not follow that the city had no 
earlier existence. In a Syrian extract 
(which is, however, modern) in Land's 
Anecdot. Sýriaca (Latin, i. 125; Syriac, 
p. 27) it is stated that three Syrian 
missionaries came to Kaulam in A.D. 
823, and got leave from King Shelkiri-
birti to build a church and city at 
Kaulam. It would seem that there is 
some connection between the date 
assigned to this event, and the 'Kollam 
era': but what it is we cannot say. 
Shelkibirti is evidently a form of Che-
kravarti Rejju (see under CHUCKER-
 BUTTY). Quilon, as we now call it, is 
now the 3rd town of Travancore, pop. 
(in 1891) 23,380; there is little trade. 
It had a European garrison up to 1830, 
but now only one Sepoy regiment.

In ecclesiastical narratives of the 
Middle Ages the name occurs in the 
form Colombo, and by this name it 
was constituted a See of the Roman 
Church in 1328, suffragan of the Arch-
bishop of Sultaniya in Persia; but it is 
doubtful if it ever had more than one 
bishop, viz. Jordannus of Severo, 
author of the Mirabilia often quoted 
in this volume. Indeed we have no 
knowledge that he ever took up his 
bishopric, as his book was written, and 
his nomination occurred, both during 
a visit to Europe. The Latin Church 
however which he had founded, or 
gained the use of, existed 20 years 
later, as we know from John de' 
Marignolli, so it is probable that he 
had reached his See. The form Col-
ombo is accounted for by an inscrip-
tion (see Ind. Antqy, ii. 360) which 
shows that the city was called Kolomba, 
(other forms being Kolomkapatuna, or 
Kolomkapatuna (Bombey Gazetteer, 
v. i. pt. i. 183)). The form Palombo-
bum also occurs in most of the MSS, 
of Friar Odoric's Journey: this is the 
more difficult to account for, unless it 
was a mere play (or a trick of memory) 
on the kindred meanings of columbo.
and palumbes. A passage in a letter from the Nestorian Patriarch Yeshu-yab (c. 650-60) quoted in Assemanni (iii. pl. i. 131), appears at that date to mention Colun. But this is an arbitrary and erroneous rendering in Assemanni's Latin. The Syriac has Kalah, and probably therefore refers to the port of the Malay regions noticed under CALAY and QUEDDA.

851.—"De ce lieu (Mascate) les mauris-moquent la voie pour Filindeu, et se dirigent vers Koulan-Malay; la distance entre Mascate et Koulan-Malay est d'un mois de marche, avec un vent modéré."—Relation, &c., tr. by Rooman, i. 15.

1166.—"Seven days from thence is Quilan, on the confines of the country of the sun-worshippers, who are descendants of Kush... and are all black. This nation is very trustworthy in matters of trade... Pepper grows in this country... Cinnamon, ginger, and many other kinds of spices also grow in this country."—Benjamin of Tudela, in Early Travels in Palestine, 114-115.

c. 1280-90.—"Royannes de Ma-pa'rh. Parmi tous les royaumes étrangers d'au-delà des mers, il n'y en que Ma-pa'rh et Kiu-lan (Mahar and Quilon) sur lesquels on peut parvenir à ebolide une certaine quantité surtout Kiu-lan... (Année 1282). Cette année... Kiu-lan a envoyé un ambassadeur à la cour (monzole) pour présenter en tribut des marchandises précieuses et un singe noir."—Chinese Annals, quoted by Paneth, More Pol., ii. 603, 643.

1298.—"When you quit Mahar and go 500 miles towards the S.W. you come to the Kingdom of Colun. The people are idolators, but there are also some Christians and some Jews."—Marco Polo, Bk. iii. ch. 22.

c. 1300.—"Beyond Guzerat are Kalkan and Tana; beyond them the country of Malibir, which from the boundary of Karlo to Kulam is 300 parasangs in length. The people are all Samanids, and worship idols."

"Kashkoddin," in Elffert, i. 68.

c. 1310.—"Mahar extends in length from Kulam to Nolina (Nellore) nearly 300 parasangs along the sea-coast..."—Wisey, in Elffert, iii. 32.

c. 1322.—"... as I went by the sea... towards a certain city called Polumbun (where groweth the pepper in great store)."—Friar Odoric, in Cathay, p. 71.

c. 1322.—"Poii venvi a Colonbrio, ch'è la migliore terra d'India per mercantili. Quali è il gengiovo in grande copia e del buono del mondo. Quali vanno tutti ignudi salvo... che portano un tanio innalzato... vai legnius de dietro."—Palutine MS. of Odoric, in Cathay, App., p. xlvii.

c. 1328.—"In India, whilst I was at Columbun, were found two cats having wings like the wings of bats..."—Friar Jordanus, p. 29.

1330.—"Joannes, &c., nobili vivon domino Nascenorum et universis sub eo Christianis Nascenentis de Columbo gratian in presenti, quae ducat ad gloriarn in futuro... quatenus venerabilem Fratrem nostrum Jordanam Catalani episcopum Columbiae... quam nuper ad episcopalis dignatam apicem acuta Mosto apostolica diximus promovendam..."—Letter of Pope John X.XII. to the Christians of Colun, in Odorici Regulaldi Ann. Eccles. v. 195.

c. 1343.—"The 10th day (from Calicut) we arrived at the city of Kaulam, which is one of the finest of Malibir. Its markets are splendid, and its merchants are known under the name of Salti (see CHOOLIA). They are rich; one of them will buy a ship with all its fittings and load it with goods from his own store."—Ibn Battuta, iv. 10.

c. 1348.—"And sailing on the feast of St. Stephen, we navigated the Indian Sea until Pulin Sunday, and then arrived at a very noble city of India called Columbun, where the whole world's pepper is produced... There is a church of St. George there, of the Latin communion, at which I dwelt. And I adorned it with fine paintings, and taught there the holy Law."—John Marigozti, in Cathay, &c., pp. 314-311.

c. 1400.—"... Coloun, civitatem nobilium venit, cujus ambitus duodemia millia passuum amplitudine. Gigniber qui cobdi (coliombi) dicitur, piper, verumum, cunnellae quae esse apparellantur, ite in provincia, quam vocant Melbriarum, legitur."—Curt, in Peginos de Var. Furtune.

c. 1418.—"In the year Bharati (641) of the Kolamba era, King Adityavarmi the ruler of Vanchi... who has attained the sovereignty of Manubaya Mahabila, hung up the bell..."—Ibn, in Tirmichiyy, see Ind. Antig. ii. 390.

1510.—"... we departed... and went to another city called Colon... The King of this city is a Pagan, and minstrelly and poetry... and he has 20,000 horsemen, and many archers. This country has a good port near to the sea-coast. No grain grows here, but fruits as at Calicut, and pepper in great quantities..."—Varthema, 182-3.

1516.—"Further on along the same coast towards the south is a great city and good sea-port which is named Coulam, in which dwell many Moors and Gentiles and Christians. They are great merchants and very rich, and own many ships with which they trade to Chonimelled, the Island of Ceylon, Bengal, Malaca, Sumatra, and Pegu... There is also in this city much pepper..."—Beylant, 157-8.

1572.—"A hum Cochim, e a outro Gunamar A qual Chalé, a qual a filha da Pimenta. A qual Coulao, a qual da Crangarao. E os maus, a quem o mais sofreu e contenta..."—Gomes, vii. 35.
By Burton:

"To this Cochin, to that falls Cananor, one hath Chaké, another th' Isle Piment, a third Coulam, a fourth takes Cranganor, the rest is theirs with whom he rests content."

1726. "... Coylang."—Valentin's Chor., 115.

1727. "Coloan is another small principality. It has the Benefit of a River, which is the southernmost Outlet of the Ceylon Islands; and the Dutch have a small Fort, within a Mile of it on the Sea-shore. ... keeps a Garrison of 30 Men, and its trade is inconvenient."—A. Hamilton, i. 333 [ed. 1744].

QUIRPELE. s. This Tamil name of the mungoose (q.v.) occurs in the quotation which follows; properly Kirippillai, ['little squeaker'].

1601. "... bestiola quaedam Quil sive Quirpele vocata. quae aspectu primo verme ..."—De Bry, iv. 63.

R

RADAREE. s. —H. rath-ḍarī, from ṛati-ḍari, 'road-keeper.' A transit duty; sometimes 'black-mail.' [Raḥ-ḍarī is very commonly employed in the sense of sending prisoners, &c., by escort from one police post to another, as along the Grand Trunk road].


1622.—"At the garden Pelengon we found a rahdar or guardian of the road, who was also the chief over certain other rahdarī, who are usually posted in another place 2 leagues further on."—Ibid. ii. 285.

1623.—"For Rahdars. the Khan has given them a firman to free them, also firman for a house. ..."—Sainsbury, iii. p. 183.

1667.—"... that the goods ... may not be stopped ... on pretence of taking Rahdaries, or other duties. ..."—Papers of Shah Aurung Zad, in Forrest, Bombay Letters, Home Series, i. 213.

1673.—"This great officer, or Farmer of the Emperor's Custom (the Shabunder [see SHABUNDER]), is obliged on the Roads to provide for the safe travelling for Merchants by a constant Watch ... for which Rahdorage, or high Imposts, are allowed by the Merchants, both at Landing and in their passage inland."—Fryer, 222.

1685.—"Here we were forced to compound with the Rattaree men for ye Duties on our goods."—Hodges, Dorn, Dec. 15: [Hak. Soc. i. 213. In i. 190, Rawdari].

c. 1731.—"Nizam-ul-Mulk ... thus got rid of ... the rahdarī from which latter impost great annoyance had fallen upon travellers and traders."—Khají Khan, in Elliot, vii. 531.

1744.—"Passing the river Kishalvàn we ascended the mountains by the Rahdarī (a Persian toll) of Noglabar. ..."—Hamilton, i. 226.

RAGGY. s. Ḳaḍi (the word seems to be Dec. Hindustani, [and is derived from Skt. ṭaḍa, 'red,' on account of the colour of the grain]. A kind of grain, Eleusine Coracana, Gaertn.; Cygnusorus Coracanus, Linna.; largely cultivated, as a staple of food, in Southern India.

1792.—"The season for sowing raggy, rice, and bajerha from the end of June to the end of August."—Life of T. More, iii. 92.

1793.—"The Mahatta supplies consisting chiefly of Raggy, a coarse grain, which grows in more abundance than any other in the Mysore Country, it became necessary to serve it out to the troops, giving rice only to the sick."—Ibid. 10.

1800.—"The Deccany Mussulmans call it Ragy. In the Tamil language it is called Keér (kēžarag)."—Bichard, Mysor. i. 190.

RAINS. THE. s. The common Anglo-Indian colloquial for the Indian rainy season. The same idiom, as charis, had been already in use by the Portuguese. (See WINTER).

c. 1666.—"Lastly, I have imagined that it in Dègli, for example, the Rains come from the East, it may yet be that the Seas which are Southerly to it are the origin of them, but that they are forced by reason of some Mountains ... to turn aside and discharge themselves another way. ..."—Beccari, E.T., 138; [ed. Constable, 483].

1707.—"We are heartily sorry that the Rains have been so very unhealthy with you. ...Letter in Owen's Fragments.

1750.—"The Rains ... setting in with great violence, overflowed the whole country."—Owen, Hist., ed. 1893, i. 159.

1865.—"The place is pretty, and although it is 'the Rains,' there is scarcely any day when we cannot get out."—By. Melman, in Memoir. p. 67.

[RAIS. s. Ar. rā'is, from ra's, 'the head,' in Ar. meaning 'the captain, or master, not the owner of a ship;']
India it generally means 'a native gentleman of respectable position.'

1610.—"... Reyses of all our Nauyes."—Birdwood, First Letter Book, 435.

1785.—"... their chief (more worthless in truth than a horsekeeper)."—In note—"In the original the word syse is introduced for the sake of a jingle with the word Ryse (a chief or leader)."—Tippoo's Letters, 18.

1870.—"Racees." See under RYOT.

1900.—"The petition was signed by representative landlords, raises."

[Flower Mail, April 13.]

RAJA, RAJAH. s. Skt. rājā, 'king.' The word is still used in this sense, but titles have a tendency to degenerate, and this one is applied to many humbler dignitaries, petty chiefs, or large Zemindars. It is also now a title of nobility conferred by the British Government, as it was by their Mahommedan predecessors, on Hindus, as Nawāb is upon Moslem. Rāj, Rāío, Rānd, Rāné, Rāya (in S. India), are other forms which the word has taken in vernacular dialects or particular applications. The word spread with Hindu civilisation to the eastward, and survives in the titles of Indo-Chinese sovereigns, and in those of Malay and Javanese chiefs and princes.

It is curious that the term Rājā cannot be traced, so far as we know, in any of the Greek or Latin references to India, unless the very questionable instance of Pliny's Iuchias be an exception. In early Mahommedan writers the now less usual, but still Indian, forms Rāo and Rāi, are those which we find. (Ibn Batuta, it will be seen, regards the words for king in India and in Spain as identical, in which he is fundamentally right.) Among the English vulgarisms of the 18th century again we sometimes find the word barbarised into Roger.

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RAJPOOT. Bege Roger's junk six peculees (see PECUL) of lead."—Foster, Letters, iv. 107.

1623.—"A Raja, that is an Indian Prince."—P. della Valle, Hak. Soc. i. 84.

1863.—"I went a hunting with ye Rajaee, who was attended with 2 or 300 men, armed with bows and arrows, swords and targets."

—Hedges, Diary, March 1; [Hak. Soc. i. 66.]

1756.—Tippoo with gross impropriety addresses Louis XVI. as "the Rajah of the French."—Select Letters, 369.

RAJAMUNDRY, n.p. A town, formerly head-place of a district, on the lower Godavery R. The name is in Telegu Rājamundheraavaram, 'King-chief's(Town),' and takes its name from Mahendradaev of the Orissa dynasty; see Morris, Godavery Mon. 23.

RAJPOOT. s. Hind. Rājpūt, from Skt. Rājaputra, 'King's Son.' The name of a great race in India, the hereditary profession of which is that of arms. The name was probably only a homoronic assumption; but no race in India has furnished so large a number of princely families. According to Chand, the great mediæval bard of the Rajputs, there were 36 clans of the race, issued from four Kshatriyas (Parihār, Prāmar, Solankhī, and Chauhmān) who sprang into existence from the sacred Agnikunda or Firepit on the summit of Mount Ābū. Later bards give five eponyms from the firepit, and 90 clans. The Rajputs thus claim to be true Kshatriyas, or representatives of the second of the four fundamental castes, the Warriors; but the Brahmins do not acknowledge the claim, and deny that the true Kshatriya is extant. Possibly the story of the fireborn ancestry hides a consciousness that the claim is fictitious. "The Rajputs," says Forbes, "use animal food and spirituous liquors, both nuclein in the last degree to their puritanic neighbours, and are scrupulous in the observance of only two rules,—those which prohibit the slaughter of cows, and the remarriage of widows. The clans are not forbidden to eat together, or to intermarry, and cannot be said in these respects to form separate castes" (Rājā-mūdt, reprint 1878, p. 537).

An odd illustration of the fact that to partake of animal food, and especially of the heroic repast of the flesh of the wild boar killed in the chase,

[GOONT.]
RAJPOTT.

(see Terry's representation of this below), is a Rajput characteristic, occurs to the memory of one of the present writers. In Lord Canning's time the young Rajput Raja of Alwar had betaken himself to degrading courses, insomuch that the Viceroy felt constrained, in open durbar at Agra, to admonish him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profligate Mahommedans, who had so influenced his conduct that among other indications, he would not eat wild pig. The old Political, hearing this, shook his head very gravely, saying, 'Would not eat Wild Pig! Dear! Dear! Dear!' It seemed the ne plus ultra of Rajput degradation: The older travellers give the name in the quaint form Rashboot, but this is not confined to Europeans, as the quotation from Sidi 'Ali shows; though the aspect in which the old English travellers regarded the tribe, as mainly a pack of banditti, might have made us think the name to be shaped by a certain sense of aptness. The Portuguese again frequently call them Reys Butos, a form in which the true etymology, at least partially, emerges.

1516.—'There are three qualities of these Gentles, that is to say, some are called Rashbutes, and they, in the time that their King was a Gentile, were Knights, the defenders of the Kingdom, and governors of the Country.'—Barlow, 50.

1533.—'Inasmuch that whilst the battle went on, Saladin placed all his women in a large house, with all that he possessed, whilst below the house were combustibles for use in the fight; and Saladin ordered them to be set fire to, whilst he was in it. Thus the house suddenly blew up with great explosion and loud cries from the unhappy women; whereupon all the people from within and without rushed to the spot, but the Resbutos fought in such a way that they drove the Guzarat troops out of the gates, and others in their hasty flight cast themselves from the walls and perished.'—Corda, iii. 527.

... "And with the stipulation that the 200 pindas, which are paid as allowance to the lascars of the two small forts which stand between the lands of Baqaim and the Reys buutos, shall be paid out of the revenues of Baqaim as they have been paid hitherto."—Treaty of Nano da Cunha with the K. of Cambay, in Subsidias, 137.

c. 1554.—"But if the caravan is attacked, and the Butis (see BHAT) kill themselves, the Rashbuts, according to the law of the Butis, are adjudged to have committed a crime worthy of death."—Sidi 'Ali Kapadina, in J. As., Ser. I., tom. ix. 95.

[1602.—"Rachebidas."—Costa, Dec. viii. ch. 15.]

c. 1614.—"The next day they embarked, leaving in the city, what of those killed in fight and those killed by fire, more than 500 persons, the most of them being Regibutos, Moors of great value: and of ours fell eighteen. ..."—Bocarro, Douda, 210.

[1614.—"... in great danger of thieves called Rashbouts. ..."—Foster, Letters, ii. 260.]

1616.—"... it were fitter he were in the Company of his brother ... and his safe better more regarded, then in the hands of a Rashboote Gentile."—Sir T. Roe, i. 535-4: [Hak. Soc. ii. 292].

... "The Rashbootes eate Swines-flesh most hateful to the Mahometans."—Terry, in Purchas, ii. 1479.

1638.—"These Rashbutes are a sort of Highway men, or Tories."—Mandelb. Eng. by Davies, 1699, p. 19.

1648.—"These Resbouts (Resbourn) are held for the best soldiers of Guzuratta."—Von Treist, 39.

e. 1660.—"The word Ragipous signifies Sons of Rajus."—Ber nier, ed. Constable, 39.

1673.—"Next in esteem were the Rash- boots, Rashpoots, or Soildiers."—Fryer, 27.

1689.—"The place where they went ashore was at a Town of the Moors, which name our Seamen give to all the Subjects of the Great Mogul, but especially his Mahometan Subjects: calling the Idolaters Gentous or Rashbouts."—Despinier, i. 567.

1791.—"... Quatre cijayas ou reis- boutes montés sur des chevaux persans, pour l'escorter."—B. de St. Pierre, Choe- nière Indienne.

RAMASAMMY. s. This corruption of Rāmaseswāni ("Lord Rāma"), a common Hindū proper name in the South, is there used colloquially in two ways:

(a) As a generic name for Hindūs, like Tommy Atkins for a British soldier. Especially applied to Indian coolies in Ceylon, &c.

(b) For a twisted roving of cotton in a tube (often of wrought silver) used to furnish light for a cigar (see FULEETA). Madras use:

a. —

1843.—"I have seen him almost swallow it, by Jove, like Ramo Samee, the Indian juggler."—Thackeray, Book of Snobs, ch. i.
1850.—"... if you want a clerk to do your work or a servant to attend on you, you would take on a sapomaceous Bongali Baboo, or a servile abject Madrasi Ramasamy. ... A Madrasi, even if wrongly abused, would simply call you his father, and his mother, and his aunt, defender of the poor, and epitome of wisdom, and would take his change out of you in the bazaar accounts."—Cornhill Mag., Nov., pp. 52-3.

RAMBOTANG, s. Malay, rambâtan (Fielè, No. 6750, p. 256). The name of a fruit (Nephelium lappaceum, L.), common in the Straits, having a thin fleshy pulp, closely adhering to a hard stone, and covered externally with bristles like those of the external envelope of a chestnut. From rambât, 'hair.'

1613.—"And other native fruits, such as baches (perhaps backery, the Mangifera fo-tata) rambotans, ramse, baadecos; and pomegranates, and innumerable others. ..."—Godinho de Eredta, 16.

1726.—"... the rambotan-tree (the fruit of which the Portuguese call Jérou dos cafufros or Caffer's fruit)."—Valentijn (v.), Nieuwca, 3.

1727.—"The Rambostan is a Fruit about the Bigness of a Walnut, with a tongh Skin, beset with Cupillaments; within the Skin is a very savoury Pulp."—A. Hamilton, ii. 83; [ed. 1744, ii. 89].

1783.—"Mangustines, rambustines, &c."—Forest, Marqui, 10.

[1812.—"... mangustan, rambudan, and dorian ..."—Heyne, Tracts, 411.]

RAMDAM, s. Hind, from Ar. ramawzin (ramawilin). The ninth Mahommedan lunar month, viz. the month of the Fast.

1615.—"... at this time, being the preparation to the Ramdam or Lent."—Sir T. Roe, in Papers, i. 537; [Hak. Soc. ii. 21; also 58, 72, ii. 274].

1732.—"The 29th June: I think that (to-day) the Moors have commenced their ramchadan, according to the rule by which I calculate."—P. della Valle, ii. 607; [Hak. Soc. i. 179].

1886.—"... They are not ... very curious or strict in observing any Days or Times of particular Devotions, except it be Ramdam time as we call it ... In this time they fast all Day, ..."—Dampier, i. 313.

* Favre gives (Dict. Malys-François): "Dubu" (boue = fruit). "Nom d'un fruit de la grosseur d'un œuf de poule; il paraît être une grosse espèce de longanisse." (It is L. doméstica.) The Rambus is figured by Marsden in Atlas to Hist. of Sumatra 3rd ed, pl. vi. and pl. ix. It seems to be Eucleaera dulcis, Mill. (Pieravella dulcis, Jack).

RAMOOSY, u.pl. The name of a very distinct caste in W. India, Mahr. Rammosi, [said to be from Mahr. rammati, 'jungle-dweller']; originally one of the theiving castes. Hence they came to be employed as hiree-dity watchmen in villages, paid by cash or by rent-free lands, and by various petty dues. They were supposed to be responsible for thefts till the criminals were caught; and were often themselves concerned. They appear to be still commonly employed as hired chokidars by Anglo-Indian households in the west. They come chiefly from the country between Poona and Kolhapur. The surviving traces of a Ramoosy dialect contain Telegu words, and have been used in more recent days as a secret slang. [See an early account of the tribe in: "An Account of the Origin and Present condition of the tribe of Ramoosies, including the Life of the Chief Oomiah Naik, by Capt. Alexander Mackintosh of the Twenty-seventh Regiment, Madras Army," Bombay 1853.]

[1817.—"His Highness must long have been aware of Ramoosies near the Mahadeo pagoda."—Ephraim's Letter to Pedros, in Papers relating to E.I. Affairs, 23.]

1833.—"... There are instances of the Ramoosy Naiks, who are of a bold and daring spirit, having a great ascendancy over the village Fateills (Patil) and Koollurnees (Coolcurnees), but which the latter do not like to acknowledge openly ... and it sometimes happens that the village officers participate in the profits which the Ramoosies derive from committing such irregularities."—Macintosh, Acc. of the Tribe of Ramoosies, p. 19.

1883.—"... Till a late hour in the morning he (the chamoleon) sleeps sounder than a ramoosey or a chowkeydar; nothing will wake him."—Tribes on My Frontier.

RAM - RAM! The commonest salutation between two Hindus meeting on the road; an invocation of the divinity.

[1652.—"... then they approach the idol waving them (their hands) and repeating many times (the words) Ram, Ram, i.e. God, God."—Torevaer, ed. Bull, i. 263.]

1673.—"... Those whose Zeal transports them no further than to die at home, are immediately Washed by the next of Kin, and bound up in a Sheet; and as many as go with him carry them by turns on a Cotstaff; and the rest run almost naked and shaved, crying after him Ram, Ram."—Heyne, 101.
1726.—"The wives of Braminas (when about to burn) first give away their jewels and ornaments, or perhaps a pinang, (q.v.), which is under such circumstances a great present, to this or that one of their male or female friends who stand by, and after taking leave of them, go 'lie over the corpse, calling out only Ram, Ram.' —Valentijn, v. 51.

[1852.—See under SUTTEE.]

c. 1855.—Sir G. Birdwood writes: 'In 1839-70 I saw a green parrot in the Crystal Palace aviary very deafful, dull, and miser- able to behold. I called it 'pretty poll,' and coaxed it in every way, but no notice of me would it take. Then I behought me of its being a Mahratta popot, and hailed it Ram Ram! and spoke in Mahari to it: when at once it roused up out of its lethargy, and hopped and swung about, and answered me back, and cuddled up close to me against the bars, and laid its head against my knuckles. And every day thereafter, when I visited it, it was always in an eager hurry to salute me as I drew near to it.'

RANEE. s. A Hindu queen: râjî, fem. of râjâ, from Skt. râjâ (= re-gîn). 1853. — "Bedinor (Bedinor) ... is the Capital City, the Residence of the Ranne, the Bette of Shiam Shaker Sayy. — Fryer, 342.

1609.—"The young Ranie may marry whomsoever she pleases."—Lord Venetian, i. 364.

1597.—"There were once a Raja and a Rané who had an only daughter."—Miss Sower, Indian Fancy Tales, i.

RANGOON. n.p. Burm. Ram-poon, said to mean 'War-end': the chief town and port of Pegu. The great Pagoda in its immediate neighbourhood had long been famous under the name of Dagon (q.v.), but there was no town in modern times till Rangoon was founded by Alompra during his conquest of Pegu, in 1755. The name probably had some kind of intentional allusion to Dagon, whilst it "proclaimed his forecast of the immediate destruction of his enemies." Occupied by the British forces in May 1824, and again, taken by storm, in 1852, Rangoon has since the latter date been the capital, first of the British province of Pegu, and latterly of British Burma. It is now a flourishing port with a population of 134,176(1881); [in 1891, 180,824].

RANJOW. s. A Malay term, ran-jau. Sharp-pointed stakes of bamboo of varying lengths stuck in the ground to penetrate the naked feet or body of an enemy. See Marsden, H. of Sumatra, 2nd ed., 276. [The same thing on the Assam frontier is called a poca (Little, Wild Rices, 308), or panji (Sanderson, Thirteen Years, 233).]

RASEED, s. Hind. rasid. A native corruption of the English 'receipt,' shaped, probably, by the Pers. rasib, 'arrived'; viz. an acknowledgment that a thing has 'come to hand.'

1577.—"There is no Sindi, however wild, that cannot now understand Rased (receipt), and 'Apil' (appeal)."—Burton, Sind Revisited, i. 252.

RAT-BIRD. s. The striated bush-labbler (Chatterhoca caulata, Dumeril); see Tribes on My Frontier, 1883, p. 3.

RATTAN. s. The long stem of various species of Asiatic climbing palms, belonging to the genus Calamus and its allies, of which canes are made (not 'bamboo-canes,' improperly so called), and which, when split, are used to form the seats of cane-bottomed chairs and the like. From Malay rotan, [which Crawford derives from rowat, 'to pare or trim'], applied to various species of Calamus and Desmonorus (see Filet, No. 6064 et seq.). Some of these attain a length of several hundred feet, and are used in the Himalaya and the Kâsia Hills for making suspension bridges, &c., rivelling rope in strength.

1531. — "The Governor set out from Malaca in the beginning of December, of this year, and sailed along the coast of Pedir ... He met with such a contrary gale that he was obliged to anchor, which he did with a great anchor, and a cable of rotas, which are slenderer but tough canes, which they twist and make into strong cables."—Cortes, London, i. 228.

1533. — "They took thick ropes of rotas (which are made of certain twigs which are very flexible) and cast them round the feet, and others round the tucks."—Garcia, f. 90.

1538. — "There is another sort of the same reedies which they call Rotas; these are thinne like twisses of Willow for baskets ..."—Linschoten, 28; [Hak. Soc. i. 67].

1610. — "Il y a une autre sorte de canne qui ne vient jamais plus grosse que le petit doigt ... et il plove comme osier. Ils l'appellent Rotan. Ils en font des cables de maire, et quantité de sortes de panches; gentiment entre lassus."—Parcer de Lave, i. 207; [Hak. Soc. i. 381, and see i. 207].
RAVINE DEER. The sportsman’s name, at least in Upper India, for the Indian gazelle (Gazella bennetti, Jerdon, [Blanford, Mammalia, 526 seqq.]).

RAZZIA, s. This is Algerine-French, not Anglo-Indian, meaning a sudden raid or destructive attack. It is in fact the Ar. ghadziga, ‘an attack upon infidels,’ from ghâzât, ‘a hero.’

REAPER, s. The small laths, laid across the rafters of a sloping roof to bear the tiles, are so called in Anglo-Indian house-building. We find no such word in any Hind. Dictionary; but in the Mahratti Diet, we find rip in this sense.

[1741-5.—See under BANKSHALL.]

REAS, REES, s. Small money of account, formerly in use at Bombay, the 25th part of an anna, and 400th of a rupee. Port. real, pl. reis. Accounts were kept at Bombay in rupees, quarters, and rees, down at least to November 1834, as we have seen in accounts of that date at the India Office.

1673.—(In Geo.) “The Vidroon... 15 Biscouks (see BUDGBOOK). Whereof 75 make a Tango (see TANGA), and 60 Rees make a Tango.”—Fryer, 207.

1727.—“Their Accounts (Bombay) are kept by Rayes and Rejes. 1 Reyer is . . . 400 Rayes.”—A. Hamilton, ii. App. 6; [ed. 1744, ii. 315].

RED CLIFFS, n.p. The nautical name of the steep coast below Quilon. This presents the only bluffs on the shore from Mt. Dely to Cape Comorin, and is thus identified, by character and name, with the ἄγκος ὄσος of the Periplus.

c. 80-90.—“Another village, Bakaré, lies by the mouth of the river, to which the ships about to depart descend from Nei-

kynda. . . . From Bakaré extends the Red-Hill (περίπος ὄσος) and then a long stretch of country called Paralia.”—Periplus, §§ 55-58.

1727.—“I wonder why the English built their Fort in that place (Anjengo), when they might as well have built it near the Red Cliffs to the Northward, from whence they have their Water for drinking.”—J. Hamilton, i. 332; [ed. 1741, i. 334].

1813.—“Water is scarce and very indifferent; but at the red cliffs, a few miles to the north of Anjengo, it is said to be very good, but difficult to be shipped.”—Madan, Or. Comm. i. 335. See also Manuals New Directory, 5th ed. 1780, p. 161.

1814.—“From thence (Quilohna) to Anjengo the coast is hilly and romantic; especially about the red cliffs at Bascoél (qu. Bakarg? as above?); where the women of Anjengo daily repair for water, from a very fine spring.”—Forbes, Or. Mem., i. 334; [2nd ed. i. 213].

1814.—“There is said to be fresh water at the Red Cliffs to the northward of Anjengo, but it cannot be got conveniently; a considerable surf generally prevailing on the coast, particularly to the southward, renders it unsafe for ships’ boats to land.”—Hodgson’s Dirce, ed. 1811, i. 515.

RED-DOG, s. An old name for Prickly-heat (q.v.).

c. 1752.—“The red-dog is a disease which affects almost all foreigners in hot countries, especially if they reside near the shore, at the time when it is hottest.”—Osborne’s Voyage, i. 190.

REGULATION, s. A law passed by the Governor-General in Council, or by a Governor (of Madras or Bombay) in Council. This term became obsolete in 1833, when legislative authority was conferred by the Charter Act (3 & 4 Will. IV. cap. 85) on those authorities; and thenceforward the term used is Act. By 13 Geo. IIII. cap. 63, § xxxv., it is enacted that it shall be lawful for the G.-G. and Council of Fort William in Bengal to issue Rules or Decrees and Regulations for the good order and civil government of the Company’s settlements, &c. This was the same Charter Act that established the Supreme Court. But the authorised compilation of “Regulations of the Gort. of Fort William in force at the end of 1853,” begins only with the Regulations of 1793, and makes no allusion to the earlier Regulations. No more does Regulation XLI. of 1793, which prescribes the form, numbering, and codifying of the
REGULATION PROVINCES. 759 REINOL.

Regulations to be issued. The fact seems to be that prior to 1793, when the enactment of Regulations was systematized, and the Regulations began to be regularly numbered, those that were issued partook rather of the character of resolutions of Government and circular orders than of Laws.

1585.——"The new Commissioner... could discover nothing prejudicial to me, except, perhaps, that the Regulations were not sufficiently observed. The sacred Regulations! How was it possible to fit them on such very irregular subjects as I had to deal with?"—Lt.-Col. Lewis, A Fly on the Wheel, p. 376.

1580.——"The laws promulgated under this system were called Regulations, owing to a lawyer's doubts as to the competence of the Indian authorities to infringe on the legislative powers of the English Parliament, or to modify the 'laws and customs' by which it had been decreed that the various nationalities of India were to be governed."—Sjg. Review, March 13, p. 335.

REGULATION PROVINCES. See this explained under NON-REGULATION.

REGUR. s. Dakh. Hind. repur; also b剖析. The peculiar black loamy soil, commonly called by English people in India 'black cotton soil.' The word may possibly be connected with H.—P. reg. 'sand'; but regula and regali is given by Wilson as Telugu. [Platts connects it with Skt. rkiha, 'a furrow.']. This soil is not found in Bengal, with some restricted exception in the Râjmahal Hills. It is found everywhere on the plains of the Deccan trap-country, except near the coast. Tracts of it are scattered through the valley of the Krishna, and it occupies the flats of Coimbatore, Madura, Salem, Tanjore, Ramnad, and Tinnevelly. It occurs north of the Nerbudda in Saugor, and occasionally on the plain of the eastern side of the Peninsula, and composes the great flat of Surat and Broach in Guzerat. It is also found in Pegu. The origin of regar has been much debated. We can only give the conclusion as stated in the Manual of the Geology of India, from which some preceding particulars are drawn: "Regur has been shown on fairly trustworthy evidence to result from the impregnation of certain argillaceous formations with organic matter, but... the process which has taken place is imperfectly understood, and... some peculiarities in distribution yet require explanation."—Op. cit. i. 434.

REH. s. [Hind. rh. Skt. rēj, 'to shine, shake, quiver.] A saline efflorescence which comes to the surface in extensive tracts of Upper India, rendering the soil sterile. The salts (chiefly sulphate of soda mixed with more or less of common salt and carbonate of soda) are superficial in the soil, for in the worst rh tracts sweet water is obtainable at depths below 60 or 80 feet. [Plains infested with these salts are very commonly known in N. India as ōsor plains (Hind. úsqueda, Skt. úshara, 'impregnated with salt').] The phenomenon seems due to the climate of Upper India, where the ground is rendered hard and impervious to water by the scorching sun, the parching winds, and the treeless character of the country, so that there is little or no water-circulation in the subsoil. The salts in question, which appear to be such of the substances resulting from the decomposition of rock, or of the detritus derived from rock, and from the formation of the soil, as are not assimilated by plants, accumulate under such circumstances, not being diluted and removed by the natural purifying process of percolation of the rain-water. This accumulation of salts is brought to the surface by capillary action after the rains, and evaporated, leaving the salts as an efflorescence on the surface. From time to time the process culminates on considerable tracts of land, which are thus rendered barren. The canal-irrigation of the Upper Provinces has led to some aggravation of the evil. The level of the canal-waters being generally high, they raise the level of the reh-polluted water in the soil, and produce in the lower tracts a great increase of the efflorescence. A partial remedy for this lies in the provision of drainage for the subsoil water, but this has only to a small extent been yet carried out. [See a full account in Watt, Econ. Dict. VI. pt. i. 400 segg.]

REINOL. s. A term formerly in use among the Portuguese at Goa, and applied apparently to 'Johnny New-
comes3 or Griffins (q.v.). It is from cing, the Kingdom (viz. Portugal). The word was also sometimes used to distinguish the European Portuguese from the country-born.

1598.—"... they take great pleasure and laugh at him, calling him Reynol, which is a name given in jest to such as newly come from Portugal, and know not how to behave themselves in such grave manner, and with such ceremonies as the Portugalese use there in India."—Eischeden, ch. xxxi.; [Hak. Soc. i. 205].

c. 1610.—"... que es soldats Portu-gais arrirent de nouveau aux Indes portans encor leurs habits du pays, ceux qui sont la de long tés quand ils les voyent par les Mais les appellent Renol, chargez de poux, et mille autres inuirs et moqueries."—[Morgan, 96].

[3] "When they are newly arrived in the Indies, they are called Raignolles, that is to say 'men of the Kingdom,' and the older hands mock them until they have made one or two voyages with them, and have learned the manners and customs of the Indies; this name sticks to them until the fleet arrives the year following."—L'egard de Local, Hak. Soc. ii. 123.

[1727.—"The Reynolds or European fidalgos."—A. Hamilton, ed. 1744, i. 251.]

At a later date the word seems to have been applied to Portuguese deserters who took service with the E.I. Co. Thus:

c. 1760.—"With respect to the military, the common men are chiefly such as the Company sends out in their ships, or deserters from the several nations settled in India, Dutch, French, or Portuguese, which last are commonly known by the name of Reynols."—Gros, i. 38.

RESHIRE. n.p. Risihir. A place on the north coast of the Persian Gulf, some 5 or 6 miles east of the modern port of Bushire (q.v.). The present village is insignificant, but it is on the site of a very ancient city, which continued to be a port of some consequence down to the end of the 16th century. I do not doubt that this is the place intended by Reynel in the quotation from A. Nunez under Dubber. The spelling Raxel in Barros below is no doubt a clerical error for Raxel.

c. 1340.—"Rishhir. ... This city built by Lohraos, was rebuilt by Shajur son of Ardelesh Babegian; it is of medium size, on the shore of the sea. The climate is very hot and unhealthy. ... The inhabitants generally devote themselves to sea-trade, but poor and feeble that they are, they live chiefly in dependence on the merchants of other countries. Dates and the cloths called Risihir are the chief productions."—Hamdulla Mustafi, quoted in Barbier de Meynard, Dict. de la Perse.

1514.—"And thereupon Pero Dalboqueque sailed away ... and entered through the straits of the Persian sea, and explored all the harbours, islands, and villages which are contained in it ... and when he was as far advanced as Bâreme, the winds being now westerly—he tacked about, and stood along in the tack for a two days voyage, and reached Raxel, where he found Mirbuzaac, Captain of the Xoque Ismail, (Shâh Ismaïl, of Persia), who had captured 2000 men from a Captain of the King of Ormaz."—Alboquerquc, Hak. Soc. iv. 114-115.

... "On the Persian side (of the Gulf) is the Province of Raxel, which contains many villages and castles along the sea, engaged in a flourishing trade."—Ibid. 165-7.

1534.—"And at this time insurrection was made by the King of Raxel, (which is a city on the east of Persia); who was a vessel of the King of Ormaz, so the latter King sought help from the Captain of the Castle, Antonio da Silvaire. And he sent down Jorge de Cralsto with a galliot and two foists and 100 men, all well equipt, and good muskeeters; and bade him tell the King of Raxel that he must give up the fleet which he kept at sea for the purpose of plundering, and must return to his allegiance to the K. of Ormaz."—Curren, iii. 557.

1553, 4. ... And Francisco de Gouvea arrived at the port of the city of Raxel, and having anchored, was forthwith visited by a Moor on the King's part, with refreshments and compliments, and a message that he would make peace with us, and submit to the King of Ormaz."—Barros, iv. iv. 26.

1565.—"Reyxel." See under DUBBER, as above.

1600.—"Reformados y proyencios en Har-nun y Har-nun; los tomaron y partir, y remaron esta vez por fuera de la isla Quesiione (see KISHM) corriendo la misma costa. Como de la primera, pasamos ... mas adelante la fortaleza de Raxel, celebré por el mucho y perfecto pan y frutos, que su territorio produce."—Teixeira, Viage, 70.

1856.—"18 hours sufficed to put the troops in motion northwards, the ships of war, led by the Admiral, advancing along the coast to their support. This was on the morning of the 9th, and by noon the enemy was observed to be in force in the village of Reshrire. Here amidst the ruins of old houses, garden-walls, and steep ravines, they occupied a formidably position; but notwithstanding their firmness, wall after wall was surmounted, and finally they were driven from their last defence (the old fort of Reshrire) bordering on the cliffs at the margin of the sea."—Dispatch in Lord's II, of the Indian Navy, ii. 316.
RESIDENT. s. This term has been used in two ways which require distinction. Thus (a) up to the organization of the Civil Service in Warren Hastings's time, the chiefs of the Company's commercial establishments in the provinces, and for a short time, the European chiefs of districts, were termed Residents. But later the word was applied (b) also to the representative of the Governor-General at an important native court, viz., at Lucknow, Delhi, Hydabad, and Buroda. And this is the only meaning that the term now has in British India. In Dutch India the term is applied to the chief European officer of a province (corresponding to an Indian Zillah) as well as to the Dutch representative at a native Court, as at Solo and Djojkocarta.

a.—

1745.—"We received a letter from Mr. Henry Kessel, Resident at Balasore."—F. W. Williams, *Letters*. Long. 3, 116.

1762.—"Agreed, Mr. Howitt the present Resident in Rajah Tilaca's country (viz., Burdwan) for the collection of the tuncahs (see TUNCA) be wrote to . . ."—Ibid. March 29, *ibid*. 244.

1778.—"My pay as Resident at Sylhet did not exceed 500/ per annum, so that fortune could only be acquired by my own industry."—H. R. Lindsay, *Lives of the Ls.*, iii. 174.

b.—

1784.—"Having received overtures of a very friendly nature from the Rajah of Bhour, who 500/ requested the presence of a British Resident at his Court, I have despatched an ambassador to Nagore with full powers to ascertain the precise nature of the Rajah's views."—Major W. D'Arcy, *Inspections*, ii. 199.

RESPONDENTIA. s. An old trade technicality, thus explained: "Money which is borrowed, not upon the vessel as in botomry, but upon the goods and merchandise contained in it, which must necessarily be sold or exchanged in the course of the voyage, in which case the borrower personally is bound to answer the contract" (*Wharton's Law Lexicon*, 6th ed. 1876; [and see *N.E.D.*, under *Botomry*]. What is now a part of the Calcutta Course, along the bank of the Hoogly, was known down to the first quarter of the last century, as Respondentia Walk. We have heard this name explained by the supposition that it was a usual scene of proposals and contingent jawaubs. (q.v.), but the name was no doubt, in reality, given because this walk by the river served as a sort of Change, where bargains in Respondentia and the like were made.


1720.—"I am concerned with Mr. Thomas Theobalds in a *respondentia* Bond in the 'George' Brigantine."—*Treatise of Co., Merchant*. In *Wikenr*, ii. 346.

1727.—"There was one Captain Perrin Master of a Ship, who took up about 500 L. on *respondentia* from Mr. Ralph Sheldon ... payable at his Return to Bengal."—*A. Hamilton*, ii. 141 (ed. 1744, ii. 12).

"... which they are enabled to do by the Money taken up here on *Respondentia* bonds ..."—In *Wikenr*, ii. 435.

1776.—"I have desired my Calcutta Attorney to insure some Money lent on *Respondentia* on ships in India. ... I have also subscribed 2500 L. towards a China Voyage."—*MS. Letter of James Residents*, Feb. 21.

1781.—"I assure you, Sir, Europe articles, especially good wine are not to be had for love, money, or *respondentia*."—*The Indian Observer*, by Hugh Boyd, *et al.*, p. 292.

1780.—"A Grecian ship that has been built at the north end of the old *Respondentia* walk."—*Biridston, Diary of Times*, ii. 209.

RESSAIDAR. s. P.-H. Rassidir. A native subaltern of irregular cavalry, under the Ressaldar (q.v.). It is not clear what sense *rassd* has in the formation of this title (which appears to be of modern devising). The meaning of that word is "quickness of apprehension; fitness, perfection."

RESSAIDAR. s. Hind. from Ar. *rassid*. A troop in one of our regiments of native (so-called) Irregular Cavalry. The word was in India applied more loosely to a native corps of horse, apart from English regimental technicalities. The Arabic word properly means the charge or commission of a *rassal*, i.e. of a civil officer employed to make arrests (Dowg), [and in the passage from the *Join*, quoted under RESSAIDAR, the original text has *Resdal*]. The transition of meaning, as with many other words of Arabic origin, is very obscure.

1758.—"Presently after Shokum Sing and Harrem Cawn (formerly of Roy Dullub's
Rissalla) came in and discovered to him the whole affair."—Letter of W. Hastings, in

Rhassal. 762  Rhotass.

[1781.—“The enemy’s troops before the place are five Rosallars of infantry . . .”—Sir Egire Cote, letter of July 6, in Progs.
of Council, September 7, Forrest, Letters, vol. iii.]

RESSALDAR, Ar.—P.—H. Rissal-
dar (Rassala). Originally in Upper
India the commander of a corps of
Hindustani horse, though the second
quotation shows it, in the south,
employed to officers of infantry.
Now applied to the native officer who
commands a rassala in one of our
regiments of “Irregular Horse.” This
title is applied honorifically to over-
seers of post-horses or stables. (See
Punjab Notes & Queries, ii. 84.)

c. 1590.—“Besides, there are several
copyists who write a good hand and a
lucid style. They receive the gaddi(dh)
(memorandum) when completed, keep it
with themselves, and make a proper abridge-
ment of it. After signing it, they return
this instead of the gaddi(dh), when the bridge-
ment is signed and sealed by the Waj'ah-
nawals, and the Rissaladar (in orig. rissalh).”

1773.—“The Nawab now gave orders to
the Rissaldars of the regular and irregular
infantry, to encircle the fort, and then com-
monuce the attack with their artillery and
musketry.”—H. of Hyder Nahl, 327.

1803.—“The rassaldars finding so much
money in their bands, began to quarrel
about the division of it, while Perron crossed
in the evening with the bodyguard.”—Mil.
Mem. of James Sirmur, i. 274.

e. 1831.—“Le lieutenant de ma trompe
a bonne chance d’être fait Capitaine (res-
selldar).”—Jacquemont, Corry, ii. 8.

REST-HOUSE. s. Much the same
as Dawk Bungalow (q.v.). Used in
Ceylon only. [But the word is in
common use in Northern India for the
chokies along roads and canals.]

[1894.—“”“REST-Houses” or “staging
bungalows” are erected at intervals of
twelve or fifteen miles along the roads.”
G. W. Macnaghy, Ways and Works in
India, p. 78.]

RESUM. s. Lascar’s Hind. for
ration (Rohback).

RHINOCEROS. s. We introduce
this word for the sake of the quo-
tations, showing that even in the 16th
century this animal was familiar not
only in the Western Himalaya, but in
the forests near Peshawar. It is
probable that the nearest rhinoceros
is to be found at the present time would
be not less than 800 miles, as the crow
flies, from Peshawar. See also GANDA,
and for references to the animal in
Greek accounts of India, McCrindle,
Ancient India, its Invasion by Alexander,
186].

c. 1387.—“In the month of Zil Ka’du of
the same year he (Prince Muhammad Khan)
gave to the mountains of Sirmor (W. of
the Jumna) and spent two months in hunting
the rhinoceros and the elk.”—Takrkh-i-
Mohiuddin Shad, in Elliot, iv. 16.

1898.—(On the frontier of Kashmir).
“Comme il y ait dans ces pays un lieu
qui par sa vaste étendue, et la grande
quantité de gibiers, semblait inviter les
passants à chasser. . . . Timur s’en donna
du divertissement, ils firent une infusion
de gibiers, et l’on tua plusieurs rhinoceros
à corps de sabre et de lances, qu’ils d’ap-
ple animal . . . a la peau si ferme, qu’on ne
could la perce que par des efforts extra-
ordinaires.”—Petis de la Croix, H. de Timur-
Be, iii. 139.

1519.—After sending on the army to-
wards the river (Indus), I myself set off
for Sawati, which they likewise call Karak-
Khanich (kar-khanha, “the rhinoceros-haunt”),
to hunt the rhinoceros. We started many
rhinoceroses, but as the country abounds
in bushwood, we could not get at them. A
she rhinoceros, that had whelps, came out,
and fled along the plain; many arrows were
shot at her, but . . . she gained cover. We
set tire to the bushwood, but the rhinoceros
was not to be found. We got sight of
another, that, having been scorched in the
fire, was lamed and unable to run. We
killed it, and every one cut off a bit as a
trophy of the chase.”—Babur, 253.

1554.—“Nous vimes à la ville de
Porsheur (Peshawur), et ayant heu-
rentement passé le Koutel (Kotul), nous
gagnâmes la ville de Djonashayeh. Sur
le Koutel nous aperçûmes des rhinoceros,
dont la grosseur approchait celle d’un
elephant . . .”—Sidii, i. in J. As., 1st

Rhotass. n.p. This (Rhodas) is
the name of two famous fortresses in
India, viz. a. a very ancient rock-fort
in the Shahabad district of Behar,
occupying part of a tabular hill which
rises on the north bank of the Son
river to a height of 1400 feet. It was
an important stronghold of Sher Shah,
the successful rival of the Mogul
Humayun: b. A fort at the north-
end of the Salt-range in the Jhelum
District, Punjab, which was built by
the same king, named by him after
the ancient Rohitas. The ruins are very picturesque.

b.—

c. 1560.—"Sher Shah was occupied night and day with the business of his kingdom, and never allowed himself to be idle. . . . He kept money (khandan) and revenue (chardaj) in all parts of his territories, so that, if necessity required, soldiers and money were ready. The chief treasury was in Rohitas under the care of Ikshiyar Khan."—Wak'at-i-Mukhtal/, in Elliot, iv. 551.

c. 1560.—"Rohitas is a stronghold on the summit of a lofty mountain, difficult of access. It has a circumference of 14 kos and the land is cultivated. It contains many springs, and whenever the soil is excavated to a depth of 3 or 4 yards, water is visible. In the rainy season many lakes are formed, and more than 200 waterfalls gladden the eye and ear."—Ibn, ed. Daruquietii, ii. 152, sq.

1665.—"You must leave the great road to Patna, and bend to the South through Exberbergh (th) [Akbarpur] and the famous Fortress of Rhodes."—Taylor, E.T. ii. 53; [ed. Barth II., 121.]

[1764.¬"From Shaw Malik, Kullah of Rots to Major Munroe."—In Long, 352.]

The ancient Rohitas. The ruins are very picturesque. a.—
c. 1560.—"Sher Shah . . . marched with all his forces and retinue through all the hills of Padmán and Garhíak, in order that he might choose a sitting site, and build a fort there to keep down the Ghakkars. . . . having selected Rohitas, he built there a fort which now exists."—Tehrík-i-Sharfs, in Elliot, iv. 290.

1590.—"Before we reached the Hydaspe we had a view of the famous fortress of Rohitas; but it was at a great distance. . . . Rohitas we understood to be an extensive but strong fort on a low hill."—Elphinstone, "Amul." ed. 1839, i. 108.

RICE. s. The well-known cereal, Oryza sativa, L. There is a strong temptation to derive the Greek ὀργύζω, which is the source of our word through L. risus, Fr. riz, etc., from the Amiil ari, rice deprived of husk, scribed to a root ari, to separate. It is quite possible that Southern India was the original seat of rice cultivation. Roxburgh (From India, i. 200) says that a wild rice, known as aevare [Sk. niśra, Tel. nīnirv] by the Telinga people, grows abundantly about the lakes in the Northern Circars, and he considers this to be the original plant. It is possible that the Arabic al-rus (rusz) from which the Spaniards rectly take their word arroz, may have been taken also directly from the Dravidian term. But it is hardly possible that ὀργύζω can have had that origin. The knowledge of rice apparently came to Greece from the expedition of Alexander, and the mention of ὀργύζω by Theophrastus, which appears to be the oldest, probably dates almost from the lifetime of Alexander (d. B.C. 323). Aristolochus, whose accurate account is quoted by Strabo (see below), was a companion of Alexander’s expedition, but seems to have written later than Theophrastus. The term was probably acquired on the Oxus, or in the Punjab. And though no Skt. word for rice is nearer ὀργύζω than bhris, the very common exchange of aspirant and sibilant might easily give a form like bhris or bhriz, (comp. hindi, sindb, etc.) in the dialects west of India. Though no such exact form seems to have been produced from old Persian, we have further indications of it in the Pushtu, which Raverty writes, sing. a grain of rice ‘bhrizel, pl. rice bhrizi, the former close to oryz. The same writer gives in Barakdé (one of the uncultivated languages of the Kabul country, spoken by a ‘Talik’ tribe settled in Logar, south of Kabul, and also at Kanheram in the Waziri country) the word for rice as bhriz, a very close approximation again to oryz. The same word is indeed given by Leech, in an earlier vocabulary, largely coincident with the former as riz. The modern Persian word for husked rice is bhrizj, and the Armenian bricz. A nasal form, deviating further from the hypothetical bhris or bhriz, but still probably the same in origin, is found among other languages of the Hindu Kush tribes. e.g. Barishi (Khajuna of Leitner) brizf, Shina (of Gilgit), bhrizj: Khoward of the Chitral Valley (Arniyah of Leitner) urji (Buddhagh. Tribes of Hindu Kush, App., pp. xxxiv., lxx., cxxxix. 1298.—"Il nia formant et ris uzez, mès se menentent point de formant par ce que est en celle provence enfermé, ne-memennon ris et font point rizze, cest de ris sey espèces ou mél. c est bhriz et est celi qui home evr a risi con fait le vin."—M. le P. de la Pop., Gen. Text, 192.

B.B.C. 320-300.—"Mellono de spesosoci to kalenonc dhriz; ez ci es te depastcto de ilc ari 7r; kai pexiastc alyon bhrizj, etepnct d6e tr alyon posoiu. 
of Madagascar (*Urania sferic conform*), cooked to pass as a bird's quill. Mr. Sibree, in his excellent book on Madagascar (*The Great African Island, 1880*), noticed this, but pointed out that the object was more probably the immensely long midrib of the *rafia* palm (*Sago*). Sir John Kirk, when in England in 1882, expressed entire confidence in this identification, and on his return to Zanzibar in 1883 sent four of these midribs to England. These must have been originally from 36 to 40 feet in length. The leaflets were all strit, but when entire the object must have strongly resembled a Broidlinguagian feather. These roc's quills were shown at the Forestry Exhibition in Edinburgh, 1884. Sir John Kirk wrote:

"I send today por S.S. Arcot . . . four fronds of the Raphia palm, called here *Moob*. They are just as sold and shipped up and down the coast. No doubt they were sent in Marco Polo's time in exactly the same state — i.e., stripped of their leaflets and with the tip broken off. They are used for making stages and ladders and last long if kept dry. They are also made into doors, by being cut into lengths and pinned through."

Some other object has recently been shown at Zanzibar as part of the wings of a great bird. Sir John Kirk writes that this (which he does not describe particularly) was in the possession of the R. C. priests at Bagamoyo, to whom it had been given by natives of the interior, and these declared that they had brought it from Tanganyika, and that it was part of the wing of a gigantic bird. On another occasion they repeated the statement, alleging that this bird was known in the Ucake (?) country, near the coast. The priests were able to communicate directly with their informants, and certainly believed the story. Dr. Hildebrand also, a competent German naturalist, believed in it. But Sir John Kirk himself say that what the priests had to show was most undoubtedly the whalebone of a comparatively small whale (see letter of the present writer in *African Journal* March 22nd, 1884).

(c. 1000 ?). — "El Haga fis d'Amor e d'altres, d'aprés ce qu'ils tenaient de maint personnages de l'Inde, m'ont rapporté de choses bien extraordinaires, au sujet deoiseaux du pays de Zabedj, de Khume (Kumur) du Senf et autres regions de

ROC, s. The *Rak* or fabulous colossal bird of Arabian legend. This has been treated of at length by one of the present writers in *Marco Polo* (Bk. iii, ch. 33, notes); and here we shall only mention one or two supplementary facts.

M. Marce states that *rak-rak* is applied by the Malays to a bird of prey of the vulture family, a circumstance which possibly may indicate the source of the Arabic name, as we know it to be of some at least of the legends. [See Skect, Malay Magic, 124.]

In one of the notes just referred to it is suggested that the roc's quills, spoken of by Marco Polo in the passage quoted below (a passage which evidently refers to some red object brought to China), might possibly have been some vegetable production such as the great frond of the *Batavella*.
ROGUE'S RIVER. n.p. The name given by Europeans in the 17th and 18th centuries to one of the Sunderbund channels joining the Lower Hooghly R. from the eastward. It was so called from being frequented by the Arakan Rovers, sometimes Portuguese vagabonds, sometimes native Muggs, whose vessels lay in this creek watching their opportunity to plunder craft going up and down the Hooghly.

Mr. R. Barlow, who has partially annotated Hedges' Diary for the Hakluyt Society, identifies Rogue's River with Channel Creek, which is the channel between Sangor Island and the Delta. Mr. Barlow was, I believe, a member of the Bengal Pilot service, and this, therefore, must have been the application of the name in recent tradition. But I cannot reconcile this with the sailing directions in the English Pilot (1711), or the indications in Hamilton, quoted below.

The English Pilot has a sketch chart of the river, which shows, just opposite Buffalo Point, "R. Theens," then, as we descend, the R. Rangatula, and, close below that, "Rouges" (without the word River), and still further below, Charnell Creek or R. Jessore. Rangatula R. and Channel Creek we still have in the charts.

ROGUE (Elephant), s. An elephant (generally, if not always a male) living in apparent isolation from any herd, usually a bold marauder, and a danger to travellers. Such an elephant is called in Bengal, according to Williamson, saun, i.e. saun [Hind. saun, Skt. shandla]; sometimes it would seem qundā [Hind. qundā, 'a rascal']; and by the Sinhalense hont. The term rogue is used by Europeans in Ceylon, and its origin is somewhat obscure. Sir Emerson Tennent finds such an elephant called, in a curious book of the 18th century, rambler or rammelor, of which he supposes that rogue may perhaps have been a modification. That word looks like Port. ronduer; 'a snorer, a noisy fellow, a bully,' which gives a plausible sense. But Littre gives rogue as a colloquial French word conveying the idea of arrogance and rudeness. In the following passage which we have copied, unfortunately without recording the source, the word comes still nearer the sense in which it is applied to the elephant: "On commence à appercevoir des Bayonne, que l'homme de ces peuples tient un peu de celle de ses voisins, et qu'ils sont rouges et peu communicatifs avec l'Estranger." After all however it is most likely that the word is derived from an English use of the word.

For Skeat shows that rogue, from the French sense of malapert, saucy, rude, surly, came to be applied as a cant term to beggars, and is used, in some old English passages which he quotes, exactly in the sense of our modern 'tramp.' The transfer to a vagabond elephant would be easy. Mr. Skeat refers to Shakspere—

"And wast thou fain, poor father,
To hovel thee with swine, and rogues forlorn?"
—K. Lear. iv. 7.

1578.—"Much misconception exists on the subject of rogue or solitary elephants. The usually accepted belief that these elephants are turned out of the herds by their companions or rivals is not correct. Most of the so-called solitary elephants are the lords of some herds near. They leave their companions at times to roam by themselves, usually to visit cultivation or open country... sometimes again they make the expedition merely for the sake of solitude. They, however, keep more or less to the jungle where their herds are, and follow its movements."—Shaderton, p. 52.
After a careful comparison of all the notices, and of the old and modern charts, I come to the conclusion that the R. of Rogues must have been either what is now called Chingri Khâl, entering immediately below Diamond Harbour, or Kolpâ Creek, about 6 m. further down, but the preponderance of argument is in favour of Chingri Khâl. The position of this quite corresponds with the R. Theere of the old English chart; it corresponds in distance from Saugor (the Ganga Sangor of those days, which forms the extreme S. of what is styled Sangor Island now) with that stated by Hamilton, and also in being close to the "first safe anchoring place in the River," viz. Diamond Harbour. The Rogues' River was apparently a little 'above the head of the Grand Middle Ground' or great shoals of the Hoogly, whose upper termination is now some 7¾ m. below Chingri Khâl. One of the extracts from the English Pilot speaks of the "R. of Rogues, commonly called by the Country People, Adegum." Now there is a town on the Chingri Khâl, a few miles from its entrance into the Hoogly, which is called in Rennell's Map Oftegonga, and in the Atlas of India Sheet Huttosqum. Further, in the tracing of an old Dutch chart of the 17th century, in the India Office, I find in a position corresponding with Chingri Khâl, P.Rover's Sprâl, which I take to be 'Robber's (or Rogues') River.'

1683.—"And so we parted for this night, before which time it was resolved by ye' Councell that if I should not prevail to go this way to Decca, I should attempt to do it with ye' Shoopes by way of the River of Rogues, which goes through to the great River of Decca."—Hodges, Diary, Hak. Soc. 1, 36.

1711.—"Directions to go up along the Western Shore. . . . The nearer the Shore the better the Ground until past the River of Tygers. You may begin to edge over towards the River of Rogues about the head of the Grand Middle Ground; and when the Lighthouse Point bears from you ½ N. ¾ of a Mile, steer directly over for the East Shore E.N.E."—The English Pilot, Pt. iii. p. 51.

"Mr. Herring, the Pilot's Directions for bringing of Ships down the River of Hooghley. . . . From the lower point of the Narrows on the Starboard side . . . the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the River of Rogues, commonly called by the Country People, Adegum. . . . From the River Rogues, the Starboard (qu. larboard!) shore with a great ship ought to be kept close aboard at all along down to Channel Trees, for in the ebbing lies the Grand Middle Ground."—Ibid., p. 57.

1727.—"The first safe anchoring Place in the River, is off the Mouth of a River about 12 Leagues above Sagar," commonly known by the Name of Rogues River, which had that Appellation from some Bendiotts Portugese, who were followers of Shah Jâhân . . . for those Portugese . . . after their Master's Flight to the Kingdom of Areckan, betook themselves to Piracy among the Islands at the Mouth of the Ganges, and this River having communication with all the Channels from Chittagong (see CHITTAGONG) to the Westward, from this River they used to sally out."—Trotter, vol. ii. 3 [ed. 1741].

1752.—". . . On the receipt of your Honors' orders per Dunnington, we sent for Capt. Pinson, the Master of the Allion, directed him to issue out fresh orders to the Pilots not to bring up any of your Honors' Ships higher than Rogues River."—Letter to Court, in Long, p. 32.

ROHILLA, n.p. A name by which some or more particularly Afghans settled in Hindustan, are sometimes known, and which gave a title to the province Rohillând, and now, through that, to a Division of the N.W. Provinces embracing a large part of the old province. The word appears to be Pushtu, rohêlah or rohêlah, adj. formed from rôh, 'mountain,' thus signifying 'mountaineer of Afghan­stân.' But a large part of E. Afghani­stân specifically bore the name of Roh. Keene (Full of the Moghal Monarchy, 41) puts the rise of the Rohillas of India in 1744, when 'Ali Mahomed revolted, and made the territory since called Rohilkhand independent. A very comprehensive application is given to the term Roh in the quotation from Firishta. A friend (Major J. M. Trotter) notes here: "The word Rohilla is little, if at all, used now in Pushtu, but I remember a line of an ode in that language, 'Sàdik Rohilai yam pa Hindhâbâr gud,' meaning, 'I am a simple mountaineer, compelled to live in Hindustan'; i.e., 'an honest man among knaves.'"

* This is also points to the locality of Diamond Harbour, and the Chingri Khâl.
c. 1452.—"The King . . . issued favours to the chiefs of the various Afghan Tribes. On receipt of the favours, the Afghans of Roh Khan gave as they were wont, like ants and locusts, to enter the King’s service. The King (Bahol Lodi) commanded his nobles, saying,—Every Afghan who comes to Hide from the country of Roh to enter my service, bring him to me. I will give him a jägar more than proportional to his deserts."—Tārikh-i-Shir-Shahi, in Elliot, iv. 307.

c. 1542.—Actuated by the pride of power, he took no account of chancyp, which is much considered among the Afghans, and especially among the Rohilla men."—Ibid. 428.

c. 1612.—Roh is the name of a particular mountain [country], which extends in length from Swaid and Bajaur to the town of Sidi belonging to Bokhar. In breadth it stretches from Hasan Abdal to Khabul. Kandahār is situated in this territory."—Ibid. 568.

1726.—. . . 1000 other horsemen called Ruhelahs.—Valencia, iv. (Saritte). 277.

1745.—"This year the Emperor, at the request of Sudder Jung, marched to reduce Ali Mahammad Khan, a Rohilla adventurer, who had, from the negligence of the Government, possessed himself of the district of Kutteer (Kutheer), and assumed independence of the royal authority."—Ibid. H. of Sects. E.T. of Hist. of the Indian, &c., p. 218.

1763.—"After all the Rohillas are but the best of a race of men, in whose blood it would be difficult to find one or two single individuals endowed with good nature and with sentiments of equity: in a word they are Afghans.—Sir Metcalfe’s, iii. 240.

1786.—"That the said Warren Hastings . . . did in September, 1773, enter into a private engagement with the said Nabo of Oude . . . to furnish them, for a stipulated sum of money to be paid to the E. 1. Company, with a body of troops for the defence of the district of the nation of the Rohillas; a nation from whom the Company had never received, or pretended to receive, or apprehend, any injury whatever."—Art. of Charge against Hastings, in Bulk, vi. 562.

ROOLONG. s. Used in S. India, and formerly in W. India, for fine flour; semolina, or what is called in Bengal soojee (q.v.). The word is a corruption of Port. roldo or ruldo. But this is explained by Bluteau as farina secunda. It is, he says (in Portuguese), that substance which is extracted between the best flour and the bran.

1513.—"Some of the greatest delicacies in India are now made from the roolong flour, which is called thorough or kidney of the wheat."—Forbes, Or. Mem. i. 47: [2nd ed. i. 32].

ROOKA. ROCCA. ROOKA. s.

a. Ar. rūkā. A letter, a written document; a note of hand.

1690.—"One Sheake Ahmad came to Towne slyly with several peons dropping after him, bringing letters from Putty Chan at Chingalhatti, and Busscas from the Ser Lascer. . . ."—Fort St. Geo. Com. May 25, in Notes and Ets. iii. 26. See also under AUMILDAR and JUNCAMEER.

. . . proposing to give 200 Pagodas Madaras Brahmany to obtain a Rooka from the Nabob that our business might go on Salabad (see SALLABAD).—Ibid. Sept. 27, p. 35.

[1727.—"Swan . . . holding his Petition or Rooka above his head . . . ."—J. Hamilton, ed. 1741, i. 199.]

[b. An ancient coin in S. India: Tel. rokkan, rokkanu, Skt. roka, ‘buying with ready money,’ from ruk, ‘to shine.’

1757.—"The old native coins seem to have consisted of Varunghs, rookas and Doodos. The Varungh is what is now generally called a pagoda . . . The rookas have now entirely disappeared, and have probably been melted into rupees. They varied in value from 1 to 2 Rupees. Though the coins have disappeared, the name still survives, and the ordinary name for silver money generally is rookaloa."—Gibb, Man. of Old Malay, 2nd ser.

ROOK. s. In chess the rook comes to us from Span. roque, and that from Ar. and Pers. rukh, which is properly the name of the famous grifphon, the roc of Marco Polo and the Arabian Nights. According to Marcel Devie it meant ‘warrior.’ It is however generally believed that this form was a mistake in transferring the Indian rith (see RUT) or ‘chariot,’ the name of the piece in India.

ROOM. n.p. ‘Turkey’ (Rūm); ROOMEE. n.p. (Rūm); ‘an Ottoman Turk.’ Properly ‘a Roman.’ In older Oriental books it is used for an European, and was probably the word which Marco Polo renders as ‘a Latini’—represented in later times by firinglee (c.g. see quotation from Ibn Batuta under RAJA). But Rūm, for the Roman Empire, continued to be applied to what had been part of the Roman Empire after it had fallen into the hands of the Turks, first to the Seljukian Kingdom in Anatolia, and afterwards to the Ottoman Empire seated at Constantinople. Garcia
de Orta and Jarrie deny the name of Rámi, as used in India, to the Turks of Asia, but they are apparently wrong in their expressions. What they seem to mean is that Turks of the Ottoman Empire were called Rámi; whereas those others in Asia of Turkish race (whom we sometimes call Toorks), as of Persia and Turkestan, were excluded from the name.

c. 1508.—"Ad hanc, trans currum, sec frettum, quod insolens fact, in orientali continentis plaga oppidum condidit, receptaculum adventis milibus, maximò Turcis: ut ab Diosibus frato divisi, rixandi cum iis . . . causas praed habebant. Id oppidum primo Gogola (see GOGOLLA), dein Rumopolis vocitatum ab ipsa re . . ."—*Magi*, p. 77.

1510.—"When we had sailed about 12 days we arrived at a city which is called Dinobadwurumi, that is *Diu*, the port of the *Turks*. . . . This city is subject to the Sultan of Combeia . . . 400 Turkish merchants reside here constantly."—*Varthema*, 91-92.

Beudari-Rámi is, as the traveller explains, the ‘Port of the Turks.’ Gogola, a suburb of *Diu* on the mainland, was known to the Portuguese some years later, as Villa dos Rumes (see GOGOLLA, and quotation from Malfei above). The quotation below from Damian a Goes alludes apparently to Gogola.


1514.—"They were ships belonging to Moors, or to Rumi (there they give the name of Rumi to a white people who are, some of them, from Armenia the Greater and the Less, others from Creassia and Tartary and Rossia, Turks and Persians of Shao-nal called the Soji, and other renegades from all countries)."—*Goe, de Empoli*, 38.

1526.—In the expenditure of Malik Aiaz we find 30 Rumes at the pay (monthly) of 100 fedas each. The *Arabs* are in the same statement paid 40 and 50 fedas, the Cosewassos (Khoraqasíis) the same; Guzeratos and Cypnora (Sidias) 25 and 30 fedas; Parropias, 50 fedas.—*Lembrança*, 37.


1553.—"The Moors of India not understanding the distinctions of those Provinces of Europe, call the whole of Thrace, Greece, Scelonia, and the adjacent islands of the Mediterranean Rum, and the men thereof Rumi, a name which properly belongs to that part of Thrace in which lies Constantinople: from the name of New Rome belonging to that latter, Thrace taking that of Romania."—*Barros*, IV. iv. 16.

1554.—"Also the said ambassador promised in the name of Idalshaa (see IDALCAN) his lord, that if a fleet of Rumes should invade these parts, Idalshaa should be bound to help and succour us with provisions and mariners at our expense . . ."—*S. Balth., Timola*, 42.

1555.—"One day (the Emp. Humayun) asked me: 'Which of the two countries is greatest, that of Rām or of Hindustan?' I replied: . . . 'If by Rām you mean all the countries subject to the Emperor of Constantinople, then India would not form even a sixth part thereof.' . . ."—*Sidhi Ali*, in J. *Jr.*., ser. 1. tom. ix. 148.

1563.—"The Turks are those of the province of Natolia, or (as we now say) Asia Minor; the Rumes are those of Constantinople, and of its empire."—*Garcia De Orta*, i. 7.

1572.—"Persas ferocos, Absassis, e Rumes, Que traxido de Roma o nome tem . . ."—*Camões*, x. 68.

*By Aubertin:*

"Fierce Persians, Abyssinians, Rumians, Whose appellation doth from Rome descend . . ."

1579.—"Without the house . . . stood four ancient remedy hoarse-headed men, clad in all down red to the ground, but attired on their heads not much unlike the Turks; these they call Romans, or strangers . . ."—*Drake, World Encompassed*, Hak. Soc. 1843.

1600.—"A nation called Rumos who have traded many hundreds years to Achen. These Rumos come from the Red Sea."—*Capt. J. Davis*, in *Pitreas*, i. 117.

1612.—"It happened on a time that Rajah Sekunder, the Son of Rajah Durab, a Rume (Rumi), the name of whose country was Macedon, and whose title was Zul-Karneini, wished to see the rising of the sun, and with this view he reached the confines of India."—*Sijara Malaya*, in *J. Indian Archiv*, v. 125.

1616.—"Rumae, id est Turcae Europaei, In India quique duplex militum Turcareorum gentem, quorum primi, in Asia orti, qui Turcor dicuntur; alii in Europa qui Constantinopoli quae dixit Roma Nova, advocatuar, idemque Rume, tam ad India quam a Lusitanis nomine Graeco *Paesea* in Rumes depravato dicuntur."—*Jarric, Travesses*, ii. 105.

1617.—"*Alli o forto lacheo se eterniza* Sustentando incansavel o adquirido; *Depois Almida, que as Estrellas piza Se fez de Rume, e Malavar temido.*"—*Malacca conquistada*, ii. 18.
ROMAUL. 769

ROSA LGAT, CAPE.

1781. — "These Espanyols are a very western nation, always at war with the Roman Emperors (i.e., the Turkish Sultans); since the latter took from them the city of Ashtenbol (Istanbul), about 500 years ago, in which time they have not ceased to wage war with the Roumees."—Sir Mutaghern, iii. 396.

1785. — "We herewith transmit a letter . . . in which an account is given of the conference going on between the Sultan of Room and the English ambassador."—Letters of Tippons, p. 224.

ROMAUL, s. Hind. from Pers. rumal (lit. 'face-rubber') a towel, a handkerchief. ["In modern native use it may be carried in the hand by a high-born padra lady attached to her bellona or tiny silk handbag, and ornamented with all sorts of gold and silver trinkets; then it is a handkerchief in the true sense of the word. It may be carried by men, hanging on the left shoulder, and used to wipe the hands or face; then, too, it is a handkerchief. It may be as big as a towel, and thrown over both shoulders by men, the ends either hanging loose or tied in a knot in front; it then serves the purpose of a gulaband or muffler. In the case of children it is tied round the neck as a neckkerchief, or round the waist for mere show. It may be used by women much as the 18th century tucker was used in England in Addison's time" (Yenuf All, Mon. on Silk, 79; for its use to mark a kind ofshawl, see Forbes Watson, Textil. Manufactures, 123).] In ordinary Anglo-Indian Hind, it is the word for a 'pocket handkerchief.' In modern trade it is applied to thin silk piece-goods with handkerchief-patterns. We are not certain of its meaning in the old trade of piece-goods. e.g.:

[1615. — "2 handkerchiefs Rumall cotony."—Cookes Diary, Hak. Soc. i. 179.


1681. — "Romalis Counge . . . 16."—Pingale, Diary P. St. Geo. 1st ser. iii. 119.

1704. — "Price Currant (Malacca) tomallis. Bengali ordinary, per Corge, 26 3x Dls."—Lucker, 71.

1726. — "Romalaas. 50 pieces in a pack. 5 ells long, 1½ broad."—Valentijn, v. 175.

Rumal was also the name technically used by the Thugs for the handkerchief with which they strangled their victims.

[c. 1583. — "There is no doubt but that all the Thugs are expert in the use of the handkerchief, which is called Roomal or Puckoo . . . "—Wolf Travels, ii. 150.]

ROSA LGAT, CAPE, n.p. The most easterly point of the coast of Arabia; a corruption (originally Portuguese) of the Arabic name Rits-al-hadd, as explained by P. della Valle, with his usual acuteness and precision, below.

1558. — "From Curia Muria to Cape Rosalgate, which is in 22°, an extent of coast of 120 leagues, all the land is barren and desert. At this Cape commences the Kingdom of Ormus."—Bieros, i. ix. 1.

... Affonso d’Abboquepe . . . passing to the Coast of Arabia ran along till he doubled Cape Rosalgate, which stands at the beginning of that coast . . . which Cape Ptolemy calls Sinope Promontory (Sinagpas &c.).—Iod. ii. i. 1.

c. 1554.—"We had been some days at sea, when near Ritisal-hadd the Damali, a violent wind so called, got up . . . "—Sidi Ali, J. A. S. ser. i. tom. ix. 75.

... If you wish to go from Rasolhadd to Delhi (see DIUL-SIND) you steer E.N.E. till you come to Pasani . . . from thence . . . E. by S. to Rab Karashi (i.e. Karachi), where you come to an anchor. . . . —The Aukit (by Sidi Ali), in J. A. S. B., v. 456.

1572.— "Olha Dofar insignie, porque manda O mais cheiroso incente para as aras: Mas attenta, já êd'est outra banda De Rosalgate, o prais semper avans. Começa o regno Ormus. . . ."

Camões, x. 101.

By Burton:

"Behold insign Dofar that doth command for Christian alters sweetest incentesstore:
But note, beginning now on further band of Rosalgates ever greedy shore.
yon Hormus Kingdom. . . ."

1623.—"We began meanwhile to find the sea rising considerably; and having by this time got clear of the Strait . . . and having past not only Cape Iasck on the Persian side, but also that cape on the Arabian side which the Portuguese vulgarly call Rosalgate, as you also find it marked in maps, but the proper name of which is Ras el badd, signifying in the Arabic tongue Cape of the End or Boundary, because it is in fact the extreme end of that Country . . . just as in our own Europe the point of Galizia is called by us for a like reason Finis Terreus. . . ."

—P. della Valle, ii. 496; [Hak. Soc. ii. 11].


1727.—"Mucina, a barren uninhabited Island . . . within 20 leagues of Cape
Rassalgat."—A. Hamilton, i. 56; [ed. 1744, i. 57].

[1823.—"... it appeared that the whole coast of Arabia, from Ras al had, or Cape Rassalgat, as it is sometimes called by the English, was but little known. ..."—Owen, Nairr. i. 333.]

ROSE-APPLE. See JAMBOO.

ROSEELLE, s. The Indian Hibiscus or Hib. sabdariffa, L. The fleshy calyx makes an excellent sub-acid jelly, and is used also for tarts; also called 'Red Sorrel.' The French call it 'Guinée Sorrel,' Oselle de Guinée, and Roselle is probably a corruption of Oselle. [See PUTWA.]

[ROSE-MALLOWS, s. A semi-fluid resin, the product of the Liquidambar altinum, which grows in Tenasserim; also known as Liquid Storax, and used for various medicinal purposes. (See Hanbury and Fluckiger, Pharmacog. 271, Watt, Econ. Dict. I. 78 seqq.). The Burmese name of the tree is nun-ta-yoke (Mason, Burnah, 778). The word is a corruption of the Malay-Javanese rosamalla, Skt. rasa-malla, 'Perfume garland,' the gum being used as incense (Encyc. Britann. 9th ed. xii. 718).]

1589.—"Rosamalla."—Linschoten, Hak. Soc. i. 150.]

ROTTLE, RATTLE, s. Arab. rāl, or rīth, the Arabian pound, becoming in S. Ital. rotole; in Port. arredel; in Spn. arélle; supposed to be originally a transposition of the Greek χρή, which went all over the Semitic East. It is in Syriac as līrit; and is also found as lītīm (pl.) in a Phoenician inscription of Sardina, dating c. B.C. 180 (see Corpus Inscription. Semitt. i. 188-189).

c. 1310.—"The rīl of India which is called sīr (see SEER) weighs 70 withīās... 40 sīr form a manā (see MAUND)."—Shahabadin Diniski, in Notes and Em. xiii. 189.

[c. 1500.—"Kafiz is a measure, called also sā having S. rātī, and, some say, more."

—An, ed. Jarrett, ii. 55.]

[1612.—"The bahar is 360 rotolal of Moha."—Dnvers, Letters, i. 183.]

1673.—"... Weights in Goa:
1 Bahare is = 3½ Kistal.
1 Kistal is = 4 Arobel or Rowl.
1 Arobel is = 32 Rotolas.
1 Rotola is = 16 Ome. or 1/1. Arrowd."—Fryer, 207.]

1803.—"At Judda the weights are:
15 Vakees = 1 Rattle.
2 Rattles = 1 maund."

Milburn, i. 88.

ROUND, s. This is used as a Hind. word, round, or corruptly roun goth, a transfer of the English, in the sense of patrolling, or 'going the rounds.' [And we find in the Madras Records the grade of 'Rounder,' or 'Gentlemen of the Round,' officers whose duty it was to visit the sentries.]

[163.—"... it is order'd that 18 Souldiers, 1 Corporall & 1 Rounder goe upon the Sloop Conimer for Hugly. ..."

—Pringle, Diary Fl. St. Geo. 1st ser. ii. 33.]

ROUNDEL, s. An obsolete word for an umbrella, formerly in use in Anglo-India. [In 1676 the use of the Roundell was prohibited, except in the case of "the Counsell and Chaplains" (Hedges, Diary, Hak. Soc. ii. cxxxii.)] In old English the name roundel is applied to a variety of circular objects, as a mat under a dish, a target, &c. And probably this is the origin of the present application, in spite of the circumstance that the word is sometimes found in the form arundel. In this form the word also seems to have been employed for the conical hand-guard on a lance, as we learn from Bhate's great Port. Dictionary: "Arundela, or Arandella, is a guard for the right hand, in the form of a funnel. It is fixed to the thick part of the lance or mace borne by men at arms. The Licentiate Covarrubias, who piques himself on finding etymologies for every kind of word, derives Arandella from Arundel, a city (so he says) of the Kingdom of England." Covarruvias (1611) gives the above explanation; adding that it also was applied to a kind of smooth collar worn by women, from its resemblance to the other thing. Unless historical proof of this last etymology can be traced, we should suppose that Arundel is even, in this sense, probably a corruption of roundel. [The N.E.D. gives arundell, arundell as forms of hirundelle, 'a swallow.']

1673.—"Lusty Fellow running by his Sides with Arundels (which are broad Umbrelloes held over their Heads)."—Fryer, 30.

1676.—"Proposals to the Agent, &c., about the young men in Metchilipatam. "General. I.—Whereas each hath his peon and some more with their Rondells,
that none be permitted but as at the Fort.”

1677-78. — “... That except by the Members of this Council, those that have formerly been in that quality, Cheefes of Factories, Commanders of Ships out of England, and the Chaplains, Rundells shall not be borne by any Men in this Towne, and by no Woman below the Degree of Factors' Wives and Ensigns' Wives, except by such as the Governor shall permit.”

1680. — “To Verona (the Company's Chief Merchant) his adopted son was given the name of Madoc Verona, and a Rundell to be carried over him, in respect to the memory of Verona, eleven cannon being fired, that the Company and Country might take notice of the honour done them.”

1716. — “All such as serve under the Honourable Company and the English Inhabitants, deserted their Employ: such as Cooks, Water bearers, Coolies, Palankeeinboys, Roundel men...”
—In Wheeler, ii. 290.

1726. — “Whenever the magistrates go on a journey they go not without a considerable train, being attended by their pipers, horn-blowers, and Rondel bearers, who keep them from the Sun with a Roundel (which is a kind of little round sun-shade).”
—Delaun. Chon. 54.

... “Their Priests go like the rest clothed in yellow, but with the right arm and breast remaining uncovered. They also carry a roundel, or parasol, of a Tallipot tree...”
—Ind. v. (Ceylon), 408.

1754. — “Some years before our arrival in the Country, they (the E. I. Co.) found such sumptuary laws so absolutely necessary, that they gave the strictest orders that none of these young gentlemen should be allowed even to hire a Roundel-boy, whose business it is to walk by his master, and defend him with his Roundel or Umbrella from the heat of the sun. A young fellow of honour, upon this last order coming over, altered the form of his Umbrella from a round to a square, called it a Squire-1 instead of a Roundel, and insisted that no order yet in force forbade him the use of it.”
—Ives, 21.

1785. — “He (Clive) enforced the Sumptuary laws by severe penalties, and gave the strictest orders that none of these young gentlemen should be allowed even to have a roundel-boy, whose business it is to walk by his master, and defend him with his roundel or umbrella from the heat of the sun.”
—Carroll, i. 253. This ignoble writer has evidently copied from Ives, and applied the passage (untruly, no doubt) to Clive.

ROWANAH. s. Hind. from Pers. rowanah, from ravan, ‘going.' A pass or permit.

[1784.—... that the English shall carry on their trade... free from all duties... excepting the article of salt... on which a duty is to be levied on the Rowana or Houghly market-price...” —Letter from Court, in Verlet, View of Bengal, App. 127.]

ROWCE. s. Hind. ravan, rota, rauwa. A Himalayan tree which supplies excellent straight and strong alpenstocks and walking-sticks, Cotoneaster bacillaris, Wall., also C. acuminata (N.O. Rosaceae). [See Watt, Econ. Dict. ii. 581.]

1754.—“We descended into the Khud, and I was amusing myself jumping from rock to rock, and thus passing up the centre of the braewing mountain stream, aided by my long pole [pole of rauwa wood].”
—Wanderings of a Pilgrim, i. 241; (also i. 112).

ROWNEE, s.

a. A fausse-braye, i.e. a subsidiary encircling surrounding a fortified place on the outside of the proper wall and on the edge of the ditch; Hind. rauwa. The word is not in Shakespeare, Wilson, Platts or Fallon. But it occurs often in the narratives of Anglo-Indian siege operations. The origin of the word is obscure. [Mr. Irvine suggests Hind. rondhund, ‘to enclose as with a hedge,' and says: “Fallon evidently knew nothing of the word rauwa, for in his E. H. Dict. he translates fausse-braye by dîhus, mâtî kâ pûshâth; which also shows that he had no definite idea of what a fausse-braye was, dîhus meaning simply an earthen or mud fort.” Dr. Grierson suggests Hind. ramunia, ‘a park,’ of which the fem., i.e. diminutive, would be ramunia or rônia; or possibly the word may come from Hind. rîr, Skt. râma, ‘sand,’ meaning “an encirclement of sand.”]

1799. —“On the 20th I ordered a mine to be carried under (the galleys) because the guns could not bear on the rownee.”
—Jas. Skinner's M.t. Memoirs, i. 172. J. B. Fraser, the editor of Skinner, parenthetically interprets rownee here as “counter-scarp,” but that is nonsense, as well as incorrect.

[1803.—Writing of Hathras. “Renny wall, with a deep, broad, dry ditch behind it—surrounds the fort...” Thack, Mem. of the War in India, p. 490.]

1805. —In a work by Major L. F. Smith (Sketch of the Rose, dec. of the Regular Corps in the Service of the Native Princes of India) we find a plan of the attack of Aligarh, in which is marked “Lower Fort or Renny, well supplied with grape,” and again, “Lower Fort, Renny or Faussebrayre.”
ROWTEE. 772

ROBBEE.

ROZYE, s. Hind. *razi* and *raji*; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind, with the Ar. letter *wazıl*; and F. Johnson gives a Persian word so spelt as meaning ‘a cover for the head in winter.’ The kindred meaning of *mirzai* is apt to suggest a connection between the two, but this may be accidental, or the latter word fictitious. We can see no likelihood in Shakespeare’s suggestion that it is a corruption of an alleged Skt. *rajīka*, ‘cloth.’ [Platts gives the same explanation, adding “probably through Pers. *ražī∗, from *ražūdān, ‘to dye.’”] The most probable suggestion perhaps is that *razi* was a word taken from the name of some person called *Raja*, who may have invented some variety of the article; as in the case of *Spencer, Wellingtons, &c.* A somewhat obscure quotation from the Pers. Diet. called *Bahār-i-Ajam*, extracted by Yüllers (s.v.), seems to corroborate the suggestion of a personal origin of the word.

ROY, s. A common mode of writing the title *rā́* (see RAJA); which sometimes occurs also as a family name, as in that of the famous Hind. Theist Rammohun Roy.

ROZAI, s. Ar. *rauza*, Hind. *ravza*. Properly a garden; among the Arabs especially the *ravza* of the great mosque at Medina. In India it is applied to such mausolea as the Taj (generally called by the natives the Taj-*ravza*); and the mausoleum built by Aurungzeb near Aurungabad.

1813.—“... the *rozai* [spelt *rozai*], a name for the mausoleum, but implying something sanctified.”—Forbes, *Or. Mem.* iv. 41; [2nd ed. ii. 413].
RUBLE. 773  RUM-JOHNNY.

[1866.—"It was in the month of November, when, if the rains closed early, irrigation is resorted to for producing the young rubbee crops."—Confessions of an Orderly, 179.]

RUBLE, s. Russ. The silver unit of Russian currency, when a coin (not paper) equivalent to 3s. 1d.; [in 1901 about 2s. 1d.]. It was originally a silver ingot; see first quotation and note below.

1559.—"Vix centum annos vtntur moneta argenta, praesertim apud illos causa. Initio eum argentum in provinciam inferebatur, fundebatur portuinculae oblongae argenteae, sine imagine et scriptura, aestimatione vnius rubli, quorum nulla nunc appareat." Herberstein, in Ruman Mascord, Actors, Franc. 1609, p. 42.

1591.—"This penalty or mullet is 20 dinoco (see TANGA) or pence upon every rubble or mark, and so ten in the hundred. 

... Hee (the Emperor) hath besides for every name contained in the wards that pay out of their courts, five alten, an alten 5 pence sterling or thereabouts."—Treatise of the Russian Commonwealth, by Dr. Giles Fletcher, Hak. Soc. 31.

e. "1554-6, — "Dog dollars they (the Russians) are not acquainted with, these being attended with loss;... their own dinoco they call Rubbles."—Maoveres, E.T. by Balfour, i. 250.

RUFFUGUR, s. P.—H. rafiajar, Pers. rafta, 'darning.' The modern rafiajar in Indian cities is a workman who repairs rents and holes in Kashmir shawls and other woollen fabrics. Such workmen were regularly employed in the cloth factories of the E.I. Co., to examine the manufactured cloths and remove petty defects in the weaving.

1750.—"On inspecting the Dacca goods, we found the Secretaries (see PIECE-GOODS) very much frayed and very badly raff-rudded or joined."—Bengal Letter to E.I. Co., Feb. 29, India Office MSS.

These incepts were called saum. Ibn Batuta says: "At one day's journey from Usak are thistles of the Rax, who are Christians; they have red hair and blue eyes, they are ugly in feature and crafty in character. They have silver mants, and they bring to their country's army, i.e. in one of silver, with which they buy and sell in that country. The weight of each incept is five ounces."—Il. 414. Pegolotti (1294), speaking of the landscape to Cateray, says that on arriving at Cassid (i.e. Kinnay of Marco Polo or Hanschaufn) "you can dispose of the somni of silver that you have with you... and you may reckon the somni of golden flours."

"It would appear from Wadd, quoted by Hammer (Geschichte der Goldnen Hede, 224), that gold ingots also were called saum or sa'm, the rube is still called rie in Turkestan.

RUM. s. This is not an Indian word. The etymology is given by Wedgwood as from a slang word of the 16th century, rume for 'good'; rume-bottle, 'good drink'; and so, rum. The English word has always with us a note of vulgarity, but we may note here that Gorrissio in his Italian version of the Ramayana, whilst describing the Palace of Ravana, is bold enough to speak of it being pervaded by "an odoriferous breeze, perfumed with sandalwood, and bdellium, with rum and with sirop" (iii. 292). "Mr. N. Darnell Davis has put forth a derivation of the word rum, which gives the only probable history of it. It came from Barbados, where the planters first distilled it, somewhere between 1640 and 1645. A MS. 'Description of Barbados,' in Trinity College, Dublin, written about 1651, says: 'The chief distilling they make in the Island is Rambullion, alias Kill-Divil, and this is made of sugar-canes distilled, a hot, hellish, and terrible liquor.' G. Warren's Description of Surinam, 1661, shows the word in its present short term; 'Rum is a spirit extracted from the juice of sugar-canes... called Kill-Divil in New England.' 'Rambullion' is a Devonshire word, meaning 'a great tumult,' and may have been adopted from some of the Devonshire settlers in Barbados; at any rate, little doubt can exist that it has given rise to our word rum, and the longer name rumbowling, which sailors give to their grog."—Academy, Sept. 5, 1885.

RUM-JOHNNY, s. Two distinct meanings are ascribed to this vulgar word, both, we believe, obsolete.

a. It was applied, according to Williamson, (T.M., i. 167) to a low class of native servants who plied on the wharves of Calcutta in order to obtain employment from new-comers. That author explains it as a corruption of Romutich, which he alleges to be one of the commonest of Mahometan names. [The Mery-jhony Gully, of Calcutta (Carey, Good Old Days, )


139) perhaps in the same way derived its name from one Mir Jân.]

1810.—"Generally speaking, the present bawians, who attack themselves to the captains of European ships, may without the least hazard of controversy, be considered as nothing more or less than Rum-johnies of a larger growth."—Williamson, V. M., i. 191.

b. Among soldiers and sailors, 'a prostitute;' from Hind. rāmānī, Skt. rāmā-janī, 'a pleasing woman,' 'a dancing-girl.'

[1789.—"... and the Ramjennis (Hindu dancing women) have been all day dancing and singing before the idol."—Colebrooke, in Life, 156.]

1814.—"I lived near four years within a few miles of the solemn groves where those voluptuous devotees pass their lives with the ramjannies or dancing-girls attached to the temples; in a sort of luxurious superstition and sanctioned indolence unknown in colder climates."—Forbes, Or. Rec. iii. 6; 2nd ed. ii. 127.

[1816.—"But we must except that class of females called ravijanes, or dancing-girls, who are attached to the temples."—Asiatic Journal, ii. 375, quoting Watten, Tour to Madras and Ceylon.]

**RUMNA.** s. Hind. rūmānā, Skt. rūmāṇā, 'causing pleasure,' a chase, or reserved hunting-ground.

1769.—"Abdal Chab Cawn murdered at the Rumna in the month of March, 1769, by some of the Heracars..."—Van Swart, i. 63.

1792.—"The Peshwa having invited me to a novel spectacle at his rumna (read runna), or park, about four miles from Peshwa, says Sir C. Maitl, in Forbes, Or. Rec. ii. ii. 89. (See also verses quoted under PAWNEE.)

**RUNN (OF CUTCH), n.p. Hind. rūn. This name, applied to the singular extent of sand-flat and salt-ward, often covered by high tides, or by land-flooding, which extends between the Peninsula of Cutch and the mainland, is a corruption of the Skt. śṛṃga or śrīṇa, 'a salt-swamp, a desert,' [or of acarāṇa, 'a wilderness']. The Runn is first mentioned in the Periplus, in which a true indication is given of this tract and its dangers.

c. A.D. 80-90.—"But after passing the Sinthus R. there is another gulph running to the north, not easily seen, which is called Irōn, and is distinguished into the Great and the Little. And there is an expanse of shallow water on both sides, and swift con-
tinnal eddies extending far from the land."—Periplus, § 40.

c. 1379.—"The guides had maliciously misled them into a place called the Künkhiran. In this place all the land is impregnated with salt, to a degree impossible to describe."—Shama-i-Siraj-Arif, in Elliot, iii. 324.

1583.—"Muzafer fled, and crossed the Ran, which is an inlet of the sea, and took the road to Jessualur. In some places the breadth of the water of the Ran is 10 kos and 29 kos. He went into the country which they call Kach, on the other side of the water."—Tambat-i-Akbār, Ind. v. 440.

c. 1590.—"Between Chalwan, Sircar Ahmedabad, Patton, and Surat, is a low tract of country, 90 cose in length, and in breadth from 7 to 30 cose, which is called Run. Before the commencement of the periodical rains, the sea swells and inundates this spot, and leaves by degrees after the rainy season."—Ayern, ed. Gladerin, 1800, ii. 71; [ed. Jarrett, ii. 219].

1819.—"On the morning of the 24th I embarked and landed about 6 p.m. in the Runn of Sindh.

"... a boggy syrtis, neither sea Nor good dry land...

_Dry Leaves from Young Egypt_, 11.

**RUPEE.** s. Hind. rūpia, from Skt. rūpya, 'worth silver.' The standard coin of the Anglo-Indian monetary system, as it was of the Mahommedan Empire that preceded ours. It is commonly stated (as by Wilson, in his article on this word, which contains much valuable and condensed information) that the rupee was introduced by Sher Shah in (1542). And this is no doubt, formally true; but it is certain that a coin substantially identical with the rupee, i.e. approximating to a standard of 100 ratis (or 175 grains troy) of silver, an ancient Hindu standard, had been struck by the Mahommedan sovereigns of Delhi in the 13th and 14th centuries, and had formed an important part of their currency. In fact, the capital coins of Delhi, from the time of Ilyatminish (A.D. 1211-1236) to the accession of Mahommed Tughlak (1325) were gold and silver pieces, respectively of the weight just mentioned. We gather from the statements of Ibn Batuta and his contemporaries that the gold coin, which the former generally calls tanga and sometimes gold dinar, was worth 10 of the silver coin, which he calls dinar, thus indicating that the relation of gold to silver value was, or had recently been, as
10:1. Mahommed Tughlak remodelled the currency, issuing gold pieces of 200 grs. and silver pieces of 140 grs.—an indication probably of a great "depreciation of gold" (to use our modern language) consequent on the enormous amount of gold bullion obtained from the plunder of Western and Southern India. Some years later (1330) Mahommed developed his notable scheme of a forced currency, consisting entirely of copper tokens. This threw everything into confusion, and it was not till six years later that any sustained issues of ordinary coin were recommenced. From about this time the old standard of 175 grs. was readopted for gold, and was maintained till the time of Sher Shah. But it does not appear that the old standard was then resumed for silver. In the reign of Mahommed's successor Feroz Shah, Mr. E. Thomas's examples show the gold coin of 175 grs. standard running parallel with continued issues of a silver (or professedly silver) coin of 140 grs.; and this, speaking briefly, continued to be the case to the end of the Lodis dynasty (i.e. 1526). The coinage seems to have sunk into a state of great irregularity, not remedied by Baber (who struck ashrufs (see ASHR-RAFEE) and dirhams, such as were used in Turkestan) or Humayun, but the reform of which was undertaken by Sher Shah, as above mentioned.

His silver coin of 175-178 grs. was that which popularly obtained the name of rápiqa, which has continued to our day. The weight, indeed, of the coins so styled, never very accurate in native times, varied in different States, and the purity varied still more. The former never went very far on either side of 170 grs., but the quantity of pure silver contained in it sunk in some cases as low as 140 grs., and even, in exceptional cases, to 100 grs. Variation however was not confined to native States. Rupees were struck in Bombay at a very early date of the British occupation. Of these there are four specimens in the Br. Mus. The first bears ovr. 'THE RUPEE OF BOMBAY. 1677. BY AUTHORITY OF CHARLES THE SECOND: OR, KING OF GREAT BRITAIN, FRANCE, AND IRELAND.' Wt. 167-8 gr. The fourth bears ovr. 'HON. SOCI. ANG. IND., or' with a shield; rev. 'A. DEO. PAX. ET. INCREMENTUM.—MON. BOMBAY. ANGLIC. REGIM.' A2 7°. Weight 177-8 gr. Different Rupees minted by the British Government were current in the three Presidencies, and in the Bengal Presidency several were current; viz. the Sikka (see SICCA) Rupee, which latterly weighed 192 grs. and contained 176 grs. of pure silver; the Farrukhabad, which latterly weighed 180 grs.,* containing 165-215 of pure silver; the Benares Rupee (up to 1819), which weighed 174-76 grs., and contained 168-88 of pure silver. Besides these there was the Chalana or "current" rupee of account, in which the Company's accounts were kept, of which 116 were equal to 100 sikkas. ["The bhati or Company's Aroc rupee was coined at Calcutta, and was in value 3½ per cent. less than the Sikka rupee." (Beveridge, Bukharyang. 99.)]

The Bombay Rupee was adopted from that of Surat, and from 1800 its weight was 178-52 grs.; its pure silver 164-94. The Rupee at Madras—where however the standard currency was of an entirely different character, see PAGODA—was originally that of the Nawáb of the Carnatic (or 'Nabob of Arcot') and was usually known as the Arcot Rupee. We find its issues varying from 171 to 177 grs. in weight, and from 160 to 170 of pure silver; whilst in 1811 there took place an abnormal coinage, from Spanish dollars, of rupees with a weight of 188 grs. and 168-290 of pure silver.

Also from some reason or other, perhaps from commerce between those places and the 'Coast,' the Chittagong and Dacca currency (i.e. in the extreme east of Bengal) "formerly consisted of Arcot rupees; and they were for some time coined expressly for those districts at the Calcutta and

* The term Sonant rupees, which was of frequent occurrence down to the reformation and unification of the Indian coinage in 1835, is one very difficult to elucidate. The word is properly sonant, pl. of An sonant), a year. According to the old practice in Bengal, this denoted in value, in comparison with the rupee of account, when they passed the third year of their currency, and these rupees were termed sonant or sonant. But in 1775, to put a stop to this inconvenience, Government determined that all rupees coined in future should bear the impression of the 1sth or year of Sháh Âlam (the Mogul then reigning.) And in all later uses of the term Sonant it appears to be equivalent: in value to the Farrukhabad rupee, or the modern 'Company's Rupee' (which was of the same standard).
Dacca Mints." (Prinsep, Useful Tables, ed. by E. Thomas, 24.)

These examples will give some idea of the confusion that prevailed (without any reference to the vast variety besides of native coinsages), but the subject is far too complex to be dealt with minutely in the space we can afford to it in such a work as this. The first step to reform and assimilation took place under Regulation VII. of 1833, but this still maintained the exceptional Sicca in Bengal, though assimilating the rupees over the rest of India. The Sicca was abolished as a coin by Act XIII. of 1836; and the universal rupee of British territory has since been the "Company's Rupee," as it was long called, of 180 grs. weight and 165 pure silver, representing therefore in fact the Farinikhatbal Rupee.

1619.—"This armie consisted of 100,000 horse at the least, with infinite number of Camels and Elephants: so that with the whole baggage there could not bee lesse than five or sixe hundred thousand persons, insomuch that the waters were not sufficient for them: a Mussocke (see MUS-SUCK) of water being sold for a Rupia, and yet not enough to be had."—Hawkins, in Purchas, i. 127.

[1615.]—"Rupies Jungers (Jahangirzi) of 100 piaas, which goeth four for five ordinary rupees of 80 piaas called Cussars (see KUZZANNA), and we value them at 2s. 4d. per piece: Cussars (see SICCA) of Amadavrs which goeth for 80 piaas; Challenges of Agra, which goeth for 53 piaas."—Foster, Letters, ii. 57.

1616.—"Rupias monetae genus est, quarum singulae xxvi assibus gallicis auro circiter aequivalent."—Jarric, iii. 83.

... As for his Government of Patan onely, he gave the King eleven Leckes of Rupias (the Rupia is two shillings, two-pence sterling) ... wherein he had Regnal Authoritie to take what he list, which was esteemed at five thousand horse, the pay of every one at two hundred Rupias by the year."—Sir T. Roe, in Purchas, i. 518: [Hak. Soc. i. 239, with some differences of reading].

"They call the pieces of money rooppees, of which there are some of divers values, the meanest worth two shillings and threepence, and the best two shillings and six pence sterling."—Terry, in Purchas, ii. 1171.

[... "This money, consisting of the two-shilling pieces of this country called Roopas."—Foster, Letters, iv. 229.]

1618.—"Reducing the Roupie to four and twenty Holland Stuivers."—Van Twiet, 26.

1653.—"Roupie est vue monnoye des Indes de la valeture de 30grs." (i.e. sous.)—De la Boullcy-le-Gour, ed. 1657, p. 355.

c. 1666.—"And for a Roupy (in Bengal) which is about half a Crown, you may have 20 good Pullets and more; Gees and Ducks, in proportion."—Berner, E.T. p. 140; [ed. Constable, 498].

1673.—"The other was a Goldsmith, who had coined copper Rupees."—Fryer, 97.

1677.—"We do, by these Presents . . . give and grant unto the said Governor and Company . . . full and free Liberty, Power, and Authority . . . to stamp and coin . . . Monies, to be called and known by the Name or Names of Rupees, Pices, and Budgrooks, or by such other Name or Names . . ."—Letters Patent of Charles II. In Charters of the E.I. Co., p. 111.

1771.—"We fear the worst however: that is, that the Government are about to interfere with the Company in the management of Affairs in India. Whenever that happens it will be high Time for us to decamp. I know the Tempter of the King's Officers pretty well, and however they may decry our mode of acting they are really enough to grasp at the Rupees whenever they fall within their Reach."—MS. Letter of James Rennell, March 31.

RUSSUD, s. Pers. rasad. The provisions of grain, forage, and other necessaries got ready by the local officers at the camping ground of a military force or official cortège. The vernacular word has some other technical meanings (see Wilson), but this is its meaning in an Anglo-Indian mouth.

[c. 1610-50.—Rasad. (See under TANA.)]

RUT, s. Hind, rath, 'a chariot.' Now applied to a native carriage drawn by a pony, or oxen, and used by women on a journey. Also applied to the car in which idols are carried forth on festival days. [See BOOK.]

1810-17.—"Tippoo's Aumul . . . wanted iron, and determined to supply himself from the rut, (a temple of carved wood fixed on wheels, drawn in procession on public occasions, and requiring many thousand persons to effect its movement)."—Wilk, Sketches, Madras reprint, ii. 291.

1813.—"In this camp hackeries and ruths, as they are called when they have four wheels, are always drawn by bulkoks, and are used, almost exclusively, by the Baxers, the Nax girls, and the bankers."—Broughton, Letters, ed. 1892, p. 117.

1829.—"This being the case I took the liberty of taking the rut and horse to camp as prize property."—Mem. of John Shipp, ii. 183.

RUTTEE, RETTEE. s. Hind. ratti, rat, Skt. rakthaka, from rakta, 'red.' The seed of a leguminous creeper
(Abrus precatorius, L.) sometimes called country liquorice—a pretty scarlet pea with a black spot—used from time immemorial in India as a goldsmith's weight, and known in England as 'Crab's eyes.' Mr. Thomas has shown that the ancient ratti may be taken as equal to 175 grs. Troy (Numismata Orientalia, New ed., Pt. I. pp. 12-14). This work of Mr. Thomas contains interesting information regarding the old Indian custom of using standard weights upon the weight of seeds, and we borrow from his paper the following extract from Manu (viii. 132): "The very small mote which may be discerned in a sunbeam passing through a lattice is the first of quantities, and men call it a tvaseyana. 133. Eight of these tvaseyanas are supposed equal in weight to one minute poppy-seed (likhπi), three of those seeds are equal to one black mustard-seed (ruja-sarsapar), and three of these last to a white mustard-seed (gaura-sarsapar). 134. Six white mustard-seeds are equal to a middle-sized barley-corn (puru), three such barley-corns to one krishna (or raktika), five krishnas of gold are one masha, and sixteen such masha's one sunvarna," &c. (ibid. p. 13). In the Atá, Abdul Fazl calls the ratti surkh, which is a translation (Pers. for 'red'). In Persia the seed is called chashii-khruras, 'Cock's eye' (see Blochmann's E. T. ii. 16 n., and Jorret, ii. 354). Further notices of the rati used as a weight for precious stones will be found in Sir W. Elliot's Coins of Madras (p. 49). Sir Walter's experience is that the rati of the gem-dealers is a double rati, and an approximation to the manjadi (see MANGELIN). This accounts for Tavernier's valuation at 3½ grs. [Mr. Ball gives the weight at 2½ Troy grs. (Tavernier, ii. 448).] c. 1576. "At the mine of Sowndapour in Bengal, they weigh by Ratís, and the Rati is seven eighths of a Carat, or three grains and a half."—Tavernier, E. T. ii. 140; [ed. Ball, ii. 90].

RYOT. s. Ar. raiya, from roli, 'to pasture,' meaning originally, according to its etymology, 'a herd at pasture'; but then 'subjects' (collectively). It is by natives used for 'a subject' in India, but its specific Anglo-Indian application is to 'a tenant of the soil': an individual occupying land as a farmer or cultivator. In Turkey the word, in the form raiya, is applied to the Christian subjects of the Porte, who are not liable to the conscription, but pay a poll-tax in lieu, the Kharîj, or Jizya (see JEZYA).

[1609.—"Riats or clansmen." (See under DOAL.)]

1776. —"For some period after the creation of the world there was neither Magistrate nor Punishment . . . and the Ryots were nourished with perty and morality."—Halket, Gesta Cias., ii.

1759. "To him in a body the Ryots complain'd That their houses were burnt, and their cattle distrain'd." The Letters of Simpkin the Second, &c. 11. 1730.—"A raiyot is rather a farmer than a husbandman."—Calibrick, in Life, iv.

1506.—"The ryots were all at work in their fields."—Lord Valentia, ii. 127.

1513. —'And oft around the cavern fire On visionary schemes debate. To snatch the Rayahs from their fate." Baron, Bride of Abdyats.

1520.—"An acquaintance with the customs of the inhabitants, but particularly of the rayets, the various tenures . . . the agreements usual among them regarding cultivation, and between them and owners—see SOWCAR, respecting lands and advances . . . is essential to a judge."—T. Mora, in Life, ii. 17.

1570.—"Ryot a word which is much . . . misused. It is Arabic, but no rivulet comes through the Persian. It means 'protected one,' or 'innocent,' and distinguished from 'Raca,' or 'noble.' In a native mouth, to the present day, it is used in this sense, and not in this of 'tenant.'—Systems of Land Tenure (Golden Club), 166.

The title of a newspaper, in English but of native editing, published for some years back in Calcutta, corresponds to what is here said: it is Rias and Raiyat.

1577.—'The great financial distinction between the followers of Islam . . . and the rayahs or inferior subjects of the Sultan was the payment of kharîj or capitation tax."—Finlay, H. of Greece, v. 22 ed. 1577.

1584.—'Using the rights of conquest after the fashion of the Normans in England, the Turks had everywhere ascended the Caledon, and seized on the greater part of the most fertile lands. Hence they formed the landlord class of Greece: whilst the Rayahs, as the Turks style their non-Muslim subjects, usually farmed the territories of their masters on the master-system."—Marlow's Handbook for Greece (by A. F. Yule), p. 54.
SABAIO, ÇABAIO. &c., n.p. The name generally given by the Portuguese writers to the Mahommedan prince who was in possession of Goa when they arrived in India, and who had lived much there. He was in fact that one of the captains of the Bahman kingdom of the Deccan who, in the division that took place on the decay of the dynasty towards the end of the 15th century, became the founder of the Adil Shahi family which reigned in Bijapur from 1489 to the end of the following century (see IDALCAN). His real name was Ahmad Muzaffar Yusuf, with the surname Sabai or Sarai. There does not seem any ground for rejecting the intelligent statement of De Barros (II. v. 2) that he had this name from being a native of Sarai in Persia [see Bombay Gazetteer, xxiii. 404]. Garcia de Orta does not seem to have been aware of this history, and he derives the name from Sâbîh (see below), apparently a mere guess, though not an unnatural one. Mr. Birch's surmise (Alboquerque, ii. 82), with these two old and obvious sources of suggestion before him, that "the word may possibly be connected with sipâhi, Arabic, a soldier," is quite inadmissible (nor is sipâhi Arabic). On this word Mr. Whiteway writes: "In his explanation of this word Sir H. Yule has been misled by Barros. Conto (Dec. iv. Bk. 10 ch. 4) is conclusive, where he says: 'This Çufi extended the limits of his rule as far as he could till he went in person to conquer the island of Goa, which was a valuable possession for its income, and was in possession of a lord of Canara, called Savay, a vassal of the King of Canara, who then had his headquarters at what we call Old Goa. . . . As there was much jungle here, Savay, the lord of Goa, had certain houses where he stayed for hunting. . . . These houses still preserve the memory of the Hindu Savay, as they are called the Savayo's house, where for many years the Governors of India lived. As our Joao de Barros could not get true information of these things, he confounded the name of the Hindu Savay with that of Çufo (? Yûsuf) Adil Shâh, saying in the 5th Book of his 2nd Decade that when we went to India a Moor called Soay was lord of Goa, that we ordinarily called him Sabayo, and that he was a vassal of the King of the Deccan, a Persian, and native of the city of Savay. At this his sons laughed heartily when we read it to them, saying that their father was anything but a Turk, and his name anything but Çufi. This passage makes it clear that the origin of the word is the Hindu title Sîvâi, Hind. Sâvâi, 'having the excess of a fourth,' 'a quarter better than other people,' which is one of the titles of the Maharaja of Jaypur. To show that it was more or less well known, I may point to the little State of Sunda, which lay close to Goa on the S.E., of which the Raja was of the Vijayanagar family. This little State became independent after the destruction of Vijayanagar, and remained in existence till absorbed by Tippoo Sultan. In this State Sîvâi was a common honorific of the ruling family. At the same time Barros was not alone in calling Adil Shâh the Sabaio (see Alboquerque, Cartas, p. 24), where the name occurs. The mistake having been made, everyone accepted it."
There is a story, related as unquestionable by Firishta, that the Sabaio was in reality a son of the Turkish Sultan Ağa Murād (or ‘Amurath’) II., who was saved from murder at his father’s death, and placed in the hands of Inād-ūd-dīn, a Persian merchant of Sāvā, by whom he was brought up. In his youth he sought his fortune in India, and being sold as a slave, and going through a succession of adventures, reached his high position in the Deccan (Briggs, Firishta, iii. 7-8).

1510.—“But when Afonso Dalboquerque took Goa, it would be about 40 years more or less since the Sabaio had taken it from the Hindus.”—Dalboquerque, ii. 98.

“During this island (Goa called Goa) there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain called Sāvaiu, who has 400 Mamelukes, he himself being also a Mameluke...”—Vartëma, 116.

1516.—“Going further along the coast there is a very beautiful river, which sends two arms into the sea, making between them an island, on which stands the city of Goa belonging to Deccan (Deccan), and it was a principality of itself with other districts adjoining in the interior: and in it there was a great lord, as vassal of the said King (of Deccan) called Sabaio, who being a good soldier, well mannered and experienced in war, this lordship of Goa was bestowed upon him, that he might continually make war on the King of Narsinga, as he did until his death. And then he left this city to his son Ĉabaym Hydulcan.”...—Barroso, Lisbon ed. 287.

1563.—“... And returning to our subject, as Adel in Persian means ‘justice,’ they called the prince of these territories Adel-Ermon, as it were ‘Lord of Justice.’

“B. A name highly inappropriate, for neither he nor the rest of them are wont to do justice. But tell me also why in Spain they call him the Sabaio?

“0. Some have told me that he was so called because they used to call a Captain by this name: but I afterwards came to know that in fact saibō in Arabic means ‘lord.’...”—Garcia, t. 93.

SAFLE-FISH. See HILSA.

SAFLEAR. SAFRAS, SADRSAPATAM, n.p. This name of a place 42 m. south of Madras, the seat of an old Dutch factory, was probably shaped into the usual form in a sort of conformity with Madras or Madraspatam. The correct name is Sadrāi, but it is sometimes made into Sadrang- and Shatrang-patam. [The Madras Gloss. gives Tam. Sathārāngapattanam, Skt. chatur-anga, ‘the four military arms, infantry, cavalry, elephants and cars.’] Fryer (p. 28) calls it Sadrangapattam, which is probably a misprint for Sandraslapatam.

1672.—“From Tirepoplier you come... to Sadragespatam, where our people have a Factory.”—Baldwes, 152.

1726.—“The name of the place is properly Sadrangapatam; but for short it is also called Sadrapatam, and most commonly Sadrapsatam. In the Tellinna it indicates the name of the founder, and in Persian it means ‘thousand troubles’ or the Shabo-board which we call chess.”—Varthema, Choromandel, 11. The curious explanation of Shatrang or ‘chess,’ as ‘a thousand troubles,’ is no doubt some popular etymology; such as P. sād-ra’u, ‘a hundred griefs.’ The word is really of Sanskrit origin, from sātra-ang, literally, ‘quadrilateral;’ the four constituent parts of an army, viz. horse, foot, chariots and elephants.

[1727.—“Saderass or Saderass Patam.” (See under LONG-CLOTH.)

e. 1759.—“J’avois pensé que Sadras au-roid cê le lieu où devroit mîr mes con- trariétés et mes courses.”—Hauter, t. 141.

... Non, je ne suis point Anglais, m’entraîne-je avec indignation et transport; ‘je suis un Hollandais de Sadrangapatam.’”—Ibid., 191.

1781.—“The chief officer of the French now despatched a summons to the English commandant of the Fort to surrender, and the commandant, not being of opinion he could resist... evacuated the fort, and proceeded by sea in boats to Sudrung Puttan.”—II. of Hyder Nāâl, 447.

SAFLEAR. s. The flowers of the annual Cubanthurus tinctorius, L. (N.O. Composita), a considerable article of export from India for use of a red dye, and sometimes, from the resemblance of the dried flowers to saffron, termed ‘bastard saffron.’ The colouring matter of safflower is the basis of rouge. The name is a curious modification of words by the ‘striving after meaning.’ For it points, in the first half of the name, to the analogy with saffron, and in the second half, to the object of trade being a flower. But neither one nor the other of these meanings forms any real element in the word. Safflower appears to be an eventual corruption of the Arabic name of the thing, 经济技术. This word we find in medieval trade-lists (e.g. in Pegolotti) to take various forms such as asfōre, asfōle, asfōre, zafrōle, stīffore; from the last of which the transition to stīflower is natural. In
the old Latin translation of Avicenna, it seems to be called *Crocus hortulanus*, for the corresponding Arabic is given *husfor*. Another Arabic name for this article is *kurkum*, which we presume to be the origin of the botanist’s *curcumans*. In Hind. it is called *kusanambha* or *kusum*. Bretschneider remarks that though the two plants, saffron and safflower, have not the slightest resemblance, and belong to two different families and classes of the nat. system, there has been a certain confusion between them among almost all nations, including the Chinese.

c. 1200—“Usfur . . . Abu Hanifa. This plant yields a colouring matter, used in dyeing. There are two kinds, cultivated and wild, both of which grow in Arabia, and the seeds of which are called al-kurkum.”—Ibn Batthur, ii. 196.

c. 1318—“Affoire vuol esser fresco, e ascuito, e colorito rosso in colore di buon zafferano, e non giallo, e chiaro a modo di fermentatione di zafferano, e che non sia trasanduto, che quando è vecchio e trasandato si spevolvere, e fae vermini.”—Pegolotti, 372.

1612—“The two Indian ships aforesaid did discharge these goods following . . . osfar, which is a red dye, great quantity.”—Capt. Sarah, in Purchas, i. 317.


1812—“Le safran làtard ou carthane, nommé dans le commerce safranion, est appelé par les Arabes . . . osfour ou . . . Kortum. Suivant M. Sonnini, le premier nom désigne la plante; et le second, ses graines.”—Site, de Sayy, Note on Abdallatif, p. 123.

