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.")]

"Οὐδὲ γὰρ πάντως τὴν αὐτὴν διασώζει διάνοιαν μεθερμηνευόμενα τὰ ὄνοματα ἄλλα ἐστὶ τινὰ, καὶ καθ' ἐκαστὸν ἔθνος ἰδιώματα, ἀδύνατα εἰς ἄλλο ἔθνος διὰ φωνῆς σημαινόμεθαι."—IAMBlichus, De Mysteriis, 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 Latine 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. V(ErsteGan), REstitution of Decayed Intelligence, ed. 1673, p. 223.

"Utque novis facilis signatur cera figuris,
Neo manet ut fuerat, nec formas servat easdem,
Sed tamen ipsa eadem est; VOCEM sic semper eandem
Esse, sed in varias doceo migrare figuras."

Ovid. Metamorph. xv. 169-172 (adapt.).

". . . Take this as a good fare-well draught of English-India liquor."—Purchas, To the Reader (before Terry's Relation of East India), ii. 1463 (misprinted 1464).


"Haec, si dissplicui, fuerint solatia nobis:
Haec fuerint nobis praemia, si placui."

Martialis, Epigr. II. xci.
G. U. Y.

FRATRI OPTIMO DILECTISSIMO
AMICO JUCUNDISSIMO
HOC TRIUM FERME LUSTRORUM
OBLECTAMENTUM ET SOLATIUM
NEC PARVI LABORIS OPUS
ABSOLUTUM TANDEM
SENEX SENI
DEDICAT

H. Y.
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 brevis.* And so it has been wound up at last.

The work has been so long the companion of my *horae subsideae*, 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, baboo, mahout, aya, nau驰,* first-chop, competition-wallah, 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, alsoshawl, bamboo, 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 Rhede van Drakenstein (Hortus Malabaricus, Amsterdam, 1682). The Malay names were chiefly introduced by Rumphius (Herbarium Am-

* Nau驰, 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 miasme, 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. 659, col. a), contains quotations from the Vulgate of the passage in Canticles iii. 9, regarding King Solomon's ferculum 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.
bœinense, 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, Guardafui, Malabar, Moluccas, Zanzibar, Pegu, Sumatra, Quilon, Seychelles, Ceylon, Java, Ava, 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, carbonus, camphor, sandal, musk, nard, pepper (πέπερ, from Skt. ṗippati, 'long pepper'), ginger (ζίζγγαρες, see under Ginger), lac, costus, opal, malabathrum or folium indicum, beryl, sugar (σάρχορ, from Skt. sarkara, Prak. sakkara), rice (βρώα, 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 Boaçuµanés, Saracuñés (βοασαµα, or Buddhist ascetics), ζύλα σαγάλια καὶ σασαµίνα (logs of teak and shisham), the σαγγαρα (rafts) of the Periplus (see Jangar in Gloss.); whilst δινᾶρα, dramma, perhaps καστίρα (‘tin,’ καστίτερος), καστίρι (‘musk,’ καστόρων, 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 bazaar, casee, hummaul, brinjau, gingely, sofflower, grab, maramut, devcaun (dogana, douane, &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, kineob, keedere, fanaam, calay, bankshall, mudiliar, tindal, cranny.

* See this word in Gloss.
† See A. Weber, in Indian Antiquary, ii. 143 sœq. Most of the other Greek words, which he traces in Sanskrit, are astronomical terms derived from books.
INTRODUCTORY REMARKS.

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 Shujâ‘; 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 Malayâlam, 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 Ambalakkudi.—(A. B.)

† “At Point de Galle, in 1860, I found it in common use, and also, somewhat later, at Calcutt.”—(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 1800, 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 Kolladam has become Coleroon, Solanamandlam, Coronandel, and Tuttukkudi, 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.
INTRODUCTORY REMARKS.

our Anglo-Indian colloquialisms, even if eventually traceable to native sources (and especially to Mahratti, or Dravidian originals) have come to us through a Portuguese medium, and often bear traces of having passed through that alembic. 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 *goglet,* *gram,* *plantain,* *muster,* *caste,* *peon,* *padre,* *mistry* or *maistry,* *almira,* *aya,* *cobra,* *mosquito,* *pomfret,* *cameez,* *palmyra,* still in general use; *picotta,* *rolong,* *pial,* *fogass,* *margosa,* preserved in the South; *batel,* *brab,* *foras,* *oart,* *vellard* in Bombay; *joss,* *compodare,* *lingust* 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; *Gentoo,* still partially kept up, I believe, at Madras in application to the Telugu language, *mustees,* *castees,* *bandeja* (‘a tray’), *Kittysol* (‘an umbrella,’ and this—survived ten years ago in the Calcutta customs tariff), *cuspadore* (‘a spittleton’), and *covid* (‘a cubit or ell’). Words of native origin which bear the mark of having come to us from the Portuguese may be illustrated by such as *palanquin,* *mandarin,* *mangelin* (a small weight for pearls, &c.) *monsoon,* *typhoon,* *mango,* *mangosteen,* *jack-fruit,* *batta,* *curry,* *chap,* *congee,* *coir,* *cutch,* *calamaram,* *cassanar,* *nabob,* *avavat,* *betel,* *areca,* *benzoins,* *corge,* *copra.*

* A few examples of Hindustani words borrowed from the Portuguese are *chabi* (‘a key’), *baola* (‘a port-manteau’), *balti* (‘a bucket’), *mortal* (‘a hammer’), *tauliya* (‘a towel,’ Port. *toalha*), *sadbin* (‘soap’), *basan* (‘plate’ from Port. *bacia*), *ilâm* and *nilâm* (‘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. *Petersilly,* 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 *barga.* A word spelt and pronounced in the same way had again a curiously different application in Madras, where it was a corruption of *Vadagar,* the name given to a tribe in the Nilgherry hills,—to say nothing of Scotland, where Burghers and Anti-Burghers were Northern tribes (veluti *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. *betel,* *mango,* *jack,* cheroot, *mungoose,* *pariah,* *bandicoot,* *teak,* patcharee, *chatty,* catechu, *tope* (‘a grove’), *curry,* *mulligatawnny,* *congee.* *Mamooty* (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 *Achín,* in Mahommedan writers (see p. 3), and that of *Cochin* before the Portuguese time (see p. 225), whilst the conversion of *Pasei,* in Sumatra, into *Pacem,* 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, manvëtti, '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 bunow, to lugow, to foozilow, to puckarow, to dumcow, to sumjow, 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 (Urdu) or 'Camp' language, being terms which the hosts of Chinghiz brought from the steppes of North Eastern Asia—e.g. "The old Bûkshe is an awful bâhadur, but he keeps a first-rate bôbachée." 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, prov, and cadjan, junk, crease, 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. Banňò, is imperative of banâ-nâ, 'to fabricate'; logâo of lagâ-nâ, 'to lay alongside,' &c.; sumjâo, of samjâ-nâ, 'to cause to understand,' &c.
other products which have been imported, such as *loquat, leeehee, 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, rogue,* (*-elephant*, *tiffin, furlough, elk, roundel* (*an umbrella,* obsolete), *pish-pash, earth-oil, hog-deer, flying-fox, garden-house, musk-rat, nor-wester, 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, beaver, cot, boy, belly-band, Penang-lawyer, buckshaw, goddess* (in the Malay region, representing *Malay gadis*, *a maiden*); *compound, college-\* pheasant, chopper, summer-head,* *eagle-wood, jackass-copal,bobbery, Upper Roger* (used in a correspondence given by Dalrymple, for *Yueva Raja*, the 'Young King,' or Caesar, of Indo-Chinese monarchies), *Isle-o'-Bats* (for *Allahābād or Ilahābāz* as the natives often call it), *hobson-jobson* (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-Chuang*, 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 *Simkīn, port-shrub, brandy-pānī, āpīl, rasūd, tumlet* (a tumbler), *gīlās* (*glass*; for drinking vessels of sorts), *rail-ghārī, lumber-dār, jail-khāna, bottle-khāna, buggy-khāna*, *et omne quod exit in* *khāna*, including *gymkhāna*, 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 'accrued 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 puér, garçon, Knabe) for a camp-servant, or for a slave, and the Hindi-Marāṭhī 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 palanqoy), shows that the earliest source was the Indian one.

Cooly, 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 Koḷīs, 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 cooly. Again, both in Oriental and Osmali Turkish, kol is a word for a slave, and in the latter also there is kūlčh, '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 stāngnum, whence Sp. estanque, old Fr. estang, old Eng. and Lowland Scotch stank, Port. tounge, till we find that the word is regarded by the Portuguese themselves as Indian, and that there is excellent testimony to the existence of tānkal 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. Defrénery, 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 barandha, '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 Alcalà, printed in 1505, preclude the possibility of its having been adopted by the Portuguese from intercourse with India.

Mangrove, John Crawfurd 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, cotval, 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 schwankende yulische 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 Maclagan, 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 jangal, and verandah—nay, I have not only heard of buggy, 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 Mahratta, Maharatti, 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. xliii.) is a Vocabulary of 138 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 Boullaye-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. 136).


6. "A Dictionary of Mohammedan Law, Bengal Revenue Terms, Shanscrit, Hindoo, and other words used in the East Indies, with full explanations, the leading word used in each article being printed in a new Nustaluk Type," &c. By S. Rousseau. London, 1802. 12mo. (pp. lxiv.-287). Also 2nd ed. 1805.

* '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 aligator, or hurricane, or caneor, or Jerusalem artichoke, or cheroak. What would my friends think of spelling these in English books as alagarto, and huraco, and canoa, and giradole, and shurrufu?
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 1830.

8. The Folio compilation of the Bengal Regulations, published in 1828-29, contains in each volume a Glossary 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—J.” By H. M. Elliot, Esq., Bengal Civil Service. Agra, 1845. 8vo. (pp. 447). 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, Tübingen, 1869.

11. To “Morley’s Analytical Digest of all the Reported Cases Decided in the Supreme Courts of Judicature in India,” Vol. 1., 1850, there is appended a “Glossary of Native Terms used in the Text” (pp. 20).

12. In “Wanderings of a Pilgrim” (Book-list, p. xlv.), 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. “Kachchai 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 Rail Bareli, Oudh. 8vo. 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).


20. “Glossary of Vernacular Terms used in Official Correspondence in the Province of Assam.” Shillong, 1879. (Pamphlet).

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 Civil Service, London, 8vo, 1885 (pp. xv.—350). Also the following minor Glosaries 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 sua povo (Mat. i. 21); sua nome (Id. i. 23); sua filho (Id. i. 25); sua filhos (Id. ii. 18); sua olos (Acts, ix. 8); o dias (Mat. ii. 1); o rey (Id. ii. 2); hum voz tinha ouvido (Id. ii. 18).

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); Depois de o morte (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, nossotros; minha, nossos, &c.; tu, ti, vossotros; tua, vos sos; Elle, ella, elotros, elles, sua, suas, lo, la.

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 falla; te faz; te vi. The past is formed by adding $ja$—e.g. ja falla; ja olha. The future is formed by adding $ser$. 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 sometimes 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 (ṯ). 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 (ṭḥ) 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 (ṟ) for the peculiar Tamil hard (ṟ), elsewhere (ṛ), and (ṝ) for the Tamil and Malayāḷam (ḳ) when preceded and followed by a vowel.
LIST OF FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY

Abdallatif. Relation de l'Egypte. See De Sacy, Silvestre.


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.)

Aelian. Claudii Aelianii, De Natura Animalium, Libri XVII.


———, The MS. of the remainder disappeared at Mr. Blochmann's lamented death in 1878; a deplorable loss to Oriental literature.

——— (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.


Ajaib-al-Hind. See Merveilles.


Ali Baba, Sir. Twenty-one Days in India, being the Tour of (by G. Aberigh Mackay). London, 1880.


Allardyce, A. The City of Sunshine. Edinburgh. 3 vols. 1877.

[Allen, B. C. Monograph on the Silk Cloths of Assam. Shillong, 1899.]

Amari. I Diplomi Arabi del R. Archivio Fiorentino. 4to. Firenze, 1868.


Andriesz, G. Beschrijving der Reyzen. 4to. Amsterdam, 1670.


Annaes Maritimos. 4 vols. 8vo. Lisbon, 1840-44.


Aragon, Chronicle of King James of E.T. by the late John Forster, M.P. 2 vols. imp. 8vo. [London, 1883.]

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.:


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<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Note</th>
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<tbody>
<tr>
<td>Arnold, Edwin</td>
<td>The Light of Asia (as told in Verse by an Indian Buddhist).</td>
<td>1879.</td>
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<tr>
<td>Assmann, Joseph</td>
<td>Orientalis Bibliotheca Clementino-Vaticana</td>
<td>1719-1728.</td>
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<tr>
<td>Ayen Akbery</td>
<td>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.</td>
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<tr>
<td>Baldwin</td>
<td>and other Tales, descriptive of Society in India. Smith &amp; Elder, London, 1834. (By Augustus Prinsep, B.C.S., a brother of James and H. Thoby Prinsep.)</td>
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<tr>
<td>Baden Powell</td>
<td>First Impressions of Hindustan. 2 vols. 1837.</td>
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<tr>
<td>Baille</td>
<td>Digest of Mochummudan Law applied by British Courts in India. 2 vols. 1865-69.</td>
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<tr>
<td>Balbi, Gasparo</td>
<td>Viaggio dell' Indie Orientali. 12mo. Venetia, 1590.</td>
<td></td>
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<tr>
<td>Baldaeus, P.</td>
<td>Of this writer Burnell used the Dutch ed., Nauwaukeurige Beschryvinge van Malabar en Coromandel, folio, 1672, and by Ceylon, folio, 1672.</td>
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<tr>
<td>I have used the German ed., containing in one volume servatim, Wahrhaftige Ausführliche Beschreibung der berühmten Ost-Indischen Kosten Malabar und Coromandel, als auch der Insel Ceylon ... benutzt einer ... Entdeckung der Abgüterey der Ost-Indischen Heyden. ... Folio. Amsterdam, 1672.</td>
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<td>Baldwin, Capt. J. H. Large and Small Game of Bengal and the N.W. Provinces of India. 1876.</td>
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<td>Balfour, Dr. E.</td>
<td>Cyclopedia of India. [3rd ed. London, 1856.]</td>
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<tr>
<td>Ball, J. D.</td>
<td>Things Chinese, being Notes on various Subjects connected with China. 3rd ed. London, 1900.</td>
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<td>Ball, V.</td>
<td>Jungle Life in India, or the Journeys and Journals of an Indian Geologist. London, 1880.</td>
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<td>Banaras, Narrative of Insurrection at, in 1781. 4to. Calcutta, 1782. Reprinted at Roorkee, 1853.</td>
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<td>Bányan Tree, The</td>
<td>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.)</td>
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<td>Barbaro</td>
<td>Osafa. Viaggio alla Tana, &amp;c. In Raminio, tom. ii. Also E.T. by W. Thomas, Clerk of Council to King Edward VI., embraced in Travels to Tana and Persia, Hak. Soc., 1873. N.B.—It is impossible to discover from Lord Stanley of Alderley's Preface whether this was a reprint, or printed from an unpublished MS.</td>
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<td>——</td>
<td>Also in tom. ii. of Ramusio.</td>
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<tr>
<td>Barros, João de</td>
<td>Decadas de Asia. Of feitos que os Portuguezes fizeram na Conquista e Descubrimento das Terras e Mares do Oriente. Most of the quotations are taken from the edition in 12mo., Lisboa, 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. 606-607, as corrected by Figaniere, Bibliogr. Hist. Port. p. 169). A. B. In some of Burnell's quotations he uses the 2nd ed. of Decs. i. to iii. (1628), and the 1st ed. of Dec. 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.</td>
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<td>Bastian, Adolf, Dr.</td>
<td>Die Völker des Oestlichen Asien, Studien und Reisen. 8vo. Leipzig, 1868—Jena, 1871.</td>
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<td>Beale, Rev. Samuel</td>
<td>Travels of Fab-hian and Sung-yun, Buddhist Pilgrims from China to India. Sm. 8vo. 1869.</td>
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<td>Beames, John</td>
<td>Comparative Grammar of the Modern Aryan Languages of India &amp;c. 3 vols. 8vo. 1872-79. See also in List of Glosaries.</td>
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Beaton, Lt.-Col. A. View of the Origin and Conduct of the War with Tippoo Sultaun. 4to. London, 1800.

[Belcher, Capt. Sir E. Narrative of the Voyage of H.M.S. Samarang, during the years 1843-46, employed surveying the Islands of the Eastern Archipelago. 2 vols. London, 1846.]


Bengal Annual, or Literary Keepsake, 1831-32.

Bengal Obituary. Calcutta, 1848. 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.]

Beschi, Padre. See Gooroop Paramartan.

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Neither Mr. Winter Jones nor my friend Dr. Badger, in editing Varthema, seem to have been aware of the dis- paragement cast on his veracity in the famous Colloquios de Garcia de Orta (f. 29v. 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.

PAGE, COL.
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.'

274  a.—Crease. 1817. "the Portuguese commander requested permission to see the Cross which Janiere wore. ..."—Rev. R. Fellowes, History of Ceylon, chap. v. quoted in 9 ser. N. & Q. I. 85.

326  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 "ša-bāš" read "šušt-bāš."

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

920  b.—Tiffin add:

1784.—"Each temperate day
With health glides away,
No Trifflings* 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 Tifflins 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

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 abadat, dfid, fem. dbida, 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. — "Mynes 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 coiflas de elefantes e badas) for to transport into the Kingdoms of Sornau, by us called Siam, Passiloco, Sarady, (Sawady in orig.), Tangu, Prom, Calaminham and other Provinces . . . ." — Pinto (orig. cap. xli.) in Cogan, p. 49. The kingdoms named here are Siam (see under SARNAU); Pitchalok and Sawatt (now two provinces of Siam); Taungu and Prone in B. Burna; Calaminham, in the interior of Indo-China, more or less fabulous.

1544. — "Now the King of Tartary was fallen upon the city of Pequin 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" (onde partitio com oitenta mil badas).—Ibid. (orig. cap. xvii.) in Cogan, p. 149.

[1560. — See quotation under LAOS.]

1585. — "It is a very fertile country, with great store of prouision; there are elephants in great number and abadas, which is a kind of beast so big as two great bulls, and hath ypon his snowt a little horne."—Mendoza, ii. 311.

1592. — "We sent commodities to their king to barter for Amber-grease, and for the horns of Abath, whereof the King onely hath the traffique in his hands. Now this Abath is a beast that hath one horne only in her forehead, and is thought to be the female Vincorne, and is highly esteemed of all the Moores in those parts as a most soveraigne remedie against poysyon."—Barker in Hakt. ii. 591.

1596. — "The Abada, or Rhinoceros, is not in India, but only in Bengal and Patane."—Linschoten, 88. [Hak. Soc. ii. 8.]

"Also in Bengal we found great numbers of the beasts which in Latin are called Rhinocerotes, and of the Por Angelo Abadas."—Ibid. 28. [Hak. Soc. i. 96.]

C. 1606. — " . . . ove portano le loro mercanzie per venderie a' Cinesi, particularmente . . . molti corni della Bada, detto Rinoceronte . . . ." — Carletti, p. 139.

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 Badad, 'solus, solitarius,' for this animal is produced in desert and very solitary places." —Cober trivial, s. v.

1613.—"And the woods give great timber, and in them are produced elephants, badass . . ."—Gondinh do Eredia, 10 e.

1618.—"A China brought me a present of a cup of abado (or black unceor norne) 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."—Díce de la Lengua Castellana.

ABCÁRR, ABKÁRY. H. from P. āb-kārī, the business of distilling or selling (strong) waters, and hence elliptically the uxcise upon such business. This last 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 'Abbary System.' The system has often been attacked as promoting tipping, 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 know 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 tipping is no absolute novelty in India. [See the article on "Spirituous Drinks in Ancient India," by Rajendralala Mitra, Indo-Aryans, 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-hawā, 'water and air.' The usual Hindustani expression for 'climate.'

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

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

[1688.—"The country 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. 445.]

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 Achānak. 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 Chhatd (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 "Chuttta," i.e. Chuttanutte (or Calcutta) in the India Office records, which I have seen. (2) The map in Valentijn which shows the village of Tsjannok, though published in 1726, was apparently compiled by Van der
ACHÉEN.

3

ACHAR.

s. P. achär, Malay āchär, 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 Plin. Hist. Nat. xix. 19).

1568.—"And they prepare a conserve of it (Anacondrum) with salt, and when it is green (and this they call Achär), and this is sold in the market just as olives are with us." — García, f. 17.

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

[1612.—"Achar none to be had except one jar." — Danvers, Letters, i. 290.]

1616.—"Our jurébasso's (Juribasso) wife came and brought me a small jar of Achär for a present, desiring me to exskews her husband in that he abstointed himselfe to take phisik." — Cooks, i. 135.

1623.—"And all these preserved in a way that is really very good, which they call acciono." — P. della Valle, ii. 708. (Hak. Soc. ii. 327.)

1653.—"Achar est vn nom Indistanni, on Indien, que signifie des mangues, ou autres fruits confis avec de la moutarde, de l'aïl, du sel, et du vinaigre à l'Indienne." — De la Boullaye-le-Gouz, 531.

1687.—"Achar I presume signifies sauce. They make in the East Indies, especially at Siam 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 Soldiery, Fishers, Peasants, and Handicrafts (of Goa) feed on a little Rice boiled in Water, with a little bit of Salt Fish, or Achar, which is pickled Fruits or Roots." — A. Hamilton, i. 252. [And see under KEDGEREE.]

1753.—We learn from Forrest that limes, salted for sea-use against scurvy, were used by the Chutias (Choolia), and were called atchar (Voyage to Mergui, 40). Thus the word passed to Java, as in next quotation: 1768-71.—"When green it (the mango) is made into attjar: for this the kernel is taken out, and the space filled in with ginger, pimento, and other spicy ingredients, after which it is pickled in vinegar." — Stoweverus, i. 237.

ACHEEN, n.p. (P. Āchēn [Tan. Atta, Malay Acheh, Achi] '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 Achem (or frequently by the adhesion of the genitive preposition, Dachem, 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 (Āchina) in the Ain-i-Akbari, and in the Georg. Tables of Šādīk Isfahānī. This form may have been suggested by a jingling analogy, such as Orientals love,
with Māchīn (Macheen). See also under LOOTY.

1549.—"Piraturum Aecorum nec periculum nec suspicio fuit."—S. Fr. Xav. Epistl. 387.

1552.—"But after Malacca was founded, and especially at the time of our entry into India, the Kingdom of Pacemin began to increase in power, and that of Pedir to diminish. And that neighbouring one of Achem, which was then insignificant, is now the greatest of all."—Barros, III. v. 3.

1568.—"Occupado tenhais na guerra infesta
Ou do sanguinolento,
Taprobaneo *Achem, que ho mar
Molestia.
Ou do Cambaco occulto imiguo nosso."

Camões, Ode prefixed to Garcia de Orta.

c. 1569.—"Upon the headlands towards the West is the Kingdom of Assi, governed by a Moore King."—Caesar Frederick, tr. in Hakluyt, ii. 355.

c. 1590.—"The zabād (civet), which is brought from the harbour-town of Sumatra, from the territory of Achin, goes by the name of Sumatran zabād, and is by far the best."—Aťn, i. 79.

1597.—"... do Pegu como do Dachem."—King’s Letter, in Arch. Port. Or. fasc. 3, 669.

1599.—"The island of Sumatra, or Taprobana, is possessed by many Kynes, enemies to the Portugals; the chief is the King of Dachem, who besieged them in Malacca. ... The Kings of Aceyn and Tor (read Jor for Juhore) are in lyke sort enemies to the Portugals."—Sir Fulke Greville to Sir F. Walsingham (in Bruce, i. 125).

[1615.—"It so proved that both Ponleema and Governor of Tecoo was come hither for Achein."—Foster, Letters, iv. 3.

1623.—"Achem which is Sumatram."—P. della Valle, Hak. Soc. ii. 287.]

c. 1635.—"Achin (a name equivalent in rhyme and metre to 'Māchīn') is a well-known island in the Chinese Sea, near to the equinoctial line."—Şādīk Isfahānī (Or. Tr. F.), p. 2.

1780.—"Achin." See quotation under BOMBAY MARINE.

1820.—"In former days a great many junks used to frequent Achin. This trade is now entirely at an end."—Crawfurd, H. Ind. Arch. iii. 182.

ADAM'S APPLE. This name (Pomo d'Adamo) is given at Goa to the fruit of the Mimusops Elengi, Linn. (Birdwood); 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 Marco Polo, 2nd ed., i. 101), and the following:

c. 1580.—"In his hortis (of Cairo) ex arborebus virescent mala citrina, aurantia, lymonía sylvestria et domestica pomà Adami vocata."—Prosp. Alpinus, i. 16.

c. 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 forefather made upon the forbidden fruit. ..."—Bluteau, quoted by Tr. of Abhogerque, Hak. Soc. i. 100. The fruit has nothing to do with zambooa, with which Bluteau and Mr. Birch connect it. See JAMBOO.

ADAṬI, 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. ḏīda, 'half'). [It may have been half the ordinary length, as the Salampore (Salempoory) was half the length of the cloth known in Madras as Punyam. (Madras Man. of Ad. iii. 799). Also see Yule's note in Hedges’ Diary, ii. ccxl.]

1726.—"Casseri (probably Kasiāri in Midnapur Dist.) supplies many Tařištēlās (Alleja, Shalee), Ginggangs, Alegiyas, and Adatbays, which are mostly made there."—Valentinij, v. 159.

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

ADAWLUT, s. Ar.—H.—'adālat, 'a Court of Justice,' from 'adal, 'doing justice.' Under the Mohammedan government there were 3 such courts, viz., Nizāmat 'Adālat, Divānī 'Adālat, and Fanjādārī 'Adālat, 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 ('Sādīr 'Adālat) 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 Nizāmīt Adawlut, and on the civil side Dewanny Ad. At Madras and Bombay, Fanjādār was the style adopted in lieu of Nizāmīt. 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 Shāh '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 Pergunnas, and in the Chuklas (Chucklal) 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 Moorshedabad 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 Moorshedabad 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 Adamlaut) were established in each of the Districts then recognised. There were also District Criminal Courts (Foudary Adamlaut) held by Cazee or Mufty under the superintendence, like the Civil Court, of the Collectors, as the Supervisors were now styled; whilst Superior Courts (Sudder Dewanny, Sudder Nizamat Adamlaut) 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, Dacca, Moorshedabad, 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 Muftis."*

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 Adamlaut; whilst to the Councils should still pertain the trial of causes relating to the public revenue, to the demands 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 Nuncomar 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 Nizamut 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 Nizamut. 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 Nizamut. 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].

ADIGAR, s. Properly adhikār, from Skt. adhikārīn, one possessing authority; Tam. adhikārī, or -kāren. The title was formerly in use in South India, and perhaps still in the native States of Malabar, for a rural headman. [See quot. from Logan below.] It was
also in Ceylon (adikārama, adikār) the title of chief minister of the Candyan Kings. See PATEL.

1544.—"Fac te comem et humanum cum isti Genti praebas, tum praesertim magistratibus eorum et Praejecta Pagorum, quos Adigares vocant."—S. Fr. Xev. Epist. 113.

1583.—"Mentre che noi eravamo in questa città, l’assalirono à la mezza notte all’impruvio, mettendoci il fuoco. Erano questi d’unà città vicina, lontana da S. Thomè, doue 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."—Balbi, f. 87.

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

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

1796.—"In Malabar esiste oggidì l’uffizio . . . molti Kāriakārere o ministri; molti Adhigāri o ministri d’un distretto . . ."—Fra Paolino, 237.

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

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

1887.—"Each amaan or parish has now besides the Adhikāri or man of authority, headman, an accountant."—Logan, Man. of Malabar, f. 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. hargīla, or gigantic crane, and popular scavenger of Bengal, the Leptoptilus argyla of Linnaeus. The H. name is by some dictionaries derived from a supposed Skt. word hadḍa-gīla, ‘bone-swaller.’ The compound, however appropriate, is not to be found in Böhtlingk and Roth’s great Dictionary. The bird is very well described by Aelian, under the name of ḳāa, 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 Comercoly feathers, and sold in Calcutta, are the tail-coverts of this, and the Lept. Javanica, another and smaller species’ (Jordan). The name marabour (from the Ar. marabūt, ‘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. [Comercollony, properly Kumārkhalī, is a town in the Nadiya District, Bengal. See Balfour, Cyc., i. 1052.]

c. a.d. 250.—"And I hear that there is in India a bird Kāla, which is 3 times as big as a bustard; 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."—Aelian, de Nat. Anim. xvi. 4.

c. 1530.—"One of these (fowls) is the ding, 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 Kabul. One year they caught and brought me a ding, which became very tame. The flesh which they threw it, it never failed to catch in its beak, and swallowed without ceremony. On one occasion it swallowed a shoe well shod with iron; on another occasion it swallowed a good-sized fowl right down, with its wings and feathers."—Baber, 321.

1754.—"In the evening excursions . . . we had often observed an extraordinary species of birds, called by the natives Argyl or Hargil, a native of Bengal. They would majestically stroll 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."—Ives, 183-4.

1788.—"The next is the great Heron, the Argyli or Adjutant, or Gigantic Crane of Latham. . . . It is found also in Guinea."—Pennant’s View of Hindostan, ii. 156.

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

[1880.—Ball (Jungle Life, 82) describes the "snake-stone" said to be found in the head of the bird.]


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 Afghānistān. In England one often hears the country called Afghunist-an, which is a mispronunciation painful to an Anglo-Indian ear, and even Afgann, which is a still more excruciating solemnism. [The common local pronunciation of the name is Aoghān, which accounts for some of the forms below. Bellows insists on the distinction between the
Afghan and the Pathân (PUTTAN). "The Afghan 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. asvaka in the sense of a 'cavalier,' and this reappears scarcely modified in the Assakani or Assakeni of the historians of the expedition of Alexander.

c. 1092.—"... Afghans and Khiljis...."—Uthi in Elliot, ii. 24; see also 50, 114.
c. 1265.—"He also repaired the fort of Jaldî, which he garrisoned with Afghans."—Târikh-i-Firozshahî in do. iii. 106.

14th cent.—The Afghans are named by the continuator of Rashiduddîn among the tribes in the vicinity of Herat (see N. & E. xiv. 494).

1504.—"The Afghans, 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.'"—Babar, 159.

c. 1556.—"He was afraid of the Afghans."—Sidi 'Ali, in J. As., 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 Baloutches and Augans, and other Mountainers, 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.... when he passed from Atuk on the River Indus to Caboul to lay siege to Kundahar...."—Bernier, E. T. 64 [ed. Constable, 205].

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

1767.—"Our final sentiments are that we have no occasion to take any measures against the Afghans' King if it should appear heconnies 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."—Court's Letter, Nov. 20. In Long, 486; also see ROHILLA.

1888.—"Professor Dorn.... discusses severally the theories that have been maintained of the descent of the Afghans: 1st, from the Copts; 2nd, the Jews; 3rd, the Georgians; 4th, the Toorks; 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."—Ellington's Cowboot, ed. 1839, i. 209.


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. 'ajam (lit. "one who has an impediment or difficulty in speaking Arabic"), a foreigner, and in particular, a Persian. The adj. 'ajami thus means "foreign" or "Persian," and is equivalent to the Greek άγματος and the Hind. मेलोला. Sir G. Birdwood (Rep. on Old Rec., p. 145) quotes from Hieronimo di Santo Stefano (1494-99), "in company with some Armenian and Azami merchants": and (ibid.) from Varthema: "It is a country of very great traffic in merchandise, and particularly with the Persians and Azami, who come so far as there."

[1614.—"Kerseys, Agam colours."—Foster, Letters, ii. 287.

1614.—"Persia will vent five hundred cloths and one thousand kerseys, Agam colours, per annum."—Ibid. ii. 287.]

AGAR-AGAR, s. The Malay name of a kind of sea-weed (Sphacelaria lichenoides). It is succulent when boiled to a jelly; and is used by the Chinese with birdnest (g.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 pīk-dān, kalam-dān, shama-dān ("spittoon, pencase, candlestick"). It means a small vessel for holding fire to light a cheroot.

AG-GARI, 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-bót is used.

1833.—"... Agin boat."—Oakfield, i. 84.

[AJNAS, 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 Rouzindars are not subject, like the Mansabdars (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. ãk and ark, in Sindi ãk: the prevalent name of the madár (MUDDAR) in Central and Western India. It is said to be a popular belief (of course erroneous) in Sindi, that Akbar was so called after the ãk, 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-rã jhoprã,
Phok-rã bãr,
Bajra-rã roti,
Mot'h-rã dãl:
Dekho Rãjã teri Mârwãr.
(For houses hurdles of madár,
For hedges heaps of withered thorn,
Millet for bread, horse-peas for pulse: Such is thy kingdom, Raja of Mawar!)

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 kãl, 'time.' The Akâlis may be regarded as the Wahábís 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 Akâlis threw off all subjection to the earthly government, and acted as the censors of the Sikh community in every rank. Runjeet Singh found them very difficult to control. Since the annexation of the Panjab, however, they have ceased to give trouble. The Akâlee is distinguished by blue clothing and steel armlets. Many of them also used to carry several steel chakras (CHUCKER) encircling their turbans. [See Ibbetson, Panjab Ethnog., 286; Maclogan, in Panjab Census Rep., 1891, i. 166.]

1832.—"We received a message from the Acali who had set fire to the village.... These fanatics of the Sik 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 Runjeet Singh."—Burnes, Travels, ii. 10-11.

1840.—"The Akâlis being summoned to surrender, requested a conference with one of the attacking party. The young Khan bravely went forward, and was straightway 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-hiin, '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 Kaladyne R. The name Akýáb had been applied, probably by the Portuguese, to a neighbouring village, where there stands, about 11 miles from the present town, a pagoda covering an alleged relique of Gautama (a piece of the lower jaw, or an induration of the throat), the name of which pagoda, taken from the description of relique, is Au-kyaat-dau, and of this Akýáb 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 1835. 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 Aygattaw 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 Aygattaw 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."—Cravendijk, Asia, 239.]

**ALA-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. Out on 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. braiser; Port. braz-eiro, '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 macroleperus*, Day); from the Port. albacora or albecora. The quotations from Ovington and Grose below refer it to albo, 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-batīr or albičir, 'praecox' (Dozy), Heb. bikkūrā, in Micaḥ vii. 1.—See Cobarruvias, s. v. Albacora. [The *N.E.D.* derives it from Ar. al-bukr, 'a young camel, a heifer,' whence Port. bacora, 'a young pig.' Also see Gray's note on Pyrrard, 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 Albacore, 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 maine, we had exceeding great store of Bonitos and Albocores.'—Barker, in Hakl. ii. 592.

1696.—"We met likewise with shoals of Albocores (so call'd from a piece of white Flesh that sticks to their Heart) and with multitudes of Bonetoes, 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. 45.

c. 1760.—"The Albacore is another fish of much the same kind as the Bonito., from 60 to 90 pounds weight and up to 8 ft. in length. The name of this fish too is taken from the Portuguese, importing its white colour."—Grose, i. 5.

**ALBATROSS**, s. The great sea-bird (*Diomedea exulans*, L.) from the Port. alcatraz, to which the forms used by Hawkins and Dampier, and by Flacourt (according to Marcel Devic) closely approach. [Alcatras 'in this sense altered to albi-, albo-, albatross (perhaps with etymological reference to albus, 'white,' the albatross being white, while the alcatras 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 alcatrus in Port. means 'the bucket of a Persian wheel,' representing the Ar. al-kādāis, which is again from kādōs. He supposes that the pelican may have got this name in the same way that it is called in ordinary Ar. sakka, 'a water-carrier.' It has been pointed out by Dr. Murray, that the alcatrus of some of the earlier voyagers, e.g., of Davis below, is not the *Diomedea*, but the Man-of-War (or Frigate) Bird (*Fregatus aquilus*). Hawkins, at p. 187 of the work quoted, describes, without naming, a bird which is evidently the modern albatross. In the quotation from Mocquet again, alcatrus is applied to some smaller sea-bird. The passage from Shelvocke is that which suggested to Coleridge 'The Ancient Mariner.'

1664.—"The 8th December we ankered by a small Island called Alacatransa, wherein at our going a shoare, we found nothing but sea-birds, as we call them Goats, but by the Portugals called Alcatrærnas, who for that cause gave the said Island the same name."—Hawkins (Hak. Soc.), 15.

* Also see Dozy, s. v. alcedus. *Alcedus, according to Cobarruvias, is in Sp. one of the earthen pots of the nori or Persian wheel.
1589.—"The dolphins and bonitoes are the hounds, and the alcatrarces the hawks, and the flying fishes the game."—Ibid. 152.

1604.—"The other foule called Alcatrarzi is a kind of Hawke that liueth by fishing. For when the Bonitoes or Dolphins doe chase the flying fishes under the water .... this Alcatrarzi flyeth after them like a Hawke after a Partridg."—Davis (Hak. Soc.), 158.

c. 1608-10.—"Alcatraz sont petits ciseaux ainsi comme estourneaux."—Moçquet, Voyages, 226.

1672.—"We met with those feathered Harbingers of the Cape .... Albotrosses .... 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 meet at Sea, especially the Algatrosses, a very large long-winged Bird."—Dampier, i. 531.

1719.—"We had not had the sight of one fish of any kind, since we were come Southward of the Streights of Le Mair, 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, imagin'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. ...."—Shelvoke'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. (1759), p. 93.

1754.—"An albatrose, a sea-fowl, was shot off the Cape of Good Hope, which measured 17½ feet from wing to wing."—Ives, 5.

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

c. 1861.—"Souvent pour s'amuser, les hommes d'équipage Prennent des albatros, vastes oiseaux des mers, Qui suivent, indolents compagnons de voyage, Le navire glissant sur les gouloues amers."—Baradelair, L'Albatros.

**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 (katif, 'a carpet with long pile') introduced into Portugal through the Moors.

c. 1540.—"There came aboard of Antonio de Faria more than 60 batelas, and balloons, and manchones (q. q. v.) with awnings and flags of silk, and rich alcatifas."—Pinto, ch. lxvii. (orig.).

1560.—"The whole tent was cut in a variety of arabesques, inlaid with coloured silk, and was carpeted with rich alcatifas."—Tenreiro, Itin., c. xvii.

1578.—"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.

[1598. — "Great store of rich Tapestrie, which are called alcatifas."—Linschoten, Hak. Soc. i. 47.]

1608-10.—"Quand elles vont à l'Eglise on les porte en palanquin .... le dedans est d'vn grand tapis de Perse, qu'ils appellent Alcatif. ...."—Pyrard, li. 92; [Hak. Soc. ii. 102].

1648.—".... many silk stuffs, such as satin, contens (Coutannes) attelap (read atellais), alegie .... orniz [H. orvuz, 'A woman's sheet'] of gold and silk for women's wear, gold alacatiyen .... "—Van Twist, 50.

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

**ALCORANAS, s.** What word does Herbert aim at in the following? [The Stanf. Dict. regards this as quite distinct from Alcoran, the Koran, or sacred book of Mohammedans (for which see N.E.D. s.v.), and suggests Al-gorän, 'the horns,' or al-qirän, 'the vertices.]

1685.—"Some (mosques) have their Alcorana's high, slender, round steeles or towers, most of which are terrased near the top, like the Standard in Cheapside, but twice the height."—Herbert, Travels, 3rd ed. 164.

**ALCOVE, s.** This English word comes to us through the Span. alcovo and Fr. acove (old Fr. aucube), from Ar. al-kubah, applied first to a kind of tent (so in Hebr. Numbers xxv. 8) and then to a vaulted building or recess. An edifice of Saracenic con-
strucution 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 used in N.E.D.]

1738.—“Cubba, commonly used for the vaulted tomb of marab-butts” [Adjutant.—Shaw’s Travels, ed. 1757, p. 40.]

ALDEA. s. A village; also a villa. Port. from the Ar. al-da‘a‘a, ‘a farm or villa.’ Bluteau explains it as ‘Povoço 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 Baçaim) Dom João de Castro, has given and given many aldeas and other grants of land to Portugeuse who served and were wounded at the fortress of Dido, and to others of long service. ...”—Sião de Botelho, Cartas 3.

[1609.—“Aldeas in the Country.”—Dun- vers, 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 Aldeés (terme que les Portugais ont mis en usage dans l’Inde) autour de Pondichery et dans sa dependance sont...” —D’Anville, Éclairissements, 122.

1780.—“The Coast between these is filled with Aldeas, or villages of the Indians.”—Dunn, N. Directory, 5th ed., 110.

1782.—“Il y a aussi quelques Aldeés considérables, telles que Navar et Portenove, qui appartiennent aux Princes du pays.”—Sonnerrat, Voyage, i. 37.


[ALFANDICA, s. A custom-house and resort for foreign merchants in an oriental port. The word comes through the Port. alfandega, Span. fundago, Ital. fondaco, Fr. fondaque or fondisque, from Ar. al-fundûk, ‘the inn,’ and this from Gk. ψανδοκείον or ψανδοξείον, ‘a pilgrim’s hospice.’]

[c. 1610.—“The conveyance of them thence to the alfandique.”—Pyrard della Valle, Hak. Soc. i. 361.]

[1615.—“The Judge of the Alfandique 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.’ Cobarruvias says it is from Ar. al-jauhar, ‘jewel.’

1404.—“And from these bazaars (aIcaazaras), issuing certain gates into certain streets, where they sell many things, such as cloths of silk and cotton, and sendals, and tafetanas, and silk, and pearl (aIxfar).”—Clavijo, § lxxxi. (comp. Markham, 81).

1508.—“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 from your giving. The Sinabaffa [sinabafos], porcelain vases (porcellanas), and wares of that sort are further off. If for my sins I stay here longer I will endeavouer 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 Corres, i. 908-9.

[1665.—“As it (the idol) was too deformed, they made hands for it of the small pearls which we call ‘pearls by the ounce.’”—Tawner, ed. Bull, ii. 228.]

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

* Query, from captured vessels containing foreign (non-Indian) women? The words are as follows: “As escrevas que me diz que te mande, tomãne de prense, que das Gentias d’esta terra são pretos, e mancobas do mundo como chegão a dez annos.”
c. 1666.—"La Province de Halabas s'appelait autrefois Purob (Poorub)."—Thevenot, v. 197.

[...]

1753.—"Mais ce qui interesse davantage dans la position de Halabas, c'est d'y retrouver celle de l'ancienne Palibothra. Aucune ville de l'Inde ne paroit égale Palibothra on Palimbethra, dans l'Antiquité.... C'est satisfaire une curiosité géographique bien placée, que de retrouver l'emplacement d'une ville de cette considération; mais j'ai lieu d'croire qu'il faut employer quelque critique, dans l'examen des circonstances que l'Antiquité a fourni sur ce point.... Je suis donc persuadé, qu'il ne faut point chercher d'autre emplacement à Palibothra que celui de la ville d'Halabas...."—D'Anville, Eclaircissements, pp. 55-55.

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

1786.—"... an attack and invasion of the Rohillas.... which nevertheless the said Warren Hastings undertook at the very time when, under the pretence of the difficulty of defending Corah and Illabah, he sold these provinces to Sajah Dowla.—Articles of Charge, &c., in Burke, vii. 577.

..."You will see in the letters from the Board.... a plan for obtaining Illabah from the Vizier, to which he had spirit enough to make a successful resistance."—Cornwallis, i. 238.

ALLEJA, s. This appears to be a stuff from Turkestan called (Turki) alcha, alajah, or alâcha. 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." (Baden-Powell's Punjab Handbook, 66). [Platts in his Hind. Dict. gives ilâcha, "a kind of cloth woven of silk and thread as to present the appearance of cardamoms (ilâcha)."

But this is evidently a folk etymology. Yusuf Ali (Mon. on Silk Fabrics, 35) accepts the derivation from Alcha or Alâcha, 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 Panjeb 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 Sahid Alchas also called Tarbâdars...."—Asa, i. 91. (Blochmann says: "Alchah or Alâchah, any kind of corded stuff. Tarbâdar means corded.")

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

1613.—"The Nabob bestowed upon him 550 Mamoodies, 10 fine Baftas, 30 Topseetles and 30 Allazaes."—Donovan, in Purchas, i. 504. "Topseetes are Tafstalik (a stuff from Meccas)."—Asa, i. 98. [See ADATI, PIECE-GOODS.]

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

1648.—See Van Twist above, under ALCATIF. And 1673, see Pryer under ATLAS.

1653.—"Alaia (Alajas) est vn mot Indien, qui signifie des toiles de coton et de soye: meslee de plusieurs couleurs."—De la Boulays-le-Gouz, ed. 1657, p. 532.

[c. 1666.—"Alachas, or silk stuffs interwoven with gold and silver."—Bernier (ed. Constable), p. 120-21.]

1690.—"It (Suratt) is renown'd.... both for rich Silks, such as Atlases, Cutanees, Soosys, Cegurs, Alajars...."—Ovington, 218.

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

1726.—"Gold and silver Allegias...."—Valentijn (Surat), iv. 146.

1813.—"Allachas (pieces to the ton) 1200."—Milburn, ii. 221.

1855.—"The cloth from which these pyjamas are made (in Swât) is known as Alacha, and as is 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."—M'Nair's Report on Explorations, p. 5.

ALLIGATOR, s. This is the usual Anglo-Indian term for the great lacertine 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.
f. 17v.). Oviedo, on another page of the same volume, calls them "Lagarti o dragoni" (f. 62).

Bluteau gives "Lagarto, Crocdilo" 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 almadia... 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 such as... very great lizards (lagartos), which in form and nature are just the crocodiles of the Nile."—Barros, I. iii. 8.

1561.—"In this River we killed a monstrous Lagarto, or Crocodile... he was 23 footes by the rule, headed like a hogge."—Job Hoptor, in Hakl. iii. 550.

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

1601.—"In this place I have seen very great water alligators (which we call in English crocodiles), seven yards long."—Master Antonie Knivet, in Purchas, iv. 1228.

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

c. 1593.—"And in his needy shop a tortoise hung, An alligator stuffed, and other skins Of ill-shaped fishes."—Romeo & Juliet., v. 1.

1565.—"Upon this river there were great store of fowle... but for lagartos it exceeded, for there were thousands of those vgy serpents; and the people called it for the abundance of them, the riuer of Lagar-tos in their language."—Raleigh, The Discoverie of Guiana, in Hakl. iv. 137.

1596.—"Once he would needs demand a rat to be animal rationale... because she ate and gnawd his books... And the more to confirm it, because everie one laught at him... the next rat he seaz'd on be hee made an anatomy of, and read a lecture of 3 dayes long upon everie artire or muskle, and after hanged her over his head in his studie in stead of an apothe-carie's crocodile or dride Alligator."—T. Nashe's 'Have with you to Saessen Walden,' Repr. in J. Payne Collier's Misc. Tracts., p. 72.

1610.—"These Blackes... told me the River was full of Aligatas, and if I saw any I must fight with him, else he would kill me."—D. Midleton, in Purchas, i. 244.

1613.—"... mais avante... por distancia de 2 legoes, esta o fermoso ryo de Cassam do lagartos o crocodilos."—Gismondo Coppedhe, v. 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.

1725.—"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."—A. Hamilton, ii. 135.

1761.—"... else that sea-like Stream (Whence Traffic pours her bounties on mankind)
Dread Alligators would alone possess."—Grainger, Bk. ii.

1831.—"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 persica, Lin., Persica gratissima, Gaertn. The name as here given is an extravagant, and that of avocado or avogato a more moderate,
corruption of aquacate or auhuacatl (see below), which appears to have been the native name in Central America, still surviving there. The Quichua name is palla, which is used as well as aquacate by Cieza de Leon, and also by Joseph de Acosta. Grainger (Sugar cane, Bk. I.) calls it rich sabbucua, which he says is the Indian name of the avocado, avocado, avigato, or as the English corruptly call it, alligator pear. The Spaniards in S. America call it Aquacate, and under that name it is described by Ulloa. In French it is called avocat. The praise which Grainger, as quoted below, liberally bestows on this fruit, is, if we might judge from the specimens occasionally met with in India, absurd. With liberal pepper and salt there may be a remote suggestion of marrow; but that is all. Indeed it is hardly a fruit in the ordinary sense. Its common sea name of 'midshipman's butter' [or 'sub-altern's butter'] is suggestive of its merits, or demerits.

Though common and naturalised throughout the W. Indies and E. coasts of tropical S. America, its actual native country is unknown. Its introduction into the Eastern world is comparatively recent; not older than the middle of 18th century. Had it been worth eating it would have come long before.

1532-50.—"There are other fruits belonging to the country, such as fragrant pines and plantains, many excellent guavas, caimilos, aquacates, and other fruits."—Cieza de Leon, 16.

1588.—"The Patta is a great tree, and carries a faire leafe, which hath a fruit like to great pears; within it hath a great stone, and all the rest is soft meats, so when they are full ripe, they are, as it were, butter, and have a delicate taste."—Joseph de Acosta, 250.

c. 1660.—"The Aguacut no less is Venus Friend (To th Indies Venus Conquest doth extend) A fragrant Leaf the Aguacata bears; Her Fruit in fashion of an Egg appears, With such a white and spenny Juice it swells As represents moist Life's first Principles."—Cowley, Of Plantes, v.

1680.—"This Tavoga is an exceeding pleasant Island, abounding in all manner of fruits, such as Pine-apples... Albe-catos, Pears, Mammes."—Capt. Sharpe, in Dampier, iv.

1685.—"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, 1. 203.

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

1761.—"And thou green avocato, charm of sense, Thy ripen'd marrow liberally bestow'st."—Grainger, Bk. I.

1830.—"The avocada, with its Brook-dignag pear, as large as a pursers lantern."—Tom Tringle, ed. 1863, 40.

[1861.—"There is a well-known West Indian fruit which we call an avocado or alligator pear."—Tylor, Anahuac, 227.]

1870.—"The aguacate or Alligator pear."—Squier, Honduras, 142.

1873.—"Thus the fruit of the Persé gratissima was called Auhuacatl by the ancient Mexicans; the Spaniards corrupted it to avocado, and our sailors still further to 'Alligator pears.'"—Bell's Nicaragua, 107.

[ALLYGOLE, ALIIGHOL, ALLEYGOOL, ALLEGGOOL, s. H.—P. 'aligol, from 'alî 'lofty, excellent,' Skt. gola, 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 Mohammed, being chiefly Mohammedans.'—(Wilson.)

1796.—"The Nezibs (Nujeeb) are match-lockmen, and according to their different casts are called Allegoles or Rohillas; they are indifferently formed of high-east Hindoos and Musselmans, armed with the country Bandook (bundook), to which the ingenuity of De Beigne had added a Bayonet."—W. H. Tone, A Letter on the Maratha People, p. 50.

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

1817.—"The Allygools answer nearly the same description."—Blacker, Mem. of Operations in India, p. 22.]

ALMADIA, s. This is a word introduced into Portuguese from Moorish Ar. al-ma'diya. 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.
ALMANACK, s. On this difficult word see Dozy's Oosterlingen and N.E.D. In a passage quoted by Eusebius from Porphyry (Praep. Evang. t. iii. ed. Gaisford) there is mention of Egyptian calendars called ἀλμανακα. Also in the Vocabulary Aravizo of Pedro de Alcala (1505) the Ar. Manāk is given as the equivalent of the Span. almanaque, which seems to show that the Sp. Arabs did use manāikh in the sense required, probably having adopted it from the Egyptian, and having assumed the initial a1 to be their own article.

ALMYRA, s. H. almārī. 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. almario, but it is the same word as Fr. armoire, Old E. ambyr [for which see N.E.D.] &c., and Sc. a armour, originating in the Lat. armarium, or -ria, which occurs also in L. Gr. as ἀμραῖ, ἀμράφαν.

A.D. 1450.—"Item, I will my chambre prestes haue . . . the thome of thame the a almer, & the tothir of yame the tother almar whil I ordnyd for kepyng of vestmentes."—Will of Sir T. Cumberlege, in Academy, Sept. 27, 1879, p. 291.

1589.—"Item aungelstic, item a almarie, aie Kist, aie sait burde . . . ."—Ext. Records Burgh of Glasgow, 1876, 130.

1878.—"Sahib, have you looked in Mr. Morrison's ailmrah?"—Life in Mafusil, i. 54.

ALOES, s. The name of aloes is applied to two entirely different substances: a, the drug prepared from the inspissated bitter juice of the Aloë Socotrina, Lam. In this meaning (a) the name is considered (Hanbury and Flückiger, Pharmacographia, 616) to be derived from the Syriac 'elwāi (in P. alwā). b. Aloes-wood, the same as Eagle-wood. This is perhaps from one of the Indian forms, through the Hebrew (pl. forms) 'ahākim, 'ākālim and 'āhāloth, 'āhāloth. 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 ale was called λέπα, from its excellence in preserving life (ad. II. 630). This accounts for the powder of aloes being called Ηίερα πικρα 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 lose the belly; being the only purgative medicine that is comfortable to the stomach."—Pliny, Bk. xxvii (Ph. Holland, ii. 212).

(b) "Ἡλε δὲ καὶ Νικόπομος . . . φέρων μύγα σφέρον καὶ ἀλονη ὑσεὶ λίθρα ἕκαντο."—John xix. 39.

(c. A.D. 545.—"From the remoter regions, I speak of Tazīnists and other places, the imports to Taprobane are silk Aloes-wood (ἄλονη), cloves, sandal-wood, and so forth."—Cosmas, in Cuthay, p. clxxvii.

[c. 1605.—"In whc Islnd of Allasakatrina are good harbors faire depth and good Anchor ground."—Discription in Birdwood, First Letter Book, 82. (Here there is a confusion of the name of the island Soocotra with that of its best-known product—Aloes Socotrina.)

1617.—". . . a kind of lignum Allo-waies."—Cocks's Diary, i. 309 [and see i. 9].

ALOO, s. Skt. — H. alā. 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. ālu-bokhāra, 'Bokh. plum'; a kind of prune commonly brought to India by the Afghan traders.

[c. 1666.—"Uzbek being the country which principally supplies Delhi with . . . . many loads of dry fruit, as Bokara prunes."—Bernter, ed. Constable, 118.]
ALPEEN. s. H. alpin, used in Bombay. A common pin, from Port. alfín (Panjab. 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 ayahs and amahs, 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 F. word (ambrée) 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 Ayeen, i.). The proper application is to a canopied howdah, such as is still used by native princes.

[c. 1661.—"Aurongzebe felt that he might venture to shut his brother up in a covered embery, a kind of closed litter in which women are carried on elephants."—Bernier (ed. Constable), 69.]

c. 1665.—"On the day that the King went up the Mountain of Pivre-ponjale... being followed by a long row of elephants, upon which sat the Women in Midiember and Embarrys..."—Bernier, E.T. 130 [ed. Constable, 407].

1798.—"The Rajah's Sowarree was very grand and superb. He had twenty elephants, with richly embroidered ambarárhes, 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 ambáris on which all the chiefs and nobles rode, dressed with magnificence, and adorned with the richest jewels."—Life of Colebrooke, p. 164.

1805.—"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 seated, as to leave little doubt of a fatal issue."—Williamson, Orient. Field Sports, 15.

ALPEEN.
**AMEER.**

1834.—"Il Soldano fu cristiano di Grecia, e fu venduto per schiavo quando era fanciullo a uno ammiraglio, come tu diciessi ‘capitano di guerra.'"—Frescobaldi, p. 39.

[1510.—See quotation from Varthema under XERAFINE.]

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-mui.* In some books of the last century it is called *Emoy* and the like. It is now a Treaty-Port.

1687.—"Amoy or Anhay, 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 An-hai, 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 Tuns . . . in such an Equilibrium, that a Youth of twelve Years old can easily make it move."—A. Hamilton, ii. 243.

AMSHOM, s. Malayăl, *āṁsōm,* from Skt. *āṁśāḥ,* ‘a part,' defined by Gundert as "part of a Talook, formerly called hobili, greater than a *tara.*"—Logan (Man. Malabar, i. 87) speaks of the *amsam* as a ‘parish.’ It is further explained in the following quotation:—

1878.—"The *amsam* is really the smallest revenue division there is 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 Com. 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 conducted 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 Dict.) [The standard Malay, according to Mr Skeat, is rather amok (mengamok).]

Marsden says that the word rarely occurs in any other than the verbal form mengamuk, 'to make a furious attack' (Mem. of a Malayam 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 Raiputs. In one of these (1634) the eldest son of the Raja of Marwar ran a-muck at the court of Shah Jahān, 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 Marwar, bore strong resentment against the Tālpūra prince of Hyderabād, Bījār Khān, who had sent to demand from the Rājput tribute and a bride. A Bhāttī and a Chondāwat offered their services for vengeance, and set out for Sind as envoys. Whilst Bījār Khān read their credentials, muttering, 'No mention of the bride!' the Chondāwat buried a dagger in his heart, exclaiming 'This for the bride!' 'And this for the tribute!' cried the Bhāttī, repeating the blow. The pair then plied their daggers right and left, and 26 persons were slain before the envoys were hacked to pieces (Tod, ii. 45 & 315).

But it is in Malabar that we trace the apparent origin of the Malay term in the existence of certain desperadoes 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 Malayalam amar-kkan, 'a warrior' (from amar, 'fight, war'). [The proper Malayalam 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 Zamorin had reigned 12 years, a great assembly was held at Tirunāvāyi, 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-kōr (pl. of amar-kkan, see Gundert 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 amarkkan, 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 Tornada (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 had got hold of the story of a cock and a bull; but in any case the Hindus referred to were really Jangadas." [See JANGADA.]

De Gubernatis has indeed suggested that the word *amouchi* 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. *abmak*, 'fatuous' [(e.g. *Ball, Jungle Life*, 358).] But this is etymology of the kind which scorns 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 is here 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 than 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." [See India in the XVth C. 45.]

1516.—"There are some of them (Japanese) 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 his 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 a 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 (o Rey Ache) sali/lcd forth in person, accompanied with 5000 resolute men (cinco mil *Amoucos*) and charged the *Batues* very furiously." [Pinto (orig. cap. xv.) in Cogan, p. 20.]

1552.—De Barros, speaking of the capture of the Island of Beth (Boif, off the N.W. point of Kâthâw, now by Núñez de Cúllu in 1537) wrote: 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 night they shaved their heads (this is a superstitious practice of those who despise life, people whom they call in India *Amoucos*) and betook themselves to their mosque, and there devoted their persons to death... and as an earnest of this vow, and as 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 like the, and then they fell upon the Portuguese.—Dec. IV. iv. 13.

c. 1561.—In war between the Kings of Calicut and Cochin (1503) two princes of Cochin were killed. A number of these desperadoes who have been spoken of in the quotations were killed. ... "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 madness—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 the king. But as it became 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 (faziao diabruras) 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 enormous in a good while after, making robberies and doing much mischief, until the whole of them were killed." [Correa, i. 364-5.]

1566.—"The King of Cochin... hath a great number of gentlemen which he calleth *Amocchi*, and some are called *Nairi*; these two sorts of men esteev not their lives anything, so that it may be for the honour of their King." [M. Cesar Frederike in Purchas, ii. 1708. [See Logan, Man. Malabar, i. 193.]

1584.—"Their forces (in Cochin) consist in a kind of soldiers whom they call
amocchi, 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. Sassetti to Francesco I., Gd. D. of Tuscany, in De Gubernatis, 154.

c. 1584.—"There are some also who are called Amocchi . . . . who being weary of living, set themselves in the way with a weapon in their hands, which they call a Çrie, 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. p. 8 h. he describes how, on the death of the King of Pimenta, in action with the Portuguese, "nearly 400 Nairs made themselves amoucos with the usual ceremonies, shaving their heads on one side, and swearing by their pagoda to avenge the King's death."

1609.—"Este es el genero de milicia de la India, y los Reyes soñavan mas o menos Amoyos (o Amacos, que todo es uno) para su guarda ordinaria."—San Roman, Historia, 48.

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

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

1615.—"Los hire Nairs geniu est et ordo quem Amocas vocent quibus ob stadium rei bellicae praecipua laus tribuitur, et omnium habentur validissimi."—Jarric, Thesaurus, i. 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 furious revenge . . . this period or method of revenge is termed Amoco, and so they say that the Amoco of the Samori lasts one day; the Amoco of the king of Cochín lasts a lifetime, and so of others."—P. della Valle, ii. 745 [Hak. Soc., ii. 380 seq.].

1648.—"Derrière ces palissades s'estoit caché un coquin de Bantamois qui estoit revenu de la Meeque et jouoit à Moqua . . . . il court par les rues et tue tous ceux qu'il rencontre . . . ."—Tavernier, V. des Índes, liv. iii. ch. 24 [Ed. Ball, ii. 361 seq.].

1659.—"I saw in this month of February at Batavia the breasts torn with red-hot tongs off a black Indian by the executioner; and after this he was broken on the wheel from below upwards, This was because through the evil habit of eating opium (according to the godless custom of the Indians) he had become mad and raised the cry of Amoce (misp. for Amock) . . . in which mad state he had slain five persons . . . This was the third Amock-cryer whom I saw during that visit to Batavia (a few months) broken on the wheel for murder."

1672.—"Every community (of the Malabar Christians), every church has its own Amouchi, which . . . are people who take an oath to protect with their own lives the persons and places put under their safeguard, from all and every harm."—P. Vicenzo Maria, 145.

"If the Prince is slain the amouchi, who are numerous, would avenge him desperately. If he be injured they put on festive raiment, take leave of their parents, and with fire and sword in hand invade the hostile territory, burning every dwelling, and slaying man, woman, and child, sparing none, until they themselves fall."—Ibid. 237-8.

1673.—"And they (the Mohammedans) are hardly restrained from running a muck (which is to kill whoever they meet, till they be slain themselves) especially if they have been at Hodge [Hedge] a Pilgrimage to Mecca."—Fryer, 91.

1687.—Dryden assailing Burnet:—"Prompt to assault, and careless of defence, Invulnerable in his impudence, He dares the World; and eager of a name, He thrusts about and justles into fame. Frontless and satire-proof, he scourcs the streets And runs an Indian Muck at all he meets." The Hind and the Panther, line 2477.

1689.—"Those that run these are called Amouki, and the doing of it Running a Muck."—Ovington, 237.
A MUCK.

1712.—“Amouco (Termo da India) val o mesmo que homem determinado e apostado que despreza a vida e não teme a morte.”—Platou, 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 Mallayas when they become desperate).”—A. Hamilton, ii. 231.

1737.—“Satire’s my weapon, but I’m too discreet. To run a muck, and tilt at all I meet.”—Pope, Im. of Horace, B. ii. Sat. i. 69.

1768-71.—“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, Edil.”—Stavorinus, i. 291.

1783.—“At Bencoolen in this year (1780)—‘The Court (d’Estaing) afraid of an insurrection among the Bugresses . . . invited several to the Fort, and when these had entered the Wicket was shut upon them; in attempting to disarm them, they mangamood, that is run a muck; they drew their cresses, killed one or two Frenchmen, wounded others, and at last suffered themselves, for supporting this point of honour.’”—Forrest’s Voyage to Mergui, 77.

1784.—“It is not to be controverted that these desperate acts of indiscriminate murder, called by us mucks, and by the natives mongams, do actually take place, and frequently too, in some parts of the east (in Java in particular).”—Marsden, H. of Sumatra, 289.

1788.—“We are determined to run a muck rather than suffer ourselves to be forced away by these Hollanders.”—Mem. of a Malayan Family, 66.

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 Stavorinus, i. 284.

1803.—“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.”—Sydney Smith, Works, 3rd ed., iii. 6.

1846.—“On the 8th July, 1846, 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.”—J. Ind. Arch., vol. iii. 460-61.

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, my eyes were darkened, 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 Bugis, 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. 592.

[1869.—“Macassar is the most celebrated place in the East for ‘running a muck.’”—Wallace, Malay Archip. (ed. 1890), p. 134.]

[1870.—For a full account of many cases in India, see Chevers, Med. Jurisprudence, p. 781 seqq.]

1783.—“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. D. 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 Turk ‘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.”—Burke, Five Years in Bulgaria, 240-41.

1877.—The Times of February 11th mentions a fatal muck run by a Spanish sailor, Manuel Alves, at the Sailors’ Home, Liverpool; and the Overland 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 money or less seriously 11 persons, among whom was one little child.”—Pall Mall Gazette, July 1.

7.—“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
ANACONDA. s. This word for a great python, or boa, is of very 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 seytale et murina, L.—Boa aquatica, Prince Max.)." (Règne 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 . . . sucuriú or sucuriuaba (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, 1862:—"A very unpleasant account is given by a Brazilian paper, the Voz do Povo of Diamantino, of the proceedings of a huge water-snake called the sucuruyu, 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 sucuruyu, 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 Ramusio's version of Pietro Martire d'Angheria such S. American names as Anacaoucha and Anacaoma. Serious doubt was however thrown on 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 Animalivm 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 the Museo Leydeni. No. 8 in this list runs as follows:—"8. Serpens Indicus Bubakinus, Anacaanda Zeylonensisibus, id est Bubalorum aliorumque jumentorum membra conterens," p. 332.

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 Anacaanda:—


Ray adds that on this No. 8 should be read what D. Cleyerus has said in the Ephem. German. An 12. obser. 7, entitled: De Serpente magno Indicis Orientalis Urobubalum deglutiente. 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 crashing bones is heard as far as a cannon: how the crushed carcass 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 Cleyer's paper, which is more fully cited, Miscellanea Curiosa, sive Ephemeridum Medico-Physicorum Germaniae et Academiae Naturae Curiosorum, Dec. ii.—Annum Secundus, Anno MDCLXXXIII. Norimbregae. 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
great horn, 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 reni-
tatur, ut spiris anguins eneare non posset,
serpens crebris cum animali convolucionibus
caudâ suâ proximam arborem in auxilium et
robur corporis arripit eamque circumdant,
quod eo fortius et valentius gyris suis animal
comprimere, suffocare, et demum eneare
possit . . . ."

"Factum est hoc modo, ut (quod ex fide
dignissimis habeo) in Regno Aracan . . .
nalis vasti corporis anguis prope humen
quoddam, cum Uro-bubalo, sive sylvestri
bubalo aut uro . . . . immani spectaculo
congradi visus fuerit, eumque dicto modo
oxcederit; quo conflictu et plusquam hostili
amplexus fragor ossium in bubalo comminu-
torum ad distantiam tormenti bellici majoris
. . . . a spectatoribus sat eminus 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:

"Nec prius cessabant symptomata, quam
Serpentinus lapis (see SNAKE-STONE)
quam Patres Jesuitae hic componunt, vulneri
adaptatus omne venenum extraheret, et
ubique symptomata convenientibus antidotis
essent prolifigatora."

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 Ana-
conda, 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 slayer, swallows
it, etc. The whole thing is very
clearly told, but is evidently a
romance founded on the description by
“D. Cleverus,” 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. Cleverus,
extactly as “Mynheer Försch” 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 Pridham’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.,
1860, i. 196) says: “The great python
(the ‘boa’ as it is commonly design-
nated 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 sus-
pected that the letter of “R. Edwin”
was the foundation of all or most of
the stories alluded to in these pas-
sages. Still we have the authority
of Ray’s friend that Anaconda, or
rather Anacondava, 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 ānai-konda [ānasik-
kōnda], “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 Tennent are all suggestive of such stories, and the interpretation of the name *anacondata* given to Ray: "Bubalarum...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. d: Q. xii. 123), who derives *anacondata* from Singhalese *Henakandaya* (hena, 'lightning'; *kanda,* 'stem, trunk,') which is a name for the whip-snake (Passerita mycerizans), 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: "Anakande, a sort of small snakes," which is the Malagasy *Anakandify,* 'a snake."


**ANANAS.** 8. The Pine-apple (*Ananassa 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 *Ananaz.* 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 be-wrayeth 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 Hispaniola, are *Tayana* 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 cheape" (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 *Äin* that (about 1590) the *ananas* was habitually served at the table of Akbar, the price of one being reckoned at only 4 *damas,* or *v* of a rupee; whilst Akbar's son Jahângîr states that the fruit came from the sea-ports in the possession of the Portuguese.—(See *Äin* i. 66-68.)

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

Abul Faql, in the *Äin,* mentions that the fruit was also called *kathal-i-safarî,* 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-

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* The *English Cyclop.* states on the authority of the Sloane MSS. that the pine was brought into England by the Earl of Portland, in 1690. [See *Encyl. Brit.*, 9th ed., xix. 106.]

† *M* is here a Suâhili prefix. See *Blek's Comp. Grammar,* 189.
text for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the Safaridim, or ‘travel mango.’ It has been suggested by one of the present writers that these cases may present an uncommon use of the word safari in the sense of ‘foreign’ or ‘outlandish,’ just as Clusius says of the pine-apple in India, ‘perigrinus 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 Cobarruvias (1611) we find ‘Çafarí, cosa de Africa o Argel, como grenada’ (‘a thing from Africa or Algiers, such as a pomegranate’). And on turning to Dozy and Eng. we find that in Saracen Spain a renowned kind of pomegranate was called rommān safari: though this was said to have its name from a certain Safar ibn-Obaid al Kiliā, 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 safari for, ‘foreign.’ He called attention to the possible analogy of the Ar. safarjal for ‘quince.’ [Another suggestion may be hazarded. There is an Ar. word, ðafṣirī, which the dicts. 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 (ðafṣir). 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 safari applied to a ‘travelled’ fruit.] In Macassar, according to Crawfurd, 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-jack-fruit.’