1813—“Safflower (Cassow, Hind., As-four Arab.) is the flower of an annual plant, the Carthamus lortarius, growing in Bengal and other parts of India, which when well-cured is not easily distinguishable from saffron by the eye, though it has nothing of its smell or taste.”—Milburn, ii. 238.

**SAFFRON**, s. Arab. *zafjarin*. The true saffron (*Crocus sativus*, L.) in India is cultivated in Kashmir only. In South India this name is given to turmeric, which the Portuguese called *acafrua do terra* (‘country saffron’). The Hind. name is *haldi*, or in the Deccan *balad*. [Skt. *hārira, harī*, ‘green, yellow’]. Garcia de Orta calls it *croco Indico*, ‘Indian saffron’. Indeed, Dousy shows that the Arab. *kurkum* for turmeric (whence the bot. Lat. *crocus*) is probably taken from the Greek *κρόκος* or old. *κρόκος*. Moodeen Sherif says that *kurkum* is applied to saffron in many Persian and other writers.

c. 1200.—“The Persians call this root *al-hard*, and the inhabitants of Basra call it *al-kurkum*, and *al-kurkum* is Saffron. They call these plants Saffron because they dye yellow in the same way as Saffron does.”—Ibn Batthur, ii. 370.

1583.—“R. Since there is nothing else to be said on this subject, let us speak of what we call ‘country saffron.’

“O. This is a medicine that should be spoken of, since it is in use by the Indian physicians; it is a medicine and article of trade much exported to Arabia and Persia. In this city (Goa) there is little of it, but much in Malabar, i.e. in Cananor and Calecut. The Canarins call the root *alad*; and the Malabars sometimes give it the same name, but more properly call it *manjute*, and the Malays *cuboth*; the Persians, *carthum*, which is as much as to say ‘yellow-wood.’ The Arabs call it *habet*; and all of them, each in turn, say that this saffron does not exist in Persia, nor in Arabia, nor in Turkey, except what comes from India.”—Garcia, f. 78r. Further on he identifies it with *curcuma*.

1728.—“Curcuma, or Indian Saffron.”—Valentijn, Chor. 42.

**SAGAR-PESHA**, s. Camp-followers, or the body of servants in a private establishment. The word, though usually pronounced in vulgar Hind. as written above, is Pers. *shaqi-rd-pesha* (lit. *shaqi-rd*, ‘a disciple, a servant,’ and *pesha*, ‘business’).

[1767.—“Saggar Depesah-pay. . . .”—In Long, 513.]

**SAGO**, s. From Malay *sāgū*, the farinaceous pith taken out of the stem of several species of a particular genus of palm, especially *Metroxylon* tree, Mart., and *M. Rumphii*, Willd., found in every part of the Indian Archipelago, including the Philippines, wherever there is proper soil. They are most abundant in the eastern part of the region indicated, including the Moluccas and &. Guinea, which probably formed the original habitat; and in these they supply the sole bread of the natives. In the remaining parts of the Archipelago, *sago* is the food only of certain wild tribes, or consumed (as in Mindanao) by the poor only, or prepared (as at Singapore, &c.) for export. There are supposed to be five species producing the article.

1298.—“They have a kind of trees that produce flour, and excellent flour it is for
food. These trees are very tall and thick, but have a very thin bark, and inside the bark they are crammed with flour."—Marco Polo, Bk. iii. ch. xi.

1330.—"But as for the trees which produce flour, tie after this fashion. ... And the result is the best pasta in the world, from which they make whatever they choose, cates of sorts, and excellent bread, of which I, Friar Odorie, have eaten."—Fr. Odoric in Cathay, &c., 32.

1522. — "Their bread (in Tidore) they make of the wood of a certain tree like a palm-tree, and they make it in this way. They take a piece of this wood, and extract from it certain long black thorns which are situated there; then they pound it, and make bread of it which they call sagu. They make provision of this bread for their sea voyages."—Pigafetta, Hak. Soc. p. 136. This is a bad description, and seems to refer to the Sagwire, not the true sago-tree.

1132. — "There are also other trees which are called cagus, from the pith of which bread is made."—Castanheda, vi. 24.

1515.—"Generally, although they have some milllet and rice, all the people of the Isles of Malacca eat a certain food which they call Sagurum, which is the pith of a tree like a palm-tree, except that the leaf is softer and smoother, and the green of it is rather dark."—Barros, III. v. 5.

1579.—"... and a Kind of meal which they call Sago, made of the tops of certain trees, tasting in the Mouth like some curds, but melts away like sugar."—Dwight's Village, Hak. Soc. p. 112. Also in a list of "Certaine Words of the Natural Language of Iaua."—Sagu, bread of the Country."—Hokl. iv. 246.

v. 1830.—"Primo Sagus genuina, Malacca Sagur; sive Lower Java, h.e. vera Saga.—Rumphius, i. 75. (We cannot make out the language of lower Java.)

1727.—"And the inland people subsist mostly on Sagow, the Pith of a small Twig split and dried in the Sun."—A. Hamilton, ii. 93 : [ed. 1741].

SAGWIRE, s. A name applied often in books, and, formerly at least, in the colloquial use of European settlers and traders, to the Gomuti palm or Arenga saccharifera, Labill., which abounds in the Ind. Archipelago, and is of great importance in its rural economy. The name is Port. sagueira (analogous to palmira), in Spain, of the Indies sagraun, and no doubt is taken from sagu, as the tree, though not the Sago-palm of commerce, affords a sago of inferior kind. Its most important product, however, is the sap, which is used as toddy (q.v.), and which in former days also afforded almost all the sugar used by natives in the islands. An excellent cordage is made from a substance resembling black horse-hair, which is found between the trunk and the fronds, and this is the gomuti of the Malays, which furnished one of the old specific names (Borassus Gomutus, Loureiro). There is also found in a like position a fine cotton-like substance which makes excellent tinder, and strong stiff spines from which pens are made, as well as arrows for the blow-pipe, or Stumpit (see SARBATANE). "The seeds have been made into a confection, whilst their pulpy envelope abounds in a poisonous juice—used in the barbarian wars of the natives—to which the Dutch gave the appropriate name of "hell-water"."—Crawfurd, Dec. Dict. p. 145. The term sagueira is sometimes applied to the toddy or palm-wine, as will be seen below.

1515.—"They use no sustenance except the meal of certain trees, which trees they call Sagur, and of this they make bread."—Goe, du Empoli. 86.

1615.—"Oryza tamen magna his copia, ingens etiam modus arboreum quas Saguras vocant, quaeque varia sugerunt commoda."—Arret. i. 201.


1784.—"The natives drink much of a liquor called saguere, drawn from the palm-tree."—Forrest, Merqui, 73.

1820.—"The Portuguese, I know not for what reason, and other European nations who have followed them, call the tree and the liquor sagsow."—Crawfurd, Hist. i. 401.

SAHIB, s. The title by which, all over India, European gentlemen, and it may be said Europeans generally, are addressed, and spoken of, when no disrespect is intended, by natives. It is also the general title (at least where Hindustani or Persian is used) which is affixed to the name or office of a European, corresponding thus rather to Monsieur than to Mr. For Colonel Sáhib, Collector Sáhib, Lord Sáhib, and even Sergeant Sáhib are thus used, as well as the general vocative Sáhib! 'Sir!' In other Hind. use the word is equivalent to 'Master'; and it is occasionally used as a specific title both among Hindus and Musalmans, e.g. Appa Sáhib, Típa Sáhib; and generically is affixed to the titles of
men of rank when indicated by those titles, as Khān Sāḥīb, Nawāb Sāḥīb, Rājā Sāḥīb. The word is Arabic, and originally means 'a companion'; (sometimes a companion of Mahommed).

[In the Arabian Nights it is the title of a Wazir (Burton, i. 218).]

1673.—"... To which the subtle Heathen replied, Sahāb (i.e. Sir), why will you do more than the Creator meant?"—Fréger, 417.

1689.—"Thus the dastard Husband in his Indian English confest, English fashion, Sahab, best fashion, have one Wife best for one Husband."—Ogilvie, 326.

1853.—"He was told that a 'Sahib' wanted to speak with him."—Ogilvie, ii. 252.

1878.—"... forty Elephants and five Sahibs with guns and innumerable followers."—Life in the Mogul, i. 194.

[ST. DEAVES, n.p. A corruption of the name of the island of Sandwicq in the Bay of Bengal, situated off the coast of Chittagong and Noakhali, which is best known in connection with the awful loss of life and property in the cyclone of 1876.

1888.—"From Chittagam we sailed away the 29th January, after had sent small vessels to search round the Island St. Deaves."—In Yale, Hodges' Diary, Hak. Soc. II. lxxx.]

SAINT JOHN'S, n.p.

a. An English sailor's corruption, which for a long time maintained its place in our maps. It is the Sinuqu of the old Arab Geographers, and was the first durable settling-place of the Parsee refugees on their emigration to India in the 8th century. [Docahblai Framji, Hist. of the Parsees, i. 30.]

The proper name of the place, which is in lat. 20' 12' and lies 88 m. north of Bombay, is apparently Sujan (see Hist. of Cambay, in B. Gart. Selections, No. xxvi., N.S., p. 52), but it is commonly called Sanjān, E. B. Eastwick in J. As. Soc. R. i. 167, gives a Translation from the Persian of the "Kisheh-i-Sanjān, or History of the arrival and settlement of the Parsees in India." Sanjān is about 3 m. from the little river-mouth port of Ummargām. "Evidence of the greatness of Sanjān is found, for miles around, in old foundations and bricks. The bricks are of very superior quality."—Bomb. Gazetteer, vol. xiv. 302, [and for medieval references to the place, ibid, i. Pt. i. 262, 520 seq.].

c. 1150.—"Sind their is 1/3 mile from the sea... The town is large and has an extensive commerce both in exports and imports."—Edrisi, in Elliot, i. 85.

c. 1599.—"When the Dastur saw the soil was good, he selected the place for their residence: The Dastur named the spot Sanjān.

And it became populous as the Land of Iran."—Kisseh, &c., as above, p. 179.

c. 1616.—"The aldea Nargol... in the land of Daman was infested by Malabar Moors in their parśa, who commonly landed there for water and provisions, and plundered the boats that entered or quitted the river, and the passengers who crossed it, with heavy loss to the aldeas adjoining the river, and to the revenue from them, as well as to that from the custom-house of Sangens."—Bocarro, Decada, 670.

1623.—"La mattina segnante, fatto giorno, scoprimmo terra di lontano... in un luogo poco discosto da Bassain, che g' Inglesi chiamano Terra di San Giovanni; ma nella carta da navigare vidi esser notato, in lingua Portoghese, nel nome d'Ano d'Ionic 'isole delle vecche' al modo nostro."—P. della Valle, ii. 500; [Hak. Soc. i. 16].

1630.—"It happened that in safety they made to the land of St. Johns on the shores of India."—Lord, The Religion of the Perses, 3.

1644.—"Besides these four posts there are in the said district four Tundeloria (see TANADAR), or different Captainships, called Sanjes (St. John's), Daman, Main, and Trapor."—Bocarro (Port. MS.).

1673.—"In a Week's Time we turned it up, sailing by Bacieen, Taraporo, Valentine's Peak, St. John's, and Daman, the last City northward on the Continent, belonging to the Portuguese."—Fréger, 82.

1808.—"They (the Parsee emigrants) landed at Dian, and lived there 19 years; but, disliking the place, the greater part of them left it and came to the Gujar coast, in vessels which anchored off Sepyjan, the name of a town."—R. Drummond.

1813.—"The Parsees or Guelres... continued in this place (Din) for some time, and then crossing the Gulph, landed at Suzan, near Namasce, which is a little to the southward of Surat."—Forbes, Or. Memo. i. 109; [2nd ed. i. 78].

1841.—"The high land of St. John, about 3 leagues inland, has a regular appearance..."—Horsburgh's Directory, ed. 1841, i. 470.

1872.—"In connexion with the landing of the Parsees at Sanjān, in the early part of the 8th century, there still exist copies of the 15 Sanskrit Skolas, in which their Mobeds explained their religion to Jād Rām, the Raja of the place, and the reply he gave them."—Ind. Antiqu, i, 214. The Skolas are given. See them also in Dacahblai Faramji's Hist. of the Parsees, i. 31.

b. ST. JOHN'S ISLAND, n.p. This again is a corruption of San-
SALAK.

Shan, or more correctly Shau-choung, the Chinese name of an island about 60 or 70 miles S.W. of Macao, and at some distance from the mouth of the Canton River, the place where St. Francis Xavier died, and was originally buried.


1687.—"We came to Anchor the same Day, on the N.E. end of St. John's Island. This Island is in Lat. about 32 d. 30 min. North, lying on the S. Coast of the Province of Quantung or Canton in China."—Dumper, i. 498.

1727.—"A Portuguese Ship ... being near an Island on that Coast, called after St. Juan, some Gentlemen and Priests went ashore for Diversion, and accidentally found the Saint's Body uncorrupted, and carried it Passenger to Goa."—A. Hamilton, i. 252: [ed. 1744, ii. 255].

1780.—"St. John's." in Dana's New Directory, 472.

c. ST. JOHN'S ISLANDS. This is also the chart-name, and popular European name, of two islands about 6 m. S. of Singapore, the chief of which is properly Pulo Sibajang, [or as Denny's (Desc. Diet. 321) writes the word, Pulo Seiba].

SAIVA. s. A worshipper of Siva; Skt. Nara, adj.; belonging to Siva.

1653.—"The second sect of the Brahmuns, 'Sevia,' ... by name, say that a certain Eswara is the supreme among the gods, and that all the others are subject to him."—Roperius, 17.

1867.—"This temple is reckoned, I believe, the holiest shrine in India, at least among the Shaivites."—By. Milman, in Memoirs, p. 43.

SALA. s. Hind. sâlã, brother-in-law; i.e. wife's brother; but used elliptically as a low term of abuse.

[1856.—"Another reason for (infanticide) is the blind pride which makes them hate that any man should call them sala, or Susoor—brother-in-law, or father-in-law."—Forbes, Râo Mâbl, ed. 1578, 616.]

1851.—"Another of these popular Paris sayings is 'et la veur!' which is as insulting a remark to a Parisian as the apparently harmless remark sâllã, 'brother-in-law,' is to a Hindoo."—Sat. Rec., Sept. 10, 326.

SALAAAM. s. A salutation; properly oral salutation of Muhommedans to each other. Arab. salâm, peace. Used for any act of salutation; or for 'compliments.'

[c. 60 B.C.—
"'IAW ei meiv Sivaœ esari 'Salâm,' ei 'dv
où i vê fosvus
'Xaladust, ei 'dv 'Eulor 'Xalës,' to 'dv
aito frosvus.'

—Melagros, in Anthologia Palatina, vii. 149.

The point is that he has been a bird of passage, and says good-bye now to his various resting-places in their own tongue;]

1513.—"The ambassador (of Benazar) entering the door of the chamber, the Governor rose from the chair on which he was seated, and stood up while the ambassador made him great calema."—Correa, Lendas, ii. 377. See also p. 431.

1552.—"The present having been seen he took the letter of the Governor, and read it to him, and having read it told him how the Governor sent him his calema, and was at his command with all his fleet, and with all the Portuguese. ..."—Catastro, iii. 445.


1626.—"Hee (Selim i.e. Jahângir) turneth over his Beades, and saith so many words, to wit three thousand and two hundred, and then presenteth himself to the people to receive their salames or good morrow." ...—Pacheco, Privyency, 553.

1635.—"En entrant ils se salissent de leur ...
Salom qu'ils accompagnent d'une profonde inclination."—Mandehlo, Paris, 1654, 223.

1648.—"... this salutation they call salam: and it is made with bowing of the body, and laying of the right hand upon the head."—Van Tiert, 55.

1689.—"The Salem of the Religious Brahmuns, is to join their Hands together, and spreading them first, make a motion towards their Head, and then stretch them out."—D'Impuign, 138.

1794.—"The Town Conicopolies, and chief inhabitants of Ezmore, came to make their Salam to the President."—Wheeler, i. 291.

1717.—"I wish the Priests in Tranquebar a Thousand fold Schalam."—Philipp's Act. 62.

1809.—"The old priest was at the door, and with his head uncovered, to make his saalam."—Ed. Valenta, i. 293.

1815.—"Ho! who art thou!—This is salam Replies, of Moslem faith I am."—Baron, The Giaour.

1832.—"Il me rendit tous les salames que je fis autrefois au Grand Mogol."—Jacquemont, Corresp. ii. 137.

1844.—"All chiefs who have made their salam are entitled to carry arms personally."—G. O. of Sir C. Napier, 2.

SALAK. s. A singular-looking fruit, sold and eaten in the Malay regions, described in the quotation.
It is the fruit of a species of ratan (Salacca edulis), of which the Malay name is rotau-saluq.

1768-71. — "The salac (Calamus rotang zalaca) which is the fruit of a prickly bush, and has a singular appearance, being covered with scales, like those of a lizard; it is nutritious and well tasted, in flavour somewhat resembling a raspberry." — Sarcoirus, E.T. i. 241.

SALEB, SALEP, s. This name is applied to the tubers of various species of orchis found in Europe and Asia, which from ancient times have had a great reputation as being restorative and highly nutritious. This reputation seems originally to have rested on the 'doctrine of signatures,' but was due partly no doubt to the fact that the mucilage of saleb has the property of forming, even with the addition of 40 parts of water, a thick jelly. Good modern authorities quite disbelieve in the virtues ascribed to saleb, though a decoction of it, spiced and sweetened, makes an agreeable drink for invalids. Saleb is identified correctly by Ibn Batithar with the Satyrion of Dioscorides and Galen. The full name in Ar. (analogous to the Greek orchis) is Khunisal-thulab, i.e. 'testiculus vulpis'; but it is commonly known in India as saleb misri, i.e. Salep of Egypt, or popularly salp-mirzq. In Upper India saleb is derived from various species of Eulophia, found in Kashmir and the Lower Himalaya. Saloop, which is, or used to be, supplied hot in winter mornings by itinerant vendors in the streets of London, is, we believe, a representative of Saleb; but we do not know from what it is prepared.

[In 1889 a correspondent to "Notes & Queries" (7 ser. vii. 35) stated that 'within the last twenty years saloop vendors might have been seen plying their trade in the streets of London. The term saloop was also applied to an infusion of the saffras bark or wood. In Pereira's "Materia Medica," published in 1850, it is stated that 'saffras tea, flavoured with milk and sugar, is sold at daybreak in the streets of London under the name of saloop.' Saloop in balls is still sold in London, and comes mostly from Smyrna."

In the first quotation it is doubtful what is meant by salp; but it seems possible that the traveller may not have recognised the thulab, salab in its Indian pronunciation.

[1c. 1340. — "After that, they fixed the amount of provision to be given by the Sultan, viz. 1000 Indian rills of flour . . . 1000 of meat, a large number of rills (how many 1 don't now remember) of sugar, of ghee, of saluf, of araca, and 1000 leaves of betel."—Ibn Batitha, iii. 382.

1727. — "They have a fruit called Salob, about the size of a Peach, but without a stone. They dry it hard . . . and being beaten to Powder, they dress it as Tea and Coffee are . . . They are of opinion that it is a great restorative."—A. Hamilton, i. 125; (ed. 1744, i. 126).

[1754.—In his list of Indian drugs Ives (p. 44) gives "Rud. Salop, Persia Rs. 35 per maund."

1888. — "Saleb Misree, a medicine, comes (a little) from Russia. It is considered a good nutritive for the human constitution, and is for this purpose powdered and taken with milk. It is in the form of flat oval pieces of about 80 grains each . . . It is sold at 2 or 3 Rupees per ounce."—Desc. of articles found in Bazars of Calcutta, in "Panjab Trade Report," 1862, App. vi.

1882 (!).—"Here we knock against an ambulant salep-shop (a kind of tea which people drink on winter mornings); there against boiling oil, salt, or water-vendors, bakers carrying brown bread on wooden trays, peddlars with cakes, fellows offering darling little bits of meat to the knowing purchaser."—Locke, "The Capital of Cyprus," ext. in St. James's Gazette, Sept. 10.

SALEM, n.p. A town and inland district of S. India. Properly Shebou, which is perhaps a corruption of Sherou, the name of the ancient monarchy in which this district was embraced. ['According to one theory the town of Salem is said to be identical with Seran or Sheran, and occasionally to have been named Sheralan; when S. India was divided between the three dynasties of Chola, Sera and Pandia, according to the generally accepted belief, Karur was the place where the three territorial divisions met; the boundary was no doubt subject to vicissitudes, and at one time possibly Salem or Serar was a part of Sera."

— Le Floo, "Man. of Salem," ii. 18.]

SALEMPOORY, s. A kind of chintz. See allusions under PALEMPORE. [The Madras Gloss, deriving the word from Tel. sale, 'weaver,' pura, Skt. 'town,' describes it as "a kind of cotton cloth formerly manufactured at Nellore; half the length of ordinary
SALIGRAM.

Skt. Śālagrama, which is a real or imaginary tirtha or place of sacred pilgrimage, mentioned in the Mahābhārata. (Other and less probable explanations are given by Oppert, Anc. Inhabitants, 337.) A pebble having mystic virtues, found in certain rivers, e.g. Gandak, Son, &c. Such stones are usually marked by containing a fossil ammonite. The śālagrama is often adopted as the representative of some god, and the worship of any god may be performed before it.* It is daily worshipped by the Brahmans; but it is especially connected with Vaishnava doctrine. In May 18-3 a śālagrama was the ostensible cause of great popular excitement among the Hindus of Calcutta. During the proceedings in a family suit before the High Court, a question arose regarding the identity of a śālagrama, regarded as a household god. Counsel on both sides suggested that the thing should be brought into court. Mr. Justice Norris hesitated to give this order till he had taken advice. The attorneys on both sides, Hindus, said there could be no objection; the Court interpreter, a high-caste Brahman, said it could not be brought into Court, because of the earmarking, but it might with perfect propriety be brought into the corridor for inspection; which was done. This took place during the excitement about the "Ilbert Bill," giving natives magisterial authority in the provinces over Europeans; and there followed most violent and offensive articles in several native newspapers reviling Mr. Justice Norris, who was believed to be hostile to the Bill. The editor of the Bengalee newspaper, an educated man, and formerly a member of the covenanted Civil Service, the author of one of the most unscrupulous and violent articles, was summoned for contempt of court. He made an apology and complete retraction, but was sentenced to two months' imprisonment.

SALIGRAM. s. Skt. Śālagrama (this word seems to be properly the name of a place. Village of the Sal-tree—a real or imaginary tirtha or place of sacred pilgrimage, mentioned in the Mahābhārata). (Other and less probable explanations are given by Oppert, Anc. Inhabitants, 337.) A pebble having mystic virtues, found in certain rivers, e.g. Gandak, Son, &c. Such stones are usually marked by containing a fossil ammonite. The śālagrama is often adopted as the representative of some god, and the worship of any god may be performed before it.* It is daily worshipped by the Brahmans; but it is especially connected with Vaishnava doctrine. In May 18-3 a śālagrama was the ostensible cause of great popular excitement among the Hindus of Calcutta. During the proceedings in a family suit before the High Court, a question arose regarding the identity of a śālagrama, regarded as a household god. Counsel on both sides suggested that the thing should be brought into court. Mr. Justice Norris hesitated to give this order till he had taken advice. The attorneys on both sides, Hindus, said there could be no objection; the Court interpreter, a high-caste Brahman, said it could not be brought into Court, because of the earmarking, but it might with perfect propriety be brought into the corridor for inspection; which was done. This took place during the excitement about the "Ilbert Bill," giving natives magisterial authority in the provinces over Europeans; and there followed most violent and offensive articles in several native newspapers reviling Mr. Justice Norris, who was believed to be hostile to the Bill. The editor of the Bengalee newspaper, an educated man, and formerly a member of the covenanted Civil Service, the author of one of the most unscrupulous and violent articles, was summoned for contempt of court. He made an apology and complete retraction, but was sentenced to two months' imprisonment.

* Like the Bara-Ahar which the Greeks got through the Scythians. In Phthis there are extracts from Dhamasastra (Life of Padmasina the Philosopher), which speak of the stones called bādulakes and bātulō, which were objects of worship, gas, oracles, and were apparently used in healing. These appear, from what is stated, to have been meteoric stones. There were many in Lusotum (see Phil. Biblioth., ed. 1858, pp. 1047, 92a3).
made it over to a Brahman ascetic with a money present."—Sawdâbâ, in Punjab Notes and Queries, ii. 109. The sâlagramâ is in fact a Hindu fetish.

SALLABAD, s. This word, now quite obsolete, occurs frequently in the early records of English settlements in India, for the customary or prescriptive exactions of the native Governments, and for native prescriptive claims in general. It is a word of Mahratti development, sâlabâd, 'perennial,' applied to permanent collections or charges; apparently a fictitious word from Pers. âsl, 'year,' and Ar. ābd, 'ages.'

[1890.—"Sâlabâd." See under ROOC-KÂ.]

1703.—"...although these are hardships, yet by length of time become Sâlabâd (as we esteem them), there is no great demur made now, and are not resented here as grievances."—In Wheeler, ii. 19.

1716.—"The Board upon reading them came to the following resolutions:—That for anything which has yet appeared the Comatess (Comaty) may cry out their Pennagundoo Nagaram... at their houses, feasts, and weddings, &c., according to Sallabâd but not before the Pagoda of Chindy Pillery..."—Ibid. 231.

1788.—"Sâlabâud. (Usual Custom). A word used by the Moors Government to enforce their demand of a present."—Indian Vocabulary (Stockdale).

SALOOTREE, SALUSTREE, s. Hind. Sâlotar, Sâlotri. A native farrier or horse-doctor. This class is now almost always Mahommedan. But the word is taken from the Skt. name Sâlotâtra, the original owner of which is supposed to have written in that language a treatise on the Veterinary Art, which still exists in a form more or less modified and imperfect. "A knowledge of Sanskrit must have prevailed pretty generally about this time (14th century), for there is in the Royal Library at Lucknow a work on the veterinary art, which was translated from the Sanskrit by order of Ghiyasud-d dîn Muhammad Shah Khilji. This rare book, called Kurvatâ-l-Malk, was translated as early as A.D. 753 (A.D. 1381), from an original styled Sâlotar, which is the name of an Indian, who is said to have been a Brâhman, and the tutor of Sururta. The Preface says the translation was made 'from the barbarous Hindi into the refined Persian, in order that there may be no more need of a reference to infidels,'* (Elliot, v. 575-4.)

[1891.—"...your aces are not genuine,' 'Oh yes, they are,' he exclaimed. 'My salotree got them from the Bazzar."—Or. Sport. Mag., reprint 1873, ii. 223.]

SALSETTE, u.p.

a. A considerable island immediately north of Bombay. The island of Bombay is indeed naturally a kind of pendant to the island of Salsette, and during the Portuguese occupation it was so in every sense. That occupation is still marked by the remains of numerous villas and churches, and by the survival of a large R. Catholic population. The island also contains the famous and extensive caves of Kûhâri (see KENNÉY). The old city of Tana (q.v.) also stands upon Salsette. Salsette was claimed as part of the Bombay dotation of Queen Catherine, but refused by the Portuguese. The Mahrattas took it from them in 1739, and it was taken from these by us in 1774. The name has been by some connected with the salt-works which exist upon the islands (Sâlins). But it appears in fact to be the corruption of a Mahratti name Shâshâti, from Shâshashti, meaning 'Sixty-six' (Skt. Shat-shashti), because (it is supposed) the island was alleged to contain that number of villages. This name occurs in the form Shat-sashti in a stone inscription dated Sak. 1103 (A.D. 1182). See Io. J. R. As. Soc. xii. 334. Another inscription on copper plates dated Sak. 748 (A.D. 1027) contains a grant of the village of Naura, "one of the 66 of Sri Shaitânak (Thana)," thus entirely confirming the etymology (J.R. As. Soc. ii. 383). I have to thank Mr. J. M. Campbell, C.S.L., for drawing my attention to these inscriptions.

b. Salsette is also the name of the three provinces of the Goa territory which constituted the Vellasa Conquests or Old Conquests. These lay all along the coast, consisting of (1)

* "It is curious that without any allusion to this work, another on the Veterinary Art, styled Sâlotari, and said to comprise in the Sanskrit original 16,000 slokas, was translated in the reign of Shah Jahan..." by Siyad Abdulla Khât Bâhadur Firozâng, who had found it among some other Sanskrit books which... had been plundered from Amar Singh, Rânâ of Chitor."
the Uhas (viz. the island of Goa and minor islands divided by rivers and creeks), (2) Bardez on the northern mainland, and (3) Salsette on the southern mainland. The port of Marmagaon, which is the terminus of the Portuguese Indian Railway, is in this Salsette. The name probably had the like origin to that of the Island Salsete; a parallel to which was found in the old name of the Island of Goa, Ticoari, meaning (Mahr.) Tis-widi, “30 hamlets.” [See BARGANY.]

A.D. 1186.—“1. Aparadiitya (“the paramount sovereign, the Ruler of the Konkana, the most illustrious King”) have given with a libation of water 24 drachms, after exempting other taxes, to the fixed revenue of the port in the village of Mahauli, connected with Shat-shashti.”—Inscription edited by Pandit Bhagwanlal Jindraj, in J. Bo. Br. R. A. S. xii. 332. [And see Bombay Gazetteer, 1. Pt. ii. 544, 557.]

a.—

1596,—“Item — Revenue of the Cusba (Quabare—see CUSBAB) of Maym:

<table>
<thead>
<tr>
<th>Items</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>R’s &amp; laksures</td>
<td>(40,567)</td>
</tr>
<tr>
<td>And the custom-house</td>
<td>(48,000)</td>
</tr>
<tr>
<td>And Mazangon (Mazangoro)</td>
<td>(11,650)</td>
</tr>
<tr>
<td>And Bombay (Bombauri)</td>
<td>(23,000)</td>
</tr>
<tr>
<td>And the Cusba and Customs of Carana.</td>
<td>(94,700)</td>
</tr>
<tr>
<td>In paddies (sale)</td>
<td>(319,000)</td>
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</tbody>
</table>

In paddies (sale) xxiv muns (see MOORAH) 1 cannd (see CANDY) and the Island of Salsete fellens (319,000), and in paddies xxiv muns 1 cannd.

S. Botelho, Tombo, 142.

1588.—“Beyond the Isle of Elephanta (do Alfrante) about a league distant is the island of Salsete. This island is seven leagues long by 5 in breadth. On the north it borders the Gulf of Cambay, on the south it has the I. of Elephanta, on the east the mainland, and on the west I. of Bombay or of Boa Viuda. This island is very fertile, abounding in provisions, cattle, and game of sorts, and in its hills is great plenty of timber for building ships and galleys. In that part of the island which faces the S.W. wind is built a great and noble city called Thana; and a leagie and a half in the interior is an immense edifice called the Pagoda of Salsete: with one and the other objects most worthy of note; Thana for its decay (deterioração) and the Pagoda as a work unique in its way, and the like of which is nowhere to be seen.”—Joho do Castro, Primo Relatorio da India, 69-70.

b.—

1510.—“And he next day, by order of the Governor, with his own people and many more from the Island (Goa) passed over to the mainland of Salsete and Antruz, scouring the districts and the tana-daris, and placing in them by his own hand tanadaris and collectors of revenue, and put all in such order that he collected much money, insomuch that he sent to the factor at Goa very good intelligence, accompanied by much money.”—Correia, ii. 161.

1544.—“We agree in the manner following, to wit, that I Talaka (Idalcan) promise and swear on our Koran (no nossa mogalao), and by the head of my eldest son, that I will remain always firm in the said amity with the King of Portugal and with his governors of India, and that the lands of Salsete and Bardees, which I have made contract and donation of to His Highness,
I confirm and give anew, and I swear and promise by the oath aforesaid never to reclaim them or make them the Subject of War."—Treaty between D. John de Castro and Idalxu, who was formerly called Idalpio (Adil Khân).—Botelho, Tombo, 40.

1598.—"On the South side of the Island of Goa, when the river runneth againe into the Sea, there cometh even out with the coast a land called Salsette, which is also under the subsection of the Portugales, and is . . . planted both with people and fruittie."—Linschoten, 51; [Hak. Soc. i. 177.]

1602.—"Before we treat of the Wars which in this year (c. 1548) Idalxi (Adil Shâh) waged with the State about the mainland provinces of Salsette and Bardés, which caused much trouble to the Government of India, it seems well to us to give an account of these Moor Kings of Vsiapor."—Conto, IV. x. 4.

SALWEN, n.p. The great river entering the sea near Martaban in British Burma, and which the Chinese in its upper course call Lü-kiam. The Burmese form is Than-bien, but the original form is probably Shan. [The Salween River, which empties itself into the sea at Manusmain, rivals the Irrawaddy in length but not in importance. (Forbes, British Burma, 8.)]

SAMBOOK, s. Ar. sanbuk, and sunbuk (there is a Skt. word śūmbāka, a bivalve shell, but we are unable to throw any light on any possible transfer); a kind of small vessel formerly used in Western India and still on the Arabian coast. [See Bombay Gazetteer, xiii. Pt. ii. 470.] It is smaller than the bayalā (see Buggalow), and is chiefly used to communicate between a roadstead and the shore, or to go about inside the reefs. Burton renders the word 'a foyst,' which is properly a smaller kind of galley. See description in the last but one quotation below.

c. 330.—"It is the custom when a vessel arrives (at Makidash) that the Sultan's sunbük boards her to ask whence the ship comes, who is the owner, and the skipper (or pilot), what she is laden with, and what merchants or other passengers are on board."—Botelho, ii. 185; also see pp. 17, 181, &c.

1488.—"The Zambuco came loaded with doves'dung, which they have in those islands, and which they were carrying, being mankindize for Cambay, where it is used in dyeing cloths."—Correa, Lendas, i. 33-34.

"In the curious Vocabulary of the language of Calicut, at the end of the Roqueiro of Vasco da Gama, we find: "Barcas; Cambuco." [1502.—"Zambucos." See under NA-CODA.]

1506.—"Questo Capitanio si prese uno sambuco molto ricco, veniva dalla Mecta per Colocut."—Leonardo Ca' Masser, 17.

1510.—"As to the names of their ships, some are called Sambuchi, and these are flat-bottomed."—Farthema, 154.

1516.—"Item—our Captain Major, or Captain of Cochim shall give passes to secure the navigation of the ships and zanbuquis of their ports . . . provided they do not carry spices or drugs that we require for our cargoes, but if such be found, for the first occasion they shall lose all the spice and drugs so loaded, and on the second they shall lose both ship and cargo, and all may be taken as prize of war."—Treaty of Maria Affonso de Souza with Cochim, in Botelho, Tombo, Subsidia, p. 32.

[1516.—"Zambucos." See under ARECA.]

1518.—"Zambuco." See under PROW.

1543.—"Item— that the Zanbuquis which shall trade in his port in rice or padi (paddy) and cotons and other matters shall pay the customary dues."—Treaty of Maria Affonso de Souza with Cochim, in Botelho, Tombo, 37.

[1814.—"Sambouk." See under DHOW.]

1855.—"Our pilgrim ship . . . was a Sambuk of about 400 ardeis (50 tons), with narrow washer, first bows, a clean water-line, a sharp keel, undecked except upon the poop, which was high enough to act as a sail in a gale of wind. We carried 2 masts, imminently raking forward, the main considerably longer than the mizen, and the former was provided with a large triangular lateen. . . ."—Barton, Pilgrimage to El Mebahah and Meaxah, i. 270; [Memorial ed. i. 188.]

1588.—"The vessels of the Arabs called Sembuk are small Baggelows of 50 to 100 tons burden. Whilst they run out forward, the after part of the vessel is disproportionately broad and elevated above the water, in order to form a counterpoise to the colossal triangular sail which is hoisted to the masthead with such a spread that often the extent of the yard is greater than the whole length of the vessel."—F. van Nieman, in Zeitschr. der Deutsch. Morgenl. Gesellsch. xii. 120.

1880.—"The small sailing boat with one sail, which is called by the Arabs 'Jambook' with which I went from Hodeida to Aden."—Letter in Athenaeum, March 13, p. 180.

1899.—"We scrambled into a sambouka crammed and stuffed with the baggage."—Bent, Southern Arabia, 220.]

SAMBRE, SAMBUR, s. Hind. sabar, såmbar; Skt. śāmbara. A kind of stag (Rusa Aristoteli, Jordan; [Blanford, Mammalia, 543 sqq.]) the
elk of S. Indian sportsmen; ghau of Bengal; jarrow (jard) of the Himālaya; the largest of Indian stags, and found in all the large forests of India. The word is often applied to the soft leather, somewhat resembling chamois leather, prepared from the hide.

1673. — "... Our usual diet was of spotted deer, Sabre, wild Hogs and sometimes with Cows."—Pryer, 175.

[1819.—“Here he saw a number of deer, and four large sabirs or samboos, one considerably bigger than an ox...”—Diary, in Forbes, Or. Mem. 2nd ed. ii. 400.]

1823. — "The skin of the Sambre, when well prepared, forms an excellent material for the military accoutrements of the soldiers of the native Powers."—Malcolm, Central India, i. 9.

[1900.—“The Sambu stags which Lord Powelsey court turned out in his glens...”—Spectator, December 15, p. 883.]

**SAMPAN.** A kind of small boat or skiff. The word appears to be Javanese and Malay. It must have been adopted on the Indian shores, for it was picked up there at an early date by the Portuguese; and it is now current all through the further East. [The French have adopted the Annamite form tambon.] The word is often said to be originally Chinese, *suanpan,* = ‘three boards,’ and this is possible. It is certainly one of the most ordinary words for a boat in China. Moreover, we learn, on the authority of Mr. E. C. Baber, that there is another kind of boat on the Yangtse which is called *wu-pan,* ‘five boards.’ Giles however says: "From the Malay *sampan* = three boards”; but in this there is some confusion. The word has no such meaning in Malay.

1510. — "My companion said, ‘What means then might there be for going to this island?’ They answered: ‘That it was necessary to purchase a *champana,* that is a small vessel, of which many are found there.”—Varthema, 242.

1516. — "They (the Moors of Quilhares) perform their voyages in small vessels which they call *champana.*”—Barbosa, 172.

c. 1540. — "In the other, whereof the captain was slain, there was not one escaped. for Quiay Panaia pursued them in a *Champana,* which was the Boat of his Junk."—Pinta (Cogan. p. 79), orig. ch. lx.

1552.—... *Champanas,* which are a kind of small vessels.”—Cortes Adobe, ii. 76; [rather Bk. ii. ch. xxii. p. 76.]

1613. — "And on the beach called the Bazar of the Jaos... they sell every sort of provision in rice and grain for the Jaos merchants of Java Majer, who daily from the dawn are landing provisions from their junk's and ships in their boats or Climpenas (which are little skiffs)."—Gadinho de Eredia, 6.

[1622.—"Yt was thought fytt... to trym up a China Sampan to goe with the fleete..."—Cocks’s Diary, Hak. Soc. ii. 122.]

1648. — In Van Spilbergers’s Voyage we have Champane, and the still more odd Champaigne. [See under TOPAZ.]

1702.—"Sampans being not to be got we were forced to send for the Sarah and Eaton’s Long-boats."—MS. Correspondence in I., Office from China Factory (at Chusan), Jan. 8.

c. 1785. — "Some made their escape in prows, and some in sampans."—Mem. of a Malay Family, 3.

1795. — "The harbour is crowded with men-of-war and trading vessels... from vessels of several hundred tons burthen down to little fishing-boats and passenger sampans."—Wallace, Malay Archip. 21.

**SAMSHOO.** A kind of ardent spirit made in China from rice. Mr. Baber doubts this being Chinese; but according to Wells Williams the name is san-sho, ‘thrice fired’ (Guld. 220). ‘Distilled liquor’ is shao-siu, ‘fired liquor.’ Compare Germ. Brantwink, and XXX beer. Strabo says: "Wine the Indians drink not except when sacrificing, and that is made of rice in lieu of barley" ( xv. c. i. § 53).

1651.—... *sampsce*, or Chinese Beer.”—Valentijn, iv. (China) 129.

[1657.—"Samshu." See under ARACK.]

1727.—... *Samshew* or Rice Arrack."—A. Hamilton, ii. 222; [ed. 1744. ii. 224.]

c. 1752.—... the people who make the Chinese brandy called *Samso* live likewise in the suburbs."—Oglethorpe’s Voyage, i. 235.

1852.—... *samshoe,* a Chinese invention, and which is distilled from rice, after the rice has been permitted to ferment (i) in vinegar and water."—Note, Residence in Sam. 75.

**SANDAL. SANDLE, SANDERS. SANDAL-WOOD.** From Low Latin santalum, in Greek σαντάλος, and in later Greek σάνταλος; coming from the Arab, *sandal,* and that from Skt. chandana. The name properly belongs to the fragrant wood of the Santalum album. I. Three woods bearing the name santalum, white, yellow, and red, were in official use in the Middle Ages. But the name Red Sandalwood, or Red Sanders,
SANDAL, SANDLE, SANDERS. 790  SANDOWAY.

has been long applied, both in English and in the Indian vernaculars, to the wood of *Pterocarpus santalinus*, L., a tree of S. India, the wood of which is inodorous, but which is valued for various purposes in India (pillars, turning, &c.), and is exported as a dye-wood. According to Hanbury and Flückiger this last was the sanders so much used in the cookery of the Middle Ages for colouring sauces, &c. In the opinion of those authorities it is doubtful whether the red sandal of the medieval pharmacologists was a kind of the real odorous sandal-wood, or was the wood of *Pteroc. santal*.

It is possible that sometimes the one and sometimes the other was meant. For on the one hand, even in modern times, we find Milburn (see below) speaking of the three colours of the real sandal-wood; and on the other hand we find Matthioli in the 16th century speaking of the red sandal as inodorous.

"It has been a question how the *Pterocarpus santalinum* came to be called sandal-wood at all. We may suggest, as a possible origin of this, the fact that its powder "mixed with oil is used for bathing and purifying the skin" (Drury, s.v.), much as the true sandal-wood powder also is used in the East."

25/453—"And from the remoter regions, I speak of Timista and other places of export, the imports to Taprobane are silk, aloeswood, cloves, *Sandalwood* (τιράνδρυ), and so forth. . . .—Cosmas, in Cathay, &c., clixxvii.

1298.—"Encore sachiez que en ceste yle a arbres de sandel vermoilz ainsi grant con come sunt les arbres des nostre contrée . . . et il en ont bois come nos auz d’autres arbres sauvages."—Mero Polo, Geog. Text. ch. exti.

e. 1390.—"Take powdered rice and boil it in almond milk . . . and colour it with *Sauders*."—Recipe quoted by Wright, Domestic Manners, &c., 350.

1551.—"Le Santal done croist es Indes Orientales et Occidentales; en grandes Forestz, et fort espaces. Il s’en trouve trois espèces: mais le plus pasle est le meilleur; le blanc apres: le rouge est mis au dernier rance, pour ne qu’il n’aume odor: mais les deux premiers sentent fort bon."—Matthioli (old Fr. version), liv. i. ch. xix.

1553.—"The Sandal grows about Timor, which produces the largest quantity, and it is called chundana; and by this name it is known in all the regions about Malaca; and the Arabs, being those who carried on the trade of those parts, corrupted the word and called it sandal. Every Moor, whatever his nation, calls it thus . . . "—Garcia, f. 156v. He proceeds to speak of the sandale -wood as quite a different product, growing in Tenasserim and on the Coromandel Coast.


1613.—". . . certain renegade Christians of the said island, along with the Moors, called in the Hollanders, who thinking it was a fine opportunity, went one time with five vessels, and another time with seven, against the sand, fort, at a time when most of the people . . . were gone to Solor for the Sandal trade, by which they had their living."—Boerro, Dordao, 725.

1613.—"Committee to procure the commodities recommended by Capt. Saris for Japan, viz. . . . pictures of wars, steel, skins, *sanders-wood*."—Sanderbury, i. 350.

1613.—"When the trees are felled, the bark is taken off; they are then cut into billets, and buried in a dry place for two months, during which period the white ants will eat the outer wood without touching the sandal; it is then taken up and . . . sorted into three kinds. The deeper the colour, the higher is the perfume; and hence the merchants sometimes divide sandal into red, yellow, and white; but these are all different shades of the same colour."—Milburn, i. 291.

1625.—"Redwood, properly Red Sauders, is produced chiefly on the Coromandel Coast, whence it has of late years been imported in considerable quantity to England, where it is employed in dyeing. It . . . comes in round billets of a thickish red colour on the outside, a deep brighter red within, with a wavy grain; no smell or taste."—Ibid. ed. 1625, p. 249.

SANDOWAY, n.p. A town of Arakan, the Burmese name of which is *Thanwed* (San-wè), for which an etymology ("iron-tied"), and a corresponding legend are invented, as usual [see Barmat Gazetteer, ii. 606]. It is quite possible that the name is ancient, and represented by the Suda of Ptolemy.

1553.—"In crossing the gulf of Bengal there arose a storm which dispersed them in such a manner that Martin Alfonso found himself alone, with his ship, at the island of Negmaie, opposite the town of Sode, which is on the mainland, and there was wrecked upon a reef . . . "—Barroso, IV. ii. 1.

In 1. i. 1, it is called *Sede*. 1606.—"Other places along this Coast, subjected to this King of Arman are Cormer concludes, *Sede*, Zara, and Port Mugatoon."—Appendix to Orcington, p. 563.
SANGUICEL. s. This is a term (pl. sanguiceis) often used by the Portuguese writers on India for a kind of boat, or small vessel, used in war. We are not able to trace any origin in a vernacular word. It is perhaps taken from the similar proper name which is the subject of the next article. [This supposition is rendered practically certain from the quotation from Albuquerque below, furnished by Mr. Whiteway.] Bluteau gives "Sanguicel; termo da India. He hum genero de embarcação pequena q serve na costa da India para dar aelancce aos parôs dos Mouros," 'to give chase to the prows of the Moors.'

1512.—"Here was Nuno Vaz in a ship, the St. John, which was built in Câmgucair. Albuquerque, Captains, p. 99. 'In a letter of Nov. 30, 1513, he varies the spelling to Câmgicar. There are many other passages in the same writer which make it practically certain that Sanguicels were the vessels built at Sanguicar.'

1598.—"The Conde (Francisco da Gama) was occupied all the winter (q.v.) in reforming the fleet... and as the time came on he nominated his brother D. Luiz da Gama to be Captain-Major of the Indian Seas for the expedition to Malabar, and wrote to Baqaim to equip six very light Sanguicels according to instructions which should be given by the Count Admiral because he perceived that big fleets were not of use to guard convoys, and that it was light vessels like these alone which could catch the parâos and vessels of the pirates... for these escaped our fleets, and got hold of the merchant vessels at their pleasure, darting in and out, like light horse, where they would..."—Conto, Dec. XII. liv. i. ch. 18.

1605.—"And seeing that I am informed that... the incursions of certain pirates who still infest that coast might be prevented with less apparatus and expense, if we had light vessels which would be more effective than the foists and galleys of which the fleets have hitherto been composed, seeing how the enemy use their sanguicels, which our ships and galleys cannot overtake. I enjoin and order you to build a quantity of light vessels to be employed in guarding the coast in place of the fleet of galleys and foists. . . .—King's Letter to Don Aftonso de Castro, in Livros dos Memores, p. 26.

[1612.—See under GALLIVAT, b.]

1614.—"The eight Malaharesque Sanguicels that Francisco de Miranda despatched to the north from the head of Goa were divided into three chief captains, each of them to command a week in turn..."—Berton, Decada, 262.

SANGUICER, SANGUECA. ZINGUIZAR. &c., n.p. This is a place often mentioned in the Portuguese narratives, as very hostile to the Goa Government, and latterly as a great nest of corsairs. This appears to be Sangameshvar, lat. 17° 9', formerly a port of Canara on the River Shãstri, and standing 20 miles from the mouth of that river. The latter was navigable for large vessels up to Sangameshvar, but within the last 50 years has become impassable. [The name is derived from Stk. singama-Isvara, 'Siva. Lord of the river confluence.]

1516.—"Passing this river of Dabul, and going along the coast towards Goa you find a river called Cinguecer; inside of which there was a place where there is a traffic in many wares, and where enter many vessels and small Zanghires (Sambook) of Malabar to sell what they bring, and buy the products of the country. The place is peopled by Moors, and Gentiles of the aforesaid Kingdom of Daquem"—(Deccan).—Barbont, Lisbon ed. p. 256.

1538.—"Thirty-five leagues from Gua, in the middle of the Gulf of the Malabars there runs a large river called Zangizara. This river is well known and of great renown. The bar is bad and very tortuous, but after you get with the current in it you will find your way in for the difficulties without. It runs inland for a great distance with great depth and breadth."—De Castro, Primeiro Relatrio, 36.

1553.—De Burros calls it Zingacar in li. i. and Sangaça in iv. i. 14.

1551.—"There is a Haven belonging to these rivers (Zangizara), distant from Goa about 12 miles, and is called Sanguesa, where many of those Rovers dwell, and doe so much mischief that no man can passe by, but they receive some wrong by them... Which the Viceroy understanding, prepared an armie of 15 Foists, over which he made chief Captaine a Gentleman, his Nephew called Don Iulianes Mascarenhas, giving him express commandement first to go unto the Haven of Sanguesa, and utterly to razse the same downe to the ground."—Linschoten, ch. 92; Hak. Soc. ii. 170.

1609.—"Both these projects he now began to put in execution, sending all his treasures (which they said exceeded ten millions in gold) to the river of Sanguicuer, which was also within his jurisdiction, being a seaport, and there embarking it at his pleasure."—Conto, ix. 8. See also Dec. X. iv.

"How D. Gilvao's Mascarenhas arrived in Malabar, and how he entered the river of Sanguicuer to chastise the Naiveque of that place; and of the disaster in which he met his death, which is the event of 1584 related by Linschoten")—also Dec. X. iv.

"Of the things that happened to J. Jorneus Mascarenhas in Malabar, and how he had a
SANSKRIT, s. The name of the classical language of the Brahmans, Sanskrita, meaning in that language 'purified' or 'perfected.' This was obviously at first only an epithet, and it is not of very ancient use in this specific application. To the Brahmans Sanskrit was the bhāṣa, or language, and had no particular name. The word Sanskrit is used by the proto-grammarian Panini (some centuries before Christ), but not as a denomination of the language. In the latter sense, however, both 'Sanskrit' and 'Prakrit' (Pracrit) are used in the Brihat Samhita of Varahamihira, c. A.D. 504, in a chapter on omens (lxxxvi. 3), to which Prof. Kern's translation does not extend. It occurs also in the Mrichchhakaṭakas, translated by Prof. H. H. Wilson in his Hindu Theatre, under the name of the 'Toy-cart'; in the works of Kumārila Bhatta, a writer of the 7th century; and in the Pāṇiniya Śākhā, a metrical treatise ascribed by the Hindus to Pāṇini, but really of comparatively modern origin.

There is a curiously early mention of Sanskrit by the Mahommedan poet AmīrKhwarzī of Delhi, which is quoted below. The first mention (to our knowledge) of the word in any European writing is in an Italian letter of Sassetti's, addressed from Malabar to Bernardo Davenzati in Florence, and dating from 1566. The few words on the subject of this writer, show much acumen.

In the 17th and 18th centuries such references to this language as occur are found chiefly in the works of travellers to Southern India, and by these it is often called Grondinii, or the like, from grantha, 'a book' (see GRUNTH, GRUNTHUM) i.e. a book of the classical Indian literature. The term Sanskrit came into familiar use after the investigations into this language by the English in Bengal (viz. by Wilkins, Jones, &c.) in the last quarter of the 18th century. [See Macdonell, Hist. of Sanskrit Lit. ch. i.]

1727.—"There is an excellent Harbour for Shipping 8 Leagues to the Southward of Dibul, called Sanguere, but the Country about being inhabited by Raparee, it is not frequented."—A. Hamilton, [ed. 1744] i. 244.

A.D. 1876.—"Three-and-sixty or four-and-sixty sounds are there originally in Prakrit (Pracrit) even as in Sanskrit, as taught by Paninii."—Pandit Khusru, quoted in Weber's Ind. Studien (1858), iv. 348. But see also Weber's Akadem. Vorlesungen (1875), p. 194.

1318.—"But there is another language, more select than the other, which all the Brachmans use. Its name from of old is Sahaskrit, and the common people know nothing of it."—Amīr Khwarzī, in Elliot, iii. 563.

1586.—"Sono scritte le loro scienze tutte in una lingua che dimandano Sam Pancuta, che vuol dire 'bene articolata' : della quale non si ha memoria quando fosse parla per, con ovre (com'io dico) memorie antichissime. Impararla cono la grec e la latina, e vi pongono molto maggior tempo, si che in 6 anni o 7 sene fanno padroni ; et ha la lingua d'oggi molte cose comuni con quella, nella quale sono molti de' nostri nomi, e particolarmente de numeri il 6, 7, 8, e 9, Dio, serpe, et altri assai."—Sassetti, extracted in De Gubernatis, Storia, &c., Livorno, 1875, p. 221.

c. 1590.—"Although this country (Kashmir) has a peculiar tongue, the books of knowledge are Sanskrit (or Sahaskrit). They also have a written character of their own, with which they write their books. The substance which they chiefly write upon is Tā, which is the bark of a tree,* which with a little pains they make into leaves, and it lasts for years. In this way ancient books have been written thereon, and the ink is such that it cannot be washed off."—Vin (orig.), l. p. 563; [ed. Jardt. ii. 331].

1623.—"The Jesuits conceive that the Brahmans are of the dispersion of the Hebrews, and their Books (called Samsaortan) do somewhat agree with the Scriptures, but that they understand them not."—Purchas, Pilgrimeage, 559.

1651.—"... Saur signifieth the Sun in Samsaortan, which is a language in which all the mysteries of Heathendom are written, and which is held in esteem by the Brahmas just as Latin is among the Learned in Europe."—Regenius, 4.

In some of the following quotations we have a form which it is difficult to account for:

c. 1666.—"Their first study is in the Hancrit, which is a language entirely

* Of the birch-tree, Sansk. khura, Retina Bir-putra, Wall., the exfoliating outer bark of which is called tāc.
different from the common Indian, and which is only known by the Pundits. And this is that Tongue, of which Father Kircher hath published the Alphabet received from Father Roa. It is called Hanscrit, that is, a pure Language; and because they believe this to be the Tongue in which God, by means of Brahma, gave them the four Books (see Veda), which they esteem Sacred Books, they call it a Holy and Divine Language. — Bernier, E.T. 107; [ed. Constante, 335].

1673.—“... who founded these, their Annals nor their Sanscrit deliver not.” — Froer, 161.

1689.—“... the learned Language among them is called the Sanscrit.” — Ovington, 248.


1726.—“Above all it would be a matter of general utility to the Coast that some more chaplains should be maintained there for the sole purpose of studying the Sanskrit tongue (de Sanskritae hodie) the head-and-mother tongue of most of the Eastern languages, and once for all to make an exact translation of the Vedam or Law book of the Heathen. ...” — Valentijn, Chora. p. 72.

1769.—“They have a learned language peculiar to themselves, called the Hanscrit. ...” — Grose, i. 292.

1774.—“This code they have written in their own language, the Sanscrit. A translation of it is begun under the inspection of one of the body, into the Persian language, and from that into English.” — W. Hastings, to Lord Mansfield, in Obing, i. 402.

1778.—“The language as well as the written character of Bengal are familiar to the Natives ... and both seem to be base derivatives from the Sanskrit.” — Locke, ed. 1705. ii. 5.

1782.—“La langue Sanscroatam. Sanskrit, Hanscrit on Grandon, est la plus étendue; ses caractères multipliés donnent beaucoup de facilité pour exprimer ses pensées, ce qui l’a fait nommer langue divine par le P. Pons.” — Sonnerat, i. 224.

1794.—“With Jones, a linguist, Sanskrit, Greek, or Manks.” — Pursuit of Literature, 6th ed. 256.

1796.—“La madre di tutte le lingue Indiane è la Sanskrd, cioè, lingua perfetta, piena, ben digerita. Krda opera perfetta o compita, Simù, simul, insieme, e vuol dire lingua tutta insieme ben digerita, legata, perfetta.” — Foa Paulino, p. 258.

SAPECA, SAPEQUE. s. This word is used at Macao for what we call cash (q.v.) in Chinese currency; and it is the word generally used by French writers for that coin. Giles says: “From sapek, a coin found in Tonquin and Cochyn-China, and equal to about half a pfennig (½pf. Thaler), or about one-sixth of a German Kreutzer” (Gloss. of Reference, 122). We cannot learn much about this coin of Tonquin. Millburn says, under ‘Cochyn China’: ‘The only currency of the country is a sort of cash, called sappica, composed chiefly of tutenague (see TOOTNAGUE), 600 making a quaos: this is divided into 10 mace of 60 cash each, the whole string together, and divided by a knot at each mace” (ed. 1825. pp. 444, 445). There is nothing here inconsistent with our proposed derivation, given later on. Mace and Sappica are equally Malay words. We can hardly doubt that the true origin of the term is that communicated by our friend Mr. E. C. Baker: “Very probably from Malay sa, ‘one,’ and paku, ‘a string or file of the small coin called pichis.’ Pichis is explained by Crawford as ‘small coin ... money of copper, brass, or tin. ... It was the ancient coin of Java, and also the only one of the Malays when first seen by the Portuguese.’ Puku is written by Favre puku (Dict. Malac-François) and is derived by him from Chinese p’ko, ‘cent.’ In the dialect of Canton puk is the word for ‘a hundred,’ and one puk is the colloquial term for a string of one hundred cash.” Sapex would then be properly a string of 100 cash, but it is not difficult to conceive that it might through some misunderstanding (e.g. a confusion of puku and pichis) have been transferred to the single coin. There is a passage in Mr. Gerson da Cunha’s Contributions to the Study of Portuguese Nomenclature, which may seem at first sight inconsistent with this derivation. For he seems to imply that the smallest denomination of coin struck by Albuquerque at Goa in 1510 was called cepayqua, i.e. in the year before the capture of Malacca, and consequent familiarity with Malay terms. I do not trace his authority for this; the word is not mentioned in the Commentaries of Albuquerque, and it is quite possible that the dinheiros, as these small copper coins were also called, only received the name cepayqua at a later date, and some time after
the occupation of Malacca (see Du Cane, pp. 11-12, and 22). [But also see the quotation of 1610 from Correa under PARDOO. This word has been discussed by Col. Temple (Ind. Antiq., August 1897, pp. 222 seq.), who gives quotations establishing the derivation from the Malay sapaku.

[1632. — "It (aen, cash) hath a four-square hole through it, at which they string them on a Straw; a String of two hundred Canoes, called Sato, is worth about three farthings sterling, and five Satas tied together make a Sapoon. The Javanis, when this money first came amongst them, were so cheated with the Novelty, that they would give six bags of Pepper for ten Sapoons, thirteen whereof amount to but a Crown." — Mandelstam, Voyages, E. T. p. 117.

1703. — "This is the reason why the Canoes are valued so little: they are punched in the middle, and string'd with little twistes of Straw, two hundred in one Twist, which is called Santa, and is worth nine Deniers. Five Santas tied together make a thousand Canoes, or a Sapoon (? Sapoon)." — Collection of Dutch Voyages, 190.

[1830. — "The money current in Bula consists solely of Chinese piece with a hole in the centre. . . . They however put them up in hundreds and thousands; two Canoes are called satah, and are equal to one rupee copper, and a thousand called Sapaku, are valued at five rupees." — Singapore Chronicle, June 1850, in Moor, Indian Archip, p. 94.

[1892. — "This is a brief history of the Sapec (more commonly known to us as the cash), the only native coin of China, and which is found everywhere from Malaya to Japan." — Ridgeway, Origin of Currency, 157.]

SAPPAN-WOOD. s. The wood of Cersalypan sappan; the bahkam of the Arabs, and the Brazil-wood of medieval commerce. Bishop Caldwell at one time thought the Tamil name, from which this was taken, to have been given because the wood was supposed to come from Japan. Rumphius says that Siam and Champa are the original countries of the Sappan, and quotes from Rheeved that in Malabar it was called Tsajampangan, suggestive apparently of a possible derivation from Champa. The mere fact that it does not come from Japan would not disprove this derivation any more than the fact that turkeys and maize did not originally come from Turkey would disprove the fact of the birds and the grain (grain turco) having got names from such a belief. But the tree appears to be indigenous in Malabar, the Deccan, and the Malay Peninsula; whilst the Malayal, shappainam, and the Tamil sappu, both signifying 'red' (wood), are apparently derivatives from shava, 'to be red,' and suggest another origin as most probable. [The Mad. Gloss. gives Mal. chappainam, from chappu, 'leaf,' Skt. anka, 'body'; Tan. shapangam.] The Malay word is also sopang, which Crawfurd supposes to have originated the trade-name. If, however, the etymology just suggested be correct, the word must have passed from Continental India to the Archipelago. For curious particulars as to the names of this dye-wood, and its vicissitudes, see BRAZIL; [and Burnell's note on Linschoten, Hak. Soc. i. 121].

c. 1570.— "O rico Siao ja dado ao Bremem, O Cochim de Colema que deu mana De sapao, chambo, salitre e virtualhas. Lhe aparecemelleiros e marulhas." 'A de Abruc, Desc. de Malaca.'

1598. — "There are likewise some Diamants and also . . . the wood Sapon, whereof also much is brought from Siam, it is like Brasili to die withall." — Linschoten, 36 [Hak. Soc. i. 120].

c. 1616. — "There are in this city of Ová (road Odia, Judea), capital of the kingdom of Siam, two factories; one of the Hollanders with great capital, and another of the English with less. The trade which both drive is in deer-skins, shagreen sappan (sapão) and much silk which comes thither from Chinchao and Cochinchina . . . ." — Breton, Descrip., 530.

[1615. — "Hindering the cutting of baccam or brazill wood." — Foster, Letters, iii. 158.]

1616. — "I went to Sappan Dono to know whether he would lend me any money upon interest, as I promised him; but . . . he drove me afe with words, offering to deliver me money for all our sapon which was com in this junk. at 22 mas per pico." — Cocks's Diary, i. 208-9.

1617. — Johnson and Pitts at Judea in Siam "are glad they can send a junk well laden with sapon, because of its scarcity." — Stindberg, ii. 32.

1623. — " . . . a wood to die withal called Sapan wood, the same we here call Brasili." — Purchas, Pilgrimage, 1004.

1625. — "Moreover in the whole Island there is a great plenty of Brazil wood, which in India is called sapão." — Ribiero, Fatt. Hist. i. 8.

1727. — "It (the Siam Coast) produces good store of Sapan and Agala-woods, with Gumlac and Sticklac, and many Drugs that I know little about." — A. Hamilton, ii. 194; [ed. 1741].
SARBATANE, SARBACANE. 795  SARNAU, SORNAY.

1860.—"The other productions which constituted the exports of the island were Sapan wood to Persia..."—Trayant, Ceylon, ii. 54.

SARBATANE, SARBACANE. s. This is not Anglo-Indian, but it often occurs in French works on the East, as applied to the blowing-tubes used by various tribes of the Indian Islands for discharging small arrows, often poisoned. The same instrument is used among the tribes of northern South America, and in some parts of Madagascar. The word comes through the Span. zebratana, cerbatana, zarbatana, also Port. sarabatana, &c., Ital. cerbotana, Mod. Greek γαρβοτάνα, from the Ar. zarbatâna, 'a tube for blowing pellets' (a pea-shooter in fact!). Dozy says that the r must have been sounded in the Arabic of the Spanish Moors, as Pedro de Alcala translates zebratana by Ar. zarbatâna. The resemblance of this to the Malay sumpit-tan (q.v.) is curious, though it is not easy to suggest a transition, if the Arabic word is, as it appears, old enough to have been introduced into Spanish. There is apparently, however, no doubt that in Arabic it is a borrowed word. The Malay word seems to be formed directly from sumpit, 'to discharge from the month by a forcible expiration' (Crawford, Mal. Dict.).

[1516.—... the force which had accompanied the King, very well armed, many of them with bows, others carrying blowing tubes with poisoned arrows Zebratanas com pous crudas...']—Comm. de Batboureyse, Hak. Soc. iii. 104.]

SARBOJI. s. This is the name of some weapon used in the extreme south of India; but we have not been able to ascertain its character or etymology. We conjecture, however, that it may be the long lance or pike, 18 or 20 feet long, which was the characteristic and formidable weapon of the Marava Colleries (q.v.). See Ep. Caldwell's H. of Timmerly, p. 103 and passim; [Sturt, Man. of Timmerly, 50. This explanation is probably incorrect. Welsh (Military Rom. i. 194) defines sarabogies as "a species of park guns, for firing salutes at feasts, &c. but not used in war." It has been suggested that the word is simply Hind. sarbojha, 'a head-load,' and Dr. Grierson writes: "'Laden with a head' may refer to a head carried home on a spear." Dr. Pope writes: "Sarboji is not found in any Dravidian dialect, as far as I know. It is a synonym for Siva. Sarua (sarboji) is honorific. In the Tanjore Inscription it is Sarfjii. In mythology Siva's name is 'arrow,' 'spear,' and 'head-burthen,' of course by metonymy." Mr. Brandt suggests Tam. sīrū, "war," bāqē, "a tube." No weapon of the name appears in Mr. Egerton's Hand-book of Indian Arms.]

1501.—"The Rt. Hon. the Governor in Council... orders and directs all persons, whether Polygars (see POLIGAR), Colleries, or other inhabitants possessed of arms in the Provinces of Dindigul, Tinnevelly, Ramnad-puram, Sivangangai, and Madura, to deliver the said arms, consisting of Muskets, Matchlocks, Pikes, Gingauls (see GINGALL), and Sarabogoi to Lieut.-Col. Aznev...."—Proc. by Madras Govt., 1st Decr., in Bp. Caldwell's Hist. p. 227.

c. 1514.—"Those who carry spear and sword have land given them producing 5 kalanos of rice; those bearing muskets, 7 kalams; those bearing the sarboji, 9 kalams; those bearing the sarfjii (see GILL), or gun for two men. 14 kalanos,..."—Account of the Maravas, from Mackenzie MSS. in Modern Journal, iv. 350.

SAREE. s. Hind. sīrī, sīrī. The cloth which constitutes the main part of a woman's dress in N. India, wraps round the body and then thrown over the head.

1598.—... likewise they make whole pieces or webbes of this headre, sometimes mixed and woven with silke... Those webs are named sarijn..."—Linschoten, 29; [Hak. Soc. i. 56].

1755.—... Her clothes were taken off, and a red silk covering (a sauryt) put upon her."—Acct. of a Suicide, in Soc. Ricer, i. 90.

SARNAU, SORNAY, n.p. A name often given to Siam in the early part of the 16th century; from Shahr-i-naw, Pers. 'New-city'; the name by which Yuthia or Avaolhya (see JUDEA), the capital founded on the Menam about 1350, seems to have become known to the traders of the Persian Gulf. Mr. Braddell (J. Ind. Arch., v. 317) has suggested that the name (Shoker-al-nawr), as he calls it) refers to the distinction spoken of by La Loubere between the Thai-Yai, an older people of the race, and the Thai-Noi, the people known to us as Siamese. But this is less probable.
We have still a city of Siam called Lopkaburi, anciently a capital, and the name of which appears to be a Sanskrit or Pali form, Navapura, meaning the same as Shahr-i-nao; and this indeed may have first given rise to the latter name. The Cernevoe of Nicolo Conti (c. 1430) is generally supposed to refer to a city of Bengal, and one of the present writers has identified it with Lakhnäti or Ganu; an official name of which in the 14th cent. was Shahr-i-nao. But it is just possible that Siam was the country spoken of.

1442.—"The inhabitants of the sea-coasts arrive here (at Ormuz) from the counties of Chín, Java, Bengal, the cities of Zirbád, Tenásirí, Sokotorá, Shahr-i-nao. . . ."—Abduzakar, in Not. et Exs. xiv. 429.

1498.—"Karnauz is of Christians, and the King is Christian; it is 50 days voyage with a fair wind from Calcutt. The King . . . has 100 elephants of war; in the land is much benzoin . . . and there is abeo-wood . . ."—Rodrigo de Vasco da Gama, 110.

1510.—". . . They said they were from a city called Sarnau, and had brought for sale silken stuffs, and abeewood, and benzoin, and musk."—Tartemus, 272.

1514.—". . . Tanazzari, Sarnau, where is produced all the finest white benzoin, storax, and lac finer than that of Martaman."—Letter of Gião d'Empoli, in Arch. Storici Italiani, App. 89.

1540.—". . . all along the coast of Malaya, and within the Land, a great King commands, who for a more famous and recommendable Title above all other Kings, causeth himself to be called Prechau Saltn, Emperor of all Sornau, which is a Country wherein there are thirteen kingdoms, by us commonly called Simau" (Sião).—Pinta (orig. cap. xxxvi.), in Cogun, p. 43.

c. 1612.—"It is related of Simau, formerly called Sheher-al-Nawi, to which Country all lands under the wind here were tributary, that there was a King called Bubannia, who when he heard of the greatness of Mahaca sent to demand submission and homage of that kingdom."—Njara Malau, in J. Ind. Arch. v. 564.

1726.—"About 1340 reigned in the kingdom of Simau (then called Sjaharnouw or Sornau), a very powerful Prince."—Valencía, v. 319.

SARONG, s. Malay, sârung; the body-cloth, or long kilt, tucked or girt at the waist, and generally of coloured silk or cotton, which forms the chief article of dress of the Malays and Javannese. The same article of dress, and the name (saran) are used in Ceylon. It is an old Indian form of dress, but is now used only by some of the people of the south; e.g. on the coast of Malabar, where it is worn by the Hindus (white), by the Mappilas (Moplah) of that coast, and the Labbais (Lubbye) of Coromandel (coloured), and by the Bants of Canara, who wear it of a dark blue. With the Labbais the coloured sarong is a modern adoption from the Malays. Crawford seems to explain sarung as Javanese, meaning first 'a case or sheath,' and then a wrapper or garment. But, both in the Malay islands and in Ceylon, the word is no doubt taken from Skt. sarúnga, meaning 'variegated' and also 'a garment.'

[1830.—". . . the cloth or sarong, which has been described by Mr. Marsden to be 'not unlike a Scots highlander's plaid in appearance, being a piece of party-coloured cloth, about 6 or 8 feet long, and 3 or 4 feet wide, sewed together at the ends, forming, as some writers have described it, a wide sack without a bottom.' With the Malãy, the sarong is either worn slung over the shoulders as a sash, or tucked round the waist and descending to the ankles, so as to enclose the legs like a petticoat."—Hajlès, Java, i. 96.]

1865.—"He wore a sarong or Malay petticoat, and a green jacket."—Wallace, Mal. Arch. 171.

SATIGAM, n.p. Satigu, formerly and from remote times a port of much trade on the right bank of the Hoogly R., 30 m. above Calcutta, but for two and a half centuries utterly decayed, and now only the site of a few huts, with a ruined mosque as the only relic of former importance. It is situated at the bifurcation of the Saraswati channel from the Hoogly, and the decay dates from the settling up of the former. It was commonly called by the Portuguese Porto Pequeno (p. v.).

c. 1340.—"About this time the rebellion of Fakhri broke out in Bengal, Fakhri and his Bengali forces killed Kádar Khán (Governor of Lakhnauti). . . . He then plundered the treasury of Lakhnauti, and secured possession of that place and of Satgauw and Sumgauw."—Zia-ud-dín Birázi, in Elliot, iii. 245.

1535.—"In this year Diágo Rabello, finishing his term of service as Captain and Factor of the Coromandel Fishery, with license from the Governor went to Bengal in a vessel of his . . . and he went well armed along with two feasts which equipped with his own money, the Governor only lending him artillery and nothing more. . . . So this
Diogo Rabello arrived at the Port of Satigao, where he found two great ships of Cambaya which three days before had arrived with great quantity of merchandise, selling and buying: and these, without touching them, he caused to quit the port and go down the river, forbidding them to carry on any trade, and he also sent one of the foists, with 30 men, to the other port of Chatigao, where they found three ships from the Coast of Choromandel, which were driven away from the port. And Diogo Rabello sent word to the Gozil that he was sent by the Governor with choice of peace or war, and that he should send to ask the King to choose to which prisoners, in which case he also would liberate his ports and leave them in their former peace. . . .—Correa, iii. 649.

SATIN, s. This is of course English, not Anglo-Indian. The common derivation [accepted by Prof. Skeat (Concise Dict. 2nd ed. s.v.)] is with Low Lat. seta, ‘silk.’ Lat. seda, seduta, ‘a bristle, a hair,’ through the Port. setun. Dr. Wells Williams (Molv. King., ii. 123) says it is probably derived eventually from the Chinese sz‘-tun, though intermediate through other languages. It is true that sz‘-tun or sz-tecan is a common (and ancient) term for this sort of silk texture. But we may remark that trade-words adopted directly from the Chinese are comparatively rare (though no doubt the intermediate transit indicated would meet this objection, more or less). And we can hardly doubt that the true derivation is that given in "Cathay and the Way Thither," p. 486; viz. from Zaitun or Zayton, the name by which Chuan-chun (Chinchew), the great mediaeval port of western trade in Fokien, was known to western traders. We find that certain rich stuffs of damask and satin were called from this place, by the Arabs, Zitātu; the Span, avertina (for ‘satin’), the mediaeval French zatony, and the mediaeval Ital. zanti, afford intermediate steps.

1352.—In an inventory of this year in Donet d’Aray we have: ‘Zatony at 4 écus the ell’ (p. 342).

1405.—‘And besides, this city (Samar-kand) is very rich in many wares which come to it from other parts. From Russia and Tartary come hides and linens, and from China silk-stuffs, the best that are made in all that region, especially the setunis, which are said to be the best in the world, and the best of all are those that are without pattern.’—Clavijo (translated anew—the passage corresponding to Markham’s at p. 171). The word setuni occurs repeatedly in Clavijo’s original.

1440.—In the Libro de Gabelli, &c. of Giov. da Uzzano, we have mention among silk-stuffs, several times, of ‘zetani colbatati,’ and other kinds of zetani. —Della Decima, iv. 58, 107, &c.

SATRAP, s. Anc. Pers. kshatrapa, which becomes satrap, as kshatrya becomes shah. The word comes to us direct from the Greek writers who speak of Persia. But the title occurs not only in the books of Ezra, Esther, and Daniel, but also in the ancient inscriptions, as used by certain lords in Western India, and more precisely in Surashtra or Peninsular Guzarat. Thus, in a celebrated inscription regarding a dam, near Ginnār:

c. a.d. 150.—‘. . . he, the Māhā-Kshatrapa Rudrindūman . . . for the increase of his merit and fame, has rebuilt the embankment three times stronger.’—In Indica Antiquaria, vii. 262. The identity of this with satrap was pointed out by James Prinsep, 130 (ibid. Ant. Soc. Ben. vii. 345). There were two Indian satrap dynasties, viz. the Western Satraps of Surashtra and Gujarāt, from about a.d. 150 to a.d. 358; for which see Rapson and Indrawi, The Western Kshatrapas, J. R. A. S. N. S., 1890, p. 639); and the Northern Kshatrapas of Mathura and the neighbouring territories in the 1st cent. a.d. See articles by Rapson and Indrawi in J. R. A. S. N. S., 1894, pp. 525, 541.

1853.—‘An eminent Greek scholar used to warn his pupils to beware of false analogies in philology. ‘Because,’ he used to say, ‘sarapēs is the Greek for satrap. It does not follow that sarapēs is the Greek for rat-trap.’”—Nat. Rev. July 14, p. 56.
SATSUMA, n.p. Name of a city and formerly of a principality (daimio-
ship) in Japan, the name of which is familiar not only from the deplorable
necessity of bombarding its capital Kagosima in 1863 (in consequence of
the murder of Mr. Richardson, and other outrages, with the refusal of
reparation), but from the peculiar cream-coloured pottery made there
and now well known in London shops.

1615.—"I said I had received satisfaction at his highest hands in having the good hap
to see the face of noe mightie a King as the
King of Shashma; whereat he smiled."—
Cocks's Diary, i. 4-5.

SAUGOR, SAUGOR ISLAND,
n.p. A famous island at the mouth
of the Hoogly R., the site of a great
fair and pilgrimage—properly (Ganga
Sagara ('Ocean Ganges'). It is said
once to have been populous, but in
1688 (the date is clearly wrong) to
have been swept by a cyclone-wave.
It is now a dense jungle haunted by
tigers.

1683.—"We went in our Budgeros to see
ye Pagodas at Sagor, and returned to ye
Oyster River, where we got as many Oysters
as we desired."—Holles, March 12; [Hak.
Soc. i. 68].

1684.—"James Price assured me that
about 40 years since, when ye Island called
Gonga Sagur was inhabited, ye Raja of ye
Island there yearly Rent out of it, to ye
amount of 26 Lacks of Rupees."—Ibid,
Dec. 15; [Hak. Soc. i. 172].

1705.—"Sagore est une Isle où il y a une
Pagode très-respectée parmi les Gentils, où
ils vont en pelerinage, et où il y a deux
Fauqiers qui y font leur residence. Ces
Fauqiers savent charmer les âtes forces,
qu'on y trouve en quantité, sans quoi ils
seroient tous tous jours exposés à estre de-
vorez."—Lullier, p. 129.

1727.—"... among the Pagus, the
Island Sagor is accounted holy, and great
numbers of Joesins go yearly thither in the
Months of November and December, to wor-
ship and sacrifice in Salt-Water, tho' many of
them fall Sacrifices to the hungry Tigers."—
I. Hamilton, ii. 3; [ed. 1744].

SAUL-WOOD, s. Hind, sāl, from
Skt. sāla; the timber of the tree
Shorea robusta, Gaertner, N.O. Diptero-
ecarpae, which is the valuable
building timber of Northern India.
Its chief habitat is the forest immedi-
ately under the Himalaya, at intervals
throughout that region from the
Brahmaputra to the Bîas; it abounds
also in various more southerly tracts
between the Ganges and the Godavery.
[The botanical name is taken from Sir
John Shore. For the peculiar habitat
of the Sāl as compared with the Teak,
see Forsyth, Highlands of C.I. 25 seqq.
] It is strong and durable, but very
heavy, so that it cannot be floated
without more buoyant aids, and is, on
that and other accounts, inferior to
tea. It does not appear among eight
kinds of timber in general use, men-
tioned in the Ain. The sāl has been
introduced into China, perhaps at a
remote period, on account of its con-
nection with Buddha's history, and
it is known there by the Indian name,
so-to (Bretscher on Chinese Botan.
Works, p. 6).

o. 650.—"L'honorable du siècle, animé
d'une grande pitié, et obéissant à l'ordre
des temps, jugea utile de paraître dans le
monde. Quand il eut fini de convertir les
hommes, il se plongea dans les joies du
Nirvana. Se placent entre deux arbres
Sālas. il tourna sa tête vers le nord et
s'endormit."—Hooven Tshang, Mémoires
(L'voyages des Fel. Boudhh, ii. 340).

1755.—"The produce of the country con-
sists of sāal timbers (a wood equal in
quality to the best of our oak)."—Hobert,
Hist. Events, &c. i. 200.

1774.—"This continued five kos. towards
thence there are sāal and large forest trees."—
Ib., in Jackson's Tach. 19.

1810.—"The sāal is a very solid wood
... it is likewise heavy, yet by no means
so ponderous as teak; both, like many of
our former woods, sink in fresh water."—
Williamson, i. M. ii. 69.

SAVER, SYRE, &c., s. Hind. from
Arab. sā'īr, a word used technically
for many years in the Indian accounts
to cover a variety of items of taxation
and impost, other than the Land
Revenue.

The transitions of meaning in Arabic
words are (as we have several times
had occasion to remark) very obscure;
and until we undertook the investiga-
tion of the subject for this article (a
task in which we are indebted to the
kind help of Sir H. Waterfield, of the
India Office, one of the busiest men
in the public service, but, as so often
happens, one of the readiest to render
assistance) the obscurity attaching to
the word sayer in this sense was especially great.

Wilson, s.v. says: "In its original purport the word signifies moving, walking, or the whole, the remainder; from the latter it came to denote the remaining, or all other, sources of revenue accruing to the Government in addition to the land-tax." In fact, according to this explanation, the application of the term might be illustrated by the ancient story of a German Professor lecturing on botany in the pre-scientific period. He is reported to have said: 'Every plant, gentlemen, is divided into two parts. This is the root,—and this is the rest of it!' Land revenue was the root, and all else was 'the rest of it.'

Sir C. Trevelyan again, in a passage quoted below, says that the Arabic word has "the same meaning as 'miscellaneous.'" Neither of these explanations, we conceive, pace tantorum virorum, is correct.

The term Sayer in the 15th century was applied to a variety of inland imposts, but especially to local and arbitrary charges levied by zamindars and other individuals, with a show of authority, on all goods passing through their estates by land or water, or sold at markets (bazar, haut, gunge) established by them, charges which formed in the aggregate an enormous burden upon the trade of the country.

Now the fact is that in सैर two old Semitic forms have coalesced in sound though coming from different roots, viz. (in Arabic) السیر, producing ساير, 'walking, current,' and सैर, producing सैर, 'remainder,' the latter being a form of the same word that we have in the Biblical Shear-jashub, 'the remnant shall remain' (Isaiah, vii. 3). And we conceive that the true sense of the Indian term was 'current or customary charges'; an idea that lies at the root of sundry terms of the same kind in various languages, including our own Customs, as well as the dustoory which is so familiar in India. This interpretation is aptly illustrated by the quotation below from Mr. Stuart's Minute of Feb. 10, 1790.

At a later period it seems probable that some confusion arose with the other sense of सैर, leading to its use, more or less, for 'et ceteras,' and accounting for what we have indicated above as erroneous explanations of the word.

I find, however, that the Index and Glossary to the Regulations, ed. 1832 (vol. iii.), defines: "Sayer. What moves. Variable imports, distinct from land-rent or revenue, consisting of customs, tolls, licenses, duties on merchandise, and other articles of personal moveable property; as well as mixed duties, and taxes on houses, shops, bazars, &c." This of course throws some doubt on the rationale of the Arabic name as suggested above.

In a despatch of April 10, 1771, to Bengal, the Court of Directors drew attention to the private Bazar charges, as "a great detriment to the public collections, and a burthen and oppression to the inhabitants"; enjoining that no Bazars or Gunges should be kept up but such as particularly belonged to the Government. And in such the duties were to be rated in such manner as the respective positions and prosperity of the different districts would admit.

In consequence of these instructions it was ordered in 1773 that "all duties coming under the description of sayer Chellunath (H. chalonta, 'in transit'), and Rad-darry (radaree) . . . and other oppressive impositions on the foreign as well as the internal trade of the country" should be abolished; and, to prevent all pretext of injustice, proportional deductions of rent were conceded to the zamindars in the annual collections. Nevertheless the exactions went on much as before, in defiance of this and repeated orders. And in 1786 the Board of Revenue issued a proclamation declaring that any person levying such duties should be subject to corporal punishment, and that the zamindar in whose zemindarry such an offence might be committed, should forfeit his lands.

Still the evil practices went on till 1790, when Lord Cornwallis took up the matter with intelligence and determination. In the preceding year he had abolished all radaree duties in Behar and Benares, but the abuses in Bengal Proper seem to have been more swarming and persistent. On June 11, 1790, orders were issued resuming the collection of all duties indicated
into the hands of Government; but this was followed after a few weeks (July 28) by an order abolishing them altogether, with some exceptions, which will be presently alluded to. This double step is explained by the Governor-General in a Minute dated July 18: "When I first proposed the resumption of the Sayer from the Landholders, it appeared to me advisable to continue the former collection (the unauthorised articles excepted) for the current year, in order that by the necessary accounts [we might have the means] for making a fair adjustment of the compensation, and at the same time acquire sufficient knowledge of the collections to enable us to enter upon the regulation of them from the commencement of the ensuing year. . . . The collections appear to be so numerous, and of so intricate a nature, as to preclude the possibility of regulating them all; and as the establishment of new rates for such articles as it might be thought advisable to continue would require much consideration, . . . I recommend that, instead of continuing the collection . . . for the current year . . . all the existing articles of Sayer collection (with the exception of the Abkarry (Abkaree) . . .) be immediately abolished; and that the Collectors be directed to withdraw their officers from the Gunges, Bazars and Hauto" compensation being duly made. The Board of Revenue could then consider on what few articles of luxury in general consumption it might be proper to reimpose a tax.

The Order of July 28 abolished all duties, taxes, and collections coming under the denomination of Sayer (with the exception of the Government and Calcutta Customs, the duties levied on pilgrims at Gya, and other places of pilgrimage,—the Abkarry . . . which is to be collected on account of the Government . . . the collections made in the Gunges, Bazars and Hauto situated within the limits of Calcutta, and such collections as are confirmed to the landholders and the holders of Gunges &c. by the published Resolutions of June 11, 1790, namely, rent paid for the use of land (and the like) . . . or for orchards, pasture-ground, or fisheries sometimes included in the

Sayer under the denomination of phulkur (Hind. phalkar, from phal, 'fruit'), baukur (from Hind. ban, 'forest or pasture-ground'), and jalkur (Hind. jallar, from jal, 'water') . . . ." These Resolutions are printed with Regn. XXVII. of 1793.

By an order of the Board of Revenue of April 28, 1790, correspondence regarding Sayer was separated from 'Land Revenue'; and on the 16th idem the Abkarry was separately regulated.

The amount in the Accounts credited as Land Revenue in Bengal seems to have included both Sayer and Abkarry down to the Acts, presented to Parliament in 1796. In the "Abstract Statement of Receipts and Disbursements of the Bengal Government" for 1793-94, the "Collections under head of Sayer and Abkarry" amount to Rs. 10,98,256. In the Accounts, printed in 1799, for 1794-5 to 1796-7, the "Land and Sayer Revenues" are given, but Abkari is not mentioned. Among the Receipts and Disbursements for 1800-1 appears "Syer Collections, including Abkaree, 7,81,925."

These forms appear to have remained in force down to 1833. In the accounts presented in 1834, from 1828-9, to 1831-2, with Estimate for 1832-3, Land Revenue is given separately, and next to it Sayer and Abkaree Revenue. Except that the spelling was altered back to Sayer and Abkarry, this remained till 1856. In 1857 the accounts for 1854-5 showed in separate lines,—

Land Revenue,
Excise Duties, in Calcutta,
Sayer Revenue,
Abkarry ditto.

In the accounts for 1861-2 it became—

Land Revenue,
Sayer and Miscellaneous,
Abkaree,

and in those for 1863-4 Sayer vanished altogether.

The term Sayer has been in use in Madras and Bombay as well as in Bengal. From the former we give an example under 1802; from the latter we have not met with a suitable quotation.

The following entries in the Bengal accounts for 1858-59 will exemplify
the application of Sayer in the more recent times of its maintenance:—

Under Bengal, Behar and Orissa:

Sale of Trees and Sunken Boats .... Rs. 555 0 0

Under Pegu and Martaban Provinces:

Fisheries .... Rs. 1,22,574 0 2
Tax on Birds’ nests (q.v.) .... 7,449 0 0
on Salt .... 43,061 3 10
Fees for fruits and gardens .... 7,287 9 1
Tax on Bees’ wax .... 1,178 8 0
Do. Collections .... 8,550 0 0
Sale of Government Timbers, &c. .... 4,19,141 12 8

Total .... 6,09,043 1 9

Under the same:

Sale proceeds of unclaimed and contested Timbers .... Rs. 146 11 10
Net Salvage on Drift Timbers .... 2,247 10 0

Total .... 2,394 5 10

c. 1580.—“Sair uz Gangapat o alif-i—
Hindoori vaghara ...” i.e. “Sayer from the Ganges ... and the Hindu districts, &c. ... 170,800 doms.”—Jan-i-Akbart, orig. l. 956. In detailed Revenues of Sirkha Janmalidkai or Gaur; [ed. Jarrett, ii. 181].

1751.—“I have heard that Ramkissen Soot who lives in Calcutta has carried goods to that place without paying the Muzzafabad Sayer Chowkey (chokey) duties.”—Letter from Newsh to Frett. Br. William, in Long, 25.

1788.—“Sairiat—All kinds of taxation besides the land-rent. Sairs.—Any place or office appointed for the collection of duties or customs.”—The Indian Vocabulary, 112.

1790.—“Without entering into a discussion of privileges founded on Custom, and of which it is easier to ascertain the abuse than the origin, I shall briefly remark on the Collections of Sayer, that while they remain in the hands of the Zemindars, every effort to free the internal Commerce from the benevolent effects of their vexatious impositions must necessarily prove abortive.”—Minute by the Hon. C. Stuart, dd. Feb. 10, quoted by Lord Cornwallis in his Minute of July 18.

... “The Board last day very humbly and politically recommended unanimously the abolition of the Sayer.

“The statement of Mr. Mercer from Burdwan makes all the Sayer (consisting of a strange medley of articles taxable, not omitting even Hermaphrodites) amount only to 53,000 Rupees ...”—Minute by Mr. Law of the Bd. of Revenue, forwarded by the Board, July 12.

1792.—“The Jumna on which a settlement for 10 years has been made is about

(c) 1792-1793, the Estimate for 1791-2 is formed, and the Sayer Duties, and some other extra Collections, formerly included in the Land Revenue, being abolished, accounts for the Difference. ...”—Head of Mr. Dundas’s Speech on the Finance of the E.I. Company, June 3, 1792.

1793.—“A Regulation for re-enacting with alterations and modifications, the Rules passed by the Governor General in Council on 11th June and 28th July, 1790, and subsequent dates, for the resumption and abolition of Sayer, or internal Duties and Taxes throughout Bengal, Bahar, and Orissa,” &c. “Passed by the Governor General in Council on the Ist May, 1793. ...”—Title of Regulation, XXVII. of 1793.

1802.—“The Government having reserved to itself the entire exercise of its discretion in continuing or abolishing partly or permanently, the articles of revenue included according to the custom and practice of the country, under the several heads of salt and saltpetre—of the sayer or duties by sea or land—of the abkarry ... of the excise ...—of all takes personal and professional, as well as those derived from markets, fairs and bazaars—of lukkimi (see LACKERAGE) lands. ... The permanent land-tax shall be made exclusively of the said articles now recited.”—Madras Regulation, XXV. § iv.

1817.—“Besides the land-revenue, some other duties were levied in India, which were generally included under the denomination of Sayer.”—Mill, H. of Br. Ind. v. 417.

1863.—“The next head was ‘Sayer,’ an obsolete Arabic word, which has the same meaning as miscellaneous. It has latterly been composed of a variety of items connected with the Land Revenue, of which the Revenue derived from Forests has been the most important. The progress of improvement has given a value to the Forests which they never had before, and it has been determined ... to constitute the Revenue derived from them a separate head of the Public Accounts. The other Miscellaneous Items of Land Revenue which appeared under ‘Sayer,’ have therefore been added to Land Revenue, and what remains has been denominated ‘Forest Revenue.’”—Sir C. Trevelyan, Financial Statement, dd. April 30.

SCARLET. See SUCLAT.

SCAVENGER. s. We have been rather startled to find among the MS. records of the India Office, in certain “Lists of Persons in the Service of the Right. Honble, the East India Company, in Fort St. George, and the other Places on the Coast of Choromandell,” begin-
Scaevenger. 802

Scaevenger.

From the Belgick Saxon, to scrape. Two of every Parish within London and the suburbs are yearly chosen into this Office, who hire men called Rakers, and carts, to cleanse the streets, and carry away the Dirt and Filth thereof, mentioned in 11 Car. 2, cap. 2. The Germans call him a Dericksman, from one Simon, a noted Scaevenger of Markyng.

"Schatfaldus, The officer who collected the Scaevage-Money, which was sometimes done with Extortion and great Oppression." (Then quotes Hist. of Durham from Wharton, Anglia Sacra, Pt. i. p. 75: "Anno 1311. Sehavaldos insurgentes in Episcopatu (Richardus episcopus) fortiter composit. Abiqui suspendebantur, aliqui extra Episcopatum fugabantur.")

In Spelman also (Glossarium Archiologiaen, 1688) we find:—

"Scaevaginum. Tributum quod a mercatoribus exigere solent nondumcarum domini, ob licentiam proponendi ibidem venditioni mercionia, a Saxon (scaewian) id est. Ostenderre, insipere, Angl. schtuage and shuage." Spelman has no Scaevenger or Scaevenger.

The scavenger then was a tax upon goods for sale which were liable to duty, the word being, as Skeat points out, a Law French (or Low Latin) formation from shewe. ["From O.F. scuvacery, to examine, inspect. O. Sax. skavon, to behold; cognate with A.S. skuvon, to look at." (Concise Dict. s.v.)] And the scavenger or scavenger was originally the officer charged with the inspection of the goods and collection of this tax. Passages quoted below from the Liber Albus of the City of London refer to these officers, and Mr. Riley in his translation of that work (1861, p. 34) notes that they were "Officers whose duty it was originally to take custom upon the Scaevanger, i.e. inspection of the opening out of imported goods. At a later date, part of their duty was to see that the streets were kept clean; and hence the modern word 'scavenger,' whose office corresponds with the raker (raker) of former times." The meaning and derivation of this word have been discussed in Notes & Queries, 2 ser. ix. 323; 5 ser. v. 49, 152.

We can hardly doubt then that the office of the Covenantal scavenger of the 18th century, united as we find it with that of "Rental General," or of Land-customer, and held by a senior member of the Company's Covenanted Service, must be understood in the older sense of Visitor or Inspector of Goods subject to duties, but (till we can find more light) we should suppose rather duties of the nature of bazar tax, such as at a later date we find classed as sayer (q.v.), than customs on imports from scavard. It still remains an obscure matter how the charge of the scavengers or scavengers came to be transferred to the oversight of streets and street-cleaning. That this must have become
a predominate part of their duty at an early period is shown by the Scavenger's Oath which we quote below from the Liber Albis. In Skinner's Etymologieum, 1671, the definition is Collecter sorarium abrasorum (erroneously connecting the word with shaving and scraping), while he adds: "Nosti Scavengers villisimo omnium ministerio sordes et purgamenta urbis abuerendi funguntur." In Cotgrave's English-French Dict., ed. by Howel, 1673, we have: "Scavenger. Bouteur. Gadouard."—agreeing precisely with our modern use. Neither of these shows any knowledge of the less sordid office attaching to the name. The same remark applies to Lye's Junius, 1743. It is therefore remarkable to find such a survival of the latter sense in the service of the Company, and coming down so late as 1761. It must have begun with the very earliest of the Company's establishments in India, for it is probable that the denomination was even then only a survival in England, due to the Company's intimate connection with the city of London. Indeed we learn from Mr. Norton, quoted below, that the term scavenger was still alive within the City in 1829.


Prior to 1419. —"Et debent ad dictum Wardemutum per Aldermanum et proboe Wardae, nemo ne juratores, eligit Consulbarii, Scavegeours, Aleconners, Bedelle, et ali officiarii."—Liber Albis, p. 35.

"SEREMENT DE Scavagours. Vous jurez que vous surveillez diligentement que lez paviments danz vostre Garde soient bien et droitement reparillez et nettez enhauzez a nosance des veysens; et que lez chemyns, rues, et vennelles soient nettez de feus et de tous marais dez ordures, pur honestee de la citee; et que toz les chymneyes, fournes, terrailles soient de pie, et suffisamment defensables encontre peril de fez; et si vous trouvez rien a contraire vous monstrez al Alderman, issant que l'Alderman ordonnoy par amendement de celle. Et ces ne fersez—si Dieu vous eyde et lez Saintz."—Ibid., p. 313.

1594. — Letter from the Lords of the Council to the Lord Mayor and Aldermen, requesting them to admit John de Cardenas to the office of Collector of Scavage, the reversion of which had been granted to him.—Index to the Remembrancia of the C. of London (1578), p. 234.

1607. — Letter from the Lord Mayor to the Lord Treasurer . . . enclosing a Petition from the Ward of Aldergate, complaining that William Court, an inhabitant of that Ward for 8 or 10 years past, refused to undergo the office of Scavenger in the Parish, claiming exemption . . . being privileged as Clerk to Sir William Spencer, Knight, one of the Auditors of the Court of Exchequer, and praying that Mr. Court, although privileged, should be directed to find a substitute or deputy and pay him.—Ibid., 288.

1628. — Letter . . . reciting that the City by ancient Charters held . . . the office of Package and Scavage of Strangers' goods, and merchandise carried by them by land or water, out of the City and Liberties to foreign parts, whereby the Customs and Duties due to H.M. had been more duly paid, and a stricter oversight taken of such commodities so exported.—Remembrancia, p. 321.

1632. — Order in Council, reciting that a Petition had been presented to the Board from divers Merchants born in London, the sons of Strangers, complaining that the "Packer of London required of them as much fees for Package, Ballaige, Shewage, &c., as of strangers not English-born . . ."—Ibid., 322.

1769. — Mr. Handle, applying to the Board to have his allowance of Scavenger increased, and representing to us the great fatigue he undergoes, and loss of time, which the Board being very sensible of, agreed we allow him Rs. 20 per month more than before on account of his diligence and assiduity in that post."—F. William Cons., in Long, 215. It does not appear from this what the duties of the scavenger in Mr. Handle's case were.

1789. — "The oversight of customizable goods. This office, termed in Latin supercus, is translated in another charter by the words search and surveying, and in the 2nd Charter of Charles I. it is termed the scavage, which appears to have been its most ancient and common name, and that which is retained to the present day. . . . The real nature of this duty is not a toll for surveying, but a toll paid for the oversight of surveying; and under that name (supercus apersonis) it was claimed in an action of debt in the reign of Charles II. . . . The duty performed was seeing and knowing the merchandise on which the King's import customs were paid, in order that no enhancement, or fraudulent practice . . . should deprive the King of his just dues . . . (The duty) was well known under the name of scavage, in the time of Henry III. . . . and it seems at that time to have been a franchise of the commonalty."—G. Norton, Commentaries on the Hist., &c., of the City of London, 3rd ed. (1669), pp. 350-351.

Besides the books quoted, see H. Wride's Erym. Dict. and Sleat's do., which
have furnished useful light, and some references.

**SCRIVAN, s.** An old word for a clerk or writer, from Port. escritóu.

[1615.—]"He desired that some English might early on the Morow come to his house, when should meete a Scrivano and finish that business."—*Sir T. Ros*, Hak. Soc. i.173. On the same page "The Scrivane of Zulpheecaroon."

1673.—"In some Places they write on Cocoa-Leafes dried, and then use an Iron Style, or else on Paper, when they use a Pen made with a Reed, for which they have a Brass Case, which holds them and the Ink too, always stuck at the Girdles of their Scrivans."—*Fryer*, 191.

1683.—"Mr. Watson in the Taffaty ware-house without any provocation called me Pittyful Prodigall Scrivan, and told me my Hatt stood too high upon my head. . . ."—Letter of S. Langley, in *Hedges' Diary*, Sept. 5; [Hak. Soc. i. 108].

**SCYMITAR, s.** This is an English word for an Asiatic sabre. The common Indian word was *tulwar* (see *TULWAUR*). We get it through the French cimeterre, Italic. *scimètare*, and according to Marcel Devie originally from Pers. *shamsir* (chimshir as he writes it). This would be still very obscure unless we consider the constant clerical confusion in the Middle Ages between *e* and *t*, which has led to several metamorphoses of words; of which a notable example is Fr. *cérquois* from Pers. tirkash, *scimètra* representing *shamsir* might easily thus become *seimètra*. But we cannot prove this to have been the real origin. This word (shamsir) was known to Greek writers. Thus:


A.D. 114.—"Δώρα φέρει Τραβανό ψάρματα σημικα κα καί σαμψήρας αί δε εἰσί σπάθαι βαρβαρικά."—Quoted in *Suidas Lexicon*, s.v.

1595.—"... By this scimitar, That slew the Sophia, and a Persh prince That won three fields of Sultan Soliman..."—*Merchant of Venice*, ii. 1.

1610.—"... Anon the Patron starting up, as if of a socain restored to life; like a mad man skips into the boate, and drawing a Turkise Cymiter beginneth to lay about him (thinking that his vessell had been surprised by Pirats), when they all leapt into the sea; and dうing under water like so many Diue-dappers, ascended without the reach of his furie."—*Sandys, Relation*, sce. 1613, p. 28.

1614.—"Some days ago I visited the house of a goldsmith to see a scimitar (scimitara) that Nasubhashá the first vizir, whom I have mentioned above, had ordered as a present to the Grand Signor. Scabbard and hilt were all of gold; and all covered with diamonds, so that little or nothing of the gold was to be seen."—*P. della Valle*, i. 43.

c. 1630.—"They seldome go without their swords (shamsheers) they call them) form'd like a crescent, of pure metall, broad, and sharper than any raser; nor do they value them, unless at one blow they can cut in two an Asigeon. ..."—*Sir T. Herbert*, ed. 1638, p. 228.

1675.—"I kept my hand on the Cock of my Carabine; and my Comrade followed a foot pace, as well armed; and our January better than either of us both; but our Armenian had only a Scimèter."—(Sir) *George Herber*, *Journey into Greece*, London, 1682, p. 222.

1758.—"The Captain of the troop... made a cut at his head with a scymetar which Mr. Lally parried with his stick, and a Coffee (Caffer) servant who attend him shot the Tanjerine dead with a pistol."—*Orme*, i. 328.

**SEACUNNY, s.** This is, in the phraseology of the Anglo-Indian marine, a steer-man or quartermaster. The word is the Pers. sukkin, from Ar. sukkan, 'a helm.'

c. 1580.—"Aos Mocdães, Socões, e Vogas."—*Primer ou Hora*, sce. f. 68c. ("To the Mocduums, Seacunnis, and oarsmen.")

c. 1590.—"Sukkàngir, or helmman. He steers the ship according to the orders of the *Mállin*."—*Ibn*, i. 280.

1805.—"I proposed concealing myself with 5 men among the hales of cloth, till it should be night, when the Frenchmen being necessarily divided into two watches might be easily overpowered. This was agreed to... till daybreak, when unfortunately desiring the masts of a vessel on our weather beam, which was immediately supposed to be our old friend, the sentiments of every person underwent a most unfortunate alteration, and the Nakhoda, and the Soucan, as well as the Supercargo, informed me that they would not tell a lie for all the world, even to save their lives; and in short, that they would neither build airt nor paint in the business."—Letter of *Legden*, dd. Oct. 4-7, in *Morton's Life*. 
SEBUNDY. s. Hind. from Pers. सिखङ्दी (sibhandi, "three"). The rationale of the word is obscure to us. [Platts says it means "three-monthly or quarterly payment." The Madras Gloss. less probably suggests Pers. सिखङ्दा (see SEPOY), "recruitment."]

It is applied to irregular native soldiery, a sort of militia, or imperfectly disciplined troops for revenue or police duties, &c. Certain local infantry regiments were formerly officially termed Sebundy. The last official appearance of the title that we can find is in application to the Sebundy Corps of Sappers and Miners employed at Darjeeling. This is in the E.I. Register down to July, 1869, after which the title does not appear in any official list. Of this corps, if we are not mistaken, the late Field-Marshal Lord Napier of Magdala was in charge, as Lieut. Robert Napier, about 1840. An application to Lord Napier, for corroboration of this reminiscence of many years back, drew from him the following interesting note:

"Captain Gilmore of the (Bengal) Engineers was appointed to open the settlement of Darjeeling, and to raise two companies of Sebundy Sappers, in order to provide the necessary labour. He commenced the work, obtained some (Native) officers and N.C. officers from the old Bengal sappers, and enlisted about half of each company.

"The first season found the little colony quite unprepared for the early commencement of the Rains. All the Coolies, who did not die, fled, and some of the Sappers deserted. Gilmore got sick: and in 1838 I was suddenly ordered from the extreme border of Bengal—Neycullo— to relieve him for one month. I arrived somehow, with a pair of pitarabs as my sole possession. Just then, our relations with Nepaul became strained, and it was thought desirable to complete the Sebundy Sappers with men from the Border Hills disconnected with Nepaul—Garrows and similar tribes. Through the Political Officer the necessary number of men were enlisted and sent to me. When they arrived I found, instead of the 'fair recruits' announced, a number of most untutored men; some of them mere or less crippled, or with defective sight. It seemed probable that, by the process known to us in india as sadhi, बूढ़ी (see BUDLEE), the original recruits had managed to insert substitutes during the journey! I was much embarrassed as to what I should do with them: but night was coming on, so I encamped them on the newly opened road, the only clear space amid the dense jungle on either side. To complete my difficulty it began to rain, and I pitied my poor recruits! During the night there was a storm—and in the morning, to my intense relief, they had all disappeared!

"In the expressive language of my sergeant, there was not a sapper of the men left.

The Sebundes were a local corps, designed to furnish a body of labourers fit for mountain-work. They were armed, and expected to fight if necessary. Their pay was £3s. a month, instead of a Sepoy's 7s. The pensions of the Native officers were smaller than in the regular army, which was a ground of complaint with the Bengal Sappers, who never expected in accepting the new service that they would have lower pensions than those of the regular Sepoys.

"I eventually completed the corps with Nepaulese, and, I think, left them in a satisfactory condition.

"I was for a long time their only sergeant-major. I supplied the Native officers and N.C. officers from India with a good pea-jacket each, out of my private means, and with a little gold-lace made them smart and happy.

"When I visited Darjeeling again in 1852, I found the remnant of my good Sapper officers living as pensioners, and waiting to give me an affectionate welcome.

"My month's acting appointment was turned into four years. I walked 30 miles to get to the place, lived much in hovels and temporary huts thrown up by my Hill-men, and derived more benefit from the climate than from my previous visit to England. I think I owe much practical knowledge of the Hill-men, the Hills and the Climate. I learnt the worst the elements could do to me—very nearly—excepting earthquakes! And I think I was thus prepared for any hard work."

C. 1783. "At Dacca I made acquaintance with my venerable friend John Cowe. He had served in the Navy so far back as the memorable siege of Havannah, was reduced when a lieutenant, at the end of the American War, went out in the Company's military service, and here I found him in command of a regiment of Sebundees, or native militia."—Hon. R. Lindsay, in L. of the Lindsays, iii. 101.

1755. "The Board were pleased to direct that in order to supply the place of the Sebundy corps, four regiments of Septoys be employed in securing the collection of the revenues."—In India. 92.

"One considerable charge upon the Nabob's country was for extraordinary sabbendees, sepoys and horsemen, who appear to us to be a very unnecessary incumbrance upon the revenue."—Append. to
SEEDY. s. Hind. siddi; Arab. sajjd, 'lord' (whence the Cid of Spanish romantic history), sajjid, 'my lord'; and Mahr. siddi. Properly an honorific name given in Western India to African Mahommedans, of whom many held high positions in the service of the kings of the Deccan. Of these at least one family has survived in princely position to our own day, viz., the Nawab of Jangira (see JUNGEERA), near Bombay. The young heir to this principality, Siddhi Ahmad, after a minority of some years, was installed in the Government in Oct., 1883. But the proper application of the word in the ports and on the shipping of Western India is to negroes in general. [It "is a title still applied to holy men in Morocco and the Maghrib; on the East African coast it is assumed by negro and negroid Moslems, e.g. Sidi Mubarak Bombay; and 'Seedy boy' is the Anglo-Indian term for a Zanzibaranman" (Burton, Ar. Nights, iv. 231.).]

c. 1563.—"And among these was an Abyssinian (Abevra) called Cide Meriam, a man reckoned a great cavalier, and who entertained 500 horse at his own charges, and who greatly coveted the city of Danan to quarter himself in, or at the least the whole of its pargamnas (pargnmas—see PARGUNNAH) to devour."—Conto, VII. x. 8.

c. 1610.—"The greatest insult that can be passed upon a man is to call him Cisdy—that is to say 'cook.'"—Pyramid de Lawul, Hak. Soc. i. 173.

1673.—"An Hobay or African Coffey (they being preferred here to chief employments, which they enter on by the name of Siddies)._—Fryer, 147.

1679.—"He being from a Hobay Caphir made a free Denizen... (who only in this Nation arrive to great Preferment, being the Frized Woolly-pated Blacks) under the known style of Syddies..."—Ibid. 108.

1750.—"The Indian sea having been infested to an intolerable degree by pirates, the Mogul appointed the Siddee, who was chief of a colony of Coofrees (Caffer), to be his Admiral. It was a colony which, having been settled at Dunde-Reqapare, carried on a considerable trade there, and had likewise many vessels of force._—Cambridge's Account of the War, &c., p. 216.

1800.—"I asked him what he meant by a Siddee. He said a hubaker. This is the name by which the Abyssinians are distinguished in India._—T. Munro, in Life, ii. 287.

1814.—"Among the attendants of the Cambay Nabob... are several Abyssinian and Caffree slaves, called by way of courtesy Sedees or Master._—Forbes, Or. Mon. iii. 167; [2nd ed. ii. 225.]

1822.—"I spoke of a Sindhee" (Siddheer) "or Hubaker, which is the name for an Abyssinian in this country lingo._—Mem. of Col. Mountain, 121.

1885.—"The inhabitants of this singular tract (Soopah plateau in N. Canara) were in some parts Mahattus, and in others of Canarese race, but there was a third and less numerous section, of pure African descent called Siddis... descendants of fugitive slaves from Portuguese settlements... the same ebony coloured, large-limbed men as are still to be found on the African coast, with broad, good-humoured, grinning faces._—Gordon S. Forbes, Wild Life in Canara, &c., 92-96.

1896.—"We've shotted on seven-ounce nuggets. We've starved on a Seedee boy's pay._—R. Kipling, The Seen Setts."
SEEMUL, SIMMUL, &c. (sometimes we have seen Symbol, and Cymbal), s. Hind. semal and sembhal; [Skt. sāmal]. The (so-called) cotton-tree Bombax Malabaricum, D.C. (N.O. Malvaceae), which occurs sporadically from Malabar to Sylhet, and from Burma to the Indus and beyond. It is often cultivated. "About March it is a striking object with its immense buttressed trunks, and its large showy red flowers, 6 inches in breadth, clustered on the leafless branches. The flower-buds are used as a potherb and the gum as a medicine" (Punjab Plants). We remember to have seen a giant of this species near Kishangan, the buttresses of which formed chambers, 12 or 13 feet long and 7 or 8 wide. The silky cotton is only used for stuffing pillows and the like. The wood, though wretched in quality for any ordinary purpose, lasts under water, and is commonly the material for the curbs on which wells are built and sunk in Upper India.

[c. 1807.—"... the Salmoi, or Simul... is one of the most gaudy ornaments of the forest or village."—Buchanan Hamilton, E. India, ii. 729.]

SEER. s. Hind. ser; Skt. setak. One of the most generally spread Indian denominations of weight, though, like all Indian measures, varying widely in different parts of the country. And besides the variations of local ser and ser we often find in the same locality a pucka (pucka) and a kochchhā (cutcha) ser; a state of things, however, which is human, and not Indian only (see under PUCKA). The ser is generally (at least in upper India) equivalent to 80 tolas or rupee-weights; but even this is far from universally true. The heaviest ser in the Useful Tables (see Thomas's ed. of Prinsep) is that called "Coolpahar," equivalent to 123 tolas, and weighing 3 lbs. 1 oz. 6 dr. avoid. The lightest is the ser of Malabar and the S. Mahratta country, which is little more than 8 oz. [The Maceed ser of Malabar, introduced in 1802, is of 130 tolas; 10 of these weigh 33 lb. (Madras Mun. ii. 516).]

Regulation VII. of the Govt. of India of 1833 is entitled "A Reg. for altering the weight of the Furruckabah Rupee (see RUPEE) and for assimilating it to the legal currency of the Madras and Bombay Presidencies; for adjusting the weight of the Company's sicca Rupee, and for fixing a standard unit of weight for India." This is the nearest thing to the establishment of standard weights that existed up to 1870. The preamble says: "It is further convenient to introduce the weight of the Furruckabah Rupee as the unit of a general system of weights for Government transactions throughout India." And Section IV. contains the following:

"The Tola or Sicca weight to be equal to 180 grains troy, and the other denominations or weights to be derived from this unit, according to the following scale:—

8 Rutties = 1 Ma-ha = 15 troy grains.
12 Mashas = 1 Tola = 150 ditto.
80 Tolas (or sicca weight) = 1 Seer = 1/2 lbs. troy.
40 Seers = 1 Mann or Bazar Maund = 100 lbs. troy."

Section VI. of the same Regulation says:

"The system of weights and measures (!) described in Section IV. is to be adopted at the mints and assay offices of Calcutta and Saugor respectively in the adjustment and verification of all weights for government or public purposes sent thither for examination."

But this does not go far in establishing a standard unit of weight for India: though the weights detailed in § iv. became established for Government purposes in the Bengal Presidency. The ser of this Regulation was thus 14,400 grains troy—2 1/2 lbs. troy, 2057 lbs. avoirdupois.

In 1870, in the Government of Lord Mayo, a strong movement was made by able and influential men to introduce the metrical system, and an Act was passed called "The Indian Weights and Measures Act" (Act XI. of 1870) to pave the way for this. The preamble declares it expedient to provide for the ultimate adoption of an uniform system of weights and measures throughout British India, and the Act prescribes certain standards, with powers to the Local Governments to declare the adoption of these.

Section II. runs:

"Standard.—The primary standard of weight shall be called ser, and shall be a weight of metal in the possession of the Government of India, which weight, when weighed in a vacuum, is equal to the weight known in France as the kilogramme des Archives."
Again, Act XXXI. of 1872, called "The Indian Weights and Measures of Capacity Act," repeats in substance the same preamble and prescription of standard weight. It is not clear to us what the separate object of this second Act was. But with the death of Lord Mayo the whole scheme fell to the ground. The *ser* of these Acts would be = 2:2 lbs. avoidrupois, or 0:1-13 of a pound greater than the 80 tola *ser*.

1554.—"Porto Grande de Bengala.—The *maund* (μάνδ) with which they weigh all merchandise is of 10 *ceres*, each *cer* 18¾ ounces; the said *maund* weighs 46½ *arattals* (rotelle)."—J. Neville, 37.

1648.—"One *ceer* weighs 18 *presen* and makes ½ pound treaty weight."—Van Tiest, 62.

1748.—"Enfin on verse le tout un serre de l'huile."—Lett. Edif. xiv. 220.

SEER-FISH, s. A name applied to several varieties of fish, species of the genus *Cybium*. When of the right size, neither too small nor too big, these are reckoned among the most delicate of Indian sea-fish. Some kinds salt well, and are also good for preparing as Tamarind-Fish. The name is sometimes said to be a corruption of Pers. *sīaḥ* (qu. Pers. "black") but the quotations show that it is a corruption of Port. *sera*. That name would appear to belong properly to the well-known saw-fish (*Prionus*)—see Bluteau, quoted below; but probably it may have been applied to the fish now in question, because of the serrated appearance of the rows of finlets, behind the second dorsal and anal fins, which are characteristic of the genus (see Day's Fishes of India, pp. 254-256, and plates lv., lvi.).

1574.—"E aos Marinheiros hinn *peixe serr* par mes, a cada hua."—J. Núñez, Lloco dos Peacs, 43.

1648.—"To Lopo Vaz, Master of the firearms (espingardas), his pay and provisions... And for his three workmen, at the rate of 2 measures of rice each daily, and half a *seer fish* (peixe serr) each monthly, and a pound of firewood each monthly."—S. Botelho, Tombo, 235.

1598.—"There is a fish called *Peixê Serra* which is cut in round pieces, as we cut salmon and salt it. It is very good."—Lisschoten, 88; [Hak. Soc. ii. 11].

1720.—"*Peixe Serra* is ordinarily produced in the Western Ocean, and is so called" etc. (describing the *Saw-fish*..."

But in the sea of the Islands of Quirimbá (i.e., off Mozambique) there is a different *peyxe serrâ* resembling a large *corvina*, but much better, and which it is the custom to pickle. When cured it seems just like ham."—Bluteau, Vocab. vii. 606-607.

1727.—"They have great Plenty of *Seer-fish*, which is as savoury as any Salmon or Trout in Europe."—A. Hamilton, i. 379; [ed. 1744, i. 382].

[1813.—"... the rosal, the *seer*, the grey mullet... are very good."—Forbes, Or. Mem. 2nd ed. i. 36.]

1860.—"Of those in ordinary use for the table the finest by far is the *Seer-fish*, a species of Scromber, which is called *Taramula* by the natives. It is in size and form very similar to the salmon, to which the flesh of the female fish, notwithstanding its white colour, bears a very close resemblance, both in firmness and in flavour."—Tennent's Ceylon, i. 205.

SEERPRAW, s. Pers. through Hind, *sar-ul-pål* — "cap-a-pie." A complete suit, presented as a Khilot (Killut) or dress of honour, by the sovereign or his representative.

c. 1666.—"He... commanded, there should be given to each of them an embroidered Vest, a Turbant, and a Girdle of Leather, with a Coverlet, which is that which they call Ser apah, that is, an Habit from head to foot."—Bernier, E.T. 37; [ed. Constable, 147].

1673.—"Sir George Oxendine... had a Collot (Killut) or *Serpaw*, a Robe of Honour from Head to Foot, offered him from the Great Mogul."—Fryer, 87.

1680.—"Answer is returned that it hath not been accustomary for the Governors to go out to receive a bare Phymaund (Firmaun), except there come therewith a Serpaw or a Tasheriffe (Tashreef)."—E. St. Geo. Comms. Dec. 2, in N. a E. No. iii. 40.

1715.—"We were met by Padre Stephens, bringing two *Serpaws*."—In Wheeler, ii. 245.

1727.—"As soon as he came, the King embraced him, and ordered a *serpaw* or a royal suit to be put upon him."—J. Hamilton, i. 171 [ed. 1744].

1735.—"The last Nabob (Sadatulla) would very seldom suffer any but himself to send a *Serpaw*; whereas in February last Sulta Sahib, Sulder Ali Sahib, Jehare Khan and Imam Sahib, had all of them taken upon them to send distinct *Serpaws* to the President."—In Wheeler, iii. 140.

1759.—"Another delegation carried six costly *Serpaws*; these are garments which are presented sometimes by superiors in token of protection, and sometimes by inferiors in token of homage."—Orme, i. 159.

*Cortesia* is applied by Cuvier, Cantor and others to fish of the genus *Sciaena* of more recent ichthyologists.