The term ananas has been Arabized, among the Indian pharmacists at least, as ain-un-nas ‘the eye of man’; in Burmese nan-na-si, and in Singhalese and Tamil as annadisi (see Mooden 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 erecteth a chappell, and to each of them a pillar and pole made of Pine-apple for a perpetual monument.”—Reports of Japan, in Hakl. ii. 567.

1577.—“In these islands they found no trees known unto them, but Pine-apple trees, and Date trees, and those of marvellous heignt, and exceeding hard.”—Peter Martyr, in Eden’s H. of Travenole, fol. 11.

Oviedo, in H. of the (Western) Indies, fills 24 folio pages with an enthusiastic description of the pine-apple as first found in Hispaniola, and of the reason why it got this name (pína in Spanish, pigna in Ramusio’s Italian, from which we quote). We extract a few fragments.

1535.—“There are in this island of Spagnolo certain thistles, each of which bears a Pigna, and this is one of the most beautiful 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 whatever we are speaking are much more beautiful than the pigne [i.e. pine-cones] of Europe, and have nothing of that hardiness 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 comber, and the inside eatheth like an apple, but it is more delicious than any sweet apple suaued.”—Master John Hawkins, in Hakl. iii. 602.
ANANAS.

1575.—"Also la plus part des Sauages s’en nourrissent vne bonne partie de l’année, comme aussi ils font d’une autre espece de fruit, nommé Nana, qui est gros cohe vne moyenne citrouille, et fait autour comme vne pomme de pin...."—A. Thevet, Cosmographie Universelle, liv. xxii. ff. 295 v., 306 (with a pretty good cut).

1590.—"The Pines, or Pine-apples, are of the same fashion and forme 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 1604 (Hak. Soc.), 296-7.

1595.—"... with divers sortes of excellent fruits and rootes, and great abundance of pinas, the princeesse of fruits that grow under the Sun."—Ralegh, Disc. of Guiana (Hak. Soc.), 73.

c. 1610.—"Ananats, et plusieurs autres fruictes."—P. de Laval, i. 293 [Hak. Soc. i. 328].

1616.—"The ananasa or Pine, which seems to the taste to be a pleasing compound, made of strawberries, claret-wine, rose-water, and sugar, well tempered together."—Terry, in Purchas, ii. 1469.

1623.—"The ananasa is esteemed, and with reason, for it is of excellent flavour, though very peculiar, and rather acid than otherwise, but having an indescribable dash of sweetness that renders it agreeable. And as even these books (Clusius, &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 (pinate), with just such scales, and of that very colour."—P. della Valle, ii. 582 [Hak. Soc., i. 135].

1631.—Bonitus thus writes of the fruit:—

"Qui legitis Cynaras, atque Indica dulcia fraga,
Ne nimis haec comedas, fugito hinc, latet anguis in herbâ."

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

1661.—"I first saw the famous Queen Pine brought from Barbados and presented to his Majestie; but the first that were ever seen 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, 438.)

1667.—"Je peux à très-juste titre appeler l’Ananas le Roy des fruits, parcequ’il est le plus beau, et le meilleur de tous ceux qui sont sur la terre. C’est sans doute pour cette raison le Roy des Roys luy a mis une couronne sur la teste, qui est comme une marque essentielle de sa Royauté, puis qu’a la cheue du pere, il produit un jeune Roy qui luy succede en toutes ses admirables qualitez."—P. Du Tertre, Hist. Gén. des Antilles Habitées par les François, ii. 127.

1668.—"Standing by his Majesty at dinner in the Presence, there was of that rare fruit call’d the King-pine, 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 these 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."—Fryer, 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 ripe Ananases, which to my taste are 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. Montagu, Letter XIX.

1727.—"Oft in humble station dwells
Unboastful 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."—Khâfî Khân, in Élliot, 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, citrons, and apparently pine-apples." A foot-note 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. 338)." 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
Pauconia (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 bazars 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 pineas 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 Babyloniasts 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 Cit. 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 Malayali as anju-divu, '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 'Aṣeqeidos Ṇtos 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 Albuquerque as an “Indian seaport, no longer marked on the maps,” is odd (ii. 168).

c. 1345.—Ibn Batuta gives no name, but Anjediva is certainly the island of which he thus speaks: “We left behind us the island (of Sindibad 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 Buddha-naham 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 chapel. 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 bench where we cleansed the ship."—Roteiro, 95.

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

c. 1552.—"Dom Francisco de Almeida arriving at the Island of Anchediva, the first thing he did was to send Joāo Homem with letters to the factors of Cananor, Cochín, and Coulão..."—Barros, I. viii. 9.

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

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 Piolemy—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 Agamitaes, 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.]

ANDOR, s. Port. 'a litter,' and used in the old Port writers for a palanquin. It was evidently a kind of Muncheel or Dandy, i.e. a slung hammock rather than a palanquin. 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. hindolâ or handoIâ. It occurs, as will be seen, in the old Ar. work about Indian wonders, published by MM. Van der Lith and Marcel Devic. [To this Mr Skewt 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.]

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ANDOR.

built with stone, with very good water, and much wood; . . . there were no inhabitants, only a beggar man whom they called Joygued . . .”—Correa, Hak. Soc. 299.

1727.—"In January, 1664, my Lord (Marlborough) went back to England . . . and left Sir Abraham with the rest, to pass the westerly Monsoons, in some Port on the Coast, but being unconquered, chose a desolate Island called Anjadia, to winter at . . . Here they stayed from April to October, in which time they buried above 200 of their Mon."—A. Hamilton, i. 182.

At p. 274 the name is printed more correctly Anjediva.

ANDAMAN.

ANDOR.
mattress of the same size, and this all made of silk-stuff wrought with gold-thread, and with many decorations and fringes and tassels; whilst the ends of the cane are mounted with silver, all very gorgeous, and rich, like the lords who travel so.—Correa, i. 102.

1498.—"Ali trouveram ao capitam mor humas andas d'omeens em que os onrados, custumam em a quella terra d'andar, e alguns mercadores se as queren ter pagam por ello a elrey certa cousa."—Rodeiro, pp. 54-55. I.e. "There they brought for the Captain-Major certain andas, borne by men, in which the persons of distinction in that country are accustomed to travel, and if any merchants desire to have the same they pay to the King for this a certain amount."


1552.—"The Moors all were on foot, and their Captain was a valiant Turk, who as being their Captain, for the honour of the thing was carried in an Andor on the shoulders of 4 men, from which he gave his orders as if he were on horseback."—Barros, II. vi. viii.

[1574.—See quotation under PUNDIT.]

1623.—Della Valle describes three kinds of shoulder-borne vehicles in use at Goa: (1) reti or nets, which were evidently the simple hammock, muncheel or dandy; (2) the andor; and (3) the palankin. "And these two, the palankins and the andors, also differ from one another, for in the andor the cane which sustains it is, as it is in the reti, straight; whereas in the palankin, for the greater convenience of the inmate, and to give more room for raising his head, the cane is arched upward like this, Ω. For this purpose the canes are bent when they are small and tender. And those vehicles are the most commodious and honourable that have the curved canes, for such canes, of good quality and strength to bear the weight, are not numerous; so they sell for 100 or 120 pardaos each, or about 60 of our scudi."—P. della Valle, ii. 610.

c. 1760.—"Of the same nature as palankeens, but of a different name, are what they call andolas . . . these are much cheaper, and less esteemed."—Grose, i. 155.

ANDRUM, s. Malayal. andram. The form of hydrocele common in S. India. It was first described by Kaempfer, in his Decos, Leyden, 1694. (See also his Aomoenitates Exoticae, Fascic. iii. pp. 557 seqq.)

ANGELY-WOOD, s. Tam. angili, or angali-maram; artocaropus hirsuta Lam. [in Malabar also known as lyme (avint) (Logan, i. 39)]. A wood of great value on the W. Coast, for shipbuilding, house-building, &c.

c. 1550.—"In the most eminent parts of it (Siam) are thick Forests of Angelin wood, whereof thousands of ships might be made."

—Pinto, in Cogan, p. 285; see also p. 64.

1598.—"There are in India other wonderfull and thicke trees, whereof Shippes are made: there are trees by Cochini, that are called Angelina, whereof certaine scutes or skiffes called Tones [Doney] are made . . . it is so strong and hard a woode that Iron in tract of time would bee consumed thereby by reason of the hardnes of the woode."—Linschoten, ch. 58 [Hak. Soc. ii. 56].

1644.—"Another thing which this province of Mallavar 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."—Boeacro, MS. f. 315.

ANGENG, n.p. A place on the Travancore coast, the site of an old English Factory; properly said to be Aegju-tenoy, Aegutennoy, 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 "Sterne's Eliza," of which we quote below a few sentences from the 312 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 mungrel Portuguese."—Lockyer, 199.

1782.—"Territoire d'Anjinga; tu n'es rien; mais tu as donne naissance a Eliza. Un jour, ces entrepots . . . ne subsisteront plus . . . mais si mes ecrits ont quelque duree, le nom d'Anjinga restera dans le memoire des hommes . . . Anjinga, c'est a l'infuence de ton heureux climat qu'elle devoit, sans doute, cet accord presqu'incompatible de volupte et de decence qui accompagnait toute sa personne, et qui se meloit a tous ses mouvements, &c. . . ."—Hist. Philosophique des Dames 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. ana-battu, 'Dam-building.'

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

ANNA.

1563.—"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.

1553.—"Neel, the churle 70 duckats, and a churle is 27 rattles and a half of Aleppo."—Mr. John Newton, in Hakl. ii. 378.

1553.—"They use to prickie the skinne, and to put out of it a kind of anile, or blacking which dothe continue alwayes."—Fitch, in Hakl. ii. 395.

c. 1610.—". . . l'Anil ou Indique, qui est une teinture bleie violette, dont il ne s'en trouve qu'a Cambaye et Suratte."—Pyrard de Laval, ii. 158; [Hakl. Soc. ii. 246].

[1614.—"I have 30 fardels Anil Greee."—Foster, Letters, ii. 140. Here Geree is probably H. jari (from jar, '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 appellent Anil."—Mandelbrot, Paris, 1659, 138.

1648.—". . . and a good quantity of Anil, which, after the place where most of it is got, is called Chirchees Indigo."—Van Twist, 14. Sharkej or Sirkej, 5 m. from Ahmedabad. "Cinquex Indigo" (1824) occurs in Sainsbury, iii. 442. It is the "Sercose" of Forbes [Or. Mem. 2nd ed. ii. 204]. The Dutch, about 1620, established a factory there on account of the indigo. Many of the Sultans of Guzerat were buried there (Stevorius, iii. 109). Some account of the "Sarkhej Rossa," or Mausolea, is given in H. Brigg's Cities of Gujarat (Bombay, 1849, pp. 274, 896). ["Indigo of Bikan. (Biana). Siccheese," (1609), Danvers, Letters, i. 28; "Indico, of Laher, here worth viij the pounde Serchis."—Birdwood, Letter Book, 287.]

1653.—"Indico est un mot Portugais, dont l'on appelle une teinture bleie qui vient des Indes Orientales, qui est de contrabande en France, les Turqs et les Arabes la nomment Nil."—De la Boullaye-le-Gon, 545.

[1670.—"The neighbourhood of Delhi produces Anil or Indigo."—Bernier (ed. Constable), 283.]

ANNA, s. Properly H. ana, anah, the 16th part of a rupee. The term belongs to the Mohammedan monetary system (RUPEE). There is no coin of one anna only, so that it is a money of account only. The term anna 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 \( \frac{1}{8} \) of such right, or a share of \( \frac{1}{8} \) in the speculation; a four-anna is \( \frac{1}{4} \), and so on. In some parts of India the term is used as subdivision (\( \frac{1}{8} \)) of the current land measure. Thus, in Sauagor, the anna=16 \( \text{rasis}, \) and is itself \( \frac{1}{8} \) 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.'

1713.—"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."—Tavernier's Tunquin, E. T., p. 11.

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. 169.

1751.—". . . concerning the Organ, we sent for the Revd. Mr. Bellamy, who declared that when Mr. Frankland 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."—Pt. Will. Cons., Aug. 12. In Long, 25.

1753.—"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."—Munro, Narrative, 31.

1756.—"The metal cases of his baggage are disagreeably suggestive of White Ants, and such omnivorous vermin."—Sat. Review, No. 1057, p. 6.

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

1753.—"There is no Siudi, however wild, that cannot now understand 'Basid' (receipt) [Rasedl] and 'Apil' (appeal)."—Burton, Sind Revised, i. 288.

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 pâlwa here means. Sir G. Birdwood writes that it used to be said in Bombay, that Apollo-bandar was a corr. of palîca-bandar, because the pier was the place where the boats used to land pâlwa fish. But we know of no fish so called; it is however possible that the pâlva 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 palvaq 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 Palla 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 "pola" 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 Ambrolie, and drove to the Pâlwa bandar, which receives from our accommodative countrymen the more classical name of Apollo pier." —Wilson, Lands of the Bible, p. 4.

1860.—"And atte what place ye Knynghc came to Londe, theyre ye folke . . . worschyppen II Idolys in chefe. Ye fyrste is Apollo, wherefore yet cheefly londynge place of theyr Metropole is hyght Apollo-Bundar . . . ."—Ext. from a MS. of Sir John Mandeville, lately discovered. (A friend here queries: 'By Mr. Shapira?')

1877.—"This bunder is of comparatively recent date. Its name 'Apollo' is an English corruption of the native word Pallow (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 Pâlwa, derived from Pál, which inter alia means a fighting vessel, by which kind of craft the locality was probably frequented. From Pâlwa or Pálwar, the bunder now called Apollo is supposed to take its name. In the memorial of a grant of land, dated 5th Dec., 1743, the pâlwaï mentioned in question is called Pâllo."—High Court Reports, iv. pt. 3.

[1880.—"His mind is not prehensile like the tail of the Apollo Bundar."—Abercrombie, 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 Malum Armentum, and also (Persicum?) praceox, or 'early.' Of this the Greeks made παρακόκκος, &c., and the Arab conquerors of Byzantine provinces took this up as birkok and barkok, with the article al-barkok, whence Sp. albarcoque, Port. albricoque, alboquirque, Ital. albercorca, albicocco, Prov. abricor, ambricot, Fr. abricot, Dutch abrikoek, abrikoos, Eng. apricock, apricot. Dozy mentions that Dodonaeus, an old Dutch writer on plants, gives the vernacular name as Vroege Persen, 'Early Peaches,' which illustrates the origin. In the Cyprus bazaars, apricots are sold as χρωμάνια; 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 ala [alo] (Pers.) 'yellow-plum' is the common name in India.

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

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

1738.—"The common apricot . . . is known in the Frank language (in Barbary) by the name of Matza Franso, 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 moult grant quantité de bons destriers arrabins et chevaux et grans ronceins de iel selles."—Marco Polo, Bk. iii. ch. 36. [See Sir H. Yule's note, 1st ed., vol. ii. 373.]

1303.—"Alexandre descend du destrier Arrabis."—Rommant d'Alexandre (Booth MS.).
c. 1590.—"There are fine horses bred in every part of the country; but those of Cachch excel, being equal to Arabs."—Anon., 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. 159 (ed. 1844).

c. 1844. 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 Banyan Tree.

ARAKAN, ARRACAN, n.p. This is an European form, perhaps through Malay [which Mr Skeat 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 rakshasa, 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 "Aruppa 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-liki-lo, which transluatates fairly into some name like Argyræ, and not into any other yet recognisable (see J.R.A.S. (N.S.) xiii. 560, 562).

1420-30.—"Mari deinceps cum mense integro ad ostium Rachi fluvii pervenisset."—N. Conti, in Poggius, De Varietate Fortunae.

1516.—"Dentro fra terra del detto regno di Verma, verso tramontana vi è vn altro regno di Gentili molto grande... con-fina similmente coi regni di Regala ed col regno di Ana, e chiamasi Arakan."—Barbosa, in Ramusio, ii. 316.

[c. 1585.—"Arquam": See CAPELAN.]

1545.—"They told me that coming from India in the ship of Jorge Manbo (who was a householder in Goa), towards the Port of Chatigaon in the kingdom of Bengal, they were wrecked upon the shoals of Racaon owing to a badly-kept watch."—Pinto, cap. clxvii.

1552.—"Up to the Cape of Negros... will be 100 leagues, in which space are these populated places, Chacorí, Bachallí, Arracão City, capital of the kingdom so styled...

1568.—"Questo Re di Rachan ha il suo stato in mezzo la costa, tra il Regno di Bengala e quello di Pegh, ed il maggiore nemico che habbia il Re del Pegh."—Cousin de Federici, in Ramusio, iii. 396.

1586.—"... Passing by the Island of Sundia, Porto grande, or the Countrie of Tippera, the Kingdom of Recon and Mogen (Mugg)... our course was S. and by E. which brought vs to the barre of Negrais."—R. Fitch, in Hakt. ii. 391.

1609.—"... To the S.E. of Bengal is a large country called Arkung to which the Bunder of Chittagong properly belongs."—Gladwin's Ayacen, ed. 1800, iv. 4. [Ed. Jarrett, ii. 119] in orig. (i. 388) Arhakng.

[1599.—Arracan. See MACAO.

1608.—Rakhang. See CHAMPA.

[c. 1069.—Arracan. See PROME.

[1659.—Arracan. See TALAPOIN.

1660.—"Despatches about this time arrived from Mu'azzam Khán, reporting his successive victories and the flight of Shuja to the country of Rakhang, leaving Bengal undefended."—Khán Khán, in Elliot, vii. 254.

[c. 1660.—"The Prince ... sent his eldest son, Sultan Banque, to the King of Racaen, or Mog."—Bernier (ed. Constable), 109.

1665.—"Knowing that it is impossible to pass any Cavalry by Land, no, not so much as any Infantry, from Bengale into Rakhan, because of the many channels and rivers upon the Frontiers... he (the Governor of Bengal) thought upon this experiment, vis. to engage the Hollander in his design. He therefore sent a kind of Ambassador to Batavia."—Bernier, E. T., 55 [ed. Constable, 180].

1673.—"... A mixture of that Race, the most accursely base of all Mankind who are known for their Bastard-brod lurking in the Islands at the Mouths of the Ganges, by the name of Racanners."—Fryer, 219. (The word is misprinted Bucanners; but see Fryer's Index.)

1726.—"... It is called by some Portuguese Orrakan, by others among them Arrakao, and by some again Rakhan (after its capital) and also Mog (Mugg)."—Valentijn, v. 140.

1727.—"Arakan has a Conveniency of a noble spacious River."—A. Hamilton, ii. 90.

ARBOL TRISTE, s. The tree or shrub, so called by Port. writers, appears to be the Nyctanthes arbor tristis, or Arabian jasmine (N. O. Jasmineae), a native of the drier parts of India.
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, *Firinghi dhatūra*, gamboge thistle, &c. [See Watt, *Dict. Econ. Prod.*, i. 306 seqq.]
ARGUS PHEasant, s. This name, which seems more properly to belong to the splendid bird of the Malay Peninsula (Argusianus giganteus, Tem., Pavo argus, Lin.), is confusingly applied in Upper India to the Himālayan horned pheasant Ceriornis (Spp. satyr, and melanocephala) from the round white eyes or spots which mark a great part of the bird’s plumage. — See remark under MOONaul.

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 arki and arka 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 Devic). Humboldt (Examen, &c., ii. 300) says that the word first appears in Pigafetta’s Voyage of Magellan; but this is not correct.

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

1518.—“que todos os mantimentos asy de pão, como vinhos, orracas, arrowes, carnes, e pescados.”—In Archiv. Port. Orient., 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.

1544.—“Manueli a cruce . . . commendo ut plurimum invigillet duobus illis Christianorum Careariam pagis, diligenter attendere . . . . nemo potu Orrasca se inebriet . . . . si ex hoc deinceps tempore Punicali Orracia potetur, ipso ad mihi suo gravi damno luituros.”—Sci. Fr. Xav. Knatt., p. 111.

1554.—“And the exoite on the orraque made from palm-trees, of which there are three kinds, viz., cura, which is as it is drawn; orraqua, which is cura once boiled (cozida, qu. distilled !); sharkab (zarrou) which is boiled two or three times and is stronger than orruqua.”—S. Botelho, Tombo, 50.

1663.—“One kind (of coco-palm) they keep to bear fruit, the other for the sake of the cura, which is vino mosto; and this when it has been distilled they call orraca.”—Garcia D'O., f. 67. (The word varia, 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 rhoncosura, and is extremely pleasant.” It is indeed possible that the rhonco here may already be the word arrack).

1665.—“A Chines borne, but now turned Iaun, who was our next neighbour . . . . and brewed a drink which he called Aracke 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, i. 173.

1691.—“. . . . jecur . . . . a pota istius maledicti Arac, non tantum in temperamento immutatam, sed etiam in substantiâ suâ corrumpitur.”—Jac. Bontius, lib. ii. cap. vii. p. 22.

1687.—“Two jars of Arack (made of rice as I judged) called by the Chinese Samshu [Samsho].”—Dampier, i. 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 Phirmanwad; but his repeated Petitions . . . . had no Effect. But he had an Englishman, one Swan, for his Interpreter, who often took a large Dose of Arrack. . . . Swan got pretty near the King (Aurungzeb). . . . and cried with a loud Voice in the Persian Language that his Master wanted Justice done him” (see DOAI).—A. Hamilton, i. 97.

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

1609.—“We taking the but-ends of Pikes and Halberts and Faggot-sticks, draw them into a Racke-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-apce (Malay dpâr = ‘fire’). See FOOL’S RACK.

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

1622.—“We'll send him a jar of rack by next conveyance.”—Letter in Sainsbury, iii. 40.
ARTICHoke, s. The genealogy of this word appears to be somewhat as follows: The Ar. is al-harşāḥf (perhaps connected with āraš, 'rough-skinned') or al-kharšāḥ; hence Sp. alcarchofa and It. carciofo and arciocco, Fr. artichaut, Eng. artichoke.

c. 1348.—"The Incense (benzoin) tree is small . . . its branches are like those of a thistle or an artichoke (al-kharšāḥ).

—Ibn Batuta, iv. 240. Al-kharšāḥ in the published text. The spelling with h instead of ā is believed to be correct (see Dozy, s.v. Alcarchofa); [also see N.E.D. s.v. Artichoke].

ARYAN, adj. Skt. ṛṛya, ‘noble.’ A term frequently used to include all the races (Indo-Persic, Greek, Roman, Celtic, Sclavonic, &c.) which speak languages belonging to the same family as Sanskrit. Much vague 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 āraṇya 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’
B.C. c. 486.—"Adam Dāryavush Khasilāyatiyā vazarka . . . . . . Pārsā, Pārsahitiyā putra, Ariya, Ariya chitru." i.e. "I (am) Darius, the Great King, the King of Kings, the King of all inhabited countries, the King of this great Earth far and near, the son of Hystaspes, an Achaemenian, a Persian, an Aryan, of Aryan descent."—In Ravelston's Herodotus, 3rd ed., iv. 250.

"These Medes were called anciently by all people Arians, but when Medâ, the Colchian, came to them from Athens, they changed their name."—Herodot., vii. 62 (Rawlins).

1835.—"Those eastern and proper Indians, whose territory, however, Alexander never touched by a long way, call themselves in the most ancient period Arians (Arier) (Mann, ii. 22, x. 45), a name coinciding with that of the ancient Medes."—Ritter, v. 458.

1888.—See also Ritter, viii. 17 seqq.; and Potto's art. in Ezech & Grüber's Enzyk., ii. 18, 46.

1850.—"The Aryan tribes in conquering India, urged by the Brahmons, made war against the Turanian demon-worship, but not always with complete success."—Dr. J. Wilson, in Life., 450.

1851.—"We must request the patience of our readers whilst we give a short outline of the component members of the great Arian family. The first is the Sanskrit. The second branch of the Arian family is the Persian. There are other scions of the Arian stock which struck root in the soil of Asia, before the Arians reached the shores of Europe."—Prof. Max Müller, Edinburgh Review, Oct. 1851, pp. 312-319.

1853.—"Sur les sept premiers civilisations, qui sont celles de l'ancien monde, six appartiennent, en partie au moins, à la race ariane."—Gobineau, De l'Inégalité des Races Humaines., i. 364.

1855.—"I believe that all who have lived in India will bear testimony . . . . that to natives of India, of whatever class or caste, Mussulman, Hindoo, or Parsee, 'Aryan' or 'Tamilian,' unless they have had a special training, our European paintings, prints, drawings, and photographs, plain or coloured, if they are landscapes, are absolutely unintelligible."—Yate, Mission to Agra, 59 (publ. 1855).

1858.—"The Aryan tribes—for that is the name they gave themselves, both in their old and new homes—brought with them institutions of a simplicity almost primitive."—Whitney, Or. & Ling. Studies, ii. 5.

1861.—"Latin, again, with Greek, and the Celtic, the Teutonic, and Slavonic languages, together likewise with the ancient dialects of India and Persia, must have sprung from an earlier language, the mother of the whole Indo-European or Aryan family of speech."—Prof. Max Müller, Lectures, 1st Ser. 32.

We also find the verb Aryanize:

1858.—"Thus all India was brought under the sway, physical or intellectual and moral, of the alien race; it was thoroughly Aryanized."—Whitney, u.s. 7.

Assegray, s. An African throwing-spear. Dozy has shown that this is Berber zaghâya, 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. 21v). [Mr Skeat remarks that the nearest word in Malay is seligi, ex-

Ashrafiee, s. Arab, ashrafi, '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 ashrafies equal in the currency of Persia to 50,000 royal Irak tomans."—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 Asin and sometimes Asham is a form of Ahém 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 Ayen (ed. 1800) ii. 3; [Jarrett, trans. ii. 118].

1832.—"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. 43].

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."—Raynal (tr. 1777) i. 420.

1778.—"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 zaghâya, 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. 21v). [Mr Skeat remarks that the nearest word in Malay is seligi, ex-
ATAP, ADAP. 39 ATLAS.

plained by Klinkert as 'a short wooden throwing-spear,' which is possibly that referred to by G. de Eredia.

(1270.—"There was the King standing with three 'eortina' (or men of the guard) by his side armed with javelins [lab tur atazagayes"]).—Chronicle of K. James of Aragon, tr. by Mr. Foster, 1883, i. 173.

c. 1444.—"... They have a quantity of azagaias, which are a kind of light darts."
—Cadamosto, Navegatione primeira, 32.

(1552.—"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 embraçado, e de azagaias, Outro de arco encurvado, e setta ervada."—Camões, I. 86.

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 caso delle quali mettono vn ferro, come uno di quelli delle nostri zaggilie."—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 Guinea, from the Dutch, in Purchas, iii. 927.

1608.—"Donques voyant que nous ne pouvions passer, les deux hommes sont venu en nageant auprès de nous, et ayans en leurs mains trois Lancettes ou Assagayes."—Houtman, 56.

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

1666.—"Les autres armes offensives (in India) sont l'arc et la flèche, le javelot ou zagaye ..."—Thevenot, v. 132 (ed. 1727).

1681.—"... encontraron diez y nueve hombres baces armados con dardas, y azagayas, assi llaman los Arabes unas lanzas pequenas arradayzas, y pelearon con ellos.
—Martines de la Puente, Compendio, 87.

1797.—"Alert to fight, athirst to slay, They shake the dreaded assegai, And rush with blind and frantic will On all, when few, whose force is skill."—Isandiana, by Lt. Stratford de Redcliffe, Times, March 29.

ATAP, ADAP, s. Applied in the Malayo-Javanese regions to any palmfronds used in thatching, commonly to those of the Nipa (Nipa fruticans, Thunb.). [Atap, according to Mr Skeat, is also applied to any roofing; thus tiles are called atap batu, 'stone atapis.']

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).

Atp is Javanese for 'thatch.'

1672.—"Atap or leaves of Palm-trees . . ."—Baldensper, Ceylon, 164.

1690.—"Adapol (qua folia sunt siica et vetusta) . . ."—Rumphius, Herb. Amb. i. 14.

1817.—"In the maritime districts, atap or thatch is made . . . from the leaves of the nipah."—Raffles, Java, i. 166; [2nd ed. i. 186].

1787.—"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 nabong."—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 web showing on the upper surface than of the warp.]"

1824.—"Cette même nuit par ordre du Sultan quinze cents de ses Mamlouks furent revêtus de robes d'atlas rouges brodées."...—Makrizi, t. ii. pt. i. 69.

., "The Sultan Mas'ud clothed his dogs with trappings of atlas of divers colours, and put bracelets upon them."—Fawcett, p. 68.

1505.—"Raso por seda rasa."—Atlas, Vocabular Aravigo of Fr. P., de Alcala.

1673.—"They go Rich in Apparel, their Turbats of Gold, Damask'd Gold Atlas Coats to their Heels, Silk, Almab or Cuttance breeches."—Fryer, 196.

1683.—"I saw ye Taflattas and Atlasses in ye Warehouse, and gave directions concerning their several colours and stripes."—Hedges, Diary, May 6; [Hak. Soc. i. 85].

1689.—"(Surat) is renown'd for . . . rich Silks, such as Atlases . . . and for Zarbafts [Zerbaft]. . ."—Ovington, 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 atlases or satin flowered with gold and silver."—Grose, i. 117.

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 1800) were forced to assume surnames, this was assigned to his grandfather, because he wore a black satin gaberdine!—(A. B. 1879.)

ATOLL, s. A group of coral islands forming a ring or chaplet, sometimes of many miles in diameter, inclosing a space of comparatively shallow water, each of the islands being on the same type as the atoll. We derive the expression from the Maldivian 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 atul, 'inside'; or etuia, as Mr Grey (P. de Laval, Hak. Soc. i. 94) writes the word. The Mad. Admin. Man. in the Glossary gives Malayal. attālam, '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. 1810.—"Estant au milieu d'un Atollon, vous voyez autour de vous ce grand banc de pierre que jay dit, qui environne et qui defend les isles contre l'impetuosite de la mer."—Pyrand de Laval, i. 71 (ed. 1879); [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.

1842.—"I have invariably used in this volume the term atoll, which is the name given to these circular groups of coral islets 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. 'amil (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

AUMILDA. Properly 'amal dar, 'one holding office'; (Ar. 'amal, 'work,' with P. term of agency). A factor or manager. Among the Mahrattas the 'Amaldar 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 'amal dar, though there is a term Maldar, '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 amuldaars, or managers of the districts."—Dirox, p. 56.

1799.—"I wish that you would desire one of your people to communicate with the Amuldar of Soondah respecting this road."—A. Welsley to T. Munro, in Munro's Life, i. 335.

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

1809.—"Of the amul I saw nothing."—Ld. Valentia, i. 412.

AURUNG, s. H. from P. aurang, '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.

1775.—"... Gentoo-factors in their own pay to provide the investments at the different Aurungs or cloth markets in the province."—Orme, ii. 51.

1779.—"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."—Cornwallis, i. 435.

AVA, n.p. The name of the city which was for several centuries the
AVADAVAT. 41 AVATAR.

capital of the Burmese Empire, and was applied often to that State itself. This name is borrowed, according to Crawfurd, from the form Ava or Aveak used by the Malays. The proper Burmese form was Eng-va, or 'the Lake-Mouth,' because the city was built near the opening of a lagoon into the Irrawadi; but this was called, even by the Burmese, more popularly A-va, 'The Mouth.' The city was founded A.D. 1364. The first European occurrence of the name, so far as we know, is (c. 1440) in the narrative of Nicolo Conti, and it appears again (no doubt from Conti's information) in the great World-Map 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 X Vth Cent. 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, 8 days journey from the sea; a place of rich merchants, in which there is a great trade of jewels, rubies, and spinel-rubies, which are gathered in this Kingdom."—Barbosa, 186.

c. 1610.—"To the King of Ova having already sent much people, with cavalry, to relieve Porío (Prome), which marcheth with the Pozio (!) and city of Ová or Anvá, (which means 'surrounded on all sides with streams') . . ."—Antonio Bocarro, Decada, 150.

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 envoys, 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 (Estrildula 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 Astardab on the Caspian is represented by Strava (see quotation from Correa below). [One of the native names for the bird is lañ, 'ruby,' which appears in the quotation from Mrs. Meer Hassan Ali below.]

1538.—". . . o qual veyo 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 not 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.—Correa, iv. 574.

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

1673.—"From Amidavad, 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."—Fryer, 116.

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

1813.—". . . amadavats, 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 lollleh, known to many by the name of haaver-dewat, is a beautiful little creature, about one-third the size of a hedge-sparrow."—Mrs Meer Hassan Ali, Observat. ii. 54.]

AVATAR, s. Skt. Avatāra, an incarnation on earth of a divine Being. This word first appears in Baldaeus (1672) in the form Autaar (Afgoderey, 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 Vishn) belonging to a Brahman, from among whose descendants the tenth avatar will appear at this spot."—Ains, tr. Jarrett, ii. 281.]

1672.—"Bey den Benjansen haben auch diese zehen Verwandlungen den Namen daa sie Altare heissen, und also hat Mats Altar als dieser erste, gewiirhret 2500 Jahr."—Baldaeus, 472.

1784.—"The ten Avatāra or descents of the deity, in his capacity of Preserver."—Sir W. Jones, in Asiat. Res. (reprint) i. 234.
1812.—"The Awatars 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.

1879.—"The... 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 15th, 1726.

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

AVERAGE, s. Skeat derives this in all its senses from L. Latin averia, 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. averie, which has quite that signification. And this last Dozy shows most plausibly to be from the Ar. 'awár, spoil merchandize.' [This is rejected by the N.E.D., which concludes that the Ar. 'awdr 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 averie is in Dutch averij, averij, or haverij.—(See Dozy, Oosterling.)

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

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

1782.—(A Table of Wages)—
"Conswmiah...10 (ruppees a month).
* * * * * * * *
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 preponderence 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 Ghuzni and Cabul; the 22nd (42nd?) gun—which announced that all was finished—was what overcame the Mahometans."—Lord Ellenborough, in Indian Administration 295. This stuff was written to the great Duke of Wellington!

1873.—"The white-robed ayah fits 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, bāba 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 bābī 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. Bābdājān, 'Life of your Father'). Compare the Russian use of batushka. [Bābītjī is a common form of address to a Fakir, usually a member of one of the Musulman sects. And hence it is used generally as a title of respect.]

[1885.—"A Letter from the Pettypolle Bobba."—Pringle, Diary, Fort St. Geo. iv. 92.]

1826.—"I reached the hut of a Gossine... and reluctantly tapped at the wicket, calling, 'O Baba, O Maharaj.'"—Pandurang Hari [ed. 1873, i. 76].

1880.—"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-
mamidote, the Ayah and Bearer dare not leave their charge."—Aberigh-Mackay, Twenty-one Days, p. 94.]

**BABAGOREE, s. H. Bābāghārī, the white agate (or chalcedony?) of Cambay. [For these stones see Forbes, Or. Mem. 2nd ed. i. 323: Taxerrvier, ed. Bull, 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 (Lāmidura in Guzerat) much chalcedony, which they call babagore. They make beads with it, and other things which they wear about them."—Barbosa, 67.

1554.—"In this country (Guzerat) is a profusion of Bābāghārī and carnelians; but the best of these last are those coming from Yaman."—Sidi 'Ali Kapudān, in J. A. S. B. v. 463.

1590.—"By the command of his Majesty grain weights of Bābāghārī were made, which were used in weighing."—Ain, i. 35, 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. . . ."—Cophland, in Tr. Lit. Soc. Bo., i. 294.

1849.—Among ten kinds of carnelians specified in H. Briggs's Cities of Gujarat we find "Bawa Gori Akik, a veined kind."—p. 183.

**BABBS, n.p. This name is given to the I. of Perim, 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 abbo, 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."—Danvers, Letters, i. 52.]

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

1890.—"The Babbs is a small island opening to the Red Sea. . . . Between this and the Main Land is a safe Passage. . . ."—Ovington, 458.

[1769.—"Yet they made no estimation of the currents without the Babs" (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, BHABUR, s. H. babar, bhobar. 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 Tarāī. (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 Tarāī) 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 Paper of 26th May.

**BABROO, s. Malay babi * ("hog") rāwa ("stag"). The "Stag-hog," a remarkable animal of the swine genus (Sus babirūsas, L.; Babirūsas alffurus, F. Cuvier), found in the island of Bourou, 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 Aeliani.

[1660.—"The wild bores of India have two bowing fangs or tusks of a cubit length, growing out of their mouth, and as many out of their foreheads like calves horns."—Pliny, viii. 52 (Holland's Tr. i. 291).]

[c. A.D. 70.—"The wild bores of India have two bowing fangs or tusks of a cubit length, growing out of their mouth, and as many out of their foreheads like calves horns."—Pliny, viii. 52 (Holland's Tr. i. 291).]

[c. 250.—"Δέκα τοίνυν Αιιείνοις Αιδωρήτης . . . ὑπερστρέφειν."—Aelian, De Nat. Anim. xvii. 10.]

[c. 545.—"The Cholecieaphes ("Hog-stag") I have both seen and eaten."—Cosmas Indiopolestes, in Cathay, &c., p. clxvi.

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

* This word takes a ludicrous form in Dampier: "All the Indians who speke Malayan . . . lookt on those Meangians as a kind of Barbarians; and upon any occasion of dislike, would call them Bobby, that is Hogs."—l. 515.
BABOO. s. Beng. and H. Babū [Skt. vapra, ‘a father’]. Properly a term of respect attached to a name, like Master or Mr., and formerly in some parts of Hindustan applied to certain persons of distinction. Its application as a term of respect is now almost or altogether confined to Lower Bengal (though C. P. Brown states that it is also used in S. India for ‘Sir, My lord, your Honour’). In Bengal and elsewhere, among Anglo-Indians, it is often used with a slight savour of disparagement, as characterizing a superficially cultivated, but too often effeminate, Bengali. And from the extensive employment of the class, to which the term was applied as a title, in the capacity of clerks in English offices, the word has come often to signify ‘a native clerk who writes English.’

1781.—‘I said . . . From my youth to this day I am a servant to the English. I have never gone to any Rajahs or Baboons nor will I go to them.’—Depn. of Doonul Sing, Commandant. In Narr. of Inswm. at Banaras in 1781. Calc. 1782. Reprinted at Roorkee, 1853. App., p. 165.

1782.—‘Cantoo Baboo’ appears as a subscriber to a famine fund at Madras for 200 Sicca Rupees.—India Gazette, Oct. 12. 1791.

‘Here Edmund was making a monstrous ado, About some bloody Letter and Conta Bah-Booh.’

Letters of Simkin the Second, 147.

1803.—‘. . . Calling on Mr. Neave I found there Baboo Dheep Narain, brother to Odot Narain, Rajah at Benares.’—Lord Valentine’s Travels, i. 112.

1824.—‘. . . the immense convent-like mansion of some of the more wealthy Baboos. . . .’—Heber, i. 31, ed. 1844.

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

1850.—‘If instruction were sought for from them (the Mohammedan historians) we should no longer hear bombastic Baboons, envy the Byrons, and Quarter our Government to 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.

c. 1866. ‘But I’d sooner be robbed by a tall man who showed me a yard of steel, Than be fleeced by a sneaking Baboo, with a peon and badge at his heel.’

Sir A. C. Lyall, The Old Pindaree.

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 Sahib logic, and partly from a desire to obtain a Government appointment.’—Fraser’s Mag., August, 1870.

1880.—‘English officers who have become de-Europeanised from long residence among undomesticated natives . . . Such officials are what Lord Lytton calls White Baboons.’—Aberigh-Mackay, Twenty-one Days, p. 104.

N.B.—In Java and the further East babā means a nurse or female servant (Javanese word).

BABOOL, s. H. babū, babūr (though often mispronounced bābul, as in two quotations below); also called kekār. A thorny mimosa common in most parts of India except the Malabar Coast; the Acacia arabica, Willd. The Bhils use the gum as food.

1666.—‘L’eau de Vie de ce Pays . . . qu’y boit ordinairement, est faicte de jagar ou sucre noir, qu’on met dans l’eau avec de l’ecore de l’arbre Babool, pour y donner quelque force, et ensuite on les dis- tile ensemble.’—Thevenot, v. 50.

1780.—‘Price Current. Country Produce: Bale Trees, large, 6 pc. each tree.’—Hickey’s Bengal Gazette, April 29. [This is babūl, the Bengali form of the word.]

1824.—‘Rampoor is . . . chiefly remarkable for the sort of fortification which surrounds it. This is a high thick hedge . . . of bamboos . . . 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 Hāla mountains. It is all
BABOON. s. This, no doubt, comes to us through the Ital. babuino; but it is probable that the latter word is a corruption of Pers. mainān ['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 mainimone in gatto-mainimone, '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, un. 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 Bāḷkār, the Barcoo-pettah of some maps, in lat. 13° 28'. This was the site of a very old and important city, "the capital of the Jain kings of Tulava . . . . and subsequently a stronghold of the Vijayanagar Rājas."—*Imp. Gazet.* [Also see Stuart, *Man. S. Canara*, ii. 264.]

Also that Barcelore is a Port. corruption of Basūr [the Canarese Basaruru, '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.* ii. 242. Seroor is perhaps the Shīrūr of Mr Stuart (*ibid.* p. 433).]

c. 1330.—"Thence (from Hānnum) the traveller came to Bāsārūr, a small city."—*Albudfada, in Gildemeister*, 184.

c. 1348.—"The first town of Mulaibār that we visited was Abu-Sarūr, 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 Fākānār, 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 Battuta, iv. 77-78.*

c. 1420.—"Duas praeterea ad maritimas arbes, alteram Pachamuriam . . . nomine, xx diebus transit."—*Conti, in Poggius de Var. Fort. iv.*


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 Narangna and the province of Toline (Tulu-nāda, Tuluwa 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 . . . ."—*Barboos,* in Lisbon Coll. 294.

1548.—"The Port of the River of Barcalor 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 islets 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 Baticaldr, two notable places on that coast."—*De Barros*, i. iv. 11.

1726.—"In Barcelor or Bancelor we have still a factory . . . a little south of Bancelor lies Baquanoor and the little River Vier."—*Valentijn*, v. (Malabar) 6.

1727.—"The next town to the Southward of Batacola [Batcul] is Barcelor, 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 . . . . Bacanooar and Molkey lie between Barcelor and Mangalore, both having the benefit of Rivers to export the large quantities of Rice that the Fields produce."—A. *Hamilton*, i. 284-5. [Molkey is Mulki, see Stuart, *op. cit.* ii. 259.]

1780.—"St Mary's Islands lie along the coast. N. and S. as far as off the river of Bacanoar, or Callianpoor, being about 6 leagues . . . . In lat. 13° 50' N., 5 leagues from Bacanoar, runs the river Bascalor."—*Dunn's N. Directory*, 5th ed. 105.

1814.—"Barcelore, now frequently called Cundapore."—*Forbes, Or. Mem.* iv. 109, also see 113; [2nd ed. II. 461].

BACKDORE, s. H. bāg-dor ('bridle-cord'); a halter or leading rein.

BACKSEE. s. Sea H. bākis: nautical 'aback,' from which it has been formed (Roebuck).
BADEGA, n.p. The Tamil Vada- 
agar, i.e. 'Northerners.' The name has at least two specific applications:

a. To the Telegu people who in- 
vaded the Tamil country from the 
kingdom of Vijayanagara (the Binsaga 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 emis- 
saries of the Nayaka rulers of Madura, 
using violence to exact tribute for 
those rulers, whilst the Portuguese 
had conferred on the Paravas "the 
shoulder dangerous privilege of being 
Portuguese subjects."—See Caldwell, H. 
of Tinnevelly, 69 sqq.

1544. — "Ego ad Comorinum Promonto- 
rium contendendo eoque naviculis deduco xx. 
chibaris onustas, ut miserae illis subveniant 
Neophytis, qui Bagadarum (read Bada- 
garum) acerrimorum Christiani nominis 
hostium terrore percussi, relictis vicis, in 
deserta insulas se abdiderunt."—S. P. Xav. 
Espiatt. i. vi., ed. 1677.

1572. — "Gens est in regno Bismagae quos 
Badagas vocant."—E. Acosta, 4 b.

1737. — "In ea parte missionis Carnatensis 
in qua Telengou, ut aiunt, lingua viget, seu 
inter Badagos, quinque annos versatius sum; 
neque quamdiu viguerint vires ab illis dilec- 
tissimae et sanctissima Missione Pudicum 
veni."—In Norbert, iii. 290.

1857. — "Mr C. P. Brown informs me that 
the early French missionaries in the Guntur 
country wrote a vocabulary "de la langue 
Talengue, dite vulgairement le Badega."— 
p. 33.

b. To one of the races occupying the 
Nilgiri Hills, speaking an old Canarese 
dialect, and being apparently a Cana- 
rese 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. bad-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 Bādhānj of Arabia, 
and the Malkaf of Egypt (Burton, Ar. 
Nights, i. 237; 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. 61, 
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 Land-Reize, ii. 79.

[1798.—"The air in it was continually 
refreshed and renewed by a cool-sail, made 
like a funnel, in the manner of M. du 
Hamel."—Stavorinus, Voyage, i. 104.]

1817. 
"The wind-tower on the Emir's dome 
Can scarcely win a breath from heaven." 
Moore, Fire-worshippers.

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 Revisited, 254.

1881. — "A number of square turrets stick 
up all over the town; these are badgars 
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. bējī) [of which many 
varieties are described by Denny 
(Dis. Dict. p. 107)].

[c. 1610.—"The women (Portuguese) take 
their ease in their smocks or Bajus, which 
are more transparent and finer than the 
most delicate crape of those parts."—Pyrrad de 
Leval, 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 bajoo, 
or jacket, often of light coloured dimity, for 
undress."—McNair, 147.
1883.—"They wear above it a short-sleeved jacket, the *baju*, beautifully made, and often very tastefully decorated in fine needlework."—*Miss Bird, Golden Chersonese*, 139.

**BAEL**, s. H. bel, Mahr. *bail*, from Skt. *vila*, 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 now imported into England. (See Hanbury and Flickiger, 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 Bâcânim, I enquired of those native physicians which was its proper name, *cirifle or beli*, and they told me that *cirifle* [*triphala*] was the physician's name for it."—Garcia De O., ff. 221 v., 222.

[1614.—"One jar of *Byle* at ru. 5 per maund."—*Foster, Letters*, i. 41.]

1631.—Jac. Bontius describes the *bel* as *matrum cynodonim* (i.e. a quince), and speaks of it as a good for dysentery and the cholerae *innanem* 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, 503.

1879.—". . . 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. *batta*, 'woven.' The old Baroch *batta* 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. *Battas* however survived in the Tariffs till recently. [*Batta* 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 *battas* (*Birdwood, Industr. Arts*, 249.)

1598.—"There is made great store of Cotton Linnen of durers sort . . . *Boffetas*."—Linschoten, p. 18. [Hak. Soc. i. 60.]

[1606-7.—"Patta *Kassa* of the finest *Tolgy, Batta*."—*Birdwood, First Letter Book*, 73. We have also "Black *Battata*."—*Ibid. 74."

[1610.—"*Batta*, the corse Rs. 100."—*Dawers, Letters*, i. 72.]

1612.—"*Battas* or white Callicos, from twentie to fortie Royals the corse."—Copt. *Saris*, in *Purchas*, i. 547.

1638.—". . . tisserans qui y font cette sorte de toiles de coton, que l'on appelle *battas*, qui sont les plus fines de toutes celles qui se font dans la Province de Guzaratte."—Mandelslo, 128.

1653.—"*Battas* is a nom Indien qui signifie des toiles fort serrées de coton, lesquelles la pluspart viennent de Barocho, ville du Royaume de Guzerat, appartenant au Grand Mogol."—*De la B. le Gous*, 515.

1665.—"The *Battas*, or Callicuts painted red, blue, and black, are carried white to *Agra* and *Amadabads*, in regard those cities are nearest the places where the *Indigo* is made that is us'd in colouring."—*Taverneir*, (E. T.) p. 127; [ed. *Balt*, ii. 5.]

1672.—"*Brough Battas*, broad and narrow."—*Fryer*, 86.

1727.—"The Barouch *Battas* are famous throughout all India, the country producing the best Cotton in the World."—*A. Hamilton*, i. 144.

1875.—In the Calcutta Tariff valuation of this year we find *Piece Goods, Cotton*:

* * *

**Battahs**, score, Rs. 30. [1900.—"Akin to the *pot thans* is a fabric known as *Batta* (literally woven), produced in Benares; body pure silk, with *butis* in *kalababun* or cloth . . . used for angarkhas, kots, and women's *patjamas* (Musulmans)."—*Yusuf Ali*, Mon. on Silk Fabrics, 97.]

It is curious to find this word now current on Lake Nyanza. The burial of King Mtesa's mother is spoken of:

1883.—"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*, N.S., viii. p. 643.

**BAHAR**, s. Ar. *bahâr*, Malayal. *bhâram*, from Skt. *bhâra*, 'a load.' A weight used in large trading transactions; it varied much in different localities; and though the name is
BAHAR.

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BAHAUDUR.

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 peculis (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 peculis of Agar-agar; 6 of cinnamon; 3 of Tripang.]

1498.—"... and begged him to send to the King his Lord a bagar of cinnamon, and another of clove ... for sample" (a mostra).—Roteiro de V. da Gama, 78.

1506.—"In Cananor el suo Re si è zentil, e qui nasce zz. (i.e. zenzeri or 'ginger'); ma li zz. pochi e non cusi boni come quelli de Colcut, e suo peso si chiamà baar, 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 canturi."—Vartkhesa, 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.—"500 bahāres of pepper."—Castanheira, ii. 301. Correa writes bares, as does also Couto.

1554.—"The baar of nuts (nos) contains 20 farcôlas, and 5 maunds more of picota; thus the baar, with its picota, contains 20½ farcôlas."—A. Nunes, 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. Frederickke, in Hakl. ii. 358.

1598.—"Each Bahar of Sunda weigheth 330 cattens of China."—Einschoten, 34: [Hak. Soc. ix. 131.]

1606.—"... their came in his company a Portugall Souldier, which brought a Warrant from the Captaine to the Governor of Manilla, to trade with vs, and likewise to give John Rogers, for his pains a Bahar of Clouses."—Middleton's Voyage, D. 2. b.

1613.—"Porque os nataraes na quelle tempo possuýão myutos bares de ouro."—Godinho de Erédia, 4 v.

[1802.—"That at the proper season for gathering the pepper and for a Pallam weighing 13 rupees and 1½ Vissam 120 of which are equal to a Tulam or Maund weigh-

ing 1,732 rupees, calculating, at which standard for one barom or Candy the Sizar's price is Rs. 120."—Procl. at Malabar, in Logen, 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 Illustrissimo 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 (Burton, 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 Sirādār 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 1837. [The title of Rāē 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 Jang; 3. Bahādūr ud-Daulah; 4. Bahādūr ud-mulk. At Hyderabad they had also Bahādūr ud-Umār (Kirkpatrick, in Tipoo'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 swaggerer. 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 Maharatta traitor Bobachee Bahauder. 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 Bahauder Jow.*

Bahadur 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 Sanan Setzen's poetical annals of the Mongols, as rendered by I. J. Schmidt, the word is written Baghatur, 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 chronicler as early as 1240, but in application to Mongol leaders. In Polish it is found as Bokatyr, and in Hungarian as Bátor,—this last being in fact the popular Mongol pronunciation of Baghatur. In Turki also this elision of the guttural extends to the spelling, and the word becomes Bátur, as we find it in the Diets. of Vambéry and Pavet de Courteille. In Manchu also the word takes the form of Baturu, expressed in Chinese characters as Po-tu-lu;† the Kirghiz has it as Batyr; the Altai-Tataric as Paatsyr, and the other dialects even as Magatyr.- 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. Schieffner, 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-putra 'Son of God,' and thus but another form of the famous term Faghfur, by which the old Persians rendered the Chinese Tien-tou ('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 Malcolms had met, we should have heard the noise all over India!"


‡ Orient und Occident, i. 137.

1280-90.—In an eccentric Persian poem purposely stuffed with Mongol expressions, written by Furbahā Jāmī in praise of Arghūn Khan of Persia, of which Hammer has given a German translation, we have the following:—

"The Great Kaan names thee his Ulugh-
Bitekchi [Great Secretary].

Seeing thou art bitekchi and Behādir to boot:

O Well-beloved, the yarīgh [rescript] that

thou dost issue is obeyed

By Turk and Mongol, by Persian, Greek,
and Barbarian!"

"Gesch. der Gold. Horde," 461. 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 Tugh [Yak's tail standard], and by the Nakārā [great kettle drum]; and should be dignified by the title of Bahadur."—Timour's Institutes, 283; see also 291-293.

1404.—"E elles le dixeron q' aqel aquel era uno de los valistes e Bahadures q'en el linage del Señor auia."—Clavijo, § lxxix.

1407.—"The Prince mounted, escorted by a troop of Bahadures, who were always about his person."—Abdurrazziq's Hist. in Not. et Est. iv. 128.

1516.—(As a proper name.) "Itaq ile potenissimus Rex Badur, Indiae universae terror, a quo nonnulli regna Pori maximi quodam regis tenere 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. Bahādūr Shāh, the warlike and powerful king of Guzerat (1526-37), killed in a fray which closed an interview with the Viceroy, Nuno da Cunha, at Diu.

1754.—"The Kirgyze Tartars . . . are divided into three Hordas, under the Government of a Khan. That part which borders on the Russian dominions was under the authority of Jean Beek, whose name on all occasions was honoured with the title of Bater."—Hanway, i. 239. The name Jean Beek is probably Janisbek, a name which once finds among the hordes as far back as the early part of the 14th century (see Ibn Batuta, ii. 397).

1759.—"From Shah Alum Bahadre, son of Alum Guire, 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 (Bahadur) was one by which Hyder Ali of Mysore was commonly known in his day. Thus in the two next quotations:

D
BAIKIR-KHĀNĪ. s. P.—H. bābir-khānī; a kind of cake almost exactly resembling pie-crust, said to owe its name to its inventor, Bākir Khān.
BALÁCHONG, BLACHONG. s. Malay baláchán; [acc. to Mr Skeat the standard Malay is blachan, in full balachan.] 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 ngam (Ngapee) of the Burmese, and trasi of the Javanese, and is probably, as Crawford says, the Roman garum. One of us, who has witnessed the process of preparing ngam 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.

1688.—Dampier writes it Balachau, ii. 28.

1727.—“Bankasoy 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.”—A. Hamilton, ii. 194. The same author, in speaking of Pega, calls the like sauce Prox (44), which was probably the Talain name. It appears also in Sonnerat under the form Prox (i. 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 H. of Sumatra, 2nd ed. 57.

[1871.—Riddell (Jad. Domest. Econ. p. 227) gives a receipt for Ballachall, 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 Chersonese, 96.

BALAGHOUT, used as n.p.; P. balt, ‘above,’ H. Mahr., &c., ghât, ‘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 ghât 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 Bisnega, and Balagate, and Cambay.”—Correa, ed. Ld. Stanley, Hak. Soc. p. 344.

c. 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 Nizamosh (Nizamulco), for you often speak to me of such a person.

“O, I will tell you now that he is King in the Bagale (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 pardoas; and he offered me a salary of 40,000 pardoas if I would visit him for so many months every year, but I would not accept.”—Garcia de Orta, f. 33r.

1598.—“This high land on the toppe is very flatte and good to build upon, called Balagatte.”—Linschoten, 20; [Hak. Soc. i. 65; cf. i. 255.]

“Balagate, that is to say, above the hill, for Balata is above, and Gate is a hill. . . .”—Ibid. 49; [Hak. Soc. i. 169.]

1614.—“The coast of Coromandel, Balagot or Telingana.”—Sainsbury, i. 301.


1673.—“... opening the ways to Bali-gaot, that Merchants might with safety bring down their Goods to Port.”—Pryer, 78.

c. 1700.—“The Ball-a-gat Mountains, which are extremely high, and so called from Bal, mountain, and gutt, flat.” [I], because one part of them affords large and delicious plains on their summit, little known to Europeans.”—Grooe, i. 231.

This is nonsense, but the following are also absurd misdescriptions:

1805.—“Bala Gauth, the higher or upper Gau or Ghaut, a range of mountains so called to distinguish them from the Puyen Ghauts, the lower Ghauts or Passes.”—Dict. of Words used in E. India, 28.

1813.—“In some parts this tract is called the Balla-Gaut, or high mountains; to distinguish them from the lower Gauth, 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 Bāleśvara, Skt. bāla, 'strong,' āśvara, '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 fought, And from Bengal the captive Monarch brought."
Dryden, Anwrangzebe. 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."—A. Hamilton, i. 397.

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 Balakshī, a popular form of Badakhshī, because these rubies came from the famous mines on the Upper Oxus, in one of the districts subject to Badakhshān. [See Vambéry, Sketches, 255; Ball, Tavernier, i. 382 n.]

c. 1350.—"The mountains of Badakhshān have given their name to the Badakhshi ruby, vulgarly called at-Balakshā."—Ibn Batuta, iii. 59, 394.

1404.—"Tenia (Tamerlan) vestido vn ropa et vn paño de seda raso sin lavores e a la cabeza tenia vn sombrero blāco alto con vn Balax en cima e con aljofar e piedras."—Claeyso, § 6x.

1516.—"These balasses are found in Balaxayo, which is a kingdom of the mainland near Pegu and Bengal."—Barbosa, 213. 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."—Cæsar Fredericke, in Hakt. ii. 372.

[1598.—"The Ballayses are likewise sold by weight."—Lincachoten, Hak. Soc. ii. 166.]

1611.—"Of Ballace Rubies little and great, and good and bad, there are single two thousand pieces" (in Akbar's treasury).—Haukina, in Purchas, i. 217.

[1616.—"Fair pearls, Ballast rubies."—Foster, Letters, iv. 243.]

1653.—"Les Royaumes de Pegou, d'où viennent les rubis baletes."—De la Boulangerie-Gouz, 126.

1673.—"The last sort is called a Balace Ruby, which is not in so much esteem as the Spinell, because it is not so well colored."—Fryer, 215.

1689.—"... The Balace Ruby is supposed by some to have taken its name from Palatium, or Palace; the most probable Conjecture is that of Marcus Paulus Venetus, 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 balagani, 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. Wedgewood, Littré, [and the N.E.D.] connect balcony with the word which appears in English as balk, and with the Italian balco, 'a scaffolding' and the like, also used for 'a box' at the play. Balco, as well as palco, is a form occurring in early Italian. Thus Frane. da Buti, commenting on Dante (1385-87), says: "Balco è luogo alto doue si monta e scende." Hence naturally would be formed balcone, which we have in Giov. Villani, in Boccaccio and in Petrarch. Manuzzi (Vocabolario It.) defines balcone as = finestra (?).

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 (bālōc̆n̄̄), 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 (bālōc̆n̄̄): "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.]

1348.—"E al continuo v'era pieno di belle donne a' balconi."—Giov. Villani, x. 132-4.

1340-50.—
"Il figliuol di Latona avea già nove Volette guardato dal balcon sovrano. Per quella, ch'avean tempo mosse I suoi sospir, ed or gli altrui commove in vano."

Petrarca, Rime, Pt. i. Sonn. 35, ed. Pisa, 1805.
BALWAR.

1673.—"The President commanded his own Baloon (a Darge of State, of Two and Twenty Oars) to attend me."—Fryer, 70.

1755.—"The Burmas has now Eighty Ballongs, none of which as [sic] great Guns,"—Letter from Capt. R. Jackson, in Dalrymple Or. Report, i. 195.

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 boards joined by rotten or small bambous without nails; no iron whatsoever enters into their construction. . . . The Balauns are used in the district of Chattagong."—Soleyns, 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 Bassorah.]

1298.—"There is also on the river as you go from Baudas to Kisi, a great city called Bastra surrounded by woods in which grow the best dates in the world."—Marco Polo, Bk. i. ch. 6.

c. 1580.—"Balsara, altrimenti detta Bassorà, è una città posta nell' Arabia, la quale al presente è signorreggiata dal Turco . . . è città di gran negozio di spettarie, di droghe, e altre merci che vengono di Ormus; è abondante di dattoli, risi, e grani."—Bolbi, f. 327:

[1598.—"The town of Balsara; also Bassora."—Linschoten, Hak. Soc. i. 46.]

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 Honble. Masters of the Loss of Madras by way of Bussero, the 7th of November."—Ft. St. David Cons., 8th January 1746-7. MS. in India Office.

[Also see CONGO.]

BALTY, s. H. bâlti, 'a bucket,' [which Platts very improbably connects with Skt. vâri, 'water'], is the Port. balde.

BÁLWAR, s. This is the native servant's form of 'barber,' shaped by the 'striving after meaning' as balwar, for bâlwa, i.e. 'capillarius,' 'hair-man.' It often takes the further form bál-bûr, another factitious hybrid, shaped by P. bârîdan, 'to cut,' quasi 'hair-cutter.' But though now obsolete, there was

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 bâlyânu, a kind of large, which is probably the original. [See Bombay Gazetteer, xiv. 26.]

1539.—"E embarcando-se . . . partiu, eo forão acompanhando dez ou doze balões ate a Ilha de Upe. . . ."—Pinto, ch. xiv.

1634.—"Neste tempo da terra para a armada Balões, e cal' luzes cruzar vimos. . . ."—Malaca Conquistada, iii. 44.

BALOON.

53
also (see both Meninski and Vallers s.v.) a Persian word bārbār, for a barber or surgeon, from which came this Turkish term "Le Berber-bachi, qui fait la barbe au Pacha," which we find (c. 1674) in the Appendix to the journal of Antoine Galland, pubd. at Paris, 1881 (ii. 190).

It looks as if this must have been an early loan from Europe.

**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 bānī (or as the Madras Admin. Man. [Gloss. s.v.] writes it, bombu, which is said to be "onomatopiae 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 buluh. He thinks it more likely to have found its way into English from Sumatra than from Canara. 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 bānu. 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 onomatopoeia: "vehementissimos edunt ictus et sonitus, quum incendio comburuntur, quando notum ejus nomen Bambu, Bambu, facile exauditur."—

(Herb. Amb. iv. 17.) [Mr. Skeat writes: "Although buluh is the standard Malay, and bambu apparently introduced, I think bambu 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 'Malacca 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 rotag samambu, which is given as the equivalent of Calamus Scipionum, Lour. by Mr. Ridley in his Plant List (J.R.A.S., July 1897)."

The term applied to tabashir (Tabasser), 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 sakkarmambu Ritter says: "That this drug (Tabashir), as a product of the bamboo-cane, is to this day known in India by the name of Sacar Mambu 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. vamśa [or vambha], from the former of which comes the H. bānī. Bamboo does not occur, so far as we can find, in any of the earlier 16th-century books, which employ canna 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.

1568.—"The people from whom it (tabashir) is got call it sacar-mambum . . . because the canes of that plant are called by the Indians mambu."—Garcia, f. 194.

1578.—"Some of these (canes), especially in Malabar, are found so large that the people make use of them as boats (embarcaciones) 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 black-goes go upon it . . . each of them at his own end of the mambu [in orig. mābū] (so they call it), being provided
with two paddles, one in each hand . . . .
and so upon a canoe of this kind the folk
pass across, and sitting with their legs
clinging naked."—C. Acosta, Tractado, 296.

Again:
". . . and many people on that river
(of Cunagangon) 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)" [lagartos].—
Ibid. 297.

These passages are curious as explaining,
if they hardly justify, Ctesias, in what we
have regarded as one of his greatest bounces,
viz. his story of Indian canes big enough to
be used as boats.

1588.—"All the houses are made of canes,
which they call Bamboos, and bee covered
with Straw."—Fitch, in Hakl. ii. 391.

1598.—" . . . a thick reede as big as a
man’s legge, which is called Bambus."—
Linchooten, 56 ; [Hak. Soc. i. 185].

1608.—"Java multas producit arundines
grossas, quas Manbu vocant."—Prima Pars
Iose. Itin. Navalis in Indiam (Houtman’s

c. 1610.—"Les Portugais et les Indiens ne
se servent point d’autres bastons pour porter
leurs palanquins ou litières. Ils l’appellent
partout Bamboou."—Pyrrard, i. 237 ; [Hak.
Soc. i. 329].

1615.—"These two kings (of Camboja and
Siam) have neyther Horses, nor any fery
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 plant
and supple for vse."—De Monfart, 33.

1621.—"These Forts will better appeare
by the Draught thereof, herewith sent to
your Worships, inclosed in a Bamboo."—
Letter in Perchas, i. 699.

1623.—"Among the other trees there was
an immence quantity of bambu, or very
large Indian canes, and all clothed and
covered with pretty green foliage that went
creeping up them."—P. della Valle, ii. 840 ;
[Hak. Soc. ii. 220].

c. 1666.—"Cette machine est suspendue à
une longue barre que l’on appelle Pambou."—
Thevenot, 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."—Fryer, 34.

1727.—"The City (Ava) tho’ great and
populous, is only built of Bamboo canes."—
A. Hamilton, ii. 47.

1855.—"When I speak of bamboo nuts,
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
a Bamboo Scaffolding and ladders, land-
ing-jetties, 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
To these may be added, from a cursory
inspection of a collection in one of the
museums at Kew, combs, mugs, sun-blinds,
cages, grotesque carvings, brushes, fans,
shirts, sails, teapots, pipes and harps.

Bamboos 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 sp.
of a distinct genus, Dendrocalamus
strictus), which has a solid or nearly
solid core, and is much used for
bludgeons (see LATTEE) and spear-
shafts. It is remarkable that
this popular distinction by sex was
known to Ctesias (c. n.c. 400) who says that
the Indian reeds were divided into
male and female, the male having no
épèpoump.

One of the present writers has seen
(part and taken of) rice cooked in a joint
of bamboo, among the Khyens, a hill-
people of Arakan. And Mr Mark-
ham mentions the same practice
as prevalent among the Chunchos 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 specimens in the University at
Leyden, 30 feet long and from 14 to 16
inches in diameter. And E. Haeckel,
in his Visit to Ceylon (1882), speaks
of bamboo-stems at Peridenia, "each
from a foot to two feet thick."
We can obtain no corroboration of
anything approaching 2 feet.—[See
Gray’s note on Pyrard, Hak. Soc.
i. 330.]

Má-máw; in Chinese Sin-Kái, ‘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 Cher., 103.)] The old Shan
town of Bomó 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.

[1884.—"A Settlement at Bamboo upon the confines of China."—Pringle, Madras Cons., iii. 102.]

1759.—"This branch seems formerly to have been driven from the Establishment at Pramoo."—Dalrymple, Or. Rep., i. 111.

BANANA, s. The fruit of Musa paradísica, 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. bendán, 'fingers or toes,' and banana, 'a single finger or toe,' can hardly be accidental. The fruit, as we learn from Mukaddasí, 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."]

1663.—"The Arab calls these musa or anissa; there are chapters on the subject in Arivcenna and Scapion, and they call them by this name, as does Rasis also. Moreover, in Guinea they have these figs, and call them bananas."—Garcia, 93r.

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 Congo, in Harleian Coll. ii. 553 (also in Purchas, ii. 1008.)

c. 1610.—"Des bannes (marginal rubric Bannanes) que les Portugais appellent figues d'Inde, and aux Maldives Quella."—Pyraerd de Laval, i. 85; [Hak. Soc. i. 115]. The Maldivian word is here the same as H. kela (Skt. madala).

1673.—"Bonanoes, which are a sort of Plantain, though less, yet much more grateful."—Fryer, 40.

1686.—"The Bonano 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 obscure "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 to his noble son (1 Sam. xx. 30).

1688.—"L'on nous monstra à vne demy liene de la ville vn sepulcre, qu'il appelle Bety-chuit, c'est à dire la vergogne de la fille decouverte."—Mandelèsio, Paris, 1659, 142. See also Valentijn, iv. 157.

There is a handsome tomb and mosque to the N. of Ahmedabad, erected by Hajji Malik Bahá-ud-din, a wazir of Sultan Mohammed Bigara, in memory of his wife Bibi Achut; 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 eerbredinge gesprocken) in onze tale te seggen, d'ochters Schaemelheyt."—Van Twis, 16.

1792.—"The officer (of Tipppo's troops) who led, on being challenged in Moors answered (Agari que logoe), '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 (Feringhy Banchoot—chelow) 'they are the rascally English! Make off;' in which he set the corps a ready example."—D'Orme's Narrative, 147.

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 Phaulcon 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.
BANDANNA.

1552.—"... and Bampiacot, which stands at the mouth of the Menam."—Barros, i. ix. 1.

1611.—"They had arrived in the Road of Syjam the fifteenth of August, and cast Anchor at three fathome high water. The Towne lyeth some thirtie leagues vp along the Riuver, whither they sent newes of their arrivall. The Sabander (see SHAH-BUNDER) and the Governor of Mancock (a place situate by the Riuver), came backe with the Messengers to receive his Majesties Letters, but chiefly for the presents expected."—P. Williamson Floris, in Purchas, 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. 363.

1850.—"Civitas regia tria habet nomina: ... ban malkôk, per contractionem Bängkôk, pagus oleaestrum, est nomen primitivum quod hodie etiam vulgo usurpatur."—Pallegoâz, Gram. Linguae Thaï., Bangkok, 1850, p. 107.