"*Cybium (Scomber, Linn.) guttatum*."—Tennent.
SEETULPUTTY, s. A fine kind of mat made especially in Eastern Bengal, and used to sleep on in the cold weather. [They are made from the split stems of the *mukta pata*, *Phrynium dichotomum*, Roxb. (see *Watt*, *Econ. Dict.*, vi. pt. i. 216 seq.)] Hind. *situlpati*, 'cold-slip.' Williamson's spelling and derivation (from an Arab. word impossibly used, see *SICCLEGUR*) are quite erroneous.

1810.—"A very beautiful species of mat is made... especially in the south-eastern districts... from a kind of reedy grass... These are peculiarly slippery, whence they are designated 'seekul-putty' (i.e. polished sheets)... The principal uses of the 'seekul-putty' are to be laid under the lower sheet of a bed, thereby to keep the body cool."—*Williamson*, V. M. ii. 41.

[1818.—"Another kind (of mat) the *sheetulpatcess*, laid on beds and couches on account of their coolness, are sold from one ropee to five each."—*Ward*, *Hindoos*, i. 106.]

1879.—In *Fahlon's Dicty*, we find the following Hindi riddle:—

"*Chitā kā piyaṭā tā, kā jōptā nāhīn;* 
*Mālījī kā bāg lapā, koi toptā nāhīn;* 
*Situl-patī bāhātī, koi sātā nāhīn;* 
*Rāy-hānī mātā, koi rotā nāhīn.*"

Which might be rendered:

"A china bowl that, broken, none can join; 
A flowery field, whose blossoms none purloin; 
A royal scion slain, and none shall weep; 
A situlpatti spread where none shall sleep."

The answer is an Egg: the Starry Sky: a Snake (Raj-bansh, 'royal scion,' in a placatory name for a snake): and the Sea.

SEMBALL, s. Malay-Javan, *sambil, simbal*. A spiced condiment, the *curry* of the Archipelago. [Dennys (Deser. Dict. p. 337) describes many varieties.]

1817.—"The most common seasoning employed to give a relish to their insipid food is the *hombock* (i.e. red-pepper) triturated with salt: it is called *sambel*."—*Raffles, H. of Java*, i. 98.

SEPOY. SEAPPO. s. In Anglo-Indian use a native soldier, disciplined and dressed in the European style. The word is Pers. *sipāh*, from *sipah*, 'soldiery, an army'; which J. Oppert traces to old Pers. *spāda*, 'a soldier' (*Le peuple et la Langue des Médéas*, 1879, p. 24). But Shah is a horseman in Armenian; and sound etymologists connect *sipāh* with *asy*, 'a horse'; [others with Skt. *padatī*, 'a foot-soldier']. The original word *sipāh* occurs frequently in the poems of Amir Khusrū (c. A.D. 1300), bearing always probably the sense of a 'horse-soldier,' for all the important part of an army then consisted of horsemen. See *sipāh* below.

The word *sepoy* occurs in Southern India before we had troops in Bengal; and it was probably adopted from Portuguese. We have found no English example in print older than 1750, but probably an older one exists. The India Office record of 1747 from Fort St. David's is the oldest notice we have found in extant MS. [But see below.]

c. 1300.—"Pride had inflated his brain with wind, which extinguished the light of his intellect, and a few *sipāhis* from Hindustan, without any religion, had supported the credit of his authority."—*Amir Khusrū*, in *Elliot*, iii. 596.


1862.—"As soon as these letters were sent away, I went immediately to Ray Nundelall's to have ye *seapay* or Nabob's horseman, consigned to me, with order to see ye *Perramana* put in execution; but having thought better of it, ye Ray desired me to have patience till tomorrow morning. He would then present me to the Nabob, whose commands to ye *seapay* and Bulchands *Vekh* would be more powerful and advantageous to me than his own."—*Hodges, Diary*, Hak. Soc. i. 55, seq. Here we see the word still retaining the sense of 'horseman' in India.

[1717.—"A Company of Sepoys with the colours,"—*Yule, in detla*, ii. 1ccxl. On this Sir H. Yule notes: "This is an occurrence of the word *sepop* in its modern signification, five years earlier than any I had been able to find when publishing the A.-1. Gloss. I have one a year earlier, and expect now to find it earlier still."

[1783.—"You are next... to make a complete survey... of the number of fighting *Sepoys*..."—*Forrest, Bombay Letters*, ii. 55.]

1787.—"Ello com tota la força despinel, que eram 1156 soldados pagos em que entraram 281 chegados na mão Meres, e 759 *sypaes* na bascarina d'ascar, recuperam o territorio."—*Exposiçao das Possesoes Portuguezes no Oriente*, Soc. por João Maria Polidoro, *Christiano Soares*, Lisboa, 1851, p. 55.

1746.—"The Enemy, by the best Intelligence that could be got, and best Intelligence that could be formed, had or would have on Shore next Morning, upwards of 3000 *Europoens*, with at least 500 *Cofigas*, and a
number of Cephoys and Peons."—Ext. of
Diary, &c., in App. to A Letter to a Propr.

[1716.—Their strength on shore 1 com-
pare 2000 Europeans Seapilas and 300 Cephoys."—Letter from Madras, Oct. 8, in
Brown's Correspondence. Ibid. p. 600, we have
Seapilas.] 1747.—"At a Council of War held at
Fort St. David the 25th December, 1747.

Present:—
Charles Flover, Esq., Governor.
George Gibson John Holland
John Crompton John Rodolph de Gingens
William Brown John Usgate
Robert Sanderson.

"It is further ordered that Capt.
Crompton keep the Detachment under his
Command at Cuddalore, in a readiness to
march to the Choultry over against the
Fort as soon as the Signal shall be made
from the Place, and then upon his firing
two Muskets, Boats shall be sent to bring
them there, and to leave a serjeant at
Cuddalore Who shall conduct his Seapilas
to the Garden Guard, and the Serjeant
shall have a Word by which He shall be
received at the Garden."—Original MS.
Proceedings (in the India Office).

The Council of Fort St. David
write to Bombay, March 10th, "if they
could not supply us with more than 300
Europeans, We should be glad of Five or
Six Hundred of the best Northern People
their way, as they are reported to be much,
better than ours, and not so liable to
Desertion."

In Cebu, May 30th they record the
arrival of the ships Leven, Wreath, and
Hebetor, Princess Augusta, "on the 28th inst.,
from Bombay, (bringing) us a General from
that Presidency," as entered No. 38,
advising of having sent us by them sundry
stores and a Reinforcement of Men, con-
sisting of 70 European Soldiers, 200 Topasses
(Topaz), and 100 well-trained Seapilas,
all of which under the command of Capt.
Thomas Andrews, a Good Officer. . . .

And under July 13th. . . . The Re-
forcement of Seapilas having arrived from
Tillykerry, which, with those that were
sent from Bombay, making a formidable
Body, besides what are still expected and
as there is far greater Dependence to be
placed on these People than on our own
Peons . . . many of whom have a very
weakly Appearance, AGREED, that a General
Review be now had of them, that all such
may be discharged, and only the Choicest
of them continued in the Service."—MS.
Records in India Office.

1752.—". . . they quitted their entrench-
ments on the first day of March, 1752, and
advanced in order of battle, taking posses-
sion of a rising ground on the right, on
which they placed 50 Europeans; the front
consisted of 1500 Sipoys, and one hundred
and twenty or thirty French."—Complete
Hist. of the War in India, 1761, pp. 9-10.

1758.—A Tabular Statement (Mappe) of
the Indian troops, 20th Jan. of this year,
shows "Corpo de Sipae" with 1162

. . . "A stout body of near 1000
Seopys has been raised within these few
twaddays."—In Long, 134.

[1759.—"Beat rice extraordinary for the
Gento Seapie. . . ."—Ibid. 174.]

1763.—"The Indian natives and Moors,
who are trained in the European manner,
are called Seapilas."—Orme, i. 80.

1763.—"Major Carmoe . . . observes that
your establishment is loaded with the con-
spiration of more Captains than need be,
owing to the unnecessarily making it a
point that they should be Captains who
command the Seapilas Battalions, whereas
such is the nature of Seapilas that it requires
a peculiar genius and talent to be qualified
for that service, and the Battalion should
be given only to such who are so without
regard to rank."—Cour's Letter, of March

1770.—"England has at present in India
an establishment to the amount of 9800
European troops, and 54,000 sipoys well
armed and disciplined."—Bengal (iv. 1771),
i. 459.

1774.—"Sipai sono il soldati Indians."—
Delia Tombo, 297.

1778.—"La porta del ponente della città
si custodiva dalli sipaisi soldati Indians
radunati da tutte le tribù, e religioni."—

1780.—"Next morning the seopy came to
see me. . . . I told him that I owed him my
life. . . . He then told me that he was not
very rich himself, as his pay was only a
pagoda and a half a month—and at the
same time drew out his purse and offered
me a rupee. This generous behaviour, so
different to what I had hitherto experienced,
drew tears from my eyes, and I thanked
him for his generosity, but I would not take
his money."—Hon. J. Lindsay's Improvis-
ment, Lives of Lithings, iii. 274.

1782.—"As to Europeans who run from
their natural colours, and enter into the
service of the country powers, I have heard
one of the best officers the Company ever
had . . . say that he considered them no
otherwise than as so many Seapilas; for
acting under blacks they became mere
blacks in spirit."—Price, Some Observations,
95-96.

1789.—"There was not a captain, nor scarce a
seapoy but a Prince would depose, or a Brahmit
destroy."—Letter of Simphin the Second, &c., 8.

1803.—"Our troops behaved admirably the
seapies astonished me."—Williamson ii. 384
1827. — "He was betrothed to the daughter of a Sipahie, who served in the mud-fort which they saw at a distance rising above the jungle."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

1856. — "The native army of the E. I. Company. . . Their formation took place in 1571. They are usually called sepoys, and are light and short."—In R. Phillipe, A Million of Facts, 718.

1851. — "As early as a.d. 1592 the chief of Sind had 200 natives dressed and armed like Europeans: these were the first 'sepoys.'"—Barton's Camera, A Commentary, ii. 445.

The French write cipaye or cipai:

1759. — "De quinze mille Cipayes dont l'armée est censée composée, j'en compte à peu près huit cents sur la route de Pondichery, chargé de sucre et de poivre et autres marchandises, quant aux Couils. Ils sont tous employés pour le même objet."—Letter of Lally to the Governor of Pondicherry, in Cambridge's Account, p. 150.

v. 1855-58.

"Il ne crient ni Kriss ni zagaies, il regarde l'homme sans fuir, Et rit des balles des cipayes Qui rebondissent sur son cuir."—Th. Gautier, L'Hippopotame.

Since the conquest of Algeria the same word is common in France under another form, viz., spahi. But the Spahi is totally different from the sepoy, and is in fact an irregular horseman. With the Turks, from whom the word is taken, the spahi was always a horseman.

1564. — "Adrant magnus numeribus praepositum multi, aderant prouteriani equites omnes Spahi. Garipigi, Cubafici, Glanizarum magnus numerus, sed nullus in tanto cavally neque nisi ex suis virtutibus et fortibus factis."—Ibn-Sina, Epistola, i. 99.

1562. — "The Spachi, and other orders of horsemen."—J. State, Tres Comas. (Tr.) fol. 53 ro. State, Dict. where many early instances of the word will be found.

1572. — "Mille ou quinze cents Spahiz, tous bien équipés et bien montés . . . terminoient toute cette longue, magnifique, et pompeuse cavalcade."—Journal d'Art. Galland, i. 142.

1675. — "The other officers are the sirdar (Sirdar), who commands the Janizaries . . . the Spahi Aga, who commands the Spahies or Turkish Horse."—Wheel's Journal, 448.

1686. — "I being providentially got over the river before the Spie employed by them could give them intelligence."—Hedges, Diary, Hak. Soc. i. 228.

1738. — "The Arab and other inhabitants are obliged, either by long custom . . . or from fear and compulsion, to give the Sapehes and their company the waarden . . . . . which is such a sufficient quantity of provision for ourselves, together with straw and barley for our mules and horses."—Shaw's Travels inBarbary, ed. 1757, p. xii.

1786. — "Bajazet had two years to collect his forces . . . we may discriminate the janizaries . . . a national cavalry, the Spahies of modern times."—Gibbon, ch. lxxv.

1877. — "The regular cavalry was also originally composed of tribute children. . . . The sipahis acquired the same pre-eminence among the cavalry, which the janissaries held among the infantry, and their seditious conduct rendered them much sooner troublesome to the Government."—Finlay, H. of Græc, ed. 1877, v. 37.

SERAI, SERYE. s. This word is used to represent two Oriental words entirely different.

a. Hind. from Pers. sārā, sārāi. This means originally an edifice, a palace. It was especially used by the Tartars when they began to build palaces. Hence sārān, the name of more than one royal residence of the Mongol Khans upon the Volga, the Serra of Chaucer. The Russians retained the word from their Tartar oppressors, but in their language sārāi has been degraded to mean 'a shed.'

The word, as applied to the Palace of the Grand Turk, became, in the language of the Levantine Franks, servel and servaglio. In this form, as P. della Valle lucidly explains below, the "striving after meaning" connected the word with Ital. serva, 'shut up'; and with a word servaglio perhaps previously existing in Italian in that connection. [Servaglio, according to Prof. Skeat (Concise Dict. s.v.) is formed with suffix-aglio (L. aculum) from Late Lat. servo, 'to bar, shut in.'—Lat. serva, a 'bar, bolt'; Lat. serva, 'to join together.'] It is this association that has attached the meaning of 'women's apartments' to the word. Servai has no such specific sense.

But the usual modern meaning in Persia, and the only one in India, is that of a building for the accommodation of travellers with their pack-animals; consisting of an enclosed yard with chambers round it.

Recurring to the Italian use, we have seen in Italy the advertisement of a travelling menagerie as Servaglio di Buffo. A friend tells us of an old Scotchman whose ideas must have run in this groove, for he used to talk of a Servaglio of blackguards.' In the
Diary in England of Annibale Litolfi of Mantua the writer says: “On entering the tower there is a Serraglio in which, from grandeur, they keep lions and tigers and cat-lions.” (See Roomen Brown’s Calendar of Papers in Archives of Venice, vol. vi. pt. iii. 1557-8. App.) [The Stauff. Dict. quotes Evelyn as using the word of a place where persons are confined: 1644. “I passed by the Piazza Judea, where their serraglio begins” (Diary, ed. 1872, i. 142.)]

c. 1584. — At Saraium Turcis palatium principis est, vel alium amplum aedificium, non a Geevo vocari Tatarica, quae regem significat, dictum; vnde Reinecoins Saraglion Turcis vocari patet, ut regiam. Nam alia quoque domus, extra Sultani regiam, nomen hoc ferent... vt ampla Turcorum hospitia, sive diversoria publica, quae vulgo Caravanseris (Caravansery) nostris vocant.
— Roomen Brown, ed. 1650, p. 403.

1609. — by it the great Suray, besides which are divers others, both in the city and suburbs, wherein divers neat lodgings are to be let, with doo res, lockes, and keys to each.” — W. Finch, in Purchas, i. 434.

1614.— “This term Serraglio so much used among us in speaking of the Grand Turk’s dwelling... has been corrupted into that form from the word serai, which in their language signifies properly a palace... But since this word serai resembles servio, as a Venetian would call it, or serejlo as we say, and seeing that the palace of the Turk is (serrato or) shut up all round by a strong wall, and also because the Venetian and a great part of the courtiers dwell in it barbed up and shut in, so it may perchance have seemed to some to have deserved such a name. And thus the real term serai has been converted into serraglio.” — P. della Valle, i. 36.

1615.— “Onely from one dayes Journey to another the S Sophia hath caused to be erected certaine kind of great harbours, or huge lodges (like hamlets) called caravansara, or surroyes, for the benefite of Caravanciers. ...”—De Montfort, 3.

1616. — In this kingdom there are no Innes to entertaine strangers, only in great Townes and Cities are faire Houses built for their receit, which they call Serray, not inhabited, where any Passenger may have room free, but must bring with him his Bedding, his Cooke, and other necessaries.” — Tregy, in Purchas, ii. 1175.

1638. — “Which being done we departed from our Serray (or Inne).” — W. Burton, in Hakl, v. 49.

b. A long-necked earthenware (or metal) flagon for water; a goglet (q.v.). This is Ar.—P. sraujit. [This is the dorok or kalhe of Egypt, of which Lane (Mod. Egypt, ed. 1871, i. 186 seq.) gives an account with illustrations.]

c. 1666.— “... my Naaub having vouchsafed me a very particular favour, which is, that he hath appointed to give me every day a new leaf of his house, and a Souray of the water of Ganges... Souray is that Tin-flagon full of water, which the Servant that marcheth on foot before the Gentlemen on house-lick, carrieth in his hand, wrapp up in a sleeve of red cloath.” — Berney, E.T. 114; [ed. Constable, 356].

1808. — “We had some bread and butter, and two surahees of water, and a bottle of brandy.” — Elphistone, in E.J., i. 183.

[1880.— “The best known is the gilt silver work of Cashmere, which is almost confined to the production of the water-vessels or sarais, copied from the clay goblets in use throughout the northern parts of the Panjab.” — Birdword, Indus. Arts of India, 149.]

SERANG. s. A native boatswain, or chief of a lascar crew; the skipper of a small native vessel. The word is Pers. surhang, a commander or overseer.” In modern Persia it seems to be used for a colonel (see Wilks, 80).
SERAPHIN. 813 SETTLEMENT.

(Macao) from the City of Goa, as occurs every year. They are commanded by Cap-
tains, with Pilots, quartermasters, clerks, and other officers, who are Portuguese; but manned by sailors who are Arabs, Turks, Indians, and Bengalis, who serve for so much a month, and provide them-
selves under the direction and command of a chief of their own whom they call the Saranghi, who also belongs to one of those nations, whom they understand, and recog-
nise and obey, carrying out the orders that the Portuguese Captain, Master, or Pilot may give to the said Saranghi."—Carletti, Viaggi, ii. 206.

1690.—"Indus quem de hoc Ludo consul-
lui fuit scriba satis prudent ab officio in nave sub dictus le sarang, Anglice Sootswain seu Boson."—Hule, De Ludis Orient, in Synagoga, ii. 264. 

[1822. — "... the guant syrangs (a class of men equal to the kidnappers of Holland and the crimps of England). ..."

—Wallace, Fifteen Years in India, 256.]

SERAPHIN. See XERAFIN.

SERENDIB, n.p. The Arabic form of the name of Ceylon in the earlier Middle Ages. (See under CEYLON.)

SERINGAPATAM, n.p. The city which was the capital of the Kingdom of Mysore during the reigns of Hyder Ali and his son Tippoo. Written Sri-raniga-pattana, meaning according to vulgar interpretation 'Vishnu's Town.' But as both this and the other Sirangam (Serinagam town and temple, so-called, in the Trichinopoly district) are on islands of the Canuary, it is possible that ranuga stands for Lanka, and the true meaning is 'Holy-
Isle-Town.'

[SERPEYCH. s. Pers. sarpech, sarpeh; an ornament of gold, silver or jewels, worn in front of the turban; it sometimes consists of gold plates strung together, each plate being set with precious stones. Also a band of silk and embroidery worn round the turban.

[1753.—"... a fillet. This they call a sirpeh, which is worn round the turban; persons of great distinction generally have them set with precious stones."—Hanway, iv. 191.

[1786.—"Surpaishes." See under CUL-
SEE.

[1813.—"Serpeych." See under KIL-
LUT.]

SETT. s. Properly Hind. a'th, which according to Wilson is the same word with the Chetti (see CHETTY) or Shetti of the Malabar Coast, the different forms being all from Skt. sresththa, 'best, or chief; sresthi, 'the chief of a corporation, a merchant or banker.' C. P. Brown entirely denies the identity of the S. Indian shetti with the Skt. word (see CHETTY).

1749.—"The Sets being all present at the Board inform us that last year they consented to the employment of Fillick Chund (etc.), they being of a different caste: and consequently they could not do business with them."—In Long, p. 9.

1757.—"To the Seats Mootabray and Roopchund the Government of Chardum-
agore was indebted a million and a half Rupees."—Orme, ii. 138 of reprint (Bk. viii.).

1770.—"As soon as an European arrived the Gentoes, who know mankind better than is commonly supposed, study his char-
acter ... and lend or procure him money upon bottomry, or at interest. This in-
terest, which is usually 9 per cent, at this is higher when he is under a necessity of borrowing of the Cheyks.

"... These Cheyks are a powerful family of Indians, who have, time immemorial, in-
habited the banks of the Ganges. Their riches have long ago procured them the manage-
ment of the bank belonging to the Court. ..."—Regnol, tr. 1777. i. 427. Note that by Cheyks the Abbé means Setts.

[1883.—"... from the Himalayas to Cape Comorin a security endorsed by the Mathura Seth is as readily convertible into cash as a Bank of England Note in London or Paris."—E. S. Trow, Mathura, 14.]

SETTLEMENT. s. In the Land Revenue system of India, an estate or district is said to be settled, when instead of taking a quota of the year's produce the Government has agreed with the cultivators, individually or in community, for a fixed sum to be paid at several periods of the year, and not liable to enhancement during the term of years for which the agree-
ment or settlement is made. The operation of arranging the terms of such an agreement, often involving tedious and complicated considerations and enquiries, is known as the process of settlement. A Permanent Settlement is that in which the annual payment is fixed in perpetuity. This was intro-
duced in Bengal by Lord Cornwallis in 1793, and does not exist except within that great Province, [and a few districts in the Benares division of the N.W.P., and in Madras.]
SEVEN PAGODAS, n.p. The Tam. Mavalliparam, Skt. Mahabali-pura, "the City of the Great Ball," a place midway between Sadras and Covelong. But in one of the inscriptions (about 620 B.C.) a king, whose name is said to have been Amara, is described as having conquered the chief of the Mahamalla race. Malla was probably the name of a powerful highland chieftain subdued by the Chalukyans. (See Crole, Man. of Chingleput, 92 seq.) Dr. Oppert (Orig. Inhabit., 98) takes the name to be derived from the Malla or Palli race.

SEVEN SISTERS, or BROTHERS. The popular name (Hind. sisthāi) of a certain kind of bird, about the size of a thrush, common throughout most parts of India, Malacocercus terricolor, Hodgson, 'Bengal babbler' of Jerdon. The latter author gives the native name as Seven Brothers, which is the form also given in the quotation below from Tribes on My Frontier. The bird is so named from being constantly seen in little companies of about that number. Its characteristics are well given in the quotations. See also Jerdon's Birds (Godwin-Austen's ed., ii. 59). In China certain birds of a similar kind are called by the Chinese pu-lo, or "Eight Brothers," for a like reason. See Collingwood's Rambles of a Naturalist, 1868, p. 319. (See MYNA.)

1878.—"The Seven Sisters pretend to feed on insects, but that is only when they cannot get peas...sad-coloured birds hopping about in the dust, and incessantly talking whilst they hop."—Ph. Robinson, In My Indian Garden, 30-31.

1883.—"...the Sathbhai or 'Seven Brothers'...are too shrewd and knowing to be made fun of...Among themselves they will quarrel by the hour, and handy foul language like fishwives; but let a stranger treat one of their number with disrespect, and the other six are in arms at once...Each Presidency of India has its own branch of this strange family. Here (at Bombay) they are brothers, and in Bengal they are sisters; but everywhere, like Wordsworth's imaginative child, they are seven."—Tribes on My Frontier, 143.

SEVERN DROOG, n.p. A somewhat absurd corruption, which has been applied to two forts of some fame, viz.:

a. Suvarna-droog, or Swendroog, on the west coast, about 78 m. below Bombay (Lat. 17° 48' N.). It was taken in 1755 by a small naval force from Taluji Angria, of the famous piratical family. [For the commander of the expedition, Commodore James, and his monument on Shooter's Hill, see Douglas, Bombay and W. India, i. 117 seq.]

b. Savandrag; a remarkable double hill-fort in Mysore, standing on a two-topped bare rock of granite, which was taken by Lord Cornwallis's army in 1791 (Lat. 12° 55'). [Wilks (Hist. Sketches, Madras reprint, i. 228, ii. 232) calls it Seveny Droog, and Savendroog.]

SEYCHELLE ISLANDS, n.p. A cluster of islands in the Indian Ocean, politically subordinate to the British Government of Mauritius, lying between 3° 40' & 4° 50' S. Lat., and about 950 sea-miles east of Mombas on the E. African coast. There are 29 or 30 of the Seychelles proper, of which Mahé, the largest, is about 17 m. long by 3 or 4 wide. The principal islands are granitic, and rise "in the centre of a vast plateau of coral" of some 120 m. diameter.

These islands are said to have been visited by Soares in 1506, and were known vaguely to the Portuguese navigators of the 16th century as the Seven Brothers (Os sete Ilumãos or Hermanos), sometimes Seven Sisters (Sete Ilumãos), whilst in Delisle's Map of Asia (1700) we have both "les Sept Frères" and "les Sept Soeurs." Adjoining these on the W. or S.W. we find also on the old maps a group called the Malouintes, and this group has retained that name to the present day, constituting now an appendage of the Seychelles.

The islands remained unvisited and apparently unvisited, till near the middle of the 18th century. In 174 the celebrated Mahé de la Bourdonnais, who was then Governor of Mauritius and the Isle of Bourbon, despatched two small vessels to explore the island of this little archipelago, an expedition which was renewed by Lazan Picault, the commander of one of the two vessels, in 1774, who gave to the principal island the name of Mahé and to the group the name of Îles de Bourbonnaise, for which Îles Malé (which is the name given in the
The exact date of the settlement of the islands we have not traced. We can only say that it must have been between 1769 and 1772. The quotation below from the Abbé Rochon shows that the islands were not settled when he visited them in 1769; whilst that from Capt. Neale shows that they were settled before his visit in 1772. It will be seen that both Rochon and Neale speak of Mahé as "the island Seychelles, or Séchelyes," as in Bellin's chart of 1767. It seems probable that the cloud under which La Bourdonnais fell, on his return to France, must have led to the suppression of his name in connection with the group.

The islands surrendered to the English Commodore Newcome in 1794, and were formally ceded to England with Mauritius in 1815. Seychelles appears to be an erroneous English spelling, now however become established. (For valuable assistance in the preceding article we are indebted to the courteous communications of M. James Jackson, Librarian of the Société de Géographie at Paris, and of M. G. Marcel of the Bibliothèque Nationale. And see, besides the works quoted here, a paper by M. Elie Pujot, in L'Explorateur, vol. iii. (1876) pp. 523-526).

The following passage of Pyrard probably refers to the Seychelles:

"... Le Roy (des Maldives) envoya par deux foyes un tres expert pilote pour aller decouvrir une certaine ile nommée pellonous, qui leur est presque inconnue. ... Ils disent aussi que le diable les y tourmentoit visiblement, et que pour l'isle elle est fertile en toutes sortes de fruits, et mesme ils ont opinion que ces gros Cocos medicinaux qui sont si chers-la en viennent. ... Elle est aussi la hauteur de dix degres an delà de la ligne et environ six vingt
SHABUNDER, s. Pers. Shabbandar, lit. ‘King of the Haven,’ Harbour-Master. This was the title of an officer at native ports all over the Indian seas, who was the chief authority with whom foreign traders and ship-masters had to transact. He was often also head of the Customs. Hence the name is of prominent and frequent occurrence in the old narratives. Portuguese authors generally write the word Xabender; ours Shabunder or Sabunder. The title is not obsolete, though it does not now exist in India; the quotation from Lane shows its recent existence in Cairo, [and the Persians still call their Consuls Shabbandar (Burton, Ar. Nights, iii. 158)]. In the marine Malay States the Shabunder was, and probably is, an important officer of State. The passages from Lane and from Tavernier show that the title was not confined to seaports. At Aleppo Thevenot (1663) calls the corresponding official, perhaps by a mistake, ‘Scheck Bandar’ (Voyages, iii. 121). [This is the office which King Mihrijan conferred upon Sindbad the Seaman, when he made him “his agent for the port and registrar of all ships that entered the harbour” (Burton, iv. 351)].

c. 1350.—“The chief of all the Musalmans in this city (Kadoul—see QUILON) is Mahommed Shabbandar.”—Ibn Battuta, iv. 100.

c. 1359.—“This King (of the Batas) understanding that I had brought him a Letter and a Present from the Captain of Mahor, caused me to be entertained by the Xabander, who is he that with absolute Power governs all the affairs of the Army.”—Pinto (orig. cap. xv.), in Ogden’s Travels, p. 18.

1552.—“And he who most insisted on this was a Moor, Xabandar of the Guzartes” (at Malacca).—Cortesão, ii. 359.

1553.—“A Moorish lord called Salayo (Sabaio) ... as soon as he knew that our ships belonged to the people of these parts of Christendom, desiring to have confirmation on the matter, sent for a certain Polish Jew who was in his service as Shabander (Xabendar), and asked him if he knew of what nation were the people who came in these ships....”—Barros, i. iv. 11.

1561.—“... a boatman, who, however, called himself Xabendar.”—Correa, Londes, ii. 50.

1599.—“The Sabandar took off my Hat, and put a Roll of white linen about my head. ...”—J. Harris, in Purchas, i. 12.

1604.—“Sabindar.” See under KLING.
1606.—"Then came the Sabdor with light, and brought the Generall to his house."—Middleton's Voyage, E. (4).

1610.—"The Sabdander and the Governor of Manoeck (a place seitiuated by the River)"—Peter Williamson Floris, in Purchas, i. 322.

[1615.—"The opinion of the Sabindour shall be taken."—Foster, Letters, iv. 79.]

1633.—"The Shaddoc has his Grandeur too, as well as receipt of Custom, for which he pays the King yearly 22,000 Thonands."—Fryer, 222.

1638.—"When we arrived at Achin, I was carried before the Shabander, the chief Magistrate of the City."—Dampier, i. 502.

1711.—"The Duties the Honourable Company require to be paid here on Goods are not above one fifth Part of what is paid to the Shabander or Custom-Master."—Lockyer, 223.

1726.—Valentyn, v. 313, gives a list of the Shabandars of Malakka from 1641 to 1725. They are names of Dutchmen.

[1727.—"Shawbandaar." See under Tenasserim.]

1759.—"I have received a long letter from the Shazada, in which he complains that you have begun to carry on a large trade in salt, and betel nut, and refuse to pay the duties on those articles... which practice, if continued, will oblige him to throw up his post of Shabander Droga (Daroga)."—W. Hastings to the Chief at Dacca, in Van der Capellen, i. 5.

1765.—"... two or three days after my arrival (at Batavia), the landlord of the hotel where I lodged told me he had been ordered by the shebandar to let me know that my carriage, as well as others, must stop, if I should meet the Governor, or any of the council; but I desired him to acquit the shebandar that I could not consent to perform any such ceremony."—Capt. Carteret, quoted by trans. of Staarings, i. 251.

1795.—"The descendant of a Portuguese family, named Jannese, whose origin was very low... was invested with the important office of Shawbunder, or intendant of the port, and receiver of the port customs."—Symes, p. 160.

1837.—"The Sird Muhammad El Mahrookie, the Shahbendar (chief of the Merchants of Cairo) hearing of this event, suborned a common fellow."—Lane's Med. Egyptians, ed. 1857. i. 157.

SHADDOCK. s. This name properly belongs to the West Indies, having been given, according to Grainger, from that of the Englishman who first brought the fruit thither from the East, and who was, according to Crawford, an interloper captain, who traded to the Archipelago about the time of the Revolution, and is mentioned by his contemporary Dampier. The fruit is the same as the pommeleo (q.v.). And the name appears from a modern quotation below to be now occasionally used in India. [Nothing definite seems to be known of this Capt. Shaddock. Mr. R. C. A. Prior (7 ser. N. d. Q., viii. 375) writes: "Linnan, in Hortus Jamaicaenüs, vol. ii, p. 171, says, 'This fruit is not near as large as the shaddock, which received its name from a Capt. Shaddock, who first brought the plant from the East Indies.' The name of the captain is believed to have been Shattock, one not uncommon in the west of Somersetshire. Sloane, in his 'Voyage to Jamaica,' 1707, vol. i. p. 41 says, 'The seed of this was first brought to Barbados by one Capt. Shaddock, commander of an East Indian ship, who touch'd at that island in his passage to England, and left its seed there.' Watt (Econ. Dict. ii. 349) remarks that the Indian vernacular name Batâci woba, 'Batavian lime,' suggests its having been originally brought from Batavia."

[1754.—"... pimple-noses (pommeleo), called in the West Indies, Chadocks, a very fine large fruit of the citron-kind, but of four or five times its size."

1764.—"... Nor let thy bright impatient flames destroy The golden Shaddock, the forbidden fruit..."—Grainger, Bk. 1.

1803.—"The Shaddock, or pumplemos (pommeleo), often grows to the size of a man's head."—Perceval's Ceylon, 313.

1832.—"Several trays of ripe fruits of the season, viz., kurbootahs (shaddock), kaboosa (melons)...

1875.—"... the splendid Shaddock that, weary of ripening, lays itself upon the ground and swells at ease."—In My Indian Garden, 50.

1895.—"He has stripped my mills of the shaddock fruits and the green unripe pine."—R. Kipling, Barrack Room Ballads, p. 130.]
SHADE. (TABLE-SHADE, WALL-SHADE), s. A glass guard to protect a candle or simple oil-lamp from the wind. The oldest form, in use at the beginning of the last century, was a tall glass cylinder which stood on the table, the candlestick and candle being placed bodily within in. In later days the universal form has been that of an inverted dome fitting into the candlestick, which has an annular socket to receive it. The wall-shade is a bracket attached to the wall, bearing a candle or cocoa-nut oil lamp, protected by such a shade. In the wine-drinking days of the earlier part of last century it was sometimes the subject of a challenge, or forfeit, for a man to empty a wall-shade filled with claret.

The second quotation below gives a notable description of a captain's outfit when taking the field in the 18th century.

1789.—"Borrowed last Month by a Person or Persons unknown, out of a private Gentleman's House near the Esplanade, a very elegant Pair of Candle Shades. Whoever will return the same will receive a reward of 40 Sicca Rupees. — N. B. The Shades have private marks."—Hicky's Bengal Gazette, April 8.

1789.—"His tent is furnished with a good large bed, mattress, pillow, &c., a few camp-stools or chairs, a folding table, a pair of shades for his candles, six or seven trunks with table equipage, his stock of linen (at least 24 shirts); some dozens of wine, brandy, and gin; tea, sugar, and biscuit; and a hamper of live poultry and his milch-goat."—Munro's Narrative, 186.

1817.—"I am now finishing this letter by candle-light, with the help of a handkerchief tied over the shade."—T. Munro, in Life, i. 511.

[1838.—"We bought carpets, and chandeliers, and wall shades (the great staple commodity of Indian furniture), from Calcutta. . . ."—Miss Eden, Up the Country, 2nd ed. i. 182.]

SHAGREEN, s. This English word,—French chagrin; Ital. zigrino; Mid. High Ger. Zeyer,—comes from the Pers. sagnri, Turk. sagnri, meaning properly the eroupe or quarter of a horse, from which the peculiar granulated leather, also called sagnri in the East, was originally made. Diez considers the French (and English adopted) chagrin in the sense of vexation to be the same word, as certain hard skins prepared in this way were used as files, and hence the word is used figuratively for gnawing vexation, as (he states) the Ital. lima also is (Etym. Wortherbuch, ed. 1861, ii. 240). He might have added the figurative origin of tribulation.

[This view is accepted by the N.E.D.; but Prof. Skeat (Concise Dict.) denies its correctness.]

1683.—". . . . to Alep . . . on y travaille aussi bien qu'à Damas le sagri, qui est ce qu'on appelle chagrin en France, mais l'on en fait une bien plus grande quantité en Perse . . . Le sagri sa fait du groupe d'ane," &c.—Theron, Voyages, iii. 115-116.

1862.—"Saguree, or Kermoukht, Horse or Ass-Hide,"—Voyages, App. ccxx.: [For an account of the manufacture of kinhakht, see Hoey, Mon. on Trades and Manufactures of N. India, 94.]

SHAITAN, Ar. 'The Evil One; Satan.' Shaitān kā bhāt, 'Brother of the Arch-Enemy,' was a title given to Sir C. Napier by the Amirs of Sind and their followers. He was not the first great English soldier to whom this title had been applied in the East. In the romance of Cœur de Lion, when Richard entertains a deputation of Saracens by serving at table the head of one of their brethren, we are told:

"Every man sat style and pokyd othir; They saide: 'This is the Deckyl brother, That sles our men, and thus hem otes . . ." [c. 1630.—"But a Mountebank or In postor is nick-named Shitian. Tabib, i.e. the Devil's Chirurgeon."—Sir T. Herbert, ed. 1677, p. 304.]

1753. —"God preserve me from the Scheithan Abragim."—Hanray, iii. 90.]

1863.—"Not many years ago, an eccentric gentleman wrote from Sikkim to the Secretary of the Asiatic Society in Calcutta, stating that, on the snows of the mountains there were found certain mysterious footsteps, more than 30 or 40 paces asunder, which the natives alleged to be Shaitan's. The writer at the same time offered, if Government would give him leave of absence for a certain period, etc., to go and trace the author of these mysterious vestiges, and thus this strange creature would be discovered without any expense to Government. The notion of watching Shaitan without any expense to Government was a sublime piece of Anglo-Indian tact, but the offer was not accepted."—Sir H. Yule, Notes to Frier Jordanus, 37.

SHALEE, SHALOO, SHELLA, SALLO, &c., s. We have a little doubt as to the identity of all these words; the latter occur in old works as names of cotton stuffs; the
first two (Shakespeare and Fallon give *sala*) are names in familiar use for a soft twilled cotton stuff, of a Turkey-red colour, somewhat resembling what we call, by what we had judged to be a modification of the word, *shaloon*. But we find that Skeat and other authorities ascribe the latter word to a corruption of *Chalons*, which gave its name to certain stuffs, apparently bed-coverlets of some sort. Thus in Chaucer:

"With shetes and with *chalons* faire yspredde."—The Ree's Tale.

On which Tyrwhitt quotes from the *Monastic*. "... aut pansos pictos qui vocantur *chalons* loco lactesternii." See also in Liber Albis:

"La charge de *chalouns* et draps de Reynes, ..."—p. 225, also at p. 231.

1314.—"I went then to Shalwyn (near Calicut—see CHALLA) a very pretty town, where they make the stuff (q.v. *shali*) that bear its name."—Ibn Batuta, iv. 109.

It is exceedingly difficult to disentangle the meanings and derivations of this series of words. In the first place we have *saloo*, Hind. *sala*, the Turkey-red cloth above described; a word which is derived by Platts from Skt. *sīla*, 'a kind of astringent substance,' and is perhaps the same word as the Tel. *sīla*, 'cloth.' This was originally an Indian fabric, but has now been replaced in the bazaars by an English cloth, the art of dyeing which was introduced by French refugees who came over after the Revolution (see 7 ser. n. & q. viii. 485 seq.). See PIECE-GOODS, SAULO-PAUTS.

[c. 1500.—"Sālu, per piece, 3 R. to 2 M."—Hun, i. 94.

1610.—"Sallallo, blue and black."—Dunbar, Letters, i. 72.

1672.—"Salloos, made at Gulcundah, and brought from thence to Surat, and go to England."—In Birdwood, Report on Old Records, 82.

1896.—"Salu is another fabric of a red colour prepared by dyeing English cloth named *matera* ('American') in the dye, and was formerly extensively used for turbans, curtains, borders of female coats and female dress."—Muhammad Haii, Mon. on Dyes, 84.

Next we have *shelah*, which may be identical with Hind. *sala*, which Platts connects with Skt. *chela, chaila*, 'a piece of cloth,' and defines as "a kind of scarf or mantle (of silk, or lawn, or muslin; usually composed of four breadthts depending from the shoulders loosely over the body: it is much worn and given as a present, in the Dakhhan); silk turban." In the Deccan it seems to be worn by men (Herklots, *Qanoo-e-Islam*, Madras reprint, 18). The Madras Gloss. gives *sheelay*, Mal. *shila*, said to be from Skt. *chiru*, 'a strip of cloth,' in the sense of clothes; and *sullah*, Hind. *sela*, 'gauze for turbans.'

[c. 1500.—"*Shelah* from the Dekhan, per piece, 3 to 2 M."—Fin, i. 95.

1598.—"Cheyla," in Linshoten, i. 91.

1603.—"Shillaz, or thin white muslins. ... They are very coarse, and are sometimes striped, and then called *Dupathaz* (see DOOPTUTTY)."—Buchanan, *Myssor*, ii. 240.

1509.—"The *shalie*, a long piece of coloured silk or cotton, is wrapped round the waist in the form of a petticoat, which leaves part of one leg bare, whilst the other is covered to the ankle with long and graceful folds, gathered up in front, so as to leave one end of the *shalie* to cross the breast, and form a drapery, which is sometimes thrown over the head as a veil."—Marta truhem, iii. [But as Sir H. Yule suggested, in this form the word may represent SAREE.]

183.—"Red Shelles or Salloes. ..."—Milburne, i. 124.

... "His sheila, of fine cloth, with a silk or gold thread border. ..."—Trans. Lit. Soc. Bo. iii. 219 seq.

1500.—"Sela *Dupato*—worn by men over shoulders, tucked round waist, ends hanging in front; ... plain body and borders richly ornamented with gold thread; white, yellow, and green; worn in full dress, sometimes merely thrown over shoulders, with the ends hanging in front from either shoulder."—Yusuf Ali, Mon. on Silk, 72.

The following may represent the same word, or be perhaps connected with P.—H. *chilla*, 'a selvage, gold threads in the border of a turban, &c.'

1610.—"Tsyle, the corge, Rs. 70."—Dunbar, Letters, i. 72.

1615.—"320 pieces red zelas."—Foster, Letters, iv. 129. The same word is used by Cocks, *Diary*, Hak. Soc. i. 4.

**SHAAMA.** s. Hind. *shāmā* [Skt. *śāma*, 'black, dark-coloured.'] A favourite song-bird and cage-bird, *Kitta cinaea macrura*, Gmel. "In confinement it imitates the notes of other birds, and of various animals, with ease and accuracy." (Jerdon). The long tail seems to indicate the identity of
SHAMBOGUE.

this bird rather than the maíná (see MYNA) with that described by Aelian. [Mr. M'Crindle (Invasion of India, 186) favours the identification of the bird with the Maíná.]

c. a.D. 250.—“There is another bird found among the Indians, which is of the size of a parrot. It is particoloured; and in imitating the voice of man it is more loquacious and clever than a parrot. But it does not readily bear confinement, and yearning for liberty, and longing for intercourse with its kind, it prefers hunger to bondage with fat living. The Macedonians who dwell among the Indians, in the city of Bucephala and thereabouts . . . call the bird kercáw (‘Tally’); and the name arose from the fact that the bird twitches his tail just like a wagtail.”—Aelian, de Nat. Anim. xvi. 9.

SHAMAN, SHAMANISM, s. These terms are applied in modern times to superstitions of the kind that connects itself, with exorcism and “devil-dancing” as their most prominent characteristic, and which are found to prevail with wonderful identity of circumstance among non-Caucasian races over parts of the earth most remote from one another; not only among the vast variety of Indo-Chinese tribes, but among the Dravidian tribes of India, the Veddas of Ceylon, the races of Siberia, and the red nations of N. and S. America. “Hinduism has assimilated these ‘prior superstitions of the sons of Tur,’ as Mr. Hodgson calls them, in the form of Tantrika mysteries, whilst, in the wild performance of the Dancing Dervishes at Constantinople, we see, perhaps, again, the infection of Turanian blood breaking out from the very heart of Mussulman orthodoxy” (see Notes to Marco Polo, Bk. II. ch. 50). The characteristics of Shamanism is the existence of certain sooth-sayers or medicine-men, who profess a special art of dealing with the mischievous spirits who are supposed to produce illness and other calamities, and who invoke these spirits and ascertain the means of appeasing them, in trance produced by fantastic ceremonies and convulsive dancings.

The immediate origin of the term is the title of the spirit-conjuror in the Tunguz language, which is shaman, in that of the Manchus becoming sa-mun, pl. sa-muna. But then in Chinese Shu-mun or Shí-mun is used for a Buddhist ascetic, and this would seem to be taken from the Skt. šramana, Pali saṇāṇa. Whether the Tunguz word is in any way connected with this or adopted from it, is a doubtful question. W. Schott, who has treated the matter elaborately (Über den Doppelbien des Wortes Schamane und über den tungschen Schamanen-Cultus am Hobe der Mandjü Kasern, Berlin Akad. 1842), finds it difficult to suppose any connection. We, however, give a few quotations relating to the two words in one series. In the first two the reference is undoubtedly to Buddhist ascetics.

c. b.C. 320.—“Tois δὲ Σαρμάνας, τοὺς μὲν ἐντυπώσαντος Ἄριδος φησὶν ἀνωμά-ζοντα, ἔξαντες εἰς ταῖς θείαις ἀπὸ φύλων καὶ καρπῶν ἁγίων, ἐσθίασαν δὲ ἔξεν ἀπὸ φύλων δενδρίων, ἀρρηξίων χωρίς καὶ οἴνου.”—From Megasthenes, in Strabo, xv.

c. 712.—“All the Samanis assembled and sent a message to Bahrá, saying, ‘We are nāsik devotees. Our religion is one of peace and quiet, and fighting and slaughtering is prohibited, as well as all kinds of shedding of blood.’”—Chach Nāmu, in Elliot, i. 158.

1529.—“Kûni is the Mongol name of the spirit-conjuror or sorcerer, who before the introduction of Buddhism exercised among the Mongols the office of Sacrificer and Priest, as he still does among the Tunguses, Manjus, and other Asiatic tribes. . . . In Europe they are known by the Tunguz name schaman; among the Manjus as saman, and among the Tibetans as Ḥūbha. The Mongols now call them with contempt and abhorrence Bok or Bûjek, i.e. ‘Sorcerers,’ ‘Wizards,’ and the women who give themselves to the like fooleries Ĕdugun.”—I. J. Schmidt, Notes to Steuwig Setzen, p. 416.

1871.—“Among Siberian tribes, the shamans select children liable to convulsions as suitable to be brought up to the profession, which is apt to become hereditary with the epileptic tendencies it belongs to.”—Tylor, Primitive Culture, ii. 121.

SHAMBOGUE, s. Canar, shina- or shāna-boqā; shāntīya, ‘allowance of grain paid to the village accountant,’ Skt. bhoga, ‘enjoyment.’ A village clerk or accountant.

[c. 1766.—“. . . this order to be enforced in the accounts by the shanbague.”—Logan, Malabar, iii. 120.

[1800.—“Shanaboga, called Shanbogue by corruption, and Curnum by the Musulmans, is the village accountant.”—Buchanan’s Myore, i. 248.]

1801.—“When the whole kist is collected, the shanbogue and potail (see PATEL) carry it to the teshildar’s cutcherry.”—T. Mcrea, in Life, i. 316.
SHAMEEANA, SEMIANNA. s. Pers. Shamiyana or Shamieyna [very doubtfully derived from Pers. Shab, 'king,' Mijana, 'centre'], an awning or flat tent-roof, sometimes without sides, but often in the present day with canuats; sometimes pitched like a porch before a large tent; often used by civil officers, when on tour, to hold their court or office proceedings coram populo, and in a manner generally accessible. [In the early records the word is used for a kind of striped calico.]

c. 1590.—"The Shamyana—awning is made of various sizes, but never more than of 12 yards square."—Ain. i. 54.

1609.—"A sort of Calico here called semi-janes are also in abundance, it is broader than the Calico."—Inwards, Letters, i. 29.

[1813. — "The Hector having certain chueckeros (chucker) of nine Semian chowters."—Ibid. iv. 217. In Foster, iv. 230, semanes.]

1616,—... there is erected a throne fouro foote from the ground in the Durbar Court from the backe whereof, to the place where the King comes out, a square of 56 paces long, and 43 broad was ryalin in. and covered with fair Semiaeas or Canopies of Cloth of Gold, Silke, or Velvet iodyned together, and sustained with Canes so covered.—Sir T. Res. in Purchas, i. 4.

Hak. Soc. i. 112.

1674.—"We desire you to furnish him with all things necessary for his voyage... with bridle and sadie. Semeanoes canuats (Canaut). ..."—Forbes, Bombay Letters, 1. 89.

1814.—"I had seldom occasion to look out for gardens or pleasure grounds to pitch my tent or erect my Summiminian or Shamyana, the whole country being generally a garden."—Forbes, Or. Mem., ii. 455; 2nd ed. ii. 64. In ii. 294 he writes Shumeena.

1857.—"At an early hour we retired to rest. Our beds were arranged under large canopies, open on all sides, and which are termed by the natives 'Shameannahs.'"—M. Thornhill, Personal Adventures, 14.

SHAMPOO. v. To knead and press the muscles with the view of relieving fatigues. &c. The word has now long been familiarly used in England. The Hind. verb is champao, from the imperative of which, chantoo, this is most probably a corruption, as in the case of Bunow, Puckerow, &c. The process is described, though not named, by Terry, in 1616: "Taking thus their ease, they often call their Barbers, who tenderly gripe and snite their Armes and other parts of their bodies instead of exercise, to stirre the

blood. It is a pleasing wantonness, and much valued in these hot climes." (In Purchas, ii. 1475). The process was familiar to the Romans under the Empire, whose slaves employed in this way were styled tractador and tractatrix. [Perhaps the earliest reference to the practice is in Strabo (McCride, Ancient India, 72.) But with the ancients it seems to have been allied to vice, for which there is no ground that we know in the Indian custom.

1748.—"Shamooing is an operation not known in Europe, and is peculiar to the Chinese, which I had once the curiosity to go through, and for which I paid but a trifle. However, had I not seen several China merchants shampoed before me, I should have been apprehensive of danger, even at the sight of all the different instruments..." (The account is good, but too long for extract).—A Voyage to the E. Indies in 1747 and 1748. London, 1752, p. 226.

1759—60.—"The practice of champng, which by the best Intelligence I could gather is derived from the Chinese, may not be unworthy particularising, as it is little known to the modern Europeans..."—Grose, i. 118. This writer quotes Martial, iii. Ep. 82, and Seneq, Epist. 66, to show that the practice was known in ancient Rome.

1800.—"The Sultan generally rose at break of day: after being champed, and rubbed, he washed himself, and read the Koran for an hour."—Baton, War with Tippeo, p. 139.

[1810.—"Shampoeing may be compared to a gentle kneading of the whole person, and is the same operation described by the voyagers to the Southern and Pacific ocean."—H. S. Hist. Sketches, Madras reprint, i. 276.]

"Then whilst they fanned the children, or champoed them if they were restless, they used to tell stories, some of which dealt of marvels as great as those recorded in the 1991 Nights."—Mrs. Sherwood, Automag. 410.

"That considerable relief is obtained from shampoeing, cannot be doubted; I have repeatedly been restored surprisingly from severe fatigue. ..."—Williamson, V. M. ii. 198.

1813.—"There is sometimes a voluptuousness in the climate of India, a stillness in nature, an indescribable softness, which soothes the mind, and gives it up to the most delightful sensations: independent of the effects of opium, champoing, and other luxuries indulged in by oriental sensuists."—Forbes, Or. Mem., i. 35; 2nd ed. i. 25.

SHAN, n.p. The name which we have learned from the Burmese to
apply to the people who call themselves the great Tai, kindred to the Siamese, and occupying extensive tracts in Indo-China, intermediate between Burma, Siam, and China. They are the same people that have been known, after the Portuguese, and some of the early R. C. Missionaries, as Laos (q.v.); but we now give the name an extensive signification covering the whole race. The Siamese, who have been for centuries politically the most important branch of this race, call (or did call themselves—see De la Lou- bère, who is very accurate) Tai-Noe or 'Little Tai,' whilst they applied the term Tai-Yai, or 'Great Tai,' to their northern kindred or some part of these;* sometimes also calling the latter Tai-gut, or the 'Tai left behind.' The Tai or Shan are certainly the most numerous and widely spread race in Indo-China, and innumerable petty Shan States exist on the borders of Burma, Siam, and China, more or less dependent on, or tributary to, their powerful neighbours. They are found from the extreme north of the Irawadi Valley, in the vicinity of Assam, to the borders of Camboja; and in nearly all we find, to a degree unusual in the ease of populations politically so segregated, a certain homogeneity in language, civilisation, and religion (Buddhist), which seems to point to their former union in considerable States.

One branch of the race entered and conquered Assam in the 13th century, and from the name by which they were known, Ahom or Ahom, was derived, by the frequent exchange of aspirant and sibilant, the name, just used, of the province itself. The most extensive and central Shan State, which occupied a position between Ava and Yunnan, is known in the Shan traditions as Mung-Man, and in Burma by the Buddhista-classical name of Kausambi (from a famous city of that name in ancient India) corrupted by a usual process into Ko-Shan-pyi and interpreted to mean 'Nine-Shan-States.' Further south were those Tai States which have usually been called Laos, and which formed several considerable kingdoms, going through many vicissitudes of power. Several of their capitals were visited and their ruins described by the late Francis Garnier, and the cities of these and many smaller States of the same race, all built on the same general quadrangular plan, are spread broadcast over that part of Indo-China which extends from Siam north of Yunnan.

Mr. Cushing, in the Introduction to his Shan Dictionary (Rangoon, 1881), divides the Shan family by dialectic indications into the Ahoms, whose language is now extinct, the Chinese Shan (occupying the central territory of what was Mau or Kausambî), the Shaw (Proper, or Burmese Shan), Laos (or Siamese Shan), and Siamese.

The term Shan is borrowed from the Burmese, in whose peculiar orthography the name, though pronounced Shan, is written shan. We have not met with its use in English prior to the Mission of Col. Synes in 1795. It appears in the map illustrating his narrative, and once or twice in the narrative itself, and it was frequently used by his companion, F. Buchanan, whose papers were only published many years afterwards in various periodicals difficult to meet with. It was not until the Burmese war of 1824-1826, and the active investigation of our Eastern frontier which followed, that the name became popularly known in British India. The best notice of the Shans that we are acquainted with is a scarce pamphlet by Mr. Nej Elias, printed by the Foreign Dept. of Calcutta in 1876 (Intro. Sketch of the Hist. of the Shans, &c.). [The ethnology of the race is discussed by J. G. Scott, Upper Burma Gazetteer, i. pt. i. 187 seq. Also see Prince Henri d'Orléans, Du Tonkin aux Indes, 1898; H. S. Hallett, Among the Shans, 1885, and A Thousand Miles on an Elephant, 1890.]

Though the name as we have taken it is a Burmese oral form, it seems to be essentially a genuine ethnic name for the race. It is applied in the form Sam by the Assamese, and the Kakhyyens; the Siamese themselves have an obsolete Siém (written Sêyam) for themselves, and Sieng (Sêyang) for the Laos. The former word is evidently the Sien, which the Chinese used in the compound Sien-lo (for Siam,—see Marco Polo, 2nd ed. Bk. iii. ch. 7, note 3), and from which we got, probably through a Malay
medium, our Siam (q.v.). The Burmese distinguish the Siamese Shan as ‘Yudia’ (see JUDEA) Shan, a term perhaps sometimes including Shan itself. Syms gives this (through Arakanese corruption) as ‘Yoodra-Shaan,’ and he also (no doubt improperly) calls the Manipur people ‘Cassy Shaan’ (see CASSAY).

1795.—“These events did not deter Shan-buan from pursuing his favourite scheme of conquest to the westward. The fertile plains and populous towns of Munnpoodna and the Cassay Shaan, attracted his ambition.”—Syms, p. 77.

... “Zemee (see JANGOMAY), Sandapoodna, and many districts of the Yoodra Shaan to the eastward, were tributary, and governed by Chobwas, who annually paid homage to the Birman king.”—Ibid. 102.

... “Shaan, or Shan, is a very comprehensive term given to different nations, some independent, others the subjects of the greater states.”—Ibid. 274.

c. 1818.—“... They were assisted by many of the Zabo (see CHOBWA) or petty princes of the Siam, subject to the Burmese, who, wearied by the oppressions and exactions of the Burmese Mandarins and generals, had revolted, and made common cause with the enemies of their cruel masters. ... The war which the Burmese had to support with these enemies was long and disastrous ... instead of overcoming the Siam (they) only lost day by day the territories ... and saw their princes range themselves ... under the protection of the King of Siam.”—Sturgeman, p. 57.

1861.—“Fie, Fie! Captain Spry! You are surely in joke With your wires and your trams, Going past all the Shams With branches to Bam-yen (see BAMO), and end in A-smoke.”—Ode on the proposed Yunnan Railway, Bhanoa and Esnow were names constantly recurring in the late Capt. Spry’s railway projects.

SHANBAFF, SINABAFF, &c., s. Pers. shanbash. A stuff often mentioned in the early narratives as an export from Bengal and other parts of India. Perhaps indeed these names indicate two different stuffs, as we do not now know what they were, except that (as mentioned below) the sinabaff was a fine white stuff. Sinabaff is not in Vuller’s Lexion. Shinbash is, and is explained as genus panni grossioris, sic descripta (E. T.): “A very coarse and cheap stuff which they make for the sleeves of kabds (see CABAYA) for sale.”—Bahar-i-Ajam. But this cannot have been the character of the stuffs sent by Sultan Mahommed Tughlak (as in the first quotation) to the Emperor of China. [Badger (quoted by Birdwood, Report on Old Records, 153) identifies the word with sina-bafta, ‘China-woven’ cloths.]

1434.—“When the aforesaid present came to the Sultan of India (from the Emp. of China) ... in return for this present he sent another of greater value ... 100 pieces of shirinbaf, and 500 pieces of shanbaf.”—Ibn Batuta, iv. 3.

1498.—“The overseer of the Treasury came next day to the Captain-Major, and brought him 20 pieces of white stuff, very fine, with gold embroidery which they call beyramies (beiramee), and other 20 large white stuffs, very fine, which were named sinabafos.”—Correa, E. T. b. Lt. Stanley, 197.

(1508.—See under ALJOFAR.)

1510.—“One of the Persians said: ‘Let us go to our house, that is, to Calicut.’ I answered, ‘Do not go, for you will lose these fine sinabaph (which were pieces of cloth we carried).’”—Varthema, 269.

1516.—“The quintal of this sugar was worth two ducats and a half in Malabar, and a good Sinabaffo was worth two ducats.”—Barbosa, 179.

[... “Also they make other stuffs which they call Mahomaid’s, others duqecas (duqetzè), others chowtars (see chowtars, under PIECE-GOODS), others sinabafas, which last are the best, and which the Moors hold in most esteem to make shirts of.”—Ibid., Lisbon ed. 362.]

SHASTER. s. The Law books or Sacred Writings of the Hindus. From Skt. śāstra, ‘a rule,’ a religious code, a scientific treatise.

1612.—“... They have many books in their Latin. ... Six of these they call Xatra, which are the bodies: eighteen which they call Purana (Poorana), which are the limbs.”—Canto, V. vi. 3.

1630.—“... The Banians deliver that this book, by them called the Shaster, or the Book of their written word, consisted of these three tracts.”—Lord’s Display, ch. viii.

1651.—In Rogerius, the word is everywhere misprinted Iasta.

1717.—“The six Sastrangol contain all the Points and different Ceremonies in Worship. ...”—Phillips’s Account, 40.

1765.—“... at the capture of Calcutta, A.D. 1756, I lost many curious Gentoo manuscripts, and among them two very correct and valuable copies of the Gentoo Shastar.”—J. Z. Holt, II. Interesting Hist. Events, &c., 24 ed., 1766, i. 3.

1770.—“The Shastar is looked upon by some as a commentary on the redam, and by others as an original work.”—Raynal (tr 1777), i. 50.
SHASTREE, s. Hind. šāstā (see SHASTER). A man of learning, one who teaches any branch of Hindu learning, such as law.

[1824. "Gungadhur Shastree, the minister of the Baroda state, . . . was murdered by Trimulkee under the circumstances which left no doubt that the deed was perpetrated with the knowledge of Bajerow. —Malcolm, Central India, 2nd ed. i. 307.]

SHAWL, s. Pers. and Hind. šalā, also dosha, a pair of shawls. The Persian word is perhaps of Indian origin, from Skt. śāvā, 'variegated.' Sir George Birdwood tells us that he has found among the old India records "Carmania shells" and "Carmania shawools," meaning apparently Kerānīn shawls. He gives no dates unfortunately. [In a book of 1685 he finds "Shawles Carmania" and "Carmania Wool"; in one of 1704, "Chawools" (Report on Old Records, 27, 40). Carmania goats are mentioned in a letter in Forrest, Bombay Letters, i. 140.] In Meninski (published in 1680) šalā is defined in a way that shows the humble sense of the word originally:

"Panni viliores qui partim albi, partim cineriti, partim nigri esse solent ex lana et piliss caprinis; hujusmodi pannum seu telamin injuciunt humersi Dervisi . . . instar stolaex aut pullii." To this he adds, "Datur etiam sericea ejusmodi tela, fere instar nostrae multitii, sive simplices sive duplicitae." For this the 2nd edition a century later substitutes: "Shal-i-Hind" (Indian shawl). "Tela sericida subtillissima ex India adferri solita."

c. 1590.—In former times shawls were often brought from Kashmir. People folded them in four folds, and wore them for a very long time. . . . His Majesty encourages in every possible way the (šalā-baj) manufacture of shawls in Kashmir. In Lahor also there are more than 1000 workshops."—Jin i. 92. [Also see ed. Jarrett, ii. 349, 355.]

c. 1665.—"Ils mettent sur eux a toute saison, lorsqu'ils sortent, une Chal, qui est une maniere de toilette d'une laine tres-fine qui se fait a Cashmir. Ces Chals ont environ deux aunes (the old French aune, nearly 47 inches English) de long sur une de large. On les achete vingt-cinq ou trente ecus si elles sont fines. Il y en a meme qui contient cinquante ecus, mais ce sont les tres-fines."—Therond, v. 110.

c. 1666.—"Ces chales sont certaines pieces d'etoffe d'une aulne et demie de long, et d'une de large ou environ, qui sont brodes aux deux bonts d'une especie de broderie, faite au metier, d'un pied ou environ de large. . . . J'en ai vu de ceux que les Oomand'a font faire expris, qui contiennent jusqu'a cent cinquante Roupies; des autres qui sont a cette laine du pays, je n'en ai pas vu qui passaient 50 Roupies."—Bernier, ii. 280-281; [ed. Constable, 402].

1717.—"... Con tutto ciò pressoissime nobilissime e senza comparazione magnifiche sono le tele che si chiamano Scial, si nella lingua Hindustana, come ancora nella lingua Persiana. Tali Scial altro non sono, che alcuni manti, che si posano sulla testa, e facendo da man destra, e da man sinistra scegliere le due metà, con queste si cinge. . ."—MS. Narrative of Padre Ip. Desideri.

[1692.—"Another rich Skarf, which they call schal, made of a very fine stuff."—J. Davies, Ambassador's Tr., Bk. vi. 235, Statf. Dict.]

1727.—"When they go abroad they wear a Shawl fold'd up, or a piece of White Cotton Cloth lying loose on the Top of their Heads."—A. Hamilton, ii. 50; [Shaul in ed. 1744, i. 49].

C. 1760.—"Some Shawls are manufactured there. . . . Those coming from the province of Cachemire in the borders of Tartary, being made of a peculiar kind of silky hair, that produces from the loom a cloth beautiful, , bordered at both ends, with a narrow flowered selvage, about two yards and a half long, and a yard and a half wide . . . and according to the price, which is from ten pounds and upwards to fifteen shillings, join, to exquisite fineness, a substance that renders them extremely warm, and so plant that the fine ones are easily drawn through a common ring on the finger."—Gough, i. 118.

1781.—Sonment writes chales. He says: "Ces etoiffes (faites avec la laine des montains de Tibet) oujissent pour plus belles soieries en finesse."—Fougere, i. 52.

It seems from these extracts that the large and costly shawl, woven in figures over its whole surface, is a modern article. The old shawl, we see, was from 6 to 8 feet long, by about half that breadth; and it was most commonly white, with only a border of figured weaving at each end. In fact what is now called a Rampoor Chudder when made with figured ends is probably the best representation of the old shawl.

SHEEAH, SHIA, s. Arak. shī'a, i.e. 'sect.' A follower (more properly the followers collectively) of the Mahommedan 'sect,' or sects rather, which specially venerate 'Ali, and regard the Imāms (see IMAUM), his descendants, as the true successors to
the Caliphate. The Persians (since the accession of the 'Sophy' dynasty, (q.v.) are Shfás, and a good many of the Moslems in India. The sects which have followed more or less secret doctrines, and the veneration of hereditary quasi-divine heads, such as the Karmathites and Ismaelites of Musulman history, and the modern Bohras (see BORA) and "Muláhis," may generally be regarded as Shfí. [See the elaborate article on the sect in Hughes, Dict. of Islam, 572 seqq.]

c. 1309. —"... dont encore il est ainsi, que tuit ci qui croient en la loy Haali dient que tuit ci croient en la loy Mahommet sont mesreçant: et aussi tuit ci qui croient en la loy Mahommet dient que tuit ci qui croient en la loy Haali sont mesreçant." —Jouville, 252.

1553. —"Among the Moors who have always been controversé ... which of the first Caliphs was the most legitimate successor to the Caliphate. The Arabians favoured Babae, Hamor, and Ottomman, the Persians (Persous) favoured Ali, and held the others for usurpers, and as holding it against the testament of Mahamed ... to the last this schism has endured between the Arabians and the Persians. The latter took the appellation Xiá, as much as to say 'Union of one Body,' and the Arabs called them in reproach Raffady Raffi, a heretic (lit. 'desertor'), as much as to say 'People astray from the Path,' whilst they call themselves Šunee (see SUNNÉE), which is the contrary." —Borron, II. x. 6.

1620. —"The Sonmite adherents of tradition, like the Arabs, the Turks, and an infinite number of others, accept the primacy of those who, in fact, possess it. The Persians and their adherents who are called Šhías (Schiai), i.e. 'Sectaries,' and are not ashamed of the name, believe in the primacy of those who have only claimed it (without possessing it), and obstinately contend that it belongs to the family of Ali only." —P. della Valle, ii. 75; [conf. Hak. Soc. i. 152.]

1626. —"He is by Religion a Mahumetan, descended from Persian Ancestors, and retaineth their opinions, which differing in many points from the Turks, are distin-
guished in their Sects by the names of Seaw and Sennée." —Purchas, Pilgrimage, 995.

1653. —"Les Persans et Keskíbaches (Kuz-
zíbash) se disent Šciai ... si les Ottomans estoient Šchais, ou de la Secte de Haali, les Persans se feroient Sónni qui est la Secte des Ottomans." —De la Boniface-le-Goy, ed. 1657, 106.

1673. —"His Substitute here is a Chias Moor." —Fryer, 29.

1798. —"In contradistinction to the Sonnès, who in their prayers cross their hands on the lower part of the breast, the Šcháhs drop their arms in straight lines." —G. Forster, Travels, ii. 129.

1805. —"The word Sh'eeah, or Sheeût, properly signifies a troop or sect ... but has become the distinctive appellation of the followers of Aly, or all those who maintain that he was the first legitimate Khudéfah, or successor to Moobummud." —Baillé, Digest of Mos. Law, II. xii.

1859. —"La tolerance indienne est venue diminuer dans l'Inde le fanatisme Musulman. La Sonnès et Schites n'ont point entre eux cette animosité qui divise les Tures et les Persans ... ces deux sectes divisent les musulmans de l'Inde; mais comme je viens de dire, elles n'excitent généralement entre eux aucune animosité." —Garcia de Tassy, Rel. Mus., p. 12.

SHEERMAUL. s. Pers. —Hind. shrímadl, a cake made with flour, milk and leaven; a sort of brioche. [The word comes from Pers. shir, 'milk,' māl, 'crushing.' Riddell (Domest. Econ., 461) gives a receipt for what he calls "Nama Sheer Mhăl," nám being Pers., 'bread."

1821. —"The dishes of mealah (mīlā, 'sweet') are accompanied with the many varieties of bread common to Hindoostaun, without leaven. As Sheeámahl, bakhkérkhaní (bakir-khania), chapattí (chupatty), &c.; the first two have milk and ghee mixed with the flour, and nearly resemble our pie-crust." —Mrs. Mor. Housan Ali, Observations, i. 101.

SHEIKH. s. Ar. شيخ; an old man, elder, chief, head of an Arab tribe. The word should properly mean one of the descendants of tribes of genuine Arab descent, but at the present day, in India, it is often applied to converts from Islam to the lower Hindu tribes. For the use of the word in the sense of a saint, see under PEER.

1835. —"Lieutenant (which the Arabians called zequen)." —Lincoln, Hak. Soc. i. 24.

1825. —"They will not have them judged by any Custom, and they are content that their Xeque doe determine them as he list." —Purchas, Pilgrimage, ii. 1149.

1769. —"... but if it was so, that he (Abraham) was their Sheék, as they allledge, they neither follow him in Morals or Religion." —J. Hamilton, ed. 1744, i. 37.

1835. —"Some parents employ a shéykh or fiéke to teach their boys at home." —Lane, Med. Egypt., ed. 1871, i. 77.

SHERBET. s. Though this word is used in India by natives in its native (Arab. and Pers.) form sharbat,*

* In both written alike, but the final 'i' in Arabic is generally silent, giving sharha, in Persian sharbat. So we get mistrans from Pers. and Turk, mandru, in Ar. (and in India) mandra (mandra).
of sherbet, or sherbet; in Sp. and Port., we have xarabe, azarabe (ash-sharab, the standard Ar. sharab, ‘wine or any beverage’), and xarope, and from these forms probably Ital. sciropo, siroppo, with old French ysserop and mod. French sirop; also English syrup, and more directly from the Spanish, shrub, Mod. Span. again gets, by reflection from French or Italian, sorbete and sirop (see Dozy, 17, and Marcel Doris, s.v. sirop). Our sherbet looks as if it had been imported direct from the Levant. The form shrub is applied in India to all wines and spirits and prepared drinks, e.g. Port-shrub, Sherry-shrub, Lall-shrub, Brandy-shrub, Beer-shrub.

c. 1334.—‘... They bring cups of gold, silver, and glass, filled with sugar-candied water; i.e. syrup diluted with water. They call this beverage sherbet’ (ash-sharab).—The Batuta, iii. 124.

1554.—‘... potio est gratissima prescripta semper ut multi auge, quae Constantino-poli nullo tempore defect, fuerit refirgerata, Arab Sorbet vocant, hoc est, poitionem Arabicam.’—Dinshy, Ep. i, p. 92.

1578.—‘The physicians of the same country use this xarave (of tamarinds) in bilious and ardent fevers.’—Acosta, 67.

c. 1580.—‘Et saccharo potum jucundissimum parant quem Sarbet vocant.’—Prosper Alpinus, Pt. i, p. 70.

1611.—‘In Persia there is much good wine of grapes which is called Xarab in the language of the country.’—Trinacria, i. 16.

c. 1650.—‘Their liquor may perhaps better delight you; tis faire water, sugar, rose-water, and jucye of Lenons mixt, call’d Sherbets or Zerbets, wholesome and potable.’—Sir T. Herbert, ed. 1688, p. 241.

1682.—‘The Moors ... dranke a little milk and water, but not a drop of wine; they also dranke a little sorbet, and jocund (see JOCOLE).’—Evelyn’s Diary, Jan. 24.

1827.—‘On one occasion, before Barkel-Hadji left Madras, he visited the Doctor, and partook of his sherbet, which he preferred to his own, perhaps because a few glasses of rum or brandy were usually added to enrich the compound.’—Sir W. Scott, The Surgeon’s Daughter, ch. x.

1837.—‘The Egyptians have various kinds of sherbets. ... The most common kind (called simply shurbat or shurbat sookhar ... ) is merely sugar and water ... lemonade (leymoCn, or sharab leymoCn) is another.’—Lane, Mod. Egypt., ed. 1837, i. 206.

1863.—‘The Estate overseer usually gave a dance to the people, when the most dissolute of both sexes were sure to be present, and to indulge too freely in the shrub made for the occasion.’—Waddell, 20 Years in the W. Indies, 17.

SHERBEF, s. Ar. sharif, ‘noble.’ A dignitary descended from Mahomed.

1498.—‘The ambassador was a white man who was Xarife, as much as to say a creio (i.e. clergy).’—Roteiro, 2nd ed. 36.

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SHERISTADAR, s. The head ministerial officer of a Court, whose duty it is to receive plaints, and see that they are in proper form and duly stamped, and generally to attend to routine business. Properly H. P. from sar-rishta-dar or sarishta-dar, ‘register-keeper.’ Sar-rishta, an office of registry, literally means ‘head of the string.’ C. P. Brown interprets Sorristhadar as ‘he who holds the end of the string (on which puppets dance)’—satirically, it may be presumed. Perhaps ‘keeper of the clue,’ or ‘of the file’ would approximately express the idea.

1786.—(With the object of establishing) the officers of the Canongee’s Department upon its ancient footing, altogether independent of the Zemindars ... and to prevent confusion in the time to come. ... For these purposes, and to avail ourselves as much as possible of the knowledge and services of Mr. James Grant, we determined on the institution of an office well-known in this country under the designation of Chief Sorristhadar, with which we have invested Mr. Grant, to act in that capacity under your Board, and also to attend as such at your deliberations, as well as at our meetings in the Revenue Department.’—Letter from G. G. in C. to Board of Revenue, July 19 (Bengal Rev. Regulation xix.).

1878.—‘Nowadays, however, the Sorristhadar’s signature is allowed to authenticate copies of documents, and the Assistant is thus spared so much drudgery.’—Life in the Moghussil, i. 117.

[SHEVAROY HILLS, n.p. The name applied to a range of hills in the Salem district of Madras. The
origin of the name has given rise to much difference of opinion. Mr. Lefanu (Man. of Salem, ii. 19 seq.) thinks that the original name was possibly Sivarayan, whence the German name Shivarai and the English Shervarayan; or that Sivarayan may by confusion have become Shervarayan, named after the Raja of Sera; lastly, he suggests that it comes from sharpu or sharru, 'the slope or declivity of a hill,' and eay, 'a mouth, passage, way.' This he is inclined to accept, regarding Shervarayan or Sharravrayan, as 'the cliff which dominates (rayan) the way (eay) which leads through or under the declivity (sharru). The Madras Gloss, gives the Tam. form of the name as Shervananyamalai, from Sharan, 'the Chera race,' irayan, 'king,' and malai, 'mountain.'

1823. — "Mr. Cockburn ... had the kindness to offer me the use of a bungalow on the Shervaya hills. ..." — Hoot, _Missions in Madras_, 252.

**SHIBAR, SHIBBAR.** s. A kind of coating vessel, sometimes described as a great pattamar. Molesworth (Mahr. Dict. s.v.) gives shibbar which, in the usual dictionary way, he defines as 'a ship or large vessel of a particular description.' The Bombay Gazetteer (x. 171) speaks of the *shibidi*, a large vessel, from 100 to 300 tons, generally found in the Ratnagiri sub-division ports; and in another place (xiii. Pt. ii. 720) says that it is a large vessel chiefly used in the Malabar trade, deriving the name from Pers. *shah-bahri,* 'royal-carrier.'

1864. — "The Mucaddam (MOCUDDUM) of this shibar bound for Goa." — _Jute_, in _Hedys Diary_, Hak. Soc. ii. clxxv.; also see clxxxii.

1727. — "... the other four were Graps or Galles, and Sheybars, or half Gallies." — _A. Hamilton_, ed. 1744, i. 194.

1755. — "... then we cast off a boat called a large seebar, bound to Muscat. ..." — _Fer., 196._

**SHIGRAM.** s. A Bombay and Madras name for a kind of hack palankin carriage. The camel-shigram is often seen on roads in N. India. The name is from Mahr. *shigh*, Skt. *sghara*, 'quick or quickly.' A similar carriage is the *Judah*, which takes its name from Hind. *jhatka*, 'swift.'

1880. — At Bombay, "In heavy coaches, lighter landaulets, or singular-looking shig-

rampoes, might be seen bevies of British fair ..." — _Mrs. E. Woolf, Narr. ii. 376.

1875. — "As it is, we have to go ... 124 miles in a dak gharry, bullock shigram, or mail-cart. ..." — _Wilson, Abode of Snow_, 18.

**SHIKAR.** s. Hind. from Pers. *shikr*, 'la chasse'; sport (in the sense of shooting and hunting); game.

e. 1590. — "... *shikar,* 27. *Of Hunting* (orig. *Am.* i. Shikar). Superficial worldly observers see in killing an animal a sort of pleasure, and in their ignorance stride about, as if senseless, on the field of their passions. But deep enquirers see in hunting a means of acquisition of knowledge. ... This is the case with His Majesty." — _Am., i. 252.

1809-10. — "*Sykary*, which signifies, seeking, or hunting." — _W. Finch, in Perchas_, i. 428.

1800. — "250 or 300 horsemen ... divided into two or three small parties, supported by our infantry, would give a proper shekar; and I strongly advise not to let the Mahratta boundary stop you in the pursuit of your game." — _Sir A. Wellesley to T. Munro, in Life of Munro_, iii. 117.

1847. — "Yet there is a charm in this place for the lovers of Shikar." — _Dry Leaves from Young Egypt_, 3.

1859. — "Although the jungles literally swarm with tigers. a *shikar*, in the Indian sense of the term, is unknown." — _Oliphant, Narr. of Mission_, i. 25.

1866. — "... May I ask what has brought you out to India, Mr. Cholmondeley? Did you come out for *shikar,* eh?" — _Trelagyn, The Black Bengalore, in Fraser_, lxxii. 222.

In the following the word is wrongly used in the sense of Shikaree.

1900. — "... That so experienced a *shikar* should have met his death emphasises the necessity of caution." — _Field_, Sept. 1.

**SHIKARRE, SHEKARRY.** s. Hind. *shikari*, a sportsman. The word is used in three ways:

a. As applied to a native expert, who either brings in game on his own account, or accompanies European sportsmen as guide and aid.

1822. — "Shecarries are generally Hindoos of low cast, who gain their livelihood entirely by catching birds, hares, and all sorts of animals." — _Johnson, Sketches of Field Sports_, 25.

1879. — "Although the province (Pegu) abounds in large game, it is very difficult to discover, because there are no regular shikarees in the Indian acceptation of the word. Every village has its local shikaree, who lives by trapping and killing game. Taking life as he does, contrary to the principles of his religion, he is looked upon as damned by his neighbours, but that does
not prevent their buying from him the spoils of the chase."—Pollok, "Sport in Br. Burmah, &c., i. 13.

b. As applied to the European sportsman himself: e.g. "Jones is well known as a great Shikarce." There are several books of sporting adventure written circa 1860-75 by Mr. H. A. Leveson under the name of 'The Old Shekarry.'

[c. A shooting-boat used in the Cashmere lakes.

[1875.—"A shikari is a sort of boat, that is in daily use with the English visitors; a light boat manned, as it commonly is, by six men, it goes at a fast pace, and, if well fitted with cushions, makes a comfortable conveyance. A banjghi (see BUNDOOK) shikari is the smallest boat of all; a shooting-boat, used in going after wild fowl on the lakes."—Deer, Junmao, &c., 181.]

SHIKAR-GĀH, s. Pers. A hunting-ground, or enclosed preserve. The word has also a technical application to patterns which exhibit a variety of figures and groups of animals, such as are still woven in brocade at Benares, and in shawl-work in Kashmir and elsewhere (see Marco Polo, Bk. I. ch. 17, and notes). [The great areas of jungle maintained by the Amirs of Sind and called Shikargahs are well known.

[1881.—'Once or twice a month when they (the Ameers) are all in good health, they pay visits to their different shikargahs or preserves for game.'—J. Barnes, Visit to the Court of Sind, 103.]

SHIKHŌ, n. and v. Burmese word. The posture of a Burmese in presence of a superior, i.e. kneeling with joined hands and bowed head in an attitude of worship. Some correspondence took place in 1833, in consequence of the use of this word by the then Chief Commissioner of British Burmah, in an official report, to describe the attitude used by British envoys at the Court of Ava. The statement (which was grossly incorrect) led to remonstrance by Sir Arthur Phayre. The fact was that the envoy and his party sat on a carpet, but the attitude had no analogy whatever to that of shikho, though the endeavour of the Burmese officials was persistent to involve them in some such degrading attitude. (See KOWTOW.)

1855.—"Our conductors took off their shoes at the gate, and the Woondouk made an ineffectual attempt to induce the Envoy to do likewise. They also at four different places, as we advanced to the inner gate, dropped on their knees and shikhoed towards the palace."—I. yale, Mission to Ava, 82.

1882.—"Another ceremony is that of shekhoing to the spire, the external emblem of the throne. All Burmans must do this at each of the gates, at the foot of the steps, and at intervals in between..."—The Burman, His Life and Notions, ii. 206.

SHINBIN, SHINBEAM, &c., s. A term in the Burmese tea-trade; apparently a corruption from Burm., shin-byin. The first monosyllable (shin) means 'to put together side by side,' and byin, 'plank,' the compound word being used in Burmese for 'a thick plank used in constructing the side of a ship.' The shinbin is a thick plank, about 15" wide by 4" thick, and running up to 25 feet in length (see Milburn, i. 47). It is not sawn, but split from green trees.


SHINKALI, SHIGALA. n.p. A name by which the City and Port of Cranganore (q.v.) seems to have been known in the early Middle Ages. The name was probably formed from Tiruvan-jiculam, mentioned by Dr. Gundert below. It is perhaps the Gingaleh of Rabbi Benjamin in our first quotation; but the data are too vague to determine this, though the position of that place seems to be in the vicinity of Malabar.

c. 1167.—"Gingaleh is but three days distant by land, whereas it requires a journey of fifteen days to reach it by sea; this place contains about 1,000 Israelites."—Benjamin of Tudela, in Wright's Early Travels, p. 117.

c. 1300.—"Of the cities on the shore (of Malabar) the first is Sindabur (Goa), then Faknir (see BACANORe), then the country of Mangalore (see MANGALORE) ... the Chinkali (or Jinkali), then Kilam (see QUILON)."—Rashiduddin, see J. R. As. Soc., N.S., iv. pp. 342, 345.

c. 1320.—"Le pays de Manlib, appelé pays du Poivre, comprend les villes suivantes."

"La ville de Shinkli, dont la majeure partie de la population est composée de Juifs."
SHINTOO, SINTOO.

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SHIREENBAF.

"KAULAM est la dernière ville de la côte de Poivre." — Sknessedid Dimthughu, by Mohru (Cosmographic du Moyen Age), p. 234.

1328.—"... there is one very powerful King in the country where the pepper grows, and his kingdom is called Molebar. There is also the King of Suinguli. ..."—Fr. Jordanus, p. 40.

1390.—"And the forest in which the pepper greweth extendeth for a good 18 days' journey, and in that forest there be two cities, the one whereof is called Plandrina (see PANDARANI), and the other Cynglini. ..."—Fr. Odoric, in Cathay, &c., 70-76.

c. 1390.—"Etiam Shalhyyat (see CHALRIA) et Shinkala urbem Malabaricae sunt, quarium alternam Judaei incolunt. ..."—Abulindyu, in Gildeinester, 152.

c. 1539.—"And in the second India, which is called Myburgh, there is a Cynkali, which signifies Little India" (Little China) for which "Little." —John Majorrolli, in Cathay, &c., 373.


1544.—"The place (Codungalur) is identified with Tiruvan-jiculum river-harbour, which Cheraman Perumal is said to have declared the best of the existing 15 harbours of Kerala. ..."—Dr. Gisendert, in Madras Journal, xiii. 120.

... "One Keralan Ulpatti (i.e. legendary history of Malabar) of the Narsari, says that their forefathers ... built Codungalur, as may be learned from the granite inscription at the northern entrance of the Tirvanjiculum temple. ..."—Ibid. 122.

SHINTOO, SINTOO. s. Japanese Shintau, 'the Way of the Gods.' The primitive relation of Japan. It is described by Faria y Sousa and other old writers, but the name does not apparently occur in those older accounts, unless it be in the Sento of Couto. According to Kaempfer the philosophic or Confucian sect is called in Japan Sento. But that hardly seems to fit what is said by Couto, and his Sento seems more likely to be a mistake for Sento. [See Lowell's articles on Eso-er Eshtrino, in Proc. As. Soc. Japan, 1893.]

1612.—"But above all these idols they adore one Sento, of which they say that it is the substance and principle of All, and that its abode is in the Heavens."—Couto, v. viii. 12.

1727.—"Le Sinto qu'on appelle aussi Sinsju et Kamimitsui, est le Culte des Idoles, etablil anciennement dans le pays. Sin et Kami sont les noms des Idoles qui font l'objet de ce Culte. Sins (sic) signifie la Foi, ou la Religion. Sinsja et au plurel Sinsju, ce sont les personnes qui professent cette Religion."—Kempfier, Hist. de Japon, i. 176; [E.T. 204.

1770.—"Far from encouraging that gloomy fanaticism and fear of the gods, which is inspired by almost all other religions, the Xinto sect had applied itself to prevent, or at least to moderate that disorder of the imagination."—Raynal (E.T. 1777), i. 187.

1575.—"The indigenous religion of the Japanese people, called in later times by the name of Shintau or Way of the Gods, in order to distinguish it from the way of the Chinese moral philosophers, and the way of Buddha, had, at the time when Confucianism and Buddhism were introduced, passed through the earliest stages of development."—Willsenith Rec. N.S., No. civ. 29.

[SHIRAZ. n.p. The wine of Shiraz was much imported and used by Europeans in India in the 17th century, and even later.

1627.—"Sheraz then probably derives its self either from sherub which in the Persian Tongue signifies a Grape here abounding ... or else from sher which in the Persian signifies Milk."—Sir T. Herbert, ed. 1677, p. 127.

1855.—"... three Chests of Sirash wine. ..."—Pringle, Diary, 4th, St. Geo., 1st ser. iv. 109, and see ii. 145.

1690.—"Each Day there is prepared (at Surat) a Publick Table for the Use of the President and the rest of the Factory. ... The Table is spread with the choicest Meat Surrat affords ... and equal plenty of generous Sherash and Arak Punch. ..."—Wright, 394.

1727.—"Shyrash is a large City on the Road, about 500 Miles from Gombroon."—A. Hamilton, ed. 1744. i. 99.

1813.—"I have never tasted this (pomegranate wine), nor any other Persian wine, except that of Schiraz, which, although much exalted by poets, I think inferior to many wines in Europe."—Forbes, Or. Mon., 2nd ed. i. 465.

SHIREENBAF. s. Pers. Shirinbaf, 'sweet-woof.' A kind of fine cotton stuff, but we cannot say more precisely what.

1634.—"... one hundred pieces o shrinbaf. ..."—Ibn Battuta, iv. 3.

1609.—"Serribaff, a fine light stuff or cotton whereof the Moors make their ca- bayes or clothing."—Dancers, Letters, i. 29.

1673.—"... siring chintz, Broad Baytas. ..."—Fryer, 88.
SHISHAM. See under SISSOO.

SHISHMUHULL, s. Pers. shisamuhal, lit. 'glass apartment' or palace. This is or was a common appendage of native palaces, viz. a hall or suite of rooms lined with mirror and other glittering surfaces, usually of a gimp-crack aspect. There is a place of exactly the same description, now gone to hideous decay, in the absurd Villa Palagonia at Bagheria near Palermo.

1835.—"The Shisamahal, or house of glass, is both curious and elegant, although the material is principally pounded tale and looking-glass. It consists of two rooms, of which the walls in the interior are divided into a thousand different panels, each of which is filled up with raised flowers in silver, gold, and colours, on a ground-work of tiny convex mirrors."—Wanderings of a Pilgrim, i. 395.

SHOE OF GOLD (or of Silver). The name for certain ingots of precious metal, somewhat in the form of a Chinese shoe, but more like a boat, which were formerly current in the trade of the Far East. Indeed of silver they are still current in China, for Giles says: "The common name among foreigners for the Chinese silver ingot, which bears some resemblance to a native shoe. May be of any weight from 1 oz. and even less, to 50 and sometimes 100 oz., and is always stamped by the assayer and banker, in evidence of purity" (Gloss. of Reference, 128). [In Hissar the Chinese silver is called silli from the slabs (sili) in which it is sold (MacGregor, Mon. on Gold and Silver Work in Punjab, p. 5.)] The same form of ingot was probably the balish (or yastok) of the Middle Ages, respecting which see Cathay, &c., 115, 481, &c. Both of these latter words mean also 'a cushion;' which is perhaps as good a comparison as either 'shoe' or 'boat.' The word now used in C. Asia is yambu. There are cuts of the gold and silver ingots in Tavernier, whose words suggest what is probably the true origin of the popular English name, viz. a corruption of the Dutch Goldschuyl.

1566.—"... valuable goods exported from this country (China) ... are first, a quantity of gold, which is carried to India, in loaves in the shape of boats. ..."—C. Pedreii, in Rammio, iii. 390.

1611.—"Then, I tell you, from China I could lead ships with cakes of gold fashioned like boats, containing, each of them, roundly speaking, 2 marks weight, and so each cake will be worth 280 pataeas."—Conto, Dialogo do Soldado Pratico, p. 155.

1676.—"The Pieces of Gold mark'd Fig. 1, and 2, are by the Hollanders called Golschat. that is to say, a Boat of Gold, because they are in the form of a Boat. Other Nations call them Leaves of Gold. ... The Great Pieces come to 12 hundred Gilders of Holland Money, and thirteen hundred and fifty Livres of our Money."—Tavernier, E.T. ii. 8.

1792.—"Sent the Moolah to be delivered the Nabob, Dewan, and Buxie 48 China Oranges ... but the Dewan bid the Moolah write the Governor for a hundred more that he might send them to Court; which is understood to be One Hundred shoes of gold, or so many thousand pagodas or rupees."—In Wheeler, i. 397.

1794.—"Price Currant, July, 1794, ... Gold, China, in Shoes 34 Touch.—Loocker, 70.

1862.—"A silver ingot 'yambu' weighs about 2 (Indian) sere ... = 4 lbs., and is called 'yambu' or rupees. Kowordsky, in his book, calls 'yambuka,' or small silver ingot, is worth 33 Rs. ... 5 yambuchas, being equal to 1 yambu. There are two descriptions of 'yambucha;' one is a square piece of silver, having a Chinese stamp on it; the other ... in the form of a boat, has no stamp. The Yambu is in the form of a boat, and has a Chinese stamp on it."—Punjab Trade Report, App. cxxxvii.-xxxviii. 1.

1875.—"The yambu or kars is a silver ingot something the shape of a deep boat with projecting bow and stern. The upper surface is lightly hollowed, and stamped with a Chinese inscription. It is said to be pure silver, and to weigh 50 (Cashmir) = 50,000 grains English."—Report of Forst's Mission to Kashighar, 491.

1876.—"... he received his pay in Chinese yambs (gold coins), at the rate of 128 rubles each, while the real commercial value was only 115 rubles."—Schorger, Turkistan, ii. 322.

1901.—"A piece of Chinese shoe money value 10 taels, was exhibited before the Numismatic Society.—Athenæum, Jan. 26 p. 118. Perhaps the largest specimen known of Chinese "boat-money" was exhibited. It weighed 800 pesos troy, and represented 50 taels, or £5. 8s. Od. English."—Ibid. Jun 25, 1902, p. 120.

SHOE-FLOWER, s. A name given in Madras Presidency to the flower of the Hibiscus Rosa-sinensis, L. It is a literal translation of the Tamil, shiyappatu, Singh, sappattunala, a name given because the flowers are used at Madras to blacken shoes. The Malay name Kemang sapatu means the same. Voigt gives the word shoe-flowere as the English name, and adds: "Petals astrigent used by the Chinese to blacken their..."
SHOOFLE. 831 SHROFF.

shoes (?) and eyebrows" (Hortus Suburbanus Calcuttensis, 116-7); see also Drury, s.v. The notion of the Chinese blackening their shoes is surely an error, but perhaps they use it to blacken leather for European use.

[1773.—"The flower (Treypalata, or Morroock) (which commonly by us is called Shoe-flower, because used to black our shoes) is very large, of a deep but beautiful crimson colour."—Ives, 475.]

1791.—"La nuit suivante . . . je joignis aux pavots . . . une fleur de foule sapatte, qui sert aux cordonniers à tendre leurs cuirs en noir."—B, de St. Pierre, Chavrière Indienne. This foule-sapatte is apparently some quasi Hindustani form of the name (phul-wadé) used by the Portuguese.

SHOE-GOOSE, s. This ludicrous corruption of the Pers. styg-kash, lit. 'black-ear,' i.e. lynx (Felis Caracal) occurs in the passage below from A. Hamilton. [The corruption of the same word by the Times, below, is equally amusing.]

[c. 1390.—". . . ounces, and another kind something like a greyhound, having only the ears black, and the whole body perfectly white, which among these people is called Siaigora."—Friar Jordanus, 18.]

1727.—"Antelopes, Hares and Foxes, are their wild game, which they hunt with Dogs, Leopards, and a small fierce creature called by them a Shoe-goose."—A. Hamilton, i. 124: [ed. 1744, i. 125.]

1802.—". . . between the cat and the lion, are the . . . syagush, the lynx, the tiger-cat, . . ."—Risdon, Essay on Abstinence from Animal Food, 12.

1813.—"The Moguls train another beast for antelope-hunting called the Syah-gush, or black-ears, which appears to be the same as the caracal, or Russian lynx."—Forbes, Or. Mem. i. 277; [2nd ed. i. 175 and 169.]

[1886.—"In 1760 a Moor named Abdallah arrived in India with a 'Shah Goest' (so spelt, evidently a Shawl Goat) as a present for Mr. Secretary Pitt."—Account of I. O. Records, in Times, Aug. 3.]

SHOE, s. A hobby, a favourite pursuit or whim. Ar.—shauk.

1796.—"This increased my shouq . . . for soldiering, and I made it my study to become a proficient in all the Hindostanee modes of warfare."—Milly, Mem. of Lt.-Col. J. Skinner, i. 109.

[1896.—"One Hakim has a shoukh for turning everything ootapotaal."—Confessions of an Orderly, 94.]

SHOLA, s. In S. India, a wooded ravine; a thicket. Tam. shoilei.

1862.—"At daylight . . . we left the Sispara bungalow, and rode for several miles through a valley interspersed with sholash of rhododendron trees."—Markham, Pers and India, 356.

1875.—"Here and there in the hollows were little jungles; sholash, as they are called."—Sir M. E. Grant-Duff, Notes of Indian Journey, 292.

SHOOCKA, s. Ar.—H. shukka (properly 'an oblong strip'), a letter from a king to a subject.

1757.—"I have received several melancholy Shukhas from the King (of Duhl) calling on me in the most pressing terms for assistance and support."—Letter of Lord Cornwallis, in Corresp. i. 307.

SHOOLDARY, s. A small tent with steep sloping roof, two poles and a ridge-piece, and with very low side walls. The word is in familiar use, and is habitually pronounced as we have indicated. But the first dictionary in which we have found it is that of Platts. This author spells the word chhooldari, identifying the first syllable with jhol, signifying 'puckering or bagging.' In this light, however, it seems possible that it is from jhol in the sense of a bag or wallet, viz. a tent that is cramped into a bag when carried. [The word is in Fallon, with the rather doubtful suggestion that it is a corruption of the English 'soldier's tent.' See PAWL.]

1808.—"I have now a shooldarree for myself, and a long paal (see PAWL) for my people."—Elphinstone, in Life, i. 183.

[1892.—". . . the men in their suldaris, or small single-roofed tents, had a bad time of it. . ."—Ball, Jungle Life, 156.]

SHRAUB, SHROBB, s. Ar. sharab; Hind. sharab, shraab, 'wine.' See under SHERBET.

SHROFF, s. A money-changer, a banker. Ar. sarraf, saunif, saurf. The word is used by Europeans in China as well as in India, and is there applied to the experts who are employed by banks and mercantile firms to check the quality of the dollars that pass into the houses (see Giles under next word). Also shroffage, for money-dealer's commission. From the same root comes the Heb. sōrif, 'a goldsmith.' Compare the figure in Malachi, iii. 3: "He shall sit as a refiner and purifier of silver;
and he shall purify the sons of Levi." Only in Hebrew do the goldsmiths test metal, while the zuraf tests coins. The Arab poet says of his mare: "Her forefeet scatter the gravel every midday, as the dirhams are scattered at their testing by the zuraf." (W. R. S.)

1554. — "Salaries of the officers of the Custom Houses, and other charges for which the Treasurers have to pay, ... Also to the Xaraffo, whose charge it is to see to the money, two parthus a month, which make for a year seven thousand and two hundred rual." — Botelho, Tombo, in Subsidios, 238.

1560. — "There are in the city many and very wealthy carafos who change money." — Tenreiro, ch. i.

1584. — "Five tangas make a seraphin (see XERAFINE) of gold; but if one would change them into basaruchies (see BUD-GROOK) he may have 5 tangas and 16 basaruchies, which everplus they call cerafagio. ..." — Barret, in Habl. ii. 410.

1585. — "This present year, because only two ships came to Goa, (the rains) have sold at 12 per cent, of Xaraffaggio (shroffeage), as this commission is called, from the word Xaraffo, which is the title of the banker." — Saisottti, in De Gabernatis, Norat, p. 203.

1596. — "There is in every place of the street exchangers of money, by which they call Xarafos, which are all christian Jews." — Linschoten, 66; [Hak. Soc. i. 291, and see 244.]

c. 1610. — "Dans ce Marché ... aussi sont les changeurs qu'ils nomment Cherasfes, dont il y en a en plusieurs autres endroits; leurs boutiques sont aux bouts des rues et carrefours, toutes couvertes de mnomoye, dont ils payent tribut au Rov." — Pyrard de Lenclos, ii. 59; [Hak. Soc. ii. 67.]

1614. — "... having been borne in hand by some Sarafos to pay money there." — Voyer, Lettres, iii. 282. The "Sheriff of Bantam" (ibid., iv. 7) may perhaps be a shroff, but compare Sheerief.

1673. — "It could not be improved till the Governor had released the Shroffs or Bankers." — Fryer, 413.

1697-8. — "In addition to the cash and property which they got by plunder, the enemy fixed two lists of rupees at the price of the ransom of the prisoners. ... To make up the balance, the Sarafes and merchants of Nandurbar were importuned to raise a sum, small or great, by way of loan. But they would not consent." — Khaf's Khan, in Elliot, vii. 302.

1750. — "... the Irruption of the Mo- rothas into Carnatic, was another event that brought several eminent Shroffs and wealthy Merchants into our Town; insomuch, that I may say, there was hardly a Shroff of any Note, in the Mogul empire but had a House in it; in a word, Madras was become the Admiration of all the Country People, and the Envy of all our European Neighbours." — Letter to a Proprietor of the E. I. Co. 53-54.

1809. — "I had the satisfaction of hearing the Court order them (i.e. Gen. Martin's executors) to pay two lacs and a half to the plaintiff, a shroff of Lucknow." — Ad. Valantia, i. 248.

[1891. — "The banker in Persia is looked on simply as a small tradesman—in fact the business of the Serof is despised." — Willa, in The Land of the Lion and the Sun, 192.]

SHROFF, TO, v. This verb is applied properly to the sorting of different rupees or other coins, so as to discard refuse, and to fix the various amounts of discount or aqio upon the rest, establishing the value in standard coin. Hence figuratively 'to sift,' choosing the good (men, horses, facts, or what not) and rejecting the inferior.

[1554. — (See under BATTA, b.)]

1878. — "Shroffing schools are common in Canton, where teachers of the art keep bad dollars for the purpose of exercising their pupils; and several jorks on the subject have been published there, with numerous illustrations of dollars and other foreign coins, the methods of scooping out silver and filling up with copper or lead, comparisons between genuine and counterfeit dollars, the difference between native and foreign milling, etc., etc." — Giles, Glossary of Refrane, 129.

1882. — (The Compradore) "derived a profit from the process of shroffing which (the money received) underwent before being deposited in the Treasury." — The Pankwa at Canton, 55.

SHUB, s. See under SHERBET.

SHULWAURS, s. Trousers, or drawers rather, of the Oriental kind, the same as pyjammas, long-drawers, or mogul-breeches (qq.v). The Persian is shubhr, which according to Prof. Max Muller is more correctly shubtar, from shul, 'the thigh,' related to Latin crus, curris, and to Skt. kshara or kkhura, 'hoof' (see Pusey on Daniel, 570). Be this as it may, the Ar. form is sirwai (vulg. shurwai), pl. sarawai, [which Burton (Arab. Nights, i. 205) translates 'bag-trousers' and 'petticoat-trousers,' "the latter being the divided skirt of the future." This appears in the ordinary editions of the Book of Daniel in Greek, as σαραβάπα, and also in the Vulgate, as follows: "Et capillus capitis eorum non esset addustus, et sarabala eorum non fuisse inmutata, et odor ignis
non transisset per eos" (iii. 27). The original word is sarbālin, pl. of sarbāla. Luther, however, renders this "Mantel"; as the A.V. also does by "coats"; [the R.V. hosen]. On this Prof. Robertson-Smith writes:

"It is not certain but that Luther and the A.V. are right. The word sarbālin means 'cloak' in the Gemara; and in Arabic sībah is 'a garment, a coat of mail.' Perhaps quite an equal weight of scholarship would now lean (though with hesitation) towards the cloak or coat, and against the breeches theory.

"The Arabic word occurs in the Traditions of the Prophet (Bokhari, vii. 96).

"Of course it is certain that sarāba is from the Persian, but not through Arabic. The Bedouins did not wear trousers in the time of Ammonius, and don't do so now.

"The ordinary so-called LXX. editions of Daniel contain what is really the post-Christian version of Theodotion. The true LXX. text has Ἱσοδήμαρα.

"It may be added that Jerome says that both Aquila and Symmachus wrote sarabula." [The Encyc. Biblica also prefers the rendering of the A.V. (i. 607), and see iii. 2934.]

The word is widely spread as well as old; it is found among the Tartars of W. Asia as jālibar, among the Siberians and Bashkirds as sībah, among the Karluaks as shībār, whilst it reached Russia as shuravulī, Spain as zarquelles, and Portugal as zarelos. A great many Low Latin variations of the word will be found in Ducange, sarabula, sarabull, sarablla, sarabula, sarabura, and more: [And Crawfurd (Desc. Dict. 124) writes of Malay dress: "Trousers are occasionally used under the sarrun by the richer classes, and this portion of dress, like the imitation of the turban, seems to have been borrowed from the Arabs, as is implied by its Arabic name, sarawul, corrupted salawul."]

In the second quotation from Isidore of Seville below it will be seen that the word had in some cases been interpreted as 'turbans.'

A.D. (1).—"Kai ἐθέδωρι τοῖς ἀνδρασ δότι ἀνακαίνεσα τὸ τέρα τοῦ σώματος αὐτῶν καὶ ἡ θυσία τῆς κεφάλης αὐτῶν ἀνεργογίσθη καὶ τὰ σαραβάρα αὐτῶν ἀνεργογίσθη, καὶ ὄσμα πύρου ὅν ἦν ἐν αὐτοῖς."—Gr. Tr. of Dan. iii. 27.


3 G

A.D. 500.—"Σαράβαρα, τὰ περὶ τῶν κυμάδων (sic) ἑνδύματα."—Hesychius, s. v.

c. 1000?—"Σαράβαρα, ἑσθής Περσική ἐνιοῦ δὲ Μέγουσι βρακία."—Suidas, s. v.

which may be roughly rendered:

"A garb outlandish to the Greeks, Which some call Sعالوس, some call Broeks!"

c. 900.—"The deceased was uncharged, except in colour. They dressed him then with sarawil, overboots, a hosen, and khaṭān of gold-cloth, with golden buttons, and put on him a golden cap garnished with sable."—Ibn Fadlan, in Fr. relat., 15.

c. 1300.—"Discensacratui altae eorum, et oportert reconciliari per episcopum... si intraret ad ipsum aliquis qui non esset Nestorius; si intraret eiam ad ipsum qui cumque sine sorrabulis vel capitae coopertio."—Rivoldo de Monte Croce, in Penseprever. Quaestor, 122.

c. 1350.—"Haec autem mulierum variagent discelebatae portantes sarabulas usque ad terram."—Prisc. odorum, in Cath., &c., App. iv.

c. 1455.—"The first who wore sarawil was Solomon. But in another tradition it is alleged that Abraham was the first."—The Beginnings, by Syncellus, quoted by Crawfurd, 113.

1567.—"Portauano braghesse quasi alla turchesa, et anche saluari."—C. Federici, in Rummus, iii. l. 389.

1524.—"... tell me how much he will be contented with? Can I offer him five Tomans, and a pair of crimson Shulwars?"—Haji Baba, ed. 1855, p. 179.

1851.—"I used to wear a red shirt and velveten sharovary, and lie on the sofa like a gentleman, and drink like a Swede."—Ten Years of Penal Servitude in Siberia, by Fedor Dostoevski, E.T. by Maria v. Thilo, 191.

SIAM. s.p. This name of the Indo-Chinese Kingdom appears to come to us through the Malays, who call it Siyam. From them we presume the Portuguese took their Reyno de Sião as Barros and Couto write it, though we have in Correa Siam precisely as we write it. Camoes also writes Sião for the kingdom; and the statement of De la Loubère quoted below that the Portuguese used Siam as a national, not a geographical, ex-
pression cannot be accepted in its generality, accurate as that French writer usually is. It is true that both Barros and F. M. Pinto use os Siames for the nation, and the latter also uses the adjective form o regno Siame. But he also constantly says rey de Sião. The origin of the name would seem to be a term Sien, or Siam, identical with Shan (q.v.). "The kingdom of Siam is known to the Chinese by the name Sien-lo. . . . The supplement to Matwainl's Encyclopaedia describes Sien-lo as on the seaboard, to the extreme south of Chen-ching (or Cochín China). 'It originally consisted of two kingdoms, Sien and Lo-hoh. The Sien people are the remains of a tribe which in the year (A.D. 1341) began to come down upon the Lo-hoh and united with the latter into one nation.'" See Marco Polo, 2nd ed., Bk. iii. ch. 7, note 3. The considerations there adduced indicate that the Lo who occupied the coast of the Gulf before the descent of the Sien, belonged to the Laotian Shans, Thaïngui, or Great Tai, whilst the Sien or Siamese Proper were the T'ai Noi, or Little Tai. (See also Sarnau.) ["The name Siam . . . whether it is 'a barbarous Anglicism derived from the Portuguese or Italian word Scion,' or is derived from the Malay Segam, which means 'brown.'"]—J. G. Scott, Upper Burma Gazetteer, i. pt. i. 205.

1516.—"Proceeding further, quitting the kingdom of Pegou, along the coast over against Malaca there is a very great kingdom of pagans which they call Danseam (of Anseam); the king of which is a pagan also, and a very great lord."—Barboza (Lisbon, Acad.), 399. It is difficult to interpret this Assem, which we had also in C. Federici below in the form Asion. But the As is probably a Malay prefix of some kind. [Also see ansyne in quotation from the same writer under Malacca.]

c. 1522.—"The king (of Zamba) answered him that he was welcome, but that the custom was that all ships which arrived at his country or port paid tribute, and it was only 4 days since that a ship called the Junk of Ciama, laden with gold and slaves, had paid him his tribute, and to verify what he said, he showed them a merchant of the said Ciama, who had remained there to trade with the gold and slaves."—Pires, Hak. Soc. 55.

"All these cities are constructed like ours, and are subject to the king of Siam, who is named Sri Zacebedern, and who inhabits India (see JUDEA)."—Ibid. 156.

1525.—"In this same Port of Pam (Pahang), which is in the kingdom of Syam, there was another junk of Malaqua, the captain whereof was Alvaro da Costaa, and it had aboard 15 Portuguese, at the same time that in Joatane (Patane) they seized the ship of Andre de Bryto, and the junk of Gaspar Soares, and as soon as this news was known they laid hands on the junk and the cargo; it is presumed that the people were killed, but it is not known for certain."—Lembrança dos Causas do Indio, 6.

1572.—"Ves Pam, Patané, reinos e a longura De Syão, que estes e outros mais sujeita; Olho o rio Menão que se derrama. Do grande lago, que Chiamay se chiama."—Catálogos, x. 25.

By Burton:

"See Pam, Patané and in length obscure, Siam that ruleth all with lordly sway; behold Menam, who rolls his lordly tide from source Chiamá called, lake long and wide."—c. 1567. —"Va etiando ogni anno per l'aspetto Capitano (di Malacca) va nauillio in Asian, a caricar de Verrisio" (Brazilwood).—Cos. Federici, in Rovamni, iii. 396.

"Fu già Sion una grandissima Città e sedia d'Império, ma l'anno MDLVII fu pressa dal Re del Pegu, qual caminando per terra quattro mesi di viaggio, con un esercito d'un milione, e quattro cento nilla uomini da guerra, la venne ad asediar e lo so io perioche mi ritrouai in Pegu sei mesi dopo la sua partita."—Ibid. 1598.—". . . The King of Siam at this time is become tributarie to the king of Pegu. The cause of this most bloody battaliae was, that the king of Siam had a white Elephant."—Linschoten, p. 39; [Hak. Soc. i. 102. In ii. 1 Sion].

[1611.—"We have news that the Hollanders were in Sian."

[De la Landère, Letters i. 149. ]

1688.—"The Name of Siam is unknown to the Siames. 'Tis one of those words which the Portuguese of the India do use and of which it is very difficult to discover the Original. They use it as the Name of the Nation and not of the Kingdom: Are the Names of Pegu, Leo, Moguéi, and most of the Names which we give to the Indian Kingdoms, are likewise National Names.'"—De la Landère, E.T. p. 6.

SICCA, s. As will be seen by reference to the article RUPEE, up to 1835 a variety of rupees had been coined in the Company's territories. The term sicca (sikka, from Ar. sikka 'a coin of die,'—and 'coined money'—whence Pers. sikka zadan, 'to coin') had been applied to newly coined rupees, which were at a batta o
premium over those worn, or assumed to be worn, by use. In 1793 the Government of Bengal, with a view to terminating, as far as that Presidency was concerned, the confusion and abuses engendered by this system, ordered that all rupees coined for the future should bear the impression of the 19th year of Shâh 'Alam (the "Great Mogul" then reigning), and this rupee, "19 Smt Sikkah," 'struck in the 19th year,' was to be the legal tender in Bengal, Bahar, and Orissa. This rupee, which is the Sicca of more recent monetary history, weighed 192 grs. troy, and then contained 176:13 grs. of pure silver. The "Company's Rupee," which introduced uniformity of coinage over British India in 1825, contained only 165 grs. silver. Hence the Sicca bore to the Company's Rupee (which was based on the old Farrukhabad rupee) the proportion of 16:15 nearly. The Sicca was allowed by Act VII. of 1833 to survive as an exceptional coin in Bengal, but was abolished as such in 1836. It continued, however, a ghostly existence for many years longer in the form of certain Government Book-debts in that currency.

(See also CHICK.)

1587.—"... Sua senhoria avia d'aver por bem que as siquas das moedas corres- pesem em sua nome por todo o Reino do Guzerate, assy em Dic como os outros linguadores que forem del Rey de Portugalual..."

—Treaty of Nano do Cauda with Nizammeddine Zamam (Muhammad Zamam) concerning Cambay, in Botelho, Tombo, 225.

1587.—"... o quanto à moeda ser chapada de sua sitio (read sica) pois jâ lhe concedo."—Ibid. 226.

[1615.—"... cecaus of Amadavars which goth for eighty-six pice (see PICE)...."

—Foster, Letters, ii. 87.]

1653.—"... Having received 25,000 Rupees Siccas for Rajamanul."—Hedges, Diary, April 4; [Hak. Soc. i. 75.]

1705.—"... Les roupies Sicca, valent à Bengale 39 sols. —Lullier, 225."

1779.—"In the 2nd Term, 1779, on Saturday, March 6th: Judgment was pronounced for the plaintiff. Damages fifty thousand Sicca rupees.

"... 50,000 Sicca Rupees are equal to five thousand one hundred and nine pounds, two shillings and elevenpence sterling, reckoning according to the weight and fineness of the silver."—Notes of Mr. Justice Hyde in the case Grand v. Francis, in Echoes of Old Calcutta, 223. To this Mr. Bastedo adds: "Nor does there seem to be any foundation for the other time-honoured tory (also repeated by Kaye) in connection with this judgment, viz., the alleged inter-ruption of the Chief Justice, while he was delivering judgment, by Mr. Justice Hyde, with the eager suggestion or reminder of 'Siccas, Siccas, Brother Impey,' with the view of making the damages as high as the awarded figure as possible. Mr. Merivale says that he could find no confirmation of the old joke. ... The story seems to have been first promulgated in a book of 'Personal Recollections' by John Nicholls, M. P., published in 1822."—Ibid. 3rd ed. 229. 1833.—*

III.—The weight and standard of the Calcutta sicca rupee and its sub-divisions, and of the Farrukhabad rupee, shall be as follows:

Sicca sicca rupee 192 176 16

"IV.—The use of the sicca weight of 179'-666 grains, hitherto employed for the receipt of bullion at the Mint, being in fact the weight of the Moorshedabad rupee of the old standard ... shall be discontinued, and in its place the following unit to be called the Tola (q.v.) shall be introduced."

—India Regulation VII. of 1833.

[SICKMAN, s. adj. The English sick man has been adopted into Hind. sepoy patios as meaning 'one who has to go to hospital,' and generally sikmín ho jānā means 'to be disabled.'

[1665.—"That sickman Chaseman."—In Yale, Hedges' Diary, Hak. Soc. ii. 2cexx.

[1843.—"... my hired cart was broken —or, in the more poetical garb of the sepahie, 'seek mán hoyu,' i.e. become a sick man."—Davieson, Travels, i. 251.]

SICLEEGUR, s. Hind. saikulgar, from Ar. saikul, 'polish.' A furbisher of arms, a sword-armourer, a sword- or knife-grinder. [This, in Madras, is turned into Chickledar. Tel. chikli-darada.]

[1826.—"My father was a shiekgul-gur, or sword-grinder."—Pandurang Hari, ed. 1873. i. 216.]

SIKH, SEIKH. n.p. Panjabi-Hind. Sikh, 'a disciple,' from Skt. Sishya; the distinctive name of the disciples of Nānak Shah who in the 16th century established that sect, which eventually rose to warlike predominance in the Punjab, and from which sprang Ranjit Singh, the founder of the brief Kingdom of Lahore.

c. 1550-80.—"The Nanak-Panthians, who are known as composing the nation of the Sikhs, have neither idols, nor temples of
idols..." (Much follows.)—Dabistan, ii, 216.

1708-9.—"There is a sect of infidels called Gurud (see GOOROO), more commonly known as Sikhs. Their chief, who dresses as a fakir, has a fixed residence at Lahore,... This sect consists principally of Jats and Khatri of the Panjab and of other tribes of infidels. When Aurangzeb got knowledge of these matters, he ordered these deputy Gurus to be removed and the temples to be pulled down."—Khafi Khan, in Eliot, vii. 413.

1756.—"April of 1716, when the Emperor took the field and marched towards Lahore, against the Sikes, a nation of Indians lately reared to power, and bearing mortal enmity to the Mahomedsans."—Origin, ii. 22. He also writes Sikks.

1781.—"Before I left Calcutta, a gentleman with whom I chanced to be discussing of that sect who are distinguished from the worshippers of Bhoon, and the followers of MAHOMMED by the appellation Seek, informed me that there was a considerable number of them settled in the city of Patna, where they had a College for teaching the tenets of their philosophy."—Wilkins, in As. Res. i. 288.

1781-2.—"In the year 1128 of the Hidjra (1716) a bloody action happened in the plains of the Pendjub, between the Syecs and the Imperialists, in which the latter, commanded by Abdol-semed-Khan, a famous Viceroy of that province, gave these infidels a great defeat, in which their General, Benda, fell into the victors' hands... He was a Sycy by profession, that is one of those men attached to the tenets of Guru-Govind, and who from their birth or from the moment of their admission never cut or shave either their beard or whiskers or any hair whatever of their body. They form a particular Society as well as a sect, which distinguishes itself by wearing almost always blue cloaths, and going armed at all times." &c.—Sir Mathurin, i. 87.

1782.—"News was received that the Seiks had crossed the Jumna."—India Gazette, May 11.

1783.—"Unhurt by the Siques, tigers, and thieves, I am safely lodged at Nourpore."—Forster, Journeys, ed. 1508, i. 247.

1784.—"The Seekhs are encamped at the distance of 12 coss from the Pass of Dirderry, and have plundered all that quarter."—In Seton-Ker, i. 13.

1790.—"Particulars relating to the seizure of Colonel Robert Stewart by the Siques."—Calcut. Monthly Register, &c., i. 152.

1810.—Williamson (V. M.) writes Seeks.

The following extract indicates the prevalence of a very notable error:—

1840.—"Runjeet possesses great personal courage, a quality in which the Sikhs (sic) are supposed to be generally deficient."—Obser. Court and Camp of Runjeet Singh, 83.

We occasionally about 1845-6 saw the word written by people in Calcutta, who ought to have known better, Sheikks.

SILBOOT, SILPET, SLIPPET, s. Domestic Hind. corruptions of 'slipper.' The first is an instance of "striving after meaning" by connecting it in some way with 'boot.' [The Railway 'sleeper' is in the same way corrupted into siliput.]

SILLADAR, adj. and s. Hind, from Pers. silah-dār, 'bearing or having arms,' from Ar. silah, 'arms.' [In the Arabian Nights (Burton, ii. 114) it has the primary sense of an 'armour-bearer.'] Its Anglo-Indian application is to a soldier, in a regiment of irregular cavalry, who provides his own arms and horse; and sometimes to regiments composed of such men—a corps of Silladar Horse."—See Irvine, The Army of the Indian Moghuls, (J. R. As. Soc., July 1896, p. 549.)

1768.—"When this intelligence reached the Nawab, he leaving the whole of his troops and baggage in the same place, with only 6000 stable horse, 9000 Sillahdārs, 4000 regular infantry, and 8 guns... fell bravely on the Mahrattas."—Mir Husain Ali, H. of Hyder Nâzîk, 173.

1804.—"It is my opinion, that the arrangement with the Soubah of the Deccan should be, that the whole of the force... should be sîlladar horse."—Wellington, iii. 671.