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 Shakespear's Dict., which gives "Bán-dhûnâ: 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 Bandhárâ (Drummond). Such handkerchiefs are known in S. India as Pulicat handkerchiefs. Cloth dyed in this way is in Upper India known as Chânûrî. A full account of the process will be found in Journ. Ind. Art., ii. 63, and S. M. Hâdi's Mon. on Dyes and Dyeing, p. 35.

c. 1590.—"His Majesty improved this department in four ways. ... Thirdly, in stuffs as ... Bândhmûn, Chhînâ, Alêchah."—Arm, i. 91.

1752.—"The Cassembar merchants having fallen short in gurrahs, plain taftasies, ordinary bandannoes, and chappas."—In Long, 31.

1813.—"Bandannoes ... 800."—Míllburn (List of Bengal Piece-goods, and no. to the ton), ii. 221.

1848.—"Mr Scape, lately admitted partner into the great Calcutta House of Fogle, Faye, and Cracksmen ... taking Faye's place, who retired to a princely Park in Sussex (the Fogleys have long been out of the firm, and Sir Horace Fogle is about to be raised to the peerage as Baron Bandanna), ... two years before it failed for a million, and plunged half the Indian public into misery and ruin."—Vanity Fair, ii. ch. 25.

1866.—"Of course," said Toogood, wiping his eyes with a large red bandana handkerchief. "By all means, come along, Major. The major had turned his face away, and he also was weeping."—Last Chronicle of Barset, ii. 362.

1875.—"In Calcutta Tariff Valuations: 'Piece goods silk: Bandanah Choppahs, per piece of 7 handkerchiefs ... score ... 115 Rs.'

BANDAREE, s. Mahr. Bhandârî, 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 Bhândârî, 'a treasurer or storekeeper.]

1548.—"... certain duties collected from the bandarys who draw the toddy (euro) from the aldeas. ..."—S. Boëtho, Tome, 203.

1644.—"The people ... are all Christians, or at least the greater part of them consisting of artizans, carpenters, chandaris (this word is manifestly a mistranscription of bandaris), whose business is to gather nuts from the coco-palms, and cuminum (see KOONBEE) who till the ground. ...”—Bocarro, M.S.

1673.—"The President ... if he go abroad, the Bandarines and Moors under two Standards march before him."—Fryer, 68.

... besides 60 Field-pieces ready in their Carringos upon occasion to attend the Militia and Bandarines."—Ibid. 66.

c. 1760.—"There is also on the island kept up a sort of militia, composed of the land-tillers, and bandarees, whose living depends chiefly on the cultivation of the coco-nut trees."—Grose, i. 46.

1808.—"... whilst on the Brâb 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 toddy-gatherer."—Maria Graham, 26.

c. 1836.—"Of the Bhundarees the most remarkable use is their fondness for a peculiar species of long trumpet, called Bhongalee, 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. Bo. Geoq. Soc. i. 131.

1883.—"We have received a letter from one of the large Bhundarries in the city, pointing out that the tax on toddy trees is now Rs. 15 (1 Rs. 18 as.) per tapped toddy tree per annum, whereas in 1872 it only was
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.

BANDEJAH, s. Port. bandeja, ‘a salver,’ ‘a tray to put presents on.’ We have seen the word used only in the following passages:

1821. "We and the Hollanders went to vizet Semi Dono, and we carid bym a bottel of strong water, and an other of Spanish wine, with a great box (or bandeja) of sweet bread."—Cocks’s Diary, ii. 143.

1717. "Received the Phirmaun (see FIRMAUN) from Captain Boddam in a bandejae covered with a rich piece of Atlass (see ATLAS)."—Hedges, Diary, Hak. Soc. ii. ccclx.

1747. "Making a small Cott (see COT) and a rattan Bandijas for the Nabob ... (Pagodas) 4; 32; 21."—Acct. Expenses at Fort St. David, Jany., MS. Records in India Office.

c. 1760. "(Botel) in large companies is brought in ready made up on Japan chargers, which they call from the Portuguese name, Bandejas, something like our tea-boxes."—Grose, i. 237.

1766. "To Monurbad Dowla Nabob—R. A. P.
1 Pair Pistols . 216 0 0
2 China Bandazes 172 12 9"


Bandeja appears in the Manilla Vocabulary of Blumentritt 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. Gazeteer). The name is a Port. corruption of bandar, ‘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 Malemos (‘of the Pilots’). Chittagong is called Bandel de Chatsigio (e.g. in Bocarca, p. 444), corresponding to Bandar Chatgym in the Autobiog. of Jahangir (Elliot, vi. 326). [In the Diary of Sir T. Roe (see below) it is applied to Gomboon], and in the following passage the original no doubt runs Bandar-i-Hughli or Hughli-Bandar.

[1616.—"To this Purpose took Bandel their foot on the Mayne."—Sir T. Roe, Hak. Soc. i. 128.]

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 Hughli."—Abdul Hamid, in Elliot, vii. 32.

1753.—"... les établissements formés pour assurer leur commerce sont situés sur les bords de cette rivière. Celui des Portugais, qu’ils ont appelé Bandel, en adoptant le terme Persan de Bendar, qui signifie port, est aujourd’hui réduit à peu de chose ... et il est presque contigu à Ugli en remontant."—D’Auriol, Eclaircissements, 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 Bandel, the Portuguese Presidency; Chinsura, the Dutch; Chandernagore, the French; Sirampore, the Danish; and Cuttack, the English."—Price’s Observations, &c., p. 51. In Price’s Tracts, 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 malabaricus (Shaw), Mus giganteus (Hardwicke), Mus bandicota (Bechstein), [Nesokia bandicota (Blanford, p. 425)]. The word is now used also in Queensland, [and is the origin of the name of the famous Bendigo gold-field (3 ser. N. & Q. ix. 97)].

c. 1343.—"In Lesser India there be some rats as big as foxes, and venomous exceeding."—Friar Jordanes, Hak. Soc. 29.

c. 1348.—"... They imprison in the dungeons (of Dwaigir, i.e. Daulatabad) 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 stratagem. 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."—Munro, Narrative, 32. See MUSK-RAT.

[1828.—"... They be called Brandy-cutes."—Or. Sporting Mag. i. 128.]
BANDICOY, s. The colloquial name in S. India of the fruit of Hibiscus esculentus; Tamil vendai-khai, i.e. unripe fruit of the vendai, called in H. bhendi. See BENDY.

BANDO! H. imperative bāndho, '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, BANDO!"—(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 vendi, 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 Solangor. Wilkinson says that kerta (i.e. kreta 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 Courier, 29th Sept.

1800.—"No wheel-carriages can be used in Canara, not even a buffalo-bandy."—Letter of Sir T. Munro, in Life, i. 243.

1810.—"None but open carriages are used in Ceylon; we therefore went in bandies, or, in plain English, gigs."—Maria Graham, 88.

1826.—"Those persons who have not European coachmen have the horses of their . . . bandies' or gigs, led by these men. . . . Gigs and hackeries all go here (in Ceylon) by the name of bandy."—Heber (ed. 1844), ii. 152.

1829.—"A mighty solemn old man, seated in an open bundy (read bandy) (as a gig with a head that has an opening behind is called) at Madras."—Mem. of Col. Mountain, 2nd ed. 84.

1860.—"Bullock bandies, covered with caijans met us."—Tennent's Ceylon, ii. 146.

1862.—"At Cimbatore I bought a bandy or country cart of the simplest construction."—Markham's Peru and India, 393.

BANG, BHANG, s. H. bāngī, 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. bangga, 'breaking,' but Burton derives both it and the Ar. bāngī from the old Coptic Nibam, "meaning a preparation of hemp; and here it is easy to recognise the Homeric Nepenthē."

"On the other hand, not a few apply the word to the henbane (Hyoscyamus niger) so much used in medieval Europe. The Kāmis evidently means henbane, distinguishing it from Hashish al hardīf, 'rascal's grass,' i.e. the herb Pantagruelion. . . . 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.)

1563.—"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, he turned his head through Brazil and Turkey, and Arabia, and Persia, all he had to do was to eat a little bangu . . . ."—Garcia, f. 26.

1578.—"Bangue is a plant resembling hemp, or the Cannabis of the Latinos . . . the Arabs call this Bangue 'Azīs'" (i.e. Hashish).—C. Acosta, 360-61.

1598.—"They have . . . also many kinds of Droogues, as Amfion, or Opium, Camfora, Bangue and Sandall Wood."—Linschoten, 19; [Hak. Soc. i. 61; also see ii. 115].

1606.—"0 mais de têpo estava cheo de bangue."—Gouvea, 93.

1638.—"Il se fit apporter vn petit cabinet d'or . . . dont il tir a deux layettes, et prit dans l'yn de l'offin, ou opion, et dans l'autre du bangue, qui est vne certaine drogue ou poudre, dont ils se servent pour s'exciter à la luxe."—Mandello, Paris, 1659, 150.
1685.—"I have two sorts of the Bangue, which were sent from two several places of the East Indies; they both differ much from our Hemp, although they seem to differ most as to their magnitude."—Dr. Hans Sloane to Mr. Ray, in Ray's Correspondence, 1848, p. 160.

1773.—"Bang (a pleasant intoxicating Seed mixed with Milk). . . ."—Pryer, 91.

1774.—"Bang has likewise its Vertues attributed to it; for being used as Tea, it inebriates, or exhilarates them according to the Quantity they take."—Lockyer, 61.

1727.—"Before they engage in a Fight, they drink Bang, which is made of a Seed like Hemp-seed, that has an intoxicating Quality."—A. Hamilton, i. 131.

1768.—"Most of the troops, as is customary during the agitation of this festival, had eaten plentifully of Bang . . ."—Orme, i. 194.

1784.—". . . it does not appear that the use of bank, an intoxicating weed which resembles the hemp of Europe, . . . is considered even by the most rigid (Hindoo) a breach of the law."—O. Forster, Journey, ed. 1808, ii. 291.

1785.—"A shop of Bang may be kept with a capital of no more than two shillings, or one rupee. It is only some mats stretched under some tree, where the Bangaros of the town, that is, the vilest of mankind, assemble to drink Bang."—Note on Seir Mutaghierin, iii. 308.

1868.—"The Hemp—with which we used to hang our prison pets, you felon gang,—In Eastern climes produces Bang. Esteemed a drug divine.
As Hashish dressed, its magic powers
Can lay us in Elysian bowers;
But sweeter far our social hours,
O'er a flax of rosy wine."—Lord Neaves.

BANGED—is also used as a particle, for 'stimulated by bang,' e.g. "banged up to the eyes."

BANGLE, s. H. bangri or bangri. The original word properly means a ring of coloured glass worn on the wrist by women; [the ohuri 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.

1893.—"To the cutmawâ' 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. Nichols, in note to Wellington Despatches, ed. 1837, ii. 373.

1809.—"Bangles, or bracelets."—Maria Graham, 13.

1810.—"Some wear . . . a stout silver ornament of the ring kind, called a bangle, or karryâ [kârâ] 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 excuse 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 BRINAUL.

BANGUR, s. Hind. bângar. 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 khâdâr [Khâdir] or lower alluvium immediately bordering the great rivers, and forming the limit of their inundation and modern digations; the khâdâr having been cut off from the bângar by the river. Medlicott spells bhangar (Man. of Geol. of India, i. 404).

BANGY, BANGHY, &c. s. H. ba-hangi, Mahr. bângi; Skt. vihângâmât, and vîhângikâ.

a. A shoulder-yoke for carrying loads, the yoke or bangi 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 bangy-staff 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 bangi or dawk-bangi, even when the primitive mode of transport had long become obsolete. "A bangy parcel" is a parcel received or sent by such post.

a.—

1789.—"But I'll give them 2000, with Bhanges and Coolies,
With elephants, camels, with hackeries and doolies."—Letters of Simpkin the Second, p. 57.

1803.—"We take with us indeed, in six bangsys, sufficient changes of linen."—Ld. Valentia, i. 67.

1810.—"The bangy-wollah, that is the bearer who carries the bangy, supports the bamboo on his shoulder, so as to equipose the baskets suspended at each end."—Williamson, V. M. i. 323.
[1843.—"I engaged eight bearers to carry my palankeen. Besides these I had four banghy-burdars, men who are each obliged to carry forty pound weight, in small wooden or tin boxes, called petarrrahs."— Traveller's account, Carey, Good Old Days, ii. 91.]

b.—
c. 1844.—"I will forward this by bhangy dák a copy of Capt. Moresby's Survey of the Red Sea."—Sir G. Arthur, in Ind. Admin. of Lord Ellenborough, 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 West- 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."—Gravir, 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 Hoogly, 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 banstr, 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). Crawfurd takes it to be the Malay word bangsal, 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 Skeat adds that it also means in Malay 'half-husky padday,' 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 Crawfurd ("J.") as Javanese in origin, is a corruption of one of the two following:

(2) Beng. bangkasala, from Skt. vanik or vanik, 'trade,' and sāla, 'a hall.' This is Wilson's etymology.

(3) Skt. bhāndaśāla, Čanar. bhandaśāla, Malayāl. pandiśāla, Tam. pandaśāla or pandaluśāla, '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 bajansăr [evidently for bandjaśar, i.e. Arabic spelling for bandjaśar] where the Governor ... collects all the goods, and there sells or bartersthem."—Tom Batuta, iv. 120.

[1520.—"Collected in his bangassāl" (in the Maldives).—Doc. da Torre do Tombo, p. 452.]

1524.—A grant from K. John to the City of Goa, says: "that henceforward even if no market rent in the city is collected from the bacaces, viz. those at which are sold honey, oil, butter, betre (i.e. betel), spices, and cloths, for permission to sell such things in the said bacaces, it is our pleasure that they shall sell them freely." A note says: "Apparently the word should be bacakas, or bacakase, or bangaseas, which then signified any place to sell things, but now particularly a wooden house."—Archiv. Portog. Or., Fasc. ii. 43.

1561.—"... in the bangaseas, in which stand the goods ready for shipment."—Correa, Lendas, i. 2, 260.

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: "hay muchos gentiles, Bancaes [see BANYAN], Bangasanys, y Cambayaytys"—where the word in italics
probably represents Bangalys, i.e. Bengâlis (Rel. de Harnus, 18).

c. 1610.—"Le facteur du Roy chréustin des Maldives tenoit sa banquesbella ou plastust cellar, sur le bord de la mer en l’isle de Malé."—Pyramd de Laval, ed. 1679, i. 65; [Hak. Soc. i. 55; also see i. 297].

1613.—"The other settlement of Yler ... with houses of wood thatched extends ... to the fields of Tanjonpacer, where there is a bangasal or serry's house without other defense."—Godinio de Eredia, 6.

1623.—"Bangasal, a shed (or barn), or often also a roof without walls to sit under, sheltered from the rain or sun."—Gaspar Willens, Vocabarium, &c., ins' Graven-haage; 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 (compradores) 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 (1762), 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 bancshall, 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 Toreen ... in a series of letters to Dr Linneaus, Transl. by J. R. Forster (with Osbeck’s Voyage), 1771.

1788.—"Those people (Chadis, &c., from India, at Achin) ... on their arrival immediately build, by 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.

Bankshalls—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 banksaal, or warehouse, at Mirzoe, for the reception of the pepper and sandalwood purchased in the dominions of the Mysore Rajah."—Forbes, Or. Mem. i. 109.

1817.—"The bangasal or mendâppo 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. The Javanese use, as in this passage, corresponds to the meaning given in Jansz, Javanese Dict.: “Bangsal, Vorstelijcke Zitplaats” (Prince’s Sitting-place).

b.—

[1614.—"The custom house or banksall at Masulpattam."—Foster, Letters, ii. 86.]

1628.—"And on the Place by the sea there was the Custom-house, which the Persians in their language call Benksal, a building of no great size, with some open outer porticoes."—P. della Valle, ii. 465.

1673.—"... Their Bank Solis, or Custom House Keys, where they land, are Two; but mean, and shut only with ordinary Gates at Night."—Fryer, 27.

1683.—"I came ashore in Capt. Gower’s Pinnace to ye Bankshall, about 7 miles from Ballasore."—Hedges, Diary, Feb. 2; [Hak. Soc. i. 65].

1687.—"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 Bankshall Tolls."—In Wheeler, i. 207.

1734.—"Above it is the Dutch Bankshall, a Place where their Ships ride when they cannot get further up for the too swift Currents."—A. 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."—Procl. against Slave-Trading in Seton-Karr, ii. 5.

1789.—"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."—Talboys 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 Bántan. [Mr Skeat gives Bantam, Crawfurh, Bontan.] 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. 93.]

1737.—"The only Product of Bantam is Pepper, wherein it abounds so much, that they can export 10,000 Tuns per annum."—A. Hamilton, ii. 127.

BANTAM FOWLS, s. According to Crawfurh, 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
voyagers first found them."—(Desc. Dict. s.v. Bantam). The following evidently in Pegu describes Bantams:

1586.—"They also eat certain cocks and hens called lorinae, which are the size of a turtle-dove, and have feathered feet; but so pretty, that I never saw so pretty a bird. I brought a cock and hen with me as far as Chaul, and then, suspecting they might be taken from me, I gave them to the Capuchin fathers belonging to the Madre De Dios."—Balbi, f. 125e, 126.

1673.—"From Siam are brought hither little Champore Cocks with ruffled Feet, well armed with Spurs, which have a strutting Gate with them, the truest mettled in the World."—Fryer, 118.

[1703.—"Wilde cocks and hens . . . much like the small sort called Champores, several of which we have had brought us from Cambogia."—Hedges, Diary, Hak. Soc. ii. ecceeeelix.

This looks as if they came from Champa (q. v.).

(1) BANYAN, s. a. A Hindu trader, and especially of the Province of Guzerat, many of which class have for ages been settled in Arabian ports and known by this name; but the term is often applied by early travellers in Western India to persons of the Hindu religion generally. b. In Calcutta also it is (or perhaps rather was) specifically applied to the native brokers attached to houses of business, or to persons in the employment of a private gentleman doing analogous duties (now usually called sichar).

The word was adopted from Váñiya, a man of the trading caste (in Gujarati váñiṣa), and that comes from Skt. viñita, a merchant. The terminal nasal may be a Portuguese addition (as in palangün, mandarin, Bassein), or it may be taken from the plural form váñiṣan. It is probable, however, that the Portuguese found the word already in use by the Arab traders. Sidi 'Ali, the Turkish Admiral, uses it in precisely the same form, applying it to the Hindus generally; and in the poem of Sassi and Panhu, the Sindian Romeo and Juliet, as given by Burton in his Sindi (p. 101), we have the form Váñiṣan. P. F. Vincenzo Maria, who is quoted below absurdly alleges that the Portuguese called these Hindus of Guzerat Bagnani, because they were always washing themselves . . . chiamati da Portoghese Bagnani, per la frequenza e superstizione, con quale si lauano più volle il giorno" (251). See also Luillier 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 mediæval Wânias at the Court of Anhilwâra 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 nery Kshatri blood."—(Râs Mâla, i. 240; [ed. 1878, 184]).

Banya is the form in which váñiya appears in the Anglo-Indian use of Bengal, with a different shade of meaning, and generally indicating a grain-dealer.

1516.—"There are three qualities of these Gentiles, that is to say, some are called Razbut . . . others are called Baniias, and are merchants and traders."—Barbora, 51.

1552.—". . . Among whom came certain men who are called Baneanes of the same heathen of the Kingdom of Cambaia . . . coming on board the ship of Vasco da Gama, and seeing in his cabin a pictorial image of Our Lady, to which we people did reverence, they also made adoration with much more fervency. . . ."—Barros, Dec., 1. liv. iv. cap. 6.

1555.—"We may mention that the inhabitants of Guzerat call the unbelievers Banyãns, whilst the inhabitants of Hindustan call them Hindus."—Sidi 'Ali Koyundan, in J. As., 12S. 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 I touch on this matter, tell me, prithee, who are these Baneanes . . . who do not eat flesh f . . ."—Garcia, f. 136.

1608.—"The Governor of the Towne of Gandane is a Bannya, and one of those kind of people that observe the Law of Pythagoras."—Jones, in Perchas, i. 231.

[1610.—"Baneanes." See quotation under BANKSHALL, a.]

1623.—"One of these races of Indians is that of those which call themselves Vaniis, but who are called, somewhat corruptly by the Portuguese, and by all our other Franks, Banians; they are all, for the most part, traders and brokers."—P. della Valle, i. 486-7; [and see i. 78 Hak. Soc.].

1630.—"A people presented themselves to mine eyes, clothed in linnen garments, somewhat low descending, of a gesture and garbe, as I may say, maddenly and well nigh effeminate; of a countenance shy, and somewhat estranged; yet smiling out a glosed and bashful familiarity . . . I
asked what manner of people these were, so strangely notable, and notoriously 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."

—Tavernier, E. T. ii. 68; [ed. Ball, i. 136, and see i. 91].

"c. 1665.—"Aussi chacun un son **Banian** dans les Indes, et il y a des personnes de qualité qui leur confient tout ce qu'ils ont . . . "—Thevenot, v. 166. This passage shows in anticipation the transition to the Calcutta use (b., below).

1672.—"The inhabitants are called Guizerats and **Banyans.**"—Baldaens, 2.

"It is the custom to say that to make one **Bagian** (so they call the Gentile Merchants) you need three Chinese, and to make one Chinese three Hebrews."—P. F. Vincenzo di Maria, 114.

1673.—"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 Consciences more Scope, and beggle at no Villainy for an Emolument."—Fryer, 193.

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 **Banian** language, and to learn their arithmetical.

"—In Madras Notes and Extas., No. I. p. 18.

1705.—". . . ceux des premieres castes, comme les **Bagians.**"—Luitiller, 106.

1813.—". . . 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."


1877.—"Of the Wani, **Banyan,** or trade caste there are five great families in this country."—Burton, Sind Revisited, ii. 381.

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 Mooneshee, Linguist, **Banian,** 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 intention was to make him (Nundcomar) **Banyan** to General Claverion, 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 Claverion, Monson, and Francis, Pt. William, 11th April. In Price's Tracts, ii. 138.

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 **Banians** (sic) and Sarcars, as there are scarce any of them to be found who does not keep a Chariot, Phaeton, Buggy or Pallanquin, and some all four . . . "—In Hicky's Bengal Gazette, June 24th.

1783.—"Mr. Hastings' **banian** was, after this auction, found possessed of territories yielding a rent of £14,000 a year."—Burke, Speech on E. I. Bill, in Writings, &c., iii. 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 19 lacs of rupees per annum."—Art. agst. Hastings, Burke, vii. 111.

"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 Karr, i. 122.

1788.—**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, V. M. i. 189.

1817.—"The European functionary . . . has first his **banyan** or native secretary."—Mill, Hist. (ed. 1840), i. 14. 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, woollen, 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 Souldiers 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. 428.

1731.—"The Ensign (as it proved, for his first appearance, being undressed 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.

1781.—"I am an Old Stager in this Country, having arrived in Calcutta in the Year 1736. Those were the days, when Gentlemen studied Ease 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 Arrack, 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 (Kitchery 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 Bengaleensis, L.), called in H. bar for bargat, the latter the "Bouryade" 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 (1629) is extremely interesting, but too long for quotation. He calls it by the Persian name, bâl. 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 CUBEER BURR.]

c. A.D. 70.—"First and foremost, there is a Fig-tree there (in India) which beareth very small and slender figges. The propietie of this Tree, is to plant and set it selfe without mans helpe. 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 sprig round about the Mother-tree: so as these branches, thus growing, seeme like a traile or border of arbours most curiously and artificially made," &c.—Pliny's Nat. Historie, by Philemon Holland, i. 360.

1624.—"... The goodly bole 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 porticus, Or arched arbour, able to receive A numerous troop."—Ben Jonson, Neptune's Triumph.

1650.—"Cet Arbre estoit de même espèce que celuy qui est a une lieue du Bander, et qui passe pour une merveille; mais dans les Indes il y en a quantité. Les Persans l'appellent Lul, les Portugais Arber de Reys, et les Françases l'Arbre des Banianes; parce que les Banianes ont fait bâtir dessous une Pagode avec un caravansa accompagné de plusieurs petits étangs pour se laver."—Tavernier, V. de Perse, liv. v. ch. 23. [Also see ed. Bail, ii. 193.]

1650.—"Near to the City of Ornum was a Bannians tree, being the only tree that grew in the Island."—Tavernier, Eng. Tr. i. 255.

1666.—"Nous vimes à cent ou cent cinquante pas de ce jardin, l'arbre War dans toute son étendue. On l'appelle aussi Ber, et arbre des Banians, et arbre des racines..."—Thevenot, v. 76.
1667.—
"The fig-tree, not that kind for fruit re-
own'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 be-
tween."  Paradise Lost, ix. 1101.

[War ton points out that Milton must have had in view a description of the Banyan-

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 Raizes; For the Adora-
tion they Banyans pay it, the Banyan-Tree."—Fryer, 105.

1691.—"About a (Dutch) mile from Gamron . . . stands a tree, heretofore described by Mandeselo and others. . . . Beside this tree is an idol temple where the Banyans do their worship."—Valentijn, v. 267-8.

1717.—
"The fair descendants of thy sacred bed
Wide-brancheing o'er the Western World shall spread,
Like the fam'd Banian Tree, whose pliant shoot
To earthward bending of itself takes root,
Till like their mother plant ten thousand stand
In verdant arches on the fertile land;
Beneath her shade the tawny Indians rove,
Or hunt at large through the wide-echoing grove."

Tickell, Epistle from a Lady in England to a Lady in Avignon.

1726.—"On the north side of the city (Surat) is there an uncommonly great Pichar or Waringin * tree. . . . The Portuguese call this tree Albero de laiz, i.e. Root-tree. . . . Under it is a small chapel built by a Benyan. . . . Day and night lamps are alight there, and Banyans constantly come in pilgrimage, to offer their prayers to this saint."—Valentijn, iv. 145.

1771.—". . . being employed to con-
struct a military work at the fort of Trip-
inasore (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, 7-3.

1809.—"Their greatest enemy (i.e. of the buildings) is the Banyan-Tree."—I'd. Va-

1810.—
"In the midst an aged Banian grew.
It was a goodly sight to see
That venerable tree,
For o'er the lawn, irregularly spread,
Fifty straight columns prop its lofty head;
And many a long depending shoot.
Seeking to strike its root,
Straight like a plummet grew towards the ground,
Some on the lower boughs which crost their way,
Fixing their bearded fibres, round and round.
With many a ring and wild contortion wound;
Some to the passing wind at times, with sway
Of gentle motion swung;
Others of younger growth, unmoved, were hung
Like stone-drops from the cavern's fretted height."

Southey, Curse of Kehama, xiii. 51. [Southey takes his account from
Williamson, Orient Field Sports, ii. 113.]

1821.—
"Des banians touffus, par les brames adorées,
Depuis longtemps la langueur nous im-
plore,
Courbés par le midi, dont l'ardeur les
dévore,
 Ils étendent vers nous leurs rameaux
altérés."

Casimir Delavigne, Le Paris, iii. 6.

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 Akebar (!), Idamore (!!), and Empress (!!!); their women Neala (!), Zaide (!), and Mira (!!!).

1825.—"Near this village was the finest banyan-tree which I had ever seen, literally a grove rising from a single primary stem, whose massive secondary trunks, with their straightness, orderly arrangement, and evident connexion with the parent stock, gave the general effect of a vast vegetable organ. The first impression which I felt on coming under its shade was, 'What a noble place of worship!'"—Heber, ii. 93 (ed. 1844).

1834.—"Cast forth thy word into the everliving, everworking universe; it is a seed-grain that cannot die; untoward to-
day, it will be found flourishing as a banyan-
grove—(perhaps alas! as a hemlock forest)
after a thousand years."—Sartor Resartus.

1856.—
". . . its pendant branches, rooting in the air,
Yearn to the parent earth and grappling fast,
BARASINHĀ.  67  BARBIERS.

Grow up huge stems again, which shooting forth
In massy branches, these again despatch
Their drooping heralds, till a labyrinth
Of root and stem and branch commingling,
Forms

A great cathedral, aisled and choir'd in wood."

*The Banyan Tree*, a Poem.

1856. — "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."—Moedlennan, *Primitive Marriage*, 289.


BARASINHĀ, s. The H. name of the widely-spread *Cervus Wallachii*, 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 *Rucervus Duvaucellii*, or Swamp-Deer. [See Blanford, *Mamm. 538 seqq.*].

[1875. — "I know of no flesh equal to that of the ibex; and the *naxo*, a species of gigantic antelope of Chinese Tibet, with the *barra-singh*, a red deer of Kashmir, are nearly equally good."—*Wilson, Abode 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 Ambuton, and in course of time the name Ambuton was identified with the Tamil *ambatton*, 'barber,' and so it came to be called Barber's Bridge.—*See Le Fanu, *Man. of the Salem Dist.* ii. 169, note.*]

BARBICAN, s. This term of mediæval fortification is derived by Littre, and by Marcel Devic, from Ar. *barbakh*, 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. *bāb-khāna*, '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: "Bāb-Khāna-i-Mahommeh Bakhsh," or whatever was his name, i.e. "The Barbican of Mahommeh Bakhsh." [The N.E.D. suggests P. *barbar-khāna*, 'house on the wall,' it being difficult to derive the Romanic forms in *bar* from *bāb-khāna.*]

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 fausse-braye. And this agrees with facts in that work, and with the definition in Cobarruvias; but not at all with Joinville's use, nor with V.-le-Duc's explanation.

c. 1250. — "Tuit le baron... s'acorderent que en un tertre... fèst pla une forteresse qui fust bien garnie de gent, si qui se li Turfesoient saillies... cell tore fust ainsi comme *barbacane* (orig. 'quoi antemurale') de l'oste." — The Med. Fr. tr. of *William of Tyre*, ed. Paul Paris, i. 158.

c. 1270. — "... on condition of his at once putting me in possession of the albarana tower... and should besides make his Saracen's construct a *barbacana* round the tower."—James of Aragon, as above.

1309. — "Pour requerre sa gent plus sauvement, físt le roys faire une *barbaquane* devant le pont qui estoit entre nos dous ce, en tel manere que l'on poot entrer de doux pars en la *barbaquane* a cheval."—Joinville, p. 162.

1552. — "Lorenço de Brito ordered an intrenchment 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-cast distant..."—Barros, ii. i. 5.

c. 1870. — "*Barbacane. 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, *H. 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.—"Whence follows Fluxes, Dropsy, Scurvy, Barbiers (which is an energcating (sic) the whole Body, being neither able to use hands or Feet), Gout, Stone, Malignant and Putrid Fevers."—Fryer, 68.

1690.—"Another Distemper with which the Europeans are sometimes afflicted, is the Barbiers, or a depravation of the Vse and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot."—Owington, 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 depravation of the use of the limbs."—Fees, 77.

[c. 1757.—]"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. 286.]

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, BRAGANY, H. bhr—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 of or of 1/4, or 1-64th part. It was applied to the jital (see JEETUL) or 64th part of the mediaeval 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, aliquot parts of the tanka, Dokānīs, Shash-kānīs, Hash-kānīs, Dwīzda-kānīs, and Shinza-kānīs, representing, as the Persian numerals indicate, pieces of 2, 6, 8, 12, and 16 kānīs or jītalas. (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 bārakānī or 12 kānīs, a vernacular form of the dwīzda-kānī of Mohammed Tughlak.

1390.—"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), shash-γānī and du-γānī, which they carried to their homes."—Tārīkh-i-Firoz-Shāhī, in Elliot, iii. 240-241.

c. 1350—"Sultan Firoz issued several varieties of coins. There was the gold tanka and the silver tanka. There were also distinct coins of the respective value of 48, 25, 24, 12, 10, 8 and 6, and one jital, known as chihal-o-hash-γānī, bīst-o-panjγānī, bīst-o-chahar-γānī, dwīzda-hγānī, dah-γānī, hashγānī, shash-γānī, and yak-γānī."—Ibid. 357-363.

1510.—Bargany, in quotation from Correa under Pardao.

1554.—"E as tanguas brancas que se recebem dos foros, são de 4 barganis a tanga, e de 24 leaes o bargany. ... i.e. "And the white tanguas that are received in payment of land revenue are at the rate of 4 barganis to the tanga, and of 24 leaes to the bargany."—A. Nunez, in Subsidios, p. 31.

"Statement of the Revenues which the King our Lord holds in the Island and City of Goa.

"Item—The Islands of Ticoary, and Diver, and that of Chorão, and Joãoito, all of them, pay in land revenue (de foro) according to ancient custom 36,474 white tanguas, 3 barguanis, and 21 leaes, at the rate of 3 barganias to the tanga and of 24 leaes to the bargany.

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1584.—"They vse also in Goa amongst the common sort to bargain for coals, wood, lime and such like, at so many bragaines, accounting 24 basarucies for one bragane,
albeit there is no such money stamped."—Barret, in Hakl. ii. 411; (but it is copied from G. Balbo’s Italian, i. 714).

BARGEEER, s. H. from P. bārgīr. 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 sīlahdār (literally, ‘equipment-holder’); and one riding somebody else’s horse was a bargīr (‘burden-taker’).”*—I. R. 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 bargeeer...."—Calcutta Rev., vol ii. p. 57.

BARKING-DEER, s. The popular name of a small species of deer (Cervulus aureus, Jerdon) called in H. kākar, and in Nepal rātwā; also called Ribfaced-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, Mishmee Hills, 177.]

BARODA, n.p. Usually called by the Dutch and older English writers Baroera; proper name according to the Imp. Gazetteer, Wadodra; a large city of Guzerat, which has been since 1732 the capital of the Mahrratta dynasty of Guzerat, the Gaikwârs. (See GUICOWAR).

1552.—In Baros, "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 Champanz (read Champanwār)."—Sīdī 'Āli, p. 91.

1606.—"That city (Champanel) may be a day’s journey from Deberadora or Barodar, which we commonly call Verdora."—Cunto, IV. ix. 5.

[1614.—"We are to go to Amadavhar, Cambala and Brothera."—Foster, Letters, ii. 213; also see iv. 197.]

1638.—"La ville de Brodara est située dans une plaine salonnense, sur la petite rivière de Wasset, a trente Cos, ou quinze lieues de Broitsceau."—Mandelslo, 130.

1813.—Brodarea, in Forbes, Or. Mem., iii. 268; [2nd ed. ii. 282, 389].

1857.—"The town of Baroda, originally Barapata (or a bar leaf, i.e. leaf of the Ficus indica, in shape), was the first large city I had seen."—Autob. of Lutfullah, 39.

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 Faneur or Faneur of the Middle Ages, which gave its name to the Faneur camphor, famous among Oriental writers, and which by the perpetuation of a mis-reading is often styled Kaisir camphor, &c. (See CAMPHOR, and Marco Polo, 2nd ed. ii. 282, 285 seqq.) The place is called Barrowse in the E. I. Colonial Papers, ii. 52, 153.

1727.—"Baros is the next place that abounds in Gold, Camphire, and Bengoin, 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. Bāra-mahi¥all, ‘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 Pres-idency of civil servants possessing a com-petent knowledge of the native languages, and to the unsatisfactory manner in which the revenue administration of the older possessions 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 Baramahl."—*Arbuthnot, Mem. of Sir T. Monro, xxxviii.*

**BASHEW**, s. The Old form of what we now call *pasha*, the former being taken from bāshā, the Ar. form of the word, which is itself generally believed to be a corruption of the P. pādīshah. Of this the first part is Skt. pāts, Zend. pātīs, 'a lord or master' (comp. Gr. δεσπότης). Pechah, indeed, for 'Governor' (but with the ch guttural) occurs in I. Kings x. 15, II. 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.)

1554.—"Hujusmodi Bassarum sermonibus reliquorum Turcarum sermones congruabat."—Busbeq. Epist. ii. (p. 124.)

1584.—
"Great kings of Barbary and my portly bassas."


c. 1590.—"Filios alter Osmanis, Varchainos frater, alium non habet in Annalibus titulum, quam Alis bassa: quod bassae vocabulum Turcis caput significat."—Lenneclavius, *Annales Sultannorum Othmanidarum*, ed. 1650, p. 402. This etymology connecting bāshā with the Turkish bāşık, '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 celui qui a la charge . . . eut le temps et le loisir de le compter . . . Puyrard 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 BASSORAH, COMERA, and MUSSOL (the ancient Ninevah) are subordinate to him."—*A. Hamilton*, i. 78.

**BASIN**, s. H. besam. Pease-meal, generally made of *Gram* (q. v.) and used, sometimes mixed with ground orange-peel or other aromatic sub-
stance, to cleanse the hair, or for other toilette purposes.

[1832.—"The attendants present first the powdered peas, called *basun*, which answers the purpose of soap."—*Mrs. Meer Hassan Ali, 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 Saiyyid Sultan bin Ahmad of 'Omān, 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 ('H. of Imāns, d. of Omdn), Bāshdā.

1673.—"At noon we came to Bassatu, an old ruined town of the Portugals, fronting Congo."—Fryer, 220.

**BASSAN**, s. H. basan, 'a dinner-plate'; from Port bacia (*Panjāb 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) *Wasāi*, an old port on the coast, 26 m. north of Bombay, called by the Portuguese, to whom it long pertained, *Baçain* (e.g. Barros, I. ix. 1.).

c. 1565.—"Dopo Daman si troua Bassain con molte ville . . . ne di questa altro si caua che risi, frumenti, e molto ligname."—*Ceare de' Federici in Ramusio*, iii. 387v.

1756.—"Bandar *Bassai*."—*Miral-i-Ah-mud*, 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. . . ."—*Seir Mutaghert*, 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. Forchammer, a change, made by the Burmese conqueror Alompra, from the former
name Kutehin (i.e. Kusein), which was a native corruption of the old name Kusima (see COSMIN. We cannot explain the old European corruption Persaim. [It has been supposed that the name represents the Besyngia of Ptolemy (Geog. ii. 4; see M'Crindle in Ind. Ant. xiii. 372) ; but (ibid, xxii. 20) Col. Temple denies this on the ground that the name Bassiein 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 Putheng, and spelt Pusin or Pusim. He disputes the statement that the change of name was made by Alaungp'aya or Alompra. The Talaing pronunciation of the name is Possom or Pusim, according to dialect.]

[1781.—"Intanto piacquinto era alla Congregazione di Propagando che il Regno di Ava fosse allora coltivato nella fede da Sacerdoti secolari di essa Congregazione, e a' nostri destri lies Regni di Battiam, Martaban, e Pegu."—Quirini, Periogo, 93.]

[1801.—"An ineffectual attempt was made to repose and defend Bassien by the late Chekey or Lieutenant."—Synops. Mission, 16.]

The form Persiam occurs in Dalrymple, (1759) (Or. Repert., i. 127 and passim).

(3) Basim, or properly Wāsim; an old town in Berar, the chief place of the district so-called. [See Berar Gazett. 176.]

BATÁRA, 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. avatāra (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 (Blumentritt, Vocabular). [Mr. Skeat (Malay Magic, 86 seqq.) discusses the origin of the word, and prefers the derivation given by Favre and Wilkin, Skt. bhattāra, 'lord.' A full account of the "Petaura, 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 Bantam, Buitenzorg, Krawang, and the Preanger Regencies.

1619.—"On the day of the capture of Jakarta, 30th May 1619, it was certain time and place to speak of the Governor-General's dissatisfaction that the name of Batavia had been given to the Castle."—Valentijn, iv. 489.

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. 208.

BATCUL, 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 BETICUL.

1392.—"... there is also the King of Batigala, but he is of the Sareens."—Friar Jordanus, p. 41.

1510.—The "Bathecala, a very noble city of India," of Varthema (119), though misplaced, must we think be this place and not Beicul.

1548.—"Tredalo (i.e. 'Copy') do Contrato que o Governor da Saa fez com a Rayhna de Batecalaa por não avo Reey e ela reger o Reeyno."—In S. Botelho, Tombo, 242.

1599.—"... part is subject to the Quene of Baticola, who sollet great store of pepper to the Portugals, at a towne called Onor. ..."—Sir Fulke Greville to Sir Fr. Walsingham, in Bruce's Annals, i. 125.

1618.—"The fifth of March we anchored at Batachala, shooting three Peces to give notice of our arrivial...."—Wm. Hore, in Purchas, i. 657. See also Sainsbury, ii. p. 374.

1624.—"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. 390.]

1727.—"The next Sea-port, to the Southward of Onor, is Baticola, which has the vestigia of a very large city. ..."—A. Hamilton, i. 282.

[1785.—"Eye Koaal." See quotation under DIOW.]

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. da Gama, 91 [cf. PATTELLO].
Batta, s. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner con-founded.

a. H. bhata or bhattā: 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 batta 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. Barrack-pore, 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 bhât, bhantā, 'advances made to ploughmen without interest,' and bhattā, bhantā, '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 bâhu, '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 bât-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. battā and battā: 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 uncurrent, or short-weight coins; usually called Batta. The word has been supposed to be a corruption of Bharta, 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. vrāta, 'turned,' or varāta, 'livelihood;'—"Exchange, discount, difference of exchange, deduction, &c.," and Bhatta, Skt. bhaktā 'allotted,'—"advances to ploughmen without interest; ploughman's wages in kind."]

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, bhât, '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 Fryer 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 bata 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. 328.

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. 786.

1511.—"All the people who served in Malaca, whether by sea or by land, were paid their pay for 6 months in advance, and also received monthly two cruzados of mantimento, cash in hand" (i.e. they had double batta).—Ibid. ii. 237.

a.

1548.—"And for 2 jíbarazes (see PARASH) 2 pardaos a month for the two and 4 tangles for bata..."—S. Botelho, Tombo, 233. The editor thinks this is for bate, i.e. paddy. But even if so it is used exactly like batta or maintenance money. A following entry has: "To the constable 33,920 reis a year, in which is comprised maintenance (mantimento)."

1564.—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 Tarryars (see TAILAR) sent 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 Veroma'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. Consn., Feb. 10. In Notes and Extts. 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, 1766, the double batta should cease..."—Cavalcetti's Clive, iv. 160.

1799.—"... batta, or as it is termed in England, bat and forage money, which is here, in the field, almost double the peace allowance."—Muuro's Narrative, p. 97.

1799.—"He would rather live on half-pay, in a garrison that could boast of a five court, than vegetate on full batta, where there was none."—Life of Sir T. Munro, i. 227.

The following shows Batty used for rice in Bombay:

[1813.—Rice, or batty, is sown in June.—Forbes, Or. Mem. 2nd ed. i. 23.]

1829.—"To the Editor of the Bengal Hurkaru,—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.

1857.—"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.

1554.—"And gold, if of 10 mates or 24 carats, is worth 10 cruzados the tael... if of 9 mates, 9 cruzados; and according to whatever the mates may be it is valued; but moreover it has its batao, i.e. its shrouffage (parrofogom) or agio (caiao) varying with the season."—A. Nunes, 40.

1680.—"The payment or receipt of Batta or Vatum upon the exchange of Policat for Madras pagodas prohibited, both coines being of the same Matt and weight, upon pain of forfeitit of 24 pagodas for every offence together with the loss of the Batta..."—Pt. St. Geo. Consn., Feb. 10. In Notes and Extts. p. 17.

1760.—"The Nabob receives his revenues in the siccas of the current year only... and all siccas of a lower date being
esteemed, like the coin of foreign provinces, only a morchandise, are bought and sold at a certain discount called batta, which rises and falls like the price of other goods in the market. . . ."—Fl. Wm. Cons., June 30, in Long, 216.

1810.—"...he immediately tells master that the batta, i.e. the exchange, is altered."—Williamson, V. M. i. 203.

BATTAS, BATAKS, &c. n.p. [the latter, according to Mr. Skeat, being the standard Malay name]; a nation of Sumatra, noted especially for their singular cannibal institutions, combined with the possession of a written character of their own and some approach to literature.

c. 1430.—"In ejus insulae, quam dicunt Batzech, parte, anthropophagi habitant... capita humana in thessaurus habent, quae ex hostibus captis ascissa, esis carnibus recondunt, isisque utuntur pro nummis."—Conti, in Poggias, De Var. Fort. lib. iv.

c. 1539.—"This Ambassador, that was Brother-in-law to the King of Battas... brought him a rich Present of Wood of Aloes, Calambaa, and five quintals of Benjammon in flowers."—Cogan's Pinto, 15.

c. 1555.—"This Island of Sumatra is the first land wherein we know man's flesh to be eaten by certaine people which live in the mountains, called Bacas (read Batais), who use to gilde their teeth."—Galvano, Discoveries of the World, Hak. Soc. 108.

1586.—"Nel regno del Dacin sono alcuni luoghi, ne' quali si ritrovanoseorte genti, che mangiano le creature humane, e tali genti, si chiamano Batachi, e quando fra loro i padri, e i madri sono vecchi, si accordano i vicinati di mangiarli, e li mangiano."—U. Balbi, f. 130.

1613.—"In the woods of the interior dwelt Anthropophagi, eaters of human flesh... and to the present day continues that abuse and evil custom among the Battas of Sumatra."—Godinho de Eredia, f. 23s.

[B. 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 Councell of the Bay is as expressly distinguished from the Councell of Hogy, over which they have noe such power."—In Hedges, under Sept. 24. [Hak. Soc. 1. 114.]

1747.—"We have therefore laden on her 1784 Bales... which we sincerely wish may arrive safe with You, as We do that the Gentlemen at the Bay had according to our repeated Requests, furnished us with an earlier conveyance..."—Letter from Fl. St. David, 2nd May, to the Court (MS. in India Office).

BAYA, s. H. baya [baya], the Weaver-bird, as it is called in books of Nat. Hist., Ploceus baya, Blyth (Fam. Fringillinidae). This clever little bird is not only in its natural state the builder of those remarkable pendant nests which are such striking objects, hanging from eaves or palm-branches; but it is also docile to a singular degree in domestication, and is often exhibited by itinerant natives as the performer of the most delightful tricks, as we have seen, and as is detailed in a paper of Mr Blyth's quoted by Jerdon. "The usual procedure is, when ladies are present, for the bird on a sign from its master to take a cardamom or sweatnent in its bill, and deposit it between a lady's lips... A miniature cannon is then brought, which the bird loads with coarse grains of powder one by one... it next seizes and skillfully uses a small ramrod: and then takes a lighted match from its master, which it applies to the touch-hole." Another common performance is to scatter small beads on a sheet; the bird is provided with a needle and thread, and proceeds in the prettiest way to thread the beads successively. [The quotation from Abul Fazl shows that these performances are as old as the time of Akbar and probably older still.]

[c. 1590.—"The baya is like a wild sparrow but yellow. It is extremely intelligent, obedient and docile. It will take small coins from the hand and bring them to its master, and will come to a call from a long distance. Its nests are so ingeniously constructed as to defy the rivalry of clever artificers."—Alus (trans. Jarrett), ii. 122.]

1790.—"The young Hindu women of Banaras... wear very thin plates of gold, called tilas, slightly fixed by way of ornament between the eyebrows; and when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves with training Bayal's, to give them a sign, which they understand, and to send them to pluck the pieces of gold from the foreheads of their mistresses."—Asiat. Researches, ii. 110.

[1813.—Forbes gives a similar account of the nests and tricks of the Baya.—Or. Mem., 2nd ed. i. 33.]
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 Somnath; [also see DANCING-GIRL].

1518.—"There also came to the ground many dancing women (motheres bailadeiras) with their instruments of music, who make their living by that business, and these danced and sang all the time of the banquet."
—Correa, ii. 304.

1526.—XLVII. The dancers and danceresses (bailadores e bailadeiras) 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).—Foral de usos costumes dos Bancaro e Lavadore de esta Ilha de Goa, in Arch. Port. Or., fasc. 5, 132.

1598.—"The heathenish whore called Bailliadera, who is a dancer."—Linschoten, 74; [Hak. Soc. i. 264].

1599.—"In mãe icones primum propositur Inda Bailliadera, id est saltatrix, quae in publicis ludis aliasque solenitatisus saltando spectaculum exhibet."—De Bry, Text to pl. xii. in vol. ii. (also see p. 90, and vol. vii. 26.), etc.

[c. 1676.—"All the Baladines of Gombro were present to dance in their own manner according to custom."—Tavernier, ed. Ball, ii. 323.]

1782.—"Surate est renomme par ses Bayadères, dont le véritable nom est Désdidesi: celui de Bayadère que nous leur donnons, vient du mot Bailadeiras, qui signifie en Portugais Danseres."—Somnerat, i. 7.

1794.—"The name of Bayadère, we never heard applied to the dancing girls; or saw but in Raynal, and War in Asia, by an Officer of Colonel Baillie's Detachment; it is a corrupt Portuguese word."—Moore's Narrative of Little Detachment, 356.

1825.—"This was the first specimen I had seen of the southern Bayadère, who differ considerably from the nôch girls of northern India, being all in the service of different temples, for which they are purchased young."—Heber, i. 180.

c. 1836.—"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 Bayadères, who were supposed to be priestesses of a certain sect, and the London theatrical 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 £2000 by the speculation; and in the family, they were known as the 'Buy-em-dears' ever after."—Edmund Yates, Recollections, i. 29, 30 (1884).

BAYPARRY, BEOPARRY, s. H. bepari, and byopari (from Skt. yeypārini); a trader, and especially a petty trader or dealer.

A friend long engaged in business in Calcutta (Mr. J. F. Ogilvy, of Gillanders & Co.) communicates a letter from an intelligent Bengalee 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 Calcutta, we find that between the cultivators and the exporter these are: 1st. The Bepparre, or petty trader; 2nd. The Aurut-dar; * and 3rd. The Mahajan, interested in the Calcutta trade. As soon as the crops are cut, Bepparre appears upon the scene; he visits village after village, and goes from house to house, buying the grain or to the village marts, from the ryots; he then takes his purchases to the Aurut-dar, who is stationed at a centre of trade, and to whom he is perhaps under advances, and from the Aurut-dar the Calcutta Mahajan obtains his supplies... for eventual despatch to the capital. There is also a fourth class of dealers called Phoeras, who buy from the Mahajan 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 Nobokissin Ghose. [Similar details for Northern India will be found in Hoey, Mon. Trade and Manufactures of Lucknow, 59 seqy.]

BAZAAR, s. H. &c. From P. būdzār, a permanent market or street of shops. The word has spread westward into

* Aurut-dar is ārhat-dār, from H. ārhat, 'agency'; phoe-ra=H. phariyā, '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 bazār. 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 Bazāra as a Genoese word for ‘market-place’ (Cathay, &c. ii. 286). The word is adopted into Malay as pāsār, [or in the poems pasara].

1474.—Ambrose Contarini writes of Kazan, that it is ‘walled like Como, and with bazār (bazari) like it.’—Ramusio, ii. f. 117.

1478.—Josafat Barbaro writes: ‘An Armenian Chozia Mirech, a rich merchant in the bazār (bazarro).’—Ibid. f. 111v.

1563.—‘... bazār, as much as to say where things are sold.’—Garcia, f. 170.

1564.—A privilege by Don Sebastian of Portugal gives authority ‘to sell garden produce freely in the bazars (bazares), 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.

1566.—‘La Pescaria delle Perie ... si fa ogni anno ... e su la costa all’ in contro piantano una villa di case, o bazari di paglia.’—Cesare de’ Federici, in Ramusio, iii. 390.

1606.—‘... the Christians of the Bazar.’—Gouvex, 29.

1610.—‘En la Ville de Cananor il y a un beau marché tous les jours, qu’ils appellent Bazare.’—Pygara de Lavaux, 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 bazār to sell us victuals or else.’—Ibid. iv. 80.]

1623.—‘They call it Bezari Kelan, that is the Great Merkat.’—P. della Valle, Hak. Soc. i. 96. [P. Kalan, ‘great’.]

1638.—‘We came into a Bussar, or very faire Market place.’—W. Brutton, in Habl. v. 50.

1666.—‘Les Bazards ou Marchés sont dans une grande rue qui est au pié de la montagne.’—Thevenot, 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 Mercato-place.’—Fryer, 38.

[1826.—‘The Kotwall went to the bazaarmaster.’—Pandurang Hari, ed. 1873, p. 156.]

1837.—‘Lord, there is a honey bazār, repair thither.’—Turnour’s transl. of Mahawanso, 24.

1873.—‘This, remarked my handsome Greek friend from Vienna, is the finest wife bazār in this part of Europe. ... Go a little way east of this, say to Roumania, and you will find wife bazār 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; gygal of Western India, and molk in Arabic, called in P. bo-i-jahadan (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 this only: that Dioscorides says some called bdellium μάδελκον; that μάδελκον perhaps represents Madālaka, and though there is no such Skt. word as madālaka, there might be madatraka, because there is madārā, 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 molk. [See the authorities quoted in Encycl. Bibl. s.v. Bdellium which still leave the question in some doubt.]

c. a.d. 90.—‘... In exchange are exported from Barbaric (Indus Delta) costus, bdellia. ...’—Periplus, ch. 39.

c. 1230.—‘Bdallyūn. A Greek word which some learned men think, means ‘The Lion’s Repose.’ This plant is the same as molk.’—Ebn El-Balbûdî, i. 125.

1612.—‘Bdellium, the pund ... xxx.’—Rates and Valuations (Scotland), p. 298.

BEADALA, n.p. Formerly a port of some note for native craft on the Râmânad coast (Madura district) of the Gulf of Manar, Vadamalai in the Atlas of India. The proper name seems to be Vēḍālai, by which it is mentioned in Bishop Caldwell’s Hist. of Tinnevelly (p. 235), [and which is derived from Tam. vedu, ‘hunting,’ and a, ‘a banyan-tree’ (Mad. Adv. Man. Gloss.]}
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 Zamorin, commanded by a famous Mahomedan Captain, whom the Portuguese called Pate Marcar, and the Tuhfet-al-Mujahidin calls 'Ali Ibrahim Markär, 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 de 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. 477).

1552—"Martin Affonso, with this light fleet, on which he had not more than 400 soldiers, went round Cape Comorin, being aware that the enemy were at Beadala ..."—Barros, Dec. IV., liv. viii. cap. 13.

1562—"The Governor, departing from Cochym, coasted as far as Cape Comoryn, doubled that Cape, and ran for Beadala, which is a place adjoining the Shoals of Chilao [Chilaw] ..."—Correa, iv. 324.

c. 1570.—"And about this time Alee Ibrahim Murkar, and his brother-in-law Kunjee-Alee-Murkar, sailed out with 22 grappling hooks in the direction of Kaeel, and arriving off Bentalah, they landed, leaving their grappling hooks at anchor. . . . But destruction overtook them at the arrival of the Franks, who came upon them in their galliots, attacking and capturing all their grappling hooks. . . . Now this capture by the Franks took place in the latter part of the month of Shaban, in the year 944 [end of January, 1538]."—Tuhfet-al-Mujahideen, tr. by Rowlandson, 141.

1572.—
"E depois junto ao Cabo Comorim Huma façanha faz esclarecida, A rota principal do Samorim, Que destruir o mundo não duvida, Venerá o furor do fogo e fogo; Em si verá Beadala o martio joga,"
Camões, x. 65.

By Burton (but whose misconception of the locality has here affected his translation):
"then well nigh reached the Cape 'elept Co-

morin, another wreath of Fame by him is won; the strongest 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 vil-

lage on the coast, situated 13 miles east of Mutupetta, inhabited chiefly by Musul-

mans and Shânârs, the former carrying on a wood trade."—Account of the Prov. of Ramnad, from Mackenzie Collections in J. R. As. Soc. iii. 170.

BEAR-TREE, BAIR, &c. H. ber, Mahr. bora, in Central Provinces bor, [Malay bedara or bidara China,] (Skt. badara and vadara) 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 bor, and in the Decan ber, and the Malays call them vidaras, and they are better than ours; yet not so good as those of Balagate . . . which are very tasty."—García De O., 33

[1609.—"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."—Dawers, Letters, i. 30.]

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 vēhāra from Skt. vyavahāri, a domestic servant. There seems, however, to be no historical evidence for such an origin, e.g. in any habitual use of the term vēhāra, whilst as a matter of fact the domestic bearer (or sirdār-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 Kāhārs (see KUHAR), or palki-bearers. [See BOY.]
a. c. 1760.—"... The poles which ... are carried by six, but most commonly four bearers."—Grose, i. 153.

1788-71.—"Every house has likewise ... one or two sets of berras, or palanquinbearers."—Stavropoulos, 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 a-dire Gargons, Serviteurs, en Anglais). Le long bout est par derrière et porté par trois Berras."—Anquetil du Perron, Decr. Prelim. p. xxiii. note.

1778.—"They came on foot, the town having neither horses nor palanquin-bearers to carry them, and Colonel Coote received them at his headquarters. ..."—Orme, iii. 719.

1803.—"I was ... detained by the scarcity of bearers."—Lord Valentia, 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 palanquin."—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."—Seely, Ellora, ch. i.

1831.—"... le grand maître de ma garde-robe, sirdar beebrah."—Jacquemond, Correspondance, i. 114.

1878.—"My bearer who was to go with us (Eva's ayah had struck at the last moment and stopped behind) had literally girt up his loins, and was loading a diminutive mule with a miscellaneous assortment of brass pots and blankets."—A True Reformer, ch. iv.

BEEBEE, 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-Sāhib, or Madam-Sāhib, 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 Bibī of Cananore, known as Bibī Valīyā, 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 Courtelle's Dict. we have "Bibī, dame, épouse légitime" (p. 181). In W. India the word is said to be pronounced bobi (see Burton's Sind). It is curious that among the Sākāláva 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. xv. 174.] The word in Hova means 'animal.'—(Sibree's Madagascar, p. 253.)

[е. 1610.—"Nobles in blood ... call their wives Bybis."—Pyraud de Lavall, Halak. Soc. i. 217.]

1611.—"... the title Bibi ... is in Persian the same as among us, sennora, or doña."—Teixeira, Relacion ... de Hormuz. 19.

c. 1786.—"The word Lowadika, which means the son of a slave-girl, was also continually on the tongue of the Nawaub, and if he was angry with any one he called him by this name; but it was also used as an exclamation or fond appellation to which was attached great favour, * until one day, Ali Zumán Khan ... represented to him that the word was low, discreditable, and not fit for the use of men of knowledge and rank. The Nawaub smiled, and said, 'O friend, you and I are both the sons of slave women, and the two Huzseens only (on whom be good wishes and Paradise!) are the sons of a Bibi.'—Ist. of Hyder Naik, tr. by Miles, 486.

[1783.—"I, Beebee Bula, the Princess of Cannanore 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 (= lowadika 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 dart spear-throw, 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.

**BEECHMÁN**, also MEECHIL-MÁN, s. Sea-H. for 'midshipman.' (Roebuck).

**BEEGAH**, s. H. bighá. The most common Hindu measure of land-area, and varying much in different parts of India, whilst in every part that has a bighá there is also certain to be a pucca beegah and a kutcha beegah (vide CUTHA and PUCKA), 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 \(\frac{3}{4}\) of an acre. This was apparently founded on Akbar's beegah, which contained 3600 sq. Itáki gaz, of about 33 inches each. [For which see Áin, trans. Jarrrett, ii. 62.] But it is now in official returns superseded by the English acre.

1783.—"I never seized a beega or beegā (\(\text{bighá}\)) belonging to Calcutta, nor have I ever impressed your gomastahs."—Namáh Kásim 'Ali, in *Gleig'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 1s. 4d. per beegah, that for the Nizam's country being upwards of four rupees."—Meadowes Taylor, *Story of my Life*, ii. 5.

**BEEGUM, BEGUM, &c.** s. A Princess, a Mistress, a Lady of Rank; applied to Mahomedan ladies, and in the well-known case of the *Bee gum Sumroo* to the professedly Christian (native) wife of a European. The word appears to be Or. Turki *bigam*, [which some connect with Skt. bhágá, 'lord,' a feminine formation from *beg*, 'chief, or lord,' like Khánum from *Khán*; hence P. begam. *Beg appears in the early travellers as Beage.*

[1614.—"Narrance saith he standeth bound before Beage for 4,800 and odd mamoodies."—*Foster, Letters*, ii. 292.]

[1505.—"Begum." See quotation under KHANUM.]

[1617.—"Their Company that offered to rob the *Beagam's* junck."—Sir T. Roe, Hak. Soc. ii. 354.]

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 Valle, Hak. Soc. ii. 6.

1653.—"Begum, Reine, ou espoive du Schah."—*De la Boullaye le Gouz*, 127.

[1708.—"They are called for this reason *Begom,* which means Free from Care or Solicitude" (as if P. be-gham, 'without care').—*Catrou, 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 *Begums* to Sheridan; the Rannie of Goheed (Gohud) to Sir James Erksine. So please your palate."—Ed. Burke to Sir G. Elliot. *L. of Ld. Minto*, i. 119.

**BEEJOO**, s. Or 'Indian badger,' as it is sometimes called, H. *bīgā* (*bigā*), *Mellivora indica*. Jerdon, [Blanford, *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 now 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 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 *Bon Gualtier.*

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 th'o' sol'd at high
BEGAR, BIGARRY.

BEER, COUNTRY. At present, at least in Upper India, this expression simply indicates ale made in India (see COUNTRY) as at Masurī, 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 30 amphorae (f), fill with pure river water; add 2l. 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. Indiae Oriental., p. 8. We doubt the result anticipated.

1789.—"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 saltpetre and water, 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 aint got distangy manners, dammy,' Bragg observed to his first mate; 'he wouldn't do at Government House, Roper, where his Lordship and Lady William was as kind to me . . . and asking me at dinner to take beer with him before the Commander-in-Chief himself . . .'

—Vanity Fair, II. ch. xxii.

1853.—"First one officer, and then another, asked him to drink beer at mess, as a kind of tacit suspension of hostilities."—Oakfield, ii. 52.

BEEFTFAKEE, n.p. "In some old Voyages coins used at Mocha are so called. The word is Bait-ul-fākīha, the 'Fruit-market,' the name of a bazaar there," So C. P. Brown. The place is in fact the Coffee-mart of which Hodeida 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-Fakih, '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, Milburn, i. 96.)

1690.—"Coffee . . . grows in abundance at Beetle-fuckee . . . and other parts."—Ovington, 465.

1710.—"They daily bring down coffee from the mountains to Betelfaquy, 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, 1726, p. 99.

1779.—"The tree that produces the Coffee grows in the territory of Betel-faquy, a town belonging to Yemen."—Raynal (tr. 1777), i. 352.

BEGAR, BIGARRY, s. H. begārī, from P. begār, '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
begâr is the forced labour, and bigârî the pressed man; whilst in Karnâta, begârî 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 bigârîs went from the Comorin side towards the fort loaded with oyster-shells."—Custance, Jr., Bk. V. ch. 93.]

[1527.—"The inhabitants of the villages are bound to supply begârîns who are workmen."—Archaeologia Port. Orient. Fasc. V. p. 126.]

[1535.—"Telling him that they fought like heroes and worked at the fort like bygairys."—Correa, iii. 926.]  
1554.—"And to 4 beggawyns, who serve as water carriers to the Portuguese and others in the said intrenchment, 15 leas a day to each."—S. Botelho, Tombo, 78.

1673.—"Goewra, whither I took a Pilgrimage, with some 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."—Wellington, i. 244.

1815.—Aitchison's Indian Treaties, &c., contains under this year numerous sundries issued, in Nepāl War, to Hill Chiefs, stipulating for attendance when required with "begareens and sepoyos."—ii. 339 seqq.

1882.—"The Malana 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 begâr labour, and did not intend to do any."—(ref. wanting.)

BEHAR, n.p. H. Beghâr. 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, Sâran, Gâya, Shâhâbad, Tirhut, Champârân, the Santâl Parganas, Bhâgalpûr, Monghyr, and Purniâh. The name was taken from the old city of Bhâr, and that derived its title from being the site of a famous Vihâra in Buddhist times. In the later days of Mahommedan rule the three provinces of Bengal, Behar and Orissa were under one Subadar, viz. the Nawâb, who resided latterly at Murshidâbâd.

[c. 1590.—"Sarkar of Behar; containing 46 Mahals. . ."—Avis (tr. Jarrett), ii. 153.]

[1676.—"Translate of a letter from Shaus-teth Caukne (Shaista Khan) . . . in answer to one from Wares Cawne, Great Chancellor of the Province of Bearra about the English."—In Birdwood, Rep. 50.]

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 Phyrnaund 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, Oria and Bearra."—Pt. St. Geo. Cons., 20th Feb. in Notes and Exts., Pt. ii. p. 7.

BEHUT, n.p. H. Behot. One of the names, and in fact the proper name, of the Punjab river which we now call Jelum (i.e. Jhilam) from a town on its banks: the Hydaspe or Bidaspes of the ancients. Both Behot and the Greek name are corruptions, in different ways, of the Skt. name Vîtasâ. Sidi 'Ali (p. 200) calls it the river of Bahâr. Bahâra or Bhera was a district on the river, and the town and tâhsîl still remain, in Shahpur Dist. [It "is called by the natives of Kasmir, where it rises, the Bedasta, which is but a slightly-altered form of its Skt. name, the Vîtasâ, which means 'wide-spread.']—McCrindle, Invasion of India, 93 seqq.]

BEIRAMEE, BYRAMPAUT, also BYRAMPAUPT, s. P. baèrama, baîrämî. 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.).]

C. 1313.—Ibn Batuta mentions, among presents sent by Sultan Mahommed Tughlah of Delhi to the great Kaan, "100 suits of rainment called baîrämîyah, i.e. of a cotton stuff, which were of unequaled beauty, and were each worth 100 dinârs [rupees]."—iv. 2.

[1498.—"20 pieces of white stuff, very fine, with gold embroidery which they call Beyramies."—Correa, Hak. Soc. 197.]

1510.—"Fifty ships are laden every year in this place (Bengala) with cotton and silk
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 Beitcul Cove.

1711.—"Ships may ride secure from the South West Monsoon at Batte Cove (q. v. BATTECOLE?), and the River is navigable for the largest, after they have once got in."—Lockyer, 272.

1727.—"The Portuguese have an Island called Anjediva [see ANCHEDIVA]... about two miles from Batcoal."—A. Hamilton, i. 277.

BELGAUM, n.p. A town and district of the Bombay Presidency, in the S. Maharatta country. The proper name is said to be Canarese Venav-grama, '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-grama, 'cave-village.'—Mad. Admin. Mar. 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-nāmā, '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 'On the practice of putting property into a false name.""—(Moyne, Hindu Law, 373.) 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 banāmi, adopted from such a phrase as bandāmi chāttī, 'a transferable note of hand,' such notes commencing, 'ba-nām-i-falānā, '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 be-nāmā has become established.

1854.—"It is very much the habit in India to make purchases in the name of others, and from whatever cause 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... where a purchase of real estate is made by a Hindu 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..."
attached for any liability personal to the proprietor."—W. Money, Jute, ii. 261.

1862.—"Two ingredients are necessary to make up the offense 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 benamee transactions have nothing necessarily fraudulent."—J. D. Magney's Comm. on the Penal Code, Madras 1862, p. 257.

BENARES, n.p. The famous and holy city on the Ganges. H. Bandras from Skt. Vārānasi. The popular Pundit etymology is from the names of the streams Varana (mod. Baran) and Asī, the former a river of some size on the north and east of the city, the latter 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, Indika, iv.]

c. 637.—"The Kingdom of P'ou-lo-nis-se (Vārāncai Bēnarēs) is 4000 li in compass. On the west the capital adjoins the Ganges. ..."—Hionen Thsang, in Pēl. Boudh. ii. 354.

c. 1020.—"If you go from Bārī 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 (Bānāras) about 20."—At-Bīrāti, in Elliott, i. 56.

1865.—"Banarou 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."—Tavernier, E. T., ii. 52; [ed. Ball, i. 118. He also uses the forms Benarez and Banarous, Ibid. ii. 182, 225].

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 Bangkoulou, and it appears as Mangkoulou or Wenkoulou 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 Bencoule; another English Factory on the same Coast... It was two days before I went ashore, and then I was importuned by the Governour to stay there, to be Gunner of the Fort."—Dampier, i. 512.

1727.—"Bencolun 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 40,000l. at Bencoolen, to facilitate the purchase of one cargo of pepper."—Cormwallis, i. 390.

BENDAMEER, n.p. Pers. Banda-mīr. 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 Fārā Khusrūh, otherwise called Ađed-ud-daulah, a prince of the Buweih family (A.D. 965), which was thence known in later days as the Band-i-Amird, "The Prince's Dam." The work is mentioned in the Geog. Dict. of Yākūt (c. 1220) under the name of Sīkru Fannā-Khusrāh Khusrāh and Kirdū 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 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 journey, ye come to a great bridge vpon the Byndamyr, which is a notable great ryver. This bridge they said Salomon caused to be made."—Barbaro (Old E. T.), Hak. Soc. 80.

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 minar... 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 Bendemir to the river, but he is wrong, for Bendemir is the name of the bridge and not of the river."—P. della Valle, ii. 264.
BENDÁRA. s. A term used in the Malay countries as a title of one of the higher ministers of state—Malay bandahara, Jav. bendará, 'Lord.' The word enters into the numerous series of purely honorary Javanese titles, and the etiquette in regard to it is very complicated. (See Tijdschr. v. Nederl. Indie, year viii. No. 12, 253 seqq.). It would seem that the title is properly bändárā, 'a treasurer,' and taken from the Skt. bhândârîn, 'a steward or treasurer.' Haex in his Malay-Latin Dict. gives Bandârî, 'Oeconomus, quaeator, expenditor.' [Mr. Skeat writes that Clifford derives it from Benda-hara-an, 'a treasury,' which he again derives from Malay benda, 'a thing,' without explaining hara, while Wilkinon with more probability classes it as Skt.]