1813.—"Bhâou... in the prosecution of his plan, selected Mahlar Bow Holcar, a Silledar or soldier of fortune."—Forbes, Or. Mem. iii. 349.

[SILLAPOSH, s. An army-clad warrior; from Pers. silah, 'body armour,' posh, Pers. poshādan, 'to wear.'

1799.—"The Sillah posh or body-guard of the Rajah (of Jaipur)."—W. Franklin, Med. Mem. of Mr. George Thomas, ed. 1805 p. 165.

1829.—"... he stood two assaults, in one of which he slew thirty Sillephosh, or men in armour, the body-guard of the prince."—Tol., Annals, Calcutta reprint, ii. 462.)

SILMAGOOR, s. Ship Hind, fo 'sail-maker' (Redbuck).

SIMKIN, s. Domestic Hind, fo champagne, of which it is a corruption sometimes samkin.

1553.—"The dinner was good, and the simkin, Sir, delicious."—Oakfield, i. 127.
SIND, SCINDE.

The territory on the Indus below the Punjab. [In the early inscriptions the two words Sindhu-Soura are often found conjoined, the latter probably part of Upper Sind (see Bombay Gazetteer, i. pt. i. 96.)] The earlier Mahommadeans hardly regarded Sind as part of India, but distinguished sharply between Sind and Hind, and denoted the whole region that we call India by the copula 'Hind and Sind.' We know that originally these were in fact but diverging forms of one word; the aspirant and sibilant tending in several parts of India (including the extreme east—compare ASSAM, Akom—and the extreme west), as in some other regions, to exchange places.

c. 545.—"Sindus, Oっぱ, Kallaw, सिधु क्षे माले एंते एत्यर एशुता."—Cosmas, lib. xi.

770.—"Per idem tempus quingenti circiter ex Marcus, Sindius, et Chazarii servi in urbe Haran rebellabant, et facto agramine regiones thesaurum diripere tentantur."—Dionysii Patriarchae Chronicon, in Aesamani, ii. 114. But from the association with the Khazars, and in a passage on the preceding page with Alans and Khazars, we may be almost certain that these Sind are not Indian, but a Sarmatic people mentioned by Ammianus xxii. 12. Valerius Flaccus (vii. 86), and other writers.

c. 1030.—"Sind and her sister (i.e. Hind) trembled at his power and vengeance."—At Tusc, in Eliot, ii. 92.

c. 1340.—"Mohammed ben-lousoun Tha- 
fafni trava dans la province de Sind quarte 
belar (see BAHAR) d'or, et chaque belar 
comprend 320 maonis."—Sindabuddin Din-
ski, in Not. et Ext. xiii. 173.

1525.—"Expenses of Makpooz (i.e. Malik 
Ayiz of Diu)—1,000 foot soldiers (Lasquarois, 
riz., 300 Amis at 40 and 50 fudais each; 
also 200 Cuprons (Khorisains) at the wage 
of the Arabs; also 200 Guzarates and Cym 
des at 25 to 30 fudais each; also 20 Rumes at 
60 fudais each; 120 Portagnes at 50 fudais 
each. Horse soldiers (Lasquarois a guanalo), 
whom he supplies with horses, 300 at 70 
feudas a month."—Lembranga, p. 37.

The preceding extract is curious as showing 
the comparative value put upon Arabs, 
Khorisains (q. Afrans), Sindis, Ramiis 
& Turks. Fartaks (Arabs of Hadra-
mut), &c.

1518.—"And the rent of the shops 
(bazaar) of the Guzaratis of Cindy, who 
prepare and sell parched rice (ace), paying 
bazarucos (see BUDGROOK) a month."— 
telcho, Tombo, 156.

1554.—"Towards the Gulf of Chakad, in 
the vicinity of Sind."—Sidii Ali, in J. As. 
er. i. tom. ix. 77.
see what comes of it.' So we remained talking till one of his servants came in and said: 'There is a ship of Oman come in.' Shortly after, people arrived, carrying hampers with various things, such as cloths, and rose-water. As they opened one, out came a long lizard, which instantly clung to the wall and went to join the other one. It was the same person, they say, who enchanted the crocodiles in the estuary of Sindabur, so that now they hurt nobody.'


c. 1150. — 'From the city of Baru (Baruch, i.e. Broach) following the coast, to Sindabur 1 days.

'Sindabur is on a great inlet where ships anchor. It is a place of trade, where one sees fine buildings and rich hazars.'—Edrisi, i. 179. And see Elliott, i. 89.

c. 1300. — 'Beyond Guzerat are Konkan and Tana; beyond them the country of Malabar . . . The people are all Samanis (Buddhists), and worship idols. Of the cities on the shore the first is Sindabur, then Faknur, then the country of Manjarur, then the country of Hili . . . '—Rashideddina, in Elliott, i. 68.

c. 1330. — 'A traveller states that the country from Sindabur to Hanawar towards its eastern extremity joins with Malabar . . .'-Abulafia, Fr. tr., ii. ii. 115. Further on in his Tables he jumbles up (as Edrisi has done) Sindabur with Sindin (see ST. JOHN).

'The heat is great at Aden. This is the port frequented by the people of India; great ships arrive there from Cambay, Tana, Kaulam, Calicut, Fundurina, Shalyyat, Manjarur, Fakanur, Hanaur, Sandabur, et cetera.'— Ibn Battuto, ii. 177.

c. 1313-14. — 'Three days after setting sail we arrived at the Island of Sandabur, within which there are 36 villages. It is surrounded by an inlet, and at the time of ebb the water of this is fresh and pleasant, whilst at flow it is salt and bitter. There are in the island two cities, one ancient, built by the pagans; the second built by the Musulmans when they conquered the island the first time. We left this island behind us and anchored at a small island near the mainland, where we found a temple, a grove, and a tank of water . . .'—Ibid. iv. 61-62.

1350. 1375.—In the Medecine and the Catalan maps of those dates we find on the coast of India Cintabor and Chintabor respectively, on the west coast of India.

c. 1551. — '24th Voyage: from Guvah-Sindabur to Aden. If you start from Guvah-Sindabur at the end of the season, take care not to fall on Cape Fil,' Soc.—Mohit, in J. A. S. B. v. 564.

The last quotation shows that Goa was known even in the middle of the 16th century to Oriental seamen as Goa-Sindabur, whatever Indian name the last part represented; probably, from the use of the snadv by the earlier Arab writers, and from the Chintabor of the European maps, Chandpear rather than Sandabur. No Indian name like this has yet been recovered from inscriptions as attaching to Goa; but the Turkish author of the Mohit supplies the connection, and Ibn Batuta's description even without this would be sufficient for the identification. His description, it will be seen, is that of a delta-island, and Goa is the only one partaking of that character upon the coast. He says it contained 36 villages; and Barros tells us that Goa Island was known to the nattves as Tzadddli, a name signifying "Thirty villages." (See SAL. SETTE.) Its identity to the island where Ibn Batuta proceeded to anchor, which we have shown to be Anchveda (q.v.), is another proof. Turning to Rashiduddin, the order in which he places Sindabur, Faknur (Baccanore), Manjarur (Mangalore), Hili (Mt. D'Ely), is perfectly correct, if for Sindabur we substitute Goa. The passage from Edrisi and one indicated from Abulfeda only show a confusion which has misled many readers since.

SINGALESE, CINGHALESE, n.p.

Native of Ceylon; pertaining to Ceylon. The word is formed from Singaha, 'Dwelling of Lions,' the word used by the natives for the Island, and which is the origin of most of the names given to it (see CEYLON). The explanation given by De Barros and Couto is altogether fanciful, though it lends them to notice the curious and obscure fact of the introduction of Chinese influence in Ceylon during the 15th century.

1552. — 'That the Chinese (Chigs) were masters of the Choromandel Coast, part of Malabar, and of this Island of Ceylon, we have not only the assertion of the Natives of the latter, but also evidence in the buildings, names, and language that they left in it. But because they were in the vicinity of this Cape Galle, the other people who lived from the middle of the Island upwards called those dwelling about there Chingalla, and their language the same, as much as to say the language, or the people of the Chins of Galle.'— Barros, III. i. 1.

1553. — (The Cauhin Chineins) 'are of the race of the Chingalays, which they say are the best kind of all the Malabars.'— Fitch, in Hakl. ii. 397.

1558. — 'inhabited with people called Cingalas. . . . '—Linschoten, 21; [Hak Soc. i. 77; in v. 81, Cingalas].

c. 1610. — 'Il si ciennent done que . . . les premiers qui y allèrent, et ci qui les pêlurent (les Maldives) furent . . . les Cingalais de l'isle de Ceylon.'—Parcet de Lestac, i. 155 [Hak. Soc. i. 105, and see i. 266].

1612. —(Couto, after giving the same ex-

planation of the word as Barros, says: And as they spring from the Chins, who are the fahest heathen of the East . . . so they
of this island the weakest, falsest, and most tricky people in all India, insomuch that, to this day, you never find truth or faith in a Chingalla."—V. i. 5.

1681.—"The Chingleys are naturally a people given to sloth and laziness: if they can but anyways live, they abhor to work." . . . —Knox, 32.

SINGAPORE, SINGAPORE. n.p.

This name was adopted by Sir Stamford Raffles in favour of the city which he founded, February 23, 1819, on the island which had always retained the name since the Middle Ages. This it derived from Sighapura, Skt. 'Lion-city,' the name of a town founded by Malay or Javanese settlers from Sumatra, probably in the 14th century, and to which Barros ascribes great commercial importance. The Indian origin of the name, as of many other names and phrases which survive from the old Indian civilisation of the Archipelago, had been forgotten, and the origin which Barros was taught to ascribe to it is on a par with his etymology of Singalese quoted in the preceding article. The words on which his etymology is founded are: no doubt Malay: singah, 'to tarry, halt, or lodge,' and pora-pora, 'to pretend'; and these were probably supposed to refer to the temporary occupation of Sinhapura, before the chiefs who founded it passed on to Malacca.

It may be noted that Dennys (Desc. Dict. s.v.) derives the word from singha, 'a place of call;' and pura, 'a city.' In Dalloquier's Comm. Hak. Soc. ii. 73, we are told: "Singapura, whence the city takes its name, is a channel through which all the shipping of those parts passes, and signifies in his Malay language, 'treacherous delay.'" See quotation from Barros below.

The settlement of Hinduized people on the site, if not the name, is probably as old as the 4th century, A.D., or inscriptions have been found there in a very old character. One of these on a rock at the mouth of the little river on which the town stands, was destroyed some 40 or 50 years ago for he accommodation of some wretched junglelaw.

The modern Singapore and its prosperity form a monument to the patriotism, sagacity, and fervid spirit of the founder. According to an article in the Geogr. Magazine (i. 107) derived from Mr. Archibald Ritchie, who was present with the expedition which founded the colony, Raffles, after consultation with Lord Hastings, was about to establish a settlement for the protection and encouragement of our Eastern trade, in the Nicobar Islands, when his attention was drawn to the superior advantages of Singapore by Captains Ross and Crawford of the Bombay Marine, who had been engaged in the survey of those seas. Its great adaptation for a mercantiile settlement had been discerned by the shrewd, if somewhat vulgar, Scot, Alexander Hamilton, 120 years earlier. It seems hardly possible, we must however observe, to reconcile the details in the article cited, with the letters and facts contained in the Life of Raffles; though probably the latter had, at some time or other, received information from the officers named by Mr. Ritchie.

1512.—"And as the enterprise was one to make good booty, everybody was delighted to go on it, so that they were more than 1200 men, the soundest and best armed of the garrison, and so they were ready incessantly, and started for the Strait of Cincapura, where they were to wait for the junks."—Correa, ii. 254-5.


1553.—"Anciently the most celebrated settlement in this region of Malaca was one called Cingapura, a name which in their tongue means 'pretended halt' (fula di-mora); and this stood upon a point of that country which is the most southerly of all Asia, and lies, according to our graduation, in half a degree of North Latitude . . . before the foundation of Malaca, at this same Cingapura . . . flocked together all the navigators of the Seas of India from West and East . . ."—Barros, ii. vi. 1.

[The same derivation is given in the Comm. of Dalloquier, Hak. Soc. iii. 73.]

1572.—"Mas na ponta da terra Cingapura Verdes, onde o caminho as naos se estreita; Daqui, tornando a costa à Cynosure, Se encerra, e para a Aurora se endireita." 

Camões, x. 125.

By Burton:

"But on her Lands-end throneed see Cingapûr, where the wide sea-road shrinks to the narrow way: Therein curves the coast to face the Cynosure, and lastly trends Aurora-wards its lay." 

1598.—". . . by water the coast stretcheth to the Cape of Singapura, and from thence
it runneth upwards [inwards] againe. . . ."

"Linschoten, 30; [Hak. Soc. i. 101].

1599.—"In this voyage nothing occurred worth relating, except that, after passing the Strait of Sincapura, situated in one degree and a half, between the main land, and a variety of islands . . . with so narrow a channel that from the ship you could jump ashore, or touch the branches of the trees on either side, our vessel struck on a shoal."—T'vaggi di Carletti, ii. 208-9.

1606.—"The 5th May came there 2 Prows from the King of Johore, with the Shab-bander (Shabundrer) of Singapopera, called Siri Raja Nagara. . . ."—Valentijn, v. 351.

1616.—"Found a Dutch man-of-war, one of a fleet appointed for the siege of Malaca, with the aid of the King of Aceheen, at the entrance of the Straits of Singapore."—Steenb. i. 458.

1727.—"In anno 1703 I called at Johore on my Way to China, and he treated me very kindly, and made me a Present of the Island of Sincapure, but I told him it could be given me in a proper Place for a Company to settle a Colony in, lying in the Center of Trade, and being accommodated with good Rivers and safe Harbours, so conveniently situated that all Winds served Shipping, both to go out and come in."—A. Hamilton, ii. 98; [ed. 1744, ii. 97].

1818.—"We are now on our way to the eastward, in the hope of doing something, but I much fear the Dutch have hardly left us an inch of ground. . . . My attention is principally turned to Johore, and you must not be surprised if my next letter to you is dated from the site of the ancient city of Singapura."—Bragge's Letter to Marsden, dated Sandheats, Dec. 12.

SINGARA, s. Hind. singhârâ, Skt. srugâtâka, sgûya, 'a horn.' The caltrop or water-chestnut; Trapa bispinosa, Roxb. (N.O. Haloragaceae).

[c. 1590. — The Jâh (ed. Jervis, ii. 65) mentions it as one of the crops on which revenue was levied in cash.

[1798.—In Kashmir "many of them . . . obliged to live on the Kernel of the singera, or water-nut." . . ." — Forster, Travels, i. 29.

[1809.—Buchanan-Hamilton writes singhara. — Eastern India, i. 241.]

1855.—"Here, as in most other parts of India, the tank is spoiled by the water-chestnut, singhara (Trapa bispinosa), which is everywhere as regularly planted and cultivated in fields under a large surface of water, as wheat or barley is in the dry plains. . . . The nut grows under the water after the flowers decay, and is of a triangular shape, covered with a tough brown integument adhering strongly to the kernel, which is wholly esculent, and of a fine cartilaginous texture. The people are very fond of these nuts, and are carried often upon bullocks' backs two or three hundred miles to market."—Shenwan, Rambles, &c. (1844), i. 191; [ed. Smith, i. 94.]

1859.—"The nuts of the Trapa bispinosa, called Singhara, are sold in all the Bazaars of India; and a species called by the same name, forms a considerable portion of the food of the inhabitants of Cashmere, as we learn from Mr. Forster [loc. cit.] that it yields the Government 12,000l. of revenue; and Mr. Moorcroft mentions nearly the same sum as Runjeet Singh's share, from 96,000 to 128,000 assloads of this nut, yielded by the Lake of Oulur."—Rogle, Him. Plants, 2. 211.

SIPAHSELAR, s. A General-in-chief; Pers. sipâh-salâr, 'army-leader,' the last word being the same as in the title of the late famous Minister-Regent of Hyderabad, Sir Sâlâr Jâng, i.e. 'the leader in war.'

[c. 1000-1100.—"Voici quelle était alors la gloire et la puissance des Orpédiens dans le royaume. Ils possédaient la charge de bsasalar, ou de généralissime de toute la Géorgie. Tous les officiers du palais étoient de leur dependance."—Hist. of the Orpêdiens, in St. Martin, Mem. sur l'Arménie, ii. 77.

[c. 1558.—"At 16 my father took me by the hand, and brought me to his own Monastery. He there addressed me: My boy, our ancestors from generation to generation have been commanders of the armies of the Jagtay and the Berias family. The dignity of (Sepah Salar) Commander-in-Chief has now descended to me, but as I am tired of this world . . . I mean therefore to resign my public office . . ."—Autobiog. Mem. of Tungoor, E.T. p. 22.

1712.—"Omnibusillis superius est . . .

Singha Salar, sive Imperator Generalis Regni, Praesidem dignitate excipiens . . .

—Kuumpfer, A. Mem. Exot. 73.

[1726.—A letter from the Heer Van Maat-


[1755.—"After the Sipahsalar Hydar, by his prudence and courage, had defeated the Mahrattas, and recovered the country taken by them, he placed the government of Seringapatam on a sure and established basis. . . ." — Meir Hesum Ali Khan, ii. of Hydar Nâis, O. T. F. p. 61.

[c. 1603.—In a collection of native letters, the titles of Lord Lake are given as follows: "Adhik, ut-Mulk Khan Durrân, General Gerard Lake Bahadur, Sipahsalar-i-kishwar-
i-Hind," "Valiant of the Kingdom, Lord of the Cycle, Commander-in-chief of the Terri-
tories of Hindustan."—North Indian Notes and Queries, iv. 17.]

SIRCAR, s. Hind. from Pers. sur-
kâr, 'head (of) affairs.' This word has very divers applications; but its senses may fall under three heads.
SIRKY. 841

SIRCAR.  

[Text continued with paragraphs from the document]
palankins, to make Chicks (q.v.) and table-mats, and for many other purposes of rural and domestic economy.

1810.—"It is perhaps singular that I should have seen seerky in use among a group of gypsies in Essex. In India these itinerants, whose habits and characters correspond with this intolerable species of banditti, invariably shelter themselves under seerky."—Williamson, V.M. ii. 290.

1832.—"... neat little huts of sirrakee, a reed or grass, resembling bright straw."—Mrs. Mary Husson Alli, Observations, i. 23.

SIRRIS, s. Hind. siris, Skt. šīr-isha, shrı, 'to break,' from the brittleness of its branches; the tree Acacia Lebbeck, Benth., indigenous in S. India, the Sâtpûra range, Bengal, and the sub-Himalayan tract; cultivated in Egypt and elsewhere. A closely kindred sp., A. Julibrissin, Boivin, affords a specimen of scientific 'Hobson-Jobson'; the specific name is a corruption of Gulâb-reshm, 'silk-flower.'

1568.—"Quelques années après le mort de Dariyal, des charpentiers ayant abattu un arbre de Seris, qui croissait auprès de son tombeau, le couvèrent en plusieurs pièces pour l'employeur à des constructions. Tout-à-coup une voix terrible se fit entendre, la terre se mit à trembler et le tronc de cet arbre se releva de lui-même. Les ouvriers épouvantés s'enfuirent, et l'arbre ne tarda pas à reverter."—Afsâs, Arâjish-i-Maghfîl, quoted by Garcia de Tussy, Ref. Mrs. 88.

[c. 1850.—"An' it fell when sirris-shaws were sere, And the nights were long and mirth."—R. Kipling, Departmental Ditties, The Fall of Jack Gibson.]

SISSOO, SHISHAM, s. Hind. sītā, sītīn, shishum, Skt. śīnapā; Ar. sīsam, sāsim; the tree Dalbergia Sissoo, Roxb. (N.O. Leguminosae) and its wood. This is excellent, and valuable for construction, joinery, boat- and carriage-building, and furniture. It was the favourite wood for gun-carriages as long as the supply of large timber lasted. It is now much cultivated in the Punjab plantations. The tree is indigenous in the sub-Himalayan tracts; and believed to be so likewise in Beluchistan, Guzerat, and Central India. Another sp. of Dalbergia (D. latifolia) affords the Black Wood (q.v.) of S. and W. India. There can be little doubt that one or more of these species of Dalbergia afforded the sesame wood spoken of in the Periplus, and in some old Arabic writers. A quotation under Black Wood shows that this wood was exported from India to Chaldea in remote ages. Sissoo has continued in recent times to be exported to Egypt, (see Forskal, quoted by Royle, Hindu Medicin, 128). Royle notices the resemblance of the Biblical shittin wood to shisham.

c. A.D. 80.—"... Thither they are wont to despatch from Barygaza (Broach) to both these ports of Persia, great vessels with brass, and timbers, and beams of teak (ξιθον σαγαλίων και δωκών) ... and logs of shisham (φαλάγγων σασακίων) ..."—Periplos, Maria Erythri, cap 56.

c. 545.—"These again are passed on from Siededila to the marts on this side, such as Malé, where the pepper is grown, and Kàlikùn, whence are exported brass, and shisham logs (σασακίων ξίθη), and other wares."—Giatomi, lib. xi.

! before 1200.—"There are the wolf and the parrot, and the peacock, and the dove, And the plant of Zînî, and al-ğâsîm, and pepper, ..."—Verses on India by Abû-l-dhalî, the Sîdî, quoted by Kâzîmî, in Gildemeister, p. 218.

1810.—"Sissoo grows in most of the great forests, intermixed with sâul. This wood is extraordinarily hard and heavy, of a dark brown, inclining to a purple tint when polished."—Williamson, V.M. ii. 71.

1839.—"As I rode through the city one day I saw a considerable quantity of timber lying in an obscure street. On examining it I found it was shisham, a wood of the most valuable kind, all being not liable to the attacks of white ants."—Boy Leaves from Young Egypt, ed. 1851, p. 102.

SITTING-UP. A curious custom, in vogue at the Presidency towns more than a century ago, and the nature of which is indicated by the quotations. Was it of Dutch origin?

1777.—"Lady Impey sits up with Mrs. Hastings; culpa toad-eating."—Ph. Francis's Diary, quoted in Basted, Echoes of Old Calcutta, 124; [3rd ed. 125].

1780.—"When a young lady arrives at Madras, she must, in a few days afterwards sit up to receive company, attended by some beau or master of the ceremonies, which perhaps continues for a week, or until she has seen all the fair sex, and gentlemen of the settlement."—Moore's Narr, 56.

1795.—"You see how many good reasons there are against your scheme of my taking horse instantly, and hastening to throw myself at the lady's feet; as to the other, of proxy, I can only agree to it under certain conditions. ... I am not to be forced to sit up, and receive male or female
visitors. ... I am not to be obliged to deliver my opinion on patterns for caps or petticoats for any lady. ...."—T. Munro to his Sister, in Life, i. 169.

1810. — "Among the several justly exploded ceremonies we may reckon that ... of 'Sitting up. ...' This 'Sitting up,' as it was termed, generally took place at the house of some lady of rank or fortune, who, for three successive nights, threw open her mansion for the purpose of receiving all ... who chose to pay their respects to such ladies as might have recently arrived in the country."—Williamson, i. 113.

SITTINGY, s. Hind. from Ar. shatrangi, shatrangi, and that from Pers. shatrang, 'chess,' which is again of Skt. origin, chațuranga, 'quadrupartite' (see SADRAS). A carpet of coloured cotton, now usually made in stripes, but no doubt originally, as the name implies, in chequers.

1648. — "... Een andere sorte van schiepte Tapijten die m'e noemt Chitrenga."—Van Teidt, 63.

1673. — "They pull off their Slippers, and after the usual Salams, seat themselves in Choultries, open to some Tank of purling Water: commonly spread with Carpets or Sittringees."—Fryer, 93.

1688. — "... sittringees."—In Yale, Hodges' Diary, Hak. Soc. ii. cxlv.

1755.—"To be sold by public auction ... the valuable effects of Warren Hastings, Esquire ... carpets and sittringees."—In Seton-Karr, i. 111.

SIWALIK, n.p. This is the name now applied distinctively to that outer range of tertiary hills which in various parts of the Himalaya runs parallel to the foot of the mountain region, separated from it by valleys known in Upper India as dūns (see DHOUN). But this special and convenient sense (d) has been attributed to the term by modern Anglo-Indian geographers only. Among the older Mahommmedan historians the term Siwalik is applied to a territory to the west of and perhaps embracing the Aravalli Hills, but certainly including specifically Nagore (Nâyjaur) and Mandâwar the predecessor of modern Jodhpur, and in the vicinity of that city. This application is denoted by (a).

In one or two passages we find the application of the name (Siwalik) extending a good deal further south, as if reaching to the vicinity of Mâlwâ. Such instances we have grouped under (b). But it is possible that the early application (a) habitually extended thus far.

At a later date the name is applied to the Himalaya; either to the range in its whole extent, as in the passages from Cheerefaddin (Shariffuddin 'Ali of Yezd) and from Baber; sometimes with a possible limitation to that part of the mountains which overlooks the Punjab; or, as the quotation from Rennell indicates, with a distinction between the less lofty region nearest the plains, and the Alpine summits beyond, Siwalik applying to the former only.

The true Indian form of the name is, we doubt not, to be gathered from the occurrence, in a list of Indian national names, in the Vishnu Purâna, of the Saivâlas. But of the position of these we can only say that the nations, with whom the context immediately associates them, seem to lie towards the western part of Upper India. (See Wilson's Works, Vishnu Purâna, ii. 175.) The popular derivation of Siwalik as given in several of the quotations below, is from swâlihâk, 'One lakh and a quarter'; but this is of no more value than most popular etymologies.

We give numerous quotations to establish the old application of the term, because this has been somewhat confused in Elliot's extracts by the interpolated phrase 'Siwâlik Hills,' where it is evident from Raverty's version of the Tabaqât-i-Nâsîrî that there is no such word as Hills in the original.

We have said that the special application of the term to the detached sub-Himalayan range is quite modern. It seems in fact due to that very eminent investigator in many branches of natural science, Dr. Hugh Falconer; at least we can find no trace of it before the use of the term by him in papers presented to the Asiatic Society of Bengal. It is not previously used, so far as we can discover, even by Royle; nor is it known to Jacquemont, who was intimately associated with Royle and Cautley, at Sahâranpur, very shortly before Falconer's arrival there. Jacquemont (Journal, ii. 11) calls the range: "la première chaîne de montagnes que j'appellerai les montagnes de Dehra." The first occurrence that we can find is in a paper by Falconer on the 'Aptitude of
the Himalayan Range for the Culture of the Tea Plant,' in vol. iii. of the J. As. Soc. Bengal, which we quote below. A year later, in the account of the Sivatherium fossil, by Falconer and Cautley, in the As. Researches, we have a fuller explanation of the use of the term Siwalik, and its alleged etymology.

It is probable that there may have been some real legendary connection of the hills in the vicinity with the name of Niva. For in some of the old maps, such as that in Berney's Travels, we find Siba given as the name of a province about Hurdwar; and the same name occurs in the same connection in the Mem. of the Emperor Jahangir (Elliot, vi. 352). [On the connection of Siva worship with the lower Himalaya, see Atkinson, Himalayan Gazetteer, ii. 743.]

a.—
1118.—"Again he rebelled, and founded the fortress of Nāghawr, in the territory of Siwalik, in the neighbourhood of Biruḥ(?)."—Tabāḥīt-vaṣyīrī, E.T. by Reccey, 110.

1192.—"The seat of government, Ajmīr, with the whole of the Siwalik [territory], such as (?) Hansi, Sursuti, and other tracts, were subjugated."—Ibid. 468-469.

1227.—"A year subsequent to this, in 624 H., he (Sultan Ilyātimiš) marched against the fort of Mandawar within the limits of the Siwalik [territory], and its capture, likewise the Almighty God facilitated for him."—Ibid. 611.

c. 1247.—"... When the Sultan of Islam, Nāsir-ud Dūnya-wa-'ud-Dīn, ascended the throne of sovereignty ... after Malik Bāllān had come [to Court!] he, on several occasions made a request for Ucehah together with Muitan. This was acquiesced in, under the understanding that the Siwalik [territory] and Nāg-awr should be relinquished by him to other Maliks. ..."—Ibid. 751.

1255.—"When the new year came round, on Tuesday, the 1st of the month of Mulharram, 651 H., command was given to Ulugh Khān-i-A'zam ... to proceed to his fiefs, the territory of Siwalik and Hansī."—Ibid. 683.

1257.—"Malik Bāllān ... withdrew (from Dehi), and by way of the Siwalik [country], and with a slight retinue, less than 200 or 300 in number, returned to Ucehah again."—Ibid. 785.

1259.—"When the royal tent was pitched at Talh-pat, the [contiguous] forces of the Siwalik [districts], which were the fiefs of Ulugh Khān-i-A'zam, had been delayed ... (he) set out for Hansī ... (and there) issued his mandate, so that, in the space of 11 days, the troops of the Siwalik,
1528.—"The northern range of hills has been mentioned ... after leaving Kashmir, these hills contain innumerable tribes and states, pargannahs and countries; and extend all the way to Bengal and the shores of the Great Ocean. ... The chief trade of the inhabitants of these hills is in musk-bags, the tails of the mountain cow, saffron, lead, and copper. The natives of Hind call these hills Sewalik-Parbat. In the language of Hind Sewalik means a lak and a quarter (or 125,000), and Parbat means a hill, that is, the 125,000 hills. On these hills the snow never melts, and from some parts of Hindustan, such as Lahore, Sehrend, and Sambal, it is seen white on them all the year round."—Baber, p. 313.

c. 1545.—"Sher Shah's dying regrets. "On being remonstrated with for giving way to low spirits, when he had done so much for the good of the people during his short reign, after earnest solicitation, he said, 'I have had three or four desires on my heart, which still remain without accomplishment. ... One is, I wished to have depopulated the country of Roh, and to have transferred its inhabitants to the tract between the Nilaub and Lahore, including the hills below Nindina as far as the Siwalik.'"—Tarki-Khuda, John Lodi, in Elliot, v. 107-8. Nindina was on Balnah, a hill over the Jelan (compare Elliot, ii. 450-1).

c. 1547-8.—"After their defeat the Nižibs took refuge with the Ghakkars, in the hill-country bordering on Kashmir. Islám Sháh ... during the space of two years was engaged in constant conflicts with the Ghakkars, whom he desired to subdue. Skirting the hills he went thence to Máhá (i. e., and all the Kájás of the Sewalik presented themselves to Parzorán, the Kája of Gwáilor, became a staunch vassal of the King ... Gwáilor is a hill, which is on the right hand towards the South, amongst the hills, as you go to Kángrá and Nagarkot." (See NUGGUR-COTE).—Tarki.-Dádá, in Elliot, iv. 493-4.

c. 1555.—"The Imperial forces encountered the Afghans near the Sewalik mountains, and gained a victory which elicited gracious marks of approval from the Emperor. Sikandar took refuge in the mountains and jungles. Kája Kámdar, Kája of Nagarkot, was the most renowned of all the Kájás of the hills, and he came and made his submission."—Tabálat-i-Akbári, in Elliot, v. 248.

c. 1560.—"The Emperor (Akbar) then marched onwards towards the Sewalik hills, in pursuit of the Kháñ- Kháñán. He reached the neighbourhood of Talwára, a district in the Siwalik, belonging to Kája Gobind Chand. ... A party of adventuruous soldiers dashed forward into the hills, and surrounding the place put many of the defenders to the sword."—Ibid., 267.

c. 1570.—"Usman Kháñ ... set forth from Luctnow with the design of breaking down the idols, and demolishing the idol temples. For false reports of their unbounded treasures had come to his ears. He proceeded through Oudh, towards the Siwalik hills. ... He then ravaged the whole country, as far as the Káshká of Wajráj, in the country of Rája Ranka, a powerful zamindar, and from that town to Ajmir which is his capital."—Baddí, in Elliot, iv. 497.

1594-5.—"The force marched to the Siwalik hills, and the Bakhshí resolved to begin by attacking Jammú, one of the strongest forts of that country."—Akbári Námá, in Elliot, v. 125.

c. 1519.—"Rám Doa ... returned to Kanauj ... after that he marched into the Siwalik hills, and made all the zamindars tributary. The Kája of Kamám ... came out against Rám Doa and gave him battle."—The Piriáhs Introduction, in Elliot, vi. 561.

1793.—"Mr. Daniel, with a party, also visited Sirnagur the same year [1789]: ... It is situated in an exceedingly deep and very narrow valley; formed by Mount Sewalik, the northern boundary of Hindustan, on the one side; and the vast range of snowy mountains of Himáläh or Imaús, on the other: and from the report of the natives, it would appear, that the nearest part of the base of the latter (on which snow was actually falling in the month of March) was not more than 14 or 15 G. miles in direct distance to the N. or N.E. of Sirnagur town. "In crossing the mountains of Sewalick, they met with vegetable productions, proper to the temperate climates."—Bennett's Mem., ed. 1793, pp. 368-369.

d.—

1834.—"On the flank of the great range there is a line of low hills, the Sewalik, which commence at Rooppur, on the N.E., and run down a long way to the south, skirting the great chain. In some places they run up to, and rise upon, the Himálayas; in others, as in this neighbourhood (Sehánpur), they are separated by an intermediate valley. Between the Jumna and Ganges they attain their greatest height, which Capt. Herbert estimates at 2,000 feet above the plains at their foot, or 3,000 above the sea. Sehánpur is about 1,000 feet above the sea. About 25 miles north are the Sewalik hills."—Falconer, in J.A.S.B. iii. 152.

1835.—"We have named the fossil Sivatherium from Siva the Hindu god, and ḍhán, bull. The Siválik, or Sub-Himálayan range of hills, is considered, in the Hindu mythology, as the Látká or edge of the roof of Siva's dwelling on the Himálaya, and hence they are called the Siva-tála or Shála, which by an easy transition of sound became the Sewalik of the English. "The fossil has been discovered in a tract which may be included in the Sewalik

"Sewalick is the term, according to the common acceptation; but Capt. Kirkpatrick proves, from the evident etymology of it, that it should be Sewaluck."—Note by Bennett.
range, and we have given the name of Siva-
therium to it, to commemorate the remark-
able formation, so rich in new animals.
Another derivation of the name of the
hills, as explained by the Mahant, or High
Priest at Dehra, is as follows:—

"Sewalik, a corruption of Sivaivala, a
name given to the tract of mountains be-
tween the Jumna and Ganges, from having
been the residence of ISWARA SIVA and his
son GAMES."—Falconer and Ogilvy, in
\textit{As. Res.}, Xix. p. 2.

1879. — "These fringing ranges of the
later formations are known generally as the
Sub-Himalayas. The most important
being the Siwalik hills, a term especially
applied to the hills south of the Deyra
Dun, but frequently employed in a wider
sense."—\textit{Medlicott and Blanford, Man. of
the Geology of India}, Intro. \textit{p. x}.

[1899.—Even so late as this year the old
inaccurate etymology of the word appears:
"The term \textit{Sewalic} is stated by one of the
native historians to be a combination of two
Hindoo words \textit{siwa} and \textit{lu} (sir), the
word \textit{siwa} signifying one and a quarter,
and the word \textit{lu} being the term which
expresses the number of one hundred
thousand."—\textit{Thornhill, Haunts and Hobbits},
213.]

\textbf{SKEEN.} s. Tib. \textit{skiyn}, The
Himalayan Ibex; (Capra Sibirica,
Meyer). [See Blanford, \textit{Mammalia},
503.]

\textbf{SLAVE.} We cannot now attempt
a history of the former tenure of slaves
in British India, which would be a
considerable work in itself. We only
gather a few quotations illustrating
that history.

1676.—"Of three Theeves, two were exe-
cuted and one made a Slave. We do not
approve of putting any to death for theft,
nor that any of our own nation should be
made a Slave, a word that becomes not an
Englishman's mouth."—\textit{The Court to Ft. St.
Guz., March 7}. In \textit{Notes and Exhibs. No. i},
18.

1862.—"... making also proclamation
by beat of drum that if any \textit{Slave} would
run away from us he should be free, and
liberty to go where they pleased."—\textit{Hedges,
Diary, Oct. 14}; [Hak. Soc. i. 35].

[ "There being a great number of
\textit{Slaves} yearly exported from this place, to
ye great grievance of many persons whose
Children are very commonly stolen away
from them, by those who are constant
traders in this way, the Agent, \&c., con-
sidering the Scandal that might accrue to
ye Government, \&c., the great loss that
many parents may undergo by such
actions, have order'd that noe more \textit{Slaves}
be sent off the shore again."—\textit{Pringle,
Diary, Ft. St. Geo.}, 1st ser. i. 70.]

—Among Items of Revenue. In \textit{Long}, 34.

1687. — "We have taken into consideration
the most effectual and speedy method for
supplying our settlements upon the \textit{West
Coast} with \textit{slaves}, and we have therefore
fixed upon two ships for that purpose... to
proceed from hence to Madagascar to
purchase as many as can be procured,
and the said ships conveniently carry, who are
to be delivered by the captains of those
ships to our agents at Fort Marlborough at
the rate of £15 a head."—\textit{Court's Letter of
Dec. 8, and Long}, 286.

1764. — "That as an inducement to the
Commanders and Chief Mates to exert
themselves in procuring as large a number of
\textit{Slaves} as the Ships can conveniently
carry, and to encourage the Surgeons to
take proper care of them in the passage,
there is to be allowed 20 shillings for every
\textit{slave} shipped at Madagascar, to be divided,
viz., 13s. 4d. a head to the Commander, and
6s. 8d. to the Chief Mate, also for every one
delivered at Fort Marlborough the Com-
mander is to be allowed the further sum of
6s. 8d. and Chief Mate 2s.; the Surgeon is
likewise to be allowed 10s. for each
\textit{slave} landed at Fort Marlborough."—

1778. — Mr. Busteed has given some
curious extracts from the charge-sheet of the
Calcutta Magistrate in this year, show-
ing \textit{slaves} and \textit{slave-girls}, of Europeans,
Portuguese, and Armenians, sent to the
magistrate to be punished with the rattan
for running away and such offences.—\textit{Echoes
of Old Calcutta}, 117 seqq. [Also see extracts
from newspapers, \&c., in \textit{Carey, Good Old
Days, ii. 71 seqq.}]

1782. — "At Monday the 29th inst. will be
ordained by us, to buy a Buggy Horse, a
Buggy and Harness... some cut Diamonds, a
quantity of China Sugarandy... a quantity of
the best Danish Claret... deliverable at Scrampore: two \textit{slave Girls}
about 6 years old; and a great variety of
other articles."—\textit{India Gazette}, July 27.

1785. — "Malver. Hair-dresser from Eu-
rope, proposes himself to the ladies of the
settlement to dress hair daily, at two gold
mohurs per month, in the latest fashion,
with gauze flowers, \&c. He will also
instruct the \textit{slaves} at a moderate price.
..."—\textit{Gazette}, Nov. 119; This was surely
a piece of slang. Though we hear occasionally,
in the advertisements of the time, of slave
boys and girls, the domestic servants were
not usually of that description.

1794. — "50 Rupees Reward for Discovery.
"RUN OFF about four Weeks ago from a
Gentleman in Bombay, A Malay \textit{slave}
called Cambing or Rambing. He stole a
Silk Purse, with 45 Venetians, and some
Silver Buttons..."—\textit{Bombay Couriers},
Feb. 22.

\textbf{SLING, SELING.} n.p. This is the
name used in the Himalayan regions
for a certain mart in the direction of
China which supplies various articles of trade. Its occurrence in Trade Returns at one time caused some discussion as to its identity, but there can be no doubt that it is Si-ning (Fu) in Kan-su. The name Sling is also applied, in Ladak and the Punjab, to a stuff of goat's wool made at the place so called.

c. 1730.—"Kokonor is also called Toos-agom, which means blue lake. The Tibetans pretend that this lake belongs to them, and that the limits of Tibet adjoin those of the town of Shilin or Shilingh."—P. Orazio della Pena, E.T. in Markham's Tibet, 2d ed. 314.

1774.—"The natives of Kashmir, who like the Jews of Europe, or the Armenians in the Turkish Empire, scatter themselves over the Eastern kingdoms of Asia . . . have formed extensive establishments at Lhasa and all the principal towns in the country. Their agents, stationed on the coast of Coromandel, in Bengal, Benares, Nepal, and Kashmir, furnish them with the commodities of these different countries, which they dispose of in Tibet, or forward to their associates at Seling, a town on the borders of China."—Hodge's Narrative, in Markham's Tibet, 124.

1793.—... it is certain that the product of their looms (i.e. of Tibet and Nepaul) is as inconsiderable in quantity as it is insignificant in quality. The Jou (read TOOS) or flannel procured from the former, were it really a fabric of Tibet, would perhaps be admitted as an exception to the latter part of this observation : but the fact is that it is made at Siling, a place situated on the western borders of China."—Kirkpatrick's Ann. of Nepaul (1811), p. 134.


1862.—"Sling is a 'Pushkain' (fine wool) cloth, manufactured of goat-wool, taken from Karahair and Urumchi, and other districts of Turkish China. In a Chinese town called Sling."—Punjab Trade Report, App. p. cxxix.

1871.—"There were two Calmucks at Yarkand, who had belonged to the suite of the Chinese Amkan . . . Their own home they say is Zilm (Qu. Zilim ?) a country and town distant 1¼ month's journey from either Aksoo or Khoten, and at an equal distance in point of time from Lhasa . . . Zilm possesses manufactures of carpents, horse-trappings, pen-holders, &c. This account is confirmed by the fact that articles such as those described are imported occasionally into Ladik, under the name of Zilm or Zirm goods.

"Now if the town of Zilm is six weeks journey from either Lhasa or Aksoo, its position may be guessed at."—Nair, Visits to High Tartary, 38.

SLOTH, s. In the usual way of transferring names which belong to other regions, this name is sometimes applied in S. India to the Lemur (Loris gracilis, Jerdon).

SNAKE-STONE, s. This is a term applied to a substance, the application of which to the part where a snake-bite has taken effect, is supposed to draw out the poison and render it innocuous. Such applications are made in various parts of the Old and New Worlds. The substances which have this reputation are usually of a porous kind, and when they have been chemically examined have proved to be made of charred bone, or the like. There is an article in the 13th vol. of the Asiatic Researches by Dr. J. Davy, entitled An Analysis of the Snake-Stone, in which the results of the examination of three different kinds, all obtained from Sir Alex. Johnstone, Chief Justice of Ceylon, is given. (1) The first kind was of round or oval form, black or brown in the middle, white towards the circumference, polished and somewhat lustrous, and pretty enough to be sometimes worn as a neck ornament; easily cut with a knife, but not scratched by the nail. When breathed on it emitted an earthy smell, and when applied to the tongue, or other moist surface, it adhered firmly. This kind proved to be of bone partially calcined. (2) We give below a quotation regarding the second kind. (3) The third was apparently a bezoar, (q.v.), rather than a snake-stone. There is another article in the As. Res. xvi. 382 seqq. by Captain J. D. Herbert, on Zehr Mohor or Snake-Stone. Two kinds are described which were sold under the name given (Zehr mohra, where mohra is 'poison,' mohra, 'a kind of polished shell,' a bead,' applied to a species of bezoar). Both of these were mineral, and not of the class we are treating of.

c. 1666.—"C'est dans cette Ville de Din que se font les Pierres de Cobra si renommées: elles sont composées de racines qu'on brûle, et dont on amasse les cendres pour les mettre avec une sorte de terre qu'ils ont, et les brûler encore une fois avec cette terre; et après cela on en fait la pâte dont ces Pierres sont formées. . . Il faut faire sortir avec une égille, un peu de sang de la plate, y appliquer la Pierre, et l'y laisser jusqu'à ce qu'elle tombe d'elle même."—TheravdT, v. 97.
1673.—"There are also those Elephant Legged St. Thomeans, which the unblissful Enquirers will tell you chances to them two ways: By the Venom of a certain Snake, by which the Jangies (see JOGEE) or Pilgrims furnish them with a Fusticious Stone (which we call a snake-stone), and is a Counter-poison of all deadly Bites; if it stick, it attracts the Poison; and put into Milk it recovers itself again, leaving its virulence therein, discovered by its Greenness."—Freyer, 33.

e. 1676.—"There is the Serpent's stone not to be forgot, about the bigness of a double (doubloon!): and some are almost oval, thick in the middle and thin about the sides. The Indians report that it is bred in the head of certain Serpents. But I rather take it to be a story of the Idolater's Priests, and that the Stone is rather a composition of certain Drugs. . . . If the Person bit be not much wounded, the place must be incised; and the Stone being appl'd thereto, will not fall off till it has drawn all the poison to it: To cleanse it you must steep it in Womans-milk, or for want of that, in Cows-milk. . . . There are two ways to try whether the Serpent-stone be true or false. The first is, by putting the Stone in your mouth, for then it will give a leap, and fix to the Palate. The other is by putting it in a glass full of water; for if the Stone be true, the water will fall a boiling, and rise in little bubbles . . ."—Tavernier, E.T., Pt. ii. 155; [ed. Bell, ii. 152]. Tavernier also speaks of another snake-stone alleged to be found behind the hood of the Cobra: "This Stone being rubb'd against another Stone, yields a slime, which being drunk in water," &c. &c. — Ibid.

1690.—"The thing which he carried . . . is a specific against the Poison of Snakes . . . and therefore obtained the name of a Snake or Serpent-stone. . . . The Composition of it is Ashes of burnt Roots, mixed with a kind of Earth, which is found at Diu . . ."—Ovington, 260-261.


1772.—"Being returned to Roode-Zand, the much celebrated Snake-stone (Slange-sten) was shown to me, which few of the farmers here could afford to purchase, it being sold at a high price, and held in great esteem. It is imported from the Indies, especially from Malabar, and cost several, frequently sold for 12, rix dollars. It is round, and convex on one side, of a black colour, with a pale ash-grey speck in the middle, and tubulated with very minute pores. . . . When it is applied to any part that has been bitten by a serpent, it sticks fast to the wound, and extracts the poison; as soon as it is saturated, it falls off of itself. . . ."—Thomasson, Travels, E.T. i. 155 (A Journey into Caffraria).

1796.—"Of the remedies to which cures of venomous bites are often ascribed in India, some are certainly not less frivolous than those employed in Europe for the bite of the viper; yet to infer from thence that the effects of the poison cannot be very dangerous, would not be more rational than to ascribe the recovery of a person bitten by a Cobra de Capello, to the application of a snake-stone, or to the words muttered over the patient by a Brahmin."—Patrick Rauzll, Account of Indian Serpents, 77.

1820.—"Another kind of snake-stone was a small oval body, smooth and shining, externally black, internally grey; it had no earthy smell when breathed on, and had no absorbent or adhesive power. By the person who presented it to Sir Alexander Johnstone it was much valued, and for adequate reason if true, 'it had saved the lives of four men.'"—Dr. Davy, in As. Res. xiii. 318.

1860.—"The use of the Pamboo-Kaloo, or snake-stone, as a remedy in cases of wounds by venomous serpents, has probably been communicated to the Singhalese by the Hindoo snake-charmers who resort to the Island from the Coast of Coromandel; and more than one well-authenticated instance of its successful application has been told to me by persons who had been eye-witnesses. . . . (These follow.) . . . As to the snake-stone itself, I submitted one, the application of which I have been describing, to Mr. Faraday, and he has communicated to me, as the result of his analysis, his belief that it is a piece of charred bone which has been filled with the porous and absorbent earth, and then charred again. . . . The probability is, that the animal charcoal, when instantaneously applied, may be sufficiently porous and absorbent to extract the venom from the recent wound, together with a portion of the blood, before it has time to be carried into the system. . . ."—Tennent, Ceylon, i. 197-200.

1861.—"Have you been bitten? 'Yes Sahib,' he replied, calmly; 'the last snake was a vicious one, and it has bitten me. But there is no danger.' He added, extract ing from the recesses of his mysterious box a small piece of white stone. This he wetted and applied to the wound, to which it seemed to adhere . . . he apparently suffered no material hurt. I was thus effectively convinced that snake-charming is a real art, and not merely clever conjuring as I had previously imagined. These so-called snake-stones are well known throughout our country. Col. T. Lewis, A Fly or t Wheel, 91-92.

1872.—"With reference to the snake stones, which, when applied to the bite are said to absorb and suck out the poison
SNEAKER. s. A large cup (or small basin) with a saucer and cover. The native servants call it sínígar. We had guessed that it was perhaps formed in some way from sín in the sense of 'china-ware,' or from the same word, used in Ar. and Pers., in the sense of 'a silver' (see CHINA, s.). But we have since seen that the word is not only in Grosse's Lexicon Bata-rumvum, with the explanation 'a small bowl,' but is also in Todd: 'A small vessel of drink.' A sneaker of punch is a term still used in several places for a small bowl; and in fact it occurs in the Spectator and other works of the 18th century. So the word is of genuine English origin; no doubt of a semi-slang kind.

1714.—"Our little burlesque authors, who are the delight of ordinary readers, generally abound in these port phrases, which have in them more vivacity than wit. I lately saw an instance of this kind of writing, which gave me so truly an idea of it, that I could not forbear begging a copy of the letter...

"Dear Jack,

'Past 2 o'clock and a frosty morning.

'I have just left the Right Worshipful and his myrmidons about a sneaker of 5 gallons. The whole magistracy was pretty well disguised before I gave them the slip.'

The Spectator, No. 616.

1715.—"Hugh Peters is making

A sneaker within

For Luther, Buchanan,

John Knox, and Calvin;

And when they have tossed off

A brace of full bowls,

3 H

You'll swear you ne'er met

With honester souls.'


1743.—"Wild... then retired to his seat of contemplation, a night-cellar, where, without a single farthing in his pocket, he called for a sneaker of punch, and placing himself on a bench by himself, he softly vented the following soliloquy."—Fielding, Jonathan Wild, Bk. ii. ch. iv.

1772.—"He received us with great cordiality, and entreated us all, are in number, to be seated in a bungalow, where there were only two broken chairs. This compliment we could not accept of; he then ordered five sneakers of a mixture which he denominated punch."—Letter in Forbes, Or. Mem. iv. 217.

[SNOW RUPEE. s. A term in use in S. India, which is an excellent example of a corruption of the 'Hobsun-Jobson' type. It is an Anglo-Indian corruption of the Tel. tsanauru, 'authority, currency."

SOFALA. n.p. Ar. Sofálá, a district and town of the East African coast, the most remote settlement towards the south made upon that coast by the Arabs. The town is in S. Lat. 20° 10', more that 2' south of the Zambezi delta. The territory was famous in old days for the gold produced in the interior, and also for iron. It was not visited by V. da Gama either in going or returning.

c. 1150.—"This section embraces the description of the remainder of the country of Sofálá... The inhabitants are poor, miserable, and without resources to support them except iron: of this metal there are numerous mines in the mountains of Sofálá. The people of the islands... come hither for iron, which they carry to the continent and islands of India... for although there is iron in the islands and in the mines of that country, it does not equal the iron of Sofálá.'—Edrisi, i. 65.

c. 1220.—"Sofálá is the most remote known city in the country of the Zenj... wares are carried to them and left by the merchants who then go away, and coming again find that the natives have laid down the price [they are willing to give] for every article beside it... Sofálá gold is well-known among the Zenj merchants."—Yákut, Majám al-Buldán, s.v.

In his article on the gold country, Yákut describes the kind of dumb trade in which the natives decline to come face to face with the merchants at greater length. It is a practice that has been ascribed to a
great variety of uncivilized races; e.g. in various parts of Africa; in the extreme north of Europe and of Asia; in the Clove Islands; to the Veddas of Ceylon, to the Polians of Malabar, and (by Pliny, surely under some mistake) to the Seres or Chinese. See on this subject a note in Marco Polo, Bk. iv. ch. 21; a note by Mr. De B. Prinat, in J. R. S. A. S., xviii. 318 (in which several references are erroneously printed); Tenent's Ceylon, i. 583 seqq.; Rawlinson's Herodotus, under Bk. iv. ch. 196.

c. 1339.—"Sofala is situated in the country of the Kānān, the inhabitants are Muslim. Ibn Sāyd says that their chief means of subsistence are the extraction of gold and of iron, and that their clothes are of leopard-skin."—Abulfeda, Fr. Fr. i. 222.

"A merchant told me that the town of Sofala is a half month's march distant from Caína (Quiloa), and that from Sofala to Yūfī (Nūfī) is a month's march. From Yūfī they bring gold-dust to Sofala."—Ibn Battuta, ii. 192-3.

1499.—"Coming to Moçambique (i.e. Vasco and his squadron on their return) they did not desire to go in because there was no need, so they kept their course, and being off the coast of Cofala, the pilots warned the officers that they should be alert and ready to strike sail, and at night they should keep their course, with little sail set, and a good look-out, for just thereabouts there was a river belonging to a place called Cofala, whence there sometimes issued a tremendous squall, which tore up trees and carried cattle and all into the sea."—Correct, London, i. 134-135.

1516.—"...at xviii. leagues from them there is a river, which is not very large, whereon is a town of the Moors called Sofala, close to which town the King of Portugal has a fort. These Moors established there a long time ago on account of the great trade in gold, which they carry on with the Gentiles of the main-land."—Barkloe, 4.

1523.—"Item—that as regards all the ships and goods of the said Realm of Urmaz, and its ports and vassals, they shall be secure by land and by sea, and they shall be as free to navigate where they please as vassals of the King our lord, save only that they shall not navigate inside the Strait of Mecca, nor yet to Cofala and the ports of that coast, as that is forbidden by the King our lord. ..."—Treaty of Ibn Durutu de Menezes, with the King of Ormuz, in Bolelho, Tombo, 80.

1558.—"Vasco da Gama ... was afraid that there was some gulf running far inland, from which he would not be able to get out. And this apprehension made him so careful to keep well from the shore that he passed without even seeing the town of Cofala, so famous in these parts for the quantity of gold which the Moors procured there from the Blacks of the country by trade. ..."—Berrro, i. iv. 3.

1572.—"... Fizemos desta costa algum deverio Deitando para o pêgo toda a armada: Poque, ventando Noto manso e frio, Nāo nos apanhase a agua da enseada, Que a costa faz alli daquella banda, Donde a rica Sofala o ouro manda."—Camões, v. 73.

By Burton:

"off from the coast-line for a spell we stood, till deep blue water 'neath our kelsons lay; for frigid Notus, in his fainty mood, was fain to drive us leeward to the Bay made in that quarter by the crooked shore, whence rich Sofala sendeth golden ore."—1655.

"Mombaza and Quiloa and Melind. And Sofala, thought Ophir, to the realm Of Congo, and Angola farthest south."—Paradise Lost, xi. 399 seqq.

Milton, it may be noticed, misplaces the accent, reading Sofála.

1727.—"... Between Delagoa and Mozambique is a dangerous Sea-coast, it was formerly known by the names of Suffola and Ciana, but now by the Portuguese, who know that country best, is called Sena."—A. Hamilton, i. 8 [ed. 1741].

SOLA, vulg. SOLAR. s. This is properly Hind. sholá, corrupted by the Bengáli inability to utter the shibboleth, to solá, and often again into solar by English people, led astray by the usual "striving after meaning." Sholá is the name of the plant Aeschynomene aspera, L. (N.O. Leguminosae), and is particularly applied to the light pith of that plant, from which the light thick Sola topes, or pith hats, are made. The material is also used to pad the roofs of palankins, as a protection against the sun's power, and for various minor purposes, e.g. for slips of tinder, for making models, &c.

The word, until its wide diffusion within the last 45 years, was peculiar to the Bengal Presidency. In the Deccan the thing is called bhend, Mahr. bhenda, and in Tamil. wetti, ['breaking with a crackle.'] Solar hats are now often advertised in London. [Hats made of elder pith were used in S. Europe in the early 16th century. In Albert Dürer's Diary in the Netherlands (1520-21) we find: "Also Tomasin has given me a plaited hat of elder-pith" (Mrs. Heaton, Life of Albrecht Dürer, 269). Miss Eden, in 1839, speaks of Europeans wearing "broad white feather hats to keep off the sun." (Up the Country, ii. 56).
Illustrations of the various shapes of Sola hats used in Bengal about 1854 will be found in Grant, Rural Life in Bengal, 105 seq.]

1836.—"I stopped at a fisherman's, to look at the curiously-shaped floats he used for his very large and heavy fishing-nets; each float was formed of eight pieces of shola, tied together by the ends. . . . When this light and spongy path is wetted, it can be cut into thin layers, which pasted together are formed into hats; Chinese paper appears to be made of the same material."—Wonders of a Pilgrim, ii. 190.

1872.—"In a moment the flint gave out a spark of fire, which fell into the sola; the sulphur match was applied; and an earthen lamp. . . ."—Gowinda Samanta, i. 10.

1878.—"My solar topee (pith hat) was whisked away during the struggle."—Life in the Mogul, i. 104.

1885.—"I have slipped a pair of galoshes over my ordinary walking-boots; and, with my solar topee (or sun helmet) on, have ridden through a mile of deserted streets and thronged bazaars, in a grilling sunshine."—A Professional Visit in Persia, St. James's Gazette, March 9.

[SOMBA, SOMBAY, s. A present. Malay sambah-un.
[1814.—"Sombay or presents."—Foster, Letters, ii. 112.
[1815.—"... concluded rather than pay the great Somba of eight hundred real."
[---Ibid. iv. 43.---]

SOMBERRO. s. Port. sombreiro. In England we now understand by this word a broad-brimmed hat; but in older writers it is used for an umbrella. Summerhead is a name in the Bombay Arsenal (as M.-Gen. Keatinge tells me) for a great umbrella. I make no doubt that it is a corruption (by 'striving after meaning') of Sombreiro, and it is a capital example of Hobson-Jobson.

1503.—"And the next day the Captain-Major before daylight embarked armed with all his people in the boats, and the King (of Cochin) in his boats which they call toves (see DONET). . . . and in the tow of the King went his Sombres, which are made of straw, of a diameter of 4 palms, mounted on very long canes, some 3 or 4 fathoms in height. These are used for state ceremonial, showing that the King is here in person, as it were his pennon or royal banner, for no other lord in his realm may carry the like."—Corma, i. 378.

1516.—"And besides the page I speak of who carries the sword, they take another page who carries a sombreiro with a stand to shade his master, and keep the rain off him; and some of these are of silk stuff finely wrought, with many fringes of gold, and set with stones and seed pearl. . . ."—Barbosa, Lisbon ed. 286.

1553.—"At this time Dom Jorge discerned a great body of men coming towards where he was standing, and amid them a sombreiro on a lofty staff, covering the head of a man on horseback, by which token he knew it to be some noble person. This sombreiro is a fashion in India coming from China, and among the Chinese no one may use it but a gentleman, for it is a token of nobility, which we may describe as a one-handed pallium (having regard to those which we use to see carried by four, at the reception of some great King or Prince on his entrance into a city). . . ."—Barnes, III. x. 9. Then follows a minute description of the sombreiro or umbrella.

[1590.—"... a great broad sombreiro or shadow in their hands to defend them in the Summer from the Sunne, and in the Winter from the Raine."—Hakluyt. ii. 291 (Stanf. Dict.).
[1602.—In his character of D. Pedro Mascarenhas, the Viceroy, Conto says he was anxious to change certain habits of the Portuguese in India: "One of these was to forbid the tall sombreiros for warding off the rain and sun, to relieve men of the expense of paying those who carried them; he himself did not have one, but used a woollen umbrella with small cords (i), which they called for many years Mascarados. Afterwards finding the sun intolerable and the rain immoderate, he permitted the use of tall umbrellas, on the condition that private slaves should bear them, to save the wages of the Hindus who carry them, and are called boys de sombreiro (see BOY)."
[---Conto, Dec. VII. Bk. i. ch. 12.---]

1630.—"Betwixt towns men usually travel in Chariots drawn by Oxen, but in Towns upon Palameens, and with Sombres de Sol over them."—Sir T. Herbert, ed. 1665, p. 46.

1657.—"A costé du cheval il y a un homme qui esvente Without, afin qu'il ne recevoit point d'imcommodite soit par les mouches, ou par la chaleur; et à chaque costé on porte deux Zombereiro, afin que le Soleil ne lisse pas sur leur, . . ."—Aer. Roger, Fr. Tr. ed. 1670, p. 223.

1673.—"None but the Emperor have a Sombreiro among the Moguls."—Fryer, 39.

1727.—"The Portuguese ladies . . . sent to beg the Favour that he would pick them out some lusty Dutch men to carry their Palameens and Somereras or Umbrellas."—A. Hamilton, i. 338; [ed. 1744, i. 340].

1768-71.—"Close behind it, followed the heir-apparent, on foot, under a sambrel, or sunshade, of state."—Somervilles, E.T. i. 87.

[1845.—"No open umbrellas or summerheads allowed to pass through the gates."—Public Notice on Gates of Bombay Town, in Douglas, Glimpses of Old Bombay, 86.]
SOXTHALS.

The channel between the northern part of the Nicobar group, and the southern part embracing the Great and Little Nicobar, has had this name since the early Portuguese days. The origin of the name is given by A. Hamilton below. The indications in C. Federici and Hamilton are probably not accurate. They do not agree with those given by Horsburgh.

1566.—"Si passa per il canale di Nicobar, onero per quello del Sombrero, li quali son per mezzo l'isola di Sumatra. . ."—C. Federici, in Rambusio, iii. 391.

1727.—"The Islands off this Part of the Coast are the Nicobars. . . The northernmost Cluster is low, and are called the Carniciboars. . . The middle Cluster is one grand Champain Land, and all but one, well inhabited. They are called the Somerera Islands, because on the South End of the largest Island, is an Hill that resembles the top of an Umbrella or Somerera."—A. Hamilton, i. 68 [ed. 1741].

1843.—"Sombrero Channel, bounded on the north by the Islands of Katechel and Noneowry, and by Merve or Passage Island on the South side, is very safe and about seven leagues wide."—Horsburgh, ed. 1843, ii. 59-60.

SONAPARANTA, n.p. This is a quasi-classical name, of Indian origin, used by the Burmese Court in State documents and formal enumerations of the style of the King, to indicate the central part of his dominions; Skt. Sunapara (Pali Sonapāra) or perhaps apārātta, ‘golden frontier-land,’ or something like that. There can be little doubt that it is a survival of the names which gave origin to the Chintal of the Greeks. And it is notable, that the same series of titles embraces Tamba-pdya (‘Copper Island’ or Region) which is also represented by the Calcutta Gazetteer. [Also see J. G. Scott, Upper Burma Gazetteer, i. pt. i. 103.]

(Ancient).—"There were two brothers resident in the country called Sunaparanta, merchants who went to trade with 500 wagons. . ."—Legends of Goanama Buddha, in Hardy's Manual of Buddhism, 259.

1636.—"All comprised within the great districts . . . of Tsa-Koo, Tsa-lan, Laygoun, Phoang-len, Kalé, and Thong-thwit is constituted the Kingdom of Tippe, called the Thunaparanta. All within the great districts of Pagan, Ava, Penya, and Myen-Zain, is constituted the Kingdom of Tampadewa."—Inscription at the Great Pagoda of Khong-Hmoo-dau, near Ava; from the MS. Journal of Major H. Burney, accompanying a Letter from him, dated 11th September, 1850, in the Foreign Office, Calcutta. Burney adds: "The Ministers told me that by Thunaparanta they meant all the countries to the northward of Ava, and by Tampadewa all to the southward. But this inscription shows that the Ministers themselves do not exactly understand what countries are comprised in Thunaparanta and Tampadewa."
taken from Lord Teignmouth of witch tests among the Soontaar.

[1798.—"... amongst a wild and unlettered tribe, denominated Soontaar, who have reduced the detection and trial of persons suspected of witchcraft to a system."—As. Res. iv. 359.]

1817.—"For several years many of the industrious tribes called Sonthurs have established themselves in these forests, and have been clearing and bringing into cultivation large tracts of lands. ..."—Sutherland's Report, quoted in Long, 569.

1867.—"This system, indicated and proposed by Mr. Eden,* was carried out in its integrity under Mr. George Yule, C.B., by whose able management, with Messrs. Robinson and Wood as his deputies, the Sonthals were raised from misery, dull despair, and deadly hatred of the government, to a pitch of prosperity which, to an uninitiated, has never been equalled in any other part of India under the British rule. The Regulation Courts, with their horde of leeches in the shape of badly paid, and corrupt Amlah (Omlah) and pettifogging Mooktears, were abolished, and in their place a Number of active English gentlemen, termed Assistant Commissioners, and nominated by Mr. Yule, were set down among the Sonthals, with a Code of Regulations drawn up by that gentleman, the pith of which may be summed up as follows:—

"... To have no medium between the Sonthal and the Hakim, i.e., Assistant Commissioner.

... To patiently hear any complaint made by the Sonthal from his own mouth, without any written petition or charge whatever, and without any Amlah or Court at the time.

... To carry out all criminal work by the aid of the villagers themselves, who were to bring in the accused, with the witnesses, to the Hakim, who should immediately attend to their statements, and punish them, if found guilty, according to the tenor of the law."

"These were some of the most important of the golden rules carried out by men who recognised the responsibility of their situation; and with an adored chief, in the shape of Yule, for their ruler, whose firm, judicious, and gentlemanly conduct made them work with willing hearts, their endeavours were crowned with a success which far exceeded the expectations of the most sanguine. ..."—Sonthalia and the Sonthals, by E. G. Mon, Barrister-at-Law, &c. Calcutta, 1867, pp. 125-127.

SOODRA, SOODER. s. Skt. Sudra, usually derived from root, sudr, 'to be afflicted,' but probably of non-Aryan origin. The (theoretical) Fourth Caste of the Hindus. In South India.

* This is apparently a mistake. The proposals were certainly original with Mr. Yule.

there being no claimants of the 2nd or 3rd classes, the highest castes among the (so-called) Sudras come next after the Brahmins in social rank, and Sudra is a note of respect, not of the contrary as in Northern India.

1630.—"The third Tribe or Cast, called the Shudderies."—Lord, Display, &c., ch. xii.

1867.—"La quatrième lignée est celle des Soudraes; elle est composée du commun peuple: cette lignée a sous son beaucoup de diverses familles, dont une chacune prétend surpasser l'autre."—Aber, Roger, Fr. ed. 1670, p. 8.

"c. 1665.—‘The fourth caste is called Charados or Soudra."—Tencorin, ed. Bull., ii. 151.

1674.—"The . . . Chudrer (these are the Nayres)."—Furus y Souda, p. 710.

1717.—"The Brahmins and the Tschudirers are the proper persons to satisfy your Enquiries."—Phillips, An Account of the Religion, &c., 14.

1858.—"Such of the Aborigines as yet remained were formed into a fourth class, the Cudra, a class which has no rights, but only duties."—Whitney, Or. and Lit. Studies, ii. 6.

1867.—"A Brahman does not stand aloof from a Soudra with a keener pride than a Greek Christian shows towards a Copt."—Dixon, New America, 7th ed. i. 276.

SOOJEE, SOOJY. s. Hind. सूजी, [which comes probably from Skt. suci, 'pure']; a word curiously misinterpreted ("the coarser part of pounded wheat") by the usually accurate Shakespear. It is, in fact, the fine flour, made from the heart of the wheat, used in India to make bread for European tables. It is prepared by grinding between two millstones which are not in close contact. [Sūjī] is a granular meal obtained by moistening the grain overnight, then grinding it. The fine flour passes through a coarse sieve, leaving the Suji and bran above. The latter is got rid of by winnowing, and the round, granular meal or Suji, composed of the harder pieces of the grain, remains" (Watt. Econ. Dict. VI. pt. iv. 167.) It is the semolina of Italy. Bread made from this was called in Low Latin similla: Germ. Semmelbröden, and old English simmel-cakes. A kind of porridge made with soojee
is often called soojee simply. (See ROLOGO.)

1810.—“Bread is not made of flour, but of the heart of the wheat, which is very fine, ground into what is called soojy. . . . Soojy is frequently boiled into ‘strabou’ for breakfast, and eaten with milk, salt, and butter; though some of the more zealous may be seen to moisten it with porter.”—*Williams*, *I. M.* ii. 135-136.

1878.—“Sujees flour, ground coarse, and water.”—*Life in the Moghul*, i. 213.

SOORKY, s. Pounded brick used to mix with lime to form a hydraulic mortar. Hind. from Pers. *sorkhi*, ‘red-stuff.’

e. 1770.—“The terrace roofs and floors of the rooms are laid with fine pulverized stones, which they call *zurkee*; these are mixed up with lime-water and an inferior kind of molasses, and in a short time grow as hard and as smooth, as if the whole were one large stone.”—*Stecorius*, E.T. i. 514.

1777.—“The inquiry verified the information. We found a large group of miserable objects confined by order of Mr. Mills; some were simply so; some under sentence from him to beat *Salkey.*”—*Report of Impy and others, quoted in Stephen’s *Newcomar and Impy*, ii. 201.

1781.—“One lack of 9-inch bricks, and about 1400 maunds of soorkey.”—*Notifia. in Seton-Karr*, i. 34; see also ii. 15.

1811.—“The road from Calcutta to Barac-pore . . . like all the Bengal roads it is paved with bricks, with a layer of sulky, or broken bricks over them.”—*Notorioies, Les Hindous*, iii. The word is misused as well as miswritten here. The substance in question is *khoa* (q.v.).

SOORMA, s. Hind. from Pers. *sūsā*. Sulphuret of antimony, used for the purpose of darkening the eyes, *kohl* of the Arabs, the *stibium* and *stibium* of the ancient. With this Jezebel “painted her eyes” (2 Kings, ix. 30; *Jeremiah*, iv. 30 R.V.) “With it, I believe, is often confounded the sulphuret of lead, which in N. India is called *sourme* (ce is the feminine termination in Hindust.), and used as a substitute for the former: a mistake not of recent occurrence only, as Sprungel says, ‘*Distinguish vero Phenius maren a femin*’” (Royle, on Ant. of Hindv. Medicine, 100). [See Watt. Econ. Diet. i. 271.]

[1756.—“The powder is called by them *surna*; which they pretend refreshes and cools the eye, besides exciting its lustre, by the ambient blackness.”—*Grose*, 2nd ed. ii. 112.]

[1829.—“*Soorma*, or the oxide of antimony, is found on the western frontier.”—*Tod, Annals*, Calcutta reprint, p. 13.

1832.—“*Sulmah*: A prepared permanent black dye, from antimony. . . .”—*Mrs. M. R. Hassan Ali*, *Observations*, ii. 72.]

SOOSIE, s. Hind. from Pers. *sūsā*. Some kind of silk cloth, but we know not what kind. [Sir G. Birdwood (*Industr. Arts*, 246) defines *sūsā* as “fine-coloured cloths, made chiefly at Battala and Sialkote, striped in the direction of the warp with silk, or cotton lines of a different colour, the cloth being called *dokanī* [dokhani], ‘in two stripes’ if the stripe has two lines, if three, *tinkanni* [tinkhani], and so on.” In the Punjab it is “a striped stuff used for women’s trousers. This is made of fine thread, and is one of the fabrics in which English thread is now largely used” (*Francis, Mon. on Cotton Manufactures*, 7). A silk fabric of the same name is made in the N.W.P., where it is classed as a variety of *chākhrān*, or check (*Yunuf Ali*, *Mon. on Silk*, 93). Forbes Watson (*Textile Manufactures*, 55) speaks of *Sousie* as chiefly employed for trowsers, being a mixture of cotton and silk. The word seems to derive its origin from *Susa*, the Biblical *Shushan*, the capital of Susiana or Elam, and from the time of Darius I, the chief residence of the Achaemenian kings. There is ample evidence to show that fabrics from Babylonia were largely exported in early times. Such was perhaps the “Babylonish garment” found at Ai (*Josh. vii. 21*), which the R.V. marg. translates as a “mantle of Shinar”). This a writer in Smith’s *Dict. of the Bible* calls “robes trimmed with valuable furs, or the skins themselves ornamented with embroidery” (i. 452). These Babylonian fabrics have been often described (see *Layard*, Nineveh and Babylon, 537; *Maspero*, *Dawn of Civ.*, 470, 758; *Encycl. Bibl. ii. 1286 seq.; *Frazer, Pausanias*, iii. 515 seq.). An early reference to this old trade in costly cloths will be found in the quotation from the *Periplus under CHINA*, which has been discussed by Sir H. Yule (*Introil. to Gill, River of Golden Sand*, ed. 1883, p. 88 seq.). This *Sūsā* cloth appears in a log of 1746 as *Soacie*, and was known to the Portuguese in 1550 as *Soojies* (*J. R. As. Soc., Jan. 1900, p. 158*).]
SOPHY.

"... 2 patch of ye finest with what colours you thinke handsome for my own wear Chockoles and susaes."—In Pyle, Halges Diary, Hak. Soc. ii. cxxi.

[1589.—"And all the Kings continued so with the name of Xa, which in Persia is a King, and Ishmael is a proper name, whereby Xa Ishmael, and Xa Thomas are as much as to say King Ismael, and King Thomas, and of the Turkes and Rumes are called Suffy or Sofy, which signifieth a great Captaine."—Linneken, ch. xxvii.; [Hak. Soc. i. 173.]

1595.—"Sir Toby. Why, man, he's a very devil: I have not seen such a drago..."—"They say, he has been fencer to the Sophy."—Twelfth Night, III. iv.

[c. 1610.—"This King or Sophy, who is called the Great Chaan."—Pyram de Lidat, Hak. Soc. ii. 253.]

1619.—"Ala porta di Scieh Sofi, si sanorano nacchere tutto il giorno: ed in- somma tutta la citta e tutto il popolo ando in la grand e in la allegria con essendo indita gente alla meschita di Scieh Sofi, a far Graziama actionem."—P. della Valle, i. 165.

1620.—"Were it to bring the Great Turk bound in chains Through France in triumph, or to couple up The Sophy and great Prester-John together: I would attempt it."—Brum. & Fletch., The Noble Gentleman, v. 1.

1630.—"Ismael at his Coronation proclaimed himself King of Persia by the name of Pot-shaw-Paishaw-Ismael-Sophy. Whence that word Sophy was borrowed is much controverted. Whether it be from the Armenian blom, signifying Wood, of which the Shashes are made that enabled his new order. Whether the name was from Sophy his grandsire, or from the Greek word Sophos imposed upon Aydar at his conquest of Trebizon by the Greeks there, I know not. Since then, many have called the Kings of Persia Sophy's: but I see no reason for it: since Ismael's son, grand and great grandsons Kings of Persia never continued that name, till this that now reigns, whose name indeed is Suffy, but casual."—Sir T. Herbert, ed. 1638. 256.

1643.—"Y avoit vn Ambassadeur Persien qui avoit esté envoyé en Europe de la part du Grand Sophy Rey de Persie."—Mercut, Voyages, 289.

1666.—"As when the Tartar from his Russian foe. By Astrakan, over the snowy plains Retires: or Bactrian Sophy, from the horns Of Turkish crescent, leaves all waste beyond The realm of Ala-lule, in his retreat To Tauris or Casbeen. . . ."—Paradisa Lusit. x. 431 seqq.

1673.—"But the Soffee's Vicar-General is by his Place the Second Person in the Empire, and always the first Minister of State."—P. i. 396.
1681. — "La quarta parte comprende el Reyno de Persia, cuyo Señor se llama en estos tiempos, el Gran Sophi."—Martinez, Compendio, 8.

1711. — "In Consideration of the Company's good Services . . . they had half of the Customs of Gombroon given them, and their successors, by a Firman from the Sophi or Emperor."—Lockyer, 220.

1727. — "The whole Reign of the last Sophi or King, was managed by such Verna, that the Ballewches and Mackris . . . threw off the Yoke of Obedience first, and in full Bodies fell upon their Neighbours in Caromania."—A. Hamilton, i. 108; [ed. 1744, i. 105].

1815. — "The Saffavean monarchs were revered and deemed holy on account of their descent from a saint."—Malcolm, II. of Pers. ii. 427.

1825. — "It is thy happy destiny to follow in the train of that brilliant star whose light shall shed a lustre on Persia, unknown since the days of the earlier Soofees."—J. B. Fraser, The Kuzzilbash, i. 192.

SOUBA, SOOBAH. s. Hind. from Pers. sōba. A large Division or Province of the Mogul Empire (e.g. the Sūbah of the Deccan, the Sūbah of Bengal). The word is also frequently used as short for Soubadar (see SOUBADAR), 'the Viceroy' (over a sōba). It is also "among the Marathas sometimes applied to a smaller division comprising from 5 to 8 tarafs" (Wilson).

c. 1591. — "In the fortieth year of his majesty's reign, his dominions consisted of 105 Sīras . . . The empire was then parcelled into 12 grand divisions, and each was committed to the government of a Soubadar . . . upon which occasion the Sovereign of the world distributed 12 Lacks of beetle. The names of the Soobahs were Allahabad, Agra, Owdh, Ajmeer, Amedabad, Bahar, Bengal, Dehly, Cabul, Lahoor, Multan, and Malwa: when his majesty conquered Berar, Khandees, and Ahmednagar, they were formed into three Soobahs, increasing the number to 15."—Ayer, ed. Gladwin, ii. 1-5; [ed. Jarrett, ii. 115].

1758. — "Princes of this rank are called Subahs. Nixon al muluck was Subah of the Deccan (or Southern) provinces. . . . The Nabobs of Condondare, Cudapah, Carnaticca, Yalare, &c., the Kings of Trichi, Mulcoppa, Mpore, Tanjore, are subject to this Subahship. Here is a subject ruling a larger empire than any in Europe, excepting that of the Muscovite."—Orme, Fragments, 398-399.

1760. — "Those Emirs or Nabobs, who govern great Provinces, are stiled Subahs, which imports the same as Lord-Lieutenants or Vice-Roy's."—Memoirs of the Revolution in Bengal, p. 6.

1763. — "From the word Soobah, signifying a province, the Viceroy of this vast territory (the Deccan) is called Soubahdar, and by the Europeans improperly Soobah."—Orme, i. 35.

1765. — "Let us have done with this ringing of changes upon Soobahs; there's no end to it. Let us boldly dare to be Soubah ourselves. . . ."—Holwell, Hist. Events, &c., i. 183.

1783. — "They broke their treaty with him, in which they stipulated to pay 190,000l. a year to the Subah of Bengal."—Barke's Speech on Fox's India Bill, Works, iii. 468.

1804. — "It is impossible for persons to have behaved in a more shuffling manner than the Soobah's servants have. . . ."—Wellingt, ed. 1837, iii. 11.

1809. — "These (pillars) had been removed from a sacred building by Monsieur Duplex, when he assumed the rank of the Subah."—Local Valentin, i. 373.

1823. — "The Delhi Sovereigns whose vast empire was divided into Soobahs, or Governments, each of which was ruled by a Soubahdar or Viceroy."—Malcolm, Cent. India, i. 2.

SOUBADAR, SUBADAR. s. Hind. from Pers. sōba. the Viceroy, or Governor of a sōba. a. The Viceroy, or Governor of a sōba.

b. A local commandant or chief officer.

c. The chief native officer of a company of Sepoys; under the original constitution of such companies, its actual captain.

a. See SOUBA.

b. —

1673. — "The Subidar of the Town being a Person of Quality . . . he (the Ambas- sador) thought good to give him a Visit."—Fryer, 77.

1805. — "The first thing that the Subidar of Vire Rajendra Pettah did, to my utter astonishment, was to come up and give me such a shake by the hand, as would have done credit to a Scotsman."—Letter in Legden's Life, 49.

c. —

1747. — "14th September . . . Read the former from Tellicherry advising that . . . in a day or two they shall despatch another Subidar with 129 more Sepoys to our assistance."—MS. Consolations at Fort St. David, in India Office.

1750. — "One was the Subahdar, equivalent to the Captain of a Company."—Orme, iii. 610.

c. 1785. — " . . . the Subahdares or commanding officers of the black troops."—Carraccioli, L. of Clive, iii. 174.
1787.—“A Troop of Native Cavalry on the present Establishment consists of 1 European Subaltern, 1 European Serjeant, 1 Subidar, 3 Jemadars, 4 Havildars, 4 Naughts (naik), 1 Trumpeter, 1 Farrier, and 68 Privates.”—Regns. for the Hon. Comp.’s Black Troops on the Coast of Coromandel, &c., p. 6.

[Soudagur. s. P.—H. souddagur, Pers. soudd, ‘goods for sale’; a merchant, trader; now very often applied to those who sell European goods in civil stations and cantonments.

[1908.—“... and kill the merchants (sodagares mercadores).”—Livres des Monarques, i. 158.

[c. 1859.—“The term Soudagur, which implies merely a principal merchant, is here (Behar) usually given to those who keep what the English of India call Europe shops; that is, shops where all sorts of goods imported from Europe, and chiefly consumed by Europeans, are retailed.”—Buchanan, Eastern India, i. 375.

[c. 1817.—“This sahib was a very rich man, a Soudagur...”—Mrs. Sherwood, Last Days of Decay, S.]

Soursop, s.

a. The fruit Anona muricata, L., a variety of the Custard apple. This kind is not well known on the Bengal side of India, but it is completely naturalised at Bombay. The terms soursop and sweet sop are, we believe, West Indian.

b. In a note to the passage quoted below, Grainger identifies the soursop with the surrassck of the Dutch. But in this, at least as regards use in the East Indies, there is some mistake. The latter term, in old Dutch writers on the East, seems always to apply to the Common Jack fruit, the sour Jack, in fact, as distinguished from the superior kinds, especially the champada of the Malay Archipelago.

a.—

1764.—

“... a neighbouring hill Which Nature to the Soursop had resigned.”—Grainger, Bk. 2.

b.—

1689.—“There is another kind of tree in Ceylon which they call Sursack... which has leaves like a laurel, and bears its fruit, not like other trees on twigs from the branches, but on the trunk itself...” &c.—Swar, ed. 1672, p. 81.

1661.—Walter Schult says that the famous fruit Jaka was called by the Netherlanders in the Indies Soursack.—p. 296.

1675.—“The whole is planted for the most part with coco-palms, mangoes, and surrasscks.”—Ryksf van Goens, in Valentinij, Ceylon, 223.

1785.—“The Sursack-tree has a fruit of a similar kind with the durioon (duriain), but it is not accompanied by such a fetid smell.”—Storcorius, E.T. i. 256.

1775.—“The one which yields smaller fruit, without seed, I found at Colombo, Gale, and several other places. The name by which it is properly known here is the Muldivous Sour Sack, and its use here is less universal than that of the other sort, which... weighs 30 or 40 lbs.”—Thunberg, E.T. iv. 255.

[1833.—“Of the eatable fruited kinds above referred to, the most remarkable are the sweet sop, sour sop, and cherimoyser...”—Penny Cycl. ii. 54.

Sowar, Shooter, s. Pers. sawur, ‘a horseman.’ A native cavalry soldier; a mounted orderly. In the Greek provinces in Turkey, the word is familiar in the form sovthia, pl. sovthades, for a mounted gendarme. The regulations for sowars in the Mogul armies are given by Blockmann, Ain, i. 244 seq.

1824.—“... The sowars who accompanied him.”—Heber, Orig. i. 494.

1827.—“Hartley had therefore no resource save to keep his eye steadily fixed on the lighted match of the sowar... who rode before him.”—Sir W. Scott, The Surgeon’s Daughter, ch. xiii.

[1830.—... Meeresa, an Asswar well known on the Collector’s establishment.”—Or. Sport. Mag. reprint 1873, i. 390.

Sowar, Shooter, s. Hind. from Pers. shutur-sawar, the rider of a dromedary or swift camel. Such riders are attached to the establishment of the Viceroy on the march, and of other high officials in Upper India. The word sowar is quite misused by the Great Duke in the passage below, for a camel-driver, a sense it never has. The word written, or intended, may however have been surwaun (q.v.)

[1815.—“As we approached the camp his oont-sowars (camel-riders) went ahead of us.”—Journal, Marquess of Hastings, i. 327.

1834.—“... found a fresh horse at Sufter Jung’s tomb, and at the Kutub (cootub) a couple of riding camels and an attendant Shutur Suwar...”—M.m. of Col. Mountain, 129.

[1837.—“There are twenty Shooter Suwars (I have not an idea how I ought to spell those words), but they are native soldiers mounted on swift camels, very much
SOY, SOWARRY, SUWARREE. 858

SOY.

1803.—"You should not confine your dealings to one soucar. Open a communication with every soucar in Poonah, and take money from any one who will give it you for bills."—Wellington, Desp., ed. 1837, f. 1.

1826.—"We were also saboukars, and granted bills of exchange upon Bombay and Madras, and we advanced money upon interest."—Pandurang Hari, 174; [ed. 1873, i. 251].

[In the following the word is confounded with Sowar:

[1877.—"It was the habit of the sowars, as the goldsmiths are called, to bear their wealth upon their persons."—Mrs. Guthrie, My Year in an Indian Fort, i. 294.]

SOY, s. A kind of condiment once popular. The word is Japanese shi-yau (a young Japanese fellow-passenger gave the pronunciation clearly as shō-yu.—A. B.), Chin. shi-yu. [Mr. Platts (9 ser. N. & Q. iv. 475) points out that in Japanese as written with the native character soy would not be shi-yu, but shi-yu-yu; in the Romanised Japanese this is simplified to shō-yu ( colloquially this is still further reduced, by dropping the final vowel, to shō or soy). Of this monosyllable only the so represents the classical shi-yu; the final consonant (y) is a relic of the termination ye. The Japanese word is itself derived from the Chinese, which at Shanghai is zī-yu, at Amoy, sī-yu, at Canton, shì-yu, of which the first element means 'salted beans,' or other fruits, dried and used as condiments; the second element merely means 'oil.' It is made from the beans of a plant common in the Himalaya and E. Asia and much cultivated, viz. Glycine soja, Sieb. and Zucc. (Soja hispida, Moench), boiled down and fermented. [In India the bean is eaten in places where it is cultivated, as in Chutia Nāgpur (Watt Econ. Dict. iii. 510 seq.).]

1679.—"... Mango and Saio, two sort of sauces brought from the East Indies."—Journal of John Locke, in Ed. King's L. iv. i. 249.

1688.—"I have been told that soy made with a fishy composition, and seems most likely by the Taste; tho' Gentleman of my Acquaintance who was very intimate with one that sailed off from Tonquin to Japan, from whence the true S-y comes, told me that it was made..."

SOY, SOWARRY, SUWARREE. s. Hind. sāvakār. A native banker; corresponding to the Chetty of S. India.

SOY, s. From Pers. suwarī. A cabaleca, a cortège of mounted attendants.

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1803.—"They must have tents, elephants, and other sawarry; and must have with them a sufficient body of troops to guard their persons."—A. Wellesley, in Life of Mowān, i. 346.

1809.—"He had no sawarry."—Ld. Va
den, i. 388.

1814.—"I was often reprimanded by the Zemindars and native officers, for leaving the suwarree, or state attendants, at the outer gate of the city, when I took my evening excursion."—Forbes, Or. Mem. iii. 420; [2nd ed. ii. 372].

1826.—"The sawarry, or suite of Trimbuksje, arrived at the palace."—Pandurang Hari, ed. 1873, i. 118.

1827.—"Orders were given that on the next day all should be in readiness for the Sowarree, a grand procession, when the Prince was to receive the Begum as an honoured guest."—Sir Walter Scott, The Surgeon's Daughter, ch. xiv.

c. 1831.—"Je tâcherai d'éviter toute la ponsièure de ces immenses sawarris."—Jacquesmont, Corresp. ii. 121.

1837.—"The Raja of Benares came with a very magnificent suwarree of elephants and camels."—Miss Eden, Up the Country, i. 35.

SUWARREE, s. Hind. sāvakār. A native banker, corresponding to the Chetty of S. India.

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1835.—"I am told you dress a camel beautifully," said the young Princess, 'and I was anxious to... ask you to instruct my people how to attire a sawārī camel.' This was flattering me on a very weak point; there is but one thing in the world that I perfectly understand, and that is how to dress a camel."—Wanderings of a Pilgrim, ii. 36.

SOWARRY, s. Hind. sawarry.—alleged to be from Sikt. sādhā, 'right,' with the Hind. alīx kār, 'dear'; Gujar. Mahr. sāvakār. A native banker; corresponding to the Chetty of S. India.

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only with Wheat and a sort of Beans mixt with Water and Salt."—Dampier, ii. 28.

1690.—"... Souy, the choiceest of all Sawces."—Ovington, 397.


1776.—An elaborate account of the preparation of Soy is given by Thunberg, Travels, E.T. iv. 121-122; and more briefly by Kœmâper on the page quoted above.

[1900.—"Mushrooms shred into small pieces, flavoured with soyou" (soy).—Mrs. Frazer, A Diplomatick Wife in Japan, ii. 238.]

SPIN, s. An unmarried lady; popular abbreviation of 'Spinsters.' [The Port. equivalent soltera (solitiera) was used in a derogatory sense (Gray, note on Pyndre de Laval, Hak. Soc. ii. 128).]

SPONGE CAKE, s. This well-known form of cake is called throughout Italy pane di Spagna, a fact that suggested to us the possibility that the English name is really a corruption of Spanish cake. The name in Japan tends to confirm this, and must be our excuse for introducing the term here.

1880.—"There is a cake called kusateira resembling sponge-cake... It is said to have been introduced by the Spaniards, and that its name is a corruption of Castilla."—Miss Bird's Japan, i. 235.

SPOTTED DEER, s. Axis maculatus of Gray; [Cervus axis of Blanford (Mammalia, 546)]; Hind. chital, Skt. chitra, 'spotted.'

1673.—"The same Night we travelled easily to Megatana, using our Bowling; Places all the way, being here presented with Rich Game, as Peacocks, Doves, and Pigeons, Chitirs, or Spotted Deer."—Fryer, 71.

1677.—"Spotted Deare we shall send home, some by ye Europe ships, if they touch here."—Forrest, Bombay Letters, i. 140.

1679.—"There being convenience in this place for ye breeding up of Spotted Deer, which the Hon'ble Company doe every yeare order to be sent home for His Majesty, it is ordered that care be taken to breed them up in this Factory (Madapollam), to be sent home accordingly."—Pt. St. George Councell (on Tour), 16th April, in Notes and Exts., Madras, 1871.

1682.—"This is a fine pleasant situation, full of great shady trees, most of them Tamarins, well stored with peacocks and Spotted Deer like our fallow-deer."—Hedges, Diary, Oct. 16; [Hak. Soc. i. 39].

SQUEEZE, s. This is used in Anglo-Chinese talk for an illegal act. It is, we suppose, the translation of a Chinese expression. It corresponds to the malatolla of the Middle Ages, and to many other slang phrases in many tongues.

1882.—"If the licence (of the Hong merchants) ... was costly, it secured to them uninterrupted and extraordinary pecuniary advantages; but on the other hand it subjected them to 'calls' or 'squeezes' for contributions to public works, ... for the relief of districts suffering from scarcity ... as well as for the often imaginary ... damage caused by the overflowing of the 'Yangtse Keang' or the 'Yellow River.'"—The Enkavee at Canton, p. 36.

STATION, s. A word of constant recurrence in Anglo-Indian colloquial. It is the usual designation of the place where the English officials of a district, or the officers of a garrison (not in a fortress) reside. Also the aggregate society of such a place.

[1882.—"The nobles and gentlemen are frequently invited to witness a 'Station ball.'..."—Mrs. Moor Hassan AY, Observations, i. 196.]

1866. "And if I told how much I ate at one Motussi station. I'm sure 'twould cause at home a most extraordinary sensation."—Trevillion, The Dark Bungalow, in Fraser, lxxiii. p. 391.

... "Who asked the Station to dinner, and allowed only one glass of Simkin to each guest."—Ibid. 231.

STEVEDORE, s. One employed to stow the cargo of a ship and to unload it. The verb estivar [Lat. stiperre] is used both in Sp. and Port. in the sense of stowing cargo, implying originally to pack close, as to press wool. Estivador in the sense of a wool-packer only is given in the Sp. Dictionaries, but no doubt has been used in every sense of estivar. See Skeat, s.v.

STICK-INSECT, s. The name commonly applied to certain orthopterous insects, of the family...
Phasmdidae, which have the strongest possible resemblance to dry twigs or pieces of stick, sometimes 6 or 7 inches in length.

1754. — "The other remarkable animal which I met with at Cuddalore was the animated Stalk, of which there are several kinds. Some appear like dried straws tied together, others like grass . . ."—Ives, 20.

1860.—"The Stick-insect. — The Phasmdidae or spectres . . . present as close a resemblance to small branches, or leafless twigs, as their congers do to green leaves. . . ."—Tennent, Ceylon, i. 252.

[STICKLAC, s. Lac encrusted on sticks, which in this form is collected in the jungles of Central India.

[1880. — "Where, however, there is a regular trade in stick-lac, the propagation of the insect is systematically carried on by those who wish for a certain and abundant crop."—Bull, Jungle Life, 305.]

STINK-WOOD, s. Fortidius Mauritianus, Lin., a myrtaceous plant of Mauritius, called there Bois puant. "At the Carnival in Goa, one of the sports is to drop bits of this stink-wood into the pockets of respectable persons."—Birdwood (MS.).

STRIDHANA, STREEDHANA, s. Skt. stri-dhana, 'women's property.' A term of Hindu Law, applied to certain property belonging to a woman, which follows a law of succession different from that which regulates other property. The term is first to be found in the works of Jones and Colebrooke (1790-1800), but has recently been introduced into European scientific treatises. [See Mayne, Hindu Law, 541 seqq.]

1875.—"The settled property of a married woman . . . is well known to the Hindoos under the name of stridhan."—Maine, Early Institutions, 321.

STUPA. See TOPE.

SUÁKIN, n.p. This name, and the melancholy victories in its vicinity, are too familiar now to need explanation. Arab. Sawākin.

c. 1331.—"This very day we arrived at the island of Sawākin. It is about 6 miles from the mainland, and has neither drinkable water, nor corn, nor trees. Water is brought in boats, and there are cisterns to collect rain water . . ."—Ibn Battuta, ii. 161-2.

1536.—"The Prester continued speaking with our people, and said to Don Rodrigo that he would have great pleasure and complete contentment, if he saw a fort of ours erected in Macnha, or in Quauem, or in Zyla."—Correa, iii. 42; [see Dalboquerque, Comm. ii. 239].

[c. 1590.—". . . thence it (the sea) washes both Persia and Ethiopia where are Dahlak and Suakin, and is called (the Gulf of) Omnán and the Persian Sea."—Avn, ed. Jorsett, i. 121.]

SUCKER-BUCKER, n.p. A name often given in N. India to Upper Sind, from two neighbouring places, viz., the town of Sakkar on the right bank of the Indus, and the island fortress of Bukk or Bhakkar in the river. An alternative name is Roece-Bucker, from Rohri, a town opposite Bakkur, on the left bank, the name of which is probably a relic of the ancient town of Aror or Ahr, though the site has been changed since the Indus adopted its present bed. [See McCrindle, Invasion of India, 352 seqq.]

c. 1333.—"I passed 5 days at Lahrí . . . and quitted it to proceed to Bakkur. They thus call a fine town through which flows a canal derived from the river Sind."—Ibn Battuta, iii. 114-115.

1521. — Shah Beg "then took his departure for Bhakkar, and after several days' marching arrived at the plain surrounding Sakkar."—Turkhai Nama, in Elliot, i. 311.

1551.—"After a thousand sufferings we arrived at the end of some days' journey, at Siwán (Skeen), and then, passing by Patara and Darilja, we entered the fortress of Bakr."—Said Ali, p. 136.

[c. 1590. — "Bhakkar (Bukkar) is a notable fortress; in ancient chronicles it is called Mamsûn."
—Avn, ed. Jorsett, ii. 327.]

1616.—"Bucker, the Chiefes Cite, is called Buckor Succor."—Terry, [ed. 1777, p. 75].

1753.—"Vient ensuite Bukor, ou comme il est écrit dans la Geographie Turque, Peker, ville située sur une colline, entre deux bras de l'Indus, qui en font une ile . . . la géographie . . . ajoute que Lombr (i.e. Bori) est une autre ville située vis-à-vis de cette ile du côté meridional, et que Sekar, autrement Sukor, est en même position du côté septentrional."—D'Anville, p. 37.

SUCKET, s. Old English. Wright explains the word as 'dried sweetmeats or sugar-plums.' Does it not in the quotations rather mean loaf-sugar? [Palmer (Folk Etymol. 378) says that the original meaning was a 'slice of melon or gourd,' Ital. sucreta, 'a kind of meat made of Pumptions or
SACKCLOTH.

Gourdes (Florio) from zucca, 'a gourd or pumpkin,' which is a shortened form of cucuzza, a corruption of Lat. cucurbita (Dios). This is perhaps the same word which appears in the quotation from Linschoten below, where the editor suggests that it is derived from Mahr sakata, 'slightly dried, desiccated,' and Sir H. Yule suggests a corruption of H. sosth, 'dried ginger.'

[1537. "... packed in a frailie, two little barrels of suckat..."—Letters and Papers of the Reign of Henry VIII. xii. pt. i. 451.]

1584. "White sucket from Zindi" (i.e. Sind) "Cambia, and China."—Barret, in Hakl. ii. 412.

[1598. "Ginger by the Arabians, Persians and Turks is called Gengibil (see GINGER), in Gusuurate, Decan, and Bengal, when it is fresh and green Adrac, and when dried sukote."—Linschoten, Hak. Soc. ii. 79.]

c. 1620-30.—

"... For this, These suckets brake as many more."—Barret, in The Little French Lawyer, i. 1.

SACKCLOTH, SACKCLOTH, &c., s. Pers. sakullat, sakallat, saklatun, saklatun, applied to certain woollen stuffs, and particularly now to European broadcloth. It is sometimes defined as scarlet broad cloth; but though this colour is frequent, it does not seem to be essential to the name. [Scarlet was the name of a material long before it denoted a colour. In the Liberatic Roll of 14 Hen. III. (1290, quoted in N. & Q. S ser. i. 1290) we read of "sanguine scarlet, brown, red, white and scarlet coloris de Maribé." It has, however, been supposed that our word scarlet comes from some form of the present word (see Skeit, s.v. Scarlet). But the fact that the Arab dictionaries give a form sakrlat must not be trusted to. It is a modern form, probably taken from the European word, [as according to Skeat, the Turkish iskerlat is merely borrowed from the Ital. scarlatto].

The word is found in the medieval literature of Europe in the form sictou, a term which has been the subject of controversy both as to etymology and to exact meaning (see Marco Polo, Bk. i. ch. 58, notes). Among the conjectures as to etymology are a derivation from Ar. sukí, 'polishing' (see SICILEGUR); from Sicily (Ar. Sikilia); and from the Lat. cycallas, cyclaruras. In the Arabic Vorabulista of the 13th century (Florence, 1871), saklatun is translated by ciclus. The conclusion come to in the note on Marco Polo, based, partly but not entirely, on the modern meaning of sakllat, was that saklatun was probably a light woollen texture. But Dozy and De Jong give it as "etoffe de soie, brocher d'or, and the passage from Edrisi gives this undoubtedly. To the north of India the name saklat is given to a stuff imported from the borders of China.

1040. "The robes were then brought, consisting of valuable frocks of saklatun of various colours."—Butaké, in Elliot, ii. 148.

c. 1150. "Almeria (Almaria) was a Musulman city at the time of the Moavidae. It was then a place of great industry, and reckoned, among others, 500 silk looms, where they manufactured costly robes, brocades, the stuffs known as saklatun Isfahani... and various other silk tissues."—Edrisi (Joubert), ii. 40.

c. 1220. "Tabriz. The chief city of Azerbijan... They make there the stuffs called 'atábi (see TABBY), Sikkatun, Khálábit, fine satins and other textures which are exported everywhere."—Fakát, in Barber de Meynard, i. 133.

c. 1370. "His heer, his berd, was lyk saffron. That to his girdle raughte adoun His hooes of Cordewane, Of Brugges were his hosen broun His Robe was of Syklatoun That coste many a Jane."—Chaucer, Sir Thopas, 4 (Furnival, Ellesmere Text).

c. 1390. "Suklat-i-Rúmí: o Forangi o Porugolí:" (Broadcloth of Turkey, of Europe, and of Portugal)...—Ain (orig.) i. 110. Blochmann renders "scarlet Broadcloth" (see above). [The same word, saklit, is used later on of "woollen stuffs" made in Kashmir (Jarrett, Ain, ii. 355.).]

1673. "Sukatun is already full of London Cloath, or Sackcloath London, as they call it."—Fryer, 224.

... "His Hose of London Sackcloth of any Colour."—Ibid. 391.

[1840. "... his simple dress of sooklait and flat black woollen cap. ..."—Lloyd, Gerard, Narr. i. 167.]

* Here is an instance in which scarlet is used for 'scarlet broadcloth':

c. 1625.—"... they laid them out, partly in fine Cotton Cloth... partly in Silken Stuff streaked with Gold and Silver, to make Vests and Summer Drawers of; partly in English Scarlet, to make two Arabian Vests of for their King..."—Berner, E.T. 48; [ed. Constable, 1818.]
SUDDER DEATH. Anglo-Indian slang for a fowl served as a spatchcock, to be baked and dressed.

[SUDDER, adj., but used as s. Literally 'chief,' being Ar. sadr. This term had a technical application under Mahomedan rule to a chief Judge, as in the example quoted below. The use of the word seems to be almost confined to the Bengal Presidency. Its principal applications are the following:

a. Sudder Board. This is the 'Board of Revenue' of which there is one at Calcutta, and one in the N.W. Provinces at Allahabad. There is a Board of Revenue at Madras, but not called 'Sudder Board' there.

b. Sudder Court, i.e. Sudder Adawlut (sadr 'adwilat). This was till 1862, in Calcutta and in the N.W.P., the chief court of appeal from the Mofussil or District Courts, the Judges being members of the Bengal Civil Service. In the year named the Calcutta Sudder Court was amalgamated with the Supreme Court (in which English Law had been administered by English Barrister-Judges), the amalgamated Court being entitled the High Court of Judicature. A similar Court also superseded the Sudder Adawlut in the N.W.P.

c. Sudder Ameen, i.e. chief Ameen (q.v.). This was the designation of the second class of native Judge in the classification which was superseded in Bengal by Act XVI. of 1868, in Bombay by Act XIV. of 1869, and in Madras by Act III. of 1873. Under that system the highest rank of native

SUFEENA, s. Hind. safina. This is the native corr. of subpoena. It is shaped, but not much distorted, by the existence in Hind. of the Ar. word safina for 'a blank-book, a note-book.'

SUGAR, s. This familiar word is of Skt. origin. Saka or saka, originally signifies 'grit or gravel,' thence crystallised sugar, and through a Prakrit form saka or sakara gave the Pers. shakkar, the Greek σακχαρ and σάκχαρος, and the late Latin saccharum. The Ar. is shakkar, or with the article as-sukkar, and it is probable that our modern forms, It. zucchero and succero, Fr. sucre, Germ. Zucker, Eng. sugar, came as well as the Sp. azúcar, and Port. açúcar, from the Arabic direct, and not through Latin or Greek. The Russian is sukhar; Polish cukier; Hung. cukor. In fact the ancient knowledge of the product was slight and vague, and it was by the Arabs that the cultivation of the sugar-cane was introduced into Egypt, Sicily, and Andalusia. It is possible indeed, and not improbable, that palm-sugar (see JAGGERY) is a much older product than that of the cane. [This is disputed by Watt (Econ. Dict. vi. pt. i. p. 31), who is inclined to fix the home of the cane in E. India.] The original habitat of the cane is not known; there is only a slight and doubtful statement of Loureiro, who, in speaking of Cochin-China, uses the words...
“habitat et colitur,” which may imply its existence in a wild state, as well as under cultivation, in that country. De Candolle assigns its earliest production to the country extending from Cochin-China to Bengal.

Though, as we have said, the knowledge which the ancient had of sugar was very dim, we are disposed greatly to question the thesis, which has been so confidently maintained by Salmastius and later writers, that the original saccharon of Greek and Roman writers was not sugar but the siliceous concretion sometimes deposited in bamboos, and used in medieval medicine under the name tabasheer (q.v.) (where see a quotation from Royle, taking the same view). It is just possible that Pliny in the passage quoted below may have jumbled up two different things, but we see no sufficient evidence even of this. In White’s Latin Dict, we read that by the word saccharon is meant (not sugar but) “a sweet juice distilling from the joints of the bamboo.” This is nonsense. There is no such sweet juice distilled from the joints of the bamboo; nor is the substance tabashir at all sweet. On the contrary it is slightly bitter and pithy in taste, with no approach to sweetness. It is a hydrate of silica. It could never have been called “honey” (see Dioscorides and Pliny below); and the name of bamboo-sugar appears to have been given it by the Arabs merely because of some resemblance of its concretions to lumps of sugar. [The same view is taken in the Encyc. Brit. 9th ed. xxii. 625, quoting Not. et Extr. xxv. 267.] All the erroneous notices of σάκχαρον seem to be easily accounted for by lack of knowledge; and they are exactly paralleled by the loose and inaccurate stories about the origin of camphor, of lac, and what-not, that may be found within the boards of this book.

In the absence or scarcity of sugar, honey was the type of sweetness, and hence the name of honey applied to sugar in several of these early extracts. This phraseology continued down to the Middle Ages, at least in its application to uncrystallised products of the sugar-cane, and analogous substances. In the quotation from Pegolotti we apprehend that his three kinds of honey indicate honey, treacle, and a syrup or treacle made from the sweet pods of the carob-tree.

Sugar does not seem to have been in early Chinese use. The old Chinese books often mention shi-mi or ‘stone-honey’ as a product of India and Persia. In the reign of Taitsung (627-650) a man was sent to Gangetic India to learn the art of sugar-making; and Marco Polo below mentions the introduction from Egypt of the further art of refining it. In India now, Chāṇā (Cheeny) (Chinese) is applied to the whiter kinds of common sugar; Misr (Misree) or Egyptian, to sugar-candy; loaf-sugar is called āndā.

c. a. d. 69. — “Quisque ferens rapidum divisо gurgite fontem
Vastis Indus aquis mixtum non sunt:
Hydaspen:
Quique bibunt tenera dulcis ab arundine succos.

Lucan, iii. 235.

“... Aiunt inveniri apud Indos mol
in arundinum foliis, quod aut nos illius
celii, aut ipsius arundinis humor dulcis et
pinguis gignat.” — Sesto, Epist. lxxiv.

c. a. d. 65. — “It is called σάκχαρον, and
is of a kind of honey which solidifies in India,
in and Arabia Felix: and is found upon
canes, in its substance resembling salt,
and crunched by the teeth as salt is. Mixed
with water and drunk, it is good for the
belly and stomach, and for affections of
the bladder and kidneys.” — Dioscorides, Mat.
Med., ii. c. 104.

c. a. d. 70. — “Saccharon et Arabin fert,
seì laudatus India. Est autem mei
in harbundibns collectum, cumnum modo
condidum, dentibus fragile, amplissimum
mus abellanea magnitudine, ad medicinam

c. 170. — “But all these articles are hotter
than is desirable, and so they aggravate
fears, much as wine would. But "oxymel"
alone does not aggravate fever, whilst it is
an active purgative. ... Not undeservedly,
I think, that saccharum may also be
counted among things of this quality....

— Galen, Methodus Medendi. viii.

c. 636. — “In Indicus stagnis nasci
arundines calamique dicitur, ex quorum
radio expressum suavisissimum succum
bibunt. Vnde et Varro ait:
Indica non magno in arbore crescit arundo;
Illius et lentis premitur radiucus humor,
Dulce qui nequeat succo concedere mella.”
Isidore Hispalensis Originnm,
Lib. xvii. cap. vii.

c. 1220. — “Sunt insuper in Terra (Sancta)
canamellae de quibus zucchara ex compressione
eliquatur.” — Jacob Vitriac, Hist.
Jherosolym. cap. lxxv.

1285. — “Batgala est une provence vers
mid. ... Il font grant merchandise, car il
ont espi e galinga e gingiber e succare et
de maintes autres chieres espices."—Marco Polo, Geog. Text, ch. cxixvi.

1298.—"Je voy di que en coste provences" (Quinsoi or Chekiang) "naist et se fait plus sugar que ne fait en tout le autre monde, et ce est encore grandissime vente."—Ibid. ch. clii.

1298.—"And before this city" (a place near Fu-chan) "came under the Great Can these people knew not how to make fine sugar (zuccheria) ; they only used to boil and skim the juice, which, when cold, left a black paste. But after they came under the Great Can some men of Babylonia (i.e. of Cairo) "who happened to be at the Court proceeded to this city and taught the use of the sugar with the ashes of certain trees."—Ibid. in Ramusio, ii. 49.

c. 1343.—"In Cyprus the following articles are sold by the hundred-weight (esca de peso) and at a price in brassia: Round brown sugar in powder (polvere di zuccheria) . . . sugars in leaves (zuccheri in pani, beec' honey, sugar-cane honey, and carob-honey (mele d'ape, mele di cannameli, mele di carobbe). . . ."—Poggibonii, 64.

"Loaf sugars are of several sorts, viz. zucchero mordcra,caffettino, and bembillonia; and musciatto, and donnamoschiino; and the mordcra is the best sugar there is; for it is more thoroughly boiled, and its paste is whiter, and more solid, than any other sugar; it is in the form of the bembillonia sugar like this Δ; and of this mordcra kind but little comes to the west, because nearly the whole is kept for the mouth and for the use of the Sultan of the island."—"Zucchero cafettino is the next best after the mordcra . . .""Zucchero Bembillonia is the best next after the best cafettino. . . .""Zucchero musciatto is the best after that of Bembillonia. . . .""Zucchero chandi, the bigger the pieces are, and the whiter, and the brighter, so much is it the better and finer, and there should not be too much small stuff.

"Powdered sugars are of many kinds, as of Cyprus, of Rhodes, of the Cranço of Monreal, and of Alexandria; and they are all made originally in entire loaves; but as they are not so thoroughly done, as the other sugars that keep their loaf shape . . . the leaves tumble to pieces, and return to powder, and so it is called powdered sugar . . ." (and a great deal more).—Ibid. 362-365. We cannot interpret most of the names in the preceding extract. Bembillonia is 'Sugar of Babylon,' i.e. of Cairo, and Donna maschino of Damascos. Musciera (see CANDY (SUGAR), the second quotation), Cafettino, and Musciatto, no doubt all represent Arabic terms used in the trade at Alexandria, but we cannot identify them.

ek. 1345.—"J'ai vu vendre dans le Bengal . . . un rithi (rotshi) de sucre (al-sukkar), poids de Dibhy, pour quatre drachmes."—Iha Batwin, iv. 211.

SULTAN.

1516.—"Moreover they make in this city (Bengala, i.e. probably Chittagong) much and good white cane sugar (acquere branco de canas), but they do not know how to consolidate it and make leaves of it, so they wrap up the powder in certain wrappers of raw hide, very well stitched up; and make great loads of it, which are dispatched for sale to many parts, for it is a great traffic."—Barbou, Lisbon ed. 362.

1630.—"Let us have a word or two of the prices of sugars and sugar candy."—Forrest, Bombay Letters, i. 5.

1807.—"Chacun sait que par effet des regards de Farid, des monceaux de terre se changeaient en sucre. Tel est le motif du surnom de Schaker goaj, 'tresor de sucre, qui lui a été donné.'—Arabish-Malayli, quoted by Garcin de Tassy, Rel. Mus. 95. (This is the sient, Farid-uddin Shakharganji (d. A.D. 1268) whose shrine is at Pad Patton in the Punjab.) [See Crooke, Popular Religion, &c. i. 214 seqq.]

1810.—"Although the sugar cane is supposed by many to be indigenous in India, yet it has only been within the last 50 years that it has been cultivated to any great extent. . . . Strange to say, the only sugar candy used until that time" (20 years before the date of the book) "was received from China; latterly, however, many gentlemen have speculated deeply in the manufacture. We now see sugar-candy of the first quality manufactured in various places of Bengal, and I believe that it is at least admitted that the raw sugars from that quarter are eminently good."—Williamson, V. M. ii. 133.

SULTAN, s. Ar. sultân, 'a Prince, a Monarch.' But this concrete sense is, in Arabic, post-classical only. The classical sense is abstract 'dominion.' The corresponding words in Hebrew and Aramaic have, as usual, šh or s. Thus sholtân in Daniel (e.g. vi. 26—"in the whole dominion of my kingdom") is exactly the same word. The concrete word, corresponding to sultân in its post-classical sense, is shalut, which is applied to Joseph in Gen. xliii. 6—"governor." So Saladin (Yusuf Salâh-ad-din) was not the first Joseph who was sultan of Egypt. ["In Arabia it is not a uncommon proper name and as a title it is taken by a host of petty kingslets. The Abbaside Caliph (as Al-Wâsik . . .) formerly created these Sultans as their regents. A Tû'î bîllah (a.d. 974) invested the famous Sabuktagain with the office . . . Sabuktagain's son, the famous Mahmuût of the Ghaznavide dynasty in 1002 was the first to adopt 'Sultan' as an independent title some 200 year after the death of Harin-al-Rashid (Burton, Arab. Nights, i. 188.)"]
c. 850.—"Eo d. ης Βασιλείας Μαχαλή τού πατό Θεοφίλου ἀνήθεν ἀπ’ Ἀραβίας στόλος λ’ κομπαράων. ἦσον κεφαλής τιν τον Σουλιάνον και τον Ζάμαν και τον Καλφούς, καὶ ἑκεχείρατο διαφόρας πόλεις τῆς Δαλ-
ματίας.” —Constant. Porphyrog., De Thematic-
ibus, ii. Thema xi.

c. 1075 (written c. 1130).—"... οἵ καὶ
καθελώτες Πέρσας τε καὶ Σαρακκών αἰτού-
cόροι τῆς Περιοδος γεγοναί σουλαγάνον
tον Στρατηγολόμιδα " οὐνομάσατε, ὅτερ
σμαίναι παρ’ αὐτοῖς Βασιλείς καὶ πάρτο-
κράτωρ.” —Nicophorus Blemmydes, Com-
ment. i. 9.

c. 1121.—"De divitiis Soldani mira
ferunt, et de incognitis speciebus quas in
oriente viderrunt. Soldanus dicitur quasi
soldus domiue, quia euncta praeceps Orientis
In Paris ed. of Le Precod., 1552, iv. 2567.

1145.—"... Both parties faithfully adhered
to this arrangement, until it was interrupted
by the interference of Sanjar-Shah ben
Shah, who governs all Persia, and holds
supreme power over 45 of its Kings. This
prince is called in Arabic Sultan ul-Fars,
al-Khabir (supreme commander of Persia).
R. Benjamin, in Wright, 105-106.

c. 1200.—"Endemteres que hos choses
corolent ainsi en Antioche, li message qui
par Aussiens estotent aie au soudan de
Perse por demander aide s’en retenomment.
—Guillaume de Tyr, Old Fr. Tr. i. 174.

1239.—"Et quant il furent là venus,
adone Bodoceilo que soldan estoit de
Babelonie venit en Armente con grande
host, et fait grand domoyes por la contre.
—Marco Polo, Geo. Text. ch. xiii.

1307.—"Post quam vero Turchi occu-
paverunt terru illu et habitaverunt ibdem,
elogerun dominu super eos, et illum vocaver-
unt Solda quod idem est quod rex in ido-
nante Latinorum.” —Heiron. Arm. de Tur-
taris Liber, cap. xiii. in Noces Orbis.

1309.—"En ilete gratt pasor de mort
ou nous estiens, vindren a ou nous junxu
a treize ou quatorze ou conseil do soudan,
trop richement appareillez de dras d’or et
le sole, et nous firent demander (par un
rere de l’Ouest) qui sauvot sarrazinois, de
par le soudan, se voire estre livrre, et nous deceuons que oif, et ce povent
il bien savoir.” —Johnville, Crato. Johnville
often has soldane. and sometimes saundane.

1345.—"Em est lugar e ilha que
hamao Moseoliquy estava hum senhor
que elles chamavan Colytym que era
c. 1556.—

Now Tamburlaine the mighty Soldan
come,
And leads with him the great Arabian
King.”

Marloes, Tamb. the Great, iv. 3.

[1506.—"... this seimitar
That slew the Sopy and a Persian prince
That won three fields of Sultan Solyman.”
Merchant of Venice, II. i. 23.]

SUMATRA.
a. n.p. This name has been applied
to the great island since about A.D.
1400. There can be no reasonable
doubt that it was taken from the very
similar name of one of the maritime
principalities upon the north coast of
the island, which seems to have origin-
atated in the 13th century. The seat of
this principality, a town called Sumu-
dra, was certainly not far from Pasei,
the Paeam of the early Portuguese
writers, the Passeir of some modern
charts, and probably lay near the
inner end of the Bay of Telo Samawe
(see notes to Marco Polo, 2nd ed. ii.
276 seqq.). This view is corroborated
by a letter from C. W. J. Wenniker
(Bijdragen tot de Taal-Land-en Volken-
kunde van Nederlandsch Indie, ser. iv.
vol. 6. (1882), p. 298) from which we
learn that in 1851 an official of Nether-
lands India, who was visiting Pasei,
not far from that place, and on the
left bank of the river (we presume the
river which is shown in maps as
entering the Bay of Telo Samawe near
Pasei) came upon a kampoma, or village,
called Samudra. We cannot doubt
that this is an indication of the site of
the old capital.

The first mention of the name is
probably to be recognised in Samara,
the name given in the text of Marco
Polo to one of the kingdoms of this
cost, intervening between Besuma, or
Pacem, and Dagroian or Dragoon, which
last seems to correspond with Pedir.
This must have been the position of
Samudra, and it is probable that d
has disappeared accidentally from
Polo’s Samara. Malay legends give
trivial stories to account for the ety-
ymology of the name, and others have
been suggested ; but in all probability
it was the Skt. Samudra, the ‘sea.’ [See
Miscellaneous Papers relating to Indo-
China, 2nd ser. ii. 50; Leyden, Malay
Annals, 65.] At the very time of the
alleged foundation of the town a king-
dom was flourishing at Dwara Samudra
in S. India (see DOOR SUMMUND).

The first authentic occurrence of
the name is probably in the Chinese
annals, which mention, among the Indian
kingdoms which were prevailed on to
send tribute to Kublai Khan, that of Sumutala. The chief of this State is called in the Chinese record Tu-han-pa-ti (Pauthier, Marc Pol, 605), which seems to exactly represent the Malay words Tuan-Pa'ti, 'Lord Ruler.'