1509.—"Whilst Sequeira was consulting with his people over this matter, the King sent his Bandhara or Treasure-Master on board."—Valentijn, v. 322.

1539.—"There the Bandara (Bendara) of Malaca, (who is as it were Chief Justicier among the Mahometans), (a supremo no mando, na honra e ne justica dos mores)

* "The Greeks call it the Araxes, Khondamir the Kur."

was present in person by the express commandment of Pedro de Faria 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."—Costa-nkeda, ii. 359, also iii. 433.

1561.—"Então manson...que dizer que matára o seu bandara polo mao conselho que lhe devo."—Correa, Lendas, ii. 225.

[1610.—An official at the Maldives is called Rana-bandary Tacon, whom Mr. Gray interprets—Singh, van, 'gold,' bandhara, 'treasury,' thakerra, Skt., 'an idol.'—Pyraord de Laval, 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."—Goiáno of Batria, 66.

1631.—"There were in Malaca five principal officers of dignity. the second is Bendará, he is the superintendent of the executive (waderof da fazenda) and governs the Kingdom; sometimes the Bendará holds both offices, that of Puduca raja and of Bendará."—D'Alboguerque, Commentaries (orig.), 358-359.

1634.—"O principal sogestio no governo De Mohomct, e privanca, era o Bendára, Magistrado supremo."—Malaca Conquistada, iii. 6.

1728.—"Bandaires or Adassion are those who are at the Court as Dukes, Counts, or even Princes of the Royal House."—Valentijn (Ceylon), Names of Officers, &c., 8.

1810.—"After the Raja had amused himself with their speaking, and was tired of it...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 bua, 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, tranal by Dr. Leyden in Maria Graham, p. 202.

1888.—"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, BINDIY, s. : also BANDICOY (q. v.), the form in S. India; H. bhinda, [bihendi], Dakh. bheniti, Mahr. bhinda; also in H. rânturdi; the fruit of the plant Abelmoschus esculentus, also Hibiscus es. It is called in Arab. bimiyâg (Lane, Mod. Egypt, ed. 1837, i. 199: [5th ed. i. 184: Burton, Ar.
Nights, xi. 57), whence the modern Greek μαύρα. In Italy the vegetable is called corni de Greci. The Latin name Abelmoschus is from the Ar. ḫabb-ul-mushk, 'grain of musk' (Dozy).

1810.—"The bendy, called in the West Indies okroa, is a pretty plant resembling a hollyhock; the fruit is about the length and thickness of one's finger ... when boiled it is soft and muclaginous."—Maria Graham, 24.

1813.—"The banda (Hibiscus esculentus) is a nutritious oriental vegetable."—Forbes, Or. Mem. i. 32; [2nd ed. i. 22].

1880.—"I recollect the West Indian okroo ... being some years ago recommended for introduction in India. The seed was largely advertised, and sold at 8s. the ounce to eager horticulturists, who ... found that it came up nothing other than the familiar bendy; the seed of which sells at Bombay for 1d. the ounce. Yet ... okroo seed continued to be advertised and sold at 8s. the ounce ....."—Note by Sir G. Birdwood.

BENDY-TREE. 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 Laklhnaoti, after the chief city, and 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 Óvington). The former, as regards his visiting Banghella, deals in fiction—a thing clear from internal evidence, and expressly alleged, by the judicious García 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 Calcut and Cochin."—Colloquios, f. 30.

c. 1250.—"Muhammad Bakhtiyár ... returned to Behar. Great fear of him prevailed in the minds of the infidels of the territories of Lakhnauti, Behar, Bang, and Kamarp. —Tabakht-Ná̄sīri, in Elliot, ii. 307.

1298.—"Bangala is a Province towards the south, which up to the year 1290 ... had not yet been conquered. ..." (Sc.).—Marco Polo, Bk. ii. ch. 55.

c. 1300.—"... then to Bijalár (but better reading Bangálá), which from of old is subject to Delhi. ..."—Rashíitadis, in Elliot, i. 72.

c. 1315.—"... we were at sea 43 days and then arrived in the country of Banjálá, 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 muddy, and those who come from Khorásán call it 'a hell full of good things.'"—Ibn Batuta, iv. 211. (But the Emperor Aurungzebe is alleged to have "emphatically styled it the Paradise of Nations."—Note in Stevenson's, i. 291.)

c. 1350.—"Shukr shikan shavaond hamo fāshān-i-Hind Zen kand-i-Pārsī kih ba Bangāla ni rawwd."—Hafiz, i.e., "Sugar nibbling are all the parrots of Ind From this Persian candy that travels to Bengal" (viz. his own poems).

1498.—"Bengala: 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."—Roteiro de V. da Gama, 2nd ed. p. 110.

1566.—"A Banzelo, el suo Re è Moro, e li se fa el forzo de' panni de gotton. ..."—Leonardo da C' Masser, 25.

1610.—"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 ports, 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."—Barbon, 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."—Ayeen Akbery, tr. Gladwin, ii. 4 (ed. 1800);[tr. Jarrett, ii. 120].

1690.—"Arracan ... is bounded on the North-West by the Kingdom of Bengal, some Authors making Chatigam to be its first Frontier City; but Teixeira, and generally the Portuguese Writers, reckon that as a City of Bengal; and not only so, but place the City of Bengal it self ... more South than Chatigam. '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 al-bangala, surviving in Spanish albengala. (See Dozy and Eng. s. v.) [What were called "Bengal Stripes" were striped ginghams 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 immemorially practised by the natives of that country." (Milburn, 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 stain'd Callicoces, and other East India Goods, do hinder the Consumption of Norwich stuffs ..."—Davenant, An Essay on the East India Trade, 31.

BENGALA, s. This is or was also applied in Portuguese to a sort of cane carried in the army by sergeants, &c. (Bluteau).

BENGALEE, 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 Tum 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.—"Bangasalys." See quotation from Teixeira under BANKSHALL.]

A note to the Seir Mutaghurin quotes a Hindustani proverb: Bangalí zangálí, Kashmíri haérí, i.e. 'The Bengales is ever an entangler, the Cashmeeer 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:—]

[1699.—"Two Bengalles here of Council."—Hedges, Diary, Hak. Soc. ii. ccixvii.]

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, NULL.)

1860.—"... to ye Londe of St Thomé. It ys ane darke Londe, & ther dwellen ye Camerians whereof speketh Hemens Poets in hys Odyssey & to thys Daye thei clepen Tenurbrosi, or Thensplhed folke."—Fragnents of Sir J. Maundevile, 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 lubán-Jáwí, 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—lo bengíoi, whence bengíoi, 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 beníwi, menjúi; Modern Port. bejoiun, bejúim; Ital. belzúino, &c. The terms Jáwí, Jáwí were applied by the Arabs to the Malay countries generally (especially
BERBERYN, BARBERYN, n.p. Otherwise called Beruwala, a small port with an anchorage for ships and a considerable coasting trade, in Ceylon, about 35 m. south of Columbo.

c. 1350.—"After a voyage of 25 days we arrived at the Island of Jáwa (here Sumatra) which gives its name to the Jáwí incense (al-lubán al-jáwí)."—Ibn Batuta, iv. 228.

1461.—"Have these things that I have written to thee next thy heart, and God grant that we may be always at peace. The presents (hereafter): Benzol, rotoli 30. Legnano Aloë, rotoli 20. Due paja di tapeti. . . .


1498.—"Xurana . . . is from Calecut 50 days' sail with a fair wind (see SARNAU) . . . in this land there is much beijóim, which costs cxx cruzados the farazála, and much aloëcx which costs xxv cruzados the farazála" (see FRAZALA).—Rodeiro da Viagem de V. da Gama, 109-110.

1516.—"Benjuy, each farazola 1x, and the very good ixx fanams."—Barbosa (Tariff of Prices at Calicut), 222.

"Benjuy, which is a resin of trees which the Moors call luban javí."—Ibid. 188.

1539.—"Cinco quintais de beijóim de bonínas."—Pinto, cap. xiii.

1563.—"And all these species of benjuy the inhabitants of the country call cominhám, but the Moors call them Louan Jaoy, i.e. 'incense of Java' . . . for the Arabs call incense Louan."—García, f. 29r.

1584.—"Belzunum mandolado * from Sian and Báròs. Belzunum, burned, from Bonína? (Borneo).—Barret, in Hakl. ii. 413.

1612.—"Beniamín, the pund iii li."—Rates and Valuations of Merchandise (Scotland), pub. by the Treasury, Edin. 1867, p. 298.

BENUA, n.p. This word, Malay banuwa, [in standard Malay, according to Mr. Skeat, benawa 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 "Benua" has been used by Europeans as a proper name of those tribes. —See Crawfurd, Dict. Ind. Arch. sub voce.

1613.—"The natives of the interior of Viontana (Ujong-tana, q. v.) are properly those Banuas, black anthropophagi, and hairy, like satyrs."—Godinho de Eredia, 20.

* On benjuy de bonínas ("of flowers"), see De Orta, ff. 28, 30, 31. And on benjuy de amendoa or mandolado (mandolado? "of almond") id. 30v.

† Kamian or Kamián in Malay and Javanese.
it is necessary to remark that the use of the term Beriberi 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 kakkeh: [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 occurred of late years, especially in hospital reports from Madras and Burma. It is frequently epidemic, and some of the Dutch physicians regard it as infections. See a pamphlet, Beri-Beri door J. A. Lodewijks, oud-officier van Gezondheid 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 1682. In the great military hospitals at Achen there died of beri-beri between 1st November 1879, and 1st April 1880, 574 persons, of whom the great majority were dwangarbeiders, 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 dropsically distressed to a vast extent, and died in a few hours.

In the second quotation scurvy is evidently meant. This seems much allied by causes to beri-beri 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." — Couto, vili. ch. 22.]

C. 1610. — "Ce ne fut pas tout, car l'ews encore ceste fassechue maladie de louende que les Portugais appellent autrement berber et les Hollandais scurbut." — Moquin, 221.

1613. — "And under the orders of the said General Andre Furtado de Mendoça, the discoverer departed to the court of Goa, being ill with the malady of the berbere, in order to get himself treated." — Godinho de Eredia, f. 58.

1631. — "... Constat frequenti illorum usu, præsertim liquoris saguier dicti, non solum diarhææs... sed et paralisyn Beriberi dictam hinc natam esse." — Jac. Bowlé, Dl. iv. See also Lib. ii. cap. iii., and Lib. iii. p. 40.

1659. — "There is also another sickness which prevails in Banda and Ceylon, and is called Barberi; it does not vex the natives so much as foreigners." — Sarr, 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 Berbery." — Nieuhof, Zee en Lant-Reise, ii. 33.

1685. — "The Portuguese in the Island suffer from another sickness which the natives call beri-beri." — Ribeiro, f. 55.

1720. — "Berebere (termo da India). Huma Paralyzias bastarde, ou entreposemento, com que fica o corpo como tolhido." — Bluteau, Dict. s. v.

1808. — "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." — Lt. Valentia, i. 318.

1835. — (On the Maldives) "... the crew of the vessels during the survey ... suffered mostly from two diseases; the berri-berri which attacked the Indians only, and generally proved fatal." — Young and Christopher, in Tr. Ro. Geog. Soc., vol. i.

1837. — "Empyreumatic oil called oleum nigrum, from the seeds of Celatnus nutans (Malaynnae) described in Mr. Malcolmson's able prize Essay on the Hist. and Treatment of Beriberi ... the most efficacious remedy in that intractable complaint." — Boyle on India Medicine, 46.

1880. — "A malady much dreaded by the Japanese, called Kakhe ... 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. 258.

1882. — "Berbá, a disease which consists in great swelling of the abdomen." — Blumentritt, Vocabular, 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 damp 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. veliūrya, whence [Malay baiduri and biduri], P. billaur, and Greek ἑρυλλῶν. Bochart points out the probable identity of the two last words by the transposition of l and r. Another transposition appears to have given Ptolomy his ὀρφῶδα ὅρπ (for the Western Ghts), representing probably the native Vaidūrya mountains. In Ezekiel xxvii. 13, the Sept. has ἑρυλλῶν, where the Hebrew now has ṣhărshīḵ, [another word with probably the same meaning being shōhēm (see Professor Ridgeway in Encycl. Bibl. s.v. Beryl)]. Professor Max Müller has treated of the possible relation between vaidūrya and vidāla, '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 ἀλῶρος, billaur, a common H. word for a cat, and the P. billaur, 'eryl,' 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 greene."—Pting, Bk. XXXVII. cap. 20 (in P. Holland, ii. 913).
c. 150.—"Πυράνα ἐν ἠ βήρυλλον."—Ptolemy, I. vii.

**BETEL.** s. The leaf of the Piper betel, L., chewed with the dried arecanut (which is thence improperly called betel-nut, a mistake as old as Fryer. 1673,—see p. 40), chewam, etc., by the natives of India and the Indo-Chinese countries. The word is Malayāl. vetīla, i.e. veru + ila = 'simple or mere leaf,' and comes to us through the Port. betre and betele. 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 (Cael) 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 quicklime. ..."—Marco Polo, ii. 358. See also Abdurrazżāḥ, in India in XV. Cent., p. 32.

1498.—In Vasco da Gama's Roteiro, p. 59, the word used is atombar, i.e. al-tambīl (Arab.) from the Skt. tāmbāla. See also Acosta, p. 193. [See TEMBOOL.]

1510.—"This betel resembles the leaves of the sour orange, and they are constantly eating it."—Varthema, p. 144.

1516.—"We call this betel Indian leaf."*—Barbosa, 73.

[1521.—"Bettre (or vettele)." See under ARECA.]

1552.—"... at one side of the bed stood a man ... who held in his hand a gold plate with leaves of betelle. ..."—De Barros, Dec. I. liv. iv. cap. viii.

1563.—"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 Indiā, but to Calcut ... insomuch that in all the names that occur, which are not Portuguese, are Malabar, like betre."—García, f. 37g.

1582.—The transl. of Castañeda by N. L. has betele (f. 35), and also vitelle (f. 44).

1585.—A King's letter grants the revenue from betel (betre) to the bishop and clergy of Goa.—In Arch. Port. Or., fasc. 3, p. 38.

1615.—"He sent for Coco-Nuts to give the Company, himselfe chewing Bittle and lime of Oyster-shels, with a Kernell of Nut called Arraco, like an Akorne, it bites in the mouth, accordes rhume, cooles the head, strengthens the teeth, & is all their Phisicke."—Sir T. Roe, in Purchas, i. 537; [with some trifling variations in Foster's ed. (Hak. Soc.) 1849].

1623.—"Celebratur in universo oriente radix quaedam vocata Betel, quam Indi et reliqui in ore habere et mandare consueverunt, atque ex eis mansione mirre recreantur, et ad labores tolerandos, et ad languores discutiendos ... videtur autem esse ex narcoticis, quia magnopere denigrat dentes."—Bacon, Historia Vitae et Mortis, ed. Amst. 1673, p. 97.

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 Maria, 232.

1677.—The Court of the E. I. Co. in a letter to Ft. St. George, Dec. 12, dis-approve 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 Exts., No. i. p. 21.

1727.—"I presented the Officer that
waited on me to the Sea-side (at Calicut) with 5 zequeens for a feast of bettie to him and his companions."—A. Hamilton, i. 306.

**BETTEELA, 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 beatilla or beatilha, for 'a veil,' derived, according to Cobarruvias, from "certain beatas, who invented or used the like." Beata is a religieuse. ["The Betilla is a certain kind of white E. I. chintz made at Masulipatam, and known under the name of Orygandi."—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 beatilha,
Que o corpo crystallino deixa ver-se;
Que tanto bem não he esconder-se."—Combes, vi. 21.

1598.—"... this linnen is of divers sorts, and is called Serampuras, Cassas, Comsas, Beattillias, Satopassas, and a thousand such names."—Linschoten, 28; [Hak. Soc. i. 95; and cf. i. 56].

1685.—"To servants, 3 pieces betealas."—In Wheeler, i. 149.

1727.—"Before Aurungzob conquered Visiapore, this country (Sundah) produced the finest Betteelas or Muslins in India."—A. Hamilton, i. 294.

[1788.—"There are various kinds of muslins brought from the East Indies, chiefly from Bengal: Betelles, &c."—Chambers' Cyc., quoted in 3 ser. Notes & Q. iv. 88.]

**BEWAURIS, adj. P.—H. be-wàris, 'without heir.' Unclaimed, without heir or owner.

**BEYPOOR, n.p.** Properly Veppur, or Bëppur, [derived from Malayal. veppu, 'deposit,' ur, 'village,' a place formed by the receding of the sea, which has been turned into the Skt. form Vägypura, '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 CHALIA). Tippoo Sahib tried to make a great port of Beypoor, and to call it Sultanapatnam. [It is one of the many places which have been suggested as the site of Ophir (Logan, Malabar, i. 246), and is probably the Belliporto of Tavernier, "where there was a fort which the Dutch had made with palms" (ed. Ball, i. 235).]

1572.—

"Chamaré o Samorim mais gente nova:;
Virão Reis de Bipur, e de Tanor..."—Combes, x. 14.

1727.—"About two Leagues to the Southward of Calicut, is a fine River called Bapozure, capable to receive ships of 3 or 400 Tuns."—A. Hamilton, i. 922.

**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, padzahr, 'pellens venenum,' or padzahr. The first form is given by Meninski as the etymology of the word, and this is accepted by Littré [and the N.E.D.]. The quotations of Littré 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 ë, as Arabic has p, and writes básahr. But its usual application was, and is, limited 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 Kaempfer's Amoenitates Exoticae, pp. 398 seqg. 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 Baitar states, such a stone was laid upon the bite of a venomous creature (and was believed) to extract the poison. Mooden Sheriff, in his Suppt. to the Indian Pharmacopeia, says there are various bezoars in use (in native nat. 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 stone 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: Chandelor v. Lupus was decided in 1604 (reported in 2. Croke, and in Smith's Leading Cases). The head-note runs—
"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, Pyramd de Lavall, Hak. Soc. ii. 484.)

1516.—Barbosa writes pajar.

[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."—Tenreiro, ch. iii. p. 14.]

[1554.—Castanheda (i. ch. 46) calls the animal whence bezoar comes bagoldaf, which he considers an Indian word.]

c. 1580.—"... adeo ut ex solis Bezahar nonnulla vasa confitata viderim, maxime apud eos qui a venenis sibi cavere student."—Prosper 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. Jonson, Every Man out of his Humour, Act v. sc. 4.

[ "Bezahar save bazar"; see quotation under MACE.]

1605.—The King of Bantam sends K. James I. "two bezar stones."—Sainshury, i. 143.

1610.—"The Persian calls it, per excellence, Pazarah, which is as much as to say 'anti-dote' or more strictly 'remedy of poison or venom,' from Zahir, which is the general name of any poison, and pd, 'remedy'; and as the Arabic lacks the letter p, they replace it by b, or f, and so they say, instead of Pazarah, Bazahar, and we with a little additional corruptions, Bezar."—P. Teixeira, Relationes, &c., p. 157.

1613.—"... elks, and great snakes, and apes of bezar stone, and every kind of game birds."—Godinho de Ereda, 10v.

1617.—"... late at night I drank a little bezas stone, which gave me much paine most parte 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 "]

1684.—Bontius claims the etymology just quoted from Teixeira, erroneously, as his own.—Lib. iv. p. 47.

1673.—"The Persians then call this stone Pazaahar, being a compound of Pa and Za-har, the first of which is against, and the other is Poverty."—Evger, 208.

"The Monkey Bezoars which are long, are the best. ..."—Ibid. 212.

1711.—"In this animal (Hog-deer of Sumatra, apparently a sort of chevrotain or tragulus) is found the bitter Bezoar, called Prad o Di Porco Siuza, valued at ten times its Weight in Gold."—Lockyer, 49.

1826.—"What is spikenard? what is miman? what is pawzer? compared even to a twinkle of a royal eye-lash?"—Haji Baba, ed. 1835, p. 148.

BHEEL. n.p. Skt. Bhilla; H. Bhil. The name of a race inhabiting the hills and forests of the Vindhya, Malwa, and
of the N.-Western Deccan, and believed to have been the aborigines of Rājputāna; some have supposed them to be the फुलिताघु क of Ptolemy. They are closely allied to the Coolies (q. v.) of Guzerat, and are believed to belong to the Kolarian 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 Puharees 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—भिल: 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 bōot—whilst the latter is termed a Bheel."—Grant, Rural Life in Bengal, 35.]

1879.—"Below Shony-doung there used to be a big bheel, wherein I have shot a few duck, teal, and snipe."—Pollok, Sport in B. Burmah, i. 26.

**BHEESTY.** s. The universal word in the Anglo-Indian households of N. India for the domestic (corresponding to the sakka of Egypt) who supplies the family with water, carrying it in a musssuck (q. v.), or goatskin, slung on his back. The word is P. bhīšt, a person of bhīšt or paradise, though the application 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 Aīm, 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 Menin's lexicon. Vullers gives it only as from Shakespeare's Hindustani Dict. [The trade must be of ancient origin in India, as the leather bag is mentioned in the Veda and Manu (Wilson, Rig Veda, ii. 28; Institutes, ii. 79.) Hence Col. Temple (Ind. Ant., xi. 117) suggests that the word is Indian, and connects it with the Skt. viś, 'to sprinkle.' It is one of the fine titles which Indian servants rejoice to bestow on one another, like Mehār, Kālīā, &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 bhīšt.

[c. 1660.—"Even the menials and carriers of water belonging to that nation (the Pathans) are high-spirited and war-like."—Berner, ed. Constable, 207.]

1773.—"Bheestee, Waterman" (etc.—Ferguson, Dict. of the Hindostan Language, &c.

1781.—"I have the happiness to inform you of the fall of Bijah Gurh on the 9th inst. with the loss of only 1 sepoy, 1 beastly, and a cossy (B Cossid) killed..."—Letter in India Gazette of Nov. 24th.

1782.—(Table of Wages in Calcutta),

Consommah . 10 Rs.
Kistmutdar . 6 ,,Beasty . 5 ,,—India Gazette, Oct. 12.

Five Rupees continued to be the standard wage of a bhīšt 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 bheesty...has mistaken your boot for the gojet in which you carry your water on the line of march."—Camp Miseries, in John Shipp, ii. 149. N.B.—We never knew a drunken bheesty.

1878.—"Here comes a seal carrying a porpoise on its back. No! it is only our friend the bheesty."—In my Indian Garden, 79.

[1898

"Of all them black-faced crew,
The finest man I knew
Was our regimental bhisti, Ganga Din."
R. Kipling, Barrack-room Ballads. p. 23.]

**BHIKTY.** s. The usual Calcutta name for the fish Lates calcarifer. See COCKUP.

**BHOOSA.** s. H. Mahr. bhus, bhusa; 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 bhoos, or 'chaff,' which are
BHoot.

placed at intervals, give it the appearance of a respectable fortification. These bhoos stacks are erected to provide provender for the cattle in scanty rainy seasons."—Tod, Annals, 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.]

[1628.—"All confessing that it was Buto, i.e. the Devil."—P. della Valle, Hak. Soc. ii. 341.]

[1626.—"The sepoys started up, and cried 'Bhooh, b,hooh, 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."—Pandurang Hari, ed. 1873, i. 107.]

BHOUNSLA, n.p. Properly Bhoslah or Bhonslah, the surname of Sivaji, the founder of the Maharratta empire. It was also the surname of Parsoji and Baghji, the founders of the Maharratta dynasty of Berar, though not of the same family as Sivaji.

1673.—"Seva Gi, derived from an Ancient Line of Rajas, of the Cast of the Bouncelees, a Warlike and Active Offspring."—Frayer, 171.

c. 1730.—"At this time two parganas, named Puna and Sapa, became the jagir of Sain Bhoslah. 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."—Khai Khân, in Elliot, vii. 257.

1780.—"It was at first a particular tribe governed by the family of Bhosshelah, who has since lost the sovereignty."—Seir Mutaghervin, iii. 214.

1782.—"... le Bonzolo, les Marates, et les Mogols."—Sonnerat, i. 60.

BHAYACHARRA, s. H. bhayächārā. 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. bichhāna.

1689.—"The Heat of the Day is spent in Rest and Sleeping ... sometimes upon Cotts, and sometimes upon Bechanahs, which are thick Quilts."—Orpington, 313.

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, Indist. Arts, 163 seqq.; Journ. Ind. Art, i. 41 seqq.] The ware was first described by B. Heyne in 1813.

BILABUNDY, s. H. bilabandī. 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 bilabandī, '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 behrī-bandī, from behrī, 'a share,' 'a quota,' is probably right.

[1858.—"This transfer of responsibility, from the landholder to his tenants, is called 'Jumna Logādān,' or transfer of jumma. The assembly of the tenants, for the purpose of such adjustment, is called zuwijer bunnee, or linking together. The adjustment thus made is called the bilabundī."—Sleeman, Journey through Oudh, i. 208.]

BILAYUT, BILLAIT, &c. n.p. Europe. The word is properly Ar. Wildyat, 'a kingdom, a province,' variously used with specific denotation, as the Afghans term their own country
often by this name; and in India again it has come to be employed for distant Europe. In Sicily Il Reino is used for the interior of the island, as we use Mofussil in India. "Wildyat is the usual form in Bombay.

BILAYUTEE PAWNEE, BILÁTEE PANEE. The adjunct. biláyati or wildyati is applied specifically to a variety of exotic articles, e.g. biláyati baingan (see BRINJAU), to the tomato, and most especially biláyati pání, ‘European water,’ the usual name for soda-water in Anglo-India.

1885.—"But look at us English," I urged, “we are ordered thousands of miles away from home, and we go without a murmur. ‘It is true, Khudawund,” said Gungra Parsad, ‘but you sekees drink English-water (soda-water), and the strength of it enables you to bear up against all fatigues and sorrows.’ His idea (adds Mr. Knighton) was that the effervescing force of the soda-water, and the strength of it which drove out the cork so violently, gave strength to the drinker of it.”—Times of India Mail, Aug. 11, 1885.

BILDÁR, s. H. from P. beldär, ‘a spade-wielder,’ an excavator or digging labourer. Term usual in the Public Works Department of Upper India for men employed in that way.

1847.—
Ye Lyne is alle oute! Ye Masouns lounge about!
Ye Beldars have all strucke, and are smooking att the Eese!
Ye Brickes are all done! Ye Kyne are Skynne and Bone,
And ye Thressour has bolted with x thousand Rupeese!”

Ye Dream of an Executive Engineer.

BILOOCH, BELOOCH, n.p. The name (Balích or Belách) applied to the race inhabiting the regions west of the Lower Indus, and S.E. of Persia, called from them Biláchistán; they were dominant in Sind till the English conquest in 1843. [Prof. Max Müller (Lectures, i. 97, note) identified the name with Skt. mlekcha, used in the sense of the Greek ἱδραίας for a despised foreigner.]

A.D. 643.—“In the year 32 H. 'Abdulla bin 'Amar bin Rabi' invaded Kirmán and took the capital Kuwashir, so that the aid of ‘the men of Kűj and Balích’ was solicited in vain by the Kirmáns.”—In Elliot, i. 417.

c. 1200.—“He gave with him from Kanda-hár and Lär, mighty Balochis, servants. . . with nobles of many castes, horses, elephants, men, carriages, charioteers, and chariots.”—The Poem of Chaud Bardái, in Ind. Ant. i. 272.

c. 1211.—“In the desert of Khabis there was a body . . . of Bulúchos who robbed on the highway. . . . These people came out and carried off all the presents and rarities in his possession.”—'Ubi̇, in Elliot, ii. 193.

1556.—“We proceeded to Gwádir, a trading town. The people here are called Balúj; their prince was Malik Jalaluddin, son of Malik Dnár.”—Sid’é Ali, p. 73.

[c. 1590.—“This tract is inhabited by an important Baloch tribe called Kalkáni.”—Aání, trans. Jarret, ii. 337.]

1613.—The Bóloches are of Mahomet’s Religion. They deal much in Cames, most of them robbers.”—N. Whittington, in Purchas, i. 485.

1648.—“Among the Machumatists next to the Pattans are the Biotias of great strength” [Wiláyati].—Van Twist, 58.

1727.—“They were lodged in a Caravan-seray, when the Ballowches came with about 300 to attack them; but they had a brave warm Reception, and left four Score of their Number dead on the Spot, without the loss of one Dutch Man.”—A. Hamilton, i. 107.

1813.—Milburn calls them Bóloches (Or. Com. i. 145).

1844.—“Officers must not shoot Peacocks: if they do the Bóloches will shoot officers—at least so they have threatened, and M.-G. Napier has not the slightest doubt but that they will keep their word. There are no wild peacocks in Scinde,—they are all private property and sacred birds, and no man has any right whatever to shoot them.”—Gen. Orders by Sir C. Napier.

BINKY-NABOB, s. This title occurs in documents regarding Hyder and Tippoo, e.g. in Gen. Stewart’s desp. of 8th March 1799: “Mohammed Rezza, the Binky Nabob.” [Also see Wilks, Mysoor, Madras reprint, ii. 346.]
It is properly benkí-vañav, from Canarese bëkí, ‘fire,’ and means the Commandant of the Artillery.

BIRD OF PARADISE. The name given to various beautiful birds of the family Paradiséidae, 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 Manuscode which Buffon adopted for these birds occurs in the form Manu-codiata 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.]

c. 1430.—"In majori Java avis precipua repertur sine pedibus, instar palumbi, pluma levi, cauda oblonga, semper in arboribus quiescens: caro non editur, pellis et cauda habentur pretiosiores, quibus pro ornamento capitis utuntur."—N. Conti, in Poggio di Varieitate Fortunae, lib. iv.

1562.—"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 Manucodiatis. . . ."—Letter of Maximilian of Transylvania, Sec. to the Emp. Charles V., in Rawuso, i. f. 351; 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 plumes; their tail is like that of the thrush. All the feathers, except those of the wings (f), 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 bolon dinata, [variegated, same as Javanese Manuk-devata, supra] that is, divine birds."
—Pigafetta, Hak. Soc. 143.

1598.—". . . in these Islands (Moluccas) onle is found the bird, which the Portingales call Piumas de Sol, that is the Foule of the Sunne, the Italians call it Manucodiatis, and the Latins Paradises, by us called Paradise birds, 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 fly, as it is said, alwaies into the Sunne, and keepe themselves continually in the ayre. . . . for they haue neither feather nor wings, feeder oneonly head and bodie, and the most part tayle. . . ."—Linnebohagen, 35; [Hak. Soc. i. 118].

1572.—"Olha cã pelos mares do Oriente As infinitas ilhas espalhadas
Nunca á terra, e só mortas aparecem."
Camões, x. 132.

Eng. shed by Burton:

"Here see o'er oriental seas bespread infinite island-groups and alwhere strewed . . . .
here dwell the golden bowles, whose home is air,
and never earthward save in death may fare."

1645.—". . . the male and female Manucodiatis, the male having a hollow in the back, in which 'tis reported the female both layes 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 Manucodiatis 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 . . . ."—Fawneel, in Dampier's Voyages, iii. 266-7.

1708.—"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., 464.

BIRDS' NESTS. The famous edible nests, formed with mucus, by certain swiftlets, Collocalia nudifica, and C. linchi. 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. biskhoprā or biskhaprā. 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 bish, (q.v.), ‘poison,’ and the second is probably khaps, ‘a shell or skull.’ [See J. L. Kipling, Beast and Man in India (p. 317), who gives the scientific name as varanus dracaena, and says that the name bissobra is sometimes applied to the lizard generally known as the ghorgard, for which see GUANA.]

1883.—‘But of all the things on earth that bite or sting, the palm belongs to the bissobra, 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. 205.

BISH, BIKH, &c., n. H. from Skt. viska, ‘poison.’ The word has several specific applications, as (a) to the poison of various species of cobra, particularly Aconitum ferox, otherwise more specifically called in Skt. vatsanabha, ‘calf’s navel,’ corrupted into bachnabh or bachnag, &c. &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 Eeh, ‘smell.’

a.—

1564.—‘Entre les singularités que le consul de Florentins me montra, me feas gouter une racine que les Arabes nomment Bisch: laquelle me causa si grande chaleur en la bouche, qui me dura deux jours, qu'il me semboit y avoir du feu. . . . Elle est bien petite comme un petit naneau: les autres (auteurs?) l'ont nommée Napolus . . .’—Pierre Belon, Observations, &c., f. 97.

b.—

1624.—Antonio Andrade in his journey across the Himalaya, speaking of the sufferings of travellers from the poisonous emanations.—See Ritter, Asien., iii. 444.

1661-2.—‘Est autem Langurum mons omnium altissimus, ita ut in summitate ejus viatores vix respirare ob aëris sublimitatem quaeant: neque is ob virulentas nonnullarum herbarum exhalationes aestivo-tempore, sine manifesto vitae periculio transire possit.’—PP. Dovrille and Greuver, 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!

(?) ‘La partie supérieure de cette montagne est remplie d’exhalaisons pestilentielles.’—Chinese Itinerary to Hissar, in Klapproth, Magasin Asiatic, 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.’—Mir Zest Ullah, in J. R. A. Soc. i. 283.

1815.—‘Many of the coolies, and several of the Mewattee and Ghorkha sepoyos and choupareses 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.’—Frazier, Journal of a Tour, &c., 1820, p. 442.

1819.—‘The difficulty of breathing which at an earlier date Andrada, and more recently Moorcroft had experienced in this region, was confirmed by Webb; the Butias 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. 592, 641.

1845.—‘Nous arrivâmes à neuf heures au pied du Bourhan-Bota. Le caravane s’arrêta un instant . . . on se montrait avec anxiété un gaz subtil et léger, qu’on nommait vaueur pestilentielle, et tout le monde paraissait abattu et découragé . . . Bientôt les chevaux se refusent à porter leurs cavaliers, et chacun avance à pied et à petits pas . . . tous les visages blêmissent, on sent le cœur s’affadir, et les jambes ne pouvant plus fonctionner . . . Une partie de la troupe, par mesure de prudence s’arrêta . . . le reste par prudence aussi épousa tous les efforts pour arriver jusqu’au bout, et ne pas mourir asphyxié au milieu de cet air chargé d’acide carbonique,’ &c., Huc et Gabet, ii. 211: [E. T., ii. 114].

[BISMILLAH, intlj., lit. “In the name of God”; a pious ejaculation used by Mahomedans at the commencement of any undertaking. The ordinary form runs—Bismi ‘llah ‘r-raḥim ‘r-raḥim, 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
at the time of going into battle or slaughtering animals, the allusion to the attribute of mercy is omitted.