We learn next from Ibn Batuta that at the time of his visit (about the middle of the 14th century) the State of Sumatra, as he calls it, had become important and powerful in the Archipelago; and no doubt it was about that time or soon after, that the name began to be applied by foreigners to the whole of the great island, just as Lemorî had been applied to the same island some centuries earlier, from Limbrî, which was then the State and port habitually visited by ships from India. We see that the name was so applied early in the following century by Nicolò Conti, who was in those seas apparently c. 1420-30, and who calls the island Shanathera. Fra Mauro, who derived much information from Conti, in his famous World-Map, calls the island Isola Siuamotra or Taprobane. The confusion with Taprobane lasted long.

When the Portuguese first reached those regions Pedir was the leading State upon the coast, and certainly no State known as Samudra or Sumatra then continued to exist. Whether the city continued to exist, even in decay, is obscure. The Atin, quoted below, refers to the "port of Sumatra," but this may have been based on old information. Valentijn seems to recognise the existence of a place called Samudra or Sumotara, though it is not entered in his map. A famous mystic theologian who flourished under the great King of Achîn, Iskandar Muda, and died in 1630, bore the name of Shamsuddin Shamatranî, which seems to point to a place called Shamatra as his birthplace. And a distinct mention of "the island of Sumatra" as named from "a city of this northern part" occurs in the soi-disant "Voyage which Juan Serano made when he fled from Malacca" in 1512, published by Lord Stanley of Alderley at the end of his translation of Barbosa. This man, on leaving Pedir and going down the coast, says: "I drew towards the south and south-east direction, and reached to another country and city which is called Samatra," and so on. Now this indicates the position in which the city of Sumatra must really have been, if it continued to exist. But, though this passage is not, all the rest of the narrative seems to be mere plunder from Varthema. Unless, indeed, the plunder was the other way; for there is reason to believe that Varthema never went east of Malabar.

There is, however, a like intimation in a curious letter respecting the Portuguese discoveries, written from Lisbon in 1515, by a German, Valentino Moravia (the same probably who published a Portuguese version of Marco Polo, at Lisbon, in 1502) and who shows an extremely accurate conception of Indian geography. He says: "The greatest island is that called by Marco Polo the Venetian Java Minor, and at present it is called Sumotra from a port of the said island" (see in De Gubernatis, Viaggi, Ital. 391).

It is probable that before the Portuguese epoch the adjoining States of Pasei and Sumatra had become united. Mr. G. Phillips, of the Consular Service in China, was good enough to send to one of the present writers, when engaged on Marco Polo, a copy of an old Chinese chart showing the northern coast of the island, and this showed the town of Sumatra (Sumantula). It seemed to be placed in the Gulf of Pasei, and very near where Pasei itself still exists. An extract of a Chinese account "of about a.d. 1413" accompanied the map. This was fundamentally the same as that quoted below from Groeneveldt. There was a village at the mouth of the river called Talun-mangkîn (qu, Telu-Samawe?). A curious passage also will be found below, extracted by the late M. Pauthier from the great Chinese Imperial Geography, which alludes to the disappearance of Sumatra from knowledge.

We are quite unable to understand the doubts that have been thrown upon the derivation of the name, given to the island by foreigners, from that of the kingdom of which we have been speaking (see the letter quoted above from the Bijdragen).

1298.—"So you must know that when you leave the Kingdom of Basma (Pacen) you come to another Kingdom called Samara on the same Island."—Marco Polo, Bk. iii, ch. 10.

c. 1300.—"Beyond it (Lâmûrî, or Lâmûri, near Achîn) lies the country of Sumatra, and beyond that Darband Nàs, which is
a dependency of Java."—Rashiduddin, in Elliot, t. 71.
c. 1323.—"In this same island, towards the south, is another Kingdom by name Sumoltra, in which is a singular generation of people."—Odoric, in Cathay, &c., t. 277.
c. 1316.—"... after a voyage of 25 days we arrived at the island of Java (i.e. the Java Minor of Marco Polo, or Sumatra).... We thus made our entrance into the capital, that is to say into the city of Sumuthra. It is large and handsome, and is encompassed with a wall and towers of timber."—Ibn Batuta, iv. 228-230.

1416.—"SUMATRA [Su-men-ta-la]. This country is situated on the great road of western trade. When a ship leaves Malacca for the west, and goes with a fair eastern wind for five days and nights, it first comes to a village on the sea-coast called Tai-leu-man; and anchoring here and going south-east for about 10 li. (3 miles) one arrives at the said place."

"This country has no walled city. There is a large brook running out into the sea, with two tides every day; the waves at the mouth of it are very high, and ships continually founder there...."—Chinese work, quoted by Groenevelt, p. 85.
c. 1430.—"He afterwards went to a fine city of the island Taprobana, which island is called by the natives Sciamuthera."—Conti, in India in XVth. Cent., 9.

1459.—"Isola Siamotra."—Fra Mauro.

1498.—"... Camataira is of the Christians; it is distant from Calicut a voyage of 30 days with a good wind."—Rotariu, 109.

1510.—"Wherefore we took a junk and went towards Sumatra to a city called Pider."—Varthema, 228.

1522.—"... We left the island of Timor, and entered upon the great sea called Lant Chidol, and taking a west-south-west course, we left to the right and the north, for fear of the Portuguese, the island of Zumatra, anciently called Taprobana: also Pegu, Bengal, Malacca, Chelina (see KLIN) where are the Malaya quarters of the King of Narsinga."—Pigafetta, Hak. Soc. 159.

1572.—
"Dizem, que desta terra, co'as possantes Ondas o mar intrando, divido A nobre ilha Samatra, que já d'antes Juntas ambas a gente antiqua vio: Chersonese foi dita, e das prestantes Viaõs d'ouro, que a terra produzio, Aurea por epitheto ihe ajuntaram Alguns que fosse Ophir imaginam."—Camões, x. 124.

By Burton:

"From this Peninsula, they say, the sea parted with puissant waves, and entering tore Samatra's noble island, went to be joined to the Main as seen by men of yore. These called Chersonese, and such degree again, by earth that yielded golden ore, they gave a golden epithet to the ground; some be who fancy Ophir here was founded."

c. 1590.—"The zabad (i.e. civet) which I brought from the harbour, town of Sumatra), from the territory of Achin, goes by the name of Sumatra zabad (chun az bandar-i Sâmâtrâ az mushafât-i Achin awandur, Sâmâtrâ goyand)."—Jfr. Blouchman, i. 79, (orig. i. 93). [And see a reference to Lâmi in ̄I[un, ed. Jearret, iii. 48.]

1612.—"It is related that Raja Shaheer-ul-Vori (see SARNAU) was a sovereign of great power, and on hearing that Samadra was a fine and flourishing land he said to his warriors—which of you will take the Raja of Samadra?"—Níyâra Malaya, in J. Ind. Archip., v. 316.

b.—

SUMATRA. S. Sudden squalls, precisely such as are described by Locker and the others below, and which are common in the narrow sea between the Malav Peninsula and the island of Sumatra, are called by this name.

1616.—"... it befel that the galliot of Miguel de Macedo was lost on the Ilha Grande of Malaca (b), where he had come to anchor, when a Samatra arose that drove him on the island, the vessel going to pieces, though the crew and most part of what she carried were saved."—Beavo, Decola, 629.

1711.—"Frequent squalls... these are often accompanied with Thunder and Lightening, and continue very fierce for Half an Hour, more or less. Our English Sailors call them Sumatras, because they always meet with them on the Coasts of this Island."—Lockyer, 59.

1726.—"At Malacca the straights are not above 4 Leagues broad; for though the opposite shore on Sumatra is very low, yet it may easily be seen on a clear Day, which is the Reason that the Sea is always as smooth as a Mirror, and never is ruffled with Squalls of Wind, which seldom come without Lightening, Thunder, and Rain, and though they come with great Violence, yet they are soon over, not often exceeding an Hour."—A. Hamilton, ii. 79, (ed. 1744).

1843.—"Sumatrâs, or squalls from the S. Westward, are often experienced in the S.W. Monsoon... Sumatrâs generally come off the land during the first part of the night, and are sometimes sudden and severe, accompanied with loud thunder, lightning, and rain."—Horsburgh, ed. 1849, ii. 215.
SUMJAO. 868  SUNDA.

[SUMJAO. v. This is properly the imp. of the H. verb samj̄āna, 'to cause to know, warn, correct,' usually with the implication of physical coercion. Other examples of a similar formation will be found under PUCKEROW.

[1826.—"... in this case they apply themselves to sumjao, the defendant."—Pandurang Hari, ed. 1878, ii. 170.]

[SUMPITAN, s. The Malay blowing-tube, by means of which arrows, often poisoned, are discharged. The weapon is discussed under SARBATANE. The word is Malay sumpitan, properly 'a narrow thing,' from sumpit, 'narrow, strait.' There is an elaborate account of it, with illustrations, in Ling Roth, Natives of Sarawak and Br. N. Borneo, ii. 184 seqq. Also see Scott, Malayen Words, 104 seqq.

‘c. 1630.—"Semptans." See under UPAS.

[1841.—"In advancing, the sumpitan is carried at the mouth and elevated, and they will discharge at least five arrows to one compared with a musket."—Brooke, in Narrative of Events in Borneo and Celebes, i. 261.

[1883.—"Their (the Samangs') weapon is the sumpitan, a blow-gun, from which poisoned arrows are expelled."—Miss Bird, The Golden Chersonese, 16.]

SUNDA, n.p. The western and most mountainous part of the island of Java, in which a language different from the proper Javanese is spoken, and the people have many differences of manners, indicating distinction of race. In the 16th century, Java and Sunda being often distinguished, a common impression grew up that they were separate islands; and they are so represented in some maps of the 16th century, just as some medieval maps, including that of Fra Mauro (1459), show a like separation between England and Scotland. The name Sunda is more properly indeed that of the people than of their country. The Dutch call them Sundanezen (Soendanezen). The Sunda country is considered to extend from the extreme western point of the island to Cheribon, i.e. embracing about one-third of the whole island of Java. Hinduism appears to have prevailed in the Sunda country, and held its ground longer than in "Java," a name which the proper Javanese restrict to their own part of the island. From this country the sea between Sumatra and Java got from Europeans the name of the Straits of Sunda. Geographers have also called the great chain of islands from Sumatra to Timor "the Sunda Islands."

[Mr. Whiteway adds: "There was another Sunda near Goa, but above the Ghâts, where an offspring of the Vijâynamâgara family ruled. It was founded at the end of the 16th century, and in the 18th the Portuguese had much to do with it, till Tippoo Sultân absorbed it, and the ruler became a Portuguese pensioner.

1516.—"And having passed Samatara towards Java there is the island of Sunda, in which there is a rich good pepper, and it has a king over it, who they say desires to serve the King of Portugal. They ship thence many slaves to China."—Barboes, 196.

1526.—"Duarte Coelho in a ship, along with the galeot and a foist, went into the port of Çunda, which is at the end of the island of Çamatra, on a separate large island, in which grows a great quantity of excellent pepper, and of which there is a great traffic from this port to China, this being in fact the most important merchandize exported thence. The country is very abundant in provisions, and rich in groves of trees, and has excellent water, and is peopled with Moors who have a Moorish king over them."—Correa, iii. 92.

1553.—"Of the land of Jâlia we make two islands, one before the other, lying west and east as if both on one parallel. ... But the Jôos themselves do not reckon two islands of Jâo, but one only, of the length that has been stated ... about a third in length of this island towards the west constitutes Sunda, of which we have now to speak. The natives of that part consider their country to be an island divided from Jâila by a river, little known to our navigators, called by them Çhiamo or Chenano, which cuts off right from the sea,* all that third part of the land in such a way that when these natives define the limits of Jâila they say that on the west it is bounded by the Island of Sunda, and separated from it by this river Çhiamo, and on the east by the island of Bâle, and that on the north they have the island of Madura, and on the south the unexplored sea. ..."—Ke.—Barrois, IV, i. 12.

1554.—"The information we have of this part of Çalâqa, which is the same as Çunda, and of another port called Boyao, these two being 15 leagues one from the other, and

* "... hum rio ... que corta do mar todo aquelle terço de terra." ... We are not quite sure how to translate. Crawford renders: "This (river) intersects the whole island from sea to sea," which seems very free. But it is true, as we have said, that several old maps show Java and Sunda thus divided from sea to sea.
both under one King, is to the effect that
the supply of pepper one year with another
will be xxx thousand quintals," that is to
say, xx thousand in one year, and x thousand
the next year; also that it is very good
pepper, as good as that of Malabar, and
it is purchased with clothes of Cambaya,
Bengalla, and Choromandel."—I. Nazee,
in Subsidies, 42.

1566.—"Sonda, vn Isola de' Mori appresso
costa della Giava."--Cos. Federici,
in Ramusio, iii. 391. c. 1570.—
"Os Sundas e Malaisios pimenta,
Con massa, e nox ricos Bandanezze.
Com roupa e droga Cambila a opulenta,
E com cravo os longinquos Malaguenez."—
Ant. de' Abrer, De. de Malaca.

1598.—Linschoten does not recognize
the two islands. To him Sunda is only a place
in Java:-

"... there is a straight or narrow passage
between Sundar and Jana, called the straight of
Sunda, of a place so called lying not far from thence within the lie of
Jana... The principal haven in the Land
is Sunda Calapa, whereof the straight
beareth the name; in this place of
Suda there is much Pepper."—p. 34.

SUNDERBUNDS, n.p. The
well-known name of the tract of intersecting
creeks and channels, swampy islands,
and jungles, which constitutes that
part of the Ganges Delta nearest the
sea. The limits of the region so-called
are the mouth of the Hoogly on the
west, and that of the Megna (i.e. of the
combined great Ganges and Brahmaputra)
the east, a width of about
220 miles. The name appears not to
have been traced in old native docu-
ments of any kind, and hence its real
form and etymology remain uncertain.
Sundara-rana, a beautiful forest; Sundari-rana, or Jana, forest of the
Sundari tree; Chandra-ban, and
Chandra-band, moon-forest; or moon-
embankment; Chandra-bhanda, the
name of an old tribe of salt-makers; Chandra dip-ban from a large zemindary
called Chandra-dip in the Bakerganj
district at the eastern extremity of
the Sunderbunds; these are all suggestions that have been made. Whatever be
the true etymology, we doubt if it is
to be sought in sundara or sundari.
[As to the derivation from the Sundari
tree which is perhaps most usually

* Apparently 30,000 quintals every two years.
† Sunda Calapa was the same as Jacatra, on the
site of which the Dutch founded Batavia in 1619.
‡ These are mentioned in a copper tablet in-
scription of A.D. 1130; see Blochmann, as quoted
further on, p. 226.

accepted, Mr. Beveridge (Man. of
Bakerganj, 24, 167, 32) remarks that
this tree is by no means common in
many parts of the Bakerganj Sunder-
"bunds; he suggests that the word
means 'beautiful wood' and was
possibly given by the Brahmins.] The name has never (except in one
quotation below) been in English
months, or in English popular ortho-
graphy, Sunderbunds, but Sunderbunds,
which implies (in correct transliter-
ation) an original sundra or chandra, not
sundara. And going back to what we
conjecture may be an early occurrence
of the name in two Dutch writers,
we find this confirmed. These two
writers, it will be seen, both speak of a
famous Sandery, or Santry, Forest in
Lower Bengal, and we should be more
positive in our identification were it not
that in Van der Brocke's map (1660)
which was published in Valentijn's East
Indies (1726) this Sandery Forest is
shown on the west side of the Hoogly
R., in fact about due west of the site
of Calcutta, and a little above a place
marked as Basanderi, located near the
exit into the Hoogly of what represents
the old Saraswati R., which enters the
former at Sankrāl, not far below the
Botanical Gardens, and 5 or 6 miles
below Fort William. This has led
Mr. Blochmann to identify the Sandari
Bosch with the old Mahall Basandhari
which appears in the Ain as belonging to the Sirkār of Sullīmanābād (Gladwin's
Asen, ii. 207, orig. i. 407; Jarrett, ii.
140; Bloehm, in J. A.S. B. xlii. pt. i.
p. 232), and which formed one of the
original "xxiv. Pergumas." Undoubtedly
this is the Basanderi of V.
den Brocke's map; but it seems
possible that some confusion between
Basanderi and Bosch Sandery (which
would be Sandarban in the vernacular)
may have led the map-maker to mis-
place the latter. We should gather
from Schulz that he passed the
Forest of Sandry about a Dutch mile
below Sankrāl, which he mentions.
But his statement is so nearly identical
with that in Valentijn that we appre-

* Basandhari is also mentioned by Mr. James
Grant (1750) in his View of the Revenues of Bengal,
as the Perguma of Bello-bussuseney; and by A.
Hamilton as a place on the Damdār, producing
much good sugar (Fifth Report, p. 405; A. Hist. ii. 4).
It would seem to have been the present Perguma
of Bailla, some 13 or 14 miles west of the northern
part of Calcutta. See Hunter's Bengal Gaz. i. 365.
† So called in the German version which we
use; but in the Dutch original he is Schoten.
hend they have no separate value. Valentijn, in an earlier page, like Bernier, describes the Sunderbunds as the resort of the Arakan pirates, but does not give a name (p. 169).

1661.—"We got under sail again" (just after meeting the Arakan pirates) "in the morning early, and went past the Forest of Santry, so styled because (as has been credibly related) Alexander the Great with his mighty army was hindered by the strong rush of the ebb and flood at this place, from advancing further, and therefore had to turn back to Macedonia."—Valtcr Schulz, 155.

C. 1066.—"And thence it is?" (from piratical raids of the Mugs, &c.) "that at present there are seen in the mouth of the Ganges, so many fine Isles quite deserted, which were formerly well peopled, and where no other inhabitants are found but wild Beasts, and especially Tygers."—Bernier, E.T. 54; [ed. Constable, 442].

1726.—"This (Bengal) is the land wherein they will have it that Alexander the Great, called by the Moors, whether Hindostanders or Persians, Sultham Iskender, and in their historians Iskender Doulcarmain, was... they can show you the exact place where King Porus held his court. The natives will prize much of this matter; for example, that in front of the Sunderbunds Wood (Sunderie Bosch, which we show in the map, and which they call properly after him Iskenderie) he was stopped by the great and rushing streams."—Valentijn, v. 179.

1728.—"But your petitioners did not arrive off Sunderbund Wood till four in the evening, where they rowed backward and forward for six days; with which labour and want of provisions three of the people died."—Petition of Sheikh Mahmad Ameen and others, to Govr. of ft. St. Geo., in Wheeler, iii. 41.

1764.—"On the 11th Bhandan, whilst the Beasts were at Kerma in Soonderbund, a little before daybreak, Captain Ross arose and ordered the Manje to put off with the Budgerow..."—Native Letter regarding Murder of Captain John Ross by a Native Crew. In Long, 383. This instance is an exception to the general remark made above that the English popular orthography has always been Sunder, and not Soonder-bunds.

1786.—"If the Jelinghy be navigable we shall soon be in Calcutta; if not, we must pass a second time through the Sundarbans."—Letter of Sir W. Jones, in Life, ii. 83.

"A portion of the Sunderbunds... for the most part overflowed by the tides, as indicated by the original Hindoo name of Chundra Wood, signifying mounds, or offspring of the moon."—James Grant, in App. to Fifth Report, p. 240. In a note Mr. Grant notices the derivation from "Sunder-Nund, and "Sunder-ian," 'beautiful wood,' and proceeds: 'But we adhere to our own etymology rather... above all, because the richest and greatest part of the Sunderbunds is still comprised in the ancient Zemindarry pergunnah of Chundra deep, or lunar territory.'

1792.—"Many of these lands, what is called the Sundra bunde, and others at the mouth of the Ganges, if we may believe the history of Bengal, was formerly well inhabited."—Forrest, V. to Mergui, Pref. p. 5.

1793.—"That part of the delta bordering on the sea, is composed of a labyrinth of rivers and creeks, this tract known by the name of the Woods, or Sunderbunds, is in extent equal to the principality of Wales."—Kelly, Mem. of Map of Hind., 3rd ed., p. 358.

1853.—"The scenery, too, exceeded his expectations; the terrible forest solitude of the Sunderbunds was full of interest to an European imagination."—Oakfield, i. 38.

[SUNGAR, s. Pers. sang, Sanga, 'a stone.' A rude stone breastwork, such as is commonly erected for defence by the Afridis and other tribes on the Indian N.W. frontier. The word has now come into general military use, and has been adopted in the S. African war.

[1857.—... breastworks of wood and stone (marcha and sanga respectively)."


[1900.—"Conspicuous sungars are constructed to draw the enemy's fire."—Pioneer Mail, March 16.]

The same word seems to be used in the Hills in the sense of a rude wooden bridge supported by stone piers, used for crossing a torrent.

[1833.—"Across a deep ravine... his Lordship erected a neat sangah, or mountain bridge of pines."—Mundy, Pen and Pencil Sketches, ed. 1858, p. 117.

[1871.—"A sunga bridge is formed as follows: on either side the river piers of rubble masonry, faced with cross-beams of timber, are built up; and into these are inserted stout poles, one above the other in successively projecting tiers, the interstices between the latter being filled up with cross-beams."—Harcourt, Himalayan Districts of Kooloo, p. 67 seq.

[SUNGARA. s. Pers. sungara, 'a kind of orange, probably from Cinta. See under ORANGE a quotation regarding the fruit of Cinta, from Arabifca.

C. 1526.—"The Sangterel... is another fruit... In colour and appearance it is like the citron (Taran), but the skin of the fruit is smooth."—Baker, 328.

C. 1590.—"Sirkar Sihil is very mountainous. Here grows a delicious fruit called Soontara (sambil) in colour like an orange, but of an oblong form."—Ayeen, by
871

Gladwin, ii. 10; [Jarrett (ii. 124) writes
Suntmarah].

1793.—"The people of this country have
indefinitely more reason to be proud of their
oranges, which appear to me to be very
superior to those of Silhet, and probably
indeed are not surpassed by any in the
world. They are here called Sambula, which
I take to be a corruption of Sengterrah,
the name by which a similar species of
orange is known in the Upper Provinces of
India."— Kirkpatrick's Nepal, 129.

1835.—"The most delicious oranges have
been procured here. The rind is fine and
thin, the flavour excellent; the natives call
them 'cintra.'"—Wanderings of a Pilgrim,
i. 99.

SUNN, s. Beng. and Hind, san, from
Skt. sana; the fibre of the Crota-
laria juncea, L. (N. O. Leguminosae);
often called Bengal, or Country, hemp.
It is of course in no way kindred to
ture hemp, except in its economic use.
In the following passage from the Ain
the reference is to the Hibiscus cana-
bibius (see Watt, Econ. Dict. i. 597).

[c. 1590.—"Hemp grows in clusters like a
nosegay. . . . One species bears a flower
like the cotton-shrub, and this is called in
Hindostan, sun-pent. It makes a very soft
rope."— Ayen, by Gladwin, ii. 59; in Block-
mann (i. 87) Puttan.]

1838.—"Sunn a plant the bark of
which is used as hemp, and is usually
sown around cotton fields. — Playfair, Tulef-
Shereef, 96.

[SUNNEE, SOONNEE. s. "Ar. 
Sunn/, which is really a Pers. form
and stands for that which is expressed
by the Ar. Ahlord-Sunnah, 'the people
of the Path,' a 'Traditionist.'
The term applied to the large Mahom-
mediot sect who acknowledge the first
four Khalifahs to have been the right-
ful descendants of the Prophet, and
are thus opposed to the Sheeahs. The
latter are much less numerous than the
former, the proportion being, accord-
ing to Mr. Wilfrid Blunt's estimate,
15 millions Shiah to 145 millions of
Sunnis.

[c. 1590.—"The Mahommedans (of Kash-
mir) are partly Sunnies, and others of
the sects of Aly and Noorbukshy; and they
are frequently engaged in wars with each
other."— Ayen, by Gladwin, ii. 125; ed.
Jarrett, ii. 322.

1623.—"The other two . . . are Sonni,
as the Turks and Moghol."—P. della Valle,
Ital. Soc. i. 152.

1812.—"A fellow told me with the gravest
face, that a lion of their own country would
never hurt a Sheyah . . . but would always
devour a Sunni."—Morier, Journey through
Persia, 62.]

SUNNUD. s. Hind. from Ar.
sanad. A diploma, patent, or deed of
grant by the government of office,
privilege, or right. The corresponding
Skt.—H. is 6dsana.

[c. 1590.—"A paper authenticated by
proper signatures is called a sunnud . . ."—
Ayen, by Gladwin, i. 214; ed. Blockmann,
i. 259.]

1758.—"They likewise brought sunnuds,
or the commission for the nabobship."—Orme,
Hist., ed. 1803, ii. 284.

1759.—"That your Petitioners, being the
Drainis, &c. were permitted by Sun-
nud from the President and Council to
collect daily alms from each shop or doccan
(Doocaun) of this place, at 5 cowries per
diem."—In Long, 184.

1776.—"If the path to and from a House
. . . be in the Territories of another Person,
that Person, who always hath passed to and
from, shall continue to do so, the other Person
foresaid, though he hath a Right of
Property in the Ground, and hath an at-
tested Sunnad thereof, shall not have
Authority to cause him any Let or Molesta-
tion."—Halhed, Code, 100-101.

1799.—"I enclose you sunnuds for pen-
sion for the Killadar of Chittledroog."—
Wellington, i. 45.

1800.—"I wished to have traced the nature
of landed property in Soondah . . . by a
chain of Sunnuds up to the 8th century."—
Sir T. Munro, in Life, i. 248.

1809.—"This sunnud is the foundation of
all the rights and privileges annexed to a
Jagare (Jagheer)."—Harrington's Analysis,
i. 410.

SUNYASEE. s. Skt. sunnyi,'lit.
'who resigns, or abandons,' scil.
'wordly affairs'; a Hindu religious
mendicant. The name of Sunyasee
was applied familiarly in Bengal,
c. 1760-75, to a body of banditti claim-
ing to belong to a religious fraternity,
who, in the interval between the decay
of the imperial authority and the
regular establishment of our own, had
their head-quarters in the forest-tracts
at the foot of the Himalaya. From
these they used to issue periodically
in large bodies, plundering and levy-
ing exactions far and wide, and return-
ing to their asylum in the jungle
when threatened with pursuit. In
the days of Nawab Mir Kasim 'Ali
(1760-64) they were bold enough to
plunder the city of Dacca; and in
1766 the great geographer James
Supára, in an encounter with a large body of them in the territory of Koch (see COOCH) Bihar, was nearly cut to pieces. Rennell himself, five years later, was employed to carry out a project which he had formed for the suppression of these bands, and did so apparently with what was considered at the time to be success, though we find the depredators still spoken of by W. Hastings as active, two or three years later.

[c. 200 A.D. — “Having thus performed religious acts in a forest during the third portion of his life, let him become a Sannyasi for the fourth portion of it, abandoning all sensual affection.” — Manu, vi. 33.

[c. 1390. — “The fourth period is Sannyasa, which is an extraordinary state of austerity that nothing can surpass. . . . Such a period his Majesty calls Sannyasi.” — Baha ed Jolla, iii. 275.]

1618. — “Sunt Santamam Sannasses nup id illos Brachmanes opidum, sanctamiconcine opinion habentes, ab hominum siclicit consortio semoti in solitudine degent et nonumquä toti nudi corporis in pubibus produentes.” — Impress, Thea. i. 663.

1626. — “Some (an unlearned kind) are called Sannasses.” — Purchas, Pilgrimage, 534.

1631. — “The Sanyays are people who set the world and worldly joys, as they say, on one side. These are indeed more precise and strict in their lives than the foregoing.” — Rogerius, 21.

1674. — “Saniade, or Saniasi, is a dignity greater than that of Kings.” — Faria y Sauza, Asia Port. ii. 711.

1726. — “The Sanyases are men who, forsaking the world and all its fruits, take themselves to a very strict and retired manner of life.” — Valentijn, Chora. 75.

1766. — “The Sanasyah Faquirs (part of the same tribe which plundered Dacca in Cossim Ally’s Time*) were in arms to the number of 7 or 800 at the Time I was surveying Bôdar (a small Province near Bottan), and had taken and plundered the capital of that name within a few hours of my route. . . . I came up with Morrison immediately after he had defeated the Sanasbys in a pitched Battle. . . . Our Escort, which were a few Horse, rode off, and the Enemy with drawn Sabres immediately surrounded us. Morrison escaped unhurt, Richards, my Brother officer, received only a slight Wound, and fought his Way off; my Armagnan Assistant was killed, and the Sepoy Adjutant much wounded. . . . I was put in a Palanquin, and Morrison made an attack on the Enemy and cut most of them to Pieces. I was now in a most shocking Condition indeed, being deprived of the Use of both my Arms. . . . a cut of a Sable (sic) had cut through my Right Shoulder Bone, and laid me open for nearly a Foot down the Back, cutting thro’ and wounding some of my Ribs. I had besides a Cut on the left Elbow which took off the Muscular part of the breadth of a Hand, a Stab in the Arm, and a large Cut on the Head” — MS, Letter from James Rennell, dd. August 30, in possession of his grandson Major Redd.

1717. — “A Body of 5000 Sinasses have lately entered the Sircar Sorange country; the Phousard sent two companies of Sepoys after them, under the command of a sergeant the Sinasses stood their ground, and after the Sepoys had fired away their ammunition, fell on them, killed and wounded near 50, and put the rest to flight.” — Letter to President at Cal. William, from Thomas Rambold, Chief at Patna, dd. April 10, in Long, p. 520.

1773. — “You will hear of great disturbances committed by the Sinasses, or wandering Preaktan, who annually infest the provinces about this time of the year, in pilgrimage to Juggernaut, going in bodies of 1000 and sometimes even 10,000 men.” — Letter of Warren Hastings, dd. February 2, in Gleig, i. 282.

* At this time we have five battalions of Sepoys in pursuit of them.” — Do., March 31, in Gleig, i. 294.

1771. — “The history of these people is curious. . . . They . . . rove continually from place to place, recruiting their numbers with the healthiest children they can steal. . . . Thus they are the stoutest and most active men in India. . . . Such are the Sinasses, the gypsies of Hindostan.” — Do., dd. August 26, in Gleig, 303-4. See the headnote, also pp. 294, 296-7, 298.

1826. — “Being looked upon with an evil eye by many persons in society, I pretended to bewail my brother’s loss, and gave out my intention of becoming a Sanysée, and retiring from the world.” — Punditram Hori, 394; [ed. 1873, ii. 267; also i. 189.]

Súpára, n.p. The name of a very ancient port and city of Western India; in Skt. Sūpāra, popularly Supara. It was near Wāsū (Báguim of the Portuguese — see (1) Bassin) — which was for many centuries the chief city of the Konkan, where the name still survives as that of a well-to-do town of 1700 inhabitants, the channel by which vessels in former days reached

* Williams (Skt. Dér, s.v.) gives Súpāraka as the name of a mythical country; but it was real enough. There is some ground for believing that there was another Súpāraka on the coast of Orissa, Súpára of Ptolemy.
SUPÁRA.

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SUPREME COURT.

The designation of the English Court established at Fort William by the Regulation Act of 1773 (13 Geo. III. c. 63), and afterwards at the other two Presidencies. Its extent of jurisdiction was the subject of acrimonious controversies in the early years of its existence; controversies which were closed by 21 Geo. III. c. 70, which explained and defined the jurisdiction of the Court.
The use of the name came to an end in 1862 with the establishment of the 'High Court,' the bench of which is occupied by barrister judges, judges from the Civil Service, and judges promoted from the native bar.
The Charter of Charles II., of 1661, gave the Company certain powers to administer the laws of England, and that of 1853 to establish Courts of Judicature. That of Geo. I. (1726) gave power to establish at each Presidency Mayor's Courts for civil suits, with appeal to the Governor and Council, and from these, in cases involving more than 1000 pagodas, to the King in Council. The same charter constituted the Governor and Council of each Presidency a Court for trial of all offences except high treason. Courts of Requests were established by charter of Geo. II., 1753. The Mayor's Court at Madras and Bombay survived till 1797, when (by 27 Geo. III. ch. 142) a Recorder's Court was instituted at each. This was superseded at Madras by a Supreme Court in 1801, and at Bombay in 1823.

it from the sea being now dry. The city is mentioned in the Mahábhárata as a very holy place, and in other old Sanskrit works, as well as in cave inscriptions at Kárlí and Nášik, going back to the 1st and 2nd centuries of the Christian era. Excavations affording interesting Buddhist relics, were made in 1882 by Mr. (now Sir) J. M. Campbell (see his interesting notice in Bombay Gazetteer, xiv. 314-342; xvi. 125) and Pandit Indrají Bhagwánlal. The name of Supára is that of one of those which have been plausibly connected, through Sophir, the Coptic name of India, with the Ophir of Scripture. Some Arab writers call it the Sufála of India.


c. 150.—"Ἄμακης Σαδίνων Ὁσίπαρα . . . Ὄρμος ποταμοὶ ἐκβολαὶ . . . Ὀβραία . . . Πιστὸς ποταμὸς ἐκβολαὶ . . . Σιμώλα ἐμπόριον καὶ ἀκρα . . ."

Holme, VII. i. 1. § 6.

c. 160.—The King compelling Wijayo and his retinue, 700 in number, to have the half of their heads shaved, and having embarked them in a vessel, sent them adrift on the ocean. . . . Wijayo himself landed at the port of Suppáraka . . .—The Maháraní, by Turner, p. 48.

c. 500.—"Σουφείρ, χώρα, ἐν ᾗ ὡς πολιτισμὸν ἠλώνιο, καὶ ὁ χρυσός, ἐν Ἰνδία . . ."—Pehlích, s.n.

c. 951.—"Cities of Hind—Kamliá, Subára, Subará, Sindán."—Istakhri, in Elliot, i. 27.

A.D. 1095.—The Mahámándika, the illustrious Aramadávala, the Emperor of the Kotíkan (Concan), has released the toll mentioned in this copper-grant given by the Sílláras, in respect of every cart belonging to two persons . . . which may come into any of the ports, Sí Síhánaka (Tana), as well as Nágarpur. Suppáraka, Chennali (Chaul) and others, included within the Kotíkan Fourteen Hundred. . . .—Copper-Plate Grant, in Ind. Antq. ix. 38.

c. 1150.—"Subára is situated ½ mile from the sea. It is a populous busy town, and is considered one of the entrepôts of India."—Edrisí, in Elliot, i. 53.

1321.—There are three places where the Friars might reap a great harvest, and where they could live in common. One of these is Supéra, where two friars might be stationed; and a second is in the district of Tarocco (Broach), where two or three might
SURA, s. Toddy (q.v.), i.e. the fermented sap of several kinds of palm, such as coco, palmyra, and wild-date. It is the Skt. sura, 'vinous liquor,' which has passed into most of the vernaculars. In the first quotation we certainly have the word, though combined with other elements of uncertain identity, applied by Cosmas to the milk of the coco-nut, perhaps making some confusion between that and the fermented sap. It will be seen that Linschoten applies sura in the same way. Britten, curiously, calls this a Caffre word. It has in fact been introduced from India into Africa by the Portuguese (see Ann. Marit. iv. 293).

c. 515. — "The Argoll" (i.e. Narqil, or nargeela, or coco-nut) "is at first full of very sweet water, which the Indians drink, using it instead of wine. This drink is called Rhino-sura, and is exceedingly pleasant." — Cosmas, in Cathay, &c., cxvii.

[1554. — "Cura." See under ARRACK.]

1563. — "They grow two qualities of palm-tree, one kind for the fruit, and the other to give cura." — Cita, f. 67.

1578. — "Sura, which is, as it were, vino mosto." — Acosta, 100.

1598. — "...in that sort the pot in short space is full of water, which they call Sura, and is very pleasant to drink, like sweet hay, and somewhat better." — Linschoten, 101; [Hak. Soc. ii. 48].

1609-10. — "...A goodly country and fertile...abounding with Date Trees, whence they draw a liquor, called Tocree (Toddy) or Sura..." — W. Finch, in Purchas, i. 486.

1643. — "...La fe bois donc mes marins de telle sorte que peu s'en fatit quils ne rennerissent notre amadie ou batteau: Ce beuyage estoit du sura, qui est du vin fait de palmes." — Moret, Voyages, 252.

c. 1650. — "Nor could they drink either Wine, or Sury, or Strong Water, by reason of the great Imposts which they lay upon them." — Tucumer, E.T. ii. 86; [ed. Ball, i. 319].

1655. — "Les Portugais appellent ce liquor on vin des Indes, Soure...de ce liquore le singe, et la grande chaune-sorini...sont extrremely amateurs, aussi bien que les Indiens Mansulmans (sic), Paris, et quelque tribus d'Indon...." — De la Boullaye-le-Gouz, ed. 1657, 263.

SURAT, n.p. In English use the name of this city is accented Suratt; but the name is in native writing and parlance generally Suratt. In the Ain, however (see below), it is written Sarrat; also in Sādīk Isfahānī (p. 106). Surat was taken by Akbar in 1573, having till then remained a part of the falling Mahommedan kingdom of Guzerat. An English factory was first established in 1608-9, which was for more than half a century the chief settlement of the English Company in Continental India. The transfer of the Chiefs to Bombay took place in 1687.

We do not know the origin of the name. Various legends on the subject are given in Mr. (now Sir J.) Campbell's Bombay Gazetteer (vol. ii.), but none of them have any probability. The ancient Indian Sūrārāṣṭrā was the name of the Peninsula of Guzerat or Kattywar, or at least of the maritime part of it. This latter name and country is represented by the differently spelt and pronounced Sārath (see SURATH). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus: "The names 'Surat' and 'Sīrath' are identical, both being derived from the Sankrit Sūrārāṣṭrā; but as they belong to different places a distinction in spelling has been maintained. 'Surat' is the city; 'Sīrath' is a ārāj or district of Kattywar, of which Junagahr is the chief town" (Elliot, v. 350; see also 197). Also: "The Sanskrit Sūrārāṣṭrā and Gurjara survive in the modern names Sārāt and Guzerat, and however the territories embraced by the old terms have varied, it is hard to conceive that Surat was not in Sūrārāṣṭrā nor Guzerat in Gurjara. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolemy's Sūrastre comp. Surat. ..." (Dowson (I) ibid. i. 359). This last statement seems distinctly erroneous. Surat is in Ptolemy's Λόφη, not in Συναρστρή, which represents, like Sūrārāṣṭrā, the peninsula. It must remain doubtful whether there was any connection between the names, or the resemblance was accidental. It is possible that continental Surat may have originally had some name implying its being the place of passage to Sūrārāṣṭrā or Sūrath.

Surat is not a place of any antiquity. There are some traces of the existence of the name ascribed to the 14th century, in passages of uncertain value in certain native writers. But it only
came to notice as a place of any importance about the very end of the 15th century, when a rich Hindu trader, Gopi by name, is stated to have established himself on the spot, and founded the town. The way, however, in which it is spoken of by Barbosa previous to 1516 shows that the rise of its prosperity must have been rapid.

[Surat in English slang is equivalent to the French Rajot, in the sense of 'no great shakes,' an adulterated article of inferior quality (Burrère, s.v. Rajot). This perhaps was accounted for by the fact that 'until lately the character of Indian cotton in the Liverpool market stood very low, and the name Surarat,' the description under which the cotton of this province is still included, was a byword and a general term of contempt' (Berar Gazetteer, 226 seq.).]

1510.—'Don Afonso' (de Noronha, nephew of Alboquerque) 'in the storm not knowing whither they went, entered the Gulf of Cambay, and struck upon a shoal in front of Currate. Trying to save themselves by swimming or on planks many perished, and among them Don Afonso.'—Correa, ii. 28.

1516.—'Having passed beyond the river of Reyne, on the other side there is a city which they call Curate, peopled by Moors, and close upon the river; they deal there in many kinds of wares, and carry on a great trade; for many ships of Malabar and other ports sail thither, and sell what they bring, and return loaded with what they choose.'—Barbosa, Lisbon ed. 250.

1525.—'The corjas (Corge) of cotton cloths of Curate, of 14 yards each, is worth 200 Real.'—Lembrança, 45.

1528.—'Heytor da Silveira put to sea again, scouring the Gulf, and making war everywhere with fire and sword, by sea and land; and he made an onslaught on Currate and Reyne, great cities on the sea-coast, and sacked them, and burnt part of them, for all the people fled, they being traders and without a garrison.'—Correa, iii. 277.

1533.—'Thence he proceeded to the bar of the river Tapti; above which stood two cities the most notable on that gulf. The first they call Surat. 3 leagues from the mouth, and the other Reiner, on the opposite side of the river and half a league from the bank. The latter was the most sumptuous in buildings and civilization, inhabited by warlike people, all of them Moors inured to maritime war, and it was from there that the fort of the foils and ships of the King of Cambay's fleet were furnished. Surat again was inhabited by an unwarlike people whom they call Banyans, folk given to mechanic crafts, chiefly to the business of weaving cotton cloths.'—Barroso, iv. iv. 8.

1554.—'So saying they quitted their rowing-benches, got ashore, and started for Surat.'—Sidé, 'Atlas,' p. 89.

1573.—'Next day the Emperor went to inspect the fortress. . . During his inspection some large mortars and guns attracted his attention. Those mortars bore the name of Sulaimán, from the name of Sulaimán Sultan of Turkey. When he made his attempt to conquer the ports of Gujarât, he sent these . . . with a large army by sea. As the Turks . . . were obliged to return, they left these mortars. . . . The mortars remained upon the sea-shore, until Khudkhwâd Khán built the fort of Surat, when he placed them in the fort. The one which he left in the country of Surat was taken to the fort of Junâgârî by the ruler of that country.'—Tabakât-i-Ikhârî, in Elliot, v. 350.

c. 1590.—'Surat is among famous ports. The river Tapti runs hard by, and at seven coss distance joins the salt sea. Bânsâr on the other side of the river is now a port dependent on Surat, but was formerly a big city. The ports of Khandevâl and Balsâr are also annexed to Surat. Fruit, and especially the ananás, is abundant. . . . The sectaries of Zardaât, emigrant from Fârs, have made their dwelling here; they reverse the names of Páshâ and Pàshand and erect their darûkhâs (or places for exposing the dead). . . . Through the carelessness of the agents of Government and the commandants of the troops (sipah-saldrâns, Pipah Sela), a considerable tract of this Sirkâr is at present in the hands of the Frank, e.g., Daman, Sanjân (St. John's), Tarâpâr, Mâhmîn, and Bussal (see (1) Bassin), that are both cities and forts.'—Add. orig. i. 488; [ed. Jarrett, ii. 249].

[1613. — 'To the Right Honourable Sir Thomas Roe . . . these in Suratt.'—Foster, Letters, iii. 166.]

1638.—'Within a League of the Road we entred into the River upon which Surat is seated, and which hath on both sides a very fertile soil, and many fair gardens, with pleasant Country-houses, which being all white, a colour which it seems the Indians are much in love with, afford a noble prospect amidst the greenness whereby they are encompassed. But the River, which is the Tapti . . . is so shallow at the mouth of it, that Barks of 70 or 89 Ton can hardly come into it.'—Mandello, p. 12.

1690.—'Suratt is reckon'd the most famous Emporium of the Indian Empire, where all Commodities are vendible. . . . And the River is very commodious for the Importation of Foreign Goods, which are brought up to the City in Hoes and Yachts, and Country Boats.'—Ovington, 218.

1770.—'There is some report that he (Gen. Goddard) is gone to Bider-Souret . . . but the truth of this God knows.'—Seir Mutag, iii. 328.
Sūrath. more properly Sōrath, and Sōreh, n.p. This name is the legitimate modern form and representative of the ancient Indian Saurashtra and Greek Suvrāstrēnā, names which applied to what we now call the Kattywar Peninsula, but especially to the fertile plains on the sea-coast. ["Surashtra, the land of the Sūs, afterwards Sanskritized into Sau- rashtra and the Goodly Land, preserves its name in Sūrath the southern part of Kathiavāda. The name appears as Sūräthtra in the Mahābhārata and Pāṇini's Gągapañtha, in Rudradāman's (A.D. 150) and Skandagupta's (A.D. 456) Gīrindr inscriptions, and in several Valabhi copper-plates. Its Prākrit form appears as Sūrathā in the Nāṣik inscription of Gotamiputra (A.D. 150) and in later Prākrit as Sūrāsthā in the Tirthaka-patra of Jina-prabhāsuri of the 13th or 14th century. Its earliest foreign mention is perhaps Strabo's Σουρασθρα and Pliny's Orata (Bombay Gazetteer, i. pt. i. 6). The remarkable discovery of one of the great inscriptions of Asoka (c. 250) on a rock at Gīrindr, near Junāgarh in Saurashtra, shows that the dominion of that great sovereign, whose capital was at Pataliputra (Pālauṣṭhra) or Patna, extended to this distant shore. The application of the modern form Sūrath or Sōrath has varied in extent. It is now the name of one of the four prāvāla or districts into which the peninsula is divided for political purposes, each of these prāvāla containing a number of small States, and being partly managed, partly controlled by a Political Assistant. Sōrath occupies the south-western portion, embracing an area of 5,220 sq. miles.

C. A.D. 50-90.—"Tāitīrth tā mēn meśy-dēma tāi Śvētāśrama svapā́śwastra 'Āśiṣā kalēta, tāi de parenakālaśa Śvarāsthrēm, mēna..."—Perti-ru, lib. i. 41.

c. 150.—"Śvarāstrēnē, * * *
Varādēśiśa pōla...Śvarāstra kōśa...
Mūṇghlōosēśa ēmpōrōn..."

Pātla, VII. i. 2-3.

"Hālān ṁēn pārā tā lōopō mēro tō 'Yūdō pāśa kālītā kōwō mēn..."—śvarōkōśa

"kāl ē peṭi tōn 'Kā̃thi kōḷōṇ...Śvarāstrēm, mēna..."

—Ibīd. 55.

c. 545.—"Evai oiv tā lōmupla ēmōro tāi 'Yūdōśa tānta, śvōnta, 'Ogōto, 'Kālāā, Śīmō, ṇa Māl, pēnte ēmōro ēkōsu bālōnā tō pētēm..."—Cāndis, lib. xi. These names may be interpreted as Sūrath, Cālyan, Chōul (?), Malabar.

c. 560.—"En quittant le royaume de Fula-pi (Vallabhi), il fit 500 li à l'osten, et arriva au royaume de Sōn-la-tekta (Sōrāchtra).... Comme ce royaume se trouve sur le chemin de la mer occidentale, tous les habitants profitent des avantages qu'offre la mer; ils se livrent au négoce, et à un commerce d'échange."—Hivsht-Thang, in Pell-Buddh., iii. 164-165.

1516.—"Passing this city and following the sea-coast, you come to another place which has also a good port, and is called Čurati Mangalor.* and here, as at the other, put in many vessels of Malabar for horses, grain, clothes, and cottons, and for vegetables and other goods prized in India, and they bring hither coco-nuts, Jagara (Jaggery), which is sugar that they make drink of, emery, wax, cardamoms, and every kind of spice, a trade in which great gain is made in a short time."—Barbosa, in Rosas, i. 286.

1573.—See quotation of this date under preceding article, in which both the names Sūrath and Sōrath occur.

1584.—"After his second defeat Muzaffar Gujarātī retreated by way of Chāmpānīr, Bīrpār, and Jhalāwār, to the country of Sūrath, and rested at the town of Gondal, 12 kos from the fort of Junāgarh.... He gave a name of Mehdālīs and a jewelled dagger to Amin Khān Ghori, ruler of Sūrath, and so won his support."—Tābalātar-e-Albārā, in Elliot, v. 437-438.

c. 1590.—"Śrīcār Sūrath (Sūrath) was formerly an independent territory; the chief of was the Gheloto tribe, and commanded 30,000 cavalry, and 100,000 infantry. Its frontier from the port of Ghoḍāt (Gogo) to the port of Armoṛo (Ārmarā) measures 125 kos; and the breadth from Sindhār (Sirdhār), to the port of Dū, is a distance of 72 kos."—Ajeen, by Gladwin, ii. 73; [ed. Jurret, ii. 243].

1616.—"Seven Sōrer, the chief city, is called Jāmōr; it is but a little Province, yet very rich; it lies upon Guzerat; it hath the Ocean to the South."—Terry, ed. 1665, p. 351.

Sulkunda. s. Hind. sulkandā, [Skt. sura, 'reed-grass,' kāňḍa, 'joint, section']. The name of a very tall reed-grass, Süccheraum Sūra, Roxb., perhaps also applied to Süccheraum procerus, Roxb. These grasses are often tall enough in the riverine plains of Eastern Bengal greatly to overtop a tall man standing in a

* Mangalore (m.v.) on this coast, no doubt called Sūrathī Mangalor to distinguish it from the well-known Mangalor of Canara.
not indigenous among them. And in fact when we turn to Oviedo, we find the following distinct statement:

"Batatas are a staple food of the Indians, both in the Island of Spaynguola and in the others... and a ripe Batata properly dressed is just as good as a marchpane twist of sugar and almonds, and better indeed. ... When Batatas are well ripened, they are often carried to Spain, i.e., if the voyage be a quiet one; for if there be delay they get spoilt at sea. I myself have carried them from this city of S. Domingo to the city of Avila in Spain, and although they did not arrive as good as they should be, yet they were thought a great deal of, and reckoned a singular and precious kind of fruit."—In Ramsio, iii. f. 134.

It must be observed however that several distinct varieties are cultivated by the Pacific islanders even as far west as New Zealand. And Dr. Bretschneider is satisfied that the plant is described in Chinese books of the 3rd or 4th century, under the name of Ken-chu (the first syllable = 'sweet'). See B. on Chin. Botan. Words, p. 13. This is the only good argument we have seen for Asiatic origin. The whole matter is carefully dealt with by M. Alph. De Candolle (Origine des Plantes cultivées, pp. 43-45), concluding with the judgment: "Les motifs sont beaucoup plus forts, ce me semble, en faveur de l'origine américaine.

The "Sanskrit name" Raktuabo, alleged by Mr. Piddington, is worthless. Ata is properly an esculent Armo, but in modern use is the name of the common potato, and is sometimes used for the sweet potato. Raktalā, more commonly rāt-āla, is in Bengal the usual name of the Yam, no doubt given first to a highly-coloured kind, such as Dioscorea purpurea, for rāt- or rāt-āla means simply 'red potato': a name which might also be well applied to the batatas, as it is indeed, according to Forbes Watson, in the Deccan. There can be little doubt that this vegetable, or fruit as Oviedo calls it, having become known in Europe many years before the potato, the latter robbed it of its name, as has happened in the case of brazil-wood (q.v.). The batata is clearly the 'potato' of the fourth and others of the following quotations. [See Watt, Econ. Dict. iii. 117 seqq.]

1519. — "At this place (in Brazil) we had refreshment of victuals, like fowls and meat of calves, also a variety of fruits, called batata, pigna (pine-apples), sweet, of singular goodness."—Pigafetta, E.T. by Lord Stanley of A., p. 43.

1540. — "The root which among the Indians of Spaynguola Island is called Batata, the negroes of St. Thomé (C. Verde group) called Ignanay, and they plant it as the chief staple of their maintenance; it is of a black colour, i.e., the outer skin is so, but inside it is white, and as big as a large turnip, with many branchlets; it has the taste of a chestnut, but much better."—Voyage to the I. of San Tomé under the Equinoxial, Ramsio, i. 117f.

1558. — "Wee met with sixtice or seventeen styleds of Canoes full of Saunages, who came off to Sea vnto vs, and brought with them in their Boates. Plantans, Cocos, Potatoo-roetes, and fresh Bsh."—Voyage of Master Thomas Candish, Purchas, i. 66.

1609. — "The Batattas are somewhat redder of colour, and in forme almost like Indianno (see YAM), and taste like Earth-nuts."—In Purchas, ii. 95f.

1615. — "I took a garden this day, and planted it with Pottatos brought from the Liquea, a thing not yet planted in Japan. I must pay a ten, or 5 shillings sterling, per annum for the garden."—Cocks's Diary, i. 11.

1615. — "... pattate; c'est vne racine comme naumeux, mais plus longue et de couleur rouge et jaune: cela est de tres-bon goist, mais si l'on en mange souvent, elle degnoste fort, et est assez ventese."—Mocquet, Voyages, 83.

1764. — "There let Potatos mantle o'yer the ground, Sweet as the cane-juice is the root they bear."—Granger, Bl. iv.

SYCE. s. Hind. from Ar. sīs. A grooms. It is the word in universal use in the Bengal Presidency. In the South horse-keeper is more common, and in Bombay a vernacular form of the latter, viz. ghorawildi (see GORA-WALLAH). The Ar. verb, of which sīs is the participle, seems to be a loan-word from Syriac, suasti, 'to coax.'

[1759.—In list of servants' wages: "Syce, Rs. 2."—In Long, 182.]

1779. — "The bearer and scise, when they returned, came to the place where I was, and laid hold of Mr. Duarell. I took hold of Mr. Shee and carried him up. The bearer and scise took Mr. Duarell out. Mr. Keeble was standing on his own house looking, and asked, 'What is the matter?'}
The bearer and seise said to Mr. Keeble, 'These gentlemen came into the house when my master was out.'—Evidence on Trial of Grand c. Francis, in Echoes of Old Calcutta, 230.

1810.—"The Syce, or groom, attends but one horse.'—Williamson, V.M. i. 254.

c. 1858 ?—"Tandis que les cai's veillent les chiens rodeurs.'—de Lisle.

SYCEE. s. In China applied to pure silver bullion in ingots, or shoes (q.v.). The origin of the name is said to be si (pron. at Canton sai and sei) = sz, i.e. 'fine silk'; and we are told by Mr. Giles that it is so called because, if pure, it may be drawn out into fine threads. [Linschoten (1598) speaks of; "Peecees of cut silver, in which sort they pay and receive all their money" (Hak. Soc. i. 132).]

1711.—"Formerly they used to sell for Sisee. or Silver full fine; but of late the Method is alter'd.'—Lockyer, 135.

SYRAS, CYRUS. See under CYRUS.

SYRIAM. n.p. A place on the Pegu R., near its confluence with the Rangoon R., six miles E. of Rangoon, and very famous in the Portuguese dealings with Pegu. The Burmese form is Than-byang, but probably the Talaing name was nearer that which foreigners give it. [See Burmese Gazetteer, ii. 672. Mr. St John (J. R. As. Soc., 1894, p. 151) suggests the Mian word surang or siring, 'a swinging cradle.'] Syrian was the site of an English factory in the 17th century, of the history of which little is known. See the quotation from Dalrymple below.

1587.—"To Cirion a Port of Pegu come ships from Meeca with wollen Cloath, Scarletts, Velvets, Opium, and such like.'—R. Fitch, in Hakl. ii. 383.

1600.—"I went thither with Philip Brito, and in fiftene days arrived at Sirian the chief Port in Pegu. It is a lamentable spectacle to see the bankes of the Rivers set with infinite fruit-bearing trees, now over-whelmed with ruins of gilded Temples, and noble edifices; the ways and fields full of skulls and bones of wretched Peguans, killed or famished, and cast into the River in such numbers that the multitude of corpses prohibiteth the way and passage of ships.'—The Jesuit Andrea Boes, in Purchas ii. 1748.

c. 1606.—"Philip de Brito issued an order that a custom-house should be planted at Serian (Serito), at which duties should be paid by all the vessels of this State which went to trade with the kingdom, of Pegu, and with the ports of Martavan, Tavay, Tenasserim, and Junacol. . . Now certain merchants and shipowners from the Coast of Coromandel refused obedience, and this led Philip de Brito to send a squadron of 6 ships and galliots with an imposing and excellent force of soldiers on board, that they might cruise on the coast of Tenasserim, and compel all the vessels that they met to come and pay duty at the fortress of Serian.'—Leurre, 135.

1695.—"9th. That the Old house and Ground at Syriah, formerly belonging to the English Company, may still be continued to them, and that they have liberty of building dwelling-houses, and watch-houses, for the securing their Goods, as shall be necessary, and that more Ground be given them, in what they formerly had not sufficient.' Petition presented to the K. of Burma at Ava, by Ed. Fleetwood: in Dalrymple, O.R. ii. 371.

1726.—Zierjhang (Syrian) in Volatija, Chora., &c. 127.

1727.—"About 60 Miles to the Eastward of China Backaar (see CHINA-BUCKEER) is the Bar of Syriah, the only port now open for Trade in all the Pegu Dominions. . . . It was many Years in Possession of the Portuguese, till by their Insolence and Pride they were obliged to quit it.'—J. Hamilton, ii. 31-32; [ed. 1714].

SYUD. s. Ar. saiyid, 'a lord.' The designation in India of those who claim to be descendants of Mahommed. But the usage of SAIYID and SHARIF varies in different parts of Mahommedan Asia. ["As a rule (much disputed) the SAIYID is a descendant from Mahommed through his grandchild Hasan, and is a man of the pen; whereas the SHARIF derives from Husayn and is a man of the sword" (Burton, Ar. Nights, iv. 209)].

1401.—"On this day the Lord played at chess, for a great while, with certain Zaytes; and Zaytes they call certain men who come of the lineage of Mahomad.'—Chiriqja, § cxiv. (Markham, p. 141-2).

1869.—"Il y a dans l'Inde quatre classes de musulmans : les SAIYIDS ou descendants de Mahomet par Huçain, les Schokiks ou Arabes, nonmens vulgairement Maures, les Pathans ou Afans, et les Mogols. Ces quatre classes ont chacune lour défens, a religion de saints personnages, qui sont souvent designés par ces dénominations, et par d'autres spécialement consacrées a chacune d'elles, telles que Mir pour les SAIYIDS, Kheda pour les Pathans, Miya, Beg, Aga, et Khorja pour les Mogols."—Garcia de Tassy, Religion Mus. dans l'Inde, 22.
(The learned author is mistaken here in supposing that the obsolete term *Moor* was in India specially applied to Arabs. It was applied, following Portuguese custom, to all Mahomedans.)

**TABASHEER.** s. 'Sugar of Bamboo.' A siliceous substance sometimes found in the joints of the bamboo, formerly prized as medicine, [also known in India as *Bansbahan* or *Banskapur*]. The word is Pers. *tabisheer*, but that is from the Skt. name of the article, *takkshira*, and *tavakkshira*. The substance is often confounded, in name at least, by the old Materia Medica writers, with *spodium* and is sometimes called *topodio de cuna*. See Ces. Federici below. Garcia De Orta goes at length into this subject (f. 193 seqq.). [See SUGAR.]

c. 1150.—"Tanah (miswritten *Bunah*) est une jolie ville située sur un grand golfe ... Dans les montagnes environnantes croissent le ... kana et le ... *tabahir*. Quant au *tebahir*, on le fabrique en le mélangeant avec de la cendre d'ivoire; mais le véritable est celui qu'on extrait des racines du roseau dit ... *al Nharki*."—Edrizi, f. 175a.

1563.—"And much less are the roots of the cane *tabaxer*; so that according to both the translations *Avicena* is wrong; and Averois says that it is charcoal from burning the canes of India, whence it appears that he never saw it, since he calls such a white substance charcoal."—Garcia, f. 155c.

c. 1570.—"Il *sporio* si congela d'acqua in alcune canne, e io n'ho trovato assai nel Persia quando faccvo fabricar la mia casa."—Ces. Federici, in Rumianio, III. 387.

1578.—"The *Spodium* or *Tabaxir* of the Persians ... was not known to the Greeks."—Acosta, 295.

c. 1580.—"*Spodium Tabaxir* vocant, quo nomine vulgo pharmacopoeo Spodium facitium, quippe metallicum, intelligunt. At eruditosque viri ex nomine lacrymam quandam, ex cædici arbore *procerae* in India nascentis, albeantem, odoratam, facultatis refrigeratoriae, et cor maxime roborantis itidem intelligunt."—Prosper Alpinus, Recum Egyptiarum, Lib. III. vii.

1598.—"... these *Mahabo* have a certain Matter within them, which is (as it were) the pith of it ... the Indians call it *Saccar Mahabo*, which is as much as to say, as Sugar of *Mahabo*, and is a very deep Medicinal thing much esteemed, and much sought for by the Arabian, Persians, and Moores, that call it *Tabaxiar*."—Lin- 
schoten, p. 104; [Hak. Soc. ii. 56].

1587.—"Allied to these in a botanical point of view is *Saccarum officinarum*, which has needlessly been supposed not to have yielded *saccarum*, or the substance known by this name to the ancients; the same authors conjecturing this to be *Tabasheer*. ... Considering that this substance is pure *saccharum*, it is not likely to have been arranged with the honeys and described under the head of *Saccarum officinarum*."—Boute on the Art. of Indian Medicine, p. 83. This confirms the views expressed in the article SUGAR.

1551.—"In the cavity of these cylinders water is sometimes secreted, or, less commonly, an opaque white substance, becoming opaline when wetted, consisting of a flinty secretion, of which the plant divests itself, called *Tabasheer*, concerning the optical properties of which Sir David Brewster has made some curious discoveries."—Engl. Cyc. Nat. Hist. Section, article Bamboo.

**TABBY.** s. Not Anglo-Indian. A kind of watered silk stuff; Sp. and Port. *tabi*, Ital. *tabino*, Fr. *tabis*, from Ar. *'attabi*, the name said to have been given to such stuffs from their being manufactured in early times in a quarter of Baghdad called *al'attabiyah*; and this derived its name from a prince of the 'Omaityad family called *Attab*. [See Burton, Ar. Nights, ii. 371.]

12th cent.—"The *Attabiyah . . . here are made the stuffs, called *Attabiyah*, which are silks and cottons of divers colours;"—Ibn Jobair, p. 227.

[c. 1220.—"*Attabi*. See under SUG- 

LAT.]

**TABOOT.** s. The name applied in India to a kind of shrine, or model of a Mahomedan mausoleum, of flimsy material, intended to represent the tomb of Husain at Kerbela, which is carried in procession during the Moharrum (see Herklots, 2nd ed. 119 seqq.), and Garcin de Tassy, Rel. Musulm., dans l'Inde, 36). [The word is Ar. *tabat*, 'a wooden box, coffin.' The term used in N. India is *taziya* (see TAZEA.).]

[1856.—"There is generally over the vault in which the corpse is deposited an oblong monument of stone or brick (called *tarkoebh* or *wood (in which case it is called *taboot*)."—Lace, Med. Egypt., 5th ed. i. 298.]

[TACK-RAVAN, s. A litter carried on men's shoulders, used only by royal personages. It is Pers. *takht-ravan*, 'travelling-throne.' In the Hindi of
Behar the word is corrupted into tartarwaon.

[c. 1669.—"... several articles of Chinese and Japan workmanship; among which were a platey and a tack-ravan, or travelling throne, of exquisite beauty, and much admired."—Bernier, ed. Constant, 128; in 370, tact-ravan.

[1758.—"Mahommed Shah, emperor of Hindostan, seated in a royal litter (takht revan, which signifies a moving throne) issued from his camp. ..."—Howroyd, iv. 169.]

TAELE. s. This is the trade-name of the Chinese ounce, viz., ⅓ of a catty (q.v.); and also of the Chinese money of account, often called "the ounce of silver," but in Chinese called liang. The standard liang or tael is, according to Dr. Wells Williams, 573-84 grs. troy. It was formerly equivalent to a string of 1000 tsien, or (according to the trade-name) cash (q.v.). The China tael used to be reckoned as worth 6s. 8d., but the rate really varied with the price of silver. In 1879 an article in the Fortnightly Review puts it at 5s. 7½d. (Sept. p. 362); the exchange at Shanghai in London by telegraphic transfer, April 13, 1855, was 4s. 9½d.; [on Oct. 3, 1901, 2s. 7½d.]. The word was apparently got from the Malays, among whom tail or tahil is the name of a weight; and this again, as Crawfurd indicates, is probably from the India tala (q.v.). [Mr. Pringle writes: "Sir H. Yule does not refer to such forms as tala (see below), tailes (plural in Fryer's New Account, p. 210, sub Machao), Taye (see quotation below from Saris), tyazes (see quotation below from Mocquet), or teay, and taeyes (Philip's translation of Linschoten, Hak. Soc. i. 149). These probably come through the medium of the Portuguese, in which the final l of the singular tael is changed into s in the plural. Such a form as taes might easily suggest a singular wanting the final s, and from such a singular French and English plurals of the ordinary type would in turn be fashioned" (Diary Ft. St. Geo., 1st ser. ii. 126).]

The Chinese scale of weight, with their trade-names, runs: 16 taels = 1 catty, 100 catties = 1 pecul = 133½ lbs. avoird. Millburn gives the weights of Achin as 4 copangs (see KOPANG) = 1 mace. 5 mace = 1 myam, 16 myam = 1 tale (see TAELE), 5 tales = 1 bunwal, 20 bunwaals = 1 catty, 200 catties = 1 bahar; and the catty of Achin as = 2 lbs. 1 oz. 13 dr. Of these names, mace, tale and bahar (q.v.) seem to be of Indian origin, myam, bangal, and kati Malay.

1540.—"And those three junks which were then taken, according to the assertion of those who were aboard, had contained in silver alone 200,000 taels (taels), which are in our money 300,000 cruzados, besides much else of value with which they were freighted."—Pinto, cap. xxxv.

1598.—"A Tael is a full ounce and a half Portingale weight."—Linschoten, 41; [Hak. Soc. i, 119].

1601.—"Est et pommier genus, quod Tael vocant in Malacaen. Tael unam in Malacaen pendent 16 masas."—Dr. Brig, li. 61.

... "Four hundred cashes make a corper (see KOBANG). Fouro are one mas. Fouro oxasses make a Pardao (see PARDAO). Four Pardao make a Tayel."—Coept. T. Daclos, in Purchas, i. 128.

c. 1608.—"Bezar stones are thus bought by the Taile ... which is one Ounce, and the third part English."—Naris, in do., 392.

1613.—"A Taye is five shillinge sterling."—Naris, in do. 593.

1613.—"Les Portugais sont fort desirous de ces Chinois pour esclaves ... il y a des Chinois faicts a ce mestier ... quand ils voyent quelque beau petit garçon on file ... les enlevent par force et les cachent ... puis viennent sur la rine de la mer, ou ils se warrant que sont les trafiquans a qui ils les vendent 12 et 15 tayes chacun, qui est environ 25 escus."—Moquet, 312.

c. 1656.—"Vn Religion Xhinois qui a esté surpris auec des femmes de dalchaeu ... on a pere le col avec vn fer chaud; a ce fer est attaché vn chaine de fer d'environ dix brasses qu'il est oblige de traîner jusques a ce qu'il nait apporté au Couuent trente theysis d'argent qu'il faut qu'il amasse en demandant l'auomse."—In Thevenot, Divers Voyages, ii. 67.

[1683. —"The above said Musk wayes Cattee 10: taehe 11: Mas 03: ...."—Pringle, Diary Ft. St. Geo., 1st ser. ii. 31.]

TAHELDEAR, s. The chief (native) revenue officer of a subdivision (tala, conf. Pergunnah, Talook) of a district (see ZILLAH). Hind, from Pers. tahsilidar, and that from Ar. tasal, ‘collection.’ This is a term of the Mahonnemon administration which we have adopted. It appears by the quotation from Williamson that the term was formerly employed in Calcutta to designate the cash-keeper in a firm or private establishment, but this use is long obsolete.
TALAOING.

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TALAOING.

[Possibly there was a confusion with 
takaeldar, 'a cashier.']

[1772.—"Tahaeldar, or Suzzned, an
other employed for a monthly salary to
collect the revenues."—Glossary, in Verbr.
View of Bengal, s.v.]

1799.—"... He (Tippoo) divided his
country into 37 Provinces under Devans
(see DEWAUN)... and he subdivided
these again into 1025 inferior districts,
having each a Tisheldar."—Letter of
Munro, 1807, i. 215.

1808.—"... he continues to this hour
tehsildar of the petty pargunnah of Sheo-
pare."—Fifth Report, 1853.

1810.—"... the sircar, or tusseeldar
(cash-keeper) receiving one key, and the
master retaining the other."—Williamson,
V.M., i. 209.

[1826.—"... I told him... that I was
the bearer of letters to his head col-
lector or T. Hussein there."—Pandu-
durang Hari, ed. 1833, i. 155.]

TALOOR-BIRD. s. This bird is so
called from the fact that it is in the
habit of drawing together "one leaf
or more, generally two leaves on
each side of the nest, and stitches
them together with cotton, either woven
by itself, or cotton thread picked up;
and after putting the thread through
the leaf, it makes a knot at the end to
fix it" (Jordan). It is Orthotomus
longicauda, Gmelin (sub-ram. Dryg.
moicinicus).

[1813.—"Equally curious in the struc-
ture of its nest, and far superior to the baya
in the variety and elegance of its plumage, is the
telor-bird of Hindostan. There follows a
description of its nest."—Perks, on Mem.,
2nd ed. i. 83.]

1883.—"Clear and loud above all... sounds the to-wheel, to-wheel, to-wheel of the
telor-bird, a most plain-looking little greenish thing, but a skilful workman and a
very Beaconsfield in the matter of keeping its
own counsel. Aided by its industrios-
souse, it will, when the monsoon comes on, spin cotton, or steal thread from the
durzea, and sew together two broad leaves of
the laurel in the pot on your very door-
step, and when it has warmly lined the bag
so formed it will bring up therein a large
family of little talkers."—Tales on My
Frontier, 145.

TAJ. s. Pers. taj, 'a crown.' The
most famous and beautiful mausoleum
in Asia; the TAJ MAHAL at Agra, erected
by Shah Jahan over the burial-
place of his favourite wife Mumtaz-i-
Mahal ("Ornament of the Palace")
Babur Begam.

1663.—"I shall not stay to discourse of
the Monument of Ekhari, because whatever
beauty is there, is found in a far higher
degree in that of Taj Mehal, which I am
now going to describe to you... judge
whether I had reason to say that the
Mausoleum, or Tomb of Taj-Mehal, is
something worthy to be admired. For my
part I do not yet well know, whether I am
somewhat infected still with Indianism;
but I must needs say, that I believe it ought
to be reckoned amongst the Wonders of the
World."—Bertrand, E.T. 91-95; [ed.
Constable, 268.]

1665.—"Of all the Monuments that are
to be seen at Agra, that of the Wife of Cha-
Jehan is the most magnificent; she caus'd
it to be set up on purpose near the Tusi-
man, to which all strangers must come,
that they should admire it. The Tusi-
man ("Taj-i-mukâm, 'Place of the Taj') is a great
Bazar, or Market-place, comprised of six
great courts, all encompass'd with Porticos;
under which there are Warehouses for
Merchants. The monument of this Bazar,
or Sultaness, stands on the East side of the
City... I saw the beginning and com
pleating of this great work, that cost two
and twenty years labour, and 20,000 men
always at work."—Tavernier, E.T. ii. 50;
[ed. Ball, i. 169.]

1856.—"But far beyond compare, the glorious Taj,
seen from old Agra's towering battlements,
and mirrored clear in Jumma's silent
stream.
Sun-lighted, like a pearly diadem
Set royal on the melancholy brow
Of withered Hindostan; but, when the
moon
Dins the white marble with a softer light,
Like some quenched maiden, veiled in
dainty lace.
And waiting for her bridegroom, stately,
pale.
But yet transcendent in her loveliness."
The Bengal Tree.

TALAING. n.p. The name by
which the chief race inhabiting Pegu
(or the Delta of the Irrawadi) is known
to the Burmese. The Talaings were
long the rivals of the Burmese, altern-
ately conquering and conquered, but
the Burmese have, on the whole, so
long predominated, even in the Delta,
that the use of the Talaing language
is now nearly extinct in Pegu proper,
though it is still spoken in Martaban,
and among the descendants of emi-
grants into Siamese territory. We
have adopted the name from the
Burmese to designate the race, but
their own name for their people is
Myn or Mian (see MONE).

Sir Arthur Phayre has regarded the name
Talaing as almost undoubtedly a
form of Telinga. The reasons given
are plausible, and may be briefly stated in two extracts from his Essay On the History of Pegu (J. As. Soc. Beng., vol. xlii. Pt. i.): "The names given in the histories of Thahtun and Pegu to the first Kings of those cities are Indian; but they cannot be accepted as historically true. The countries from which the Kings are said to have derived their origin... may be recognised as Karnāta, Kalinga, Venga and Vizianagaram... probably mistaken for the more famous Vijayanagar. The word Talingana never occurs in the Pegman histories, but only the more ancient name Kalinga" (op. cit. pp. 32-33). The early settlement of a colony or city for trade, on the coast of Rūmānya by settlers from Talingana, satisfactorily accounts for the name Talain, by which the people of Pegu are known to the Burmese and all peoples of the west. But the Pegmans call themselves by a different name... Mun, Muan, or Mon" (ibid. p. 34).

Prof. Forchhammer, however, who has lately devoted much labour to the study of Talain, archaeology and literature, entirely rejects this view. He states that prior to the time of Alompra's conquest of Pegu (middle of 18th century) the name Talain was entirely unknown as an appellation of the Muns, and that it nowhere occurs in either inscriptions or older palm-leaves, and that by all nations of Further India the people in question is known by names related to either Mun or Pegu. He goes on: "The word 'Talain' is the term by which the Muns acknowledged their total defeat, their being vanquished and the slaves of their Burmese conqueror. They were no longer to bear the name of Muns or Peguans. Alompra stigmatized them with an appellation suggestive at once of their submission and disgrace. Talain means" (in the Mun language) "'one who is trodden under foot, a slave'... Alompra could not have devised more effective means to extirpate the national consciousness of a people than by burning their books, forbidding the use of their language, and by substituting a term of abject reproach for the name under which they had maintained themselves for nearly 2000 years in the marine provinces of Burma. The similarity of the two

words 'Talain' and 'Telunga' is purely accidental; and all deductions, historical or etymological... from the resemblance... must necessarily be void ab initio" (Notes on Early Hist. and Geog. of Br. Burma, Pt. ii. pp. 11-12, Rangoon, 1884).

Here we leave the question. It is not clear whether Prof. F. gives the story of Alompra as a historical fact, or as a probable explanation founded on the etymology. Till this be clear we cannot say that we are altogether satisfied. But the fact that we have been unable to find any occurrence of Talain earlier than Symes's narrative is in favour of his view.

Of the relics of Talain literature almost nothing is known. Much is to be hoped from the studies of Prof. Forchhammer himself.

There are linguistic reasons for connecting the Talain or Mun people with the so-called Kolarian tribes of the interior of India, but the point is not yet a settled one. [Mr. Baines notes coincidences between the Mon and Munda languages, and accepts the connection of Talain with Telinga (Census Report, 1891, i. p. 128).]

1795.—"The present King of the Birman... has abrogated some severe penal laws imposed by his predecessors on the Talien, or native Peguans. Justice is now impartially distributed, and the only distinction at present between a Birman and a Talien, consists in the exclusion of the latter from places of public trust and power."—Symes, 183.

TALAPOIN. s. A word used by the Portuguese, and after them by French and other Continental writers, as well as by some English travellers of the 17th century, to designate the Buddhist monks of Ceylon and the Indo-Chinese countries. The origin of the expression is obscure. Monseigneur Pallegoix, in his Desc. du Royaume That ou Siam (ii. 23) says: "Les Européens les ont appelés talapoins, probablement du nom de l'éventail qu'ils tiennent à la main, lequel s'appelle talapout, qui signifie feuille de palmier." Childers gives Talapouvna, Pali, "a leaf used in writing, &c." This at first sight seems to have nothing to support it except similarity of sound; but the quotations from Pinto throw some possible light, and afford probability to this origin, which is also accepted by
Koeppen (Rel. des Buddhäs, i. 331 note), and by Bishop Bigandet (J. Ind. Archip. iv. 220). [Others, however, derive it from Peguan Talapoin, tala (not tīla), 'lord,' pōin, 'wealth.']

c. 1554.—"... hūa procissō... na qual se asfirmou... que híou quarenta mil Saecerdotēs... dos quae muitos tinham dife-rentes dignidades, como eriō Grepōs (!), Talagrepōs, Rotina, Ne-pois, Bicas, Sco reveres e Chanjaranhos, os quae todas pelas vesti-duras, de que híou ornados, e pelas di-cas, e azunias, que levarão nos nósos, se conhecendo, quae será húno, e quae erião outros."—F. M. Pinto, ch. exx. Thus rendered by Cogan:

A Procession... it was the common opinion of all, that in this Procession were 40,000 Priests... most of them were of different dignities, and called Grepes. Talagrepo ( Ven.). Now by the ornaments they wear, as also by the devices and ensigns which they carry in their hands, they may be distinguished."—p. 218.

O Cavabiahe le mandou hūa carta por hum seu Grep- Tālapoy, religioso já de idade de oitenta anos.—Pinto, ch. exx. By Cogan: "The Cavabiahe sent the King a Letter by one of his Priests that was fourscore years of age."—Cogan, 199.

[1556.—"Talapoins." See under COS-MIN.]
c. 1558.—"... Sì veggono le case di legno tutte donate, et ornate di bellissimi giardini fatti alla loro vanza, nelle quali habitano tutti i Tālapoi, che sono i loro Frati, che stanno a governo del Pagodo."—Gasparo Balbi, f. 96.

1558.—"There are... many good houses for the Tālapoines to preach in."—R. Fitch, in Hakl. ii. 93.

1597.—"The Tālapoi persuaded the In-gōman, brother to the King of Pegu, to usurp the Kingdome, which he refused, pretending his Oath. They replied that no Religion hindered, if he placed his brother in the Vahat, that is, a Golden Throne, to be adored of the people for a God."—Nicolas Piconet, in Purchas, ii. 1747.

1612.—"There are in all those Kingdoms many persons belonging to different Religious Orders: one of which in Pegu they call Tala-pois."—Cont. V. vi. 1.

1659.—"Whilst we looked on these temples, wherein these horrid idols sat, there came the Ameac Tālpoys, or Priests, and fell down before the idols."—Walter Schultze, Reisen, 77.

1659.—"S’il vous arrive de fermer la bouche aux Tālapoins et de mettre en évi-dence leurs erreurs, ne vous attendez qu’à les avoir pour ennemis imparables."—Lett. Édij, xxv, 64.

1690.—"Their Religious they call Tālapoi, who are not unlike mendicant Friars, living upon the Alms of the People, and so highly venerated by them that they would be glad to drink the Water wherein they wash their Hands."—Qvinton, 592.

1696.—"... à permettre l’entrée de son royaume aux Tālapoine."—La Broyère, Caractères, ed. Jonast, 1851, ii. 395.

1725.—"This great train is usually closed by the Priests or Tālapois and Musicians."—Valence, v. 142.

1727.—"The other Sects are taught by the Tālapoins, who... preach up Morality to be the best Guide to human Life, and allow that a good Life in this World can only recommend us in the next to have our Souls transmigrated into the Body of some innocent Beast."—A. Hamilton, i. 151; [ed. 1744, i. 152.]

..."The great God, whose Adoration is left to their Tālapoines or Priests."—Ibid., ii.; [ed. 1744, ii. 51.]

1759.—"When asked if they believed the existence of any Superior Being, they ite Carinners (Carensl) replied that the Bāragnahms and Pegu Tālapoines told them so."—Letter in Dicyclopium, Or. Rep. i. 100.


1818.—"A certain priest or Tālapoi conceived an inordinate affection for a garment of an elegant shape, which he possessed, and which he diligently preserved to prevent its wearing out. He died without correcting his irregular affection, and immediately becoming a house, took up his abode in his favourite garment."—Sangermann, p. 20.

1850.—"The Phoongies (Pongees), or Buddhist Monks, sometimes called Tālapoins, a name given to them, and introduced into Europe by the Ibnnes, who, in their carrying a fan formed of talapoit-palm, or palm-leaves."—Naty. Rec., Feb. 21, p. 296, quoting Rp. Bigandet.

TALEE. s. Tan. tali. A small trinket of gold which is fastened by a string round the neck of a married woman in S. India. It may be a curious question whether the word may not be an adaptation from the Ar. talīḥ, "qui signifie proprement: prononcer la formule lā ilāhu ista 'inā... ." Cette formule, écrite sur un morceau de papier, servit d'annuo-llette... le tout était renfermé dans un étui auquel on donnait le nom de talīḥ" (Decq & Engelmann, 346). These Mahommedan talīḥes were worn by a band, and were the origin of the Sp. word talī, "a baldric." [But the talī is a Hindu, not a Mahommedan ornament, and there seems no
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doubt that it takes its name from Skt. tala, 'the palmyn' (see TALIARPOT), it being the original garment worn by men to wear this leaf dipped in saffron-water (Mad. Gloss, s.v. Logan, Malabar, i. 134.) The Indian word appears to occur first in Abraham Rogers, but the custom is alluded to by early writers, e.g. Gouvea, Synodo, i. 43c.

1651. — "So the Bridegroom takes this Tali, and ties it round the neck of his bride."—Rogers, 15.

1672. — "Among some of the Christians there is also an evil custom, that they for the greater tightening and fast-making of the marriage band, allow the Bridegroom to tie a Tali or little band round the Bride's neck; although in my time this was as much as possible denounced, seeing that it is a custom derived from Heathenism."—Balthasar, Zeylon (German), 498.

1674. — "The bridegroom attaches to the neck of the bride a line from which hang three little pieces of gold in honour of the three gods; and this they call Tale; and it is the sign of being a married woman."—Faria y Sousa, Asia Port., ii. 707.

1704. — "Practerea, quum moris hujs Regionis sit, ut infantes sex vel septem annorum, interdum etiam in teneoriis acetate, ex genuitorum consensu, matrimonio indissolubile de praestanti contrahant, per impositionem Tali, sua aureae tesserae nuptialis, uxorico collo pensilis; missionariorum mandamus ne hujsmodi irrita matrimonia inter Christianos fieri permittant."—Preces of Carl, Toucham, in Neubert, Mem. 11. Hist. i. 155.

1726. — "And on the betrothal day the Tali, or bride's betrothal band, is tied round her neck by the Bramin, and this she must not untie in her husband's life."—Valentine, Charo. 51.

1813. — "... the tali, which is a ribbon with a gold head hanging to it, is held ready; and, being shown to the company, some prayers and blessings are pronounced; after which the bridegroom takes it, and hangs it about the bride's neck."—Parke, Or. Mem. 2nd ed. ii. 312.

TALIARPOT, TARRYAR. s. A watchman (S. India). Tam. talaiyirai, [from talai, 'head,' a chief watchman].

1860. — "The Peons and Tarryars sent in quest of two soldiers who had deserted... returned with answer that they could not light of them, whereas upon the Peons were turned out of service, but upon Verona's intercession were taken in again and fined each one month's pay, and to repay the money paid them for Batte (see Batta); also the Pedda Naigu was fined in like manner for his Tarryars."—Fort St. Geo. Comms., Feb. 18, In Notes and Exts., Madras, 1873, No. 111. p. 3.

1693. — "Taliars and Peons appointed to watch the Black Town..."—In Wheeler, i. 297.

1707. — "Resolving to march 250 soldiers, 200 taliars, and 200 peons."—Ibid. ii. 74.

[1800. — "In every village a particular officer, called Taliari, keeps watch at night, and is answerable for all that may be stolen."—Beckham, Mysore, i. 3.]

TALIARPOT, s. The great-leaved fan-palm of S. India and Ceylon, Coryphap umbraculifera, L. The name, from Skt. tala-pattra, Hind. tali, 'leaf of the tala tree,' properly applies to the leaf of such a tree, or to the smaller leaf of the palm tree (Borassus flabelliformis), used for many purposes, e.g. for slips to write on, to make fans and umbrellas, &c. See OLLAH, PALMYRA, TALAPOIN. Sometimes we find the word used for an umbrella, but this is not common. The quotation from Jordanus, though using no name, refers to this tree. [Arrian says: "These trees were called in Indian speech tala, and there grew on them, as there grows at the tops of the palm-trees, a fruit resembling balls of wool" (Indika, vii.).]

c. 1328. — "In this India are certain trees which have leaves so big that five or six men can very well stand under the shade of one of them."—Fr. Jordanus, 29-30.

c. 1430. — "These leaves are used in this country, for writing upon instead of paper, and in rainy weather are carried on the head as a covering, to keep off the wet. Three or four persons travelling together can be covered by one of these leaves stretched out." And again: "There is also a tree called tal, the leaves of which are extremely large, and upon which they write."—N. Cant, in India in the XV. Cent., 7 and 13.

1672. — "Talpets or sunshades."—Bolduwes, Dutch ed., 102.

e. 1681. — "There are three other trees that must not be omitted. The first is Taliarpot..."—Knox, 15.

e. 1683. — "They (the priests) have the honour of carrying the Taliarpot with the broad end over their heads foremost; which none but the King does."—Ibid. 74. [See TALAPOIN.]

1803. — "The taliarpot tree... affords a prodigious leaf, impenetrable to sun or rain, and large enough to shelter ten men. It is a natural umbrella, and is of as eminent service in that country as a great-cane tree would be in this. A leaf of the taliarpot-tree is a tent to the soldier, a parasol to the traveller, and a book to the scholar."—Sydney Smith, Works, 3rd ed. iii. 15.
1874.— "... dans les embrasures ... s'étaient des bananiers, des talipots."

- Franz, Souvenirs d'un Cosaque, ch. iv.

1881.— "The lofty head of the talipot palm ... the proud queen of the tribe in Ceylon, towers above the scrub on every side. Its trunk is perfectly straight and white, like a slender marble column, and often more than 100 feet high. Each of the fans that compose the crown of leaves covers a semi-circle of from 12 to 16 feet radius, a surface of 150 to 200 square feet."—Hawke's Visit to Ceylon, E.T. p. 129.

TALISMAN. s. This word is used by many medieval and post-medieval writers for what we should now call a moollah, or the like, a member of the Mahomedan clergy, so to call them. It is doubtless the corruption of some Ar. term, but of what it is not easy to say. Qu. talima, 'disciples, students'?

[See Burton, Ar. Nights, ix. 165.] On this Prof. Robertson Smith writes: "I have got some fresh light on your Talisman.

"W. Bedwell, the father of English Arabists, in his Catalogue of the Chapters of the Turkish Alcoran, published (1615) along with the Mahomedis Impostures, and Arabian Tracts, has the following, quoted from Postellus de Orbis Concordia, i. 13: "Hæc precatio (the fitba) illis est communes ad nobis dominica; et ita quibusdam ad battalogiam usque recitatur ut euntis idem, aut duo aut tria vocabula repetant dicendo, Alhamdu libbik, hamda libbik, hamda libbik, et eateria ejus vocabula eodem modo. Idque facit in publica oratione Taalima, id est sicutculus, pro his qui negligenter orant ut aiunt, ut ea repititione suppleat eorum erroribus ... Quidam medio in campo tam assidui, ut defessi consiliant; alii circumgirando corpus; etc.

"Here then we have a form without the s, and one which from the vowels seem to be tilm, 'a very learned man.' This, owing to the influence of the guttural, would sound in modern pronunciation nearly as Taalima. At the same time tilm is not the name of an office, and prayers on behalf of others can be undertaken by any one who receives a mandate, and is paid for them; so it is very possible that Postellus, who was an Arabic scholar, made the pointing suit his idea of the word meant, and that the real word is talami, a shortened form, recognised by Jawhari, and other lexicographers, of talamidh, 'disciples.' That students should turn a penny by saving prayers for others is very natural." This, therefore, confirms our conjecture of the origin.

1893.— "They treated me civilly, and set me in front of their mosque during their Easter; at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their Custodi, i.e. of their bishops, and of their Talismani, i.e. of their priests."—Letter of Friar Paschal, in Cathly, &c., p. 255.

1471.— "In questa città è una fossa d'acqua nel modo di una fontana, la qual è guardata da quelli suoi Thalassimani, cioè preti; quest' acqua dicono che ha gran vertù contro la lebra, e contra le canalette."

- Giostia Barbero, in Ramusio, i. f. 107.

1535.— "Non vi sarebbe più confusione S' a Damasco il Soldan desse l'assalto: Un muover d'arme, un correr di persone E di talismanni un grido d'alerta.

- Alciato, xvii. 7.

1554.— "Talismannos habent honimium genus temporalium ministerii dictum."—Busby, Epistola, i. p. 40.

c. 1599.— "Vi Talismanni, qui sint commodi intertragitori: sclendum, certe esse gradus Mahumetanis eorum qui legum apud ipsos periti sunt, et partim jus dicunt, partim legem interpretantur. Ludovici Bassanii iadrescis in hunc modum comparat eos cum nostri Ecclesiastici."

- Mabillon dicit esse inter ipsos instar vel Papae nostro, vel Patriarchae Graecorum ...

-Halic proximi sunt Cadiii-Borcheri ...

-Bassanii hos cum Arabiis spectant nostris comparat.


- Leucbacius, Annales Saltatorum Othmanibarbarorum, ed. 1650, 414.

1610.— "Some having two, some four, some six aboying turrets, exceeding high, and exceeding slender; turrast doth on the outside like the melia top of a ship ... from which the Talismanni, with crystal voices (for they see no bels do congregate the people)."—Scadja, p. 31.

c. 1630.— "The Poboli converse most in the Alcoran. The Dervissi are wandering wolves in sheepe clothes. The Talismanni regard the hours of prayer by turning the 4 hou'd glass. The Musennim

* Hoggiois of course Khvajas (see COJA). But in the M. Museum there is a copy of Leucbacius, ed. of 1554, with Mr. autograph remarks by Joseph Scaliger; and on the word in question he notes as its origin (in Arabic characters): "Hajja[Disputatio]"—which is manifestly erroneous.
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erie from the tops of Mosques, battaloguing
llāla Hyllula."—Sir T. Herbert, 267;
and see ed. 1677, p. 323.
1678.—"If he can read like a Clerk
Chapter out of the Alcoran... he shall
be crowned with the honour of being a
Mullah or Talman..."—Fryer, 368.
1857.—"... It is reported by the Turks
that... the victorious Sultan... went
with all Magnificent pomp and solemnity
to pay his thanksgiving and devotions
at the church of Sancta Sophia; the Magnifi-
cence so pleased him, that he immediately
added a yearly Rent of 10,000 zechins to the
former Endowments, for the maintenance of
Imans or Priests, Doctors of their Law,
Talisman, and others who continually at-
tend there for the education of youth, yea..."
—Sir P. Rawst, Present State of the Ottoman
Empire, p. 54.

TĀLIYAMĀR, s. Sea-Hind, for
'cut-water.' Port, talhonaar.—Roebuck.

TALLICA, s. Hind. from Ar tu-
liikāh. An invoice or schedule.

1862.—"... that he... would send
another Droga (Daroga) or Customer on
purpose to take our Tallicias."—Hedges,
Indy. Dec. 26. [Hak. Soc. i. 60. Also see
under KUZZANA].

TAŁOOk, s. This word, Ar. ta'ALLUK,
from root 'elak, 'to hang or
depend,' has various shades of mean-
ing in different parts of India. In
S. and W. India it is the subdivision
of a district, presided over as regards
revenue matters by a tāhseeīdar. In
Bengal it is applied to tracts of pro-
cerminy land, sometimes not easily
distinguished from Zeminandis,
and sometimes subordinate to or dependent
on Zemindars. In the N.W. Prov.
and Oudh the ta'Alluk is an estate the
profits of which are divided between
different proprietors, one being su-
perior, the other inferior (see TAŁOOK-
DAR). Ta'Alluk is also used in Hind.
for 'department' of administration.

1855.—"In October, 1779, the Ducca
Council were greatly disturbed in their
minds by the appearance amongst them
of John Doe, who was then still in his prime.
One Chandermonee denounced to John Doe
and his assigns certain lands in the per-
gunnā Ballera... whereupon George H.L.,
by the Grace of God, of Great Britain,
France, and Ireland, King, Defender of the
Faith, and so forth, commanded the Sheriff
of Calcutta to give John Doe possession.
At this Mr. Shakespeare burst into fury,
and in language which must have surprised
John Doe, proposed 'that a sealed be ap-
pointed for the collection of Patparrab
Talook, with directions to pay the same
into Bullera cutcherry.'"—Sir J. Stephen,
Nuncowar and Impy, ii. 159-60. A suzulch
is 'an officer specially appointed to collect
the revenue of an estate, from the manage-
ment of which the owner or farmer has been
removed."—(Wilson).

TAŁOOKDĀR, s. Hind. from
Pers. ta'Allukdār, 'the holder of a
ta'Alluk' (see TAŁOOK) in either of the
senses of that word; i.e. either a
Government officer collecting the
revenue of a ta'Alluk (though in this
sense it is probably now obsolete
everywhere), or the holder of an estate
so designated. The famous Tałookdārs
of Oudh are large landowners, possess-
ing both villages of which they are
sole proprietors, and other villages, in
which there are subordinate holders,
in which the Tałookdar is only the
superior proprietor (see Carnegie, Ka-
chari Technicalities).

[1769.—"... intiemements are frequently
employed by the Tałookdārs to augment
the concourse to their lands."—World, View
of Bengal, App. 233. In his Glossary he
defines 'Tałookdar, the Zemmen-dar of a
small district.']

TAMARIND. s. The pod of the
tree which takes its name from that
product, Tamarindus indica, L., N.O.
Leguminosae. It is a tree cultivated
throughout India and Burma for the
sake of the acid pulp of the pod, which
is laxative and cooling, forming a most
refreshing drink in fever. The tree is
not believed by Dr. Brandis to be in-
digenous in India, but is supposed to
be so in tropical Africa. The origin
of the name is curious. It is Ar.
tamar-al-Hindi, 'date of India,' or
perhaps rather in Persian form, tamar-
ali-Hindi. It is possible that the
original name may have been thamor,
'fruit' of India, rather than tamar,
'date.'

1295.—"When they have taken a mer-
chant vessel, they force the merchants
to swallow a stuff called Tamarindi,
mixed in sea-water, which produces a violent
purgation."—Marco Polo, 2nd ed., ii. 383.
1355.—"L'arbre appelé hammar, c'est à
dire al-tamar-al-Hindi, est un arbre
sauvage qui couvre les montagnes."—
Maftūt-alfars, in App. xi. Ext. xiii. 175.
1563.—"It is called in Mahyar rod, and
in Gujarat owbli, and this is the name they
have among all the other people of this
India; and the Arab calls it tamarindi,
because tamar, as you well know, is our
tamar, or, as the Castilians say, datil [i.e.
date], so that tamarindi are 'dates of
India; and this was because the Arabs could not think of a name more appropriate on account of its having stones inside, and not because either the tree or the fruit had any resemblance."—Garcia, i. 200. ["Pari is the Malayul name; ambili is probably Hind. indi, Skt. anubh, 'the tamarind."

c. 1590. — "In febrisbus verò pestilentiibus, atque omnibus aliis ex patritiis, exurentibus, aquam, in qua multa coja Tamarindorum influsa fuerit cum exsaccharo elixibunt."— 

1592. — "They have a great store of Tamarindos."—Castalina, by X.L. f. 94.

1598. — "Tamarinde is by the Egyptians called Jacraide (qui. dard-semben, "Our Lady's tree")"—Linschoten, Hak. Soc. ii. 121.]

1611. — "That wood which we cut for firewood did all hang brazed with cobs of greene fruit (as big as a Bean-coed in England) called Tamerim; it hath a very soueraine taste, and by the Apothecaries is hold good against the Scurvie."—N. Duvaton, in Purchas, i. 277.

[1623. — "Tamarinds, which the Indians call Rambha" (indi, as in quotation from Garcia above),—P. delle Valle, Hak. Soc. i. 92.]

1629. — "A singularly beautiful Tamarind tree (ever the most graceful, and amongst the most magnificent of trees). . . ."—Mon. of Col. Mountaine, 98.

1577. — "The natives have a saying that sleeping beneath the Date of Hind gives you feter, which you cure by sleeping under a vine tree (Melia azadirachta), the iliac of Persia."—Burton, Ned Reiated, i. 92. The vine (see NEEM) (per. Capt. Burton) is not the 'illic of Persia' (see BUCKYNE). The prejudice against encamping or sleeping under a tamarind tree is general in India. But, curiously, I. Fulgeo speaks of it as the practice of the Sinmese "to rest and play under the beneficent shade of the Tamarinds."—Iss. du Roquema Soo, Saam, i. 139.]

TAMARIND-FISH. s. This is an excellent zest, consisting, according to Dr. Balfour, of white pomfret, cut in transverse slices, and preserved in amarinds. The following is a note kindly given by the highest authority on Indian fish matters, Dr. Francis Day:

"My account of Tamarind fish is very short; but in my Fishes of Malabar as follows:

"'The best Tamarind fish is prepared from the Seer fish (see SEER-FISH), and from the Lutarche, known as Cockup in aletta; and a rather inferior quality from the Polyneus (or Roe-ball, to which genus the Mango-fish belongs), and the more common from any kind of fish.' The above refers to Malabar, and more especially to Kochin. Since I wrote my Fishes of Malabar I have made many inquiries as to Tamarind fish, and found that the white pomfret, where it is taken, appears to be the best for making the preparation."

TAMBERANEE. s. Malayul, tan- 
harain, 'Lord; God, or King.' It is a title of honour among the Nairs, and is also assumed by Saiva monks in the Tamil countries. [The word is derived from Mal. tanam, 'one's own,' purain, 'lord.' The junior male members of the Malayali Raja's family, until they come of age, are called Tambain, and after that Tamburain. The female members are similarly styled Tambiatt and Tumbiratti (Logan, Malabar, iii. Gloss. s.v.).]

1510. — "Dict l'altro Tamrai: zoe Per Dio! L'altro responde Tamrani: zoe Per Dio."—Puthuvar, ed. 1517, f. 45.

[c. 1610. — "They (the Nairs) call the King in their language Tambiraine, meaning "God.""
—Pyrrard de Laval, Hak. Soc. i. 357.]

TANA, TANNA, n.p. Thana, a town on the Island of Salsette on the strait ('River of Tana') dividing that island from the mainland and 20 m. N.E. of Bombay, and in the early Middle Ages the seat of a Hindu kingdom of the Konkan (see CONCAN), as well as a seaport of importance. It is still a small port, and is the chief town of the District which bears its name.

c. 1520. — "From Dhar southwards to the river Norbuda, nine: thence to Mahrats . . . eighteen: thence to Konkan, of which the capital is Tana, on the seashore, twenty-five parasangs."—Al-Birrul, in Elliot, i. 60.

[c. 1150. — "Tannah," miswritten Banah. See under TABASHER.]

1268. — "Tana is a great Kingdom lying towards the West . . . There is much traffic here, and many ships and merchants frequent the place."—Moro Polo, BK. III, ch. 27.

1221. — "After their blessed martyrdom, which occurred on the Thursday before Palm Sunday in Thana of India, I baptised about 90 persons in a certain city called Furacco, ten days' journey distant therefrom, and I have since baptised more than twenty, besides thirty-five who were baptised between Thana and Supara Supara."—Letter of Friar Jordanus, in Cathay, &c., 226.

c. 1232. — "And having thus embarked I passed over in 28 days to Tana, where for the faith of Christ four of our Minor Friars had suffered martyrdom . . . The land is under the dominion of the Saracens . . ."—Fr. Odoric, Ibid. i. 57-58.
TANA, THANA. s. A Police station. Hind. thana, thānd, [Skt. śhānā, 'a place of standing, a post']. From the quotation following it would seem that the term originally meant a fortified post, with its garrison, for the military occupation of the country; a meaning however closely allied to the present use.

c. 1610-50.—"Thānāh means a corps of cavalry, matchlockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the Thānāh, and to despatch provisions (i.e., see RUSSUD) to the next Thānāh."—Priester, in JH, i. 315.

TANADAR, THANADAR. s. The chief of a police station (see TANA). Hind. thāndar. This word was adopted in a more military sense at an early date by the Portuguese, and is still in habitual use with us in the civil sense.

1516.—In a letter of 4th Feb. 1515 (i.e., 1516), the King Don Manolo constitutes João Machado to be Tanadar and captain of land forces in Goa.—Archiv. Port. Oriental, fise. 5, 1-3.

1519.—"Senhor Duarte Pereira; this is the manner in which you will exercise your office of Tannadar of this Isle of Teycarí (i.e., Goa), which the Senhor Capitão will now encharge you with."—Ibid. p. 35.

c. 1548.—"In Agnami is a great mosque (masulla), which is occupied by the tenadars, but which belongs to His Highness; and certain praegres, (yards?) in which bade (paddy) is collected, which also belong to His Highness."—Tanka in Subsidiae, 216.

1692.—"So all the force went aboard of the light boats, and the Governor in his bastard-galley entered the river with a grand clangour of music, and when he was in mid-channel there came to his galley a boat, in which was the Tanadar of the City (Dabad), and going aboard the galley presented himself to the Governor with much humility, and begged pardon of his offences. . . ."—Corto, iv. i. 9.

[1813.—"The third in succession was a Tandar; or petty officer of a district. . . ."]—Forber, Or. Miss. 2nd ed. ii. 5.

TANGA. s. Mahr. tānāk, Turki tanq. A denomination of coin which has been in use over a vast extent of territory, and has varied greatly in application. It is now chiefly used in Turkestan, where it is applied to a silver coin worth about 7/3d. And Mr. W. Erskine has stated that the word tanga or tanku is of Chagatai Turk origin, being derived from tāq, which in that language means 'white' (H. of Bohr and Hunayn, i. 546).

Though one must hesitate in differing from one usually so accurate, we must do so here. He refers to Josafa Barbaro, who says this, viz., that certain silver coins are called by the Mongolians tērūrī, by the Greeks aspērī, by the Turks awhī, and by the Zaga-tais tāq, all of which words in the respective languages signify 'white.' We do not however find such a word in the dictionaries of either Vambréy or of Pavet de Courteille;—the latter only having tāngāk, 'fer-blanc.' And the obvious derivation is the Skt. tankū, 'a weight (of silver) equal to 4 miskās ... a stamped coin.' The word in the forms tātkē (see TUCKA) and tankē (for these are apparently identical in origin) is, "in all dialects, laxly used for money in general" (Wilson).

In the Lahore coinage of Mahmud of Ghaznī, a.d. 418-419 (A.D. 1027-28), we find on the Skt. legend of the reverse the word tanka in correspondence with the dirham of the Arab obverse (see Thomas, Pathan Kings, p. 49). Tanka or Tanga seems to have continued to be the popular name of the chief silver coin of the Delhi sovereigns during the 13th and first part of the 14th centuries, a coin which was substantially the same with the rupee (q.v.) of later days. In fact this application of the word in the form tātē (see TUCKA) is usual in Bengal down to our own day. Ibn Batuta indeed, who was in India in the time of Mahommed Tughlak, 1333-
1343 or thereabouts, always calls the gold coin then current a tanka or dinár of gold. It was, as he repeatedly states, the equivalent of 10 silver dinârs. These silver dinârs (or rupees) are called by the author of the Masâlîk-al-Abârî (c. 1340) the "silver tankâ of India." The gold and silver tankâ continue to be mentioned repeatedly in the history of Feroz Shah, the son of Mahommed (1351-1388), and apparently with the same value as before. At a later period under Sikandar Buhilol (1458-1517), we find black (or copper) tankâs, of which 20 went to the old silver tankâ.

We cannot say when the coin, or its name rather, first appeared in Turkestan.

But the name was also prevalent on the western coast of India as that of a low denomination of coin, as may be seen in the quotations from Linchoten and Grose. Indeed the name still survives in Goa as that of a copper coin equivalent to 60 reis or about 2d. And in the 16th century also 60 reis appears from the papers of Gerson da Cunha to have been the equivalent of the silver tankâ of Goa and Bassein, though all the equations that he gives suggest that the rei may have been more valuable then.

The denomination is also found in Russia under the form dengî. See a quotation under COPECK, and compare PARDÃO.

c. 1335.—"According to what I have heard from the Shaikh Mubarak, the red lâk (see LÁCK) contains 100,000 golden tankâs, and the white lâk 100,000 (silver tankâs). The golden tankâ, called in this country the red tankâ, is equivalent to three mihtkâlî, and the silver tankâ is equivalent to 8 hashtkânî dirhâms, this dirham being of the same weight as the silver dirham current in Egypt and Syria."—Masâlîk-al-Abârî, in Not. et Exts. xiii. 211.

c. 1340.—"Then I returned home after sunset and found the money at my house. There were 3 bags containing in all 2,283 tankâs, i.e. the equivalent of the 55,000 dinârs (of silver) which was the amount of my debts, and of the 12,000 which the sultan had previously ordered to be paid me, after of course deducting the tenth part according to Indian custom. The value of the piece called tankâ is 2½ dinârs in gold of Barbary."—Ibn Battûta, iii. 426. Here the gold tankâ is spoken of.)

c. 1370.—"Sultan Firoz issued several varieties of coins. There was the gold tankâ, and the silver tankâ." &c.—Târikh-i-Firoz Shahî, in Elliot, iii. 357.

1404.—"... vna sua moneda de plata que llaman Tangaes."—Clavijo, f. 498.

1516.—"... a round coin like ours, and with Moorish letters on both sides, and about the size of a fanam (see PANAM) of Calicut, ... and its worth 55 maravedis; they call these tanga, and they are of very fine silver."—Barbosa, 45.

[1519.—Rules regulating ferry-dues at Goa: they may demand for this one tamqua only.—Arcins, Port. Orient. fasc. 6, p. 18.]

c. 1541.—"Todar ... fixed first a golden akse (see ASHRAFEE) at the enormous remuneration for one stone, which induced the Râkâks to dock to him in such numbers that afterwards a stone was paid with a rupee, and this pay a stone fell to 5 tankâs, till the fortress (Rôhtâs) was completed."—Târikh-i-Khân-Jâkân Lodi, in Elliot, v. 115. (These are the Bahlûl or Sikandar tankâs of copper, as are also those in the next quotation from Elliot.)

1559.—"The old Muscovite money is not round but oblong or egg-shaped, and is called denga. ... 100 of these coins make a Hungarian gold-piece; the Dutch call them dengas and reckon them in thalers. In 1610 a thaler was worth 200 a ruble."—Herberstein, in Batavus, ii. f. 15r. 1571.—"Gujarati tankchahs at 100 tankchahs to the rupee. At the present time the rupee is fixed at 40 daim. ... As the current value of the tankchah of Pattan, etc., was less than that of Gujarât."—Mirâl-i-Ahmâdî, in Bayley, Gujarât, pp. 6, 11.

[1591.—"Dingoes." See under RUBLE.]
1592-3.—"At the present time, namely, A.H. 1002, Hindustan contains 3200 towns, and upon each town are dependent 200, 500, 1000, or 1500 villages. The whole yields a revenue of 640 drachms (see CRORE) murâdî tankâs."—Tabâkât-i-Abârî, in Elliot, v. 156.

1598.—"There is also a kind of reckoning of money which is called Tangaas, not that there is any such coined, but are so named only in telling. Five Tangaas is one Pardão see PARDÃO, or Kerpîn and badde money, for you must understand that in telling they have two kinds of money, good and badde, for four Tangaas good money are as much as five Tangaas badde money."—Linchoten, ch. 35; [Hak. Soc. i. 211].

c. 1610.—"The silver money of Goa is perdos, larin. Tangees, the last named worth 7 soles, 6 deniers a piece."—Pryvdal de Laulâ, Hak. Soc. ii. 69.]

1615.—"Their moneys in Persia of silver are the ... the rest of copper, like the Tangaas and Piès (see PICE) of India."—Richard Salee, in Parchas, i. 349.

c. 1630.—"They have expended fifty thousand Crow (see CRORE) of tacks ... sometimes twenty tack make one Roopee."—Sir T. Herbert, ed. 1677, p. 54.

1673.—"Tango." See under REAS.

[1638.—"Their (at Surat) ordinary way of accomplishing is by lacs, each of which is worth 100,000 rupees (see RUPEE), and 100
laced make a crow, or carree (see CROBE), and 10 carree make an Arch. A Thiel (see TOLA, TAEIL) of silver (½ gold) makes 11, 12, or 13 roophas ready money. A massa (másba) and a half make a Thiel of silver, 10 whereof make a Thiel of gold. They call their brass and copper-money Tacles."—

Mandleto, 107.]

[1753.—In Khiva "... Tongas, a small piece of copper, of which 1500 are equal to a ducat."—Hannay, i. 351.]

1815.—"... one tungah... a coin about the value of fivepence."—Malcolm, H. of Persia, ii. 250.

[1756.—"... it seemed strange to me to find that the Russian word for money, denga or dengi, in the form ten,ga, meant everywhere in Central Asia a coin of twenty kopen."

Schuyler, Turkistan, i. 163.]

TANGUN, TANYAN, s. Hind. tāngūn, tāngan; apparently from Tibetan rTanān, the vernacular name of this kind of horse (Tu, 'horse'). The strong little pony of Bhutan and Tibet.

c. 1590.—"In the confines of Bengal, near Kuch [Bahár], another kind of horses occurs, which rank between the gāl (see GOONT) and Turkish horses, and are called tāngān: they are strong and powerful."—Ain, i. 133.

1774.—"24. That for the possession of the Chitwanott Province, the Deb Raja shall pay an annual tribute of five Tangan Horses to the Honorable Company, which was the acknowledgment paid to the Deb Raja.—Treaty of Peace between the H.E. and the Rajah of Bootan, in Aitchison's Treaties, i. 144.

"We were provided with two tangan ponies of a mean appearance, and were prejudiced against them unjustly. On better acquaintance they turned out patient, sure-footed, and could climb the Monument."—Bogue's Narrative, in Markham, 17.

1780.—"... had purchased 35 Jhawor or young elephants, of 8 or 9 years old. 60 Tankun, or ponies of Manila and Pegu."—H. of Hyderabad Nepal, 383.

"... small horses brought from the mountains on the eastern side of Bengal. These horses are called tanyans, and are mostly pzychal."—Hodges, Journals, 31.

1782.—"To be sold, a Phaeton, in good condition, with a pair of young Tanyan Horses, well broke."—India Gazette, Oct. 26.

1789.—"As to the Tanguns or Tanyans, so much esteemed in India for their hardness, they come entirely from the Upper Tibet, and notwithstanding their make, are so sure footed that the people of Nepal ride them without fear over very steep mountains, and along the brink of the deepest precipices."—Kirkpatrick's Nepal, 135.

1854.—"These animals, called Tanghan, are wonderfully strong and enduring; they are never shod, and the hoof often cracks. ... The Tibetans give the foals of value messes of pig's blood and raw liver, which they devour greedily, and it is said to strengthen them wonderfully; the custom is, I believe, general in Central Asia."—

Hooker, Himalayan Journals, 1st ed. ii. 131.


[1816.—"The Tanjore Pill, it is said, is made use of with great success in India against the bite of mad dogs, and that of the most venomous serpents."—Asiatic Journal, ii. 381.]

TANK, s. A reservoir, an artificial pond or lake, made either by excavation or by damming. This is one of those perplexing words which seem to have a double origin, in this case one Indian, the other European.

As regards what appears to be the Indian word,820514 Shakespear gives: "Tānkt (in Guzerat), an underground reservoir for water." [And so Platts.] Wilson gives: "Tānken or tāken, Mahr. ... Tānkh (said to be Guzerath). A reservoir of water, an artificial pond, commonly known to Europeans in India as a Tank. Tānki, Guz. A reservoir of water; a small well." R. Drummond, in his Illustrations of Guzerat, &c., gives: "Tanke (Mah.) and Tankow (Guz.) Reservoirs, constructed of stone or brick or lime, of larger and lesser size, generally inside houses. ... They are almost entirely covered at top, having but a small aperture to let a pot or bucket down." ... "In the towns of Bikaner, says Tod, "most families have large cisterns or reservoirs called Tankas, filled by the rains" (Rajputana, ii. 202). Again, speaking of towns in the desert of Marwar, he says: "they collect the rain water in
reservoirs called Tanka, which they are obliged to use sparingly, as it is said to produce night blindness" (ii. 300). Again, Dr. Spilsbury (J.A.S.B. ix. pt. 2, 891), describing a journey in the Nerbudda Basin, cites the word, and notes: "I first heard this word used by a native in the Betol district; on asking him if at the top of Bowergurth there was any spring, he said No, but there was a Tanka or place made of pukka (stone and cement) for holding water." Once more, in an Appendix to the Report of the Survey of India for 1881-1882, Mr. G. A. MacGill, speaking of the rain cisterns in the driest part of Rajputana, says: "These cisterns or wells are called 'by the people tankas' (App. p. 12). See also quotation below from a Report by Major Strahan. It is not easy to doubt the genuineness of the word, which may possibly be from Skt. tādāga, tatāga, tatāka, 'a pond, pool, or tank.'

Fr. Paolino, on the other hand, says the word tanka used by the Portuguese in India was Portoghese corrotta, which is vague. But in fact tanka is a word which appears in all Portuguese dictionaries, and which is used by authors so early after the opening of communication with India (we do not know if there is an instance actually earlier) that we can hardly conceive it to have been borrowed from an Indian language, nor indeed could it have been borrowed from Guzerat and Rajputana, to which the quotations above ascribe the vernacular word. This Portuguese word best suits, and accounts for that application of tank to large sheets of water which is habitual in India. The indigenous Guzerat and Maharatti word seems to belong rather to what we now call a tank in England; i.e. a small reservoir for a house or ship. Indeed the Port. tanka is no doubt a form of the Lat. stagnum, which gives It. stagno, Fr. old estang and esvon, mod. étang. Sp. estanque, a word which we have also in old English and in Lowland Scotch, thus:

"I never drank the Muses' tank, Castalia's burn and a' that: But there it streams, and richly reams, My Helicon I ca' that."—Burns.

It will be seen that Pyrard de Laval uses estang, as if specifically, for the tank of India.

1498. — "And many other saints were there painted on the walls of the church, and these wore diadems, and their portraiture was in a divers kind, for their teeth were so great that they stood an inch beyond the mouth, and every saint had 4 or 5 arms, and below the church stood a great tanka wrought in cut stone like many others that we had seen by the way."—Boiereiro de Vasco da Gama, 57.

"So the Captain Major ordered Nicolas Coelhio to go in an armed boat, and see where the water was, and he found in the said island (Anchediva) a building, a church of great ashar work which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones which stood in the midst of the body of the chapel. Moreover they found just beyond the church a tanka of wrought ashlar in which we took as much water as we wanted; and at the top of the whole island stood a great tanka of the depth of 4 fathoms and more we found in front of the church a beach where we careened the ship Berrio."—Ibid. 55.

1510. — "Early in the morning these Pagans go to wash at a tank, which tank is a pond of still water (—ad uno Tanco ilquel Tancho è una fossa d'acqua morta)."—Varchema, 149.

"Near to Culicute there is a temple in the midst of a tank, that is, in the middle of a pond of water."—Ibid. 175.

1553. — "In this place where the King (Bahdadur Shah) established his line of battle, on one side there was a great river, and on the other a tank (tanque) of water, such as they are used to make in those parts. For as there are few streams to collect the winter's waters, they make these tanks (which might be more properly called lakes), all lined with stone. They are so big and many are more than a league in compass."—Berrio, IV. vi. 5.

c. 1610. — "Son logis estoit éloigné près d'une lice de palais Royal, situé sur un estang, et basty de pierres, ayant bien dany lieu de tour, comme rons les autres estangs."—Pyrard de Laval, ed. 1679, i. 292: [Hak. Soc. i. 397].

[1615.—"I rode early ... to the tancke to take the ayre."—Sir T. Roe, Hak. Soc. i. 78.]

1616. — "Besides their Rivers ... they have many Ponds, which they call Tankes."—Terry, in Purchas, ii. 1470.

1638.—"A very faire Tankes, which is a square pit paved with gray marble."—W. Broton, in Hakl. v. 50.

1618.—"... a standing water or Tanck."—Van Twest, Gen. Beschr. 11.

1672.—"Outside and round about Suratte, there are elegant and delightful houses for
recreation, and stately cemeteries in the usual fashion of the Moors, and also divers Tanks and reservoirs built of hard and solid stone."—Baldaeus, p. 12.

1673.—"Within a square Court, to which a stately Gate-house makes a Passage, in the middle whereof a Tank vaulted. . . ."—Fryer, 27.

1754.—"The post in which the party intended to halt had formerly been one of those reservoirs of water called tanks, which occur so frequently in the arid plains of this country."—Orme, i. 354.

1799.—"One crop under a tank in Mysore or the Carnatic yields more than three here."—T. M‘Mur, in Life, i. 241.

1809.—"Water so cool and clear,
The peasants drink not from the humble well.
Nor tanks of costliest masonry dispense
To those in towns who dwell,
The work of kings in their beneficence."—Kehama, xii. 6.

1883.—"... all through sheets" 123, 123, 126, and 131, the only drinking water is from 'tankas,' or from 'tanks.' The former are circular pits puddled with clay, and covered in with wattle and daub domes, in the top of which are small trap doors, which are kept locked; in these the villages store rain-water; the latter are small and somewhat deep ponds dug in the valleys where the soil is clayey, and are filled by the rain; these latter of course do not last long, and then the inhabitants are entirely dependent on their tanks, whilst their cattle migrate to places where the well-water is fit for use."—Report on Cent. Ind. and Rajputana Topogr. Survey (Bikaner and Jodhpur). By Major C. Stewart, R.E., in Report of the Survey in India, 1882-83. App. p. 4. [The writer in the Rajputana Gazetteer (Bikanir) (i. 182) calls these covered pits khand, and the simple excavations zar.]

**TANOR, n.p.** An ancient town and port about 22 miles south of Calicut. There is a considerable probability that it was the Typosal of the Periplus. It was a small kingdom at the arrival of the Portuguese, in partial subjection to the Zamorin. [The name is Malayal. Tánor, tannu, the tree *Terminalis belerica, är, village.*]

1516.—"Further on . . . are two places of Moors 5 leagues from one another. One is called Parvanor, and the other Tanor, and inland from these towns is a lord to whom they belong; and he has many Nairs, and sometimes he rebels against the King of Calicut. In these towns there is much shipping and trade, for these Moors are great merchants."—Barbosa, Hak. Soc. 153.

1521.—"Cotatu was a great man among the Moors, very rich, and lord of Tanor, who carried on a great sea-trade with many ships, which trafficked all about the coast of India with passes from our Governors, for he only dealt in wares of the country; and thus he was the greatest possible friend of the Portuguese, and those who went to his dwelling were entertained with the greatest honour, as if they had been his brothers. In fact for this purpose he kept houses fitted up, and both cots and bedsteads furnished in our fashion, with tables and chairs and casks of wine, with which he regaled our people, giving them entertainments and banquets, insomuch that it seemed as if he were going to become a Christian. . . ."—Correia, ii. 679.

1528.—"And in the year (A.H.) 955, a ship belonging to the Franks was wrecked off Tanor . . . Now the Ray of that place affording aid to the crew, the Zamorin sent a messenger to him demanding of him the surrender of the Franks who composed it, together with such parts of the cargo of the ship as had been saved, but that chieftain having refused compliance with this demand, a treaty of peace was entered into with the Franks by him; and from this time the subjects of the Ray of Tanor traded under the protection of the passes of the Franks."—Tobkat-ul-Majahidin, E.T. 124-125.

1558.—"For Lopo Soares having arrived at Cochín after his victory over the Camorín, two days later the King of Tanor, the latter's vassal, sent (to Lopo) to complain against the Camorín by ambassadors, begging for peace and help against him, having fallen out with him for reasons that touched the service of the King of Portugal."—Barros, i. vii. 10.

1727.—"Four leagues more southerly is Tannore, a Town of small Trade, inhabited by Mahometans."—J. Hamilton, i. 922; [ed. 1741].

**TAPPAUL, s.** The word used in S. India for 'post,' in all the senses in which dawk (q.v.) is used in Northern India. Its origin is obscure. C. P. Brown suggests connection with the Fr. étape (which is the same originally as the Eng. stage). It is sometimes found in the end of the 18th century written tappa or topay. But this seems to have been derived from Telugu clerks, who sometimes write tappâ as a singular of tappâlu, taking the latter for a plural (C.P.B.). Wilson appears to give the word a southern origin. But though its use is confined to the South and West, Mr. Beames assigns it to an Aryan origin: 'tappâ 'post-office,' i.e. where
TAREA, TARE. 901

letters are stamped, tappal 'letter-post.' (tappal + alya = "stamping-house"), connecting it radically with tāpā 'a coop,' tāpāṇā 'to tap,' ṭḷattē, 'beat down,' ōppak 'a sledge hammer,' tāppā 'to press,' &c. [with which Platt's agrees.]

1799—"You will perceive that we have but a small chance of establishing the tappal to Poomnah."—Westminster, i. 90.

1800.—"The Tappal does not go 30 miles a day."—T. Munro, in Life, i. 241.

1809.—"Requiring only two sets of bearers I knew I might go by tappal the whole way to Seringapatam."—Ed. Valeriana, i. 985.

TAPTEE R., n.p. Tāpī; also called Tāpā. [Skt. Tāpī, 'that which is hot.']. The river that runs by the city of Surat.

[1538.—"Tapi." See under GODAVARY.]

c. 1630.—"Surat is... watered with a sweet River named Tappée (or Tinda), as broad as the Thames at Windsor."—Sir T. Herbert, ed. 1638, p. 36.

1813.—"The sacred groves of Pulpara are the general resort for all the Yogees (Jogee), Semasses (Sunyasse), and Hindoo pilgrims... the whole district is holy, and the Tappée in that part has more than common sanctity."—Forbes, or. Mem, i. 288; [2nd ed. i. 134, and compare i. 176].

"Tappée or Tafty."—Ibid. 244; [2nd ed. i. 146].

TARA, TARE, s. The name of a small silver coin current in S. India at the time of the arrival of the Portuguese. It seems to have survived longest in Calicut. The origin we have not traced. It is curious that the commonest silver coin in Sicily down to 1860, and worth about 43d., was a tare, generally considered to be a corruption of dirhem. I see Sir Walter Elliot has mooted this very question in his Coins of S. India (p. 138). [The word is certainly Malayāl. tāram, defined in the Madras Gloss, as "a copper coin, value ½ pies." Mr. Gray in his note to the passage from Pyrard de Laval quoted below, suggests that it took its name from tārā, 'a star.']

1442—"They cast (at Vijayanagar), in pure silver a coin which is the sixth of the foanum, which they call tar."—Abdurrazzāk, in India in the XV. Cent. 26.

1506—"The Viceroys, D. Francisco D'Almeida, wintering his fleet in Cochin. "As the people were numerous they made quite a big town with a number of houses covered with upper stories of timber, and streets also where the people of the country set up their stalls in which they sold plenty of victuals, and cheap. Thus for a vinten of silver you got in change 20 silver coins that they call tara, something like the scale of a sardine, and for such coin they gave you 12 or 15 fags, or 4 or 5 eggs, and for a single vinten 3 or 4 fowls, and for one tara fish enough to fill two men's bellies, or rice enough for a day's victuals, dinner and supper too. Bread there was none, for there was no wheat except in the territory of the Mores."—Correa, i. 624.

1510.—The King of Narsinga (or Vija-

yanagar) "coins a silver money called tare, and others of gold, twenty of which go to a paradao, and are called fanom. And of these small ones of silver, there go 16 to a fanom."—Farthema, 130.

[c. 1610.—"Each man receives four tarens, which are small silver coins, each of the value of one-sixteenth of a larin."—Pyramid de Laval, Hak. Soc. i. 344. Later on (i. 412) he says "16 tarens go to a Phanam"]

1673.—(at Calicut). "Their coin admit-

no Copper; Silver Tarrs, 25 of which make a Fanam, passing instead thereof."—Fryer, 55.

"Tart."—"Calicut.

"Tarrs are the peculiar Coin, the rest are common to India."—Ibid. 297.

1727.—"Curent... coins are 10 Tar to a Fanam, 45 Fanams to a Rupee."—A. Hamilton, ii. 319; [ed. 1741].

"Tăr."—"We are to allow each man 4 measures of rice and tăr per diem."—Agreement in Logan, Malabar, iii. 95, and see "tarrs" in iii. 192. Mr. Logan (vol. iii. Gloss. s.v.) defines the tara as equal to 2 pies.]

TARE AND TRET. Whence comes this odd form in the books of arithmetic? Both partners apparently through Italy. The first Fr. tare, It. tara, from Ar. taraha, 'to reject,' as pointed out by Dozy. Tret is alleged to be from It. tribare, 'to crumble or grind,' perhaps rather from trito, 'ground or triturated.' [Prof. Skeat (Concise Dict. s.v.) derives it from Fr. truiter, 'a draught,' and that from Lat. tractus, trahere, 'to draw.]

TAREGA. s. This represents a word for a broker (or person analogous to the hong merchants of Canton in former days) in Pegu, in the days of its prosperity. The word is from S. India. We have in Tel. tarega, 'the occupation of a broker;' Tam. taragari, 'a broker.'

1658—"Sonò in Pegu otto sensari del Re che si chiamano Tarega li quali sono
obligati di far vendere tutte le mercantie . . . per il prezzo corrente."—Ces. Federici, in Romania, iii. 395.

1583.—". . . e se fosse alcuno che a tempo del pagamento per non pagar si absentasse dalla città, o si ascosse, il Tarreca e obbligato pagar per lui . . . i Tarreca essi si demandano i sensuri."—G. Balbi, t. 167, 108.

1587.—"There are in Pegu eight Brokers, whom they call Tareghe, which are bound to sell your goods at the price they be Woorth, and you give them for their labour two in the hundred: and they be bound to make your debt good, because you sell your marchandises upon their word."—R. Fitch, in Hakl. ii. 393.

TARIFF, s. This comes from Ar. tarifr, tarifja, 'the making known.' Dozy states that it appears to be comparatively modern in Spanish and Port., and has come into Europe apparently through Italian.

[1591.—"So that helping your memorie with certain Tablei or Tariffas made of purpose to know the numbers of the soldiers that are to enter into ranke."—Garrard, Art Warre, p. 224 (Stafyli. Dict.).]

[1617.—"... a brief Tareg of Persia."
—Birdwood, First Letter Book, 462.]

TAROUK, TAROUP, n.p. Burm. Tarāk, Tarāp. This is the name given by the Burmese to the Chinese. Thus a point a little above the Delta of the Irawadi, where the invading army of Kublai Khan (c. 1285) is said to have turned back, is called Tarāk-mou, or Chinese Point. But the use of this name, according to Sir A. Phayre, dates only from the Middle Ages, and the invasion just mentioned. Before that the Chinese, as we understand him, are properly termed Tsin; though the coupled names Tarāk and Tart, which are applied in the chronicles to early invaders, "may be considered as designations incorrectly applied by later copyists." And Sir A. Phayre thinks Tarāk is a form of Tāk, whilst Taret is now applied to the Manchus. It seems to us probable that Tarāk and Tart are probably meant for 'Turk and Tartar' (see H. of Burma, pp. 8, 11, 56). [Mr. Scott (Upper Burma Gazetteer, i. pt. i. 193) suggests a connection with the Tura or Tero State, which developed about the 11th century, the race having been expelled from China in 778 a.d.]

TASHREEF, s. This is the Ar. tashrif, 'honouring'; and thus "con-ferring honour upon anyone, as by paying him a visit, presenting a dress of honour, or any complimentary donation" (Wilson). In Northern India the general use of the word is as one of ceremonious politeness in speaking of a visit from a superior or from one who is treated in politeness as a superior; when such an one is invited to 'bring his tashrif,' i.e. 'to carry the honour of his presence,' to 'condescend to visit.' The word always implies superiority on the part of him to whom tashrif is attributed. It is constantly used by polite natives in addressing Europeans. But when the European in return says (as we have heard said, through ignorance of the real meaning of the phrase), 'I will bring my tashrif,' the effect is ludicrous in the extreme, though no native will betray his amusement. In S. India the word seems to be used for the dress of honour conferred, and in the old Madras records, rightly or wrongly, for any complimentary present, in fact a honorarium. Thus in Wheeler we find the following:

1674.—"He (Lingapa, naik of Poona-malee) had, he said, carried a tasheriff to the English, and they had refused to take it. . . ."—Op. cit. i. 81.

1850.—"It being necessary to appoint one as the Company's Chief Merchant (Verona being deceased), resolved Bena Pedda Vineatadory, do succeed and the Tasheriff be given to him and the rest of the principal Merchants, viz., 3 yards Scarlet to Pedda Vineatadory, and 2½ yards each to four others. . . ."

The Governor being informed that Verona's young daughter was melancholy and would not eat because her husband had received no Tasheriff, he also is Tasheriff with 2½ yards Scarlet cloth."—Fort St. Geo. Consns., April 6. In Notes and Exts., Madras, 1873, p. 15.

1855.—"Goyall Pundit having been at great charge in coming hither with such a numerous retinue . . . that we may engage him . . . to continue his friendship, to attain some more and better privileges there (at Cuddalore) than we have as yet—It is ordered that he with his attendants be Tasheriff as followeth" (a list of presents follows).—In Wheeler, i. 148. [And see the same phrase in Pringle, Diary, &e., i. 1].

TATTOO, and abbreviated, TAT, s. A native-bred pony. Hind. tattā, [which Platts connects with Skt. tura, 'passing over'].

c. 1324.—"Tughlak sent his son Mahommed to bring Khusrū back. Mahommed seized the latter and brought him to his
father mounted on a tathi, i.e. a pack-horse."— *Ibn Batuta*, iii. 207.

1784.—"On their arrival at the Choultry they found a miserable dooley and 15 tattoo horses."— *Sten-Kurr*, i. 15.

1785.—"We also direct that strict injunctions be given to the baggage department, for sending all the lean Tatos, bullocks, &c., to grass, the rainy season being now at hand."— *Tippee's Letters*, 105.

1504.—"They can be got for 25 rupees each horseman upon an average; but, I believe, when they receive only this sum they muster tattoos... From 30 to 35 rupees each horse is the sum paid to the best horsemen."— *Willington*, iii. 174.

1508.—"These tutboos are a breed of small ponies, and are the most useful and hardy little animals in India."— *Broughton's Letters*, 150; [ed. 1582, 117].

1810.—"Every servant... goes share in some tattoo... which conveys his luggage."— *Williamson*, T. M. i. 311.

1824.—"Tattoos. These are a kind of small, cat-hammed, and ill-looking ponies; but they are hardy and walk faster than oxen."— *Scott, Wonders of Elkor*, ch. ii.

1826.—"... when mounted on my tattoo or pony, I could at any time have commanded the attendance of a dozen grooms, so many pressed forward to offer me their services."— *Pandourangi Hari*, 21; [ed. 1873, i. 25].

1830.—"Mourning our tatts, we were on the point of proceeding homewards."— *Oriental Sport*, ed. 1873, i. 497.

c. 1831.—"... mon tattoo est fort an dessous de la taille d'un arabe..."— *Jacquemont*, Corresp. i. 347.

c. 1840.

"With its bright brass patent axles, and its little hog-manned tatties, And its ever jetty harness, which was always made by Watts... A fair line in honour of the late Mr. Simmons, in Parker's Isle Poultry, 1851, ii. 215.

1853.—"... Smith's plucky proposal to run his notable tat Pickles."— *Oakfield*, i. 9.

1857.—"You young Gentlemen ride over on your tatties, I suppose? The Subaltern's tat—that is the name, you know, they give to a pony in this country—is the most useful animal you can imagine."— *The Dilemma*, ch. iii.

**TATTY.** s. Hind. tatti and tatti, [which Platts connects with Skt. tantra, 'a thread, the warp in a loom']. A screen or mat made of the roots of fragrant grass (see CUSCUS) with which door or window openings are filled up in the season of hot winds. The screens being kept wet, their fragrant evaporation as the dry winds blow upon them cools and refreshes the house greatly, but they are only efficient when such winds are blowing. See also THERMANTIDOTE. The principle of the tatty is involved in the quotation from Dr. Fryer, though he does not mention the grass-mats.

c. 1695.—"... or having in lieu of Collarage certain Kuts-Kamuya, that is, little Houses of Straw, or rather of odoriferous Roots, that are very neatly made, and commonly placed in the midst of a Parterre... that so the Servants may easily with their Pompion bottles, water them from without."— *Bernier*, E.T. 79; [ed. Constable, 247].

1673.—"They keep close all day for 3 or 4 Months together... repelling the Heat by a coarse wet Cloath, continually hanging before the chamber-windows."— *Fryer*, 47.

1789.—The introduction of tatties into Calcutta is mentioned in a letter from Dr. Campbell, dated May 10, 1789:—"We have had very hot winds and delightful cool houses. Everybody uses tatties now... Tatties are however dangerous when you are obliged to leave them and go abroad, the heat acts so powerfully on the body that you are commonly affected with a severe catarrh."— *In Carey, Good Old Days*, i. 80.

1808.—"... now, when the hot winds have set in, and we are obliged to make use of tatties, a kind of screens made of the roots of a coarse grass called Kus."— *Broughton's Letters*, 110; [ed. 1852, p. 83].

1809.—"Our style of architecture is by no means adapted to the climate, and the large windows would be insufferable, were it not for the tatties which are easily applied to a house one story high."— *Ed. Valentin*, i. 104.

1810.—"During the hot winds tatts (a kind of mat, made of the root of the coarse grass, which has an agreeable smell, are placed against the doors and windows..."— *Maria Graham*, 125.

1814.—"Under the roof, throughout all the apartments, are iron rings, from which the tatties or screens of sweet scented grass were suspended."— *Forbes, On Mem.*, iv. 6; [2nd ed. ii. 382].

1828.—"An early breakfast was over; the well watered tatties were applied to the windows, and diffused through the apartment a cool and refreshing atmosphere which was most comfortably contrasted with the white heat and roar of the fierce wind without..."— *The Kurr-e-Bak*, i. ii.

**TAUT.** s. Hind. tat, [Skt. tratra, 'defence,' or tattri, 'made of threads']. Sackcloth.

[c. 1810.—"In this district (Dinapoor) large quantities of this cloth (Tat or Choti) are made..."— *Buchanan, Eastern India*, ii. 521.]

1820.—"... made into coarse cloth taut, by the Brinjaries and people who use
<table>
<thead>
<tr>
<th>TAVOY.</th>
<th>TAZEEA.</th>
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<td>A town and district of what we call the Tenasserim Province of B. Burma. The Burmese call it Dha-wé; but our name is probably adopted from a Malay form. The original name is supposed to be Siam-ese. [The Burmah Gazetteer (ii. 681) gives the choice of three etymologies: 'landed place of bamboos'; from its arms (dha, 'a sword,' very, 'to buy'); from Hta-way, taken from a cross-legged Buddha.]</td>
<td>s. Pers. tu'zí, 'invading, invading,' from tāz, 'running.' A favourite variety of horse, usually of Indian breed. The word is also used of a variety of greyhound.</td>
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<td>1593.—&quot;The greater part of this tract is mountainous, and inhabited by the nation of Burros and Jangomas, who interpose on the east and south of this kingdom (Pegu) between it and the great kingdom of Siam; which kingdom of Siam borders the sea from the city of Tavay downwards.&quot;—Barros, III. iii. 4.</td>
<td>[c. 1590.—&quot;Horses have been divided into seven classes, . . . Arabs, Persian horses, Mujannas, Turki horses, Yabus (see YABOO) and Janglah horses. . . . The last two classes are also mostly Indian breed. The best kind is called Tazi. . . .&quot;]</td>
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<td>1593.—&quot;Also some of the rich people in a place subject to the Kingdom of Pegu, called Tava, where is produced a quantity of what they call in their language Caloín, but which in our language is called Caloía (see CALAY), in summer leave their houses and go into the country, where they make some sheds to cover them, and there they stop three months, leaving their usual dwellings with food in them for the devil, and this they do in order that in the other nine months he may give them no trouble, but rather be propitious and favourable to them.&quot;—G. Balbi, f. 125.</td>
<td>1587.—&quot;... land of Tavi, from which cometh great store of Timne which serveth all India.&quot;—R. Fitch, in Haski, ii. 395.</td>
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<td>1695.—&quot;10th. That your Majesty, of your bounty and favour and charity to all distresses, would be pleased to look with Eyes of Pity, upon the poor English Captive, Thomas Brown, who is the only one surviving of four that were accidentally drove into Tawuy by Storm, as they were going for Acheen about 10 years ago, in the service of the English Company.&quot;—Petition to the King of Burma, presented at Avn by Edward Fleetwood, in Dalrymple, Or. Repert, ii. 374.</td>
<td>1826.—&quot;Let her who doth this Tawee wear, Guard against the Gossein's snare,&quot; Pandawary Hari, ed. 1873, i. 148.</td>
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<tr>
<td>[1826.—&quot;Let her who doth this Tawee wear, Guard against the Gossein's snare,&quot; Pandawary Hari, ed. 1873, i. 148.</td>
<td>1832.—&quot;The generality of people have tombs made of mud or stone . . . forming first three square taweezes or platforms. . . .&quot;—Herklots, Qunoo-e-Islam, 2nd ed. 284.]</td>
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<tr>
<td>[TAWEEZ, s. Ar. tu'wéz, lit. 'praying for protection by invoking God,' or by uttering a charm'; then 'an amulet or phylactery'; and, as in the quotation from Herklots, 'a structure of brick or stone-work over a tomb.'</td>
<td>[TAZEEA. n. A.—P.—H. tu'zíya, 'mourning for the dead.' In India the word is applied to the taboot, or representations, in flimsy material, of the tombs of Hussein and Hassan which are carried about in the Mulharram (see MOHURRUM) processions. In Persia it seems to be applied to the whole of the mystery-play which is presented at that season. At the close of the procession the ta'zíyus must be thrown into water; if there be no sufficient mass of water they should be buried. [See Sir L. Pelly, The Miracle Play of Hasan and Husain.] The word has been carried to the W. Indies by the coolies, whose great festival (whether they be Mahomedans or Hindus) the Mulharram has become. And the attempt to carry the Tazeea through one of the towns of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe. [Mahomedan Lascars have an annual celebration at the London Docks.]</td>
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<td>[1819.—&quot;The Jemidar . . . as he is very superstitious, all his stud have turveez or charms. . . .&quot;—Lt.-Col. Fitzcarrarce, Journal of a Route across India, 144.</td>
<td>1809.—&quot;There were more than a hundred Taziyus, each followed by a long train of Fudgeers, dressed in the most extravagant manner, beating their breasts . . . such of the Maharrat Sirdars as are not Brahmins frequently construct Taziyus at their own tents, and expend large sums of money upon them.&quot;—Brughton, Letters, 72; [ed. 1892, 53].</td>
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[Pack bullocks for making bags (gonies, see GUNNY) for holding grain, &c."—Tr. Bo. Lit. Soc. iii. 244.]

The word tawee or taweez is used for a charm. The Indian phrase dhi or dhi-wá, 'a charm,' is also used. In the Birmese language the verb tob means 'to put in a charm' or 'to make a charm.'
TEA. s. Crawfurd alleges that we got this word in its various European forms from the Malay Te, the Chinese name being Chhâ. The latter is indeed the pronunciation attached, when reading in the ‘mandarin dialect,’ to the character representing the tea-plant, and is the form which has accompanied the knowledge of tea to India, Persia, Portugal, Greece (τσαί) and Russia. But though it may be probable that Te, like several other names of articles of trade, may have come to us through the Malay, the word is not, the less, originally Chinese, Te (or Tay as Medhurst writes it) being the utterance attached to the character in the Fuh-kien dialect. The original pronunciation, whether direct from Fuh-kien or through the Malay, accompanied the introduction of tea to England as well as other countries of Western Europe. This is shown by several couplets in Pope, e.g.

1711.—

"... There stands a structure of majestic frame
Which from the neighbouring Hampton
takes its name.

*    *    *    *

Here thou, great ANNA, whom three
Realms obey,
Dost sometimes counsel take, and sometimes tea."

Rape of the Lock, iii.

Here tay was evidently the pronunciation, as in Fuh-kien. The Rape of the Lock was published in 1711. In Gray’s Tricinia, published in 1720, we find tea rhyme to pay, in a passage needless to quote (ii. 206). Fifty years later there seems no room for doubt that the pronunciation had changed to that now in use, as is shown by Johnson’s extemporised verses (c. 1770):

"I therefore pray thee, Renny, dear,
    That thou wilt give to me
With cream and sugar softend well,
Another dish of tea."—and so on.


The change must have taken place between 1720 and 1750, for about the latter date we find in the verses of Edward Moore:

"One day in July last at tea.
And in the house of Mrs. P."

The Trial of Sarah, &c.

[But the two forms of pronunciation seem to have been in use earlier, as appears from the following advertisement in The Gazette of Sept. 9, 1658 (quoted in 8 ser. N. & Q. vi. 266): "That excellent, and by all Physicians approved, China Drink, called by the Chineseus Tohn, by other nations Tay, alias Tee, is sold at the Sultaness Head, a coffee house in Sweetings Rents by the Royal Exchange, London." And in Zeller’s Lexicon (1745) it is stated that the English write the word either Tee or T-e, but pronounce it Tey, which seems to represent our modern pronunciation. (“Strange to say, the Italians, however, have two names for tea, cia and te, the latter, of course, is from the Chinese word te, noticed above, while the former is derived from the word ch’a. It is curious to note in this connection that an early mention, if not the first notice, of the word in English is under the form cba (in an English Glossary of A.D. 1371); we are also told that it was once spelt teha—both evidently derived from the Cantonese form of the word; but 13 years later we have the word derived from the Fokienese te, but borrowed through the French and spelt in the latter language the; the next change in the word is early in the following century when it drops the French spelling and adopts the present form of tea, though the Fokienese pronunciation, which the French still retain, is not dropped for the modern pronunciation of the now wholly Anglicised word tea till comparatively lately. It will thus be seen that we, like the Italians, might have had two forms of the word, had we not discarded the first, which seemed to have made but little lodgement with us, for the second” (Ball, Things Chinese, 3rd ed. 583 seq.).]
Dr. Bretschneider states that the Tea-shrub is mentioned in the ancient Dictionary Rh-ya, which is believed to date long before our era, under the names K'ou and K'ou-ta (K'ou = 'bitter'), and a commentator on this work who wrote in the 4th century A.D. describes it, adding "From the leaves can be made by boiling a hot beverage" (On Chinese Botanical Works, &c., p. 13). But the first distinct mention of tea-cultivation in Chinese history is said to be a record in the annals of the T'ang Dynasty under A.D. 793, which mentions the imposition in that year of a duty upon tea. And the first western mention of it occurs in the next century, in the notes of the Arab traders, which speak not only of tea, but of this fact of its being subject to a royal impost. Tea does not appear to be mentioned by the medieval Arab writers upon Materia Medica, nor (strange to say) do any of the European travellers to Cathay in the 13th and 14th centuries make mention of it. Nor is there any mention of it in the curious and interesting narrative of the Embassy sent by Shah Rukh, the son of the great Timur, to China (1419-21).* The first European work, so far as we are aware, in which tea is named, is Ramusio's (posthumous) Introduction to Marco Polo, in the second volume of his great collection of Navigazioni e Viaggi. In this he repeats the account of Cathay which he had heard from Hajji Mahommed, a Persian merchant who visited Venice. Among other matters the Hajji detailed the excellent properties of Chiái-Catali (i.e. Pers. Chái-i-Khtái, 'Tea of China'), concluding with an assurance that if these were known in Persia and in Europe, traders would cease to purchase rhubarb, and would purchase this herb instead, a prophecy which has been very substantially verified. We find no mention of tea in the elaborate work of Mendoza on China. The earliest notices of which we are aware will be found below.

Millburn gives some curious extracts from the E.I. Co.'s records as to the early importation of tea into England. Thus, in 1666, June 30, among certain "rarities," chiefly the production of China, provided by the Secretary of the Company for His Majesty, appear:

"22$ lb. of thea at 50s. per lb. = £56 17 0
For the two cheefe persons that attended his Majesty, thea . . . . . . 6 15 6"

In 1667 the E.I. Co.'s first order for the importation of tea was issued to their agent at Bantam: "to send home by these ships 100lb. weight of the best they that you can get." The first importation actually made for the Co. was in 1669, when two canisters were received from Bantam, weighing 143 l. (Millburn, ii. 531.) [The earliest mention of tea in the Old Records of the India Office is in a letter from Mr. R. Wickham, the Company's Agent at Firando, in Japan, who, writing, June 27, 1615, to Mr. Eaton at Mianco, asks for "a pt. of the best sort of chaw" (see Birdwood, Report on Old Records, 26, where the early references are collected).]

A.D. 851.—"The King of (China) reserves to himself . . . a duty on salt, and also on a certain herb which is drunk infused in hot water. This herb is sold in all the towns at high prices; it is called sákh. It has more leaves than the rottháh (Medicago sativa recent) and something more of aroma, but its taste is bitter. Water is boiled and poured upon this herb. The drink so made is serviceable under all circumstances." — Relation, &c., trad. par Rehnard, i. 40.

c. 1615.—"Moreover, seeing the great delight that I above the rest of the party took in this discourse of his, he (Chiàgi Memot, i.e. Hajji Mahommed) told me that all over the country of Cathay they make use of another plant, that is of its leaves, which is called by those people Chiai Catali: it is produced in that district of Cathay which is called Cechau-fu. It is a thing generally used and highly esteemed in all those regions. They take this plant whether dry or fresh, and boil it well in water, and of this decoction they take one or two cups on an empty stomach; it removes fever, headache, stomach-ache, pain in the side or joints; taking care to drink it as hot as you can bear; it is good also for many other ailments which I can't now remember, but I know gout was one of them. And if any one chance to feel his stomach oppressed by overmuch food, if he will take a little of this decoction he will in a short time have digested it. And thus it is so precious and highly esteemed that every one going on a journey takes it with him."
TEA.

and judging from what he said these people would at any time gladly swap a sack of rhubarb for an ounce of China tea. These Chinese, he says, (he told us) that if in our country, and in Persia, and the land of the Franks, it was known, merchants would no longer invest their money in Rauend Chini as they call rhubarb."—Ro- musius, Diciorationes, in i. f. 15.

e. 1500.—"Whatsoever person or persons come to any mans house of qualitie, he hath a custome to offer him in a fine basket one Porcelain . . . with a kinde of drinke which they call chaa, which is somewhat bitter, red, and medicinall, which they are wont to make with a certayne conception of herbes."—Da Cruz, in Porsceu, iii. 150.


1558. "Caeterum (apud Chinenses) ex herba quadam expressus liquor admodum salutaris, nomine Chia, calidus hauritur, ut apud Iaponos."—Magi, Hist. Ind. vi.

"Usum vitis ignorant (Japoniis): orzya exprimunt vinum: Sed ipsi quoque ante omnia delectantur haustibus aquae poene ferventis, inspicio quem supra diximus pulvere Chia. Circa eam potionem diligentissimi sunt, ac principes interium unusquisque alveus, templus temperandae ac miscendae, annicorum honoris causae, dant operam."—Ibid. Lib. xii.

1503. "... the aforesaid warme water is made with the powder of a certaine hearbe called chaa."—Linnetson, 46; [Hak. Soc. i. 157].

1611.—"Of the same fashion is the cha of China, and taken in the same manner: except that the Cha is the small leaf of a herb, from a certain plant brought from Tartary, which was shown me when I was at Malacca."—Tertius. i. 19.

1616.—"I bought 3 chaw cups covered with silver plates . . ."—Cocks, Diary, Hak. Soc. i. 262, [and see ii. 11].

1626.—"They use much the powder of a certaine Herbe called Chaia, of which they put as much as a Walnut-shell may containe, into a dish of Porcelain, and drinke it with hot water."—Porchius, Pilgrimage, 557.

1631.—"Dyr. You have mentioned the drink of the Chinese called Thee: what is our opinion thereof? . . . Boat. . . . the Chinese regard this beverage almost as something sacred . . . and they are not thought to have fulfilled the rites of hospitality to you until they have served you with it, just like the Mahometans with their Caveah (see COFFEE). It is of a drying quality, and banishes sleep . . . it is beneficial to asthmatic and wheezing patients."—Jas. Bonitus, Hist. Nat. et Med. Ind. Or. Lib. i. Dial. vi. p. 11.

1683. —"Dans les assemblies ordinaires (à Sourat) que nous faisons tous les jours, nous ne prenons que du Thè, dont l'usage est fort connu par toutes les Indes."—Mandelslo, ed. Paris, 1659, p. 113.

1658. —"Non mirum est, multos etiam nunc in illo errore versari. quasi diversae speciei plantae esset The et Tsia. cum è contra eadem sit, cujus deoctum Chinen- sibus The Iaponensis Tsia nomen audiat: licet horum Tsia, ob magnam contributionem et actionem, nigrum The appellatur;"—Bonuti Hist. Ind. Pisonis Annot. p. 87.

1660. —(September) "26th . . . I did send for a cup of tea (a China drink) of which I never had before."—Pope's Diary. [Both Ld. Braybrooke (4th ed. i. 110) and Wheatley (i. 249) read tee, and give the date as Sept. 25.]

1697. —(June) "28th . . . Home and there find my wife making of tea: a drink which Mr. Pelling, the Pottier, tells her good for her cold and distemper."—Ibid. Wheatley, vi. p. 305.

1762.—"There is among our people, and particularly among the womankind a great abuse of Thee. not only that too much is drunk . . . but this is also an evil custom to drink it with a full stomach: it is better and more wholesome to make use of it when the process of digestion is pretty well finished. . . . It is also a great folly to use sugar candy with Thee."—Baldeus, Germ. ed. 179. (This author devotes five columns to tea, and its use and abuse in India.)

1677. —"Planta dicitar Chia, vel . . . Chia . . . cuius usus in Chino clastris neculos in Europeae quoque parisiis sese insignire attinet . . . Et quamvis Tarcarum Cure (see COFFEE) et Mexicanorum Chocolata eundem praeertem effectum, Chia tamen, quam nonnulli quoque The vocant, ea multum superant," etc.—Kircher, Chlna Histor. 180.

... Maer de Ciia (of Thee) sonder achting op eenijt te hebben, is novit schadelijk."—Vermeulen, 90.

1683. —"Lord Russell . . . went into his chamber six or seven times in the morning, and prayed by himself, and then came out to Tillotson and me; he drank a little tea and some sherry."—Burnet, Hist. of Own Time, Oxford ed. 1523, ii. 357.

1683.—"Venus her Myrtle, Phloxus has his Bays; Tea both excels which she vouchsafes to praise. The best of Queens, and best of Herbs we owe . . . Quean Catharine.
To that bold Nation which the Way did show  
To the fair Region where the Sun does rise,  
Whose rich Productions we so justly prize."—Waller.

1690.—"... Of all the followers of Mahomet... none are so rigidly Abstemious as the Arabians of Muscat. ... For Tea and Coffee, which are judg'd the privil'd liguors of all the Mahometans, as well as Turks, as those of Persia, India, and other parts of Arabia, are condemned by them as unlawful. ..."—Oriental, 427.

1726.—"I remember well how in 1681 I for the first time in my life drank thee at the house of an Indian Chaplain, and how I could not understand how sensible men could think it a treat to drink what tasted no better than hay-water."—Valentijn, v. 190.

1789.—
"And now her vase a modest Naind fills  
With liquid crystal from her pelliby ribs;  
Piles the dry cedar round her silver urn,  
(Bright clings the blaze, the crackling faggots burn).  
Culls the green herb of China's envy'd bowers,  
In gaudy cups the steaming treasure pours;  
And sweetly smiling, on her bended knee,  
Presents the fragrant quintessence of Tea."—Darwin, Botanic Garden, Loves of the Plants, Canto ii.

1844.—"The Polish word for tea, Herbata, signifies more properly 'herb,' and in fact there is little more of the genuine Chinese beverage in the article itself than in its name, so that we often thought with longing of the delightful Russian Tahai, genuine in word and fact."—J. I. Kohl, Austria, p. 444.

The following are some of the names given in the market to different kinds of tea, with their etymologies.

1. (TEA) BOHEA. This name is from the Wu-i (dialectically Bâ-i) Shan Mountains in the N.W. of Fuh-kien, one of the districts most famous for its black tea. In Pope's verse, as Crawford points out, Bohea stands for a tea in use among fashionable people. Thus:

"To part her time 'twixt reading and bohea,  
To muse, and spill her solitary tea."—Epsile to Mrs Teresa Blount.

[The earliest examples in the N.E.D. carry back the use of the word to the first years of the 18th century.]

1711.—"There is a parcel of extraordinary fine Bohea Tea to be sold at 2s. per Pound, at the sign of the Barber's Pole, next door to the Brazier's Shop in Southampton Street in the Strand."—Advt. in the Spectator of April 2, 1711.

1711.—"Oh had I rather unadmired remained  
On some lone isle or distant northern-land;  
Where the gift chariot never marks the way,  
Where none learn ombre, none e'er taste bohea."—Belinda, in Rape of the Lock, iv. 153.

The last quotation, and indeed the first also, shows that the word was then pronounced Bohey. At a later date Bohea sank to be the market name of one of the lowest qualities of tea, and we believe it has ceased altogether to be a name quoted in the tea-market. The following quotations seem to show that it was the general name for "black-tea."

1711.—"Bohea is of little Worth among the Moors and Gentoo's of India, Arrabs and Persians... that of 45 Tael (see Tael) would not fetch the Price of green Tea of 10 Tael a Pecull."—Lockyer, 116.

1721.—"Where Indus and the double Ganges flow,  
On odorifrons plains the leaves do grow,  
Chief of the treat, a plant the boast of fame,  
Sometimes called green, Bohea's the greater name."—Allen Ramsay's Poems, ed. 1800, i. 213-14.

1726.—"Anno 1670 and 1680 there was knowledge only of Boey Tea and Green Tea, but later they speak of a variety of other sorts... Congo... Pego... Tongge, Rosamryn Tea, rare and very dear."—Valentijn, iv. 14.

1727.—"In September they strip the Bush of all its Leaves, and, for Want of warm Winds to cure it, are forced to lay it on warm Plates of Iron or Copper, and keep it stirring gently, till it is dry, and that Sort is called Bohea."—1. Hamilton, ii. 289; [ed. 1744, ii. 288.]

But Zedler's Lexicon (1745) in a long article on Thee gives Thee Bohea, as "the worst sort of all." The other European trade-names, according to Zedler, were Thee-Peco, Congo which the Dutch called the best, but Thee Cancho was better still and dearer, and Chaucon best of all.

2. (TEA) CAMPOY, a black tea also. Kam-poi, the Canton pron. of the characters Kien-pei, "select-dry (over a fire)."

3. (TEA) CONGOU (a black tea). This is Kung-hu (tâ) the Amoy pronunciation of the characters Kung-fu "work or labour." [Mr. Pratt (9 seq. N. & Q. iv. 26) writes: "The N.E.I
under Congou derives it from the standard Chinese Kung-fu (which happens also to be the Cantonese spelling); ‘the omission of the f’ we are told, ‘is the foreigner’s corruption.’ It is nothing of the kind. The Amoy name for this tea is Kung-hu, so that the omission of the f is due to the local Chinese dialect.’]

4. HYSON (a green tea). This is He- (hei and ai in the south) -ch’un, ‘bright spring;’ [which Mr. Ball (Things Chinese, 586) writes yu-tseh, before the rain], characters which some say formed the hong name of a tea-merchant named Le, who was in the trade in the dist. of Hiu-ning (S.W. of Hang-chau) about 1700; others say that He-chun was Le’s daughter, who was the first to separate the leaves, so as to make what is called Hyson. [Mr. Ball says that it is so called, ‘the young hyson being half-opened leaves plucked in April before the spring rains.’]

c. 1722,—

‘And Venus, goddess of the eternal smile,
Knowing that stormy brows but ill become
Fair patterns of her beauty, hath ordained
Celestial Tea;—a fountain that can cure
The ills of passion, and can free from frowns.
* * * * *
To her, ye fair! in adoration bow!
Whether at blushing morn, or dewy eve.
Her smoking cordials greet your fragrant board!
With Hyson, or Bohea, or Congo crown’d.’

R. Ferguson, Poems.

5. OOLONG (bl. tea). Wu-lung, ‘black dragon;’ respecting which there is a legend to account for the name.

‘A black snake (and snakes are sometimes looked upon as dragons in China) was coiled round a plant of this tea, and hence the name’ (Ball, op. cit. 586).]

6. PEKOE (do.). Pak-ho, Canton, pronom. of characters po-ch’ao, ‘white-down.’

7. POUCHONG (do.). Pao-chung, fold-sort.’ So called from its being packed in small paper packets, each of which is supposed to be the produce of one choice tea-plant. Also called Padre-souchong, because the priests in the Wu-i hills and other places prepare and pack it.


1781.—‘Les Nations Européennes retirent de la Chine des thés connus sous les noms de le bouy, thé vert, et le saothon.’—Sonnerat, ii. 249.

9. TWANKAY (green tea). From Tun-kei, the name of a mart about 15 m. S.W. of Hwei-chiang in Ngan-hwei, Bp. Moule says (perhaps after W. Williams) from Tun-kei, name of a stream near Yen-shan-fu in Chi-kiang. [Mr. Pratt (loc. cit.) writes; “The Amoy Tun-ke is nearer, and the Cantonese Tun-kei nearer still, its second syllable being absolutely the same in sound as the English. The Twankay is a stream in the E. of the province of Ngan-hwui, where Twankay tea grows.”] Twankay is used by Theodore Hook as a sort of slang for ‘tea.’

10. YOUNG HYSON. This is called by the Chinese Yü-t’ien, ‘rain-before,’ or ‘Yu-before,’ because picked before Kue-yu, a term falling about 20th April (see HYSON above). According to Giles it was formerly called, in trade, Yehain, which seems to represent the Chinese name. In an “Account of the Prices at which Teas have been brought up to Sale, that arrived in England in 1784, 1785” (MS. India Office Records) the Teas are (from cheaper to dearer):

“Bohea Tea. Singlo (l),

Hyson."

TEA-CADDY. s. This name, in common English use for a box to contain tea for the daily expenditure of the household, is probably corrupted, as Crawford suggests, from catty, a weight of 1½ lb. (q.v.). A ‘catty-box,’ meaning a box holding a catty, might easily serve this purpose and lead to the name. This view is corroborated by a quotation which we have given under caddy (q.v.) A friend adds the remark that in his youth ‘Tea-caddy’ was a Londoner’s name for Harley Street, due to the number of E.I. Directors and proprietors supposed to inhabit that district.
TEAPOY, s. A small tripod table. This word is often in England imagined to have some connection with tea, and hence, in London shops for japanned ware and the like, a teapot means a tea-chest fixed on legs. But this is quite erroneous. Tipāṭ is a Hindustāni, or perhaps rather an Anglo-Hindustāni word for a tripod, from Hind. tin, 3, and Pers. pāṭ, 'foot.' The legitimate word from the Persian is sipāṭ (properly sīlpāṭa), and the legitimate Hindi word trīpad or trīπāṭ, but tipāṭ or tepoy was probably originated by some European in analogy with the familiar charpoy (q.v.) or 'four-legs,' possibly from the desire to avoid confusion with another very familiar word sepoṣy, seapoy. [Platts, however, gives tipāṭ as a regular Hind. word, Skt. trīπāṭa-īkā.] The word is applied in India not only to a three-legged table (or any very small table, whatever number of legs it has), but to any tripod, as to the tripod-stands of surveying instruments, or to trestles in carpentry. Sīlpāṭa occurs in 'Ali of Yezd's history of Timur, as applied to the trestles used by Timur in bridging over the Indus (Eliot, iii. 482). A teapoy is called in Chinese by a name having reference to tea: viz. Chih-ch′ēn. It has 4 legs.

[c. 1809.—"(Dinajpoor) Sepaya, a wooden stand for a lamp or candle with three feet." —Buchanan, Eastern India, ii. 945.]

1814.—"Well, to be sure, it does seem odd—very odd; —and the old gentleman chuckled,—most odd to find a person who don't know what a teapoy is . . . Well, then, a tepoy or trīpad is a thing with three feet, used in India to denote a little table, such as that just at your right."

"'Why, that table has four legs,' cried Peregrine.

"'It's a tepoy all the same," said Mr. Havethelacks."—Peregrine Pultoney, i. 112.

TEAK, s. The tree, and timber of the tree, known to botanists as Tectona grandis, L., N.O. Verbenaceae. The word is Malayal. tekka, Tum. tekla. No doubt this name was adopted owing to the fact that Europeans first became acquainted with the wood in Malabar, which is still one of the two great sources of supply; Pugon being the other. The Skt. name of the tree is śīka, whence the modern Hind. name sāgovān or sāguṇ and the Mahr. sāy. From this last probably was taken sāj, the name of teak in Arabic and Persian. And we have doubtless the same word in the αγγαλα of the Periplus, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. sīgāṭi, 'made of the teak, belonging to teak.'

The last fact shows, in some degree, how old the export of teak is from India. Teak beams, still undecayed, exist in the walls of the great palace of the Sassanid Kings at Selencul or Ctesiphon, dating from the middle of the 6th century. [See Birdwood, First Letter Book, Intro, XXIX.] Teak has continued to recent times to be imported into Egypt. See Forskal, quoted by Royle (Hindin Medicin, 128). The yew-p.oor of Genesis is translated sāj in the Arabic version of the Pentateuch (Royle). [It was probably cedar (see Encycl. Bibl. s.v.)]

Teak seems to have been hardly known in Gangetic India in former days. We can find no mention of it in Baber or the 2nd century, and the only mention we can find is in the Ain, is in a list of the weights of a cubic yard of 72 kinds of wood, where the name "Sīgāṇa" has not been recognised as teak by the learned translator (see Blochmann's E.T. i. p. 228).

c. a.d. 80.—"In the innermost part of this Gulf (the Persian) is the Port of Apo-
logos, lying near Pasine Charax and the river Eratapares.

Sailing past the mouth of the Gulf, after a course of 6 days you reach another
port of Persia called Omata. Thither they are wont to despatch from Barygaza, to
both these parts of Persia, great vessels with brass, and timbers and beams of teak
(γολαν σαγγαλων και δοκων), and horns and
spars of shisham (see SISSOO) (σασαμων), and of ebony. . . ."—Peripl. Maris Eryth. § 35-36.

c. 800.—(under Hārūn al Rashid) "Fazl continued his story . . . I heard loud
wailing from the house of Abdallah . . .
told me he had been struck with the
diādēm, that his body was swollen and all
black. . . . I went to Rashid to tell him,
but I had not finished when they came to
say Abdallah was dead. Going out at once
I ordered them to hasten the obsequies.
. . . I myself said the funeral prayer. As
they let down the bier a slip took place,
and the bier and earth fell in together
an intolerable stench arose . . . a second
slip took place. I then called for planks of
teak (sāj)."—Quotation in Maqāmāt
Præsides d'Or, vi. 298-299.

c. 880.—"From Kol to Simlān, where they
collect teak-wood (sāj) and cane, 18 far
sakhs."—Ibn Khurdâbâ, in J. As. S. VI. tom. v. 284.

c. 940.—"... The tree is taller than the date-palm, and more bulky than the walnut, can shelter under its branches a great number of men and cattle, and you may judge of its dimensions by the logs that arrive, of their natural length, at the depôts of Basra, of Írãk, and of Egypt."—Mag. Jâli, iii. 12.

Before 1200.—Abu'l-dhâlî the Sindian, describing the regions of Hind, has these verses:

* * * * *

"By my life! it is a land where, when the rain falls,
Jacinths and pears spring up for him who wants ornaments.
There are also produced musk and camphor and umbretsis and agilit,
* * * * *

And ivory there. and teak (al-sâj) and aloeswood and sandal..."

Quoted by Kâzîwân, in Gillinderster, 217-218.

The following order, in a King's Letter to the Goa Government, no doubt refers to Pegu teak, though not naming the particular timber:

1507.—"We enjoin you to be very vigilant not to allow the Turks to export any timber from the Kingdom of Pegu, nor from that of Acheen (see ACHIEN), and you must arrange how to treat this matter, particularly with the King of Acheen."—In Archiv. Port. Orient. fisc. ii. 669.

1602.—"... It was necessary in order to appease them, to give a promise in writing that the body should not be removed from the town, but should have public burial in our church in sight of everybody; and with this assurance it was taken in solemn procession and deposited in a box of teak (taca), which is a wood not subject to decay."—Soott, Oriente Conquist. (1710), ii. 265.

[...] "Of many of the roughest thickets of bamboos and of the largest and best wood in the world, that is teca."—Conto, Dec. VII. Bk. vi. ch. 6. He goes on to explain that all the ships and boats made either by Moors or Gentiles since the Portuguese came to India, were of this wood which came from the inexthaustible forests at the back of Damaun.]

1631.—Bonitius gives a tolerable cut of the foliage, &c., of the Teak-tree, but writing in the Archipelago does not use that name, describing it under the title Quercus Indica, Kiat Malaisis dicta."—Av. ib. cap. 18. On this Rheedoe, whose plate of the tree is, as usual, excellent (Hortus Malabaricus, iv. tab. 27), observes justly that the teak has no resemblance to an oak-tree, and also that the Malay name is not Kiat but Jati. 'Kiat' seems to be a mistake if some kind growing out of Kayu-Jati, Teak-wood.

1644.—"Hã nestas terras de Damam myuta e boa madeyra de Teca, a melhor de toda a India, e tambem de myuta parte do mundo, porque com ser muy fasil de laurar he perduravel, e particularmente nam lhe tocando agua."—Bocarro, Ms.

1675.—"At Cook-crow we parted hence and observed that the Sheds here were round thatched and lined with broad Leaves of Teke (the Timber Ships are built with) in Fashion of a Beehive."—Fryer, 142.

"Teke by the Portuguese, Sogwan by the Moors, is the finest Wood they have for Building... in Height the lofty Pine exceeds it not, nor the sturdiy Oak in Bulks and Substance... This Prince of the Indian Forest was not so attractive, though mightily glorious, but that..."—Ibid. 178.

1727.—"Guindace is next, where good Quantities of Teak Timber are cut, and exported, being of excellent Use in building of Houses or Ships."—J. Hamilton, i. 178; [ed. 1741].

1744.—"Tecca is the name of costly wood which is found in the Kingdom of Martaban in the East Indies, and which never decays."—Zieten, Curs. Lexicon, s.v.

1759.—"They had endeavoured to burn the Teak Timber also, but they lying in a portuguese store, could not take fire."—Capt. Aches, Report on Ships of Nagors, in Delaunay, i. 349.

c. 1790.—"As to the wood it is a sort called Teak, to the full as durable as oak."

—Grose, i. 198.

1777.—"Experience hath long since shown, that ships built with oak, and joined together with wooden trunnels, are by no means so well calculated to resist the extremes of heat and damp, in the tropical latitudes of Asia, as the ships which are built in India of teakwood, and bound with iron spikes and bolts."—Price's Treats, i. 191.

1783.—"The teak forests, from whence the marine yard at Bombay is furnished with that excellent species of ship-timber, lie along the western side of the Gout mountains... on the north and north-east of Basseen... I cannot close this subject without remarking the unmercendable negligence we are guilty of in delaying to build teak ships of war for the service of the Indian seas."—Rennell, Memoir, 3rd ed. 260.

[1890.—"Tayca. Tedona Robusta."—Brachman, Mysore, i. 26.]

TEE. s. The metallic decoration, generally gilt and hung with tinkling bells, on the top of a dagoba in Indo-Chinese countries, which represents the chatras [chhatras] or umbrellas which in ancient times, as royal emblems, crowned these structures. Burn. K'ti, 'an umbrella.'

1890.—"... In particular the Tee, or umbrella, which composed of open iron-work,
crowned the spire, had been thrown down."—Sujasa, i. 193.

1855.—"... gleaming in its white plaster, with numerous pinnacles and tall central spire, we had seen it (Gaudapaleni Temple at Ugan) from far down the Irawati rising like a dim vision of Milan Cathedral. ... It is errectiform in plan ... exhibiting a massive basement with porches, and rising above in a pyramidal gradation of terraces, crowned by a spire and htee. The latter has broken from its stays at one side, and now leans over almost horizontally. ..."—Yale, Mission to Ava, 1855, p. 42.

1786.—"... a feature known to Indian archaeologists as a Tee. ..."—Fergusson, Ind. and Eost. Archit, 61.

TEEK, adj. Exact, precise, punctual; also parsimonious, [a meaning which Platts does not record]. Used in N. India. Hind. theh.

[1843.—"They all feel that the good old rule of right (teek), as long as a man does his duty well, can no longer be relied upon."—G. W. Johnson, Stranger in India, i. 290.]

[1857.—"... it is necessary to send an explanation to the magistrate, and the return does not look so theh' (a word expressing all excellence)."—Life in the Mofussil, i. 253.]

TEERUT, TEERTHA, s. Skt. and Hind. tirtha, tirtha. A holy place of pilgrimage and of bathing for the good of the soul, such as Hindwar, or the confluence at Práag (Allahabad).

[1623.—"The Gentiles call it Rántírt, that is, Holy Water."—P. della Valle, Hak. Soc. ii. 265.]

c. 1770.—"An temple l' enfant is recue par les devades-chjes (Deva-dasi) des mains de ses parents, et après l'avoir baignée dans le tirtha ou éang du temple, elles lui mettent des vêtements neufs. ..."—Hausser, i. 114.

[1858.—"He then summoned to the place no less than three crores and half, or thirty millions and half of teeruts, or angels (aie) who preside each over his special place of religious worship."—Seaman, Journey through Ootth, ii. 4.]

TEHR, TAIR, &c., s. The wild goat of the Himalaya; Himatruo jemiliacas, Jerdon, [Blanford, Mammalia, 509]. In Nepál it is called jháral. (See SURROW.)

TEJPAT, s. Hind. tejpat, Skt. tejapatra, 'pungent leaf.' The native name for malabathrum.

1833.—"Last night as I was writing a long description of the tês-pât, the leaf of the cinnamon-tree, which humbly pickles beef, leaving the honour of crowning heroes to the Laurus nobilis. ..."—Wanderings of a Pilgrim, i. 278.

1872. —Tejpát is mentioned as sold by the village shopkeeper, in Gourida Samanta, i. 223.

(1) TELINGA, n.p. Hind. Tilaṅga, Skt. Trilinga. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the Middle Ages, Telingña or Tilaṅgana, sometimes Tilting or Tilang. Though it has not, perhaps, been absolutely established that this came from a form Trilinga, the habitual application of Tri-Kaliṅga, apparently to the same region which in later days was called Telinga, and the example of actual use of Trilingha, both by Ptolemy (though he carries us beyond the Ganges) and by a Tibetan author quoted below, do make this a reasonable supposition (see Bp. Caldwell's Dravidian Grammar, 2nd ed. Introd. pp. 30 seqq., and the article KLING in this book).

A.D. c. 150. —"Trigálýov, to kal Teli-łáγgoν Basileión ... k. t. L."—Ptolomy, vi. 2, 23.

1309.—"On Saturday the 10th of Shálan, the army marched from that spot, in order that the pure tree of Islam might be planted and flourish in the soil of Tilang, and the evil tree which had struck its roots deep, might be torn up by force. ... When the blessed canopy had been fixed about a mile from Arangal (Warangal, N.E. of Hyderabad), the tents around the fort were pitched so closely that the head of a needle could not get between them."—Amur Kháánr, in Elliot, iii. 89.

1321.—"In the year 721 H. the Sultan (Ghiyášu-ddin) sent his eldest son, Umgh Khán, with a canopy and an army against Arangal and Tilang."—Zíā-ud-dín Barí, Ibl, 231.

c. 1335.—"For every mile along the road there are three dívát (post stations) ... and so the road continues for six months marching, till one reaches the countries of Tiling and Ma'lar. ..."—Ibn Batútá, iii. 192.

"In the list of provinces of India under the Sultan of Delhi, given by Shíháb-ad-dín Dimishki, we find both Tálan and Taláná, probably through some mistake.—Not. et Extc. Pt. i. 170-171.

c. 1390.—"Sība Bérár. ... Its length from Bátála (or Fáṭála) to Bálirágarh is 200 Euroh (or kos); its breadth from Bátála to Hindía 180. On the east of Bálirágarh it marches with Bastár; on the north with Hindía; on the south with Tilingána; on the west with Mahkarábád. ..."—Ibn (orig. i. 476; [ed. Jarrett, ii. 228; and see 230-237].
1608.—"In the southern lands of India since the day when the Turushkas (Turks, i.e. Mahommedans) conquered Magadha, many abodes of Learning were founded: and though they were inconsiderable, the continuance of instruction and exorcism was without interruption, and the Pandit who was called the Son of Men, dwelt in Kalinga, a part of Telinga."—Tenamala's H. of Buddhism (Gurum. ed. of Schiefner), p. 261. See also 116, 155, 166.

c. 1614.—"Up to that time none of the zamindars of distant lands, such as the Rijj of Tilang, Pegun, and Malabar, had ventured upon disobedience or rebellion."—Firishka, in Elliot, vi. 549.

1703.—"Tellingana, of which Waramgoll was the capital, comprehended the tract lying between the Kistnah and Godavery Rivers, and east of Vissiapour... —Rennell's Memoir, 3rd ed. p. [ext.]

(2) TELINGA, s. This term in the 18th century was frequently used in Bengal as synonymous with sepoys, or a native soldier disciplined and clothed in quasi-European fashion, and is still commonly used by natives to indicate a sepoys or armed policeman in N. India, no doubt because the first soldiers of that type came to Bengal from what was considered to be the Telinga country, viz. Madras.

1758.—"... the latter commanded a body of Hindu soldiers, armed and accoutred and disciplined in the European manner of fighting; I mean those soldiers that are become so famous under the name of Telingas."—Sir Metaphor, ii. 92.

c. 1760.—"... Sepoys, sometimes called Telingas."—Glaris, in his Glossary, see vol. i. iv.

1760.—"300 Telingees are run away, and entered into the Beerboom Rajah's service."—In Long. 265; see also 236, 237, and (1761) p. 255, "Telingers."

c. 1765.—"Sonro's force, which amounted to 15 or 16 field-pieces and 6000 or 7000 of those foot soldiers called Talinghas, and which are armed with dint muskets, and accoutred as well as disciplined in the French or European manner."—Sir Metaphor, iii. 25.

1783.—"... Gardi (see GARDEE), which is now the general name of Sipahies all over India, save Bengal... where they are tided Telingas, because the first Sipahies that came in Bengal (and they were imported 1757 by Colonel Clive) were all Telingas or Telougous born... speaking hardly my language but their native..."—Note of Tr. of Sir Metaphor, ii. 93.

c. 1805.—"The battalions, according to an old mode of France, were called after the names of cities and forts... The Telingas, composed mostly of Hindoos, from ida, were disciplined according to the

old English exercise of 1750. ..."—Sketch of the Regular Corps, &c., in Service of Native Princes, by Major Lewis Ferdinand Smith, p. 50.

1827.—"You are a Sahib Angrezie... I have been a Telinga... in the Company's service, and have eaten their salt. I will do your errand."—Sir H. Scott, The Surgeon's Daughter, ch. xiii.

1833.—"We have heard from natives whose grandfathers lived in those times, that the Oriental portions of Clive's army were known to the Bengalis of Nuddea as Telingas, because they came, or were supposed to have accompanied him from Telingana or Madras."—Saty. Revie, Jan. 29, p. 120.

TELOOGOO, n.p. The first in point of diffusion, and the second in culture and copiousness, of the Dravidian languages of the Indian Peninsula. It is "spoken all along the eastern coast of the Peninsula, from the neighbourhood of Pulicut" (24 m. N. of Madras) "where it supersedes Tamil, to Chitacole, where it begins to yield to the Orya (see ORIYA), and inland it prevails as far as the eastern boundary of the Mahratha country and Mysore, including within its range the 'Ceded Districts' and Kurnool (see KURNOOL), a considerable part of the territories of the Nizam... and a portion of the Nargp country and Gondvâna" (Bp. Caldwell's Dravid. Gram. Introd. p. 29). Telogo is the name given to the language of the people themselves (other forms being, according to Bp. Caldwell, Telunga, Telinga, Tailinga, Tenugu, and Tenungu), as the language of Telingâna (see TELINGA (1)). It is this language (as appears in the passage from Fryer) that used to be, perhaps sometimes is, called Gentoo at Madras. [Also see BEADAG.]

1673.—"Their Language they call generally Gentoo... the peculiar name of their speech is Telinga."—Fryer. 33.

1793.—"The Tellinga language is said to be in use, at present, from the River Pennar in the Carnatic, to Orissa, along the coast, and inland to a very considerable distance."—Rennell, Memoir, 3rd ed. p. [ext.]

TEMBOOL. Betel-leaf. Skt. tāmbülā, adopted in Pers. as tāmbül, and in Ar. al-tambūl. [It gives its name to the Tamboli or Tamoli, sellers of betel in the N. Indian bazars.]

1298.—"All the people of this city, as well as the rest of India, have a custom of perpetually keeping in the mouth a certain
leaf called Tembul. —"Marco Polo, ii. 338.

1498,—"And he held in his left hand a very great cup of gold as high as a half a usual pot . . . into which he spat a certain herb which the men of this country chew for solace, and which herb they call atambor."—Roteiro de V. de Gama, 59.

1510,—"He also eats certain leaves of herbs, which are like the leaves of the sour orange, called by some tamboli."—Vartehina, 110.

1563. —"Only you should know that Avicenna calls the betre (Betel) tembul, which seems a word somewhat corrupted, since everybody pronounces it tambul, and not tambali."—Garcia, f. 37th.

TENASERIM, n.p. A city and territory on the coast of the Peninsula of Further India. It belonged to the ancient kingdom of Pegu, and fell with that to Ava. When we took from the latter the provinces east and south of the Delta of the Irawadi, after the war of 1824-26, these were officially known as "the Martaban and Tenasserim Province," or often as "the Tenasserim Provinces." We have the name probably from the Malay form Tannasari. We do not know what language the name originally belongs. The Burmese call it Ta-yan-tha-ri. ["The name Tenasserim (Malay Tanah-sari), the land of happiness or delight," was long ago given by the Malays to the Burmese province, which still keeps it, the Burmese corruption being Tanyang-sari] (Gray, in Pygarg de Laval, quoted below.)


1442.—"The inhabitants of the shore of the Ocean came thither (to Hormuz) from the countries of Chin (China), Java, Bengala, the cities of Zirbâd (q.v.), of Tenasari, of Sokotara, of Shadrinno (see SARNAU), of the Isles of Diah Malal (Maldives).”—Alber-racazâ, in Not. et Ext. xiv. 429.

1498.—"Tenasar is peopled by Christians, and the King is also a Christian . . . in this land is much brasil, which makes a fine vermillion, as good as the grain, and it costs here 8 cruzados a bahar, whilst in Quyro (Cairo) it costs 60; also there is here nooswood, but not much."—Roteiro de V. de Gama, 110.

1501.—Tanaser appears in the list of places in the East Indies of which Amerigo Vespucci had heard from the Portuguese fleet at C. Verde. Printed in Baddeley Boni's II Milione, pp. liii. seqq.

1506,—"At Tenasar grows all the pervi (brazil), and it costs 1½ ducats the baer (bahar), equal to 4 bahtars. This place, though on the coast, is on the mainland. The King is a Gentile; and thence come pepper, cinnamon, galanga, camphor that is eaten, and camphor that is not eaten. . . . This is indeed the first mart of spices in India."—Leonardo Co' Masser, in Archite. Soc. Ital. p. 25.

1510.—"The city of Tannasari is situated near the sea, etc."—Vartehina, 196. This adventurer's account of Tenasserim is an imposture. He describes it by implication as in India Proper, somewhere to the north of Coromandel.

1516.—"And from the Kingdom of Peiug as far as a city which has a seaport, and is named Tenassary, to which there are a hundred leagues."—Beronis, 188.

1568.—"The Pilot told vs that wee were by his altitute not farre from a citie called Tanassary, in the Kingdom of Pegu."—C. Frederik, in Habl. ii. 359. See Lancaster.

e. c. 1590.—"In Kompanget (Cambay) a Nékhad (Nacoda) gets 800 R. . . . In Pegu and Dannahari, he gets half as much again as in Cambay."—I, i. 281.

[1598,—"Between two Islands the coast runneth inwards like a bow, wherein lyeth the towne of Tanassarien."—Linschoten, Hak. Soc. i. 103. In the same page he writes Tanassaria.

1608.—"The small quantities they have here come from Tannaserye."—Dowser, Letters, i. 222.

c. 1610.—"Some Indians call it (Ceylon) Tenassirin, signifying land of delights, or earthly paradise."—Pygarg de Laval, ii. 110, with Gray's note (Hak. Soc.) quoted above.]

1727.—"Mr. Samuel White was made Shawbandar (Shabunder) or Custom-Master at Morjee (Mergui) and Tanacorerin, and Captain Williams was Admiral of the King's Navy."—A. Hamilton, ii. 64; [ed. 1741].

1783.—"Tanasserin . . ."—Forrest V. to Mergui, 4.

TERAI, TERYE. s. Hind. tarali, 'moist (land) from tar, 'moist' or 'green.' [Others, however, connect it with taral, tarali, 'beneath the Himalaya.'] The term is specially applied to a belt of marshy and jungly land which runs along the foot of the Himalaya north of the Ganges, being that zone in which the moisture which has sunk into the talus of porous material exudes. A tract on the south side of the Ganges, now part of Bhagalpur, was also formerly known as the Jungle-terry (q.v.).

1793.—"Hillbora, though standing very little below the level of Cheeria Ghat's top
is nevertheless comprehended in the Turry or Turryani of Nepaul... Turryani properly signifies low marshy lands, and is sometimes applied to the flats lying below the hills in the interior of Nepaul, as well as the low tract bordering immediately on the Company's northern frontier."—Kirkpatrick's Nepaul (1811), p. 40.

1824.—"Mr. Boulundson said he was sorry to learn from the rajah that he did not consider the unhealthy season of the Terrai yet over... I asked Mr. B. if it were true that the monkeys forsook these woods during the unwholesome months. He answered that not the monkeys only, but everything which had the breath of life instinctively deserts them from the beginning of April to October. The tigers go up to the hills, the antelopes and wild hogs make incursions into the cultivated plain... and not so much as a bird can be heard or seen in the frightful solitude."—Heber, ed. 1814, 250-251.

The word is used as an adj. to describe a severe form of malarial fever, and also a sort of double felt hat, worn when the sun is not so powerful as to require the use of a sola topee.

[1859.—"Remittent has been called Jungle Fever, Terai Fever, Bengal Fever, &c., from the locality in which it originated...."—Moore, Family Med. for India, 211.

[1880.—"A Terai hat is sufficient for a Collector."—Ali Baba, 85.]

THAKOOR, s. Hind. thakur, from Skt. thakura, 'an idol, a deity.' Used as a term of respect, Lord, Master, &c., but with a variety of specific applications, of which the most familiar is as the style of Rajput nobles. It is also in some parts the honorific designation of a barber, after the odd fashion which styles a tailor khaliya (see CALEFFA); a bhikshiti, juwad-dr (see JEMADAR); a sweeper, mehtar. And in Bengal it is the name of a Brahman family, which its members have Anglicised as Tagore, of whom several have been men of character and note, the best known being Dwarkanath Tagore, "a man of liberal opinions and enterprising character" (Wilson), who died in London in 1840.

[1810.—"The nobles in blood (in the Muidives) add to their name Tacourou."—Pyjard de Laval, Hak. Soc. i. 217.

[1798.—"The Thacur (so Rajput chief- tains are called) was nacked from the waist upwards, except the sacrificial thread or scarf on his shoulders and a turban on his head."—L. of Colebrooke, 492.

[1851.—"After the sons have gone to their respective offices, the mother changing her clothes retires into the thakurghar (the place of worship), and goes through her morning service."—S. C. Bose, The Hindus as they are, 13.]

THERMANTIDOTE. s. This learned word ("heat-antidote") was applied originally, we believe, about 1830-32 to the invention of the instrument which it designates, or rather to the application of the instrument, which is in fact a winnowing machine fitted to a window aperture, and inclosed in wet tatties (q.v.), so as to drive a current of cooled air into a house during hot, dry weather. We have a dim remembrance that the invention was ascribed to Dr. Spilsbury.

1831.—"To the 21st of June, this oppressive weather held its sway; our only consolation grapes, iced-water, and the thermantidote, which answers admirably, almost too well, as on the 22d. I was laid up with rheumatic fever and lumbago, occasioned... by standing or sleeping before it."—Wanderings of a Pilgrim, i. 208.

[Mrs Parkes saw for the first time a thermantidote at Cawnpore in 1830.—Ibid. i. 134.]

1840.—"... The thermometer at 112° all day in our tents, notwithstanding tatties, phermanticotes, and every possible invention that was likely to lessen the stifling heat."—Gibson, Court and Camp of Runjet Singh, 132.

1853.—"... then came punkahs by day, and next punkahs by night, and then tatties, and then therm-antidotes, till at last May came roaring again, and found the unhappy Anglo-Indian world once more surrounded with all the necessary but uncomfortable sweltering panoply of the hot weather."—Oakfield, i. 263-4.

1878.—"... They now began (c. 1850) to have the benefit of thermantidoties, which however were first introduced in 1831: the name of the inventor is not recorded."—Calcutta Rev. exxiv. 718.

1880.—"... low and heavy punkahs swing overhead: a sweet breathing of wet khuskhas grass comes out of the therm-antidote."—Ali Baba, 112.

THUG. s. Hind. thug, Mahr. thak, Skt. thuya, 'a cheat, a swindler.' And this is the only meaning given and illustrated in R. Drummond's Illustrations of Guzerattee, &c. (1808). But it has acquired a specific meaning, which cannot be exhibited more precisely or tersely than by Wilson:

*This book was printed in England, whilst the author was in India; doubtless he was innocent of this quaint error.
"Latterly applied to a robber and assassin of a peculiar class, who sallying forth in a gang ... and in the character of wayfarers, either on business or pilgrimage, fall in with other travellers on the road, and having gained their confidence, take a favourable opportunity of strangling them by throwing their handkerchiefs round their necks, and then plundering them and carrying their bodies." The proper specific designation of these criminals was phanégar or phánásígar, from phanási, 'a noose.'

According to Mackenzie (in As. Res. xiii.) the existence of gangs of these murderers was unknown to Europeans till shortly after the capture of Seringapatam in 1799, when about 100 were apprehended in Bangalore. But Fryer had, a century earlier, described a similar gang caught and executed near Surat. The Phánási gar (under that name) figured prominently in an Anglo-Indian novel called, we think, "The English in India," in which one of the present writers read in early boyhood, but cannot now trace. It must have been published between 1826 and 1830.

But the name of Thug first became thoroughly familiar not merely to that part of the British public taking an interest in Indian affairs, but even to the mass of Anglo-Indian society, through the publication of the late Sir William Sleeman's book "Romance second; or a Vocabulary of the peculiar language used by the Thugs, with an Introduction and Appendix, descriptive of that Fraternity, and of the Measures which have been adopted by the Supreme Government of India for its Suppression," Calcutta, 1836; and by an article on it which appeared in the Edinburgh Review, for Jan. 1837, (lxxiv. 357). One of Col. Meadows Taylor's Indian romances also, Memoirs of a Thug (1839), has served to make the name and system familiar. The suppression of the system, for there is every reason to believe that it was brought to an end, was organised in a masterly way by Sir W. (then Capt.) Sleeman, a wise and admirable man, under the government and support of Lord William Bentinck. [The question of the Thugs and their modern successors has been again discussed in the Quarterly Review, Oct. 1901.]

c. 1665.—"Les Voleurs de ce pays-là sont les plus adroits du monde; ils ont l'usage d'un certain lasso à noéud coulant, qu'ils savent jeter si subtilement au col d'un homme, quand ils sont à sa portée, qu'ils l'embrasent et l'étouffent; cet acte de force un moment ils l'étranglent ..." &c.—Thérèse, v. 123.

1673.—"They were Fifteen, all of a Gang, who used to lurk under Hedges in narrow Lanes, and as they found Opportunity, by a Device of a Weight tied to a Cotton Bow-string made of Guts, ... they used to throw it upon Passengers, so that winding it about their Necks, they pulled them from their Beasts and dragging them upon the Ground strangled them, and possessed themselves of what they had ... they were sentenced to Lex Talionis, to be hang'd; wherefore being delivered to the Catech or Sheriff's Men, they led them two Miles with Ropes round their Necks to some Wild Date-trees: In their way thither they were cheerful, and went singing, and snuffing Tobacco ... as jolly as it going to a Wedding; and the Young Lad now ready to be tied up, boasted, That though he were not 14 Years of Age, he had killed his Fifteen Men. ..."—Fryer, 87.

1785.—"Several men were taken up for a most cruel method of robbery and murder, practised on travellers, by a tribe called Phanéegars, or stranglers ... under the pretence of selling them the same way, they enter into conversation with the strangers, share their sweetmeats, and pay them other little attentions, until an opportunity offers of suddenly throwing a rope round their necks with a slip-knot, by which they most dexterously contrive to strangle them on the spot."—Forbes, Or. Mem. iv. 13; [2nd ed. ii. 307].

1808.—"Phanéen. A term of abuse in Gazaret, applied also, truly, to thieves or robbers who strangle children in secret or travellers on the road."—R. Drummond, India, i. 104.

1823.—"In the more northern parts of India these murderers are called Thugs, signifying deceivers."—As. Res. xiii. 250.

1823.—"The Thugs are composed of all castes. Mahomedans even were admitted: but the great majority are Hindus; and among these the Brahmins, chiefly of the Bundelcund tribes, are in the greatest numbers, and generally direct the operations of the different bands."—Malcolm, Central India, ii. 187.

1841.—"The inhabitants of Jubbulpore were this morning assembled to witness the execution of 25 Thugs. ... The number of Thugs in the neighbouring countries is enormous; 115, I believe, belonged to the party of which 25 were executed, and the remainder are to be transported; and report says there are as many in Sanger Jail."—Wanderings of a Pilgrim, i. 201-202.

1843.—"It is by the command, and under the special protection of the most powerful goddesses that the Thugs join
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themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives in his eyes, hide him in the earth, and divide his money and baggage."—Macaulay, Speech on Gates of Somanath.

1874.—"If a Thug makes strangling of travellers a part of his religion, we do not allow him the free exercise of it."—W. Newman, in Fortnightly Rev., N.S. xx. 151.

[Tavernier writes: "The remainder of the people, who do not belong to either of these four castes, are called Pauzeour." This word Mr. Ball (ii. 185) suggests to be equivalent to either pariah or phansigar. Here he is in error. Pauzeour is really Skt. Pantha-Gauda, the five classes of northern Brahmins, for which see Wilson, (Indian Caste, ii. 124 seqq.).]

TIBET, n.p. The general name of the vast and lofty table-land of which the Himalaya forms the southern marginal range, and which may be said roughly to extend from the Indus elbow, N.W. of Kashmir, to the vicinity of Sining-fu in Kansuh (see SLING) and to Tatsienlu on the borders of Szechuen, the last a distance of 1800 miles. The origin of the name is obscure, but it came to Europe from the Mahometans of Western Asia; its earliest appearance being in some of the Arab Geographies of the 9th century.

Names suggestive of Tibet are indeed used by the Chinese. The original form of these (according to our friend Prof. Terrien de la Cepperie) was Tu-pot; a name which is traced to a prince so called, whose family reigned at Liang-chau, north of the Yellow R. (in modern Kansuh), but who in the 5th century was driven far to the south-west, and established in eastern Tibet a State to which he gave the name of Tu-pot, afterwards corrupted into Tu-poh and Tu-fan. We are always on ticklish ground in dealing with derivations from or through the Chinese. But it is doubtless possible, perhaps even probable, that these names passed into the western form Tibet, through the communication of the Arabs in Turkestan with the tribes on their eastern border. This may have some corroborative from the prevalence of the name Tibet, or some proximate form, among the Mongols, as we may gather both from Carpini and Rubruck in the 13th century (quoted below), and from Sanang Setzen, and the Mongol version of the Bodhisattva several hundred years later. These latter write the name (as represented by I. J. Schmidt), Tibet and Tbolt.

[c. 590.—"Tobbat." See under INDIA.]

1851.—"On this side of China are the countries of the Taghuzhan and the Khakan of Tibet; and that is the termination of China on the side of the Turks."—Relation, &c., tr. par Reinaud, pt. i. p. 69.

c. 880.—"Quand un étranger arrive au Tibet intérieur, il éprouve, sans pouvoir s'en rendre compte, un sentiment de gaieté et de bien être qui persiste jusqu'au départ."—Ibn Khordadbe, in J. As. Soc. vi. tom. v. 522.

c. 910.—"The country in which lives the goat which produces the musk of China, and that which produces the musk of Tibet are one and the same: only the Chinese get into their hands the goats which are nearest their side, and the people of Tibet do likewise. The superiority of the musk of Tibet over that of China is due to two causes: first, that the musk-goat on the Tibetan side of the frontier finds aromatic plants, whilst the tracts on the Chinese side only produce plants of a common kind."—Relation, &c., pt. 2. pp. 114-115.

c. 920.—"This country has been named Tibet because of the establishment there of the Himyarites, the word thbat signifying to fix or establish oneself. That etymology is the most likely of all that have been proposed. And it is thus that Di'bal, son of Ali-al-Khuzala, vaunts this fact in a poem, in which when disputing with Al-Kumairi he extols the descendants of Kaslan above those of Nisar, saying: 

"Tis they who have been famous by their writings at the gate of Merv,

And who were writers at the gate of China,

Tis they who have bestowed on Samar-kan the name of Shamr,

And who have transported thither the Tibetans." (A1-Tibbatina.)

Mos. i. 352.

c. 976.—"From the sea to Tibet is 4 months' journey, and from the sea of Fars to the country of Kanauj is 3 months' journey."—Ban Haukel, in Elliot, i. 35.

* This refers to an Arab legend that Samarkand was founded in very remote times by Tobbat-al-Akbar, Himyarite King of Yemen (see c. 961), by Jacob, ii. 183, and the following: "The author of the Travels, in the Figure of the Earth says on this subject: "This is what was told me by Abu-Bakr-Dinashi—'I have seen over the great gate of Samarkand an iron tablet bearing an inscription, which, according to the people of the place, was engraved in Himyarite characters, and is an old tradition related, had been the work of Tobbat.'"—Shahbuddin Dinashi, in Nat. et Ant. xiii. 274."
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c. 1020. — "Bhutesar is the first city on the borders of Tibet. There the language, costume, and appearance of the people are different. Thence to the top of the highest mountain, of which we spoke ... is a distance of 20 parasangs. From the top of it Tibet looks red and Hind black." — *Al-Biruni,* in *Elid,* i. 57.

1075. — "Tāo mōōchn, diáfora éidí eisín... ōn ō kρeí̃stōn γίνεται εν τοῖς τινι πολί τοῦ Ἡρακλείου ἀναπόληστρα, λεγομένη Τουπάτα... εἰσὶ δὲ τῆν χρώμαν ὑπάκοαν... τούτου δὲ ἤπτων ὁ ἀπὸ τῆς Ἴραδάς μετακοιμιζόμενος... ρέτετε δὲ εἰς τὸ μελανήτρον καὶ τοιῶν πάλων ὑποδέκατον ὁ ἀπὸ τῶν Σιωνάς ἄγιον... πάντες δὲ εἰς ὑπόμαλον ἀπογεναωτάς... τῶν τυνίον μνηκόρωτον μέγιστον ὑμὸν διδάκους." — *Simeon Seth,* quoted by *Bochart, Hebr.,* III. xxvi.

1165. — "This prince is called in Arabic Sultan-al-Fars-al-Kābar ... and his empire extends from the banks of the Shat-al-Arab to the City of Samarkand ... and reaches as far as Thibet, in the forests of which country that quadrant is found which yields the musk." — *Rabbi Benjocia,* in *Wright's Early Travels,* 106.

c. 1200. — "He went from Hindustan to the Tibet-land. . . .

From Thibet he entered the boundaries of Chin." — *Sikandar Nāmāk,* E.T. by Capt. H. W. Clarke, R.E., p. 585.


1278. — "Thibet est una grandissime provence que lengagez ont par elles, et sunt ydres. ... Il sunt main grant lavroux ... il sunt man costumë; il ont grandissimes chenz mastin que sunt grant conc asnes et sunt mont ben a prendre bestes sauveurs." — *Marco Polo,* Geog. Text. ch. cxvi.

1330. — "Passando questa provincia grande pervenir a un altro grand regno che si chiamà Tibet, ch'è ne confini d'India ed è tutta al gran Cane ... la gente di questa con- trada dimora in tende che sono fatte di folti neri. La principale cittade è fatta tutta di pietre bianche e nere, e tutte le vie lastricate. In questa cittade dimora il Atassì (Abassi) che viene a dire in nostro modo il Papa." — *Fr. Olorcio,* Palatine MS., in *Cathay,* &c. App. p. ixi.

c. 1340. — "The said mountain (Kočchāl, the Himalaya) extends in length a space of 3 months' journey, and at the base is the country of Thabbat, which has the antelope which give musk." — Ibn Batuta, iii. 438-439.

**TICAL.**  

s. This (tikal) is a word which has long been in use by foreign traders to Burma, for the quasi-standard weight of (uncoined) current silver, and is still in general use in B. Burma as applied to that value. This weight is by the Burmese themselves called kyat, and is the hundredth part of the viss (q.v.), being thus equivalent to about 13 rupee in value. The origin of the word tikal is doubtful. Sir A. Phayre suggests that possibly it is a corruption of the Burmese words tu-kyat, "one kyat." On the other hand perhaps it is more probable that the word may have represented the Indian takā (see TUCKA). The word is also used by traders to Siam. But there likewise it is a foreign term; the Siamese word being bet. In Siam the tikal is according to Crawford a silver coin, as well as a weight equivalent to 2253 grs. English. In former days it was a short cylinder of silver bent double, and bearing two stamps, thus half-way between the Burmese bullion and proper coin.*

[1554. — *Ticals." See MACAO b. Also see VISS.*]


1615. — "Cloth to the value of six cattes (Catty) press three bigalls." — *Foster, Letters,* iv. 197.

[1639. — *Four Ticals make a Tayl Tael.*) — *Mandala,* E.T. ii. 130.]

1688. — "The proportion of their (Siamese) Money to ours is, that their Tical, which weighs no more than half a Crown, is yet worth three shillings and three half-pence." — *La Loubère,* E.T. p. 72.

1727. — "Pay Weight. 1 Viss = 39 on. Troy, or 1 Viss = 100 Ticals.

110 Viss = a Bahare (see BAHAR). The Behar is 3 Pecul China." — *A. Hamilton,* ii. 317; [ed. 1744].

1759. — "a dozen or 20 fowls may be bought for a Tikal (little more than 1/4 a Crown)." — *In Deane and Stret., Or. Rep. i. 121.*

* [Col. Temple notes that the pronunciation has always been twofold. At present in Burma it is usual to pronounce it like tikel, and in Siam like teakul. He regards it as certain that it comes from takā through Takah and Peguān fkc.]
TICCA, TICKER. 919

TICCA, and vulg. TICKER. adj. This is applied to any person or thing engaged by the job, or on contract. Thus a ticca carry is a hired carriage, a ticca doctor is a surgeon not in the regular service but temporarily engaged by Government. From Hind, thikā, thikāyā, 'hire, fare, fixed price.'

[1813. — TEECKA. hire, fare, contract, job. —Gloss. to Fifth Report, s.v.]

1827. — A Rule, Ordinance and Regulation for the good Order and Civil Government of the Settlement of Fort William in Bengal, and for regulating the number and fare of Teeka Palankeens and Teeka Bearers in the Town of Calcutta . . . registered in the Supreme Court of Judicature, on the 27th June, 1827. —Bengal Regulations of 1827.

1875. — 'Leaving our servants to jauber over our heavier baggage, we got into a ticca gharry,' hired trap,' a bit of civilization I had hardly expected to find so far in the Mofussil.' —Life in the Mofussil. ii. 94.

TICKA. s. Hind, tikā, Skt. tilaka, a mark on the forehead made with coloured earth or unguents, as an ornament, to mark sectarian distinction, accession to the throne, at betrothal, &c; also a sort of spangle worn on the forehead by women. The word has now been given the additional meaning of the mark made in vaccination, and the tikwala Sahib is the vaccination officer.

[c. 1798. — ' . . . another was sent to Kutch to bring thence the tikā . . . .' —Mr Hume in All. Life of Tipu, 251]

1832. — 'In the centre of their foreheads is a teeka (or spot) of lamp-black.' —Herkules, qanoon-E-Islam, 2nd ed. 139.

[c. 1875. — 'When a sudden stampede of the children, accompanied by violent yells and sudden fall, has taken place as I entered a village, I have been informed, by way of apology, that it was not I whom the children feared, but that they supposed that I was the Tikwala Sahib.' —Punjab Gazetteer, Rohilkad, p. 9.]

TICKY-TOCK. This is an unmeaning refrain used in some French songs, and by foreign singing masters in their scales. It would appear from the following quotations to be of Indian origin.

c. 1755. — 'These gentry (the band with nautch-girls) are called Tickytaur boys, from the two words Ticky and Taw, which they continually repeat, and which they chant with great vehemence.' —Ives, 75.

[c. 1838. — 'Each pair of boys then, having privately arranged to represent two separate articles . . . comes up to the stage, and one of the pair says dik dik, daun daun, which apparently has about as much meaning as the analogous English nursery saying, 'Dickory, dickory dock.' —Panjab Gazetteer, Hoshārpur, p. 35.]

[TIER-CUTTY, s. This is Malavāl. tīgīr-kattī, the knife used by a Tiyan or toddy-drawer for scarifying the palm-trees. The Tiyan caste take their title from Malavāl. tīgīr, which again comes from Malavāl. tīrī, Skt. dīra, 'an island,' and derive their name from their supposed origin in Ceylon.


1799. — 'The negadees (nogdī, 'cash-payment') on houses, banksauls (see BANK-SHALL), Tiers' knives.' —Ibid. iii. 324.]

TIFFIN. s. Luncheon, Anglo-Indian and Hindustani, at least in English households. Also to Tiff, v. to take luncheon. Some have derived this word from Ar. tajīmun, 'diversion, amusement,' but without history, or evidence of such an application of the Arabic word. Others have derived it from Chinese ch'ih-fan, 'eating,' which is only an additional example that anything whatever may be plausibly resolved into Chinese monosyllables. We believe the word to be a local survival of an English colloquial or slang term. Thus we find in the Lexicon Balatronicum, compiled originally by Capt. Grose (1755): "Tiffing, eating or drinking out of meal-times," besides other meanings, Wright (Dict. of obsolete and Provincial English) has: "Tiff, s. (1) a draught of liquor, (2) small beer;" and Mr. Davies (Supplemental English Glossary) gives some good quotations both of this substantive and of a verb "to tiff," in the sense of 'take off a draught.' We should conjecture that Grose's
sense was a modification of this one, that his "tiffin" was a participial noun from the verb to tiff, and that the Indian tiffin is identical with the participial noun. This has perhaps some corroboration both from the form "tiffin" used in some earlier Indian examples, and from the Indian use of the verb "to Tiff." [This view is accepted by Prof. Skeat, who derives tiff from Norweg. tuff, a drawing in of the breath, sniff, term, to sniff (Concise Diet. s.v.; and see 9 ser. N. d. Q. iv. 425, 460, 506; v. 13.).] Rumphius has a curious passage which we have tried in vain to connect with the present word; nor can we find the words he mentions in either Portuguese or Dutch Dictionaries. Speaking of Todd y and the like he says:

"Hominis autem qui eas (potiones) colligunt, nec praegrant, dicitur Portu galleco nomine Tribunales, atque opus ipsum Tribunae nostratibus Belgis tiffenas (Herb. Ambi
dinase, 1. 5.)."

We may observe that the comparatively late appearance of the word tiffin in our documents is perhaps due to the fact that when dinner was early no lunch was customary. But the word, to have been used by an English novelist in 1811, could not then have been new in India.

We now give examples of the various uses:

Tiffin. s. In the old English senses (in which it occurs also in the form tip, and is probably allied to tipple and tipsy); [see Prof. Skeat, quoted above].

(1) For a draught:
1758.—"Monday . . . Sen on. Returned  to my room. Made a tiff of warm punch, and to bed before nine."—Journal of a Senior Fellow, in the Idler, No. 33.

(2) For small beer:
1604.—" . . . make waste more prodigal Than when our beer was good, that John may float To Styx in beer, and lift up Charon's boat With wholesome waves: and as the conduits ran With elcat at the Coronation, So let your channels flow with single tiff, For John I hope is crown'd . . . ."

On John Dawson, Butler of Christ Church, in Bishop Corbet's Poems, ed. 1807, pp. 207-8.

TO TIFF, v. in the sense of taking off a draught.
1812.—"He tiff'd his punch and went to rest."—Conde, Dr. Syntax, i. Canto v.

(This is quoted by Mr. Davies.)

Tiffin (the Indian substantive).
1807.—"Many persons are in the habit of sitting down to a repast at one o'clock, which is called tiffin, and is in fact an early dinner."—Condict's Cyclopa. i. 83.
1810.—"The (Mahommmedan) ladies, like ours, indulge in tiffings (slight repasts), it being delicate to eat but little before company."—Williamson, V. M. i. 322.

"(published 1812)" (The dinner is scarcely touched, as every person eats a hearty meal called tiffin, at 2 o'clock, at home."—Maria Graham, 29.
1811.—"Gertrude was a little unfortunate in her situation, which was next below Mrs. Fashionist, and who . . . detailed the delights of India, and the tiffin of its day; the changing lines, the corresponding . . . the idleness, the dissipation, the sleeping and the necessity of sleep, the gay tiffings, were all delightful to her in reciting . . . ."—The Countess and Gertrude, or Modes of Discipline, byastic Maria Hawkins, i. 12.
1824.—"The entreaty of my friends compelled me to remain to breakfast and an early tiffin . . . ."—Seyt, Wonders of Elbo, ch. iii.

1832.—"Reader! I, as well as Pliny, had an uncle, an East Indian Uncle . . . . everybody has an Indian Uncle. . . . He is not always so orientally rich as he is reputed; but he is always orientally munificent. Call upon him at any hour from two till five, he insists on your taking a tiffin! The English corresponding term is luncheon: but how meagre a shadow is the European meal to its glowing Asiatic cousin."—De Quincey, Cauties of Roman Meals, in Works, iii. 259.
1847.—"Come home and have some tiffin, Dobbin," a voice cried behind him, as a padgy hand was laid on his shoulder . . . . But the Captain had no heart to go a feasting with Joe Sedley."—Vandy Fair, ed. 1807, i. 285.
1850.—"A vulgar man who enjoys a champagne tiffin and swindles his servants . . . may be a pleasant companion to those who do not hold him in contempt as a vulgar knave, but he is not a gentleman."—Sir C. Napier, Piewall Address.
1853.—"This was the case for the prosecution the court now adjourned for tiffin."—Oakfield, i. 319.
1882.—"The last and most vulgar form of 'nibbling' the press is well known as the luncheon or tiffin trick. It used to be confined to advertising tradesmen and hotel-keepers, and was practised on newspaper reporters. Now it has been practised on a loftier scale . . . ."—Setty, Rec., March 25, 357.
TO TIFF, in the Indian sense.

1503.—"He hesitated, and we were interrupted by a summons to tiff at Floyer's. After tiffin Cloce said he should be glad to go." —Elphinstone, in Life, i. 116.

1514.—"We found a pool of excellent water, which is scarce on the hills, and laid down to tiff on a full soft bed, made by the grass of last year and this. After tiffing, I was cold and unwell." —Hall, p. 283.

Tiffin being here is a participle, but its use shows how the noun tiffin would be originally formed.

1516.—"The huntsman now informed them all! They were to tiff at Bobbry Hall. Mounted again, the party starts. Upset the hackeries and carts. Hammels (see HUMMAUL) and palanquins and doolies.

Dobies (see DHOBY) and Burrawa-1(7) and cooie.

The General Monarch, or Adventures of Qui H., by Qui (Canto viliii.).

[Burrawa is probably H. thugga, 'a pander.]

1829.—"I was tiffin with him one day, when the subject turned on the sagacity of elephants. . . ." —John Skipp, ii. 267.

1859.—"Go home, Jack. I will tiff with you to-day at half-past two." —J. Lornet, Wanderings in India, p. 13.

The following, which has just met our eye, is bad grammar, according to Anglo-Indian use:

1855.—"Look here. Randolph, don't you know," said Sir Peel . . . . Here you've been gallivanting through India, riding on elephants, and tiffining with Rajahs . . . .

— Punch, Escape of Parliament, April 26, p. 204.

TIGER, s. The royal tiger was apparently first known to the Greeks by the expedition of Alexander, and a little later by a live one which Seleucus sent to Athens. The animal became, under the Emperors, well known to the Romans, but fell out of the knowledge of Europe in later days, till it again became familiar in India. The Greek and Latin τίγρα, tigris, is said to be from the old Persian word for an arrow, tigo, which gives the modern Pers. (and Hind.) tir.*

Pliny says of the River Tigris: "a celeritate Tigris incipit voceari. Its appellant Med. supittam" (vi. 27). In speaking of the animal and its "celeritate tremendae." Pliny evidently glances at this etymology, real or imaginary. So does Pausanias probably, in his remarks on its colour. [This view of the origin of the name is accepted by Schirard (Prehist. Ant. of the Arman Peoples, E.T. 250), who writes: "Nothing like so far back in the history of the Indo-Europeans does the lion's dreadful rival for supremacy over the beasts, the tiger, go. In India the songs of the Rigveda have nothing to say about him; his name (cyphed) first occurs in the Atharvaveda, i.e. at a time when the Indian immigration has must have extended much farther towards the Ganges; for it is in the reeds and grasses of Bengal that we have to look for the tiger's proper home. Nor is he mentioned among the beasts of prey in the Avesta. The district of Hyrcania, whose numerous tigers the later writers of antiquity speak of with especial frequency, was then called Vbrhana, 'wolf-land.' It is, therefore, not improbable . . . that the tiger has spread in relatively late times from India over portions of W. and N. Asia."

* Sir H. Rawlinson gives Cnns as old Persian for an arrow (see Herod. vol. iii. p. 529), Villiers seems to consider it rather an indication than a known word for an arrow. He says: "Besides the name of that river (Tigris) Ascult, which often occurs in the Akkadian, and which properly signifies 'running' or 'swift'; another Med.-persian name Tigris is found in the cuneiform inscriptions, and is cognate with the Zend word tigfr, tiferen, and Palsh tihron, i.e. a running river, which is entered in Anquetil's vocabulary. And these, along with the Persian τίγρα, tir, 'a sword,' tī and τίγρα 'sharp,' are to be regarded to the Zend root Titr."

C. B.C. 325.—"The Indians think the Tiger (τίγρα) a great deal stronger than the elephant. Nearchus says he saw the skins of tigers, but did not see the beast itself, and that the Indians assert the tiger to be as big as the biggest horse; whilst in swiftness and strength there is no creature to be compared to him. And when he engages the elephant he springs on its head, and easily throttles it. Moreover, the creatures which we have seen and call tigers are only jackals which are dappled, and of a kind bigger than ordinary jackals."—Arrian, Indica, xv. We apprehend that this big dappled jackal (nēhar) is equivalent for a knarr."

C. B.C. 322.—"In the island of Tylös, there is also another wonderful thing they say: for there is a certain tree, from which they cut sticks, and these are very handsome articles, having a certain variegated colour, like the skin of a tiger. The wood is very heavy; but if it is struck against any solid substance it shivers like a piece of

"..."
pottery."—Theophrastus, II. of Plants, Bk. v. c. 4.

c. B.C. 321.—"And Ulpius ... said: 'Do we anywhere find the word used a masculine, τίγρινος, that I know that Philemon says thus in his Naeera: 'A. We've seen the tigress (ἐν τιγρίνος) that Seleucus sent us: Are we not bound to send Seleucus back Some beast in fair exchange?'

In Athenaeus, xiii. 57.

c. B.C. 320.—"According to Megasthenes, the largest tigers are found among the Prasii, almost twice the size of lions, and of such strength that a tame one led by four persons seized a mule by its hinder leg, overpowered it, and dragged it to him."—Strabo, xv, ch. 1, § 37 (Hamilton and Falconer's E.T. iii. 97).

c. B.C. 19.—"And Augustus came to Samos, and again passed the winter there ... and all sorts of embassies came to him; and the Indians who had previously sent messages proclaiming friendship, now sent to make a solemn treaty, with presents, and among other things including tigers, which were then seen for the first time by the Romans; and if I am not mistaken by the Greeks also."—Dio Cassius, liv. 9. [See Mercier, Hist. Romans, ed. 1865, iv. 176.]

c. B.C. 19,—
... duris genuit te cattaribus horrendis
Caucusus, Hyrcanique adoruant ubera
tigres.


c. A.D. 70.—"The Emperor Augustus ... in the letter that Q. Tullero and Fabius Maximus were Consuls together ... was the first of all others that showed a tame tigre within a cage: but the Emperor Claudius foure at once. ... Tygres are bred in Hircania and India; this beast is most dreadful for incomparable swiftness."—Pliny, by Ph. Holland, i. 291.

c. 80-90.—"Wherefore the land is called Dachanabalas (see DECCAN), for the South is called Dacanost in their tongue. And the land that lies in the interior above this towards the East embraces many tracts, some of them of deserts or of great mountains, with all kinds of wild beasts, panthers and tigers (τίγρεσι) and elephants, and immense serpents (δράκωνσι) and hyenas (κροκόττα) and cynopsycha of many species, and many and populous nations till you come to the Ganges."—Periplus, § 50.

c. A.D. 180.—"That beast again, in the talk of Ctesias about the Indians, which is alleged to be called by them Martyrte (Marti-
dóriat), and by the Greeks Andrugrapus (Man-
cuter), I am convinced is really the tiger (τίγρινος, τίγραν). The story that he has a triple range of teeth in each jaw, and sharp prickles at the tip of his tail which he shoots at those who are at a distance, like the arrows of an archer,—I don't believe it to be true, but only to have been generated by the excess of fear which the beast inspires. They have been wrong also about his colour:—no doubt when they see him in the bright sunlight he takes that colour and looks red; or perhaps it may be because of his going so fast, and because even when not running he is constantly darting from side to side; and then (to be sure) it is always from a long way off that they see him."—Pausanias, IX. xxi. 4. [See Frazer's tr. i. 470; v. 86. Marty-
choras is here Pers. mardwakhtar, 'eater of men.]

1298.—"Enchore sachiés que le Grant Sire a bien leopers noez que tuit sont bon da euchar and da prendre bestes, ... Il ha plosors lyons grand mane, greignors asez que cole de Babilione. Il sunt de molt biais peol et de molt biais ceeol, car il sunt tout vergés por lone, noir et vermail et blance. Il sunt afficts a prandre sengior sauvages et les kneu sauvages, et ores et ames sauvages et corf et enviolez et autres bestes."—Marco Polo, Polo, Text. ch. xcii. Thus Marco Polo can only speak of this huge animal, striped black and red and white, as of a Lion. And a medieval Bestiary has a chapter on the tiger in which the lines are: "Uin Bestiary qui est elapse Tigres, c'est une maniere de serpent."—(In Cahier et Martin, Mélanges d'Archeol. ii. 110.)

1474.—"This meane while there came in certain men sent from a Prince of India, with certain strange bestes, the first whereof was a leona yeelded in a chayne by one that had skyll, which they call in their langaice Baboreth. She is like vto a lynesse; but she is redde coloured, streaked all over with stark strykes; her face is redde with certain white and blacke spottes, the beale white, and tayled like the Lyon; seemyng to be a mirawfuli fiers beast."—Josaph Barbour, Hak. Soc. pp. 53-54. Here again is an ex-

1553.—"... Beginning from the point of Chingapura and all the way to Puliocnamli-
ham, i.e. the whole length of the Kingdom of Malaca ... there is no other town with a name except this City of Malacan, only some hundred of fishermen, and in the interior a very few villages. And indeed the most of these wretched people sleep at the top of the highest trees they can find, for up to a height of 20 palms the tigers can seize them at a leap; and if anything saves the poor people from these beasts it is the bonfires they keep burning at night, which the tigers are much afraid of. In fact these are numerous that many come into the city itself at night in search of prey. And if this has happened, since we took the place, that a tiger leapt into a garden surrounded by a good high timber fence, and lifted a beam of wood with three slaves who were laid by the hels, and with these made a clean leap over the fence."—Barros, ii. vi. 1. Last I am doing the great historian wrong as to this Munchhausen-like story, I give the original: "E j a aconteceo ... saltar hum tigre em hum quintal cepado de madeira e hum alto, e levon hum tronco de madeira com trez (tros) osesvos que estavam prezos nelle, com os suas saiton de claro em claro por cima da cerca."
1583.—"We also escaped the peril of the multitude of tigers which infest those tracts" (the Pegu delta) 'and pray on whatever they can get at. And although we were on that account anchored in midstream, nevertheless it was asserted that the ferocity of these animals was such that they would press even into the water to seize their prey.'—Gasparo Balbi, f. 94c.

1586.—"We went through the wildnesses because the right way was full of thieves, when we passed the country of Guerra, where we found but few Villages, but almost all Wilderness, and saw many Buffes, Swine, and Deer. Grasse longer than a man, and very many Tigres."—R. Fick, in Purchas, ii. 1736.

1675.—"Going in quest whereof, one of our Soldiers, a Youth, killed a Tigre-Royal; it was brought home by 30 or 40 Combés (Koonbee), the Body tied to a long Bamboo, the Tail extended . . . it was a Tigre of the Biggest and Noblest Kind, Five Feet in Length beside the Tail. Three and a Half in Height, it was of a light Yellow, streaked with Black, like a Tabby Cat . . . the Visage Fiery and Majestick, the Teeth gnashing . . ."—Flyer, 176.

1683.—"In ye afternoon they found a great Tiger, one of ye black men shot a barbed arrow into his Buttock. Mr. Frenchfield and Capt. Raynes alighted off their horses and advanced towards the thicket where ye Tiger lay. The people making a great noise. ye Tiger flew out upon Mr. Frenchfield, and he shot him with a brace of Bullets into ye breast : at which he made a great noise, and returned again to his den. The Black Men seeing of him wounded fell upon him, but the Tiger had so much strength as to kill 2 men, and wound a third, before he died. At Night ye Egea sent me the Tiger."—Hodges, Diary, Hak. Soc. i. 66-67.

1754.—"There was a Charter granted to the East India Company. Many Disputes arose about it, which came before Parliament; all Arts were used to corrupt or delude the Members; among others a Tyger was bailed with Solemny, on the Day the great Question was to come on. This was such a Noveltie, that several of the Members were drawn off from their Attendance, and absent on the Division . . ."—A Collection of Letters relating to the E. I. Company, &c. (Tract), 1754, p. 13.

1802.—"Les tigres et les léopards sont considérés, autant par les Hindous que par les musulmans, comme étant la propriété des pie (see PEER): aussi les naturels du pays ne sympathisent pas avec les Européens pour la chasse du tigre."—Garcia de Tassis, Rel. Maj., p. 24.

1872.—"One of the Frontier Battalion soldiers approached me, running for his life . . . This was his story:—"Sahib, I was going along with the letters . . . which I had received from your highness . . . a great tiger came out and stood in the path. Then I feared for my life: and the tiger stood, and I stood, and we looked at each other. I had no weapon but my kukri (Kookry) . . . and the Government letters. So I said, 'My lord Tigre, here are the Government letters, the letters of the Honourable Kumpany Bahadur . . . and it is necessary for me to go on with them.' The tiger never ceased looking at me, and when I had done speaking he growled, but he never offered to get out of the way. On this I was much more afraid, so I knelled down and made obeisance to him: but he did not take any more notice of that either, so at last I told him I should report the matter to the Sahib, and I threw down the letters in front of him, and came here as fast as I was able. Sahib, I now ask for your justice against that tiger."—Ib. Col. T. Lewis, A Trip on the Whal, p. 444.

TINDAL s. Malayal. tundul, Telug. tandal, also in Mahr, and other vernaculars tandel, tandail, which Platts connects with tondé, Skt. tanta, 'a line of men,' but the Madras Gloss. derives the S. Indian forms from Mal. tandi, 'an roar, rali, to pull.' The head or commander of a body of men; but in ordinary specific application a native petty officer of lascars, whether on board ship (boatswain) or in the ordnance department, and sometimes the head of a gang of labourers on public works.

c. 1348.—"The second day after our arrival at the port of Kalikari this princess invited the palikal (Nacoda) or owner of the ship, the kothaw (see CRANNY) or clerk, the merchant, the persons of distinction, the tandil . . ."—Fra Budde, iv. 250. The Moorish traveller explains the word as mukaddum (Moeuddum, q.v.), which the French translators render as "general de-
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plétons,” but we may hazard the correction of “Master of the crew.”

c. 1596.—“In large ships there are twelve classes. 1. The Náthada, or owner of the ship. . . 3. The Tándil, or chief of the khâtavés (see CLASSY) or sailors.”—Fryer, ii. 280.

1678.—“The Captain is called Nucueledah, the boatswain Tindal.”—Fryer, 107.

1745.—“One Tindal, or Corporal of Lascars.”—Orme, ii. 399.

1826.—“I desired the tindal, or steerman, to answer, ‘Bombay.’” —Proudhomme Hat, ed. 1873, ii. 157.

TINNEVELLY, n.p. A town and district of Southern India, probably Tíru-nél-veli, ‘Sacred Rice-hedge.’ [The Madras Gloss. gives ‘Sacred Paddy-village.’] The district formed the southern part of the Madura territory, and first became a distinct district about 1744, when the Madura kingdom was incorporated with the territories under the Nawáb of Arcot (Caldwell, H. of Tinnevelly).

TIPPARY, s. Beng. and Hind. tipârî, têparî, the fruit of Physalis peregrina, L., N. O. Solanaceae. It is also known in India as ‘Cape gooseberry,’ [which is usually said to take its name from the Cape of Good Hope, but as it is a native of tropical America, Mr. Ferguson (8 ser. N. d Q. xii. 106) suggests that the word may really be cape or cap, from the peculiarity of its structure noted below.] It is sometimes known as ‘Brazil cherry.’ It gets its generic name from the fact that the inflated calyx encloses the fruit as in a bag or bladder (phœna). It has a slightly acid gooseberry flavour, and makes excellent jam. We have seen a suggestion somewhere that the Bengali name is connected with the word tipârî, ‘inflated,’ which gives its name to a species of tetraden or globe-fish, a fish which has the power of dilating the oesophagus in a singular manner. The native name of the fruit in N.W. India is maik or mâko, but tipârî is in general Anglo-Indian use. The use of an almost identical name for a gooseberry-like fruit, in a Polynesian island (Kingsmill group) quoted below from Wilkes, is very curious, but we can say no more on the matter.

1845.—“On Makin they have a kind of fruit resembling the gooseberry, called by the natives ‘teiparū;’ this they pound, after it is dried, and make with molasses into cakes, which are sweet and pleasant to the taste.” —U.S. Expedition, by C. Wilkes, U.S.N., v. 81.

1878.—“... The enticing tipari in its crinkly covering.”—P. Robinson, In My Indian Garden, 49-50.

TIPPOO SAHIB, n.p. The name of this famous enemy of the English power in India was, according to C. P. Brown, taken from that of Tipù Sultàn, a saint whose tomb is near Hyderabad. [Wilks (Hist. Sketches, i. 522, ed. 1869), says that the tomb is at Arcot.]

TIRKUT, s. Foresail. Sea Hind. from Port. trique (Roebuck).

TIYAN, n.p. Malayal. Tîyan, or Tîva, pl. Tîyâr or Tîrâr. The name of what may be called the third caste (in rank) of Malabar. The word signifies ‘islander,’ [from Mal. tîvâ, Skt. ṛṣyā, ‘an island’]; and the people are supposed to have come from Ceylon (see TIER CUTTY).

1570.—“The third class of Pagans are called Tîva, who are artizans.”—Yatashma, 112.

1518.—“The cleanest of these low and rustic people are called Tâlia (read Tivas), who are great labourers, and their chief business is to look after the palm-trees, and gather their fruit, and carry everything ... for hire, because there are no draught cattle in the country.” —Barbares, Lisbon ed. 395.

[1890.—“All Tirs can eat together, and intermarry. The proper duty of the east is to extract the juice from palm-trees, to boil it down to Jaggery (Jaggery), and to distil it into spirituous liquors; but they are also very diligent as cultivators, porters, and cutters of firewood.”—Barbares, Voyage, ii. 115; and see Logan, Malabar, i. 110, 142.]

TOBACCO, s. On this subject we are not prepared to furnish any elaborate article, but merely to bring together a few quotations touching on the introduction of tobacco into India and the East, or otherwise of interest.

[c. 1550.—“... Abâ Kîr would carry the cloth to the market-street and sell it, and with its price buy hay, meat and vegetables and tobacco.”—Burton, Arab. Nights, vii. 210. The only mention in the Nights and the insertion of some scribe.] ...

“... It has happened to me several times, that going through the provinces of Guatemala and Nicaragua I have entered the house of an Indian who had taken this herb, which in the Mexican language is called tabaco, and immediately perceived
the sharp fetid smell of this truly diabolical and smoking stink, I was obliged to go away in haste, and seek some other place."—Giovanni Benzon, Hak. Soc. p. 31. (The word tabacco is from the Spanish tobacco of Hayti, and meant, first, the pipe, secondly, the plant, thirdly, the slip which followed its use (Mr. J. Platt, 9 ser. N. a Q. viii. 322.)

1595.—"Et hi" (viz. Ralph Lane and the first settlers in Virginia) "reduces Indian illam plantam quam Tabaccam vocant et Nicotiam, qua contra eruditis ab Indis edocti, usi erant, in Angliam primum, quod suam, intulerunt. Ex illo sano tempore usu coepit esse cerebrillo, et magno prelato, dum quas plurimi gravolentem illum communis, alii lascivientes, alii valutandi consulentes, per tubulam testaeccum inexplicabilis aeditate passim hauriunt, et max e habitibus; adeo ut tabernae Tabaccaee non minus quam cerveisirea et vinarine passim per oppida habeantur. Ut Anglorum corpora (quod saepe ille dixit) qui hac plantae tantopere delectentur in Barbarorum naturam degenerasse videantur; quim si dixam quibus Barbari delectentur et sanari se possit credant."—Gul. Camden, Ann. Regn. Anglorum. (secundum . . . rogunt. Elizabethe, ed. 1717, l. 149.

1602.—"Into the woods thence forth in haste she went to seek for hearles that might him remedy; For shee of herbes had great intendment. Taught of the Nympe which from her infancy her noised had in true Nobility: This whether yt divine Tobacco were. Or Pamachee, or Polygeny. Shee harkned, and brought it to her patient deare. Who at this while lay bleeding out his heart blood neere."—The Fancie Queen. III. v. 52.

1607.—"His Lordship" (E. of Essex at Villarfauna) "made no answer, but called for Tobacco, seeming to give but small credit to this alarm; and so on horseback, with these noblemen and gentlemen on foot beside him, took Tobacco, whilst I was telling his Lordship of the men I had sent forth, and the order I had given them. Within some quarter of an hour, we might hear a good round volley of shot betwixt the 30 men I had sent to the chapel, and the enemy, which made his Lordship cast his pipe from him, and listen to the shooting."—Commentaries of Sir Francis Vere, p. 62.

1585.—"Coh. Odes me I marie what pleasure or felicity they have in taking this rugged Tobacco. It is good for nothing but to choke a man, and fill him full of smoke and embers; there were four died out of one house last week with taking of it, and two more the bell went for yeerelyght: one of them they say will never scape it; he voided a bushel of soot yesterday upward and downward . . . its little better than rats-hane or rosaker."—Every Man in his Humour. iii. 2.

1604.—"Oct. 19. Demise to Tho. Lane and Ph. Bold of the new Impost of 6s. St. and the old Custom of 2d. per pound on Tobacco."—The State Papers Domestic, James I., p. 159.

1604 or 1605.—"In Bijaipor I had found some Tobacco. Never having seen the like in India, I brought some with me, and prepared a handsome pipe of jewel work. . . . His Majesty (Akbar) was enjoying himself after receiving my presents, and asking me how I had collected so many strange things in so short a time, when his eye fell upon the tray with the pipe and its appurtenances; he expressed great surprise and examined the Tobacco, which was made up in pippins; he inquired what it was, and where I had got it. The Nawab Khan-i-Azam replied: 'This is Tobacco, which is well known in Mecca and Medina, and this doctor has brought it as a medicine for your Majesty.' His Majesty looked at it, and ordered me to prepare and take him a pippin. He began to smoke it, when his physician approached and forbade his doing so . . . (omitting much that is curious). 'As I had brought a large supply of Tobacco and had all the nobles, as well as the commoners, take it by the nose, that they might know its virtues, no others sent to ask for some: indeed all, without exception, wanted some, and the practice was introduced. After that the merchants began to sell it, so the custom of smoking spread rapidly."—Ioeand Bw. in Eltott. vi. 165-167.

1610.—"The Turks are also incredible takers of Opium . . . carrying it about with them both in peace and in warre; which they say expelleth all feare, and makes them courageous; but I rather think giddy headed. . . . And perhaps for the self same cause they also delight in Tobacco; they take it through reeds that have Joined unto them great heads of wood to contain it: I doubt not but lately taught them, as brought them by the English: and were it not sometimes lookt into for Monet Basse not long since commanded a pipe to be thrust through the nose of a Turk, and so to be led in derision through the Citie; no question but it would prove a principal commodity. Nevertheless they have not yet taken it in corners, and are so ignorant therein, that that which in England is not saleable, doch passe here amongst them for most excellent."—Sedber. Journal. 66.

1615.—"Il tabacco ancora usano qui" (at Constantinople) "di pigliar in conversazione per gusto: ma io non ho voluto mai provarne, e ne avera cognizione in Italia che molti ne pigliano, ed in particolare il signore cardinale Crescendo quale volta per medicamento insecatagli dal Signor don Virgilio Orsino, che primo di tutti, se io non falso, gli anni addietro lo porto in Roma d'Inghilterra."—P. della Valle, i. 78.

1616.—"Such is the miraculous omnipotence of our strong tasted Tobacco, as it cures all sorts of diseases (which never any druggist could do before) in all persons and at all times. . . . It cures the gout in the feet and (which is miraculous) in that very
instant when the smoke thereof, as light, flies vp into the head, the virtue thereof, as heavy, runs down to the little toe. It helps all sorts of agues. It refreshes a weary man, and yet makes a man hungry. Being taken when they go to bed, it makes one sleepe soundly, and yet being taken when a man is sleepe and drousie, it will, as they say, awake his braine, and quicken his understanding. . . . O omnipotent power of Tobacco! And if it could by the smoke thereof chase out dealls, as the smoke of Tobias fish did (which I am sure could smell no stronger) it would serve for a precious Relicke, both for the superstitions Priests, and the insolent Paritaines, to cast out dealls withall."—K. James I., Counterblinde to Tobacco, in Works, pp. 219-220.

1617. — "As the smoking of tobacco (tambakú) had taken very bad effect upon the health and mind of many persons, I ordered that no one should practise the habit. My brother Shah 'Abbas's, also being aware of its evil effects, had issued a command against the use of it in Irán. But Khán'-Alam was so much addicted to smoking, that he could not abstain from it, and often smoked."—Memoirs of Jahangir, in Elliot, v. 85. See the same passage rendered by Blochmann, in Ind. Antiq. i. 161.

1623. — "Incipit nostro seculo in immensa crescere usum tobacco, atque adhibere homines occulta quidem delectatione, ut illi simile assueti sint, difficile postea abstinent."—Bacon, H. Vite et Moris, in B. Montagius's ed. x. 189.

We are unable to give the date or Persian author of the following extract (though clearly of the 17th century), which with an introductory sentence we have found in a fragmentary note in the handwriting of the late Major William Youle, written in India about the beginning of last century: *

"Although Tobacco be the produce of an European Plant, it has nevertheless been in use by our Physicians medieinally for some time past. Nay, some creditable People even have been friendly to the use of it, though from its having been brought sparingly in the first instance from Europe, it rarely prevented it from coming into general use. The Culture of this Plant, however, became speedily almost universal, within a short period after its introduction into Hindostan; and the produce of it rewarded the Cultivator far beyond every other article of Husbandry. This became more especially the case in the reign of Shah Jehan (commenced A.M. 1657) when the Practice of Smoking pervaded all Ranks and Classes within the Empire. Nobles and Beggars, Pious and Wicked, Devotees and Free-thinkers, poets, historians, rhetoricians, doctors and patients, high and low, rich and poor, all! all seemed intoxicated with a decided preference over every other luxury, may even often over the necessities of life. To a stranger no offering was so acceptable as a Whiff, and to a friend one could produce nothing half so grateful as a Chillum. So rooted was the habit that the confirmed Smoker would abstain from Food and Drink rather than relinquish the gratification he derived from inhaling the Fumes of this deleterious Plant! Nature recollas at the very idea of touching the Saliva of another Person, yet in the present instance our Tobacco smokers pace the moistened Tube from one month to another without hesitation on the one hand, and it is received with complacency on the other! The more acid the Fumes so much the more grateful to the Palate of the Connoisseur. The Smoke is a Collyrium to the Eyes, whilst the Fire, they will tell you, supplies to the Body the waste of Radical Heat. Without doubt the Hookah is a most pleasing Companion, whether to the Wayworn Traveller or to the solitary Hermit. It is a Friend in whose Bosom we may repose our most confidential Secrets; and a Counsellor upon whose advice we may rely in our most important Concerns. It is an elegant Ornament in our private Apartment: it gives joy to the Beholder in our public Halls. The Music of its sound puts the warbling of the Nightingale to Shame, and the fragrance of its Perfume brings a Blush on the Cheek of the Rose. Life in short is prolonged by the Fumes inhaled at each inspiration, whilst every expiration of them is accompanied with extatic delight. . . ."—(cetera desunt).

c. 1700.—"Tambakú. It is known from the Madrïr-i-Rakhim that the tobacco came from Europe to the Dakhin, and from the Dakhin to Upper India, during the reign of Akbar Shah (1556-1605), since which time it has been in general use."—Badrîr-i-Ahmar, quoted by Blochmann, in Ind. Antiq. i. 161.

1758.—"It appears from Miss Bird's Japan that tobacco was not cultivated in that country till 1605. In 1612 and 1615 the Shogun prohibited both culture and use of tabako. — See the work, i. 275-77. [According to Mr. Chamberlain (Things Japanese, 3rd ed. p. 102) by 1651 the law was so far relaxed that smoking was permitted, but only out-of-doors.]

TOBRA. s. Hind. tobra, [which, according to Platts, is Skt. pratha, "nose of a horse," inverted]. The leather nose-bag in which a horse's feed is administered. "In the Nerbudda valley, in Central India, the women wear a profusion of toe-rings, some standing up an inch high. Their shoes are consequently curiously shaped, and are called tobras" (M.-Gen. R. H.

* Some notice of Major Youle, whose valuable Oriental MSS. were presented to the British Museum after his death, will be found in Dr. Ric's Preface to the Catalogue of Persian MSS. (col. iii. p. xviii.).
Keatinge). As we should say, 'buckets.' [The use of the nosebag is referred to by Sir T. Herbert (ed. 1634): "The horses (of the Persians) feed usually of barley and chopt-straw put into a bag, and fastened about their heads, which implies the manger." Also see TURA.]

1598.—"... stable-boys are apt to serve themselves to a part out of the poor beasts allowance; to prevent which a thrifty housewife sees it put into a tobra or mouth bag, and spits thereon to make the Hostier loathe and leave it alone."—Drummond, Illustrations, &c.

[1575.—"One of the horsemen dropped histobra or nose-bag."—D'Urv, Jumana, 240.]

TODDY, s. A corruption of Hind. tari, i.e. the fermented sap of the tál or palmyra, Skt. tāla, and also of other palms, such as the date, the coco-palm, and the Caryota umbr. palm-wing. Toddy is generally the substance used in India as yeast, to leaven bread. The word, as is well known, has received a new application in Scotland, the immediate history of which we have not traced. The tāla-tree seems to be indicated, though confusingly, in this passage of Megasthenes from Arrian:

c. B.C. 320.—"Megasthenes tells us... the Indians were in old times nomadic... were so barbarous that they wore the skins of such wild animals as they could kill, and subsisted (!) on the bark of trees; that these trees were called in the Indian speech tāla, and that there grew on them as there grows at the tops of the (date) palm trees, a fruit resembling balls of wool."—Arrian, Indic. vii., tr. by McCrindle.

c. 1330.—"... There is another tree of a different species, which... gives all the year round a white liquor, pleasant to drink, which tree is called tari."—F. Jordanus, 16.

[1554.—"There is in Gujarat a tree of the palm-tribe, called tari agadij (millet tree). From its branches cups are suspended, and when the cut end of a branch is filled... liquid is placed into one of these vessels, a sweet liquid, something of the nature of arrack, flows out in a continuous stream... and presently changes into a most wonderful wine."—Travels of Siddi Ali Rūz, trans. A. Tambey, p. 29.]

1609–10.—"Tarree." See under SURA.

1611.—"Palmiti Wine, which they call Taddy."—V. Draveton, in Purchas, i. 285.

[1614.—"A sort of wine that distillett out of the Palm-tree, called Tadie."—Poyer, Letters, iii. 4.]
TOMAUN.  s. A Mongol word, signifying 10,000, and constantly used in the histories of the Mongol dynasties for a division of an army theoretically consisting of that number. But its modern application is to a Persian money, at the present time worth about 70, 6d. [In 1889 the exchange was about 53 crans to the £1; 10 crans=1 tuman.] Till recently it was only a money of account, representing 10,000 dinárs; the latter also having been in Persia for centuries only a money of account, constantly degenerating in value. The tomaun in Fryer's time (1677) is reckoned by him

TOLA, s. An Indian weight (chiefly of gold or silver), not of extreme antiquity. Hind, tolá, Skt., tulā, a balance; tul, 'to lift up,' to weigh. The Hind scale is 8 rattis (see RUTTEE) = 1 māsha, 12 māshas = 1 tolā. Thus the tolā was equal to 96 rattis. The proper weight of the rattí, which was the old Indian unit of weight, has been determined by Mr. E. Thomas as 1.75 grains, and the medieval bangá which was the prototype of the rupee was of 100 rattis weight. "But... the factitious rattí of the Muslims was merely an aliquot part—\( \frac{1}{96} \) of the comparatively recent tolá, and \( \frac{2}{96} \) of the newly devised rupee." By the Regulation VII. of 1833, putting the British India coinage on its present footing (see under SEER) the tolá weighing 180 grs., which is also the weight of the rupee, is established by the same Regulation, as the unit of the system of weights, 80 tolas = 1 s., 40 sers = 1 Maund.

TODDY-BIRD, s. We do not know for certain what bird is meant by this name in the quotation. The nest would seem to point to the Baya, or Weaver-bird (Phoenicus Baya, Blyth): but the size alleged is absurd; it is probably a blunder. [Another bird, the Artamus fuscescens, is, according to Balfour (Cyc. s.n.) called the toddy-shrike.

[1573.—"For here is a Bird (having its name from the Tree it chooses for its Sanctuary, the toddy-tree). . . ."—Fryer, 76.]

c. 1750-60.—"It is in this tree (see PALMYRA, ERAB) that the toddy-birds, so called from their attachment to that tree, make their exquisitely curious nests, wrought out of the thinnest reeds and filaments of branches, with an inimitable mechanism, and are about the bigness of a partridge (!) The birds themselves are of no value. . . ."—Gros, i. 18.

TODDY-CAT, s. This name is in S. India applied to the Paradoxurus Musanga, Jerdon: [the P. rufus, the Indian Palm-Civet of Blanford (Mammalia, 106).] It infests houses, especially where there is a ceiling of cloth (see CHUTT). Its name is given for its fondness, real or supposed, for palm-juice.

[TOKO, s. Slang for 'a thrashing.' The word is improper, of Hind, toka, 'to censure, blame,' and has been converted into a noun on the analogy of bunnow and other words of the same kind.

[1823.—"Toco for com—Yams are food for negroes in the W. Indies . . . and if, instead of receiving his proper ration of these, blackee gets a whip (toco) about his back, why 'he has caught toco instead of yam.'—John Lee, Slang Diet.

[1867.—"Toko for Yam. An expression peculiar to negroes for crying out before being hurt."—Smgth, Sailor's Word-Book, s.n.]
as equal to £3, 6s. 8d. P. della Valle's estimate 60 years earlier would give about £4, 10s. Od., and is perhaps loose and too high. Sir T. Herbert's valuation (5 x 138, 8d.) is the same as Fryer's. In the first and third of the following quotations we have the word in the Tartar military sense, for a division of 10,000 men:

1295. "You see when a Tartar prince goes forth to war, he takes with him, say, 100,000 horse . . . they call the corps of 100,000 men a Tuc; that of 10,000 they call a Toman."—Marco Polo, Bk. i. ch. 51.

c. 1340. "Ces deux portions réunies formaient un total de 500 tounmans, dont chacun vaut 10,000 dinars courants, et le dinar 6 dirhems."—Shikabaddia, Masalak-ul Abiyar, in Not. et Etsa. xiii. 194.

c. 1347.—"I was informed . . . that when the Kän assembled his troops, and called the array of his forces together, there were with him 100 divisions of horse, each composed of 10,000 men, the chief of whom was called Amir Tumân,

Herberstein, Della Moscovia, Ramusio, iii. 159.

[c. 1590.—"One thousand in the language of the people is called Tassuti; likewise ten thousand in a single word Tma: twenty thousand Diumtma: thirty thousand Ttama," Herberstein, Della Moscovia, Ramusio, iii. 159.

c. 1630.—"But how miserable so ever it seems to others, the Persian King makes many happy harvests; filling every yeere his insatiate coffers with above 350,000 Tomans (a Toman is five markes sterline)."—Sir T. Herbert, p. 225.

[c. 1655.—In Persia "the abâyâ is worth 4 shahls, and the toman 50 abâyâs or 200 shahls."—Tavernier, ed. Bull. i. 24.]

1677.—". . . Receipt of Custom (at Gombroon) for which he pays the King yearly Twenty-two thousand Thomands, every Thomand making Three pound and a Noble in our Accont. Half which we have a Right to."—Fryer, 222.

1711.—"Camels, Houses, &c. are generally sold by the Thomand, which is 200 Shahees or 50 Assasies: and they usually reckon their Estates that way; such a man is worth so many Thomands, as we reckon by Pounds in England."—Lockyer, 229.

[1838.—"Girwur Singh, Tomandar, came up with a detachment of the special police."

—Sleeman, Journey through Oudh, ii. 17.]
1770.—"... An instrument of brass which the Europeans lately borrowed from the Turks to add to their military music, and which is called a tam—"(1).—Abbé Raynal, tr. 1777, i. 90.

1789.—"An harsh kind of music from a tom-tom or drum, accompanied by a loud rustic pipe, sounds from different parties throughout the throng. ..."—Moro, Navig. 73.

1804.—"I request that they may be hanged; and let the cause of their punishment be published in the gazette, by beat of tom-tom. ..."—Wellington, iii. 186.

1824—"The Maharrats in my vicinity kept up such a confounded noise with the tam-tams, cymbals, and pipes, that to sleep was impossible. ..."—Selby, Wonders of India, ch. iv.

1836.—For the use of the word by Dickens, see under GUM-GUM.

1852.—"The first musical instruments were without doubt percussive sticks, calabashes, tom-toms."—Herbert Spencer, First Principles, 356.

1881.—"The tom-tom is ubiquitous. It knows no rest. It is content with depriving man of his rest. It selects by preference the hours of the night as the time for its malignant influence to assert its most potent sway. It reverberates its dull unmeaning monotonies through the fitful dreams which sheer exhaustion brings. It inspires delusive hope by a brief lull only to break forth with refreshed vigour into wilder ecstacies of maniacal fury—accompanied with nasal incantations and protracted howls. ..."—Overland Times of India, April 11.

TONGA, s. A kind of light and small two-wheeled vehicle, Hind. tāngā, [Skt. tamānga, 'a platform']. The word has become familiar of late years, owing to the use of the tonga in a modified form on the roads leading up to Simla, Darjeeling, and other hill-stations. [Tavernier speaks of a carriage of this kind, but does not use the word:—

[c. 1605.—"They have also, for travelling, small, very light, carriages which contain two persons; but usually one travels alone. In which they sometimes a pair of oxen only. These carriages, which are provided, like ours, with curtains and cushions, are not slung. ..."—Tavernier, ed. Bell, i. 44.]

1874.—"The villages in this part of the country are usually superior to those in Poon or Sholapur, and the people appear to be in good circumstances. ... The custom too, which is common, of driving light Tongas drawn by ponies or oxen points to the same conclusion."—Settlement Report of Nāik.

1879.—"A tongha dak has at last been started between Rajpore and Dehra. The first tongha took only 5½ hours from Rajpore to Saharunpore."—Pioneer Mail.

1880.—"In the (Times) of the 19th of April we are told that 'Syed Mahomed Padshah has repulsed the attack on his fort instigated by certain nooloks of tonga dák.' ... Is the relentless tonga a region of country or a religious organization? ... The original telegram appears to have contemplated a full stop after 'certain nooloks,' Then came an independent sentence about the tonga dák working admirably between Poshawur and Jellalabad, but the sub-editor of the Times, interpreting the message referred to, made sense of it in the way we have seen, associating the ominous mystery with the nooloks, and helping out the other sentence with some explanatory ideas of his own."—Pioneer Mail, June 10.

TONICATCHY, TUNNYKETCH, s. In Madras this is the name of the domestic water-carrier, who is generally a woman, and acts as a kind of under-housemaid. It is a corr. of Tamil tannir-kai, tannikkaiy, an abbreviation of tannir-kaisi, 'water-woman.' c. 1750.—'... Voudriez-vous me permettre de faire ce traité avec mes gens et mes bagages, qui ne consistent qu'en deux malles, quatre caisses de vin, deux ballots de toiles, et deux femmes, dont l'une est ma cuisinière, et l'autre, ma tannie karette a portance de l'eau.'—Bacon, i. 322.

1780.—'The Armenian ... now mounts a bit of brass ... and dashes the mind about through the streets of the Black Town, to the admiration and astonishment of the Tanny-kertches.'—Madras Courier, April 26.

TONJON, and vulg. TOMJOHN, s. A sort of sedan or portable chair. It is (at least in the Bengal Presidency) carried like a palanquin by a single pole and four bearers, whereas a jompon (q.v.), for use in a hilly country, has two poles like a European sedan, each pair of bearers bearing it by a stick between the poles, to which the latter are slung. We cannot tell what the origin of this word is, nor explain the etymology given by Williamson below, unless it is intended for thān-jāngh, which might mean 'support-thigh.' Mr. Platts gives as forms in Hindī. tānjhān and thānān. The word is perhaps adopted from some trans-gangatic language. A rude con-
trivance of this kind in Malabar is described by Col. Welsh under the name of a ‘Telligcherry cloth’ (ii. 40).

c. 1594. — “I had a tonjon, or open palanquin, in which I rode.” — Mrs. Sherwood, Autobiography, 283.

1510. — “About Dacca, Chittagong, Tipperah, and other mountainous parts, a very light kind of conveyance is in use, called a taum-jaung, i.e. ‘a support to the feet.’” — Williamson, V. M., i. 322-23.

“Some of the party at the tents sent a tonjon, or open chair, carried like a palanquin, to meet me.” — Maria Graham, 160.

[1527. — “In accordance with Lady D’Oyly’s earnest wish I go out every morning in her tonjon.” — Diary of Mrs. Fenston, 100.

1528. — “I had been conveyed to the hill in Hanson’s tonjon, which differs only from a palanquin in being like the body of a gig with a head to it.” — Memoir of Col. Mountain, 88.

[1532. — “I never seat myself in the palanquin or thonjaun without a feeling bordering on self-reproach.” — Mrs. Mary Hasset, M. T., Observations, i. 320.]

1539. — “He reined up his ragged horse, facing me, and dancing about till I had passed; then he dashed past me at full gallop, wheeled round, and charged my tonjon, bending down to his saddlebow, pretending to throw a lance, showing his teeth, and uttering a loud quack!” — Letters from Madras, 200.

[1549. — “We proceeded to Nawabunge, the minister riding out with me, for some miles, to take leave, as I sat in my tonjon.” — Steeman, Journey through Ootth, i. 2.]

TOOLSY. s. The holy Basil of the Hindus (Ocinum sanctum, L.), Skt. tulsi or tulasi, frequently planted in a vase upon a pedestal of mosaic in the vicinity of Hindu temples or dwellings. Sometimes the ashes of deceased relatives are preserved in these domestic shrines. The practice is alluded to by Fr. Odoric as in use at Tana, near Bombay (see Cathay, i. 59, c. 1322); and it is accurately described by the later ecclesiastic quoted below. See also Ward’s Hindoos, ii. 203. The plant has also a kind of sanctity in the Greek Church, and a character for sanitary value at least on the shores of the Mediterranean generally.

[c. 1650. — “They who bear the tulasi round the neck . . . they are Vaishnavas, and sanctify the world.” — Bhatias Mad, in H. H. Wilson’s Works, i. 41.]

1672. — “Almost all the Hindus adore a plant like our Basilic Gentile, but of more pungent odour . . . Every one before his house has a little altar, girl with a wall half an ell high, in the middle of which they erect certain pedestals like little towers and in these the shrub is grown. They recite their prayers daily before it, with repeated prostrations, sprinklings of water, &c. There are also many of these maintained at the bathing-places, and in the courts of the pagodas.” — P. Vincenzo Maria, 300.

1673. — “They plaster Cow-dung before their Doors; and so keep themselves clean, having a little place or two built up a Foot Square of Mud, where they plant Colominth, or (by them called) Tulice, which they worship every Morning, and tend with Diligence.” — Eyre, 169.

1542. — “Veneram a planta chamada Tulosae, por dizerem & do pateo dos Deoses, e por isso & commum no pateo de suas casas, os todos se mantem a vao tributar veneração.” — Annares Marítimes, iii. 413.

1572. — “At the head of the ghast, on either side, is a sacred tulasi plant, placed on a high pedestal of mosaic.” — Cocinda Samanta, i. 15.

The following illustrates the esteem attached to Toolsy in S. Europe:

1855. — “I have frequently realised how much prized the basil is in Greece for its mystical properties. The herb, which they say grew on Christ’s grave, is almost worshipped in the Eastern Church. On St. Basil’s day women take sprigs of this plant to be blessed in church. On returning home they cast some on the floor of the house, to secure luck for the ensuing year. They eat a little with their household, and no sickness, they maintain, will attack them for a year. Another bit they put in their cupboard, and firmly believe that their embrocations and silken raiment will be free from the visitation of rats, mice, and moths, for the same period.” — J. T. Bent, The Cyclades, p. 328.

TOOMONGONG. s. A Malay title, especially known as borne by one of the chiefs of Johor, from whom the Island of Singapore was purchased. The Sultans of Johor are the representatives of the old Mahometan dynasty of Malacca, which took refuge in Johor, and the adjoining islands (including Bintang especially), when expelled by Albuquerque in 1511, whilst the Tomangong was a minister who had in Peshwa fashion appropriated the power of the Sultan, with hereditary tenure; and this chief now lives, we believe, at Singapore. Crawford says: “The word is most probably Javanese; and in Java is the title of a class of nobles, not of an office.” (Malay Dict. s.v.)

[1774. — “Paid a visit to the Sultan . . . and Pangaram Toomongong.” — Diary]
TOOTNAGUE.

1678.—"Four horses bought for the Company—Pagodas—"

- One young Arab at . . . . 160
- One old Turkey at . . . . 40
- One old Atchein at . . . . 20
- One of this country at . . . . 20

240."


1782.—"Wanted one or two Tanyans (see TANGUN) rising six years old, Wanted also a Bay Toorkey, or Bay Tazi (see TAZEE) Horse for a Buggy..."—India Gazette, Feb. 9.

..."To be disposed of at Ghryetty... a Buggy, almost new... a pair of uncommonly beautiful spotted Toorkeys."

—Ibid. March 2.

TOOTNAGUE, s. Port tutenaga.

This word appears to have two different applications. a. A Chinese alloy of copper, zinc, and nickel, sometimes called 'white copper' (i.e. peh-tung of the Chinese). The finest qualities are alleged to contain arsenic.* The best comes from Yunnan, and Mr. Joubert of the Garnier Expedition, came to the conclusion that it was produced by a direct mixture of the ores in the furnace (L’Oyage d’Exploration, ii, 160).

TOON, TOON-WOOD.

TOON, TOON-WOOD, s. The tree and timber of the Cedrela Toona, Roxb. N.O. Meliaceae. Hind. tun, tān, Skt. tuna. The timber is like a poor mahogany, and it is commonly used for furniture and fine joiner’s work in many parts of India. It is identified by Bentham with the Red Cedar of N.S. Wales and Queensland (Cedrela australis, F. Mueller). See Brouallis, Forest Flora, 73. A sp. of the same genus (C. sinensis) is called in Chinese ch’un, which looks like the same word.

[1798.—The tree first described by Sir W. Jones, As. Res. iv, 285.]

1510.—"The toon, or country mahogany, which comes from Bengal. ..."—Mara Graham, 101.

1537.—"Rosellini informs us that there is an Egyptian altar at Florence, of which the wood is what is commonly called E. Indian mahogany (Atheneum, July 22, 1837). This may be the Cedrela Toona."—Rayle’s Hindu Medicine, 30.

TOORKEY, s. A Turki horse, i.e. from Turkestan. Marco Polo uses what is practically the same word for a horse from the Turcoman horse-breeder of Asia Minor.

1298.—"... the Turcomans... dwell among mountains and downs where they find good pasture, for their occupation is cattle-keeping. Excellent horses, known as Turquans, are reared in their country. ..."—Marco Polo, Bk. 1, ch. 2.

[1650.—"The fourth class (Turki) are horses imported from Turan; though strong and well formed, they do not come up to the preceding (Arabs, Persian, Mughams)."

-[1895.—"

[1663.—"If they are found to be Turki horses, that is from Turkestan or Tartary, and of a proper size and adequate strength, they are branded on the thigh with the King’s mark. ..."—Briani, ed. Constantine, 243.

* St. Julien et F. Champion, Industries Anciennes et Modernes de l’Empire Chinois, 1869, p. 73.

Well Williams says:—"The peh-tung argentum, or white copper of the Chinese, is an alloy of copper 40/4, zinc 25/4, nickel 31/2, and iron 26, and occasionally a little silver; and these proportions are nearly those of German silver."—Middle Kingdom, ed. 1883, ii, 19.
TOOTNAGUE. 333 TOPAZ. TOPASS.

England into 'tooth and egg' metal, as in a quotation below.]

1695.—"4500 Pikals (see PECUL) of Tutenaga (for Tuutenaga) or Spelter."—In Valentinia, v. 329.

1644.—"That which they export (from Cochín to Orissa) is pepper, although it is prohibited, and all the drugs of the south, with Callaym (see CALAY). Tutenaga, wares of China and Portugal: jewelled ornaments; but much less nowadays, for the reasons already stated."—Dececco, M.S. f. 316.

1673.—"... from thence with Dollars to China for Sugar, Tea, Porcelaine, Lac-teared Ware, Quicksilver, Tuthinag, and Copper...."—Fryer, 30.

1676—7.—"... supposing ye' Honr may intend to send ye' Sugar, Sugar-candy, and Tutnag for Persia. ...—Forrest, Bombay Letters. Home Series, i. 128.

1677.—Letter from Dacca reporting "... that Dacca is not a good market for Gold, Copper, Lead, Tin, or Tutenague."—Fl. N. Geo. Consis, Oct. 31, in Notes and Emas. Madras, 1571.

["... In the list of commodities brought from the East Indies, 1678. I find among the drugs, tincal (see TINCALL) and Toothnaghe set done. Enquire also what these are. ..."—Letter of Sir T. Browne, May 29, in N. d' Q. 2 ser. vii. 520.]

1727.—"Most of the Spunge in China had pernicious Qualities because the Sub-terraneous Grounds were stored with Minerals, as Copper, Quicksilver, Alom. Toothnaghe, &c.—I. Hamilton, ii. 223:—[ed. 1744, ii. 222. for "Spunge" reading "Springs"]."

1750.—"A sort of Cash made of Toothnague is the only Currency of the Country."—Some Ac. of Cochín China, by Mr. Robert Krop, in Dublinlge, or. Rep. i. 215.

1757—8.—Speaking of the freemen enrolled at Nottingham in 1757. Bailey (Annals of Nottinghamshire, iii. 1235) mentions as one of them William Tutin, buckle-maker, and then goes on to say: "It was a son of this latter person who was the inventor of that beautiful composite white metal, the introduction of which created such a change in numerous articles of ordinary table service in England. This metal, in honour of the inventor, was called Tutinic. but which word, by one of the most absurd perversion of language ever known, became transferred into 'Tooth and Egg': the name by which it was almost uniformly recognised in the shops."—Quoted in 2 ser. N. d' Q. x. 144.

1759.—At Quedah, there is a trade for calin (see CALAY) or tutenage ... to export to different parts of the Indies."—Dunn, New Directory, 5th ed. 338.

1757.—"Tutnag is, properly speaking, zinc, extracted from a rich ore or calamine: the ore is powdered and mixed with charcoal dust, and placed in earthen jars over a slow fire, by means of which the metal rises in form of vapour, in a common distilling apparatus, and afterwards is condensed in water."—Newton's Account of Lord Mountracy's Embassy, 4to ed. ii. 540.

TOPAZ. TOPASS. &c., s. A name used in the 17th and 18th centuries for dark-skinned or half-caste claimants of Portuguese descent, and Christian profession. Its application is generally, though not universally, to soldiers of this class, and it is possible that it was originally a corruption of Pers. (from Turkish) top-ālī, 'a gunner.' It may be a slight support to this derivation that Italians were employed to cast guns for the Zamorin at Calicut from a very early date in the 16th century, and are frequently mentioned in the annals of Correa between 1503 and 1510. Various other etymologies have however been given. That given by Orme below (and put forward doubtfully by Wilson) from topā, 'a hat,' has a good deal of plausibility, and even if the former etymology be the true origin, it is probable that this one was often in the minds of those using the term, as its true connotation. It may have some corroboration not only in the fact that Europeans are to this day often spoken of by natives (with a shade of disparagement) as Topewawals (q.v.) or 'Hat-men,' but also in the pride commonly taken by all persons claiming European blood in wearing a hat; indeed Fra Paolino tells us that this class call themselves gente de chapeo (see also the quotation below from Ovington). Possibly however this was merely a misrendering of topan: from the assumed etymology. The same Fra Paolino, with his usual fertility in error, propounds in another passage that topan is a corruption of do-bhātsiya, 'two-tongued' (in fact is another form of Dubash. q.v.), viz. using Portuguese and a debased vernacular (pp. 50 and 144). [The Madras Gloss, assumes Mal. topōshi to be a corruption of dubash.] The Topaz on board ship is the sweeper, who is at sea frequently of this class.

1692.—"The 12th ditto we saw to seaward another Champagne (Sampen) wherein were 20 men. Mestigos (see MUSTEEES) and Topuass."—Fra Spilbergen's Voyage, p. 34, pub. 1545.

1672.—"Toopasses."—See under MADEAS.

1678.—"To the Fort then belonged 300 English, and 100 Topazes, or Portugal Fire-
men."—Fryer, 66. In his glossarial Index he gives "Topazes, Musketeers."

1680. — "It is resolved and ordered to entertain about 100 Topasses, or Black Portugese, into pay."—In Wheeler, i. 121.

1686.—"It is resolved, as soon as English soldiers can be provided sufficient for the garrison, that all Topasses be disbanded, and no more entertained, since there is little dependence on them."—In in, 159.

1690.—"A Report spread abroad, that a Rich Moor Ship belonging to one Abdal Chajred, was taken by Hat-men, that is, in their (the Moors) Dialect, Europeans."—Ovington, 411.

1705.—"... Topasses, qui sont des gens du pais qu'on elève et qu'on habile à la Françoise, lesquels ont esté instruits dans la Religion Catholique par quelques uns de nos Missionnaires."—L'deur, 15-48.

1711.—"The Garrison consists of about 250 Soldiers, at 91 Fanhmans, or 17, 2e, 94, per Month, and 200 Topasses, or black Moors Portugese, at 90, or 52 Fanhmans per Month."—Lockyer, 14.

1727.—"Some Portuguese are called Topasses... will be served by none but Portuguese Priests, because they indulge them more and their Villany."—J. Hamilton, [ed. 1741, i. 326].

1745.—"Les Portugais et les autres Catholiques qu'on nomme Mestices (see MUSTÉES) et Topasses, également comme les naturels du Pays y viennent sans distinction pour assister aux Divins mystères."—Norbert, ii. 31.

1747.—"The officers upon coming in report their People in general behaved very well, and could not do more than they did with such a handful of men against the Force the Enemy had, being as they believe at least to be one thousand Europeans, besides Topasses, Coffrees (see CAFFER), and Seapoy (see SEPOY), altogether about Two Thousand (2000)."—M.S. Corams, at Ft. St. David, March 1. (In India Office).

1749.—"... 600 effective Europeans would not have cost more than that Crew of noble Topasses and Peons of which the Major Part of our Military has of late been composed."—In A Letter to a Proprieter of the E.I. Co. p. 57.

"The Topasses of which the major Part of the Garrison consisted, every one that knows Madrass knows it to be a black, degenerate, wretched Race of the ancient Portugese, as proud and bigotted as their Ancestors, lazy, idle, and vipers withal, and for the most Part as weak and feeble in Body as base in Mind, not one in ten possessed of any of the necessary Requisites of a Soldier."—Ibid, App. p. 108.

1756.—"... in this plight, from half an hour after eleven till near two in the morning, I sustained the weight of a heavy man, with his knees on my back, and the pressure of his whole body on my head; a Dutch sergeant, who had taken his seat upon my left shoulder, and a Topaz bearing on my right."—Holwell's Narr. of the Black Hole, [ed. 1758, p. 19].

1758.—"There is a distinction said to be made by you... which, in our opinion, does no way square with rules of justice and equity, and that is the exclusion of Portuguese topasses, and other Christian natives, from any share of the money granted by the Nawab."—Court's Letter, in Long, 133.

c. 1785.—"Topasses, black foot soldiers, descended from Portuguese marrying natives, called topasses because they wear hats."—Currie's Chive, iv. 564. The same explanation in Orme, i. 80.

1787.—"... Assuredly the mixture of Moormen, Raja-pootos, Gentooos, and Malabaros in the same corps is extremely beneficial... I have also recommended the corps of Topasses or descendants of Europeans, who retain the characteristic qualities of their progenitors."—Col. Fullarton's View of English Interests in India, 222.

1789.—"Topasses are the sons of Europeans and black women, or low Portuguese, who are trained to arms."—Moore, Narr. 321.

1817.—"Topasses, or persons whom we may denominate Indo-Portuguese, either the mixed produce of Portuguese and Indian parents, or converts to the Portuguese, from the Indian, faith."—J. Mill, Hist. iii. 19.

TOPE. s. This word is used in three quite distinct senses, from distinct origins.

a. Hind. top, 'a cannon.' This is Turkish top, adopted into Persian and Hindustani. We cannot trace it further. [Mr. Platts regards T. tob, as meaning originally 'a round mass,' from Skt. stūpa, for which see below.]

b. A grove or orchard, and in Upper India especially a mango-orchard. The word is in universal use by the English, but is quite unknown to the natives of Upper India. It is in fact Tam. tōppu, Tel. tope, [which the Madras Gloss, derives from Tam. topu, 'to collect,'] and must have been carried to Bengal by foreigners at an early period of European traffic. But Wilson is curiously mistaken in supposing it to be in common use in Hindustan by natives. The word used by them is bīgh.

c. An ancient Buddhist monument in the form of a solid dome. The word top is in local use in the N.W. Punjab, where ancient monuments of this kind occur, and appears to come from Skt. stūpa through the Pali of
Prakrit *thīpa*. According to Sir H. Elliot (i. 505), *Stupa* in Icelandic signifies 'a Tower.' We cannot find it in Cleasby. The word was first introduced to European knowledge by Mr. Elphinstone in his account of the Tope of Manikya in the Rawal Pindi district.

1857.—"The Topkhi. These are Gunners, called so from the word Tope, which in Turkish signifies a Cannon, and are in number about 1200, distributed in 52 Battalions: their Quarters are at Tophana, or the place of Guns in the Suburbs of Constantinople."—Report's Present State of the Ottoman Empire, p. 94.

1726.—"Islandar Chan, chief of the Artillery (called the Darogar see DAROGA) of the Topscanna."—Valentijn, iv. (Suratte), 278.

1765.—"He and his troops knew that by the treachery of the Tope Khonnah Droger (see DAROGA), the cannon were loaded with powder only."—Helwell, Hist. Events, &c. i. 96.

TOPEE. s. A hat, Hind. *topī*. This is sometimes referred to Port. *topo*, 'the top' (also *tope*, 'a top-knot,' and *topeka*, 'a toupee'), which is probably identical with English and Dutch *top*, L. German *topp*, Fr. *topet*, &c. But there is also a simpler Hind. word *top*, for a helmet or hat, and the quotation from the Roteiro Vocabulary seems to show that the word existed in India when the Portuguese first arrived. With the usual tendency to specialize foreign words, we find this word becomes specialized in application to the *sola hat*.

1498.—In the vocabulary ("Esto he a *linguafrona de Calico*") we have: "burrete (i.e. a cap): toppy."—Roteiro, 118.

The following expression again, in the same work, seems to be Portuguese, and to refer to some mode in which the women's hair was dressed: "Trazem em uma topeira a sua cabeça."—Ibid. 52.

1859.—"Our good friend Sol came down in right earnest on the waste, and there is need of many a fold of twisted muslin round the white *topi* to keep off his importunity."—Ibid. Leaves from Young Egypt, 2.

1853.—"Topee. a solar helmet."—Wills, Modern Persia, 263.

TOPEEWALA, s. Hind. *topīvālī*, 'one who wears a hat,' generally an European, or one claiming to be so. Formerly by Englishmen it was habitually applied to the dark descendants of the Portuguese. R. Drummond says that in his time (before 1805) *Topiweala* and *Puggrywala* were used in Guzerat and the Maharratta country for 'Europeans' and 'natives.' [The S. Indian form is *Topikār*.] The author of the Persian Life of Hydur Nār (Or. Tr. Fund, by Miles) calls
Europeans Kalah-posh, i.e. ‘hat-wearers’ (p. 85).

1863. — "The descendants of the Portuguese . . . unfortunately the ideas of Christianity are so imperfect that the only mode they hit upon of displaying their faith is by wearing hats and breeches." — *Sydney Smith, Works*, 3d. ed. iii. 5.

[1826. — "It was now evident we should have to encounter the *Topee wallas*." — *Pandurang Hari*, ed. 1873, i. 71.]

1574.—". . . you will see that he will not be able to protect us. All topiwālas . . . are brothers to each other. The magistrates and the judge will always decide in favour of their white brethren." — Goribada Somanta, ii. 211.

**TORCULL,** s. This word occurs only in Castanheda. It is the Malayalam *tiru-koyil,* [Tam. *tiru,* Skt. *śrī,* ‘holy’ *koyil,* ‘temple’]. See i. 253, 254; also the English Trans. of 1582, i. 151. In fact, in the 1st ed. of the 1st book of Castanheda *turcull* occurs where *pagode* is found in subsequent editions. [Tricolore in S. Arcot is in Tam. *Tirukkoyil,* with the same meaning.]

**TOSHACONNA,** s. P.—H. *toshakāna.* The repository of articles received as presents, or intended to be given as presents, attached to a government-office, or great man’s establishment. The *toshakāna* is a special department attached to the Foreign Secretariat of the Government of India.

[1616. — "Now indeed the atashckannoe was become a right stage." — *Sir T. Roe*, Hak. Soc. ii. 300.]

[1742. — " . . . the Treasury, Jewels, toshik-khana . . . that belonged to the Emperor. . . ." — *Fraser, H. of Nadir Shah,* 173.]

1799. — "After the capture of Seringapatam, and before the country was given over to the Raja, some brass *swamies* (*q.v.*), which were in the *toshekanah* were given to the Brahmins of different *pagodas,* by order of Macleod and the General. The prize-agents require payment for them." — Wellington, i. 56.

[1885. — "When money is presented to the Viceroy, he always ‘remits’ it, but when presents of jewels, arms, stuffs, horses, or other things of value are given him, they are accepted, and are immediately handed over to the *tosh khana* or Government Treasury . . . ." — *Lady Dufferin, Viceroyal Life,* 76.]

**TOSTDAUN,** s. Military Hind. *toshāin* for a cartouche-box. The word appears to be properly Pers. *toshātin,* ‘provision-holder,’ a wallet.

[1841. — "This last was, however, merely ‘tos-dan kee awaz’—a cartouche-box report—as our sepoys oddly phrase a vague rumour." — *Society in India,* ii. 223.]

**TOTY,** s. Tam. *totti,* Canar. *tolīga,* from Tam. *tondu,* ‘to dig,’ properly a low-caste labourer in S. India, and a low-caste man who in villages receives certain allowances for acting as messenger, &c., for the community, like the *gorayt* of N. India.

1730.—"Il y a dans chaque village un homme de service, appelé *Totti,* qui est chargé des impositions publiques." — *Lettr. Edif.* xiii. 371.

[1883. — "The name *Toty* being considered objectionable, the same officers in the new arrangements are called *Talaiaras* (see *TALIAR*) when assigned to Police, and *Vettias* when employed in Revenue duties." — *Le Foua, Mus. of Salem,* ii. 211.]

**TOUCAN,** s. This name is very generally misapplied by Europeans to the various species of Hornbill, formerly all styled *Buceros,* but now subdivided into various genera. Jerdon says: "They (the hornbills) are, indeed, popularly called Toucans throughout India; and this appears to be their name in some of the Malayan isles; the word signifying ‘a worker,’ from the noise they make." This would imply that the term did originally belong to a species of hornbill, and not to the S. American *Ramphastos* or *Zygodactyl.* *Tukang* is really in Malay a ‘craftsmen or artificer’; but the dictionaries show no application to the bird. We have here, in fact, a remarkable instance of the coincidences which often justly perplex etymologists, or would perplex them if it were not so much their habit to seize on one solution and despise the others. Not only is *tukang* in Malay an ‘artificer,’ but, as Willoughby tells us, the Spaniards called the real S. American *toucan, carpintero,* from the noise he makes. And yet there seems no doubt that *Toucan* is a Brazilian name for a Brazilian bird. See the quotations, and especially *Thevet’s,* with its date.

The Toucan is described by Oviedo (c. 1535), but he mentions only the name by which the “Christians” called it,—in Ramusio’s Italian *Pictura* (*Buceto: Sommaria,* in Raimusio, iii. f. 60). [Prof. Skeat (*Concise Dict. s.v.*) gives only the Brazilian derivation.
The question is still further discussed, without any very definite result, save that it is probably an imitation of the cry of the bird, in N. c. Q. 9 ser. vii. 486; viii. 22. 67. 55; 171, 250.]

1556.—"Sur la côte de la marine, la plu-
fréquent marchandise est le plumage d'un 
oiseau, qu'ils appellent en leur langue 
Toucan, lequel descrivons sommairement 
puis qu'il vient à propos. Cet oiseau est 
de la grandeur d'un pigeon. . . . Au reste 
cet oiseau est merveilleusement difforme 
et mortellement dangereux; on ne le 
beth plus gos et plus long que le reste du 
corps."—Les Singularitez de la France Antartique, autre-
ment nommée Amériche. . . . Par T. Andri 
Thomé, Nat. d'Amouronde, Paris. 1558, p. 91.

1645.—"Toucana sive Toucan Brasilien-
sibus; avis picea aut palumbi magnitudine. 
. . . Rostrum habet ingenis et nonnullum 
plumum longum, exterius flavam. . . . 
Mirum est autem videri possit quomodo 
tantilla avis tam grande rostrum ferat: 
se levisissum est."—George Marcgrave 

See also (1599) Aubry's Descriptions, Ornitholog. 
lib. xii. cap. 19, where the word is given 
toucham.

Here is an example of misapplication 
to the Hornbill, though the latter 
name is also given:

1855.—"Soopah (in N. Canara) is the only 
region in which I have met with the toucan 
or great hornbill. . . . I saw the comical 
looking head with its huge aquiline beak, 
regarding me through a fork in the branch: 
and I account it one of the best shots I ever 
made, when I sent a ball . . . through 
the head just at its junction with the hand-size 
orange-coloured helmet which surmounts it. 
Down came the toucan with outspread wings. 
dead apparently; but when my bee Mancl 
raised him by the thick muscular neck, 
he fastened his great claws on his hand, and 
made the wood resound with a succession 
of roars more like a bull than a bird."—Gordon 

TOWLEEA. s. Hind. tawliya, 'a towel.' This is a corruption, however, 
not of the English form, but rather of the Port. têla (Panjub N. d' Q., 1855, 
i. 117).

TRAGA. s. [Molesworth gives "S. 
trâqâ, Guz. trâgâ"; trâg does not appear 
in Monier-Williams's Skt. Dict., 
and Wilson queries the word as doubt-
ful. Dr. Grisorson writes: "I cannot 
trace its origin back to Skt. One is 
tempted to connect it with the Skt. 
root tral, or trâ, 'to protect,' but the 
termination qa presents difficulties 
which I cannot get over. One would 
expect it to be derived from some 
Skt. word like trâka, but no such word exists." The extreme form of 
dhurana (q.v.) among the Râjputs and 
connected tribes, in which the com-
plainant puts himself, or some member 
of his family, to torture or death, as 
a mode for bringing vengeance on the 
oppressor. The tone adopted by some 
persons and persons at the time of 
the death of the great Charles Gordon, 
tended to imply their view that his 
death was a kind of tragâ intended 
to bring vengeance on those who had 
sacrificed him. [For a case in Greece, 
see Panamazones, N. i. 6. Another name 
for this self-sacrifice is Châniâ, which is perhaps Skt. dhurâ, 'passionate' 
(see Malcolm, Cont. India, 2nd ed. 
i. 137). Also compare the jâhâr of 
the Râjputs (Ted. Annals, Calcutta 
reprint. i. 74). And for Kôr, see 
As. Res. iv. 357 seqq.]

1808.—A case of tragâ is recorded in 
Sir Jasper Nicol's Journal, at the capture 
of Gâwilgarh, by Sir A. Wellesley. 
See note to Wilminglon. ed. 1857, p. 357.

1513.—"Every attempt to levy an 
assessment is succeeded by the Tarakâv, 
a most horrid mode of murdering themselves 
and each other."—Forbes, J. Mem. ii. 49; 
[2nd ed. i. 378: and see i. 244].

1519.—For an affecting story of Traga, 
see Macnair, in B. Lit. Soc. Trans. i. 251.

[TRANEKEY. s. A kind of boat 
used in the Persian Gulf and adjoining 
seas. All attempts to connect it with 
any Indian or Persian word have been 
unsuccessful. It has been supposed to 
be connected with the Port. trinocol, 
a sort of flat-bottomed coating vessel 
with a high stern, and with triquart, 
a hering-boat used in the English 
Channel. Smyth (Sailor's Word-book, 
s.v.) has: "Trankey or Trankie, a large 
boat of the Gulf of Persia." See 
N. d' Q. 8 ser. vii. 167. 376.

1554.—"He sent certain spies who went 
in Terranquins dressed as fishermen who 
cught fish inside the straits."—Conto, Dec. 
VI. Bk. x. ch. 20.

[1750.—... he remained some years 
in obscurity, till an Arab trankey being 
driven in there by stress of weather, he made him-
self known to his countrymen. . . ."—Grose, 
1st ed. 25.

[1753.—"Taghi Khan... soon after em-
barked a great number of men in small 
vessels." In the note terranquins.—Han-
way, iv. 181.]}
TRANCHEBAR. n.p. A seaport of S. India, which was in the possession of the Danes till 1807, when it was taken by England. It was restored to the Danes in 1814, and purchased from them, along with Serampore, in 1845. The true name is said to be Tranganabadi, ‘Sea-Town’ or ‘Wave-Town’; [so the Madras Gloss.; but in the Man. (ii. 216) it is interpreted ‘Street of the Telegu people.’]

1810.—“The members of the Company have petitioned me, that inasmuch as they do much service to God in their establishment at Negapatam, both among Portuguese and natives, and that there is a settlement of newly converted Christians who are looked after by the catechumens of the parish (freguezia) of Trangabar. . . .”—King’s Letter, in Livros dos Mouços, p. 255.

[1853-4.—“This Morning the Portuguese ship that came from Vizagapatam Sailed hence for Trangambad.”—Pringle, Diary, Pt. St. Geo. 1st ser. iii. 16.]

TRAVANCORE, n.p. The name of a village south of Trevandrum, from which the ruling dynasty of the kingdom which is now called Travancor is derived. [The Madras Gloss. gives Travancón, tira, Skt. śri, ‘the goddess of prosperity,’ vāzh, ‘to reside,’ kār, ‘part.’]

[1514.—“As to the money due from the Raja of Travancor. . . .”—Albuquerque, Cartos, p. 270.]

1553.—“And at the place called Travancor, where this Kingdom of Cauhán terminates, there begins another Kingdom, taking its name from this very Travancor, the king of which our people call the King of Travancor, the king of which our people call the King of Travancor, the king of which our people call the King of Travancor, the king of which our people call the King of Travancor, the king of which our people call the King of Travancor, the king of which our people call the King of Travancor, the king of which our people call the King of Travancor, the king of which our people call the King of Travancor, the king of which our people call the King of Narsinga.”—Barros, 1. ix. 1.

1600.—“The said Governor has written to me that most of the kings adjacent to our State, whom he advised of the coming of the rebels, had sent replies in a good spirit, with expressions of friendship, and with promises not to admit the rebels into their ports, all but him of Travancor, from whom no answer had yet come.”—King of Spain’s Letter, in Livros dos Mouços, p. 255.

TRIBENY, n.p. Skt. tri-ropi, ‘threefold braid’; a name which properly belongs to Prayaga (Allahābād), where the three holy rivers, Ganges, Jumna, and (unseen) Sarasvati are considered to unite. But local requirements have instituted another Tribeni in the Ganges Delta, by bestowing the name of Jumna and Sarasvati on two streams connected with the Hugh. The Bengal Tribeni gives name to a village, which is a place of great sanctity, and to which the metas or religious fairs attract many visitors.

1682.—“. . . if I refused to stay there he would certainly stop me again at Trinipany some miles further up the River.”—Hedges, Diary, Oct. 14; [Hak. Soc. i. 38.]

1705.—“. . . pendant la Lune de Mars il arrive la Fête de Trinipany, c’est un Dieu enfermé dans une manière de petite Mosquée, qui est dans le milieu d’une tres-grand pleine . . . au bord du Gange.”—Laillier, 69.

1763.—“Au-dessous de Xudin, à Tripini, dont le nom signifie trois eaux, le Gange fait encore sortir du même côté un canal, qui par sa rentrée, forme une seconde ile renfermée dans la première.”—D’Ancile, 64.

TRICHIES, TRITCHIES. s. The familiar name of the cheroots made at Trichinopoly; long, and rudely made, with a straw inserted at the end for the mouth. They are (or were) cheap and coarse, but much liked by those used to them. Mr. C. P. Brown, referring to his etymology of Tri- chinopoly under the succeeding article, derives the word cheroot from the form of the name which he assigns. But this, like his etymology of the place-name, is entirely wrong (see CHEROOT). Some excellent practical scholars seem to be entirely without the etymological sense.

1876.—“Between whiles we smoked, generally Manillas, now supplanted by foul Dimshigs and fetid Trichies.”—Barton, South Revisited, i. 7.

TRICHINOPOLY, n.p. A district and once famous rock-fort of S. India. The etymology and proper form of the name is the subject of much difference. Mr. C. P. Brown gives the true name as Chiramattapalli, ‘Little-Town,’ but this may be safely rejected as mere guess, inconsistent with facts. The earliest occurrence of the name on an inscription is (about 1520) as Tiru-śilla-palli, apparently ‘Holy-rock-town.’ In the Travancor the place is said to be mentioned under the name
of Sirapalli. Some derive it from Tri-sira-puram, 'Three-head-town,' with allusion to a ‘three-headed demon.' [The Madras Gloss. gives Tirukkinandapalli, tiru, 'holy,' skina, 'the plant cissampelos pareira, L. palli, 'village.']


1744. "The Maratas concluded the campaign by putting this whole Peninsula under contribution as far as C. Cumeram, attacking, conquering, and retaining the city of Tiruxerapalli, capital of Madura, and taking prisoner the Nabab who governed it."—Report of the Port, Viceroy, in Besque de las Poncees, &c., Documentos, ed. 1553. ii. 19.

1758. "These embouchures are in grand nombre, v la division de ce deuvre en differens bras ou canaux, a remonter jusqu'a Tirishirapalli, et a la pagode de Shirangham."—D'Aville, 115.

1761. "After the battle Mahomed Ali Khan, son of the late nabob, fled to Truchinapalli, a place of great strength."—Complete Hist. of the War in India, 1761. p. 3.

TRINCOMALEE, n.p. A well-known harbour on the N.E. coast of Ceylon. The proper name is doubtful. It is alleged to be Tirukko-ndthaka-malai, or Ternaga-malai. The last ('Sea-Hill') seems conception to fit our modern pronunciation, but not the older forms. It is perhaps Tri-kona-malai, for 'Three-peak Hill.' There is a shrine of Siva on the hill, called Trikoneswara; [so the Madras Man. (ii. 216)].

1553. "And then along the coast towards the north, above Batticaloa, there is the kingdom of Triquinamale."—Barroso, II. ii. cap. 1.

1602. "This Prince having departed, made sail, and was driven by the winds until he arrived. In a few days he came in sight of a desert island (being that of Ceylon), where he made the land at a haven called Preture, between Triquillimalai and the point of Jatanapadam."—Corda, i. p. 5.

1672. "Trinqueenalai hath a surpassingly fine harbour, as may be seen from the draught thereof, ye a one of the best and largest in all Ceylon, and better sheltered from the winds than the harbours of Bellimagane, Galle, or Colombo."—Baldaeus, 413.

1675. "The Cinghalese themselves oppose this, saying that they emigrated from an emigrant ... than some thousand years ago, a Prince of great piety, driven out of the land of Tanassery: ... came to land near the Hill of Trincomale with 1500 or 2000 men: ... Rikhyf van Gerve, in Valentijn (Ceylon), 210.

1685. "Triquinimale."—Ribeiro, Fr. Tr. 6.

1726. "Trinkenemale, properly Triconemalai. (i.e. Triquinamale). — Valentijn (Ceylon), 19.

1727. "... Trincomale ..."—Ibid. 103.

1727. "... that vigilant Dutchman was soon after them with his Fleet, and forced them to fight disadvantageously in Trankamalaya Bay, wherein the French lost one half of their Fleet, being either sunk or burnt."—A. Hamilton, i. 343, [ed. 1744].

1761. "We arrived at Trincomalain in Ceylon (which is one of the finest, if not ye best and most capacious Harbours in ye World) the first of November, and employed that and part of the ensuing Month in preparing our Ships for ye next Campaign."—MS. Letter of James Renwck, Jan. 31.

TRIPANG, s. The sea-slug. This is the Malay name, tripang, teripang, see SWALLOW, and BECHE-DE-MER.

1817. "Bich de mar is well known to be a dried sea slug used in the dishes of the Chinese; it is known among the Malayan Islands by the name of Tripang ..."—Raffles, H. of Jav., 2nd ed. i. 292.

TRIPICANE, n.p. A suburb of Fort St. George; the part where the palace of the ‘Nabob of the Carnatic' is. It has been explained, questionably, as Tiru-valli-keli, 'sacred creeper-tank.' Seshagiri Sastri gives it as Tiru-allikeli, 'sacred lily- (Nymphaea rubra) tank.' [and so the Madras Gloss, giving the word as Tiruvallikkili].

1674. "There is an absolute necessity to go on fortifying this place in the best manner we can, our enemies at sea and land being within less than musquet shot, and better fortified in their camp at Trivelicane than we are here."—Pt. St. Geo. Consns, Feb. 2. In Notes and Exts. Madras. 1871. No. 1. p. 28.

1673. "The Didwan (Dewan) from Conjevarum, who pretends to have come from Court, having sent word from Treplicane that unless the Governor would come to the garden by the river side to receive the Phyrmaund he would carry it back to Court again. answer is returned that it hath not been accenomant for the Governors to go out to receive a bare Phyrmaund except there come therewith a Sersow (see SEERPAW) or a Tashiff" [see TASHREEF].—Do., do., Dec. 2. Ibid. 1573. No. 111. p. 40.


TRIVANDRUM, n.p. The modern capital of the State now known as Travancore (q.v.) Properly Tiru- (vemana) puram, 'Sacred Visha-n-Town.'
TRUMPÁK, n.p. This is the name by which the site of the native suburb of the city of Ormus on the famous island of that name is known. The real name is shown by Lt. Stiffle's account of that island (Geogr. Mag. i. 13) to have been Türün-bâgh, 'Garden of Türün,' and it was properly the palace of the old Kings, of whom more than one bore the name of Türün or Türün Shah.

1507.—"When the people of the city saw that they were so surrounded, that from no direction could water be brought, which was what they felt most of all, the principal Moors collected together and went to the king desiring him earnestly to provide a garden for the pools of Turumbaque, which were at the head of the island, lest the Portuguese should obtain possession of them."—Comment. of Albuquerque, E.T. by Birch, i. 175.

"Meanwhile the Captain-Major ordered Afonso Lopes de Costa and João da Nova, and Manuel Teles with his people to proceed along the water's edge, whilst he with all the rest of the force would follow, and come to a place called Turumbaque, which is on the water's edge, in which there were some palm-trees, and wells of brackish water, which supplied the people of the city with drink when the water-boats were not arriving, as sometimes happened owing to a contrary wind."—Correa, i. 830.

1610.—"The island has no fresh water... only in Torunpaque, which is a piece of white salt clay, at the extremity of the island, there is a well of fresh water, of which the King and the Wazir take advantage, to water the gardens which they have there, and which produce perfectly everything which is planted."—Travels, Bot. de los Reys de Hormuz, 115.

1682.—"Behind the hills, to the S.S.W. and W.S.W. there is another part of the island, lying over against the anchorage that we have mentioned, and which includes the place called Turum bake... here one sees the ancient pleasure-house of the old Kings of Ormus, with a few small trees, and sundry date-palms. There are also here two great wells of water, called after the name of the place, 'The Wells of Turum bake'; which water is the most wholesome and the freshest in the whole island."—Nieuhof, Zee en Land-Rite, ii. 86.

TUCKÉE, s. Money advanced to a ryot by his superior to enable him to carry on his cultivation, and recoverable with his quota of revenue. It is Ar.—H. tâfârî, from Ar. kârî, 'strength,' thus literally 'a reinforcement.'

1580.—"When the Sirkar disposed of lands which reverted to it... it sold them almost always for a nazarâk (see NUZZER-ANA). It sometimes gave them gratis, but
it never paid money, and seldom or ever advanced takávi to the tenant or owner.'—Minutes of Sir T. Munro, i. 71. These words are not in Munro's spelling. The Editor has reformed the orthography.

TUCKED. s. An official reminder. Ar.—H. takíd, 'emphasis, injunction,' and verb takíd bána, 'to enjoin stringently, to insist.'

1862.—'I can hardly describe to you my life—work all day, English and Persian, scores of appeals and irrigation cases, and a continual irritation of tukkedes and offensive remarks... these take away all the enjoyment of doing one's duty, and make work a slavery.'—Letter from Col. J. R. Becher, in (unpublished) Memoir, p. 28.

TUCKISH. s. Pers. takýa, literally 'a pillow or cushion'; but commonly used in the sense of a hut or hermitage occupied by a fakir or holy man.

[1500.—He declared... that two of the people charged... had been at his tukiah.—Wellingon, Desp. i. 75.

[1847.—'In the centre of the wood was a Faqir's Talkiat (sic) or Place of Prayer, stunted on a little mound.'—Mr. Mackenzie, Life in the Mission, &c. ii. 47.

TULWAIR. s. Hind. tulwár and tarwár, 'a sabre.' Williams gives Skt. taruvír and taradukla. [Tulwáir is a general term applied to shorter or more or less curved side-arms, while those that are lighter and shorter still are often styled níchás' (Sir W. Elliot, in Ind. Antiq. xv. 29). Also see Egerton, Hand. Book, 138.]

[1799.—Ahmed Sollar... drew his tolwá on one of them.—Jackson, Journey from India, 49.

[1829.—the pandás khera turwár Ràkórān, meaning the 'fifty thousand Rahtore swords,' is the proper verbal phrase to denote the master of Maroo...—Tod, Annals, Calcutta reprint, ii. 170.

1853.—'The old native officer who carried the royal colour of the regiments was cut down by a blow of a Sikh tulwar.—Oakfield, ii. 78.

TUMASHA. s. An entertainment, a spectacle (in the French sense), a popular excitement. It is Ar. tamáshi, 'going about to look at anything entertaining.' The word is in use in Turkestan (see Schuyler, below).

1610.—'Heere are also the ruins of Runakand (sic), Ramechand's () Castle and Houses which the Indians acknowledge for the great God, saying that he took descent upon him to see the Tamasha of the World.'—Finch, in Purchas, i. 136.

1631.—'His quoque meridiem prospicit, ut spectet Thamasham id est pagus Elephantisum Luminum Buffalorum et alarium terrarum... —De Lat. De Imperio Magni Moguló, 127. (For this quotation I am indebted to a communication from Mr. Archibald Constable of the Oudh and Rohilkund Railway.)—Y.)

1673.—'... We were discovered by some that told our Banyan... that two Englishmen were come to the Tomaisia, or Sight...—Fryer, 159.

1705.—Tamachars. C'est des réjouissances que les Gentils font en l'honneur de quelqu'unes de leurs divinités.'—Luillier, Tall. des Matières.

1850.—'Runjeet replied, 'Don't go yet: I am going myself in a few days, and then we will have better tomasha.'—Obowied, Court and Camp of Punjeb Singh, 120-121.

1759.—'If you told them that you did not want to buy anything, but had merely come for tamasha, or amusement, they were always ready to explain and show you everything you wished to see.'—Schuyler's Turkestan, i. 176.

TUMLET. s. Domestic Hind. tamíl, being a corruption of tamular.

TUMLOOK. n.p. A town, and anciently a sea-port and seat of Buddhist learning on the west of the Hoogly near its mouth, formerly called Tamralipiti or -lpta. It occurs in the Mahâbhârata and many other Sanskrit words. 'In the Dasa Kumâra and Vrîhat Katha, collections of tales written in the 9th and 12th centuries, it is always mentioned as a great port of Bengal, and the seat of an active and flourishing commerce with the countries and islands of the Bay of Bengal, and the Indian Ocean' (Prof. H. H. Wilson, in J. R. As. Soc. v. 135). [Also see Cunningham, Anc. Geoj. p. 504.]

c. 150.—... cai pós aîw tý ṭamsa' (Tamâpa) ṭowār.

Παλασίδρα Δασλέον Ταμαλητής.

—Proby's Tables. Bk. VII. i. 73.

c. 110.—From this, continuing to go eastward nearly 50 γόμενα, we arrive at the Kingdom of Tamralipi. Here it is the river (Ganges) empties itself into the sea. Fah Hian remained here for two years, writing observations of the Sacred Books. He then shipped himself on board a great merchant vessel...—Brow, Travels of Fan Hian, &c. (1560), pp. 147-148.

C. 1070.—... a merchant named Harshagupta, who had arrived from Tamralipi, having heard of that event, came
there full of curiosity." — *Tarnay*, Katha Svet Svara, i. 329.]

1679.—15 doing down the Hoogly:

"Before daybreak overtook the *Ganges* at Barnagar, met the *Arrival* 7 days out from Baltimore, and at night passed the *Lilly* at *Tumbalee*." — *Pt. St. Geo.*, (Council on Tour). In *Notes & Jots. No.* II, p. 69.

1855. — "January 2. — We fell down below *Tumbalee* River.

"January 3.—We anchored at the Channel Trees, and lay here ye 4th and 5th for want of a gale to carry us over to *Kedgaria*." — *Hedges*, Diary, Hak. Soc. i. 175.

[1894.—"The Royal James and Mary . . . fell on a sand on this side *Tumbalee* point . . ." — *Birdwood, Report on Old Records*, 90.]

1726. — "*Tambodi* and *Banjia* are two Portuguese villages, where they have their churches, and salt business." — *Yabohjm*, v. 159.

[1753.—"*Tombali.* See under KEDGEREE."

TUMTUM, s. A dog-cart. We do not know the origin. [It is almost certainly a corr. of English *tandum*, the slang use of which in the sense of a conveyance (according to the *Stains Dict.*) dates from 1807. Even now English-speaking natives often speak of a dog-cart with a single horse as a *tandum*.]

1866.—"We had only 3 coss to go, and we should have met a pair of *tumtums* which would have taken us on." — *Travelogue, The Dawk Birdogare*, 381.

[1899.—"A G.B.T. cart once married a bathing-machine, and they called the child *Tum-tum.*" — *R. Kipling, The City of Dreadful Night*, 74.]

TUNCA. TUNCAY, &c., s. P.—H. *tankkiveth*, pron. *tankhâ*. Properly an assignment on the revenue of a particular locality in favour of an individual; but in its most ordinary modern sense it is merely a word for the wages of a monthly servant. For a full account of the special older uses of the word see *Wilson*. In the second quotation the use is obscure; perhaps it means the villages on which assignments had been granted.

1778. — "These rescripts are called *tuncaws*, and entitle the holder to receive to the amount from the treasuries . . . as the revenues come in." — *Orme*, ii. 276.

[1823.—"The Grassiah or Rajpoot chiefs . . . were satisfied with a fixed and known *tanka*, or tribute from certain territories, on which they had a real or pretended claim." — *Malcolm, Cent. India*, 2nd. ed. i. 385.

[1851.—"The Sikh detachments . . . used to be paid by *tunkhwaâhs*, or assignments of the provincial collectors of revenue." — *Edwards, A Year on the Punjab Frontier*, i. 19.]

TURA, s. Or. Turk. *tûra*. This word is used in the Autobiography of *Baber*, and in other Mahommedan military narratives of the 16th century. It is admitted by the translators of *Baber* that it is rendered by them quite conjecturally, and we cannot but think that they have missed the truth. The explanation of *tûr* which they quote from *Meninski* is "*reticulatus*," and combining this with the manner in which the quotations show these *tûr* to have been employed, we cannot but think that the meaning which best suits is "*a gabion.*" Sir H. *Elliot*, in referring to the first passage from *Baber*, adopts the reading *tûbâ*, and says: "*Tûbrâs* are nose-bags, but . . . *Badauni* makes the meaning plain, by saying that they were *filled with earth* (*Tûrikh-i-Badâhîi*, f. 136). . . . The sacks used by *Sher Shâh* as temporary fortifications on his march towards *Râjputâna* were *tûbrâs*" (*Elliot*, vi. 469). It is evident, however, that *Baber*’s *tûras* were no *tobras*, whilst a reference to the passage (Elliot, iv. 405) regarding *Sher Shâh* shows that the use of *tobras* with sand on that occasion was regarded as a new contrivance. The *tûbra* of *Badauni* may therefore probably be a misreading; whilst the use of gabions implies necessarily that they would be filled with earth.

1526. — (At the Battle of *Pânijât*) "I directed that, according to the custom of *Râm*, the gun-carrriages should be connected together with twisted bull-hides as with chains. Between every two gun-carrriages were 6 or 7 *tûras* (or breastworks). The matchlockmen stood behind these guns and *tûras*, and discharged their matchlocks . . . It was settled, that as *Pânijât* was a considerable city, it would cover one of our flanks by its buildings and houses while we might fortify our front by *tûras*. . . ." — *Baber*, p. 304.
Shakespeare's Dict., and marks the use as 'Hindustani-Persian.' But a merely Hindustani use of a Persian word could hardly have become habitual in Turkey in the 15th and 16th centuries. The use of dulband for a turban was probably genuine Persian, adopted by the Turks. Its etymology is apparently from Arab. dul, 'vulnere,' admitting of application to either a girdle or a head-wrap. From the Turks it passed in the forms Tulipan, Tolliban, Turbent, &c., into European languages. And we believe that the flower tulip also has its name from its resemblance to the old Ottoman turban, [a view accepted by Prof. Skemat (Concise Diet. s.v. tulip, turban)].*  

1490.—"... tele bombagiane assai che loro domanono turbanti: tale assai colla saliva, ch'egli chiamano o' sash. ..." A Letter on presents from the Sultan to L. de Medicis, in Rosenberg's Lorenzio, ed. 1825, ii. 371-72.

c. 1590.—"Estradiots sont gens comme Genetaires: vestuz, à pied et à cheval, comme les Turcs, sauf la teste, ou ils ne portent ceste toille qu'èls appellent tollibian, et sont durs gens, et couchent dehors tout l'an et leurs chevaux."—Ph. de Communes, Liv. VIII. ch. viii. ed. Lupot (1849), ii. 455. Thus given in Danett's translation (1555): "These Estradotez are soldiers like to the Turks, and so armed they sleep on the ground and on horsebacks like to the Turks, save that they wear not upon their head such a great round of linen as the Turks do called (sic) Tolliban."—p. 325.

1568—8. —"... the King's Secretarie, who had upon his head a piece of died linen cloth folded vp like into a Turkes Tuliban."—Voyage of Master Thomas Candish, in Hakl. iv. 33.

1588. —"In this canow was the King's Secretarie, who had on his head a piece of dried Iinen cloth folded vp like into a Turkes Tuliban."—Candish, Ibid. iv. 337.

c. 1610.—"... un gros turban blanc à la Turque."—Povere de Local, i. 93; [Hak. Soc. i. 162 and 155].

1611. —Cotgrave's French Dict. has: Tulibian m. A Turbant or Turkish hat. Turban, n. A Turbant. Turban: A Turkish hat of white and fine Iinnen wreathed into a rundle: broad at the bottom to enclose the head, and lessenring, for ornament, towards the top."

1615.—"... se un Cristiano fosse trovato con turbante bianco in capo, sarebbe perciò costretto o a rinegare o a morire. Questo turbante pot lo portano Turchi, di varie forme.—P. della Valle, i. 96."
1615.—"The Sultan of Socotora...his clothes are Sarut Stuffs, after the Arab manner...a very good Turban, but bare footed."—Sir T. Roe, [Hak. Soc. i. 32].

"...Their Attire is after the Turkish fashion, Turbands only excepted, in steal whereof they have a kind of Cap, rowled about with a black Turban."—Dr. Montet, 5.

1673.—"Nel giorno della qual festa tutti Persiani pài spensierati, e fin gli uomini grandi, e il medesimo pé, si vestono fu abito, succinto all uso di Mazanderan; e con certi berrettini, non troppo buoni, in testa, perché i turbanti si guasterelbono e sarebbero di troppo impaccio..."—P. della Valle, ii. 31; [Hak. Soc. comp. i. 43].

1630.—"Some indeed have sashes of silk and gold, turpantalped about their heads..."—Sir T. Herbert, p. 128.

"...His way was made by 30 gallant young gentlemen vested in crimson saten; their Tulpanters were of silk and silver wraith'd about with cheynes of gold."—ibid. p. 139.

1672.—"On the head they wear great Tulbands (Turbalde) which they touch with the hand when they say salam to any one."—Baldens (Germ. version), 33.

"...Tros Tulbangis veniente de front après luy, et ils portoyen chacun un beau turban orné et enrierly d'ajurgettes."—Jonson, W. Int., Calcutk, i. 139.

1675.—"The mixture of Castes or Tribes of all India are distinguished by the different Modes of binding their Turbats."—Fryer, 115.

1674.—"El Tanadar de un golpe cortó las repetidas bueltas del turbante a un Turco, y la cabeza asa la mitad, de que cayó muerte."—Faria y Sorsa, Asia Port. ii. 179-180.

"...Turban, a Turkish hat," &c.—Glossographia, or a Dictionary interpreting the Hard Words of whatsoever language, now used in our reigned English Tongue, &c., the 4th ed., by T.E., of the Inner Temple, Esq. In the Savoy, 1674.

1676.—"Mahomed Alikey returning into Persia out of India...presented Chat-Sci the second with a Coco-nut about the bigness of an Austrian egg...there was taken out of it a Turban that had 60 embryos of calibent in length to make it, the cloath being so fine that you could hardly feel it."—Tuerenier, E.T. p. 127; [ed. Ball, ii. 7].

1687.—In a detail of the high officers of the Sultan's Court we find:

"5. The Tulbentar Aga, he that makes up his Turban." A little below another personage (apparently) is called Tulban-oghlan ("The Turban Page")—Riccart, Present State of the Ottoman Empire, p. 11.

1711.—"Their common Dress is a piece of blew Calico, wrap'd in a Rolle round their Heads for a Turban."—Lockyer, 57.

1745.—"The Turks hold the Sultan's Turban in honour to such a degree that they hardly dare touch it...but he himself has, among the servants of his privy chamber, one whose special duty it is to adjust his Turban, or head-tire, and who is hence called Tulbentar or Dubendar Aya, or Dubendar Aga, also called by some Dubend Ogphan (Ogplani), or Page of the Turban."—Zeller, Universal Lexicon, s.v.

1750.—"They (the Sepeys) are chiefly armed in the country manner, with sword and target, and wear the Indian dress, the turban, the cabay (Cabaya) or vest, and long drawers."—Grose, i. 39.

1813.—"The mutiny of Vellore was caused by a slight shown to the Mahomedan turban; the mutiny of Bangalore by disrespect said to have been shown to a Mahomedan place of worship."—Macleay, Speech on Gates of Sommerville.

TURKEY, s. This fowl is called in Hindustani pera, very possibly an indication that it came to India, perhaps first to the Spanish settlements in the Archipelago, across the Pacific, as the red pepper known as Chili did. In Tamil the bird is called van-korpi, 'great fowl.' Our European names of it involve a complication of mistakes and confusions. We name it as if it came from the Levant. But the name turkey would appear to have been originally applied to another of the Pavoideæ, the guinea-fowl, Melagræs of the ancients. Minshew's explanations (quoted below) show strange confusions between the two birds. The French coq d'Inde or Drusdon points only ambiguously to India, but the German Calcutische Hahn and the Dutch Kalkoen (from Calicut) are specific in error as indicating the origin of the Turkey in the East. This misnomer may have arisen from the nearly simultaneous discovery of America and of the Cape route to Calicut, by Spain and Portugal respectively. It may also have been connected with the fact that Malabar produced domestic fowls of extraordinary size. Of these Ibn Battuta (quoted below) makes quaint mention. Zeller's great German Lexicon of Universal Knowledge, a work published as late as 1745, says that these birds (turkeys) were called Calcutische and Indische because they were brought by the Portuguese from the Malabar coast. Dr. Caldwell cites a curious disproof of the antiquity of certain Tamil verses from their containing a simile of which the turkey forms the subject. And
native scholars, instead of admitting the anachronism, have boldly maintained that the turkey had always been found in India (Dravidaion Gramm. 2nd ed. p. 137). Padre Paulino was apparently of the same opinion, for whilst explaining that the etymology of Calicut is "Castle of the Fowls," he asserts that Turkeys (Galli d'India) came originally from India: being herein, as he often is, positive and wrong. In 1615 we find W. Edwards, the E.I. Co.'s agent at Ajmir, writing to send the Mogul "three or four Turkey cocks and hens, for he hath three cocks but no hens" (Colonial Paper, E. i. c. 388). Here, however, the ambiguity between the real turkey and the guinea-fowl may possibly arise. In Egypt the bird is called Dik-Dikum. 'fowl of Rum' (i.e. of Turkey), probably a rendering of the English term.

c. 1347.—"The first time in my life that I saw a China cock was in the city of Kaulam. I had at first taken it for an ostrich, and I was looking at it with great wonder, when the owner said to me, 'Posh! there are cocks in China much bigger than that!' and when I got there I found that he had said no more than the truth."—De Bataua, iv. 257.

c. 1550.—"One is a species of peacock that has been brought to Europe, and commonly called the Indian fowl."—Gardian Bronzo, 148.


"A Ginnie cock or hen; or Guinea, regione Indian a . . . colis sitter pristos ad alias regiones transportati. vi. Turkey-cock or hen."—Munro's Guide into Tonnage (2d edition).

1628.—"33. Gallus Indicus, asc Turricus (quem vocant, gallinacea aevum parcum superat; iracundus alas, et carnibibas vallte albis."—Brom. Hist. Vivae et Morths, in Montague's ed. x. 149.

1655.—"Les Francois appellent coq-d'Inde un oyeau lequel ne se trouve point aux Indes Orientales, les Anglois le nomment turki-koc qui signifie coq de Turquie, quoy qu'il n'y ait point d'autres en Turquie que ceux que l'on y a portez d'Europe. Je croi que cet oyeau nous est venu de l'Amerique."—De la Boulaye-de-Groz, ed. 1657, p. 236.

1750-52.—"Some Germans call the turkeys Calcutta hens; for this reason I looked about for them here, and to the best of my remembrance I was told they were foreign."—Thft Tornne, 199-200. We do not know whether the mistake of Calcutta for Calicut belongs to the original author or to the translator—probably to the proverbial traditore.

TURNEE, Tunne. s. An English supercargo, Sea-Hind, and probably a corruption of attorney. (Roweck.)

TURPAUL. s. Sea-Hind. A tar-paulin (bâlit). [The word (trouble) has now come into common native use.]

TUSSAH, TUSser. s. A kind of inferior silk, the tissues of which are now commonly exported to England. Anglo-Indians generally regard the termination of this word in r as a vulgarism, like the use of solar for sola (q.v.); but it is in fact correct. For though it is written by Millburn (1813) tussah, and tussh (ii. 158, 244), we find it in the Ains-Akbari as tasser, and in Dr. Buchanan as tassar (see below). The term is supposed to be adopted from Skt. tassara, tassara, Hind. tasser, a shuttle; perhaps from the form of the cocoon? The moth whose worm produced this silk is generally identified with Antherea paphia, but Capt. Hutton has shown that there are several species known as tassar worms. These are found almost throughout the whole extent of the forest tracts of India. But the chief seat of the manufacture of stuffs, wholly or partly of tassar silk, has long been Bhagalpur on the Ganges. [See also Allen, Mon. on Silk Cloth. of Assam, 1899; Yuenj Ali, Silk Fabrics of N.W.P., 1900.] The first mention of tassar in English reports is said to be that by Michael Atkinson of Jangpîr, as cited below in the Linnatan Transactions of 1804 by Dr. Roxburgh (see Official Report on Agriculture in India, by J. Gough, Calcutta, 1872), and the elaborate article in Watt, Econ. Dict. vi. pt. iii. 96 sqq.]

c. 1590.—"Tassar, per piece . . . 1 to 2 Rupees."—I. b. 94.
TUTICORIN. 946  TYCONNA, TYEKANA.

[1591.—See the account by Ramphius, quoted by Watt, loc. cit. p. 99.]

1726.—"Tessersse . . . 11 ells long and 2 ells broad. . . ."—Valentia, v. 178.

1796.— . . . I send you herewith for Dr. Roxbrough a specimen of Bagby Tusseh silk. . . . There are none of the Palna Christi species of Tusseh to be had here. . . . I have heard that there is another variation of the Tusseh silk-worm in the hills near Banglepoor."—Letter of M. Akholm, as above, in Lea, Trav., 1804, p. 41.

1822.—"They (the insects) are found in such abundance over many parts of Bengal and the adjoining provinces as to have afforded to the natives, from time immemorial, an abundant supply of a most durable, coarse, dark-coloured silk, commonly called Tusseh silk, which is woven into a cloth called Tusseh doothies, much worn by Breamis and other sects of Hindoos."—Roxburgh, Bod. 31.

c. 1509.—"The chief use to which the tree (Terminalia catta, or Amo) is however applied, is to rear the Tusar silk."—Burckhan, Eastern India, ii. 157 seqq.

[1817.—"A thick cloth, called tusuru, is made from the web of the goosey insect in the district of Veehboomoees."—Ward, Hindustan, 28 ed. i. 55.]

1756.—"The work of the Tusser silk-weavers has so fallen off that the Calcutta merchants no longer do business with them."—Satt, Rec., 14 Oct., p. 468.

TUTICORIN, n.p. A sea-port of Tinnevelly, and long the seat of pearl-fishery, in Tanul Tattukkodi, [which the Modrus Gloss, derives from Than, tatta, 'to scatter,' kudi, 'habitation']. According to Fra Paolino the name is Tattukodi, 'a place where nets are washed,' but he is not to be trusted. Another etymology alleged is from tairy, 'a bush.' But see Bp. Caldwell below.

1549.—"At this time the King of Cape Comorin, who calls himself the Great King (see TRAVANCORE), went to war with a neighbour of his who was king of the places beyond the Cape, called Minapati and Tutocury, inhabited by the Christians that were made there by Miguel Vaz, Viceroy General of India at the time."—Correa, iv. 493.

1610.—"And the said Captain and Auditor shall go into residence every three years, and to him shall pertain all the temporal government, without any intermeddling therein of the members of the Company . . . nor shall the said members (religiosos) compel any of the Christians to remain in the island unless it is their voluntary choice to do so, and such as wish it may live at Tutucorin."—King's Letter, in L. das Moççes, 336.

1643.—"The other direction in which the residents of Coehim usually go for their trading purchases is to Tutucorim, on the Fishery Coast (Costa da Pescaria), which gets that name from the pearl which is fished there."—Borrero, Ms.

[c. 1690.—" . . . mask and porcelain from Chint, and pearls from Beharen (Boherin), and Tutucoury, near Ceylon. . . .'—Borrero, ed. Constable, 204.]

1672.—"The pearls are publicly sold in the market at Tutencury and at Calpattam, . . . The Tutucornish and Mannarish pearls are not so good as those of Persia and Ormus, because they are not so free from water or so white."—Balbusos (Germ. ed.), 145.

1673.—" . . . Tuticarre, a Portugal Town in time of Yore."—Fryer, 19.

[1682.—"The Agent having notice of an Interloper lying in Tuticorim Bay, immediately sent for ye Connell to consult about it."—Pringle, Diary Ft. St. Geo. 1st ser. i. 69.]

1727.—"Tutucareen has a good safe harbour. . . . This colony superintends a Pearl-Fishery . . . which brings the Dutch Company 20,000L. yearly Tribute."—A. Hamilton, i. 331; [ed. 1744, i. 336].

1881.—"The final w in Tuticorn was added for some such euphonious reason as turned Kochii into Cochin and Kumari into Comorin. The meaning of the name Tuttakodi is said to be 'the town where the wells get filled up'; from tatta (properly tartta), 'to fill up a well,' and kudi, 'a place of habitation, a town.' This derivation, whether the true one or not, has at least the merit of being appropriate . . ."—Bp. Caldwell, Hist. of Tinnevelly, 75.

TYCONNA, TYEKANA, s. A room in the basement or cellars, or dug in the ground, in which it has in some parts of India been the practice to pass the hottest part of the day during the hottest season of the year. Pers. hul-khatna, 'nether-house,' i.e. 'subterraneous apartment.' ["In the centre of the court is an elevated platform, the roof of a subterraneous chamber called a wera rneon, whether travellers retire during the great heats of the summer." (Morier, Journey through Persia, &c., 81). Another name for such a place is surdbeh (Burton, Ar. Nights, i. 314).]

1663.—" . . . in these hot Countries, to entitle a House to the name of Good and Fair it is required it should be . . . furnish'd also with good Cellars with great Flaps to stir the Air, for reposing in the fresh Air from 12 till 4 or 5 of the Clock, when the Air of these Cellars begins to be hot and stuffling. . . .'—Borrero, E.T. 79; [ed. Constable, 247].
c. 1753.—"The throng that accompanied that minister proved so very great that the floor of the house, which happened to have a Tah-Qhana, and possibly was at that moment under a secret influence, gave way, and the body, the Vizir, and all his company fell into the apartment underneath."—Sir Mutaghren, iii. 19.

1812.—"The heat at Jellalabad from the end of April was tremendous, 105° to 110° in the shade. Everybody who could do so lived in underground chambers called tykhánas. Broadfoot dates a letter 'from my den six feet under ground.'"—Mrs. Mackenzie, Stories and Sunshine of a Soldier's Life, i. 286. [The same author in her Life in the Mission (i. 399) writes taikhana.]

TUXALL, TAKSAUL. s. The Mint. Hind. taksal, from Skt. tankşal, 'coin-hall.'

[1757.—"Our provisions were regularly sent us from the Dutch Tank sulphat. . . ."]—Hollwell's Navig. of Attack on Calutta, p. 34: in Wheeler, Early Records, 218.

[1811.—"The Ticksal, or superintendent of the mint. . . ."—Kirkpatrick, N. Paul, 201.]

TYPHOON. s. A tornado or cyclonic-wind; a sudden storm, a 'nor'wester' (u.v.). Sir John Barrow (see Autobiog., 57) ridicules "learned anti-quarrians" for fancying that the Chinese took typhoon from the Egyptian Typhon, the word being, according to him, simply the Chinese syllables ts'fang, 'Great Wind.' His ridicule is misplaced. With a monosyllabic language like the Chinese (as we have remarked elsewhere) you may construct a plausible etymology, to meet the requirements of the sound alone, from anything and for anything. And as there is no evidence that the word is in Chinese use at all, it would perhaps be as fair a suggestion to derive it from the English "though 'twixt." Mr. Giles, who seems to think that the balance of evidence is in favour of this (Barrow's) etymology, admits a serious objection to be that the Chinese have special names for the typhoon, and rarely, if ever, speak of it vaguely as a 'great wind.' The fact is that very few words of the class used by seafaring and trading people, even when they refer to Chinese objects, are directly taken from the Chinese language, E.g. Mandarin, paqada, chop, cooly, tutunyug :—none of these are Chinese. And the probability is that Vasco and his followers got the ts'fang, which our sailors made into bungf, and then into typhoon, as they got the monsù which our sailors made into monsoon, direct from the Arab pilots.

The Arabic word is ٽٰسٰن, which is used habitually in India for a sudden and violent storm. Lane defines it as meaning 'an overpowering rain. . . . Noah's flood,' etc. And there can be little doubt of its identity with the Greek τυφών or τυφών. [But Burton (Ar. Nights, iii. 257) alleges that it is pure Arabic, and comes from the root  UIScreen, 'going round.'] This word ٽٰسٰن (the etymologists say, from λυφάς, 'I raise smoke') was applied to a demon-giant or Titan, and either directly from the etym. meaning or from the name of the Titan (as in India a whirlwind is called 'a Devil or Pisachee') to a 'waterspout,' and thence to analogous stormy phenomena. 'Waterspout' seems evidently the meaning of ٽٰسٰن in the Meteoroüogia of Aristotle (γαρτερα μεν ου τυφών . . . κ.τ.λ.) iii. 1: the passage is exceedingly difficult to render clearly; and also in the quotation which we give from Aubus Gellius. The word may have come to the Arabs either in maritime intercourse, or through the translations of Aristotle. It occurs (al-tūṣūn) several times in the Koran; thus in sura, vii. 134, for a flood or storm, one of the plagues of Egypt, and in s. xxix. 14 for the Deluge.

Dr. F. Hirth, again (Journ. R. Geog. Soc. i. 260), advocates the quasi-Chinese origin of the word. Dr. Hirth has found the word T'ai (and also with the addition of fang, 'wind') to be really applied to a certain class of cyclonic winds, in a Chinese work on Formoss, which is a re-issue of a book originally published in 1634. Dr. Hirth thinks T'ai as here used (which is not the Chinese word la or t'ai, 'great,' and is expressed by a different character) to be a local Formossan term; and is of opinion that the combination t'ai-fang is "a sound so near that of typhoon as almost to exclude all other conjectures, if we consider that the writers using the term in European languages were travellers distinctly applying it to storms encountered in that part of the China Sea." Dr. Hirth also refers to F. Mendes Pinto and the passages (quoted below) in which he says tūsūn is the Chinese name for such storms. Dr. Hirth's paper is certainly worthy of much more attention than the
scornful assertion of Sir John Barrow, but it does not induce us to change our view as to the origin of typhoon.

Observe that the Port. tūfān distinctly represents tāfān and not tāf-jān, and the oldest English form 'tuffon' does the same, whilst it is not by any means unquestionable that these Portuguese and English forms were first applied in the China Sea, and not in the Indian Ocean. Observe also Lord Bacon's use of the word typhoons in his Latin below; also that tūfān is an Arabic word, at least as old as the Koran, and closely allied in sound and meaning to τφως, whilst it is habitually used for a storm in Hindustani. This is shown by the quotations below (1810-1836); and Platts defines tūfān as "a violent storm of wind and rain, a tempest, a typhoon; a flood, deluge, inundation, the universal deluge" etc.; also tūfānā, "stormy, tempestuous... boisterous, quarrelsome, violent, noisy, riotous."

Little importance is to be attached to Pinto's linguistic remarks such as that quoted, or even to the like dropt by Couto. We apprehend that Pinto made exactly the same mistake that Sir John Barrow did; and we need not wonder at it, when so many of our countrymen in India have supposed hackery to be a Hindustani word, and when we find even the learned H. H. Wilson assuming tope (in the sense of 'grove') to be in native Hindustani use. Many instances of such mistakes might be quoted. It is just possible, though not we think very probable, that some contact with the Formosan term may have influenced the modification of the old English form tuffon into typhoon. It is much more likely to have been influenced by the analogies of monsoon, sinoom; and it is quite possible that the Formosan mariners took up their (unexplained) tā-fān from the Dutch or Portuguese.

On the origin of the Ar. word the late Prof. Robertson-Smith forwarded the following note:

"The question of the origin of Tāfān appears to be somewhat tangled. Tāfān, 'whirlwind, waterspout,' connected with τφως seems pure Greek; the combination in Baal-Zaphon, Exod. xiv. 2, and Sephānī, the northern one, in Joel, ii. 29, suggested by Hitzig, appears to break down, for there is no proof of any Egyptian name for Set corresponding to Typhon."

"On the other hand Tāfān, the deluge, is plainly borrowed from the Aramaic. Tāfān, for Noah's flood, is both Jewish, Aramaic and Syriac, and this form is not borrowed from the Greek, but comes from a true Semitic root Tāf to 'overflow.'

"But again, the sense of which wind is not recognised in classical Arabic. Even Dozy in his dictionary of later Arabic only cites a modern French-Arabic dictionary (Bochtore's) for the sense, "Tornado, trombe.

Bistānī in the Moqlīt et Moqlīt does not give this sense, though he is pretty full in giving modern as well as old words and senses. In Arabic the root Tāf means 'to go round,' and a combination of this idea with the sense of sudden disaster might conceivably have given the new meaning to the word. On the other hand it seems simpler to regard this sense as a late loan from some modern form of τφως, tufān, or tūfān. But in order finally to settle the matter one wants examples of this sense of Tāfān."

[Prof. Skeat (Cono's Diec. s.v.) gives:

'Sometimes claimed as a Chinese word meaning 'a great wind'... but this seems to be a late mystification. In old authors the forms are tufan, tufoun, tufun, &c.—Arab. Tāfān, a hurricane, storm. Gr. τφως, better τφως, a whirlwind. The close accidental coincidence of these words in sense and form is very remarkable, as Whitney notes.'


1540.—'Now having... continued our Navigation within this Bay of Caucachi-chai... upon the day of the nativity of our Lady, being the eight of September, for the fear that we were in of the new Moon, during the which there oftentimes happens in this Climate such a terrible storm of wind and rain, as it is not possible for ships to withstand it, which by the Chineses is named Tufan (in quo famoso est Chiao-chan tufān).—Pinto (orig. cap. i.) in Copan, p. 60.

... in the height of forty and one degrees, there arose so terrible a Southwind, called by the Chineses Tufon (as tempore do Sol, a Chiao-chan tufān).—Iod. (cap. ixxix.), in Copan, p. 97.

1551.—'Não se ouve por pequena marinha mais somente os tufões na paragem da ilha de Sichaua.'—Letter in Senn, Oriental Conquest, ii. 620.

[c. 1554.—... suddenly from the west arose a great storm known as fil Tofani (literally 'Elephant's flood, comp. ELEPHANTA, b.').—Travels of Sid Ali, Res, ed. Vembury, p. 17.]"
TYPHOON.

1575.—"But when we approach'd unto it (Cyprus), a Hurricane arose suddenly, and blew so fiercely upon us, that it wound our great Sail round about our main Mast. . . . These Winds arise from a Wind that is called by the Greeks Typhon; and Play calleth it Vortex and Vorter; but as dangerous as they are, so quickly again they are laid again also."—Rambler's Travels, p. 320. Here the traveller seems to intimiate, though we are not certain, that Typhon was then applied in the Levant to such winds; in any case it was exactly the tyfán of India.

1602.—"This Junkt seeking to make the port of Chincheo met with a tremendous storm such as the natives call Tufado, a thing so overpowering and terrible, and bringing such violence, such earthquake as it were, that it appears as if all the spirits of the infernal world had got into the waves and seas, driving them in a whirl till their fury seemed incredible. . . ."—Dunstan's Travels, p. 1712. The passage seems to be free from any particular allusion.

1615.—"And about midnight Capt. Adams went out in a bark aboard the Houndard with many other barks to tow her in, we fearing a typhon."—Culpeper's Diary, i. 50.

1624.—"3. Typhoons majors, qui per latitudinem aliam corrupit, et corrupta sorbent in sursum, raro fiunt; at vertice, sive pointax exigu et quasi ludidi, frequenter.

1658.—"Typhoons are a particular kind of violent Storms blowing on the Coast of Tonquin. . . . It comes on fiercely and blows very violent, at N.E. twelve hours more or less. . . . When the Wind begins to abate it dies away suddenly, and falling flat calm it continues so an Hour, more or less; then the Wind comes round about to the S.W. and it blows and rains as fierce from thence as it did before at N.E. and as long."—Dunstan, ii. 36.

1671.—"Non vè spavento paragonabile a quello de' naviganti, quali in mezzo all' oceano assaltati d'ogni intorno da turbini e da tifoni."—P. Paolo Spero, Manus, dell' Astron. Ottobre 14. (Borrowed from Della Crusca Voc.).

1725.—". . . by the Beginning of September they reach the Coast of China, where meeting with a Tuffon, or a North East Storm, that often blows violently about that Season, they were forced to bear away for Johore."—A. Hamilton, ii. 59; ed. 1744, ii. 85.

1727.—". . . in the dread Ocean, undulating wide, Beneath the radiant line that girts the globe. The circling Typhon, whirl'd from point to point, Exhausting all the rage of all the Sky. . . ."—Thomson, Summer.

1750.—Appendix to Dunn's New Directory, 5th ed. is:

"PROGNOSTIC OF A TYPHOON ON THE COAST OF CHINA. By Antonio Pascal de Rosa, a Portuguese Pilot of Macao."

". . . 1810. (Mr. Martyn) "was with us during a most tremendous tuffan, and no one who has not been in a tropical region can, I think, imagine what these storms are."—Mrs. Sherwood's Autobiog. 382.
1826.—"A most terrific toofaan ... came on that seemed likely to tear the very trees up by the roots."—John Shipp, ii. 225.

"I thanked him, and enquired how this toofaan or storm had arisen."—Pandurang Hari, [ed. 1873, i. 56].

1836.—"A hurricane has blown ever since gunfire; clouds of dust are borne along upon the rushing wind; not a drop of rain; nothing is to be seen but the whirling clouds of the tufaan. The old peepal-tree moons, and the wind roars in it as if the storm would tear it up by the roots."—Wonderings of a Pilgrim, ii. 53.

1810.—"Slavers throwing overboard the Dead and Dying. Typhoon coming on.

'Altoh all hands, strike the topmasts and belay;
Yon angry setting sun, and fierce-edge clouds
Declare the Typhoon's coming' &c. (Fatauces of Hope).


Mr. Ruskin appears to have had no doubt as to the etymology of Typhoon, for the rain-cloud from this picture is engraved in Modern Painters, vol. iv. as "The Looks of Typhoon." See Mr. Hamerton's Life of Turner, pp. 288, 291, 315.

Punch parodied Turner in the following imaginary entry from the R.A. Catalogue:

"34.—A Typhoon bursting in a Simoon over the Whirlpool of Maidstone, Norway, with a ship on fire, an eclipse and the effect of a lunar rainbow."

1853.—"... pointing as he spoke to a dark dirty line which was becoming more and more visible in the horizon:

'By Jove, yes!' cried Stanton, 'that's a typhona coming up, sure enough.'"—Oakfield, i. 122.

1889.—"The weather was sultry and unsettled, and my Jemadar, Ramdeen Tewarry ... opined that we ought to make ready for the coming tuphan or tempest. ... A darkness that might be felt, and that no lamp could illumine, shrouded our camp. The wind roared and yelled. It was a hurricane."—Lt.-Col. Lewin, A Fly on the Wheel, p. 62.

Compare the next quotation, from the same writer, with that given above from Couto respecting the Olho de Boi:

1885.—"The district was subject to cyclonic storms of incredible violence, fortunately lasting for a very short time, but which often caused much destruction. These storms were heralded by the appearance above the horizon of clouds known to the natives by the name of 'lady's eyebrows,' so called from their being curved in a narrow black-arched wise, and these most surely forecast the approach of the tornado."—Ibid. 176.

TYRE, s. Tamil and Malayăl, toypir. The common term in S. India for curdled milk. It is the Skt. dadhī, Hind. dahī of Upper India, and probably the name is a corruption of that word.

1626.—"Many reasoned with the Isuets, and some held vaine Discourses of the Creation, as that there were seven seas; one of Salt water, the second of Fresh, the third of Honey, the fourth of Milk, the fifth of Tair (which is Cream beginning to sour). ..."—Purchas, Pilgrimage, 561.

1651.—"Tayer, dat is dicke Melch, die wie Swen nommen."—Reigerius, 138.

1672.—"Curdled milk, Tayer, or what we call Suene, is a thing very grateful to them, for it is very cooling, and used by them as a remedy, especially in hot fevers and smallpox, which is very prevalent in the country."—Baldes, Zeylon, 406.

1776.—"If a Bramin applies himself to commerce, he shall not sell ... Camphire and other aromatics, or Honey, or Water, or Poison, or Flesh, or Milk, or Tyer (Sour Cream) or Ghee, or bitter Oil. ..."—Heldic, Code, 41.

1782.—"Les uns en font affligés pour avoir passé les nuits et dormi en plein air; d'autres pour avoir mangé du riz froid avec de la Tair."—Sorceret, i. 201.

1800.—"The boiled milk, that the family has not used, is allowed to cool in the same vessel; and a little of the former day's tyre, or curdled milk, is added to promote its coagulation."—Buchanan, Mysore, ii, 147.

1822.—"He was indeed poor, but he was charitable; so he spread before them a repast, in which there was no lack of ghee, or milk, or tyre."—The Gourro Paramartan, E.T. by Babington, p. 89.

UJUNGTANAH, n.p. This is the Malay name (nearly answering to 'Land's End,' from Ujung, 'point or promontory,' and tanah, 'land') of the extreme end of the Malay Peninsula terminating in what the maps call Pt. Romana. In Godinho de Eредia's Declaration de Malaca the term is applied to the whole Peninsula, but owing to the interchangeable use of 


UMBRELLA. 951 UMBRELLA.

c, and of j, i, it appears there throughout as Vionanta. The name is often applied by the Portuguese writers to the Kingdom of Johor, in which the Malay dynasty of Malacca established itself when expelled by Albuquerque in 1511; and it is even applied (in their quotation from Barros) to their capital.

c. 1539.—“After that the King of Jan-
tana had taken that oath before a great
Cues (Casis) of his, called Raja Montana,
upon a festival day when as they solemnized
their Ramadan (Ramdam) . . .”—Pinto, in
Cogan’s E.T., p. 96.

1553.—“And that you may understand
the position of the city of Ujantana, which
Don Stephen went to attack, you must
know that Ujantana is the most southerly
and the most easterly point of the mainland
of the Malacca coast, which from this Point
(distant from the equator about a degree,
and from Malaca something more than 40
leagues) turns north in the direction of
the Kingdom of Siam . . . On the western
side of this Point a river runs into the
sea, so deep that ships can run up it 4
leagues beyond the bar, and along its banks,
well inland, King Alaudin had established
a big town . . .”—Barros, IV. xi. 13.

1554.—“. . . en Muar, in Ojantana . . .”
—Botelho, Tomba, 107.

UMBRELLA. s. This word is of
course not Indian or Anglo-Indian, but the thing
is very prominent in India, and some interest attaches
to the history of the word and thing in Europe.
We shall collect here a few quotations bearing upon this. The
knowledge and use of this serviceable instrument seems to have gone through
extraordinary eclipses. It is frequent
as an accompaniment of royalty in the
Nineveh sculptures; it was in general
Indian use in the time of Alexander;
it occurs in old Indian inscriptions, on
Greek vases, and in Greek and Latin
literature; it was in use at the court of
Byzantium, and at that of the
Great Khan in Mongolia, in medieval
Venice, and more recently in the
semi-savage courts of Madagascar and
Ashantee. Yet it was evidently a
strange object, needing particular
description, to John Marignolli (c. 1350),
Ruy Clavijo (c. 1404), Barbosa (1516),
John de Barros (1553), and Minshew
(1617). See also CHATTA, and SOM-
BRELO.

c. B. C. 325.—“Tois δὲ παράγοντας λέγει
Νέαρος δὴ βάπτωται Ἴνδοι . . . καὶ
sκιαία δὴ προβάλλωται, τοῦ θέρεος, δοσι
οὐκ ἡμελημένοι Ἴνδοι.”—Arrian, Indica, xvi.

c. B. C. 2.

“ipse tene distenta suis umbracula virgis;
ipse face in turba, qua venit illa, locum.”

c. A. D. 5.

“Aurea polluant rapides umbracula soles
Quae tamen Herculea sustinuere ma-
nis.”—Ibid. Fasti, ii. 311-312.

c. A. D. 100.

“En, cui tu viridem umbellam, cui succina
mittas
Grandia natalis quoties redit, . . .”
—Journal, ix. 50-51.

c. 200.—“. . . ἐπεξερευνήσαντες τῆς Αρμένης
μέτωπος, καὶ στρατηγοῦ ἐτέρων ἀκρογόνον
καὶ θεόν άντιφαγοῦν, καὶ ἑπικίριον σκιάδιον . . .”—Atheneus, Lib. ii. Epit. § 31.

c. 350.—“Ubì si inter aurata tabella
Luciniis series insidentur musae, vel per
formam umbraculi pensils radius irrure-
perit solis, quemurant quod non sunt apud
Cimmerios nati.”—Annals Marcellins, XXVIII. iv.

1245.—“Ilī etiam quoddam Solinium (i.
Sololium), sive tentorium, quod portatur
super caput Imperatoris, fuit præsentatum
eisdem, quod totum erat praeparatum cum
gnomis.”—Ibid., de Plano Carpini, in Rer.
de Ind., vi., 750-750.

c. 1292.—“Et a haute festes porte Mon-
signor le Dus une corone d’or . . . et la
on vait a haute festes si vait apres lui un
damoisau qui porte une ombrelle de dras à
or sur son chef . . .”

and again:

“Et aprés s’en vet Monsignor li Dus des-
os l’ombrelle que li dona Monsignor l’Apos-
toille: et cele ombrelle est d’un dras (a) or,
que la porte un damoisau entre ses mains,
que s’en vet totes voles apres Monsignor li
Dus.”—Venetian Chronicle of Martino de
Canali, Archiv. Stor. Ital., I. Ser. viii. 214,
560.

1296.—“Et tout cens . . . ont par com-
mmandement que toutes fois que il cheva-
uchent doivent avoir sus le chef un palque
que on dit ombrel, que on porte sur une
lance en seniencia de grant seigneurie.”—
Marco Polo, Text of Pauthier, i. 256-7.

c. 1323.—“(At Constantinople) ‘the inha-
bituants, military men or others, great and
small, winter and summer, carry over their
heads huge umbrellas (ma halattà).”— Ibn
Batuta, ii. 440.

c. 1335.—“Whenever the Sultan (of
Delhi) mounts his horse, they carry an
umbrella over his head. But when he
starts on a march to war, or on a long
journey, you see carried over his head
seven umbrellas, two of which are covered
with jewels of inestimable value.”—Shihā-
buddin Dinahshī, in Nat. et Ets. xiii. 190.

1404.—“And over her head they bore a
shade (ombrelle) carried by a man, on a
shaft like that of a lance; and it was of white silk, made like the roof of a round tent, and stretched by a hoop of wood, and this shade they carry over the head to protect them from the sun."—Clavijo, § cxxii.

1511.—"Then next to them marches twelve men on horseback, called Peretandas, each of them carrying an Umbrella of carnation Sattin, and another twelve that follow with banners of white damask."—Pinto, in Cogua's E.T., p. 135.

In the original this runs:

"Vão doze homens a cavalo, que se chamão peretandas, có sombreyros de cótim cramesins mas mãos a modo de espargues postos em cadárgo margo compridos (like tents upon very long staves) e outros doze có handeayas de damasco branco."

Te, 1590.—"The Emsigna of Royalty... 2. The Chafe, or umbrella, is adorned with the most precious jewels, of which there are never less than seven. 3. The Schinò is of an oval form, a yard in length, and its handle, like that of the umbrella, is covered with brocade, and ornamented with precious stones. One of the attendants holds it, to keep off the rays of the sun. It is also called Althairg."—1590, i. 50.

1617.—"An élumbrell, a fashion of round and broade fanne, wherewith the Indians, and from thence our great ones preserve themselves from the heats of the searching sunne. G. Ombraire, m. Ombrelle, f. I. Umbrella, L. Umbella, ab ebra, the shadow, est eum instrumentum quo solenum à facie arreet. f. Invren. Gr. ομβρας, diminut. a ομβρα, i. vudun. T. Schabht, q. schath, à schatt, à schatten, i. ebra, et hat. f. pilhus, å gez, et B. Schinhorst. Br. Pop. guil, à epg. i. palcburn forma, et yddl. pro scharbel, à schachel, à schacel, à schachel, f. Sinhorst.—Minsheu (1st ed. s.v.).

1644.—"Here (at Marseilles) we bought umbrellas against the heats."—Evelyn's Diary, 7th Oct.

1677.—"In this passage the word is applied to an awning before a shop. "The Streets are generally narrow... the better to receive the advantages of Umbrello's extended from side to side to keep the sun's violence from their customers."—Vogier, 222.

1651.—"After these comes an Elephant with two Priests on his back; one whereof is the Priest before spoken of, carrying the painted Stick on his shoulder. ... The other sits behind him, holding a round thing like an Umbrello over his head, to keep off Sun or Rain."—Kniaz's Ceylon, 13.

1700.—"... The Young Gentleman belonging to the Custom-house, that for fear of rain borrowed the Umbrella at Will's Coffee-house in Cornhill of the Mistress, is hereby advertised that he be dry from head to foot in the like occasion he shall be welcome to the Maid's pattens."—The Female Tatter, Dec. 12, quoted in Malcolm's Anecdotes, 1808, p. 429.

UPAS.

1712.

"The tuck'd up senstress walks with hasty strides While streams run down her oil'd umbrela's sides."—Swift, A City Shower.

1715.

"Good housewives all the winter's rage despise, Defended by the riding hood's disguise; Or underneath the Umbrella's oily shade Safe through the wet on chinking pattens tread."

"Let Persian dames the Umbrella's ribs display To guard their beauties from the sunny ray; Or sweating slaves support the shady load When Eastern monarchs show their state abroad; Britain in winter only knows its aid To guard from chilly showers the walking maid."—Gay, Trivia, i.

1850.—"Advertisement posted at the door of one of the Sections of the British Association meeting at Edinburgh.

"The gentleman, who carried away a brown silk umbrella from the — Section yesterday, may have the cover belonging to it, which is of no further use to the Owner, by applying to the Porter at the Royal Hotel."—(From Personal Recollection.)—It is a curious parallel to the advertisement above from the Female Tatter.

UPAS. s. This word is now, like Juggernaut, chiefly used in English as a customary metaphor, and to indicate some institution that the speaker wishes to condemn in a compendious manner. The word upas is Javanese for poison; [Mr. Scott writes: "The Malay word upas, means simply 'poison.' It is Javanese hupas, Sundanese hupas, Balinese hupas, 'poison.' It commonly refers to vegetable poison, because such are more common. In the Lampung language hupas means 'sickness.'"] It became familiar in Europe in connection with exaggerated and fabulous stories regarding the extraordinary and deadly character of a tree in Java, alleged to be so called. There are several trees in the Malay Islands producing deadly poisons, but the particular tree to which such stories were attached is one which has in the last century been described under the name of Antutris toxicaria, from the name given to the poison by the Javanese proper, viz. Anjir, or Anchor (the name of the tree all over Java), whilst it is known to the Malays and people of Western Java as Upas, and in Celebes and the Philippine Islands as Ipo or Hipo.
[According to Mr. Scott "the Malay name for the 'poison-tree' or any poison-tree, is *pohun upas, pohon upas*, represented in English by *bohon-upas*. The names of two poison-trees, the Javanese anchar (Malay also anchar) and chetik, appear occasionally in English books. ... The Sundanese name for the poison tree is *bulo ompho*."

It was the poison commonly used by the natives of Celebes and other islands for poisoning the small bamboo darts which they used (and in some islands still use) to shoot from the blow-tube (see **SUMPTAN, SARPATANE**).

The story of some deadly poison in these islands is very old, and we find it in the *Travels of Friar Odoric*, accompanied by the mention of the disgusting antidote which was believed to be efficacious, a genuine Malay belief, and told by a variety of later and independent writers, such as Nieuhof, Saar, Tavernier, Clever, and Kaempfer.

The subject of this poison came especially to the notice of the Dutch in connection with its use to poison the arrows just alluded to, and some interesting particulars are given on the subject by Bontius, from whom a quotation is given below, with others. There is a notice of the poison in De Bry, in Sir T. Herbert (whencesoever he borrowed it), and in somewhat later authors about the middle of the 17th century. In March 1666 the subject came before the young Royal Society, and among a long list of subjects for inquiry in the East occur two questions pertaining to this matter.

The illustrious Rumphius in his *Herbarium Amboinense* goes into a good deal of detail on the subject, but the tree does not grow in Amboyna where he wrote, and his account thus contains some ill-founded statements, which afterwards lent themselves to the fabulous history of which we shall have to speak presently. Rumphius however procured from Macassar specimens of the plant, and it was he who first gave the native name (*Ipo*, the Macassar form) and assigned a scientific name, *Arbor bohion-caria*. Passing over with simple mention the notices in the appendix to John Ray's *Hist. Plantarum*, and in Valentijn (from both of which extracts will be found below), we come to the curious compound of the loose statements of former writers magnified, of the popular stories current among Europeans in the Dutch colonies, and of pure romantic invention, which first appeared in 1783, in the *London Magazine*. The professed author of this account was one Foersch, who had served as a junior surgeon in the Dutch East Indies.* This person describes the tree, called *bohon-upas*, as situated "about 27 leagues† from Batavia, 14 from Soura Kartaa, the seat of the Emperor, and between 18 and 20 leagues from Tinkjoe" (probably for *Tjikjoe*, i.e. Djokjo-Karta), "the present residence of the Sultan of Java." Within a radius of 15 to 18 miles round the tree no human creature, no living thing could exist. Condemned malefactors were employed to fetch the poison; they were protected by special arrangements, yet not more than 1 in 10 of them survived the adventure. Foersch also describes executions by means of the Upas poison, which he says he witnessed at Soura Kartaa in February 1776.

The whole paper is a very clever piece of sensational romance, and has impressed itself indelibly, it would seem, on the English language; for to it is undoubtedly due the adoption of that standing metaphor to which we have alluded at the beginning of this article. This effect may, however, have been due not so much directly to the article in the *London Magazine* as to the adoption of the fable by the famous ancestor of a man still more famous, Erasmus Darwin, in his poem of the *Loves of the Plants*. In that work not only is the essence of Foersch's story embodied in the verse, but the story itself is quoted at length in the notes. It is said that Darwin was warned of the worthlessness of the narrative, but was unwilling to rob his poem of so sensational an episode.

Nothing appears to be known of Foersch except that there was really a person of that name in the medical

* Foersch was a surgeon of the third class at Samarang in the year 1778.—*Horsfall, in *Lit. Trans*, as quoted below.

† This distance is probably a clerical error. It is quite inconsistent with the other two assigned.
service in Java at the time indicated. In our article ANACONDA we have adduced some curious particulars of analogy between the Anaconda-myth and the Upas-myth, and intimated a suspicion that the same hand may have had to do with the spinning of both yarns.

The extraordinary éclat produced by the Foerschian fables led to the appointment of a committee of the Batavian Society to investigate the true facts, whose report was published in 1789. This we have not yet been able to see, for the report is not contained in the regular series of the Transactions of that Society; nor have we found a refutation of the fables by M. Charles Coquembert referred to by Leschenault in the paper which we are about to mention. The poison tree was observed in Java by Deschamps, naturalist with the expedition of D'Entrecasteaux, and is the subject of a notice by him in the Annales de Voyages, vol. i., which goes into little detail, but appears to be correct as far as it goes, except in the statement that the Anchar was confined to Eastern Java. But the first thorough identification of the plant, and scientific account of the facts was that of M. Leschenault de la Tour. This French savant, when about to join a voyage of discovery to the South Seas, was recommended by Jussieu to take up the investigation of the Upas. On first enquiring at Batavia and Samarang, M. Leschenault heard only fables akin to Foersch's romance, and it was at Sura Karta that he first got genuine information, which eventually enabled him to describe the tree from actual examination.

The tree from which he took his specimens was more than 100 ft. in height, with a girth of 18 ft. at the base. A Javanese who climbed it to procure the flowers had to make cuts in the stem in order to mount. After ascending some 25 feet the man felt so ill that he had to come down, and for some days he continued to suffer from nausea, vomiting, and vertigo. But another man climbed to the top of the tree without suffering at all. On another occasion Leschenault, having had a tree of 4 feet girth cut down, walked among its broken branches, and had face and hands besprinkled with the gum-resin, yet neither did he suffer; he adds, however, that he had washed immediately after. Lizards and insects were numerous on the trunk, and birds perched upon the branches. M. Leschenault gives details of the preparation of the poison as practised by the natives, and also particulars of its action, on which experiment was made in Paris with the material which he brought to Europe. He gave it the scientific name by which it continues to be known, viz. Antiaris toxicaria (N.O. Arlocarpaceae).*

M. Leschenault also drew the attention of Dr. Horsfield, who had been engaged in the botanical exploration of Java some years before the British occupation, and continued it during that period, to the subject of the Upas, and he published a paper on it in the Batavian Transactions for 1813 (vol. vii.). His account seems entirely in accordance with that of Leschenault, but is more detailed and complete, with the result of numerous observations and experiments of his own. He saw the Antiaris first in the Province of Poegar, on his way to Banyuwangi. In Blambangan (eastern extremity of Java) he visited four or five trees; he afterwards found a very tall specimen growing at Passaruwang, on the borders of Malang, and again several young trees in the forests of Japara, and one near Onarang. In all these cases, scattered over the length of Java, the people knew the tree as anchar.

Full articles on the subject are to be found (by Mr. J. J. Bennet) in Horsfield's Plantae Javanicae Rariores, 1838-52, pp. 52 seqq., together with a figure of a flowering branch pl. xiii.; and in Blume's Kuphnia (Brussels, 1836), pp. 46 seqq., and pls. xxii., xxiii.; to both of which works we have been much indebted for guidance. Blume gives a drawing for the truth of which we vouches, of a tall specimen of the trees. These he describes as *costus, antius, et a ceteris segregatas,*—solitary

* Leschenault also gives the description of another and still more powerful poison, used in a similar way to that of the Antiaris, viz. the tying, called sometimes Upo Boja, the plant producing which is a Streblenes, and a creeper. Though, as we have said, the name Upo is generic, and is applied to this, it is not the Upas of English metaphore, and we are not concerned with it here. Both kinds are produced and prepared in Java. The Ipo (a form of Upo) of Macassar is the Antiros; the Ipo of the Borneo Dayaks is the Tieure.
and eminent, on account of their great longevity, (possibly on account of their being spared by the axe?), but not for any such reason as the fables allege. There is no lack of adjoining vegetation; the spreading branches are clothed abundantly with parasitical plants, and numerous birds and squirrels frequent them. The stem throws out ‘twings’ or buttresses (see Horshield in the Bot. Trans., and Blume’s Pl.) like many of the forest trees of Further India. Blume refers, in connection with the origin of the prevalent fables, to the real existence of exhalations of carbonic acid gas in the volcanic tracts of Java, dangerous to animal life and producing sterility around, alluding particularly to a paper by M. Loudoun (a Dutch official of Scotch descent), in the Edinburgh New Phil. Journal for 1832, p. 102, containing a formidable description of the Guwo Upas or Poison Valley on the frontier of the Pekalongan and Banyumas provinces. We may observe, however, that, if we remember rightly, the exaggerations of Mr. Loudoun have been exposed and ridiculed by Dr. Junghuhn, the author of “Java.” And if the Foerisch legend be compared with some of the particulars alleged by several of the older writers, e.g. Camell (in Bay), Valentijn, Spielman, Kaempfer, and Rumphius, it will be seen that the basis for a great part of that putrid commentary, as Blume calls it, is to be found in them.

George Colman the Younger founded on the Foerisch Upas-myth, a kind of melodrama, called the Law of Java, first acted at Covent Garden May 11, 1822. We give some quotations below.*

* I remember when a boy reading the whole of Foerisch’s story in a fascinating book, called Wood’s Zoology, which I have not seen for half a century, and which, I should suppose from my recollection, was more sensational than scientific.

middle, and illustrated the safety of approach on the windward side, and the desolation it dealt on the other.”

[For some details as to the use of the Upas poison, and an analysis of the Arrow-poisons of Borneo by Dr. L. Lewin (from Virchow’s Arch. fur Pathol. Anat. 1894, pp. 317-25) see Ling Roth, Natives of Sarawak, ii. 188 seqq. and for superstitions connected with these poisons, Skewt, Malay Magic, 426.]

e. 1390.—“En queste isole sono molte cose maravigliose e strane. Onde alcuni arbori li sono . . . che fanno veleno . . . Quelli nomini sono quasi tutti corsali, e quando vanno a battaglia portano cin-cuno uno canna in mano, di lunghessa d’un braccio e pongono in capo de la canna uno ago di ferro attossato in quel veleno, e soffano nella canna e il ago vola e percosce e spara contro quelle qui ch’è percosso more. Ma egli hanno la tina piene di stereo d’uomo e una iscodella di stereo guaressi l’uomo da queste colonai ponture.”—Storia di Foste Odorigo, from Palatina MS., in Cathay, &c., App., p. xlix.

e. 1630.—“And (in Makasser) which is no lesse infernall, the men use long cones or truncks (cald Semptians—see SUMPI-TAN, out of which they can (and use it) blow a little pricking quill, which if it drop the lest drop of blood from any part of the body, it makes him (though the strongest man living) die immediately: some venoms operate in an hour, others in a moment, the veins and body (by the virulence of the poyon) corrupting and rotting presently, to any man’s terror and amazement, and fear to live where such abominations pre-dominate.”—Sir T. Herbert, ed. 1683, p. 329.

e. 1631.—“I will now conclude; but I first must say something of the poison used by the King of Macasser in the Island of Celebes to envenome those little arrows which they shoot through blowing-tubes, a poison so deadly that it causes death more rapidly than a dagger. For one wounded ever so lightly, be it but a scratch bringing blood, or a prick in the heel, immediately begins to nod like a drunken man, and falls dead to the ground. And within half an hour of death this putrescent poison so corrupts the flesh that it can be plucked from the body like so much wool. And what seems still more marvellous, if a man (e.g.) be scratched in the thigh, or higher in the body, by another point which is not poisoned, and the still warm blood as it flows down to the feet be merely touched by one of these poisoned little arrows, swift as wind the pestilent influence ascends to the wound, and with the same swiftness and other effects strikes the man from among the living.

These are no idle tales, but the experience of eye-witnesses, not only among our countrymen, but among Danes and Englishmen.”—Juc. Bentti, lib. v. cap. xxxiii.
Moreover beneath this tree, and in its whole circumference to the distance of a stone- cast, no plant, no shrub, or herbage will grow: the soil beneath it is barren, blackened, and burnt as it were... and the atmosphere about it is so polluted that poisoned that the birds which alight upon its branches become giddy and fall dead... all things perish which are touched by its emanations, insomuch that every animal shuns it and keeps away from it, and even the birds eschew flying by it.

"No man dares to approach the tree without having his arms, feet, and head wrapped round with linen... for Death seems to have planted his foot and his throne beside this tree..." (He then tells of a venomous basilisk with two feet in front and fiery eyes, a crest, and a horn, that dwelt under this tree).

"The Malays call it Cegap Upas, but in Macassar and the rest of Celebes it is called Ipo.

"It grows in desert places, and amid bare hills, and is easily discerned from afar, there being no other tree near it."

—Rumphii, Herbarium Amboinense, ii. 263–268.

1685.—"I cannot omit to set forth here an account of the poisoned missiles of the Kingdom of Macassar, which the natives of that kingdom have used against our soldiers, bringing them to sudden death. It is extracted from the Journal of the illustrious and gallant admiral, H. Cornelius Spelman. The natives of the kingdom in question possess a singular art of shooting arrows by blowing through canes, and wounding with these, insomuch that if the skin be but lightly scratched the wounded die in a twinkling."

(Then the old story of the only antidote). The account follows extracted from the Journal.

"There are but few among the Macassars and Bugis who possess the real knowledge needful for selecting the poison, so as to distinguish between what is worthless and what is highest quality. From the princes (or Rajas) I have understood that the soil in which the trees affording the poison grow, for a great space round about produces no grass nor any other vegetable growth, and that the poison is properly a water or liquid, flowing from a bruise or cut made in the bark of those trees, oozing out of the sap does not possess plants that afford milk or milk liquor. When the liquid is being drawn from the wounded tree, no one should carelessly approach it so as to let the liquid touch his hands, for by such contact all the joints become stiffened and contracted. For this reason the collectors make use of long bamboo, armed with sharp iron points. With these they stab the tree with great force, and so get the sap to flow into the canes, in which it..."
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Annus

* Re-

recommendation.

cujus

Malefactors,

UPAS.

in

II.

Anns Tertius. Anni MDCXXXIV.;

Nurimbergae (1653), pp. 127 sqq.


1758.—The following description of the BOHON UPAS: or Poison Tree, which grows in the Island of Java, and renders it unwholesome by its noxious vapours, has been translated from an original Dutch by Mr. Heydinger, who was employed to translate it from the original Dutch, by the author. Mr. Foersch, who, we are informed, is at present abroad, in the capacity of surgeon on board an English vessel.

... In the year 1774. I was stationed at Batavia, as a surgeon, in the service of the Dutch East India Company. During my residence there I redressed different accounts of the BOHON UPAS, and the violent effects of its poison. They all then seemed incredible to me, but raised my curiosity so high a degree, that I resolved to investigate this subject thoroughly. I had procured a recommendation from an old Malayan priest to another priest, who lives on the nearest habitable spot to the tree, which is about fifteen or sixteen miles distant. The letter proved of great service to me, and procured me different accounts of the BOHON UPAS, and the violent effects of its poison. They are then provided with a silver or tortoise-shell box, in which they are to put the poisonous gum, and are properly instructed how to proceed, while they are upon their dangerous expedition. Among other particulars, they are always told to attend to the direction of the winds: and this is the only chance they have of saving their lives.

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leather cap with two glasses before their eyes, which comes down as far as their breast, and also provides them with a pair of leather gloves, etc.

"The worthy old ecclesiastic has assured me that during his residence there, for upwards of thirty years, he had dismissed above seven hundred criminals in the manner which I have described; and that scarcely two out of twenty returned." . . .


The paper concludes:

"[We shall be happy to communicate any authentic papers of Mr. Foersch to the public through the London Magazine."

1789—

"No spicy nutmeg scents the vernal gales, Nor towering plantain shades the midday vales.

* * *

No step retreating, on the sand impression'd, Invites the visit of a second guest;

* * *

Fierce in dread silence on the blasted heath
Fall upas sits, the Hydra Tree of death;

Lo! from one root, the heavenord's soil below,
A thousand vegetable serpents grow . . . .etc.,

Dumais, Loves of the Plants; in The Botanic Garden, Pt. II.


"C'est au fond des sombres forêts de l'île de Java que la nature a caché le pohon upas, l'arbre le plus dangereux du règne végétal, pour le poison mortel qu'il renferme, et plus célèbre encore par les fables dont on l'a rendu le sujet. . . ."—Annates des Voyages, i. 69.

1810.—"Le poison fameux dont se servent les indiens de l'Archipel des Moluques, et des îles de la Sonde, connu sous le nom d'ipo et upas, a intéressé plus que tous les autres sa curiosité des Européens, parce que les relations qu'on en a donné ont été exagérées et accompagnées de merveilleux dont les peuples de l'Inde aiment à orner leurs narrations."—Leschnerait de la Tour, in Mémoire sur le Strychnos Tietoe et l'Antiaris toxaxia, plantes venimeuses de l'Ile de Java. . . . In Annales du Muséum d'Histoire Naturelle, Tom. XVIIème, p. 459.

1818.—"The literary and scientific world has in few instances been more grossly imposed upon than in the account of the Pohon Upas published in Holland about the year 1780. The history and origin of this forgery still remains a mystery. Foersch, who put his name to the publication, certainly was . . . a surgeon in the Dutch East India Company's service about the time. . . . I have been led to suppose that his literary abilities were as mean as his contempt for truth was consummate.

Having hastily picked up some vague information regarding the Upas, he carried it to Europe, where his notes were arranged, doubtless by a different hand, in such a form as by their plausibility and appearance of truth, to be generally credited. . . . But though the account just mentioned . . . has been demonstrated to be an extravagant forgery, the existence of a tree in Java, from whose sap a poison is prepared, equal in fatality, when thrown into the circulation, to the strongest animal poisons hitherto known, is a fact."—Farfield, in Bataflic Trans., vol. vii. art. x. pp. 2-4.

1829.—"The Law of Java," a Play . . .
Scena. Kórtá-Sirá, and a desolate Tract in the Island of Java.

* * *

Emperor. The haram's laws, which cannot be repealed, Had not enforced me to pronounce your death,

* * *

One chance, indeed, a slender one, for life, All criminals may claim.

Farfield. Aye, I have heard Of this your rival mercy;—tis to seek That tree of Java, which, for many a mile, Sheds pestilence:—for where the Upas grows It blasts all vegetation with its own; And, from its desert confines, e'en those brutes That haunt the desert most shrink off, and tremble.

Thence if, by miracle, a man condemned Bring you the poison that the tree exudes, In which you dip your arrows for the war, He gains a pardon,—and the palsied wretch Who scared the Upas, has escaped the tyrant."

* * *

"Act II. Sc. 4.

Penguore. Finely dismal and romantic, they say, for many miles round the Upas: nothing but poisoned air, mountains, and melancholy. A charming country for making Ménes and Nou benz!"

* * *

"Act III. Sc. 1.

Penguore. . . . That's the Divine, I suppose, who starts the poor prisoners, for the last stage to the Upas tree: an Indian Ordinary of Newgate.

Servant, your brown Reverence! There's no people in the parish, but, I believe, you are the rector?

(Writing). The reverend Mister Orzina U.C.J. The Upas Corgymman of Java."

George Colman the Younger.

[1814.—"We landed in the Rajah's boat at the watering place, near the Upas tree, . . .—Here follows an interesting account by Mr Adams, in which he describes how "the mate, a powerful person and of strong constitution, felt so much stupefied as to be compelled to withdraw from his position on the tree."—Capt. Sir E. Belcher, Nary. of the Voyage of H.M.S. Samarang, i. 180 seqq.]
UPAS.

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URZ. URZEE.

1868.—"The Church of Ireland offers to us, indeed, a great question, but even that question is but one of a group of questions. There is the Church of Ireland, there is the land of Ireland, there is the education of Ireland... they are all so many branches from one trunk, and that trunk is the tree of what is called Protestant ascendency... We therefore aim at the destruction of that system of ascendency, which, though it has been crippled and curtailed by former measures, yet still must be allowed to exist; it is still there like a tall tree of noxious growth, lifting its head to heaven, and darkening and poisoning the land as far as its shadow can extend; it is still there, gentlemen, and now at length the day has come when, as we hope, the axe has been laid to the root of that tree, and it nods and quivers from its top to its base..."—Mr. GLADSTONE'S Speech at Wigan, Oct. 23. In this quotation the orator indicates the Upas tree without naming it. The name was supplied by some commentators referring to this indication at a later date:

1873.—"It was perfectly certain that a man who possessed a great deal of imagination might, if he stayed out sufficiently long at night, staring at a small star, persuade himself next morning that he had seen a great comet; and it was equally certain that such a man, if he stared long enough at a bush, might persuade himself that he had seen a branch of the Upas Tree."—Speech of Lord EDMUND FITZMAURICE on the 2nd reading of the University Education (Ireland) Bill. March 3.

"It was to regain office, to satisfy the Iri-h irreconcilables, to secure the Pope's brass hand, and not to pursue "the glorious traditions of English Liberalism," that Mr. Gladstone struck his two blows at the Upas tree."—Mr. JOSEPH CHAMBERLAIN, in Fort. Res. Sept. pp. 289-90.

1876.—... the Upas tree superstition...—Contemp. Rev. May.

1880.—"Lord Cricheton, M.P.,... last night said... there was one topic which was holding all their minds at present... what was this conspiracy which, like the Upas tree of fable, was spreading over the land, and poisoning it?..."—In St. James's Gazette. Nov. 11. p. 7.

1885.—The dread Upas dropped its fruits. "Beneath the shady canopy of this tall fig no native will, if he knows it, dare to rest, nor will he pass between its stem and the wind, so strong is his belief in its evil influence. "In the centre of a tea estate, not far off from my encampment, stood, because no one could be found daring enough to cut it down, an immense specimen, which had long been a nuisance to the proprietor on account of the lightning every now and then striking off, to the damage of the shrubs below, large branches, which none of his servants could be induced to remove. One day, having been pitchforked together

and burned, they were considered disposed of; but next morning the whole of his labourers awoke, to their intense alarm, afflicted with a painful eruption. It was then remembered that the smoke of the burning branches had been blown by the wind through the village. ..." (Two Chinese men were engaged to cut down and remove the tree, and did not suffer; it was ascertained that they had smeared their bodies with coconut oil.)—H. O. FORBES, A Naturalists's Wanderings. 112-113.

[Mr. Bent (Southern Arabia, 72, 89) tells a similar story about the collection of frankincense, and suggests that it was based on the custom of employing slaves in this work, and on an interpretation of the name Hadrimaut, said to mean 'valley of death.']

UPPER ROGER, s. This happy example of the Hobson-Jobson dialect occurs in a letter dated 1755, from Capt. Jackson at Syrian in Burma, which is given in Dalrymple's Oriental Repository, i. 192. It is a corruption of the Skt. yæ-rer-daţ, 'young King,' the Caesar or Heir-Apparent, a title borrowed from ancient India by most of the Indo-Chinese monarchies, and which we generally render in Siam as the 'Second King.'

URZ. URZEE. and vulgarly URJEE, s. P.-H. 'arż and 'arż, from Ar. 'aţ, the latter a word having an extraordinary variety of uses even for Arabic. A petition or humble representation either oral or in writing: the technical term for a request from an inferior to a superior: 'a stiffification' as one of Sir Walter Scott's characters calls it. A more elaborate form is 'arż-daţ, 'memorializing.' This is used in a very barbarous form of Hobson-Jobson below.

1696.—"Every day I went to the Court, and in every eighteen or twenty days I put up Ars or Petitions, and still he put mee off with good words..."—John Milden- hall, in Porchias, i. (Bk. iii.) 115.

1614.—"Until Mocrob Chan's erzedach or letter came to that purpose it would not be granted."—Foster, Letters, ii. 172, in p. 172. 'By whom I erzed unto the King again.'

1687. —The arzdest with the Estimunze (Humble, 'humble representation') concerning your twelve articles..."—In Yale, Hody's Diary, Hak. Soc. ii. lxvii.

[1685. —Capt. Hadlock desiered the Agent would wite his arzdost in answer to the Nabob's Perwanne (Furwanne).]—Ibid. ii. lxxixi.

1390.—"We think you should Urzdaast the Nabob to wrrt purposly for ye re-
leas of Charles King, it may Induce him to put a great Value on him."—Letter from Factory at Chuttamattie to Mr. Charles Eyre at Ballasore, d. November 5 (MS. in India Office).

1782.—"Monsr. de Chentam refuses to write to Hyder by arzazsh (read arzdasht), and wants to correspond with him in the same manner as Mons. Duplex did with Chanda Sahib; but the Nabob refuses to receive any letter that is not in the stile of an arzee or petition."—Indie Gazette, June 22.

c. 1785.—"... they (the troops) constantly applied to our colonel, who for presenting an arzee to the King, and getting him to sign it for the passing of an account of 50 lacks, is said to have received six lacks as a reward. ..."—Carraccioli, Life of Clovis, iii. 155.

1809.—"In the morning ... I was met by a minister of the Rajah of Benares, bearing an arjee from his master to me. ..."—Ed. Vaclavat, i. 101.

1817.—"The Governor said the Nabob's Vaked in the Arze already quoted, directed me to forward to the presence that it was his wish, that your Highness would write a letter to him."—Miller's Hist. iv. 436.

USHRUFEE. See ASHRAFEEL.

USPUK. s. Hind, uspek. 'A hand-spike,' corv. of the English. This was the form in use in the Canal Department, N.W.P. Roebeck gives the Sea form as hanspeck.

[UZBEK, n.p. One of the modern tribes of the Turkish race. "Uzbek is a political not an ethnological denomination, originating from Uzbek Khan of the Golden Horde (1312-1340). It was used to distinguish the followers of Shahbani Khan (16th century) from his antagonists, and became finally the name of the ruling Turks in the khanates as opposed to the Sarts, Tajiks, and such Turks as entered those regions at a later date."—Encyl. Brit. 9th ed. xxiii. 661. Others give the derivation from uzb, 'self,' bek, 'a ruler,' in the sense of independent. (Schuyler, Turkestan, i. 106. Vambéry, Sketches of C. Asia, 301).

[c. 1330.—"But other two empires of the Tartars ... that which was formerly of Catayin, but now is Oubst, which is called Gatauria. ..."—Prior Jacobib, 51.

[1616.—"He ... intendeth the conquest of the Vezbiques, a nation between Samar- tians and here."—Sir T. Roe, i. 113, Hak. Soc.

[c. 1600.—"There are probably no people more narrow-minded, sordid or uncleanly, than the Usbee Tartars."—Bernier, ed. Constable, 120.

[1727.—"The Uspecks entred the Provinces Moscict and Vesl. ..."—A. Hamilton, ed. 1744, i. 108.

[1900.—"Uz-beg cavalry ('them House-bugs,' as the British soldiers at Rawal Pindi called them)."—Sir R. Warburton, Eighteen Years in the Khyber, 185.

V

[VACCA, VAKEA-NEVIS. s. Ar. wakib, 'an event, news'; wakiah-mattis, 'a news-writer.' These among the Moghuls were a sort of registrars or remembrancers. Later they became spies who were sent into the provinces to supply information to the central Government.

[c. 1590.—"Regulations regarding the Waqilahnaowis. Keeping records is an excellent thing for a government. ... His Majesty has appointed fourteen zealous, experienced, and impartial clerks. ..."—Iau, i. 258.

[c. 1662.—"It is true that the Great Mogul sends a Vakea-nevis to the various provinces; that is persons whose business it is to communicate every event that takes place."—Bernier, ed. Constable, 231.

[1673.—"... Peta Gi Pandit Vovanceve, or Publick Intelligencer. ..."—Feige, 80.

[1687.—"Nothing appearing in the Vaca, or any other Letters until of late concerning these broils."—In Yale, Hedges' Essay, ii. xiii.]

VACCINATION. Vaccine was first imported into Bombay via Bussora in 1802. "Since then," says R. Drummond, "the British Governments in Asia have taken great pains to preserve and diffuse this mild instrument of salvation." [Also see Forbes, Or. Mem. 2nd ed. ii. 374.]

VAISHNAV. adj. Relating to Vishnu; applied to the sectaries who especially worship him. In Bengali the term is converted into Boishnab.

1672.—"... also some hold Visnow for the supreme god, and therefore are termed Wistnowaes."—Baboons.

[1815.—"Many choose Vishnou for their guardian deity. These persons are called Voishnouvus."—Word, Hindoes, 2nd ed. ii. 19.
VAKEEL, s. An attorney; an authorised representative. Amb. vakeel.

[c. 1630.—"A Scribe, Vikeel."—Persian Gloss in Sir T. Herbert, ed. 1657, p. 316.]

1682.—"If Mr. Charnock had taken the pains to present these 2 Perwannas (Purwanna) himself, 'tis probable, with a small present, he might have prevailed with Baluchand to have our goods freed. However, at this rate any pitiful Vakeel is as good to act as Company's Service as himself."—Hedges, Diary, Dec. 7: Hak. Soc. i. 51[.]

[1883.—"... a copy whereby your Vakeel James Price brought you from Dacca."—In Tate, Ind. II. xxiii.]

1891.—"November the 1st, arrived a Pat-tamar or Courser, from our Pakeel, or Solicitor at Court."—Oriental, 4:25.

1911.—"The Raja has sent two Vakeels or ambassadors to meet me here."—Id. Mist. in India, 295.

1917.—"If we go into Court I suppose I must employ a Vehicle."—Letter from an European subordinate to one of the present writers.

VARELLA, s. This is a term constantly applied by the old Portuguese writers to the pagodas of Indo-China and China. Of its origin we have no positive evidence. The most probable etymology is that it is the Malay "barahiti" or "brähiti," [in Wilkinson's Dict. brähita], 'an idol.' An idol temple is "brähita-barahiti," a house of idols; but "brähiti" alone may have been used elliptically by the Malays or misunderstood by the Portuguese. We have an analogy in the double use of "pagoda" for temple and idol.

1555.—"Their temples are very large edifices, richly wrought, which they call Valeras, and which cost a great deal....—Account of China in a Jesuit's Letter appended to Fr. Binos, H. of Ethopia, translated by Mr. Major in his India's Mem. Mor&, Hak. Soc. I. xlviii.

1589.—"Gran quantità se ne consuma ancora in quel Reino nelle loro Varella, che sono gli suoi pagodi, da quelli v'è gran quantità di grandi e di piccole, e sono alcune montagnole fatta a mano, a giusa d'vn pan di zuccaro, e alcune d'esse alte quanti il campanile di S. Marco di Venetia... si consuma in queste istesse varella anco gran quantità di oro di foglia....—Cos. Federico, in Romano, iii. 355; [in Hak. ii. 308.]

1586.—"... nusignamme fin la mattina, che ci troviamo alla Bara giusto di Negrais, checosi chiamasi in loro linguaggio il porto, che in Pagun, uno disegno di una bandiera sinistra del rino vn pagode, omer Varella tutta dorata, la quale si scopre di lontano da' vascelli, che vengono d'alto mare, et massime quando il sol percute in quell'oro, che la fia risplendere all'intorno....—Gasparo Balbi, i. 92.*

1557.—"...They consume in these Varellas great quantity of Gold; for that they be all gilded alfo....—Fitz, in Hakluyt, ii. 333; [and see quotation from same under DAGON.]

1811.—"...So also they have many Varelas, which are monasteries in which dwell their religious, and some of these are very summations, with their roofs and pinnacles all gilded....—Cotta. VI. vii. 9.

More than one prominent geographical feature on the coast-navigation to China was known by this name. Thus in Linschoten's description of the route from Malacca to Macau, he mentions at the entrance to the 'Strait of Simanqua,' a rock having the appearance of an obelisk, called the Varella del Chiou; and again, on the eastern coast of Champa, or Cochlin China, we have frequent notice of a point (with a river also called that of the Varella. Thus in Plato:

1540.—"...The Friday following we found ourselves just against a River called by the inhabitants of the Country Tsimorees, and by us (the) Varella."—Pinto (in Coppar. p. 47.

This Varella of Champa is also mentioned by Linschoten:

1585.—"... from this third point to the Varella the coast turneth North....—This Varella is a high hill reaching into the Sea, and above on the toppe it hath a very high stone called a tower or mill' which may be seen far off, therefore it is by the Portingall called Varella."—Pinto, p. 312.

VEDAS. The Sacred Books of the Brahmans, Veda being 'knowledge.' Of these books there are nominally four, viz., the Rg, Yajur, Sama and Atharva Vedas.

The earliest direct intimation of knowledge of the existence of the Vedas appears to be in the book called De Tribus Impostoribus, said to have been printed in 1508, in which they are mentioned.* Possibly this know-

* Compare this vivid description with a modern notice of the same pagoda.

1828.—"... the Pagoda range... 700 miles from its origin in the Nama wolds... sinks in the sea hard by Negrais, its last bold crowned by the golden Pagoda of Molinh, gleaming far to seaward in a brilliant stream...."—Pinto, in Coppar. p. 447. There is a small view of it in this work.

1908.—"...I wrote A. B. I cannot find the book in the B. Museum Library. —P. [A bibliographical account of the Veda books in the Bibliotheque des Treas Imposteurs, et prodic de dite nostre philo

bicieue et bibilothique pour l'illustre Junct (i.e. Brune), Paris and Brussels, 1587. Also see Sec. I. & ii. vii. 414 seq.; Sec. IX. 55. The passage about the Vedas seems to be the following:

Et Sceutari Istroma, ut et Vedas et Brachman

orum ante M CCC peccata obstant collectanea,

ut de Simnqua nil dexam. Qu, qui in anglo

Europe-hic delictestas. Ina negletis, necons; quam

bene videas iepia. Eadem facilem enim isti tua

3 p.
trade came through the Arabs. Though thus we do not trace back any direct allusion to the Vedas in European books, beyond the year 1600 or thereabouts, there seems good reason to believe that the Jesuit missionaries had information on the subject at a much earlier date. St. Francis Xavier had frequent discussions with Brahman, and one went so far as to communicate to him the mantra "Om śrīrūpayeyamānak." In 1559 a learned Brahman at Goa was converted by Father Belchior Carneyro, and baptized by the name of Manuel. He afterwards (with the Viceroy's sanction?) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them (Sousa, Orient. Conqrist, i. 151-2).

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman below illustrates this in a general way. And in a constitution of Gregory XV. dated January 31, 1623, there is mention of rites called Haíeres and Tanídr, which doubtless represent the Vedic names Aitareya and Tādga (see Norbert, i, 39). Lucena's allusion below to the "four parts" of Hindu doctrine must have reference to the Vedas, and his information must have come from reports and letters, as he never was in India. In course of time, however, what had been known seems to have been forgotten, and even Halhed (1776) could write about 'Beids of the Shaster!' (see Code, p. xiii.). This shows that though he speaks also of the 'Four Beids' (p. xxxi.) he had no precise knowledge.

In several of the earlier quotations of the word it will be seen that the form used is Vedam or Vedium. This is the Tamil form. And it became prevalent during the 18th century in France from Voltaire's having con-

stituted himself the advocate of a Sanskrit Poem, called by him Élozour Vedam, and which had its origin in S. India. This was in reality an imitation of an Indian Purâna, composed by some missionary in the 17th century (probably by R. de' Nobili), to introduce Christian doctrines; but Voltaire supposed it to be really an ancient Indian book. Its real character was first explained by Somerat (see the Essay by F. W. Ellis, in As. Res. xi.). The first information regarding the real Vedas was given by Colebrooke in 1805 (As. Res. viii.). Orme and some authors of the 18th and early part of the 19th century write Bed, which represents the N. Indian vernacular form Bed. Both forms, Bed and Vedam, are known to Fleurcy, as we see below.

On the subject of the Vedas, see Weber's Hist. of Indian Lit, Max Müller's Ancient Sanskrit Lit., Whitney's Oriental and Linguistic Studies, vol. i. [and Macdowell's Hist. of Sanskrit Lit., pp. 29 seqq.].

c. 1590.—"The Brahmīs. These have properly six duties. 1. The study of the Bedes."—Agen, by Gladirin, ii. 393; [ed. Jarrett, iii. 115].

"...Philologists are constantly engaged in translating Hindi, Greek, Arabic, and Persian books... Haji Ibrahim of Sarhind translated into Persian the Alharban (i.e. Aitareya Veda) which, according to the Hindus is one of the four divine books..."—Ibid. by Blockmann, i. 101-105.

1600.—"... Consta esta doctrina de cuatro partes..."—Lucena V. de P. France. Xer, 96.

1602.—"These books are divided into bodies, limbs, and joints; and their foundations are certain books which they call Vedas, which are divided into four parts..."—Conte, V. vi. 3.

1603.—"Tienen muchos libros, de mucha costa y escritura, todos llenos de agueros y supersticiones, y de mil fabulas ridículas que son sus evangelios... Todo esto es tan sin fundamento, que algunos libros han llegado a Portugal, que se han traducido de la India, y han venido algunos legoices que se convirtieron a la Fe..."—San Roman, Hist. de la India Oriental, 47.

1651.—"The Vedam, or the Heathen's book of the Law, hath brought great Esteem unto this Tribe (the Braine)."—Rogers, 3. c. 1667.—They say then that God, whom they call Author, that is to say, Immutable or Inmutable, hath sent them four Books which they call Beho, a word signifying Science, because they pretend that in these Books all Sciences are comprehended. The first of these Books is called Aitareya... (Atherb-..."
bed, the second ZWCLiS-bet, the third Ret-
bed, the fourth SuMAG-bed."—Berlkeit, E.T.
104; [ed. Constable. 322].

1672.—"Commanda primieramente il Veda
to the fundament of the loro fede
l'adoration degli Idoli."—P. Vizzonio, 313.

"Diese vier Theile ihres Vedam
oder Gesetzbuechen werden genant Reggo
Vedam, Jadura Vedam, Same Vedam, und
Tarawana Vedam. . ."—Boyne, 556.

1689.—"Il reste maintenant a examiner
sur quelles prences les Siamois ajoutent foi
t leur Bali, les Indiens a leur Beth ou
Vedam, les Musulmans a leur Alcoran."—
Perry, in Let. Edif. xxv. 65.

1726.—"Above all it would be a matter of
general utility to the Coast that some
more chaplains should be maintained there
for the sole purpose of studying the Sans-
krity tongues (de Sanscritie bude), the head
and mother tongue of most eastern languages,
and once for all to make a translation of the
Vedam, or Lawbook of the Heathen (which
is followed not only by the Heathen on this
Coast, but also, in whole or in part, in
Ceylon, Madabar, Bengal, Surat, and other
neighbouring Kingdoms), and thereby
to give such preachers further facilities for the
more powerful conviction of the Heathen
here and elsewhere, on their own ground,
and for the disclosure of many mysteries
and other matters, with which we are now
unacquainted. . . . This Lawbook of the
Heathen, called the Vedam, had in
the very old times 4 parts, though one of these
is now lost. . . . These parts were named
Reggo Vedam, Naturi or Isqeew Vedam,
Same Vedam, and Tarawana or Adherawana
Vedam."—Valentine, Rechereehing
per Choromandi, in his East Indies, v. II.
72-73.

1745.—"Je commençai a douter si nous
navions point été trompés par ceux qui
nous avaient donné l'explication de ces cérémonies
qu'ils nous avaient assuré être très-conformes
to leur Vedam, c'est a dire au Livre de
leur loi."—Noblet, iii. 132.

1769.—"Vedam—s.m. Hist. Superst.
C'est un livre pour qui les Brames ou Nations
indigètes de l'Indostan ont la plus
grande vénération . . . en effet, on assure
que le Vedam est écrit dans une langue
beaucoup plus ancienne que le Sanskrit, qui
est la langue savante, comme des brames.
Le mot Vedam signifie science."—Ency-
lopédie, xxx. 32. This information was
taken from a letter by Père Calmette. S.T. (see
Let. Edif.), who anticipated Max Müller's
chronologial system of Vedic literature, in
his statement that some parts of the Vedas
are at least 500 years later than others.

1765.—"If we compare the great purity
and chaste manners of the Shastah Shasters,
and their great absurdities and iniquities of the
Vedam, we need not hesitate to pro-
ounce the latter a corruption of the former."—
J. Z. Holwell, Interesting Hist. Events, &c.,
2nd ed. i. 12. This gentleman also talks of the
Bhades and the Vedam in the same
line without a notion that the word was the
same (see ibid. Pt. ii. 15, 1767).

1770.—"The Bramin, bursting into tears,
promised to pardon him on condition that he
should swear never to translate the Bedas
or sacred volumes. . . . From the Ganges to
the Indus—Vedam is universally received
as the book that contains the principles of
religion."—Raynal, tr. 1777, i. 41-42.

1774.—"Si crede pei comme infallibile
di dai quattro suddette Bed, che in Malabar
chiama? Vedam. Bramah medesimo non
retirasse sef Sist ak, cioe scienze."—Della
Tomba, 102.

1777.—"The word Ved. or Vedd, signifies
Knowledge or Science. The sacred writings
of the Hindoes are so distinguished, of which
there are four books."—C. Wilkins, in his
Histoire, 288.

1778.—"The natives of Bengal derive
their religion from a Code called the
Shas—Nurets; which they assert to be the genuine
scriptures of Bramah, in preference to the
Vedam."—Gore, ed. 1513, ii. 3.

1778.—"Ein indischer Brahman, geboren auf der
Flur.
Der nichts gelesen als den Weda der
Natur."—Röcker, Weisheit der Brahmanen, i. 1.

1752.—". . . pour les rendre (les Po
eur-nums) plus authentiques, ils ajoutèrent qu'ils
étaient tirés du Vedam : ce qui n'etait pas
dû à vérifier, puisque depuis très long-
temps les Védams ne sont plus connus."—
Souceval, ii. 21.

1789.—"Then Edmund Berg'd his Rev'nd Master
T'instruct him in the Holy Shaster.
No sooner does the scholar ask,
Then Gnomia leges the task,
Without a book he glibly reads.
Four of his own invented Bedas."—
Swypkin the Second, 145.

1791.—"Toute verité . . . est renfermée
dans les quatre beths."—St. Pierre, Chau-
miers Indiens.

1794-97.—". . . or Hindoo Vedas taught.
Pursuit of Literature, 6th ed. 358.

VEDDAS. n.p. An aboriginal—or
at least a forest—people of Ceylon.
The word is said to mean 'hunters,'
[Tam. cedu, 'hunting'].

1655.—"The Weddas (who call them-
selves Beddas) are all original inhabitants
from old time, whose descent no one is able
to tell."—Relief van Grouw, in Valenti
Ceylon, 288.

1651.—"In this Land are many of these
wild men they call Vaddahs, dwelling near
to no other inhabitants. They speak the
Chingala Language. They kill Deer,
and dry the Fle-h over the Fire . . . their
Food being only Flesh. They are very
expert with their Bows. . . . They have no
Towns nor Houses, only live by the waters
under a Tree."—Khoor, 61-62.

1770.—"The Bedas who were settled in
the northern part of the island (Ceylon)
VILLARD, s. This is a word apparently peculiar to the Island of Bombay, used in the sense which the quotation shows. We have failed to get any elucidation of it from local experience; but there can be little doubt that it is a corruption of the Port. *vallado* , 'a mound or embankment.' [It is generally known as 'Horncy's Vellard', after the Governor of that name; but it seems to have been built about 1752, some 20 years before Hornby's time (see Douglas, Bombay and W. India, i. 140).]

1809.—"At the foot of the little hill of Sion is a causeway or *vellard*, which was built by Mr. Duncan, the present Governor, across a small arm of the sea, which separates Bombay from Salsette. ... The *vellard* was begun A.D. 1797, and finished in 1805, at an expense of 50,575 rupees."—Moran Graham, S.

VELLORE, n.p. A town, and formerly a famous fortress in the district of N. Arcot, 80 m. W. of Madras. It often figures in the wars of the 18th century, but is best known in Europe for the mutiny of the Sepoys there in 1806. The etym. of the name *Vellar* is unknown to us. Fra Paolino gives it as *Velier*, 'the Town of the Lame'; and Col. Brannill as *Vellar*, from *Vel*, a benefit, benefaction.' [Cox-Stuart (Man. N. Arcot, ii. 417) and the writer of the Madras Gloss, agree in deriving it from Tam. *val*, 'the babool tree, Acacia arabica,' and *är*, 'village.]

VENGOU-MASTER, s. We know this word only from the notifications which we quote. It was probably taken from the name of some Portuguese office of the same kind. [In the quotation given below from Owen it seems that the word was in familiar use at Johanna, and the context shows that his duty was somewhat like that of the cowrydr, as he provided fowls, cattle, fruit, &c., for the expedition.]

1781.—From an advertisement in the ***India Gazette*** of May 17th it appears to have been an euphemism for *Auctioneer*; [also see Bosted, *Echoes of Old Calcutta*, 3rd ed. p. 109].

"Mr. Donald ... begs leave to acquaint them that the *Vendu* business will in future be carried on by Robert Donald, and W. Williams."—***India Gazette***, July 28.

1783.—"The Governor-General is pleased to notify that Mr. Williamson as the Company's *Vendu Master* is to have the superintendance and management of all Sales at the Presidency."—In *Seton-Karr*, ii. 99. At pp. 107, 114, also are notifications of sales by "G. Williamson, *Vendu Master*."

[1823.—'One of the chiefs, a crafty old rogue, commonly known by the name of 'Lord Rodney' ... acted as captain of the port, interpreter, *Vendue-Master* and master of the ceremonies.'—Owen, *Narrative of Voyages to explore the shores of Africa*, &c., i. 179.]

VENETIAN, s. This is sometimes in books of the 18th and preceding century used for *Sequins*. See under CHICK.

1542.—"At the bottom of the cargo (lequip), among the ballast, she carried 4 big guns (tirons), and others of smaller size, and 60,000 venetians in gold, which were destined for Coje Chafar, in order that with this money he should in all speed provide necessaries for the fleet which was coming."—Corco, iv. 250.

1675.—Fryer gives among coins and weights at Goa:

"The Venetian ... 18 Tongaus, 30 Reecs."—p. 206.

1752.—"At this juncture a gold mohur is found to be worth 14 Arcot Rupees, and a Venetian 14 1/2 Arcot Rupees."—In *Longi*, p. 32.

VERANDA. s. An open pillar gallery round a house. This is one of the very perplexing words for which at least two origins may be maintained, on grounds equally plausible. Besides these two, which we shall immediately mention, a third has sometimes been alleged, which is thus put forward by a well-known French scholar:

"*Ce mot (veranda) n'est lui-même qu'une transcription inexacte du Persan barāmda, perche, terrasse, balcon.*"—C. Defrémery, in *Revue Critique*, 1869, 1st Sem. p. 61.

Plausible as this is, it may be rejected. Is it not, however, possible that barāmda, the literal meaning of which is 'coming forward, projecting,' may be a Persian 'striving after meaning,' in explanation of the foreign word which they may have borrowed?

Williams, again, in his Skt. Dict. (1872) gives *veranda* ... a veranda, a portico. ... Moreover Beames in his *Comparative Grammar of Modern Aryan Languages*, gives Sansk. barāmda, 'portico,' Bengali barāmda, Hind. barāmda, adding: "Most of our wise-acres literateurs (qu. littérature?) in Hindustan now-a-days consider this
word to be derived from Pers. *bará-
madah,* and write it accordingly. It is, however, good Sanskrit* (i. 153). Fortunately we have in Bishop Caldwell a proof that comparative grammar does not preclude good manners. Mr. Beanes was evidently in entire ignorance of the facts which render the origin of the Anglo-Indian word so curiously ambiguous; but we shall not call him the "wise-acre grammarian." *Varanda,* with the meaning in question, does not, it may be observed, belong to the older Sanskrit, but is only found in comparatively modern works.*

Littre also gives as follows (1874): "**ETYM. Varanda,** mot rapporté de l'Inde par les Anglais, est la simple dégénérescence, dans les langues modernes de l'Inde, du Sansc. *Varanda,* colonnade, de *var,* couvrir.*

That the word as used in England and in France was brought by the English in India need not be doubted. But either in the same sense, or in one closely analogous, it appears to have existed, quite independently, in Portuguese and Spanish; and the manner in which it occurs without explanation in the very earliest narrative of the adventure of the Portuguese in India, as quoted below, seems almost to preclude the possibility of their having learned it in that country for the first time; whilst its occurrence in P. de Alcala can leave no doubt on the subject.

[Prof. Skeat says:] "If of native Span. origin, it may be Span. *vera* rod, rail. Cf. L. *varus,* crooked." *(Concise Dict. s.v.)*

1485.—"E vêo ter commosco onde esta-
vamos lançados, em huma *varanda* onde estava hum grande castiçal d'arme que nos alumeava."—*Rôrrio da Víngem de Vídeo da Gema,* 2nd ed., 1591, p. 92. *i.e.* . . . and came to join us where we had been put in a *varanda,* where there was a great candlestick of brass that gave us light . . . .

And Correa, speaking of the same historical passage, though writing at a later date, says: "When the Captain-Major arrived, he was conducted through many courts and *varandas* (muitos patios e *varandas*) to a dwelling opposite that in which the king was. . . ."—*Correa,* by Stanley, 193, compared with original *Lendas,* i. i. 98.

1505.—In Pedro de Alcala's Spanish-Arabic Vocabulary we have:

"*Varandas—Tárìgh,*

*Varandas* assi *çêrgaba,* *çêrgah.*"

* This last remark is due to A. B.

Interpreting these Arabic words, with the assistance of Prof. Robertson Smith, we find that *târîgh* is, according to Dozy (*Supp.* 1. 490), *darbâr,* itself taken from *darbârin* (ˋَذَرَبْرُنَ) 'a stair-rolling, fireguard, balcony, &c.;' whilst *çêrgah* stands for *çergah,* a variant (*Ifr.* 118, p. 755, i. 3) of the common word *çerga,* 'a latice, or anything lat-
ticed,' such as a window,—"a balcony, a balustrade."

1540.—"This said, we entred with her into an outward court, all about inquired with Galleries (secoro a velo de duas ordens de *varandas*) as if it had been a Cloister of Religious persons . . . ."—*Pinta* (orig. cap. lxxxiii.), in *Cupim.* 102.

1553 (but relating events of 1511). . . .

1602.—"De maneira, que quando ja El Reyn (de Pegu) chezava, tinha hums for-

1611.—"*Varanda.* Lo entreado de los corredores, por ser como varas, por outro nombre varastes, quasi varafustes."—*Co-
barriadas.*

1631.—In Haez. Malay-Latin Vocabulary, we have as a Malay word, "*Baranda* Con-
tignatio vel Solarium."*1578.

1641.—The fort (at Cochin) has not now the form of a fortress, consisting all of houses: that in which the captain lives has a *Varanda* footing the river, 15 paces long and 7 wide . . . ."—*Bacare,* MS. f. 313.

1710.—"There are not wanting in Cam-
baya great buildings with their courts, *varandas,* and chambers."—*De Nova, Oriente Completo,* ii. 152.

1711.—"The Building is very ancient . . . and has a paved Court, two large *Verandas* or Piazzas."—*Looper,* 20.

c. 1714.—"*Varanda.* Obra sacada do corpo do edificio, cuberta ou descoberta, na qual se costuma passear, tomar o sol, ou fresco, &c. *Pergula.*"—Blasius, s.v.

1729.—"*Baranda.* Especie de corredor ou balaustrada que ordinariamente se colocó debante de los altare or esculturas, compuesta de balauastres de hierro, bronce, madera, &c. outra materia, de la altura de um medio cuerpo, y su uso es para adornio y reparo. Algunos escriben esta voz con b. Lít. Peribolus, Lorica clathrata."—*Góis, Hist. de Nueva España,* lib. 3, cap. 15. "Alajá-
base la pieza por la mitad con un *baranda,* o biombo que sin impedir la vista señalava
**VERDURE, s.** This word appears to have been used in the 18th century for vegetables, adapted from the Port. *verduras.*

1752.—Among minor items of revenue from duties in Calcutta we find:

"Verdure, fish pots, firewood 216 10 6."  
—In Long, 35.

**VERGE, s.** A term used in S. India for rice lands. It is the Port. *Värset, Värziu, Vargem,* which Vieyra defines as 'a plain field, or a piece of level ground, that is sowed and cultivated.'

1749.—"... as well as *vargens* lands as hortas" (see OART).—*Treaty, in Logan, Malabar,* iii. 48.

1772.—"The estates and *verges* not yet assessed must be taxed at 10 per cent."—*Goct. Order, ibid. i. 421.*

**VETTVVER, s.** This is the name generally used by the French for the fragrant grass which we call *cuscus* (q.v.). The word is Tamil rettiver, from *rettu,* 'digging,* ver,* root*.

1860.—"Europeans cool their apartments by means of wetted mats (see *TATTY*) made of straw or grass, and sometimes of the roots of the *wattie waeroa,* which, when wetted, exhales a pleasant but faint smell."—Boyle's *Tracts,* p. 11.

**VIDANA, s.** In Ceylon, the title of a village head man. "The person who conveys the orders of Government to the people" (Clough, s.v. *vidan*). It is apparently from the Skt. *vadana,* "... the act of speaking... the mouth, face, countenance... the front, point," &c. In Javanese *wadona* (or *wadono,* in Jav. pronunciation) is "the face, front, van; a chief of high rank: a Javanese title" (Crawford, s.v.). The Javanese title is, we imagine, now only traditional; the Ceylonese one has followed the usual downward track of high titles; we can hardly doubt the common Sanskrit origin of both (see *Abhinewa,* April 1, 1852, p. 413, and May 13, ibid. p. 602). The derivation given by Alvis is probably not inconsistent with this.

1681.—"The Dissavas (see *DISSAVE*) by these *Courli vidani* their officers do oppress and squeeze the people, by laying Mules upon them. In *Pree* this officer is the Dissava's chief Substitute, who orders and manages all affairs incumbent upon his master."—Kings, 51.

1723.—"*Vidanes,* the overseers of villages, who are charged to see that no inhabitant suffers any injury, and that the Land is sown betimes. ..."—Valentijn (Ceylon), *Names of Officers,* &c., 11.

1755.—"Under each (chief) were placed different subordinate headmen, called *Vidana.*Artichokes and *Vidans.* The last is derived from the word (vaidad), 'commanding,' or 'ordering,' and means, as Clough (p. 617) defines it, the person who conveys the orders of the Government to the People."

—I, de Alvis, in *Ceylon Journal,* 8, p. 287.
VIHARA. WIHARE. &c., s. In Ceylon a Buddhist temple. Skt. vihāra, a Buddhist convent, originally the hall where the monks met, and thence extended to the buildings generally of such an institution, and to the shrine which was attached to them, much as minister has come from monasterium. Though there are now no Buddhist vihāras in India Proper, the former wide diffusion of such establishments has left its trace in the names of many noted places: e.g. Bihāra, and the great province which takes its name; Koch Behar; the Vihār water-works at Bombay; and most probably the City of Bokhara itself. [Numerous ruins of such buildings have been unearthed in X. India, as, for instance, that at Sarnāth near Benares, of which an account is given by Gen. Cunningham (Arch. Rep. i. 121). An early use of the word (probably in the sense of a monastery) is found in the Mathura Jain inscription of the 2nd century, a.d. in the reign of Huvīlika (ibid. iii. 33.).]

1851.—"The first and highest order of priests are the Tīrthankas, who are the priests of the Budhān God. Their temples are styled Veheras. . . . These. . . . only live in the Vihar, and enjoy great Revenues."—Kone, Ceylon, 74.

[1851.—"The Malwarte and Asgiri wiharas . . . are the two heads of the Bhoodahic establishment in Ceylon."—Dav. An Account of the Interior of Ceylon, 369.]

1554.—"The bear (see BAHAR of Pegnu contains 120 bicas; each bica weighs 40 ounces; the bica contains 19 tikals; the tical weights 3' aurochas."—1. Names, 85.

1568.—"This Ganna goeth by weight of Byze . . . and commonly a Byza of Ganna is worth under our accout only a ducat."—Cruikshank, in Hist. ii. 367.

1626.—"In anno 1622 the Myne was shut up. . . . the comming of the Mogull's Embassadors to this King's Court, with his peremptory demand of a Vysse of the fairest diamonds, caused the cessation."—Purchas, Pilgrimage, 1626.

1727.—"Viece."—See under TICAL.

1807.—"Vissav."—See under GARCE.

1855.—"The King last year purchased 500,000 viss of lead, at 5 tikals (see TICAL), for 100 viss, and sold it at twenty tickals."—Park, Mission to Am, 250.

VIZIER, WUZEER. s. Ar.—H. waźir, 'a minister,' and usually the principal minister, under a (Mahomedan) prince. [In the Koran (cap. xx. 30) Moses says: "Give a waźir of my family. Harūn (Aaron) my brother." In the Ain we have a distinction drawn between the Vakil, or prime minister, and the Vāzir, or minister of finance (ed. Bockhmann, i. 527.) In India the Nawāb of Oudh was long known as the Nawāb Vāzir, the founder of the quasi-independent dynasty having been Sādāt 'Ali Khān, who became Sīlādār of Oudh, c. 1732, and was also Vāzir of the Empire, a title which became hereditary in his family. The title of Nawāb Vāzir emerged in that of pādshāh, or King, assumed by Ghāzī-ud-dīn Hādar in 1820, and up to his death still borne or claimed by the ex-King Wājīd 'Ali Shāh, under surveillance in Calcutta. As most titles degenerate, Vāzir has in Spain become alquèrī, 'a constable,' in Port, alvèl, 'a alderman.'

1612.—"Jeffler Basha Vizier and Vicerey of the Province."—Letters, i. 175.]

1614.—"Il primo visir, sopra ogni altro, che era allora Nasūh-baśha, genero del Gran Signore, venne ultimo dei tutti, con grandissima e ben adorna cavalcata, eun per la quale andava egli solo con molta gravità."—P. della Valle (from Constanti-nople), i. 43.

VISS. s. A weight used in S. India and in Burma; Tam. visi, 'division.' Skt. vihāta, 'distributed.' In Madras it was 1 of a Madras maund, and = 3½ lb. 2 oz. avoirdupois. The old scale ran, 10 pagoda weights = 1 pollum, 40 pollums = 1 viss, & viss = 1 maund (of 25½ lbs.). 20 maunds = 1 catty. In Burma the viss = 100 tikals = 3½ lb. 5½ oz. Viss is used in Burma by foreigners, but the Burmese call the weight pekkha, probably a corruption of visi.

VW

[WACADASH. s. Japanese wakizashi, 'a short sword.']
WALER, s. A horse imported from N. South Wales, or Australia in general.

1866.—"Well, young shaver, have you seen the horses? How is the Waler's off foreleg?"—Trevelyan, Dark Bangalor, 223.

1873.—"For sale, a brown Waler gelding, ...—Madras Mail, June 25.

WALLA, s. Two distinct words are occasionally written in the same way.

(a). Ar. wali. A Mahommadean title corresponding to Governor; ["the term still in use for the Governor-General of a Province as opposed to the Muhaitz, or district-governor. In E. Arabia the Wali is the Civil Governor as opposed to the Amir or Military Commandant. Under the Caliphate the Wali acted also as Prefect of Police (the Indian Faujdar—see FOUDJAR), who is now called Zabib." (Burton, Ar. Nights, i. 238)]. It became familiar some years ago in connection with Kandahar. It stands properly for a governor of the highest class, in the Turkish system superior to a Pasha. Thus, to the common people in Egypt, the Khedive is still the Wali.

1298.—"Whenever he knew of anyone who had a pretty daughter, certain rumahs of his would go to the father and say: 'What say you? Here is this pretty daughter of yours; give her in marriage to the Bailo Achmath' (for they call him the Bailo, or, as we should say, 'the Viceroy')."—Marco Polo, i. 402.

1498.—"... e mandos hum homen que se chama Bale, o qual he como alquimide."—Reis de V. da Gama, 54.

1727.—"As I was one morning walking in the Streets, I met accidentally the Governor of the City (Muscat), by them called the Waaly."—A. Hamilton, i. 70; [ed. 1743, i. 71.]

[1753.—In Georgia. "Vali, a viceroy descended immediately from the sovereigns of the country over which he presides."—Hone, iv. 25.]

b. Ar. wali. This is much used in some Mahommadean countries (e.g. Egypt and Syria) for a saint, and by a transfer for the shrine of such a saint. ["This would be a separate building like our family tomb and probably domed. ... Europeans usually call it 'a little Wali'; or, as they write it, 'Wely'; the contained for the container; the 'Santon' for the 'Santon's tomb'" (Burton, Ar. Nights, i. 97).] See under PEER.

WANDEROO. s. In Ceylon a large kind of monkey, originally described under this name by Knox (Probiades venirens). The name is, however, the generic Sinhalese word for 'a monkey' (wandan, wandan), and the same with the Hind. bandar, Skt. vaṇarā. Remarks on the disputed identity of Knox's wnderoo, and the different species to which the name has been applied, popularly, or by naturalists, will be found in Emerson Tenent, i. 129-130.

1681.—"Monkeys. Some so large as our English Spotted Dogs, of a darkish grey colour, and black faces, with great white beards round from ear to ear, which makes them show just like old men. There is another sort just these same beards, but differ in colour, being milk white both in body and face, having great beards like the others, both these sorts do but little mischief. ... This sort they call in their language Wanderow."—Knox, Hist. Rel. of the I. of Ceylon, 25.

1863.—"The wanderow is remarkable for its great white beard, which stretches quite from ear to ear across its black face, while the body is of a dark grey."—Perceval, Acc. of the I. of Ceylon, 296.

1810.—"I saw one of the large baboons, called here Wanderows, on the top of a cocoanut tree, where he was gathering nuts. ..."—Maria Graham, 97.
1874.—"There are just now some very remarkable monkeys. One is a Macaque... Another is the Wanderoo, a fellow with a great mass of hair round his face, and the most awful teeth ever seen in a monkey's mouth. This monkey has been credited with having killed two niggers before he was caught; he comes from Malabar."—F. Beckland, in *Ley.*, 289.

**WANGHEE, WHANGHEE.** s. The trade name for a slender yellow bamboo with beautifully regular and short joints, imported from Japan. We cannot give the origin of the term with any conviction. The two following suggestions may embrace or indicate the origin. (1) Rumphius mentions a kind of bamboo called by him *Arundinarbor fera,* the native name of which is *Bulu swangi* (see in vol. iv. cap. vii. *et seqg.*). As *Bulu* is Malay for bamboo, we presume that *swangi* is also Malay, but we do not know its meaning. (2) Our friend Professor Terrien de la Coperie notes: "In the *Kiang-hi* treatise, 118, 119, the *Huang-teh* is described as follows: 'A species of bamboo, very hard, with the joints close together; the skin is as white as snow; the larger kind can be used for boats, and the smaller used for pipes, &c.' See also Wells Williams, *Syllabic Dict.* of the Chinese Names, p. 251.

[On this Professor Giles writes: '"Whangi' clearly stands for 'yellow,' as in Whampoo and like combinations. The difficulty is with 'a,' which should stand for some word of that sound in the Cantonese dialect. There is such a word in 'clothes, skin, sheath'; and 'yellow skin (or sheath)' would form just such a combination as the Chinese would be likely to employ. The suggestion of Terrien de la Coperie is not to the purpose." So Mr. C. M. Gardner writes: 'The word *hanging* has many meanings in Chinese according to the tone in which it is said. *Hanging-teh* or *hanging-taing* might be 'yellow-corded cane.' The word 'chuh' means 'bamboo,' and *hanging-chuh* might be 'yellow or Imperial bamboo.' *Wen* means 'a myriad, chi 'utensil'; *wan-chi* *teh* might mean a kind of cane 'good for all kinds of uses.' *Wan-chuh* is a particular kind of bamboo from which paper is made in W. Hapi.'

Mr. Skeat writes: ‘"Bulu swangi" is correct Malay. Favre in his Malay-Fr. Dict. has *swangi,* esprit, spectre, esprit mauvais.’ "Bulu swangi" does not appear in Ridley’s list as the name of a bamboo, but he does not profess to give all the Malay plant names."]

**WATER-CHESTNUT.** The *trapa hispinoid* of Roxb. *Hind. singhara,* "the hounded fruit." See SINGARA.

**WEAVER-BIRD.** s. See BAYA.

**WEST-COAST.** n.p. This expression in Dutch India means the west coast of Sumatra. This seems also to have been the recognised meaning of the term at Madras in former days. See SLAVE.

[1855.—"Order'd that the following good be laden aboard the Syann Merchant for the West Coast of Sumatra..."—*Pringle, Diary Pt. St. Geo. 1st* ser. IV. 199; also see 186, 188, &c.]

1747.—"The Revd. Mr. Francis Fordyce being entered on the Establishment... and having several months' allowance due to him for the West Coast, amounting to Pgs. 371. 9. ..."—*Ps. St. India's Ccsn.* April 30, MS. in India Office. The letter appended shows that the chaplain had been attached to Bencoolen. See also Wheeler, i. 148.

**WHAMPOA.** n.p. In former days the anchorage of European ships in the river of Canton, some distance below that city. [The name is pronounced *Wampa* (Bell, *Things Chinese,* 3rd ed. 631.).]

1770.—"Now all European ships are obliged to anchor at Hang-poa, three leagues from the city" (Canton).—*Baysal.* tr. 1777. ii. 258.

**WHISTLING TEAL.** s. This in Jerdon is given as *Hendycoqua Aureola* of Sykes. Latin names given to birds and beasts might at least fulfil one object of Latin names, in being intelligible and pronounceable by foreign nations. We have seldom met with a more barbarous combination of impossible words than this. A numerous flock of these whistlers is sometimes seen in Bengal sitting in a tree, a curious habit for ducks.

**WHITE ANTS.** See ANTS. WHITE.

**WHITE JACKET.** s. The old custom in the hot weather, in the family or at bachelor parties, was to wear this at dinner; and one or more dozens of white jackets were a regular
item in an Indian outfit. They are now, we believe, altogether, and for many years obsolete. [They certainly came again into common use some 20 years ago.] But though one reads under every generation of British India that they had gone out of use, they did actually survive to the middle of the last century, for I can remember a white-jacket dinner in Fort William in 1849. [The late Mr. Bridgman of Gorakhpur, whose recollection of India dated from the earlier part of the last century told me that in his younger days the rule at Calcutta was that the guest always arrived at his host’s house in the full evening-dress of the time, on which his host meeting him at the door expressed his regret that he had not chosen a cooler dress; on which the guest’s Bearer always, as if by accident, appeared from round the corner with a nankeen jacket, which was then and there put on. But it would have been opposed to etiquette for the guest to appear in such a dress without express invitation.]

1893.—“It was formerly the fashion for gentlemen to dress in white jackets on all occasions, which are well suited to the country, but being thought too much an undress for public occasions, they are now laid aside for English cloth.”—Ld. Valtorta, i. 240.

[c. 1848.—“... a white jacket being evening dress for a dinner-party...”—Berncastle, Voyage to China, including a Visit to the Bombay Pres. i. 93.]

WINTER. s. This term is constantly applied by the old writers to the rainy season, a usage now quite unknown to Anglo-Indians. It may have originated in the fact that winter is in many parts of the Mediterranean coast so frequently a season of rain, whilst rain is rare in summer. Compare the fact that shita in Arabic is indifferently winter, or rain; the winter season being the rainy season, Shita is the same word that appears in Canticles ii. 11: “The winter (sethat) is past, the rain is over and gone.”

1513.—“And so they set out, and they arrived at Surat (Corona) in May, when the winter had already begun, so they went into winter-quarters (pnlse queneuerato), and in September, when the winter was over, they went to Goa in two foists and other vessels, and in one of these was the ganda (rhinoceros), the sight of which made a great commotion when landed at Goa. ...”—Correa, ii. 373.

1563.—“R. ... In what time the year does this disease (morsc, Mort-de-chien) mostly occur?" "O. ... It occurs mostly in June and July (which is the winter-time in this country)."”—García, f. 76g.

c. 1567.—“Du Bezeneger a Goa sono d’estate otto giornate di viaggio; ma noi lo facessimo di meno l’inverno, il mese di Luglio.”—Orazio Federici, in Ramusio, iii. 389.

1583.—“Il uermo in questo paese è il Maggio, Giugno, Luglio e Agosto, e il resto dell’anno è estate. Ma bene è da notare che qui la stagione nò si può chiamar uerno rispetto al freddo, che nò vi regna mai, nò solo per cagione de’ venti, e delle gran pioggie.”—Gasparo Balbi, f. 67e.

1584.—“Note that the City of Goa is the principal place of all the Oriental India, and the winter thus beginneth the 15 of May, with very great rain.”—Barret, in Hdb. ii. 413.

[1592.—See under PENANG.]

1610.—“The Winter becor beginneth about the first of June and dureth till the twentieth of September, but not with constant rains as at Goa, but for some six or seven daysy every change and full, with much wind, thunder and raine.”—Finch, in Purchas, i. 423.

c. 1610.—“L’Hyver commence au mois d’Avril, et dure six mois.”—Pyrard de Laval, i. 78: [Hak. Soc. i. 104, and see i. 64, ii. 31.]

1643.—“... des Calottes (qui sont) tous les ans pour faire la guerre aux Malabares ... et cela est emuiuer la May. September, lors que leur Hyver est passe.”...—Magvart, 347.

1653.—“Dans les Indes il y a deux Hyurers, ou pour mieux dire un Printemps perpetuel, parce que les arbres y sont toujours verts: Le premier Estcomm au mois de Mars, et finit au mois de May, que est la commenade de l’Hyurer de pluye, qui continue insques en. September planteun incessentet les quatre mois, en sorte que les Karamunas, ay les Patmarns (see PATTAMAR, a) ne vont ne viennent: l’Hyurer est quantul sans sommonot sortir de la maison. ...Le second Esté deposto Occure insques en Decembre, au quel mois il commence a faire froid ... ce froid est le second Hyurer qui finit au mois de Mars.”—De la Boulogne-Gon. ed. 1657, p. 244-245.


1678.—“... In Winter (when they rarely stir) they have a Munnajum, or Wax Cloth to throw over it. ...”—Feger, 410.

1691.—“In ora Occidentali, quae Madabarum est, hyemns a mense Aprili in Septembrem usque dominatur; in littoro vero Orientali, quod Hollandi de Austro Choromandnel, Ora Coromandellae vocant trans illos montes, in isdem latitudinis gradibus, contrarius planè modò à Septembris
WOODE-APPLE. 971 WOODOCK, WOODLOCK.

usque ad Aprilem hyemem habent."—Iobi Lusdoji, ad saum Historiam Commentaries, 101.

1770. — "The mere breadth of these mountains divides summer from winter, that is to say, the season of fine weather from the rainy... all that is meant by winter in India is the time of the year when the clouds... are driven violently by the winds against the mountains," Sc.—Royall, tr. 1777, i. 34.

WOOD-APPLE. s. [According to the Madras Gloss, also known as Caril Fruit, Monkey Fruit, and Elephant Apple, because it is like an elephant's skin.] A wild fruit of the N.O. Aurantioceae growing in all the drier parts of India (Fernnia elephantum, Correa). It is somewhat like the bel (see BAEL) but with a still harder shell, and possesses some of its medicinal virtue. In the native pharmacopeia it is sometimes substituted (Moodeen Sheriff, Watt, Econ. Diet. iii. 324 seqg.). Buchanan-Hamilton calls it the Kot-bel (Kathbel). (Eastern India, ii. 787).

1575. — "Once upon a time it was announced that the Pathishah was about to go on a journey in the province of Upper India. And the village heads gathered in pandhavat to consider what offering they could present on such an unexampled occasion. Two products only of the village lands were deemed fit to serve as nazzma. One was the custard-apple, the other was the wood-apple... a wild fruit with a very hard shelly rind, something like a large lemon or small citron converted into wood. After many pro and con, the custard-apple carried the day, and the village elders accordingly, when the king appeared, made salami, and presented a large basket of custard-apples. His Majesty did not accept the offering graciously, but with much abusive language at being stopped to receive such trash, pelted the simpletons with their offering, till the whole basketful had been squashed upon their venerable heads. They retired, abashed indeed, but devoutly thanking Heaven, that the offering had not been of wood-apples!"—Some Unscientific Notes on the History of Plants (by H. Y.) in Geog. Mag., 1875, pp. 49-50. The story was heard many years ago from Major William Yule, for whom see under TOBACCO.

WOOD-OIL or GURJUN OIL. s. Beng.—H. gajam. A thin balsam oil drawn from a great forest tree (N.O. Dipteroxarpaceae) Dipteroxarps turbinis, Gaertn., and from several other species of Dipt., which are among the finest trees of Trans-gangetic India. Trees of this N.O. abound also in the Malay Archipelago, whilst almost unknown in other parts of the world. The celebrated Borneo camphor is the product of one such tree, and the saul-wood of India of another. Much wood-oil is exported from the Burmese provinces, the Malay Peninsula, and Siam. It is much used in the East as a natural varnish and preservative of timber; and in Indian hospitals it is employed as a substitute for copaiva, and as a remedy for leprosy (Hambury & Flückiger, Watt, Econ. Diet. iii. 167 seqg.). The first mention we know of is c. 1759 in Dalrymple's Or. Repertory in a list of Burmese products (i. 109).

WOOLOCK. WOODLOCK. s. [Platts in his Hind. Diet. gives ulâk, ulâk, as Turkish, meaning 'a kind of small boat.' Mr. Grierson (Bihar Peasant Life, 42), among the larger kinds of boats, gives ulâk, "which has a long narrow bow overhanging the water in front." Both he and Mr. Grant (Rural Life in Bengal, 27) give drawings of this boat, and the latter writes: "First we have the bulky ìolak, or baggage-boat of Bengal, sometimes as gigantic as the Pottlee (see PATTELO), and used for much the same purpuses. This last-named vessel is a clinkerbuilt boat—that is having the planks overlapping each other, like those in a London wherry; whereas in the round smooth-sided ìolak and most country boats, they are laid edge to edge, and fastened with iron clamps, having the appearance of being stitched."


[1838.—... 10 Ulocks for Souldiers, etc.—Hodges, Diary. Hak. Soc. i. 76.
1790.—... 20 Hoolocks 6 Oars at 28 Rs. per month."—In Long. 227.
1794.—"Then the Manjoes went after him in a woollock to look after him."—Ibid. 383.
1751.—"The same day will be sold a twenty-our'd Wollloc-built Budgerow..."—India Gazette, April 14.
1799.—"We saw not less than 200 large boats at the different quays, which on an average might be reckoned each at 60 tons burthen, all provided with good roofs, and masted after the country manner. They seemed much better constructed than the unwieldy wullocks of Bengal."—Synes, Apr., 283.
WOON. s. Burn. wun, 'a governor or officer of administration'; literally 'a burden,' hence presumably the 'Bearer of the Burden.' Of this there are various well-known compounds, e.g.: Woon-gyee, i.e. 'Wun-gyi' or Great Minister, a member of the High Council of State or Cabinet, called the Hot-dun (see LOTOO). Woon-donk, i.e. Wundonk, lit. 'the prop of the Wun,' a sort of Adjutant or Minister of an inferior class. We have recently seen a Burmese envoy to the French Government designated as 'M. Woondonk.' Atwen-wun, Minister of the Interior (of the Court) or Household. Myo-wun, Provincial Governor (May- room of Symes). Ye-wun, 'Water-Governor,' formerly Deputy of the Myo-wun of the Pr. of Pegu (May-room of Symes). Akaok-wun, Collector of Customs (Akowoon of Symes).

WOODY-MAJOR, s. The title of a native adjutant in regiments of Indian Irregular Cavalry. Both the rationale of the compound title, and the etymology of wardl, are obscure. Platts gives Hind. warali or wardl, 'uniform of a soldier, badge or dress of office,' as the first part of the compound, with a questionable Skt. etymology, vérula, 'crying, proclaiming, a pungwryg.' But there is also Ar. ward, 'a flight of birds,' and then also 'a troop or squadron,' which is perhaps as probable. [Others, again, as many military titles have come from S. India, connect it with Can. warali, 'news, an order.']

[1781.—'... We made the wurdee wollah acquainted with the circumstance. ...

[1861.—'The senior Ressaldar (native captain) and the Woordie Major (native adjutant) ... reported that the sepoyos were trying to tamper with his men.'—Care-Broca, Panjab and Delhi, i. 120.]

WOOTZ, s. This is an odd name which has attached itself in books to the so-called 'natural steel' of S. India, made especially in Salem, and in some parts of Mysore. It is prepared from small bits of malleable iron (made from magnetic ore) which are packed in crucibles with pieces of a particular wood (Cassia auriculata), and covered with leaves and clay. The word first appears in a paper read before the Royal Society, June 11, 1795, called: "Experiments and observations to investigate the nature of a kind of Steel, manufactured at Bombay, and there called Wootz..." by George Pearson, M.D." This paper is quoted below.

The word has never since been recognised as the name of steel in any language, and it would seem to have originated in some clerical error, or misreading, very possibly for woold, representing the Canarese uكد (pron. wulko) 'steel.' Another suggestion has been made by Dr. Edward Baldwin. He states that wcheda and nicha (Hind. wycha-nicha, in reality for 'high' and 'low') are used in Canarese speaking districts to denote superior and inferior descriptions of an article, and supposes that wootz may have been a misunderstanding of wcheda, 'of superior quality.' The former suggestion seems to us preferable. [The Madras Gloss. gives as local names of steel, Can. ukku, Tel. urku, Tam. and Malav. uruku, and derives wootz from Skt. śčcā, whence comes H. śčcā.]

The article was no doubt the famous 'Indian Steel,' the σιδνμος Ἰνδικὸς καὶ στέλματα of the Periplus, the material of the Indian swords celebrated in many an Arabic poem, the alhinde of old Spanish, the hundwendi of the Persian traders, ondunique of Marco Polo, the iron exported by the Portuguese in the 16th century from Baticula (see BATCUL) in Canara and other parts (see Correa passim). In a letter of the King to the Goa Government in 1501 he animadverts on the great amount of iron and steel permitted to be exported from Chaul, for sale on the African coast and to the Turks in the Red Sea (Archiv. Port. Orient., Fasc. 3, 318).

1795. — "Dr. Scott, of Bombay, in a letter to the President, acquainted him that he had sent over specimens of a substance known by the name of Wootz; which is considered to be a kind of steel, and in high esteem among the Indians."

—Phil. Trans. for 1795, Pt. ii. p. 322.

[1814.—See an account of wootz, in Heyne's Tracts, 352 seqq.]

1814. — "The cakes of steel are called Wootz; they differ materially in quality, according to the nature of the ore, but are generally very good steel, and are sent into Persia and Turkey. ... It may be remarked self-evident that the figure or pattern (of Damascus steel) so long sought after exists in the cakes of Wootz, and only requires to be produced by the action of diluted acids... it is therefore highly probable that the ancient blades (of Da-
muscus) were made of this steel."—Wilkinson, Engines of War, pp. 203-206.

1864. — "Damascus was long celebrated for the manufacture of its sword blades, which it has been conjectured were made from the woots of India."—Percy's Metal- lurgy, Iron and Steel, 560.

**WRITER.** s.

(a). The rank and style of the junior grade of covenanted civil servants of the E.I. Company. Technically it has been obsolete since the abolition of the old grades in 1833. The term no doubt originally described the duty of these young men; they were the clerks of the factories.

(b). A copying clerk in an office, native or European.

a. —

1673. — "The whole Mass of the Company's Servants may be comprehended in those Classes, viz., Merchants, Factors, and Writers."—Fryer, 84.

1675-6. — See under **FACTOR.**

1676. — "There are some of the Writers who by their lives are not a little scandalous."—Letter from a Chaplain, in Wheeler, i. 64.

1683. — "Mr. Richard More, one that came out a Writer on ye Herbert, left this World for a better. Y Lord prepare us all to follow him."—Hedges, Diary, Aug. 22: [Hak. Soc. i. 105].

1747. — "22. Mr. Robert Clive, Writer in the Service, being of a Martial Disposition, and having acted as a Volunteer in our late Engagements, We have granted him an Ensign's Commission, upon his Application for the same."—Letter from the Council at Ft. St. David to the Honble. Court of Directors, dd. 2d. May. 1747 (MS. in India Office).

1758. — "As we are sensible that our junior servants of the rank of Writers at Bengal are not upon the whole on so good a footing as elsewhere, we do hereby direct that the future appointments to a Writer for salary, diet money, and all allowances whatever, be 400 Rupees per annum, which mark of our favour will be attended to, must prevent their reflection on what we shall further order in regard to them as having any other object or foundation than their particular interest and happiness."—Court's Letter, March 3, in Long, 129. (The 'further order' is the prohibition of palanking, &c.—see PALANKEN.)

b. —

1754. — "Resolutions and orders. That no Moonshee, Linguist, Banian (see BANYAN), or Writer be allowed to any officer except the Commander-in-Chief and the commanders of detachments. . . ."—Pt. William Cooper. In Long, 342.

1850. — "Following him are the knaves (see CRANNY) or writers, on salaries varying, according to their duties and abilities, from five to thirty rupees."—Grant, Rarul L. in Bengal, 158-9.

**WUG.** s. We give this Beluchi word for loot on the high authority quoted. [On this Mr. M. L. James writes: "This is not, strictly speaking, a Balochi word, but Sindhi, in the form wug or luq. The Balochi word is bag, but I cannot say for certain whether it is borrowed from Sindhi by Balochi, or vice versâ. The meaning, however, is not loot, but 'a herd of camels.' It is probable that on the occasion referred to the loot consisted of a herd of camels, and this would easily give rise to the idea that the word meant loot. It is one of the commonest forms of plunder in those regions, and I have often heard Balochis, when narrating their raids, describe how they had carried off a 'bag.'"]

1845. — "In one hunt after wug, as the Beloochees call plunder, 200 of that beautiful regiment, the 2nd Europeans, marched incessantly for 15 hours over such ground as I suppose the world cannot match for ravines, except in places where it is impossible to march at all."—Letter of Sir C. Napier, in Life, iii. 208.
The word in this form represents a silver coin formerly current at Goa and several other Eastern ports, in value somewhat less than 1s. 6d. It varied in Portuguese currency from 300 to 360 réis. But in this case as in so many others the term is a corruption applied to a degenerated value. The original is the Arabic ashrafi (see ASHRAFEY) (or sharif, ‘noble’—compare the medieval coin so called), which was applied properly to the gold dinar, but was also in India, and still is occasionally by natives, applied to the gold mohur. Ashrafi for a gold dinar (value in gold about 11s. 6d.) occurs frequently in the ‘1001 Nights,’ as Dozy states, and he gives various other quotations of the word in different forms (pp. 353-354; [Burton, Ar. Nights, x. 160, 376]). Aligrifs, the name of a coin once known in France, is according to Littre also a corruption of ashrafi.

1498. — ‘And (the King of Calicut) said that they should tell the Captain that if he wished to go he must give him 600 xarafins, and that soon, and that this was the custom of that country, and of those who came thither.’ —Rob. of L. de l. 79.

1510. — ‘When a new Sultan succeeds to the throne, one of his lords, who are called Amhirs (Ameer), says to him: ‘Lord, I have been for so long a time your slave, give me Domaces, and I will give you 700,000 or 200,000 teraphins of gold.’” — Forthoua, 10.

‘Every Mameluke, great or little, has for his pay six saraphis per month.’ — Ibid. 13.

‘Our captain sent for the superior of the said mosque, to whom he said: that he should show him the body of Nabi,—this Nabi means the Prophet Mahomet—that he would give him 3000 seraphins of gold.’ —Ibid. 29. This one eccentric traveller gives thus three different forms.

1513. — ‘... hunc regem Affonso idem, urbe opulentissima et praecepio emporio Armatio vi capitum, quindecim millià Seraphinorum, ca est aurum moneta ducatii equivalentes monarchi tributarii effeciens.’ — Epistolae Emorosudicae Regis, 26. In the preceding the word seems to apply to the golden dinar.

1523. — ‘And by certain information of persons who knew the facts... Antonio de Salamanca... agreed with the said King Tunusa (Turun Shâh),... that the said King... should pay to the King Our

lord 10,000 xarafins more yearly... in all 25,000 xarafins...’ —Tomba de Ladin, Subsidios, 73. This is the gold mohur.

1540. — ‘This year there was such a famine in Choromandel, that it left nearly the whole land depopulated with the mortality, and people ate their fellow men. Such a thing never was heard of on that Coast, where formerly there was such an abundance of rice, that in the port of Negapatam I have often seen more than 700 sail take cargoes amounting to more than 20,000 quintals (the wage — 25,31)l of rice. This year of famine the Portuguese of the town of St. Thomâ did much good to the people, helping them with quantities of rice and millet, and coco-nuts and sugar (see JAGGERY), which they imported in their vessels from other parts, and sold in retail to the people at far lower prices than they could have got if they wished it; and some rich people caused quantities of rice to be boiled in their houses, and gave it boiled down in the gardens to the people to drink, all for the love of God. This famine lasted a whole year, and it spread to other parts, but was not so bad as in Choromandel. The King of Bishnagar, who was sovereign of that territory, heard of the humanity and beneficence of the Portuguese to the people of the country, and he was greatly pleased thereat, and sent an old (see OLLAH) of thanks to the residents of St. Thomâ. And this same year there was such a scarcity of provisions in the harbours of the Straits, that in Aden a load (perdo) of rice fetched forty xarafins, each worth a cruzado...’ — Corvo, iv. 131-132.

1548. — ‘The chief and most common money (at Goa) is called Pardane (Pardao) Xeraphin. It is of silver, but of small value. They strike it at Goa, and it is marked on one side with the image of St. Sebastian, on the other with 3 or 4 arrows in a sheaf. It is worth 3 testoons or 200 reys (Reas) of Portugal; or less.” —Lavoisier (from French ed. 71); [Hak. Soc. i. 211, and compare i. 190; and see another version of the same passage under PAR-DAO].

1610. — “Imprimis of Seraffins Echeri, which ten Rupias (Rupee) a piece, there are sixtie Leckes (Lack).” — Hawkins, in Purchas, i. 217. Here the gold mohur is meant.

c. 1610. — “Les pièces d’or sont cherafins à vingt-cinq sols pièce.” — Pierre du Lacval, ii. 40; [Hak. Soc. ii. 69, reading cherafin].

"Coin and weights of Bombaim. 3 Rupees. 4s Jutellas (see JEETUL) is one Pagod. 10 and 3 Larees (Larin) is 1 Pagod.

COTARPHIS, 5, 1 Old Dollar.

"Coins and weights in Goa... The Cruzado of gold. 12 Zeraephins. The Zaraphin, 5 Tangas. The Tanga (Tanga). 5 Viatens. The Vient, 15 Barrooks (Budgrook), whereof 75 make a Tanga. And 60 Ross make a Tanga."—Fryer, 206.

1690.—

"The Gold St. Thoma... The Silv. Sherephene... Table of Coins, in Ortonon.

1727.—"Their Soldiers Pay (at Goa) is very small and ill paid. They have but six XEREPHEENS per Month, and two Suits of Calico, stript or chequered, in a Year... and a Xeraphen is worth about sixteen Pence half Penny Ster."—J. Hamilton, i. 219: [ed. 1744, i. 222].

1790.—"You shall coin Gold and silver of equal weight and fineness with the Ash-reees (Ashrafee) and Rupees of Moersched-abad, in the name of Calcutta.—Vreach's Persanam, for Estab. of a Mint la Calcutta, in Long, 227.

c. 1814.—"Sabris now are very different from what they once were. When I was a young man with an officer in the camp of Late Lik Sahib (Lord Lake) the sabris would give an asatra (Ashrafee), when now they think twice before taking out a rupee."—Perpet. Reminiscences of an old Khos- puma's Conversation. Here the gold mohur is meant.

XERCANSOR, n.p. This is a curious example of the manner in which the Portuguese historians represent Mahomedan names. Xercansor does really very fairly represent phonetically the name of Sher Khan Sär, the famous rival and displacer of Humayin, under the title of Sher Shah.

c. 1583.—"But the King of Bengal, seeing himself very powerful in the kingdom of the Patans, seized the king and took his kingdom from him... and made Governor of the kingdom a great lord, a vassal of his, called Cotoxa, and then leaving everything in good order, returned to Bengal. The administrator Cotoxa took the field with a great array, having with him a Pathan Captain called Xercansor, a valiant cavalier, much esteemed by all."—Correa, ii. 719.

The kingdom of the Patans appears to be Behar, where various Afghan chiefs tried to establish themselves after the conquest of Delhi by Baber. It would take more search than it is worth to elucidate the story as told by Correa, but see Elliot, iv. 333.

Cotoxa (Koto sha) appears to be Kuh Khan of the Mahomedan historian there.

Another curious example of Portuguese nomenclature is that given to the first Mahomedan king of Maharea by Barros, Nesperus Inrava (II. vi. 1), by Alboquerque Naqandarza Connor, Pt. 111, ch. 17. This name is rendered by Lassen's powerful lore into Skt. Baberadher, "d. h. Besitzer kräftiger Bestimmungen"—"Possessor of strong recollections."—Ind. Ath. iv. 540, whereas it is simply the Portuguese way of writing Sikandar Shâh! (So Linschoten (Hak. Soc. ii. 153) writes Xativas for Shâh Tavaos.) For other examples, see Codo- vascam, Idalcan.

Y

YABOO. s. Pers. yîbû, which is perhaps a corruption of Ar, yûbah, defined by Johnson as 'a swift and long horse.' A nag such as we call a galloway, a large pony or small hardy horse; the term in India is generally applied to a very useful class of animals brought from Afghanistan.

c. 1590.—"The fifth class (yabû horses) are bred in this country, but fall short in strength and size. Their performances also are mostly bad. They are the offspring of Turki horses with an inferior breed."—Tiin, ed. Blochmann, i. 284.

1744.—"There are in the highland country of KANDAHAR and CABUL, a small kind of horses called Yabous, which are very serviceable."—Hawney, Travels, ii. 367.

[1839.—"A very strong and useful breed of ponies, called Yabuous, is however reared, especially about Baumun. They are used to carry baggage, and can bear a great load, but do not stand a long continuance of hard work so well as mules."—Elphinstone, Cautul, ed. 1842, i. 189.

YAK. s. The Tibetan ox (Bos grunius, L., Psephasus of Gray), belonging to the Bisantine group of Bovine. It is spoken of in Bogle's Journal under the odd name of the "cow-tailed cow," which is a literal sort of translation of the Hind, name chorhri qo, chorhës (see CHOWRY), having been usually called "cow-tails" in the 15th century. [The usual native name for the beast in N. India is surajhë, which comes from Skt. sarabhë, 'pleasing.] The name yak does not appear in Buffon, who calls it the 'Tartarian cow,' nor is it found in the 3rd ed. of Pennant's II. of Quad.
YAK.

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YAK.

culpus (1793), though there is a fair account of the animal as Bos grunniens of Lin. and a poor engraving. Although the word occurs in Della Penna's account of Tibet, written in 1730, as quoted below, its first appearance in print was, as far as we can ascertain, in Turner's Mission to Tibet. It is the Tib. gYak. Jasche's Dict. gnyag. The animal is mentioned twice, though in a confused and inaccurate manner, by Aelian; and somewhat more correctly by Cosmas. Both have got the same fable about it. It is in medieval times described by Rubruck. The domestic yak is in Tibet the ordinary beast of burden, and is much riddled. Its hair is woven into tents, and spun into ropes; its milk a staple of diet, and its dung of fuel. The wild yak is a magnificent animal, standing sometimes 18 hands high, and weighing 1600 to 1800 lbs., and multiplies to an astonishing extent on the high plateaux of Tibet. The use of the tame yak extends from the highlands of Khokand to Kukhpotan or Kwei-hwaching, near the great northern bend of the Yellow River.

e. A.D. 250. — "The Indians (at times) carry as presents to their King tame tigers, trained panthers, four-horned orxes, and cattle of two different races, one kind of great swiftness, and another kind that are terribly wild, that kind of cattle from (the tails of which) they make fly-flaps." — Aelian, de Animalibus, xv. cap. 14.

Again:

"There is in India a grass-eating animal, which is double the size of the horse, and which has a very bushy tail very black in colour. The hairs of the tail are finer than human hair, and the Indian women set great store by its possession. When it perceives that it is on the point of being caught, it hides its tail in some thicket, and thinks that since its tail is not seen, it will not be regarded as of any value, for it knows that the tail is the great object of fancy." — Ibid. xvi. 11.

e. 515. — "This Wild Ox is a great beast of India, and from it is got the thing called Topkat, with which officers in the field adorn their horses and pennons. They tell of this beast that if its tail catches in a tree it will not budger but stands stock-still, being horribly vexed at losing a single hair of its tail; so the natives come and cut his tail off, and then when he has lost it altogether, he makes his escape." — Cosmas Indicopleustes, Bk. xi. Transl. in Cuthbert, &c., p. 113.

[e. 1500. — In a list of things imported from the "northern mountains" into Oudh, we have "tails of the Kthb cow." — Jynv. ed. Jornet, i. 172; and see 260.]

1730. — "Dopo di che per circa 40 giorni di cammino non si trova più abitazioni di case, ma solo alcune tende con quantità di mandrie di lakt, ossiamo bovi pelosi, pecore, cavalli. —-Pre Occorso il Penanul di Bello, Brevi Note del Tibet (published by Klaproth in Journ. As. Soc. 2d. ser.) p. 17.

1784. — "In the opposite side saw several of the black shawled cattle. . . . This very singular and curious animal deserves a particular description. . . . The Yak of Tartary, called Snou Goy in Hindostan. —-Turner's Enquiry (pubd. 1800), 185-6. [Sir H. Yule identifies Snou Goy with Öltürk Göl; but, as will be seen above, the H. name is snagüco.]

In the publication at the latter date appears the excellent plate after Stubbs, called "the Yak of Tartary," still the standard representation of the animal. [Also see Turner's paper (1794) in the As. Journ., London reprint of 1798, iv. 366 seq.]

Though the two following quotations from Abbé Huc do not contain the word yak, they are pictures by that clever artist which we can hardly omit to reproduce:

1851. — "Les bœufs à long poils étaient de véritables curiosités; impossible de figurer la beauté de ces animaux; ils marchaient les jambes courtes et portés péniblement un charme de stalactites, qui leur pendiaient sous le ventre jusqu'au sol. Ces poivres bêtes étaient si informes et tellement recouvertes de glaçons qu'il semblait qu'en les eût mis en cage dans du sucre candi." — Huc et Gabet, Souvenirs d'un Voyage, &c. ii. 201; [E.T. ii. 105].

"Au moment où nous passâmes le monceau Gasson sur la glace, un spectacle assez bizarre s'offrit à nos yeux. Déjà nos avions remarqué de loin . . . des objets informes et noirs rongés en file en travers de ce grand fleuve. Ce fut seulement quand nous fumes tout près, que nous pûmes reconnaître plus de 50 bœufs sauvages incrustés dans la glace. Ils avaient voulut, sans doute, traverser le fleuve à la nage, au moment de la congélation des eaux, et ils s'étaient trouvés pris par les glaçons sans avoir la force de s'en débarrasser et de continuer leur route. Leur belle tête, surmontée de grandes cornes, était encore à découvrir; mais la Reste du corps était pris dans la glace, qui était si transparente qu'on pouvait distinguer facilement la position de ces imprudentes bêtes; on eût dit qu'elles étaient encore à nager. Les aiguës et les corbeaux leur avaient arraché les yeux." — Ibid. ii. 219; [E.T. ii. 119 seq. and for a further account of the animal see ii. 81].
YAM, n. This general name in English of the large edible tuber Dioscorea seems to be a corruption of the name used in the W. Indies at the time of the discovery. [Mr. Platt (9 ser. N. & Q. v. 226 seq.) suggests that the original form was nyam or nymai, in the sense of 'food,' nyami meaning 'to eat' in the Fulah language of Senegale. The cannibal Nyam-Nyama, of whom Miss Kingsley gives an account (Travels in W. Africa, 330 seq.) appear to take their name from the same word.]

1600.—"There are great store of Iniamas growing in Guinea, in great fields."—Par- cheo, ii. 587.

1613.—"... Moreover it produces great abundance of inhamas, or large subterranean tubers, of which there are many kinds, like the canstones of America, and these inhamas boiled or roasted serve in place of bread."—Trovai de Eredia, 19.

1734.—

"In meagre lands
Tis known the Yam will ne'er to bigness swell."

Frazer (Golden Bough, 2nd ed. ii. 14 seq.).]

1843.—"The sultan is a Kaţir called the Sāmari. ... When the time of our departure for China came, the sultan, the Sāmari equipped for us one of the 13 junks which were lying in the port of Calicut."—Ibn Battuta, iv. 894.

1142.—"I saw a man with his body naked like the rest of the Hindus. The sovereign of this city (Calicut) bears the title of Sāmari. When he dies it is his sister's son who succeeds him."—Abhurrazzāk, in Indua in the XVIIth. Cent. 17.

1495.—"First Calicut whither we went. ... The King whom they call Cambolin (for Çamorin) can muster 100,000 men for war, with the contingents that he receives, his own authority extending to very few."—Rodrigo do Vasco da Gama.

1570.—Now I will speak of the King here in Calicut. because he is the most important King of all those before mentioned, and is called Samory, which in the Pagan language means God on earth."—Faria e Sousa, 134. The traveller confounds the word with tamburin, which does mean 'Lord.' [Forbes (see below) makes the same mistake.]

1516.—"This city of Calicut is very large. ... This King became greater and more powerful than all the others: he took the name of Zomodri, which is a point of honour above all other Kings."—Burton, 103.

1552.—"Samorao." See under CELEC-

BES.

1553.—"The most powerful Prince of this Malebar was the King of Calicut, who for excellence was called Camarij, which among them is as among us the title Emperor."—Barros, i. iv. 7.

1564.—Speaking of the Moluccas, "Cam-

arao, which in their language means Ad-

miral."—Castanheda, Bk. vi. ch. 95.

1566.—"I wrote him a letter to tell him ... that, please God, in a short time the imperial fleet would come from Egypt to the Sāmari, and deliver the country from the hands of the insidels."—Sidr. Alvi, p. 88. [Vambery, who in his translation betrays a remarkable ignorance of Indian geography, speaks p. 24 of "Samiri, the ruler of Calcutta, by which he means Calicut."]

1563.—And when the King of Calicut (who has for title Samorim or Emperor) besieged Cochin. ... —Caviei, t. 585.

1572.—"Sentado o Gama junto ao rico leito
Os seus mais inquietados, prompto em vista
Estava o Samor no trono, e gayto
Da gente, nunca dantes delle vista."—

Camões, vii. 59.

By Burton:

"When near that splendid couch took place
the guest
and others further off, prompt glance and
keen
the Samorim cast on folk whose garb and
gest
were like to nothing he had ever seen."
1616.—Under this year there is a note of a Letter from Undercoocon-Cheete to the Great Samorin or K. of Calicut to K. James, — Scissbury, i. 462.

1673.—"Indeed it is pleasantly situated under trees, and it is the Holy See of their Zamerhin or Pope."—Fryer, 52.

1781.—"Their (the Christians') hereditary privileges were respected by the Zamorin himself."—Gibbon, ch. xlvii.

1785.—A letter of Tippoo's applies the term to a tribe or class, speaking of '2000 Samories'; who are these?—Select Letters, 271.

1787.—"The Zamorin is the only ancient sovereign in the South of India."—T. Monro, in Life, i. 59.

1810.—"On our way we saw one of the Zamorim's houses, but he was absent at a more favoured residence of Panulay."—Maria Graham, 110.

[1814.—"The King of Calicut was, in the Malabar language, called Samory, or Zamorine, that is to say, God on the earth."—Fors, d. 1st, 2nd ed. i. 293. See quotation above from Varthema.] 

"... nor did the conqueror (Hyder Ali) take any notice of the Zamorire's complaints and supplications. The unfortunate prince, after fasting three days, and finding all remonstrances vain, set fire to his palace, and was burned, with some of his women and their brains."—Ibid, iv. 207-8; [2nd ed. ii. 477]. This was a case of Traga.

[1800.—"The Zamorin of Calicut who succeeded to the gaddi (Guddy) three months ago, has died."—Pioneer Mail, April 13.

Zanzibar, n.p. This name was originally general, and applied widely to the East African coast, at least south of the River Jub, and as far as the Arab traffic extended. But it was also specifically applied to the island on which the Sultan of Zanzibar now lives (and to which we now generally restrict the name); and this was the case at least since the 16th century, as we see from the Poteiro. The Pers. Zangibar, 'Region of the Blacks,' was known to the ancients in the form Zingia (Ptolemy, i. 17, 3; iv. 7, 11) and Zigium. The Arab softening of the " made the name into Zangibar, and this the Portuguese made into Zanzibar.

c. 515—"And those who navigate the Indian Sea are aware that Zanginum, as it is called, lies beyond the country where the incense grows, which is called Barbary."—Cosmas, in Culv., cxxxiv.

c. 940.—"The land of the Zanj begins at the channel issuing from the Upper Nile" (by this the Jubh seems meant) "and extends to the country of Sofala and of the Wawakwak."—Mayd., Prat. d'Or, iii. 7.

c. 1190.—Alexander having eaten what was pretended to be the head of a black captive says:

"... I have never eaten better food than this!
Since a man of Zang is in eating so heart-attracting,
To eat any other roast meat to me is not agreeable!"


1298.—"Zangibar is a great and noble Island, with a compass of some 2000 miles. The people... are all black, and go stark naked, with only a little covering for decency. Their hair is as black as pepper, and so frizzily that even with water you can scarcely straighten it," &c., &c.—Marco Polo, ii. 215. Marco Polo regards the coast of Zanzibar as belonging to a great island like Madagascar.

1410.—"Kalikut is a very safe haven...where one finds in abundance the precious objects brought from maritime countries, especially from Habshah (see HUBSHEE, ABYSSINIA). Zirbad, and Zanzibar."—Aburnazali, in Not. et Ext., xiv. 436.

1498.—"And when the morning came, we found we had arrived at a very great island called Jamgieber, peopled with many Moors, and standing good ten leagues from the coast."—Redeiro, 105.

1516.—"Between this island of San Lorenzo (i.e. Madagascar) and the continent, not very far from it are three islands, which are called one Manifa, another Zanzibar, and the other Penda; these are inhabited by Moors; they are very fertile islands."—Barbos, 14.

1553.—"And from the streams of this river Quilliance towards the west, as far as the Cape of Currents, up to which the Moors of that coast do navigate, all that region, and that still further west towards the Cape of Good Hope (as we call it), the Arabians and Persians of those parts call Zanguebar, and the inhabitants they call Zanguy."—Barros, 1. viii. 4.

A few pages later we have "Isles of Pemba, Zanzibar, Menfya, Comoro," showing apparently that a difference had grown up, at least among the Portuguese, distinguishing Zanguebar, the continental region from Zanzibar the island.

c. 1586.
"And with my power did march to Zanzibar
The western (sir) part of Afric, where I view'd
The Ethiopian Sea, rivers, and lakes. . . ."

-Morl'so's Travels, the Great, 2d. part. i. 3.

1592.—"From hence we went for the Isle of Zanzibar on the coast of Melinde, where at we stayed and wintered until the beginning of February following."—Henry May, in Hist. iv. 53.
ZEBU. s. This whimsical name, applied in zoological books, English as well as French, to the humped domestic ox (or Brahminy bull) of India, was taken by Buffon from the exhibitors of such a beast at a French fair, who perhaps invented the word, but who told him the beast had been brought from Africa, where it was called by that name. We have been able to discover no justification for this in African dialects, though our friend Mr. R. Cust has kindly made search, and sought information from other philologists on our account. *Zebu* passes, however, with most people as an Indian word; thus *Webster's Dictionary*, says "Zebu, the native Indian name." The only word at all like it that we can discover is *zobo* (q.v.) or *zobo*, applied in the semi-Tibetan regions of the Himalaya to a useful hybrid, called in Ladak by the slightly modified form *dzo-mo*. In Jäschke's *Tibetan Dict.* we find "Zébo ... I. hump of a camel, zebu, etc." This is curious, but, we should think, only one of those coincidences which we have had so often to notice.

Isidore Geoffroy de St. Hilaire, in his work *Acclimatation et Domestication des Animaux Utiles*, considers the ox and the *zebu* to be two distinct species. Both are figured on the Assyrian monuments, and both on those of ancient Egypt. The humped ox also exists in Southern Persia, as Marco Polo mentions. Still, the great naturalist to whose work we have referred is hardly justified in the statement quoted below, that the "zebu" is common to "almost the whole of Asia" with a great part of Africa. [Mr. Blanford writes: "The origin of *Bos indicus* (sometimes called *zebu* by European naturalists) is unknown, but it was in all probability tropical or sub-tropical, and was regarded by Blyth as probably African. No ancestral form has been discovered among Indian fossil bovines, which ... comprise species allied to the gaur and buffalo" (*Mammalia*, 453 seq.).]

c. 1772.—"We have seen this small humped ox alive. ... It was shown at the fair in Paris in 1752 (sic, but a transcript from the French edition of 1837 gives 1772) under the name of *Zebu*; which we have adopted to describe the animal by, for it is a particular breed of the ox, and not a species of the buffalo."—*Buffon's Nat. Hist.*, E.T. 1857, viii. 19, 20; see also p. 33.

1851.—"Nous savons donc positivement qu'à une époque où l'homme était encore couvert de fœtus, l'orient, déjà civilisé, possédait déjà le boeuf et le *Zebu*; et par conséquent c'est de l'orient que ces animaux sont sortis, pour devenir, l'un (le boeuf) cosmopolite, l'autre commun à presque toute l'Asie et à une grande partie de l'Afrique."—Geoffroy St. Hilaire (*work above referred to*, 4th ed. 1861).

[1850.—"I have seen a herd of Zebras (so) or Indian humped cattle, but cannot say where they are kept."—In *9 ser. N. & Q.* i. 165.]

ZEDOARY, and ZERUMBET. ss. These are two aromatic roots, once famous in pharmacy and often coupled together. The former is often mentioned in medieval literature. The name is Arabic *jadīrīr*, the latter *Pars.* *zarambādī*. There seems some doubt about the scientific discrimination of the two. Moodeen Sheriff says that Zedoary (*Curcuma zedoaria*) is sold in most bazaars under the name of *wīd- hadīlī, whilst *jadīrīr*, or *zadīrīr*, is the Indian name of roots of varieties of non-poisonous aconites. There has been considerable confusion in the nomenclature of these drugs [see *Watt, Econ. Dict.* ii. 655, 670]. Dr. Royle, in his most interesting discourse on the *Antiquity of Hindo Medicine* (p. 77), transcribes the following prescription of the physician Acitus, in which the name of Zedoary first occurs, along with many other Indian drugs:

c. a.D. 540.—"Zadori (i.e. zedoarium), galangae, ligustici, seselis, cardamomi, piperis longi, piperis alii. cinnamomi, zingiberis, semenis Smyrni, carophylli, phylli, stachyos, myrobalani. plu. costi, scorodi, staphi vel入选phiti, rhei barkarii, poisoniae; aliis etiam arbris nucis visum et pallium semen, itemque saxfragum ac camas ad- dunt: ex his singulis stateres duos con- mixeaceo. ..."

c. 1500.—"Canell et setewale of price."—*R. of the Bow*.

1516.—"In the Kingdom of Calicut there grow much pepper, and very much good ginger of the country, cardamoms, myrobalans of all kinds, bamboo canes, zerumba, zedoary, wild cinnamon."—*Bor- best*, 154. 1563.—"... da zedoria, faz capitulo Arvicae e de Zerumbet: e isto que chama- mamos zedoria, chama Arvicae *gudder*, e o outro nome não lhe sei, porque o não ha senão nas terras confins a China e este *gudder* e uma medinha de muito prezo, e não achada senão nas mãos dos que os
Genios chamam jeges, ou outros a quem os Mouros chamam calandares."—Garcia, f. 216-V217.


ZEMINDAR. s. Pers. zamindar, 'landholder.' One holding land on which he pays revenue to the Government direct, and not to any intermediate superior. In Bengal proper the zemindars hold generally considerable tracts, on a permanent settlement of the amount to be paid to Government. In the N.W. Provinces there are often a great many zemindars in a village, holding by a common settlement, periodically renewable. In the N.W. Provinces the rustic pronunciation of the word zamindar is hardly distinguishable from the ordinary Anglo-Indian pronunciation of jamidār (see JEMADAR), and the form given to zamindar in early English records shows that this pronunciation prevailed in Bengal more than two centuries ago.

1863.—"We lay at Bagatethera, a very pleasant and delightful Country, &c. Gemidar invited us ashore, and showed us Store of Deer, Peacocks, &c., but it was not our good fortune to get any of them."—Hodge, Diary, April 11; [Hak. Soc. i. 77, also i. 89.]

1866.—"He has ordered down 300 horse under the conduct of three Jemidars."—In ditto, II. iv.

1867.—"Having tried all means with the Jemidar of the Country adjacent to us to let us have the town of De Calcutta at the usual Hire or Rent, rather than fail, having promised him ¾ Part more than the Place at present brings him in, and all to no Purpose, he making frivolous and idle Objections, that he will not let us have any Part of the Country in the Right Honourable Company's name, but that we might have it to our use in any of the Native Names; the Reason he gives for it is, that the Place will be wholly lost to him—that we are a Powerful People—and that he cannot be possessed of his Country again when he sees Occasion—whereas he can take it from any of the Natives that rent any Part of his Country at his Pleasure.

* * * * * * *

October 31st, 1698. "The Prince having given us the three towns adjacent to our Settlement, viz. De Calcuta, Chutanutte, and Gobinpore, or more properly may be said the Jemidarsip of the said towns, paying the said Rent to the King as the Jemidars have successively done, and at the same time ordering the Jemidar of the said towns to make over their Right and Title to the English upon their paying to the Jemidars One thousand Rupees for the same, it was agreed that the Money should be paid, being the best Money that ever was spent for so great a Privilege; but the Jemidars making a great Noise, being unwilling to part with their Country ... and finding them to continue in their averseness, notwithstanding the Prince had an officer upon them to bring them to a Compliance, it is agreed that 1,500 Rupees be paid them, provided they will relinquish their title to the said towns, and give it under their Hands in Writing, that they have made over the same to the Right Honourable Company."—Ex. of Comms. at Chuttanutte, the 28th December (Printed for Parliament in 1788).

In the preceding extracts the De prefixed to Calcutta is Pers. d.h. 'village,' or 'township,' a common term in the language of Indian Revenue administration. An Explanation of Terms furnished by W. Hastings to the Fort William Council in 1759 thus explains the word:

"Deh—the ancient limits of any village or parish. Thus, 'Deh Calcuta' means only that part which was originally inhabited."—(In Long, p. 176.)

1707-S.—In a "List of Men's Names, &c., immediately in the Service of the Honourable United Compy. in their Factory of Fort William, Bengal * * * * New Co. 1707/8 * * Mr. William Bugden . . . Jemidar or rent gatherer.

1713. * Mr. Edward Page . . . Jemendar. * *

M.S. Records in India Office.

1762.—"One of the articles of the Treaty with Meer Jaffer says the Company shall enjoy the Zemidary of the Lands from Calcutta down to Culpee, they paying what is paid in the King's Books."—Holograph (unpublished) Letter of Ld. Clive, in India Office Records, dated Berkeley Square, Jan. 21. 1776.—"The Country Jemidars remote from Calcutta, treat us frequently with great insolence; and I was obliged to retreat with only an officer and 17 Sepoys near 6 Miles in the face of 3 or 400 Burgundians (see BURKUNDAUZE), who lined the Woods and kept a strangling Fire all good Way."—M.S. Letter of Major James Renell, id. August 5.

1778.—"This avaricious disposition the English plied with presents, which in 1685 obtained his permission to purchase from the Zemidar, or Indian Proprietor, the town of Sootonuty, Calcutta and Govindapore."—Orme, ii. 17.

1809.—"It is impossible for a province to be in a more flourishing state; and I must, in a great degree, attribute this to the total absence of zemindars."—Ld. Melville, i. 456. He means zemindars of the Bengal description.
1812.—"... the Zemindars, or hereditary Superintendents of Land."—Fifth Report, 18.

[1818.—"The Bengal farmers, according to some, are the tenants of the Honourable Company: according to others, of the Jumidar, or land-holders."—Word, Hindoos, i. 74.]

1822.—"Lord Cornwallis's system was commended in Lord Wellesley's time for some of its parts, which we now acknowledge to be the most defective. Surely you will not say it has no defects. The one chiefly alluded to was its leaving the ryots at the mercy of the zemindars."—Elphinstone, in Life, ii. 182.

1843.—"Our plain clothing commands far more reverence than all the jewels which the most tawdry Zemindar wears."—Macaulay, Speech on Gates of Solomon.

1851.—"The Zemindars of Lower Bengal, the landed proprietors established by Lord Cornwallis, have the worst reputation as landlords, and appear to have frequently deserved it."—Macaulay, Village Communities, 152.

ZENANA. s. Pers. zand, from zan, 'woman'; the apartments of a house in which the women of the family are secluded. This Mahomedan custom has been largely adopted by the Hindus of Bengal and the Mahrattas. Zanana is also used for the women of the family themselves. The growth of the admirable Zenana Missions has of late years made this word more familiar in England. But we have heard of more than one instance in which the objects of this Christian enterprise have been taken to be an amiable aboriginal tribe—"the Zenana.

[1760.—"I am informed the Dutch chief at Bimlipatam has... embarked his jeminora on board a sloop bound to Chinsurah..."—In Long, 296.]

1761.—"... I asked him where the Nabob was. Who replied, he was asleep in his Zanana."—Col. Good, in Van Sittert, i. 111.

1750.—"It was an object with the Omrabs or great Lords of the Court, to hold captive in their Zenanahs, even hundreds of females."—Hodge, Travels, 22.

1782.—"Notice is hereby given that one Zora, consumah, to Hadjee Mustapha of Mooreshabad these 13 years, has absconded, after stealing... He has also carried away with him two Women, heretofore of Sujah Dowlah's Zenana; purchased by Hadjee Mustapha when last at Lucknow, one for 300 and the other for 1200 Rupees."—India Gazette, March 9.

1786.—"Within the Zenana, no longer would they In a starving condition impatiently stay, But break out of prison, and all run away."—Simkin the Second, 42.

... Their behaviour last night was so furious, that there seemed the greatest probability of their proceeding to the uttermost extremities, and that they would either throw themselves from the walls, or force open the doors of the zenanaahs."—Capt. Jaques, quoted in Articles of Charge against Hastings, in Buck, vii. 27.

1789.—"I have not a doubt but it is much easier for a gentleman to support a whole zenana of Indians than the extravagance of one English lady."—Munro'sNarr. 50.

1799.—"In a Musselion Town many complaints arise of the Passos or Toddy Collectors climbing the Trees and overlooking the Zenanas or Women's apartments of principal Natives."—Minute in a letter from Bl. of Revenue to Govt. of Bengal, July 12.—MS. in India Office.

1809.—"Muslimans... even carried their depravity so far as to make secret enquiries respecting the females in their districts, and if they heard of any remarkable for beauty, to have them forcibly removed to their zenanas."—Lord Valentia, i. 415.

1817.—"It was represented by the Rajah that they (the bailiffs) entered the house, and endeavoured to pass into the zenana, or women's apartments."—J. Mill, Hist. iv. 294.

1826.—"The women in the zanahin, in their impotent rage, flew at Captain Brown, who came off minus a considerable quantity of skin from his face."—John Skipp, iii. 49.

1825.—"Thou sayest Tippoo's treasures are in the fort! His treasures and his Zenana; I may even be able to secure his person."—S. W. Scott, The Surgeon's Daughter, ch. xii.

ZEND, ZENDAVESTA. s. Zend is the name which has been commonly applied, for more than a hundred years to that dialect of the ancient Iranian (or Persian) language in which the Avesta or Sacred Books of Zoroastrianism or the old Persian religion are written. The application of the name in this way was quite erroneous, as the word Zend when used alone in the Parsee books indicates a 'commentary or explanation,' and is in fact applied only to some Pahlavi translation, commentary, or gloss. If the name Zend were now to be used as the designation of any language it would more justly apply to the Pahlavi itself. At the same time Haug thinks it
probable that the term Zand was originally applied to a commentary written in the same language as the Avesta itself, for in the Pahlavi translations of the Yasna, a part of the Avesta, where the scriptures are mentioned, Avesta and Zend are coupled together, as of equal authority, which could hardly have been the case if by Zend the translator meant his own work. No name for the language of the ancient scriptures has been found in the Parthian books; and Avesta itself has been adopted by scholars in speaking of the language. The fragments of these scriptures are written in two dialects of the Eastern Iranian, one, the more ancient, in which the Gathas or hymns are written; and a later one which was for many centuries the spoken and written language of Bactria.

The word Zend, in Hang's view, may be referred to the root zan, 'to know'; Skt. jāt, Gr. γνω, Lat. gnō (as in agnosco, cognosco), so that its meaning is 'knowledge.' Prof. J. Oppert, on the other hand, identifies it with old Pers. zadna, 'prayer.'

Zendavesta is the name which has been by Europeans popularly applied to the books just spoken of as the Avesta. The term is undoubtedly an inversion, as, according to Hang, the Pahlavi books always style them Avesta va Zand ('Avesta and Zend') i.e. the Law with its traditional and authoritative explanation. Abastā, in the sense of law, occurs in the funeral inscription of Darius at Behistūn; and this seems now the most generally accepted origin of the term in its application to the Parsi sacred books. (This is not, however, the explanation given by Hang.) Thus, 'Avesta and Zend' signify together 'The Law and the Commentary.'

The Avesta was originally much more extensive than the texts which now exist, which are only fragments. The Parthian tradition is that there were twenty-one books called Naske, the greater part of which were burnt by Alexander in his conquest of Persia; possibly true, as we know that Alexander did burn the palace at Persepolis. The collection of fragments which remains, and is known as the Zend-avesta, is divided, in its usual form, into two parts. I. The Avesta properly so called, containing (a) the Vendīdād, a compilation of religious laws and of mythical tales; (b) the Vispārda, a collection of litanies for the sacrifice; and (c) the Yasna, composed of similar litanies and of 5 hymns or Gathas in an old dialect. II. The Khorda, or small, Avesta, composed of short prayers for recitation by the faithful at certain moments of the day, month, or year; and in presence of the different elements, with which certain other hymns and fragments are usually included.

The term Zendavesta, though used, as we see below, by Lord in 1630, first became familiar in Europe through the labours of Anquetil du Perron, and his publication of 1771. [The Zend-Avesta has now been translated in Sacred Books of the East, by J. Darmesteter, L. H. Mills; Pahlavi Texts, by E. W. West.]

e. 930.—"Zarāda-ht, the son of Asa[mān, ... had brought to the Persians the book al-Bastāh in the old Farsi tongue. He gave a commentary on this, which is the Zend, and to this commentary yet another explanation which was called Bazand.... —"Maqālāt, ii. 107. [See Hang, Essays, p. 11.]

e. 1050.—"The chronology of this same past, but in a different shape, I have also found in the book of Hamza ben Airusian Alishahani, which he calls 'Chronology of great nations of the past and present.' He says that he has endeavoured to correct his account by means of the Abastā, which is the religious code (of the Zoroastrians). Therefore I have transferred it into this place of my book."—Al-Birūnī, Chronology of Ancient Nations, by Suchau, p. 112.

"Afterwards the wife gave birth to six other children, the names of whom are known in the Avastā."—Ibid. p. 108.

1650.—"Desirous to add anything to the ingenious that the opportunities of my Travayle might conferre vpon me, I voyaged myselfe with one of their Church men called their Daroo, and by the interpretation of a Porser, whose long employment in the Companies Service, had brought him to mediocrity in the English tongue, and whose familiarity with me, inclined him to farther my inquiries: I gained the knowledge of what hereafter I shall deliver as it was compiled in a booke writ in the Persian Characters containing their Scriptures, and in their own language called their ZYNDAVASTAV."—Lord, The Religion of the Perses, The Proven.

[c. 1630.—"Being past the Element of Fire and the highest Orbs (as saith their Zunda-vaastoio).... —"Sir T. Herbert, 2nd ed. 1677, p. 54.]

1633.—"Les ottomans appellent guemures une secte de Payens que nous connions sous le nom d'adorateurs du feu, les Per-
sans sous celui d'Atechpens, et les Indou-
sous celui de Parsi, terme dont ils se
nomment eux-mêmes. ... Ils ont leur
Sainete Escriture ou Zundanastavy, en deux
volumes composé par vn nommé Zertost,
conduit par vn Ange nommé Abraham ou
plus-tost Bahaman Vnshauspan. ... —De
la Boulaye-le-Goir, ed. 1657, pp. 200-201.

1700. — "Suo itaque Libro (Zerdusth) ...
alium affixit specialum Titulum Zend, seu
alias Zendavesta: vulgus sunt Zend et
Zendavastav. Ita ut quansuis illud ejus
Opus variis Tomis, sub distinctis etum
 annumibus, constat, tamen quidvis ex dic-
torium Tomorum quovis, satiis propre et
legitimum citari posuit, sub dicto generali
nomine, utpote quod, hac ratione, in operum
ejus complexu seu Syntagmate contineri
intelligatur. ... Est autem Zend nomen
Arabicum: et Zendavesta confutum est ex
superaddito nomine Hbhoma - Chaldaico,
Edita, i.e. ignis, unde Estia ... supra
dicto nomine Zend apud Arabes, significatur
Izrubalem seu Forde. ... Cum itaque
nomine Zend significetur Izrubalem, et Zen-
davastav Ezrubalem et Ignis." — The<br>
Hist. Ret. Vet. Perservata quoniam Magnum,

1771. — "Pardeshi que les usages mo-
dernes de l'Asie doivent leur origine aux
Puples et aux Religions qui l'ont sub-
juguee, je me suis propose d'étudier dans
les sources l'ancienne Théologie des Nations
habituées dans les Contries immens qui
sont à l'Est de l'Empirate, et de consulter
sur leur Histoire, les livres originaux. Ce
plan m'a engages à demnoncer aux Monoennes
les plus anciens. Je les ai trouvé de deux
dépces: les premiers ecrits en Sanskriten;
ce sont les Vedas, Livres sacrés des Pays,
qui de l'Indus s'étendent aux frontiéres de la
Chine: les seconds ecrits en Zend, ancienne
Langue du Nord de la Perse: c'est le Zend
Avesta, qui passe pour avoir été la Loi des
Contries bornées par l'Empirate, le Caucaze,
l'Oxus, et la mer des Indes." —Anquetil de
Perron, Zend-Avesta, Ouvrage de Zostrastre—
Documents Preliminaires, p. iii.

... "Dans deux cens ans, quand les
Langues Zend et Pehlevie (Pahlavi) seront
devnennes en Europe familières aux Scavans,
on pourra, en rectifiant les endroits où je
me sera trompé, donner une Tradition
plus exacte du Zend Avesta, que je dis ici
excitant l'émination, avance le
terme que je viens de fixer, mes fautes
m'auront conduit au but que je me suis

1854. — "The supposition that some of
the books were destroyed by Alexander the Great
is contained in the introductory chapter of the
Pehlevi Viraj-Nama, a book written in the
Sassanian times, about the 6th or 7th
century, and in which the event is thus
chronicled:—"The wicked, accused Guna
Mino (the evil spirit), in order to make the
people sceptical about their religion,
proclaimed the accursed Alexidar (Alexander)
the Ruman, the inhabitant of Egypt, to
carry war and hardships to the country of
Iran (Persia). He killed the monarch of
Iran, and destroyed and made desolate the
royal court. And this religion, that is, all
the books of Avesta and Zend, written
with gold ink upon prepared cow-skins,
was deposited in the archives of Stakhar
(Isfahân or Persepolis) of Papak. The
accursed, wretched, wicked Ashmog (de-
stroyer of the pious), Alexidar the evil-
doer, took them (the books) out and burnt
them." —Doschka Fanzhi, II. of the
Persians, ii. 153-150.

ZERBAFT, s. Gold-brocade, Pers.
zar, 'gold,' off, 'woven.'

[1900. — "Kamkwabs, or kimkhaws (Kin-
cob), are also known as zar-baft (gold-
woven), and mushajjar (having patterns)."
—Yves de A. Mon. on Silk Fabrics, 56.

ZILLAH, s. This word is properly
Ar. (in Indian pron.) zilda, 'a rib,'
therefore 'a side,' a district. It is the
technical name for the administrative
districts into which British India is
divided, each of which has in the older
provinces a Collector, or Collector and
Magistrate combined, a Sessions Judge,
and in the newer provinces, such as
the Punjab and B. Burma, a Deputy
Commissioner.

[1772. — "With respect to the Talook-
darrs and inconsiderable Zemindarss,
which formed a part of the Huzzoor (Huzoor)
Zilans or Districts which paid their rents
immediately to the General Cutcherry at
Moorsheadabad." —W. Hastings, in

1817. — "In each district, that is in the
language of the country, each Zillah ... a
Zillah Court was established." —Mill's
Hist. v. 422.

ZINGARI, n.p. This is of course
not Anglo-Indian, but the name applied
in various countries of Europe, and in
various modifications, zinari, zingari,
zinelli, chingari, ziganer, &c., to the
gypsies.

Various suggestions as to its derivation
have been made on the supposition that it is of
Indian origin. Borrow has explained the word as 'a person
of mixt blood,' deriving it from the Skt.
sankara, 'made up.' It is true that
varia sankara is used for an admixure of castes and races (e.g.,
in Bhangoo Gita. i. 41, &c.), but it is
not the name of any caste, nor would
people to whom such an opprobrious
epithet had been applied be likely to
carry it with them to distant lands.
A writer in the Saturday Review once
suggested the Pers. zinger, 'a saddler.'
Not at all probable. — In Sleeman's
Ramasseana or Vocabulary of the peculiar Language used by the Thugs (Calcutta, 1836), p. 85, we find:

"Chingaree, a class of Multani Thugs, sometimes called Naiks, of the Mussulman faith. They proceed on their expeditions in the character of Brinjars, with cows and bullocks laden with merchandize, which they expose for sale at their encampments, and thereby attract their victims. They use the rope of their bullocks instead of the rosomal in strangling. They are an ancient tribe of Thugs, and take their wives and children on their expeditions."

[These are the Chângars of whom Mr. Ibbetson (Panjab Ethnog, 308) gives an account. A full description of them has been given by Dr. G. W. Leitner (A Sketch of the Chângars and of their Dialect, Lahore, 1850), in which he shows reason to doubt any connection, between them and the Zingari.] De Goeje (Contributions to the Hist. of the Gypsys) regards that people as the Indian Zott (i.e. Jatt of Sind). He suggests as possible origins of the name first Shikari (see SHIKAREE), and then Pers. chang, 'harper,' from which a plural changin actually occurs in Lane's Arabian Nights, iii. 730, note 22. [These are the Al-Jink, male dancers (see Burton, Ar. Nights, viii. 18.)]

If the name is to be derived from India, the term in Sleeman's Vocabulary seems a more probable origin than the others mentioned here. But is it not more likely that zingari, like Gipsy and Bohemian, would be a name given ab extra on their appearing in the West, and not carried with them from Asia?

ZIRBAD, n.p. Pers. zir-bad, 'below the wind,' i.e. leeward. This is a phrase derived from nautical use, and applied to the countries eastward of India. It appears to be adopted with reference to the S.W. Monsoon. Thus by the extracts from the Mohit or 'Ocean' of Sidi 'Ali Kapudan (1554), translated by Joseph V. Hammer in the Journ. As. Soc. Bengal, we find that one chapter (unfortunately not given) treats "Of the Indian Islands above and below the wind." The islands "above the wind" were probably Ceylon, the Maldives, Socotra, &c., but we find no extract with precise indication of them. We find however indicated as the "tracts situated below the wind" Malacca, Sumatra, Tenasserim, Bengal, Martaban, Pegu. The phrase is one which naturally acquires a specific meaning among sea-faring folk, of which we have an instance in the Windward and Leeward Islands of the W. Indies. But probably it was adopted from the Malays, who make use of the same nomenclature, as the quotations show.

1142.—"The inhabitants of the sea coasts arrive here (at Ormuz) from the countries of Tchin, Java, Bengal, the cities of Zirbad."—Abdurezzâk, in India in the XVth Cent. 6.

1555.—". . . Before the foundation of Malnea, in this Cingapura . . . met all the navigators of the seas to the West of India and of those to the East of it, which last embrace the regions of Siam, China, Che-ans, Malaya, and the many thousand islands that lie in that Orient. And these two quarters the natives of the land distinguish as Dyblangium (di-baivah-angin) and Atas Angium (di-atas-angin) which are as much as to say 'below the winds' and 'above the winds,' below being West and above East."—Barros, Dec. ii. Liv. vi. cap. i. In this passage De Barros goes unusually astray, for the use of the Malay expressions which he quotes, baro-angin (or di-baivah) 'below the wind,' and atas (or di-atas) angin, 'above the wind,' is just the reverse of his explanation, the former meaning the east, and the latter the west (see below).

1560.—"Kulobala (see CALAMEAK) is the wood of a tree brought from Zirbad (♀)"—Ivo, p. 81. A mistaken explanation is given in the foot-note from a native authority, but this is corrected by Prof. Blochmann at p. 616.

1726.—"The Malays are also commonly called Orang di Barah Angin, or 'people beneath the wind,' otherwise Easterlings, as those of the West, and particularly the Arabs, are called Orang Atas Angin, or 'people above the wind,' and known as Westerlings."—Valentijina, v. 310.

"The land of the Peninsula, &c., was called by the geographers Zirbaad, meaning in Persian 'beneath the wind.'"—Ibid. 317.

1856.—"There is a peculiar idiom of the Malay language, connected with the monsoons. . . . The Malays call all countries west of their own 'countries above the wind,' and their own and all countries east of it 'countries below the wind.' . . . The origin of the phrase admits of no explanation, unless it have reference to the most important of the two monsoons, the western, that which brought to the Malayans the countries the traders of India."—Crawford's Desc. Dict. 288.

ZOBO, ZHOBO, DSOMO, &c., s. Names used in the semi-Tibetan tracts of the Himalaya for hybrids between
the yak bull and the ordinary hill cow, much used in transport and agriculture. See quotation under ZEBU.

The following are the connected Tibetan terms, according to Jaeschke's Diet. (p. 463): "mdzo, a mongrel bred of Yak bull and common cow; bri-mdzo, a mongrel bred of common bull and yak cow; mdzo-po, a male; ndzo-mo, a female animal of the kind, both valued as domestic cattle." [Writing of the Lower Himalaya, Mr. Atkinson, says: "When the sire is a yak and the dam a hill cow, the hybrid is called jubu; when the parentage is reversed, the produce is called garjo. The jubu is found more valuable than the other hybrid or than either of the pure stocks." Himalayan Gazetteer, ii. 35. Also see Ain, ed. Jarrett, ii. 350.]

1258. — "There are wild cattle in that country almost as big as elephants, splendid creatures, covered everywhere but in the back with shaggy hair a good four palms long. They are partly black, partly white, and really wonderfully fine creatures, and the hair or wool is extremely fine and white, finer and whiter than silk. Messer Marco brought some to Venice as a great curiosity, and so it was reckoned by those who saw it. There are also plenty of the same name, which have been caught young. They also cross these with the common cow, and the cattle from this cross are wonderful beasts, and better for work than other animals. These the people use commonly for burden and general work, and in the plough as well: and at the latter they will do twice as much work as any other cattle, being such very strong beasts." Marco Polo, Bk. i. ch. 37.

1564. — "The Zobo, or cross between the yak and the hill-cow (much resembling the English cow) is but rarely seen in these mountains (Sikim), though common in the N.W. Himalaya." — Hooker's Harm. Journals, 20 ed. i. 208.

1571. — "The plough in Lahoul ... is worked by a pair of "dzo, hybrids between the cow and yak." — Sacred, Hist. Diet. of Kocher, Lahoul, and Spiti, 180.

1575. — "Ploughing is done chiefly with the hybrid of the yak bull and the common cow: this they call zo if male and zomo if female." — Harv. Jemawa and Konkhor, 239.

JURGA which furnished the first soldiers so called.

[ZUBT, ZUBTEE, adj. and s. of which the corrupted forms are JUBTEE, JUPTEE. Ar. zab, lit. 'keeping, guarding;' but more generally in India, in the sense of 'seizure, confiscation.' In the Ain it is used in the sense which is still in use in the N.W.P., 'cash rents on the more valuable crops, such as sugar-cane, tobacco, etc., in those districts where rents in kind are generally paid.'

[c. 1500. — "Of these Parganaahs, 138 pay revenue in cash from crops charged at special rates (in orig. zapt)." — Ain, ed. Jarrett, ii. 163.

1513. — "Zebt ... restraint, confiscation, sequestration. Zebty. Relating to restraint or confiscation; what has been confiscated. — Lands resumed by Jaffer Khan which had been appropriated by some other (see JAGHEER)." — Glossary to Fifth Report.

1551. — "You put down one hundred rupees. If the water of your land does not come ... then my money shall be confiscated to the Subh. If it does then your money shall be zapt (confiscated)." — Edreiade, A Tour on the Punjub Frontier, i. 275.]

ZUMBOORUCK, s. Ar. Turk. Pers. zamburen (spelt zamburen), a small gun or swivel usually carried on a camel, and mounted on a saddle; a falconet. [See a drawing in R. Kipling's Beast and Man in India, 255.] It was, however, before the use of gunpowder came in, the name applied sometimes to a cross-bow, and sometimes to the quarrel or bolt shot from such a weapon. The word is in form a Turkish diminutive from Ar. zambar, "a hornet;" much as 'musket' comes from mosquetter. Quatremère thinks the name was given from the twang of the cross-bow at the moment of discharge, see H. des Mongols, 285-6; see also Itech, Suppt. s.v.). This older meaning is the subject of our first quotation:

1348. — "Les écrivains arabes qui ont traité des guerres des croisades, donnent à l'arbalette, telle que l'employaient les chrétiens, le nom de zenbourek. La première fois qu'ils en font mention, c'est en parlant du siège de Tyr par Saladin en 1187. ... Suivant l'histoire des patriarches d'Alexandrie, le zenbourek était une flèche de l'épaulier du ponce, de la longueur d'une coude, qui avait quatre faces ... il traversait quelque fois au même coup deux hommes placés
l'un derrière l'autre. . . . Les musulmans paraissent n'avoir fait usage qu'assez tard du zenbourek. Djénaal - Eddin est, à ma connaissance, le premier écrivain arabe qui, sous la date 614 (1215 de J.C.), cite cette arme comme servant aux guerriers de l'islamisme; c'est à propos du siège d'Ascalon par le sultan d'Egypte. . . . Mais bientôt l'usage du zenbourek devint commun en Orient, et dans la suite des Turcs ottomans entretinrent dans leurs armées un corps de soldats appelés zenbourekdjis. Maintenant . . . ce mot a tout à fait changé d'acception, et l'on donne en Perse le nom de zenbourek à une petite pièce d'artillerie légère,[[1829. — "He had no cannon; but was furnished with a description of ordnance, or swivels, called zumbooruk, which were mounted on camels; and which, though useful in action, could make no impression on the slightest walls. . . ."—Malcolm, II. of Persia, i. 419.]]

1707.—"Prince Bedár Bakht . . . was killed by a cannon-ball, and many of his followers also fell. . . . His younger brother Wálídžáh was killed by a ball from a zumbūrak."—Khâñ Kâhán, in Elliot, vii. 398.

c. 1764.—"Mirza Nedjef Qhan, who was preceded by some Zemberecs, ordered that kind of artillery to stand in the middle of the water and to fire on the eminence."—Sir Maturaer, iii. 250.

1825.—"The reign of Futeh Allee Shah has been far from remarkable for its military splendour. . . . He has rarely been exposed to danger in action, but, early in his reign . . . he appeared in the field, . . . till at last one or two shots from zumboorucks dropping among them, he fell from his horse in a swoon of terror. . . ."—J. B. Fraser, Journey into Khorasan in 1821-22, pp. 197-8.

1846.—"So hot was the fire of cannon, musquetry, and zumbooraks, kept up by the Khalsa troops, that it seemed for some moments impossible that the entrenchments could be won under it."—Sir Hugh Gough's desp. on the Battle of Sobraon, dd. Feb 13.

"The flank in question (at Sobraon) was mainly guarded by a line of two hundred 'zumboorucks,' or falconets; but it derived some support from a salient battery, and from the heavy guns retained on the opposite bank of the river."—Cunningham's H. of the Sikhs, 322.
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