[1535.—"As they were killed after the Portuguese manner without the bysmela, which they did not say over them."—Correia, iii. 746.]

BISNAGAR, BISNAGA, 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 Rāya dynasty. The place is now known as Humpy (Humpī), and is entirely in ruins. [The modern name is corrupted from Pumpa, that of the river near which it stood. (Rice, Mysore, 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 Vijayanagara (City of Victory), or Vidyanagara (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 Mādhava, 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.—"Prefectus hinc est procul a mari milliaribus trecentis, ad civitatem ingenem, nomine Bizenegaliam, ambitu milliarum sexaginta, circa praeruptos montes sitam."—Conti, in Poggias de Var. Fortunae, iv.

1442.—"... the chances of a maritime voyage had led Abd-er-razzak, the author of this work, to the city of Bidjanaghar. 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 Kalbergha—from the frontiers of Bengal to the environs of Malabar."—Abdurrassak, 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. Nikitin, in India in XV. Cent., 29.

1516.—"45 leagues from these mountains inland, there is a very great city, which is called Bijanagher. ..."—Barbosa, 85.

1611.—"Le Roy de Bisnagar, qu'on appelle aussi quelquefois le Roy de Narzinga, est puissant."—Wytsfiet, H. des Indes, ii. 64.

BISON, s. The popular name, among Southern Anglo-Indian sportsmen, of the great wild-ox called in Bengal gaur and javalī (Gavæoæ gaurus, Jerdon); [Bos gaurus, Blanford]. It inhabits sparsely all the large forests of India, from near Cape Comorin to the foot of the Himalayas (at least in their Eastern portion), and from Malabar to Tenasserim.

1881.—"Once an unfortunate native superintendent or mistari [Maistry] was killed to death by a savage and solitary bison."—Stasy, Review, Sept. 10, p. 335.

BLACAN-MATEE, n.p. This is the name of an island adjoining Singapore, which forms the beautiful 'New Harbour' of that port; Malay belakang, or blakang-mati, 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 Southern, or as regards Singapore, hinder, face was so unhealthy that the Malays gave it a designation signifying by omomatopoea that death was to be found behind its ridge."]. The island (Blacan-mati) 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. Adj. and substantive denoting natives of India. Old-fashioned, and heard, if still heard, only from the lower class of Europeans; even in the last generation its habitual use was chiefly confined to these, and to old officers of the Queen's Army.

[1614.—"The 5th ditto came in a ship from Mollacco with 23 Portugals and 36 Blacks."—Foster, Letters, ii. 31.]

1676.—"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 Docs. No. 1. p. 12.

1747.—"Vencatchalam, 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 him 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 India Office).

1750.—"Having received information that some Blacks residing in this town were dealing with the French for goods proper for the Europe 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 Rain must have been the Consequence to the East India Company. Those Black forces at Patna, Cossimbazar, Chinsura, &c., and were working Night and day to compleat a Field Artillery . . . all these preparations previous to the commencement of Hostilities plainly prove the Dutch meant to act offensively not defensively."—Holograph Letter from Clive (unpublished) in the India Office Records. Dated 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 Price.

"... 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 stript of their coats and turbans were drummed out of the Cantonments."—India Gazette, March 30.

1787.—"As to yesterday's particular charge, the thing that has made me most inveterate and unrelenting in it is only that it related to cruelty or oppression inflicted on two black ladies . . ."—Lord Minto, in Life, Dec. 1. 128.

1789.—"I have just learned from a Friend at the India House, y't the object of Treves's ambition at present is to be appointed to the Adaultet of Benares, w'h is now held by a Black named Alii Caun. Understanding that most of the Adaultets 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 cud place young Treves in y't situation."—George P. of Wales, to Lord Cornwallis, in C.'s Correspondence, ii. 29.

1832—3.—"And be it further enacted that . . . 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, sec. 2.

The phrase is in use among natives, we know not whether originating with them, or adopted from the usage of the foreigner. But Kâlā ādmī '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, Sûbadâr, Sâhib?' said the Adjutant. 'Yes,' said the Sûbadâr, 'there is a figure of the former Lord Sahib arrived.' 'And what do you think of it?' 'Sâhib,' said the Sûbadâr, 'abhî hai kâlā ādmî kâ sâ, jab potâ ho jaegâ jab achchhâ hégâ!' ('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.

1787.—"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 Burying Ground, which formerly belonged to the
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 Judge's 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 "Ilbert Bill," proposing to make Europeans 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.

1876.—"The motive of the surcularity 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. 398.

[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 (Antelope bezoartica, Jerdon) [A. cervicapra, Blanford], from the dark hue of its back, by no means however literally black.

1690.—"The Indians remark, 'tis September's Sun which caused the black lines on the Antelopes' Backs."—Ovington, 139.

BLACK ACT.

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. Canac."—In Seton-Karr, i. 382.

BLACK COTTON SOIL. — (See REGUR.)

[BLACK JEWBS, a term applied to the Jews of S. India; see 2 ser. N. & Q., iv. 4. 429; viii. 232, 418, 521; Logan, Malabar, 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 francolin 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 daram, shakrap' ('I've got milk and sugar') and (Hind.) one given by Jordon: 'Lahsun piyās adak' ('Garlic, onion, and ginger')! A more pious one is: Khudā terī 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: τρίς τοις κακόθρυγοις κακά '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 bazars 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 Gentons, Mahometans, and Indian Christians. ... It was walled in towards the Land, when Governor Pitt ruled it."—A. Hamilton, i. 367.

1780.—"Adjoining the glacies 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..."—Munro'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."—Price, Some Observations, etc., p. 60. In Tracts, vol. 1.

[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.—"Harley 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., 1077.)] (See SISSOO.)

[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.]

1789.—(In Babylonia). "In a mound to the south of the mass of city ruins called Junjuma, Mr. Rassam discovered the remains of a rich hall or palace... the cornices were of painted brick, and the roof of rich Indian blackwood."—Athenaenm, 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 Blanks (so they call the Christians), since these were generally adorned with fine cloaths and all manner of proud apparel."—(Ziegenbalg and Pluetsch), Propagation of the Gospel, &c. Pt. 1., 3rd ed., p. 70.

[BLATTY, adj. A corr. of wilawayati, 'foreign' (see BILAYUT). A name applied to two plants in S. India, the Sonneratia acida, and Hydroloa zeylanica (see Mad. Admin. Man. 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 land-wind in Arabia, of which the origin is perhaps the same.

[1610.—"Blatty, the corge Rs. 0.60."—Danvers, Letters, i. 72.]

BLIMBEE, s. Malayal. vilimbi; H. belambiri or bilambi; Malay, bilibimbing or belibimbing. 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 CARAMBOLA.

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 Bawarchi 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. Turki. [Platts derives it from P. bawar, 'confidence.']

c. 1333.—"Chaque êmir a un bêwardji, et lorsque la table a été dressée, cet officier s'assied devant son maître... le bêwardji coupe la viande en petits morceaux. Ces gens-là possèdent une grande habileté pour dépecer la viande."—Ibn Batuta, i. 407.

c. 1500.—Bâwarchi is the word used for cook in the original of the Ain (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, cleanly, and cheap dripping-ladle, answers admirably; it being in the power of the babachy to baste any part with great precision."—Williamson, V. M. i. 238.

1866.—"And every night and morning The bobachee shall kill The sempiternal moogchee, And we'll all have a grill."—The Dawn Bungalow, 223.
BOBACHEE BOCHA.

BOBACHEE CONNAH, s. H. Bawarchi-khana, ‘Cook-house;’ i.e. Kitchen; generally in a cottage detached from the residence of a European household.

[1829.—“In defiance of all Bawurchekhāna rules and regulations.”—Or. Sport Mag., i. 118.]

BOBBERY, s. For the origin see 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 babá, ‘a child’ and are, an adverb implying ‘to call.’”—Oriente Conquisiado, vol ii.; Conquista, 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 Dark Bungalow, p. 387.

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—Bāpē! or Bāpē Bāp! ‘O Father!’ (we have known a friend from north of Tweed whose ordinary interjection was ‘My great-grandmother!’). Blumenroth’s Philippine Vocabulary gives Nacō! = Madre mia, 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 Nundcomar? 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-baupārē!’ leaving nobody about the gallows but the Sheriff and his attendants, and a few European spectators. He explains the term Ah-baupārē, 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.

“If an Hindoo was to see a house on fire, to receive a smart slap on the face, break a china basin, cut his finger, see two Europeans boxing, or a sparrow shot, he would call out Ah-baupārē!”—From Report of Select Committee of H. of C., Ibid. pp. 9-10.

1834.—“They both hastened to the spot, where the man lay senseless, and the syce by his side muttering Bāpre bāpre.”—The Baboo, i. 48.

1863-64.—“My men soon became aware of the unwelcome visitor, and raised the cry, ‘A bear, a bear!"

“Ahi! bāp-re-bāp! 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.)

1878.—“... 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 Bocca do Tigre, and that to be a rendering of the Chinese name Hū-mēn, ‘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 Bag of Tygers, and at noon the Lyon’s Tower.”—A Voy. to the E. Indies in 1747 and 1748.

1770.—“The City of Canton is situated on the banks of the Tigres, a large river.”—Raynal (tr. 1771), ii. 258.

1782.—“... a sept lieu de la bouche du Tigre, on apperçait la Tour du Lion.”—Somerved, 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. bocha. A kind of chair-palankin 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 bochahs."—Williamson, V. 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. bālıā. 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. Ives, 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 bhauiliya is intended for the same purpose, [conveyance of passengers], and is about the same size as the Pansi (see **PAUNCHWAY**). It is sharp at both ends, rises at the ends less than the Pansi, and its tilt is placed in the middle, the rowers standing both before and behind the place of accommodation of passengers. On the Kosti, the Bhauiliya is a large fishingboat, carrying six or seven men." (Eastern India, iii. 345.) Grant (Rural Life, p. 5) gives a drawing and description of the modern boat.]

1757.—"To get two bólías, a Goordore, and 87 dandies from the Nazir."—Ives, 157.

1810.—"On one side the picturesque boats of the natives, with their floating hats; 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 Babalees performed in 8 days the voyage from Lucknow to Calcutta, a distance of 400 marine leagues."—Solyna, 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.

1834.—"Rivers's attention had been attracted by seeing a large beaulial 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. Bombāsā is used in Persia for a negro slave; see quotation.

1516.—"... another island, in which there is a city of the Moors called Bombazas, very large and beautiful."—Barbosa, ii. See also Colonial Papers under 1609, i. 188.

1883.—"... the Bombassai, 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 Bom-bahā, '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 Mumba-Devī, which united form the existing island of Bombay, held, along with Salsette, by a Hindu Rāi, who was tributary to the Mohammedan King of Guzerat. (See Rās Malē, ii. 350); [ed. 1878, p. 270]. The same form reappears (1516) in Barbosa's Tana-Majambu (p. 68), in the Estado da Índia under 1525, and (1563) in García de Orta, who writes both Mombāim and Bombāim. 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 Bombāim 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 Bigarah of Guzerat having carried an army against Chaiwal, in the year of the Hijra 913, in order to destroy the Europeans, he effected his designs against the towns of Bassai (see **BASSEIN**) and Mambai, and returned to his own capital..."—Mīrāt-i-Ahmad (Bird's transl.), 214-15.

1508.—"The Viceroy quitted Dabul, passing by Chaiwar, 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. 920.

1516.—"... a fortress of the before-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." —Barros, 69. The name here appears to come near to the common oriental fashion, the name of the adjoining town of Thana (see TANA) and Bombay.

1525.—"E a Ilha de Bombaym, que no forcal velho estaem catorze mil e quatro cento fedeas ... j xiiij. iii. e fedeas. "E os anos estes arrendadas por mill trezentos setenta e cinque pardaos ... j iii. e lxv. pardaos.

"Fcy aforada a mestre Diogo pelo dito governador, por mill quatro centos trinta dois pardaos m6o ... j iiij. e xxxij. pardaos m6o."—Tombo do Estado da India, 160-161.

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 1450 Portuguese seamen, with the pilots and masters; and some 2000 soldiers who were Malabars and Goa Canarines; and 8000 slaves fit to fight; and among these he found more than 3000 musketeers (espingardeiros), and 4000 country seamen who could row (marineiros de terra remeirios), besides the mariners of the junks 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 land 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 Roteiro, p. 81.

1552.—"... a small stream called Bote which runs into the Bay of Bombay, and which is regarded as the demarcation between the Kingdom of Guzurante and the Kingdom of Decan." —Barros, i. ix. 1.

1552.—"The Governor advanced against Bombaym on the 6th February, which was moreover the very day on which Ash Wednesday fell."—Couto, iv., v. 5.

1554.—"Item of Mazaguao 8500 fedeas. "Item of Bombaym, 17,000 fedeas.

"Rents of the land surrendered by the King of Canbaya in 1543, from 1535 to 1548."—S. Botelho, Tombo, 139.

1563.—"... and better still is (that the areca) of Bombaim, an estate and island which the King our Lord has graciously granted me on perpetual lease." —Garcia De Orta, f. 91v.

"... SERVANT. Sir, here is Simon Toscano, your tenant at Bombaym, who has brought this basket of mangos for you to make a present to the Governor; and he says that when he has moored his vessel he will come here to put up."—Ibid. f. 134v.

1614.—"Description of the Port of Bombaym. ... The Viceroy Conde 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 not fortify so as to defend the entrance. ..."—Boaero, MS. f. 227.

1666.—"... Ces Tchêrons ... demeurent pour la plupart à Baroque, à Bombaye et à Amedalab."—Thevenot, v. 40.

"... De Bacaim à Bombaym il y a six lieues."—Ibid. 248.

1673.—"December the Eighth we paid our Homage to the Union-flying on the Fort of Bombaym."—Fryer, 59.

"Bombay ... ventures furthest out into the Sea, making the Mouth of a spacious Bay, whence it has its Etymology; Bombaym, quasi Boon bay."—Ibid. 62.

1675.—"Since the present King of England married the Princess of Portugall, who had in Portion the famous Port of Bombaym ... they coin both Silver, Copper, and Tinn."—Tavernier, E. T., li. 6.

1677.—"Quod dicta Insula de Bombaim, una cum dependentissis suis, nobis ab origine bona fide ex pacto (sicut opportunit) tradita non fuere."—King Charles II. to the Viceroy L. de Mendonza Furtado, in Decan, dir. of the Port and Island of Bombay, 1724, 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."—Ovington, 129.

* "Terra e Ilha de que El-Rei nosso senhor me fez merced, aforada em fatiota. "Em fatiota is a corruption apparently of emphyteuta, i.e. properly the person to whom land was granted on a lease such as the Civil Law called emphyteuta. "The emphyteuta was a perpetual lessee who paid a perpetual rent to the owner."—English Cyc. s. v. Emphyteuta.
1711.—Lockyer declares it to be impossible, with all the Company's Strength and Art, to make Bombay "a Mart of great Business."—P. 88.

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 Buoão-Bahio, 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."—Raynal (E. T., 1777), i. 389.

1809.—"The largest pagoda in Bombay is in the Black Town... It is dedicated to Momba Dewee... 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 Tunbridge 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 BUMMEOLO.

**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 Bucaneers." 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 'Nautilus' (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 (£435 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, Carinjar, 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 5th.

**BONITO,** s. A fish (Thynus pelamys, Day) of the same family (Scembridae) as mackerel and tunny, very common in the Indian seas. The name is Port., and apparently is the adj. bonito, 'fine.'

c. 1610.—"On y pesche vne quantité admirable de gros poissons, de sept ou huit sortes, qui sont néantmoins quasi de mesme race et espece... commes bonites, albacores, daurades, et autres."—Pyrard, i. 137.

1615.—"Bonites and albicores are in colour, shape, and taste much like to Mackerils, but grow to be very large."—Terry, in Purchas, ii. 1464.

c. 1620.—"How many saille of well-mann'd ships As the Bonito does the Flying-fish Have we pursued...."

Beawm. & Flit., The Double Marriage, ii. 1.

c. 1760.—"The fish undoubtedly takes its name from relishing so well to the taste of the Portugese... that they call it..."
Bonito, which answers in our tongue to delicious."—Grose, i. 5.

1764.—"While on the yard-arm the harpooner sits, strikes the boneta, or the shark ensnare."—Gracinger, B. ii.

1773.—"The Captain informed us he had named his ship the Bonetta, out of gratitude to Providence; for once . . . the ship in which he then sailed was becalmed for many days, and during all that time, numbers of the fish Bonetta swam close to her, and were caught for food; he resolved therefore that the ship he should next get should be called the Bonetta."—Boswell, Journal of a Tour, &c., under Oct. 16, 1773.

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 Fān-sêng, 'a religious person' is in Japanese bonzō or bonzi; but Köppen prefers fō-sê, 'Teacher of the Law,' pron. in Japanese bo-zi (Die Rel. des Buddh. i. 321, and also Schott's Zur Litt. des Chin. 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, Bandhāya (for Skt. vandhya, '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 (bonzō?) traceable to this. (Essays, 1874, p. 63.) The same word, as bonde or bande, is in Tibetan similarly applied. (See Jäschke's Dict., p. 365.)

The word first occurs in Jorge Álvarez's account of Japan, and next, a little later, in the letters of St. Francis Xavier. Cocks in his Diary uses forms approaching boze.

1549.—"I find the common secular people here less impure and more obedient to reason than their priests, whom they call bonzos."—Letter of St. F. Xavier, in Coleridge's Life, ii. 228.

1552.—"Erubescent enim, et incredibiliter confunditur Bonzii, ubi male cohaerere, ac pugnare inter se habeant, quae docent, palam ostenditudur."—Sect. Fr. Xuaveri Epiptic. V. xxii., ed. 1667.

1572.—". . . sacerdotes . . . qui ipsorum lingua Bonzii appellantur."—E. Acosta, 58.

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 Mendoza (1589), ii. 300.

1590.—"This doctrine doth all they embrace, which are in China called Oen, but with us at Japan are named Bonzi."—An Exct. Treatise of the Kingd. of China, &c., Hakl. ii. 580.

c. 1606.—"Capt. Saris has Bonzees."—Purchas, i. 374.

1618.—"And their is 300 boze (or pagan priests) have allowance and montayne for ever to pray for his sole, in the same sorte as munkes and fryeres use to doe amongst the Roman papistes."—Cocks's Diary, ii. 75; [in i. 117, boze; bosses (i. 143).

[1676.—"It is estimated that there are in this country (Siam) more than 200,000 priests called Bonzes."—Tavernier, ed. Ball, ii. 293.]

1727.—". . . or perhaps make him fadge in a China bonze in his Calendar, under the name of a Christian Saint."—A. Hamilton, i. 255.

1794-7.—"Alike to me enca'sd'd in Grecian bronze Koran or Vulgate, Veda, Priest, or Bonze."—Pursuits of Literature, 6th ed., p. 335.

c. 1814.—"While Fum deals in Mandarin, Bonzes, Bohes—Peers, Bishops, and Punch, Hum—are sacred to thee."—T. Moore, Hum and Fum.

[(1) BORA, BOORA, s. Beng. bhada, a kind of cargo-boat used in the rivers of Bengal.

[1675.—"About noone overtook the eight boraeas."—Hedges, Diary, Hak. Soc. ii. cxxxvii.

[1680.—"The boora . . . being a very floaty light boat, rowinge with 20 to 30 Owars, these carry Salt Peeter and other goods from Hugly downowards, and some trade to Dacca with salt; they also serve for tow boats for ye ships bound up or downe ye river."—Ibid. ii. 15.]

(2) BORA, s. H. and Gz. bohrā and bohorā, which H. H. Wilson refers to the Skt. vyavahārī, 'a trader, or man of affairs,' from which are formed the ordinary H. words bohārā, bohārīyī (and a Guzerati form which comes very near bohorā). This is confirmed by the quotation from Nurullah 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 townspeople, and especially congregate in Surat, Burhanpur, 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 Assassins of the Middle Ages), and claim as their original head and doctor in India one Ya'qúb, who emigrated from Egypt, and landed in Cambay A.D. 1137. But the chief seat 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'ilis 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: Dā'īd Bohrā, Sulaimanī Bohrā, &c. [See Forbes, Rds Mála, ed. 1878, p. 264 seqq.]

2. The Sunni Bohrās. These are very numerous in the Northern Concan and Guzerat. They are essentially peasants, sturdy, 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 Bohrās of the Sunni section; they have no intercourse with their Shi'a namesakes.

The history of the Bohrās is still very obscure; nor does it seem ascertained whether the two sections were originally one. Some things indicate that the Shi'a Bohrās may be, in accordance with their tradition, in some considerable part of foreign descent, and that the Sunni Bohrās, 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 Bohrās, and may perhaps, though not necessarily, indicate an origin for the name different from either of those suggested.

c. 1343.—"When we arrived at Kandahār . . . we received a visit from the principal Musulmans dwelling at his (the pagan King's) Capital, such as the Children of Khojah Bohrāh, among whom was the Nākhoda Ibrāhīm, 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 Bohrāh, which signifies 'merchant' in the dialect of Gujarat."—In As. Res., vii. 338.

1873.—"The rest (of the Mohammedans) are adopted under the name of the Province or Kingdom they are born in, as Mogul . . . or Schisms they have made, as Bilhimi, Jenotte, and the lowest of all is Borrah."—Fryer, 93.

c. 1780.—"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 Naul; 389.

1810.—"The Borras are an inferior set of travelling merchants. The inside of a Borrah's box is like that of an English country shop, spelling-books, prayer-books, lavender water, soap, tapes, scissors, knives, needles, and thread make but a small part of the variety."—Maria Graham, 33.

1825.—"The Boras (at Broach) in general are unpopular, and held in the same estimation for parsimony that the Jews are in England."—Heber, ed. 1844, ii. 119; also see 72.

1853.—"I had the pleasure of baptizing Ismail Ibraim, the first Bohrā, 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 Bohrās or Ansaites, 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 inspiration, which has in good measure, as they imagine, manifested itself among his successors, recognised by the Bohrās and by the Aṣnariyah, Isma'iliyah, Drus, and Metawilieh 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 \textit{Borah} merchants of Guzerat and Cutch."—\textit{Badger, Introd. to Varthema}, Hak. Soc. xlix.

\textbf{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, \textit{Brune}, \textit{Burma}, \textit{Brunai}, or \textit{Burnai}, still existing and known as \textit{Brunai}.

1516.—"In this island much camphor for eating is gathered, and the Indians value it highly. . . . This island is called \textit{Borney}.”—\textit{Barboza}, 203-4.

1521.—"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 \textit{Borneo}, in which the harbour they found many junks belonging to merchants from all the parts about Malacca, who make a great mart in that \textit{Borneo}.”—\textit{Cortes}, ii. 631.

1584.—"Camphora from \textit{Brimeo} (misreading probably for \textit{Bruno}) near to China.”—\textit{Barret}, in \textit{Hakl. ii. 412.}

[1610.—"\textit{Borneelaya} are with white and black quars, like checkers, such as Poling-knysy are.”—\textit{Denvers, Letters}, i. 72.]

The cloth called \textit{Borneelaya} perhaps took its name from this island.

[", "There is brimstone, pepper, \textit{Bournesh} camphor."—\textit{Denvers, Letters}, i. 79.]

1614.—In \textit{Sainshury}, i. 313 [and in \textit{Foster, Letters}, ii. 94], it is written \textit{Burne}. 1727.—"The great island of \textit{Bornew} or \textit{Borneo}, the largest except \textit{California} in the known world.”—\textit{A. Hamilton}, ii. 44.

\textbf{BORO-BODOR,} or -\textit{BUDUR}, n.p. The name of a great Buddhistic monument of Indian character in the district of \textit{Kadâ} 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. Fergusson 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 \textit{Jâtakas}, or pre-existences of Sakya, and other series of Buddhistic groups. Above the corridors the structure be-

comes 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 Buddhhas larger than life, and about 400 in number. Mr. Fergusson concludes from various data that this wonderful structure must date from A.D. 650 to 800.

This monument is not mentioned in Valentinij’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 \textit{History of Java}, and Crawfurd’s \textit{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 \textit{Bôrô Bôdo} [\textit{Hist. of Java}, 2nd ed., ii. 30 seqq.]. [\textit{Crawfurd, Descr. Dict.} (s.v.), says: "\textit{Boro} is, in Javanese, the name of a kind of fish-trap, and \textit{budor} may possibly be a corruption of the Sanscrit \textit{buda}, ‘old.’"] The most probable interpretation, and accepted" by Friedrich and other scholars of weight, is that of ‘\textit{Myriad Buddhhas}.’ This would be in some analogy to another famous Buddhistic monument in a neighbouring district, at Brambânán, which is called \textit{Chandi Sewu}, or the “\textit{Thousand Temples},” though the number has been really 238.

\textbf{BOSH,} s. and interj. This is alleged to be taken from the Turkish \textit{bosh}, signifying “empty, vain, useless, void of sense, meaning or utility” (\textit{Redhouse’s Dict.}). But we have not been able to trace its history or first appearance in English. [According to the \textit{N.E.D.} the word seems to have come into use about 1834 under the influence of Morier’s novels, \textit{Ayesha}, \textit{Hajji Baba},
&c. For various speculations on its origin see 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.]


BOTICKEER, s. Port. botiqueiro. A shop or stall-keeper. (See BOUTIQUE.)

1567.—"Item, parece que ... os botiqueiros não tenham as buticas apertas nos dias de festa, senão depois la messa da terça."—Decree 31 of Council of Goa, in Archiv. Port. Orient., fasc. 4.

1727.—"... he past all over, and was forced to relieve the poor Botiqueers or Shopkeepers, who before could pay him Taxes."—A. Hamilton, i. 208.

BO TREE, s. The name given in Ceylon to the Pipal tree (see PEERUL) as reverenced by the Buddhists; Singh. bo-gás. See in Emerson Ten tent (Ceylon, ii. 632 seqq.), 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 Cingaleze, they set round the high trees Bo-gas, which our people call Pagod-trees, with a stone base and put lamps upon it."—Ryklof Van Goens, in Valentinj (Ceylon), 209.

1811.—"I shall mention but one Tree more 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."—Knox, 18.

BOTTLE-TREE, s. Qu. Adansonia digitata, or ‘baobab’? 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. 38.)

1880.—"Look at this prisoner slumbering peacefully under the suggestive bottle-tree."—Ali Baba, 153.

[BOUND-HEDGE, s. A corruption of boundary-hedge, and applied in old military writers to the thick plantation of bamboo or prickly-pear which used to surround native forts.

1792.—"A Bound Hedge, formed of a wide belt of thorny plants (at Seringapatam)."—Wilks, Historical Sketches, iii. 217.

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 Bluteau (Supp.) it would seem that the use of butica was peculiar to Portuguese India.

[1848.—Buticas. See quotation under SIND.]

1564.—"... nas quaes buticas ninguem pode vender senhio os que se concertam com o Rendeiro."—Botelho, Tombo do Estado da India, 50.

e. 1561.—"The Malabars who sold in the botecas."—Correa, i. 2, 267.

1739.—"That there are many botecas built close under the Town-wall."—Remarks on Fortns. of Fort St. George, in Wheeler, iii. 188.

1742.—In a grant of this date the word appears as Buteca.—Selections from Records of S. Arcot District, ii. 114.

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 Long, 501.

1772.—"... a Boutique merchant having died the 12th inst., his widow was desirous of burning with his body, ..."—Papers relating to E. I. Affairs, 1821, p. 265.

1780.—"You must know that Mrs. Henpeck ... is a great buyer of Bargains, so that she will often go out to the Europe Shops and the Boutiques, and lay out 5 or 600 Rupees in articles that we have not the least occasion for."—India Gazette, Dec. 9.

1782.—"For Sale at No. 18 of the range Botiques to the northward of Lyon’s Build- ings, 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. bōolā, from Port. bauil, and bahu, ‘a trunk.’

BOWLY, BOWRY, s. H. bōoli, and bdvī, Mahr. bdvādi. C. P. Brown (Zillah Dict. s.v.) says it is the Telegu bādvi; bdvī and bdvādi,= ‘well.’ This is doubtless the same word, but in all its forms it is probably connected with Skt. vārva, ‘a hole, a well,’ or with vāpi, ‘an oblong reservoir, a pool or lake.’ There is also in Singhalese vena, ‘a lake or pond,’ and in inscriptions vavīya. There is again Maldivian
woe, ‘a well,’ which comes near the Guzerati forms mentioned below. A
great and deep rectangular well (or tank dug down to the springs), fur-
nished with a descent to the water by means of long flights of steps, and
generally with landings and loggias 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 wàa and wàin. One
of the most splendid of these structures is that at Asàrwá in the suburbs of
Ahmedabad, known as the Well of Dhàí (or ‘the Nurse’) Harir, built in
1485 by a lady of the household of Sultan Mohammed Bigara (that famous
‘Prince of Cambay’ celebrated by Butler—see under CAMBAY), at a
cost of 3 lakhs of rupees. There is an elaborate model of a great
Guzerati bólì in the Indian Museum at S. Kensington.

We have seen in the suburbs of Palermo a regular bólì, 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 bãñ, 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.’
—Ibn Battûta, iv. 13.

1526.—‘There was an empty space within
the fort (of Agra) between Ibrahim’s palace
and the ramparts. I directed a large
wàin to be constructed on it, ten gaz by ten. In
the language of Hindostán they denominate
a large well having a staircase down it wàin.’
—Bader, Mem., 342.

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 Bhòurus, or Bhòolle.’—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 Vavìdee is said to value 10 Koos (or
wells) because the water is available to bipeds
without the aid of a rope.”—R. Drummond,
Illustrations of Guzeratee, &c.

1825.—‘These boolées are singular con-
trivances, and some of them extremely
handsome and striking. ...’—Heber, ed.
1844, ii. 37.

1856.—‘The wàv (Sans. vàpeekà) 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 ... is alone visible. ... The entrance
to the wàv is by one of the end pavilions.”
—Forbes, Rás Mâlã, i. 257; [reprint 1878,
p. 197].

1876.—‘To persons not familiar with the
East such an architectural object as a bowlee
may seem a strange perversion of ingenuity,
but the graceful coolness of all subterranean
apartments, especially when accompanied by
water, and the quiet gloom of these recesses,
fully compensate in the eyes of the Hindu
for the more attractive magnificence of the
ghâts. Consequently the descending flights
of which we are now speaking, have often
been more elaborate and expensive pieces of
architecture than any of the buildings above-
ground found in their vicinity.”—Ferguson,
Indian and Eastern Architecture, 486.

BOXWALLAH, s. Hybrid H.
Bakas- (i.e. box) wàlâ. A native itin-
erant pedlar, or packman, as he would
be called in Scotland by an analogous
term. The Bozwâlâ 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 bunga-
lows. The Borâ of Bombay is often
a bozwâlâ, and the bozwâlâ in that
region is commonly called Borâ. (See
BOIRA.)

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 Giesì puer Vôri
Deì. II Kings v. 20), Ar. wâlad,
vaüzâfâr, garpon, knave (Germ. Knabe);
and this same word is used for a
camp-servant in Shakespeare, where
Fluellen says: “Kill the Poys and
the luggage! ’tis expressly against the
laws of arms.”—See also Gros’s Mil.
Antiquities, i. 183, 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 *mopo* in the same way. In 'Pigeon English' also 'servant' is *Boy*, whilst 'boy' in our ordinary sense is discriminated as *smallo-boy*.

b. A Palankin-bearer. From the name of the caste, Telugu, and Malayāl. *boyī*, Tam. *bōvi*, &c. Wilson gives *bhoi* 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 *Kahār bāāi* (see *Ind. Ant.* ii. 154, iii. 77). P. Paulino 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 *fuchini* 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 Portuguese Boy (which the Hollanders had given unto the King) . . . hee cost mee forty-five Dollers."—*Keeling*, in *Purchas*, i. 198.


1681. "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."—*Knox*, 124.

1696.—"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.

1784.—"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. 957.

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 naique, with 6 peons (pites) and a mocaum with 6 torch-bearers (lóchās), one umbrella *boy* (*hem boy do sombreiro*), two washermen (*maíñatos*), 6 water-carriers (*bōys d'agua*) all serving the governor . . . in all 280 pardoons and 4 tangas annually, or 84,240 reis."—S. *Botelho*, *Tombo*, 57.

[1568.—"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*."—*Barros*, 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 *palangyes* and their belongings to be forfeited, and the *bois* or mouses who carry such *palangues* shall be condemned to his Majesty's galleys."—*Archiev. Port. Orient.*, fasc. 3, 324.

1608-10.—". . . faisans les grânes et observans le *Sossiego* à l'Espagnole, ayans toujours leur *boay* qui porte leur parasol, sans que l'on n'ose sortir de logis, ou autrement on les estimerait pizaros et miserables."—*Macque*, *Voyages*, 356.

1610.—". . . autres Gentils qui sont comme Crocheteurs et Porte-faix, qu'ils appellent *Boyse*, c'est a dire Bœuf pour porter quelque peëtî que fa soit."—*Pyrrard de Léaste*, ii. 27; [Hak. Soc. ii. 44.]

1625.—"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 joke. It is repeated by Boullaye-de-Gouz (p. 211), who finds a parallel indignity in the use of the term *mulet* by the French gentry towards their chair-men."

1673.—"We might recite the Coolies . . . and *Palenkees Boys*; by the very Heathens esteemed a degenerate Offspring of the *Holencores* (see *HALALCORE*)."—*Pyrrer*, 34.

1720.—"*Bois*. In Portuguese India are those who carry the *Andores* (see *ANDOR*), and in Salsete there is a bunch of them which pays its dues from the fish which they sell, buying it from the fishermen of the shores."—*Bruteau*, *Dict. s.v.*

1756-60.—". . . Palankin-boys."—*Ives*, 50.

1778.—"*Boys de palanguem*, Kâhâr."—*Gramatica Indostanica* (Port.), Roma, 86.

1782.—". . . un bambou arqué dans le milieu, qui tient au palanquin, and sur
les bouts duquel se mettent 5 ou 6 porteurs qu'on appelle Boués."—Sommerat, Voyage, i. 58.

1785.—"The boys with Colonel Lawrence's palankeen having struggled a little out of the line of march, were picked up by the Morattas."—Carraccioli, Life of Circive, i. 207.

1804.—"My palanquin boys will be laid on the road on Monday."—Wellington, iii. 553.

1809.—"My boys were in high spirits, laughing and singing through the whole night."—Ed. Valentia, i. 326.

1810.—"The palanquin-bearers are called Bhois, and are remarkable for strength and swiftness."—Maria Graham, 128.

BOYA, s. A buoy. Sea H. (Koebuck). [Mr. Skeat adds: "The Malay word is also boy or bat-rop, which latter I cannot trace.]"

[BOYANORE, BAONOR, s. A corr. of the Malayal. Vällunavar, 'Ruler.'

[1887.—"Somewhere about 1694-95 the Kadattunad Raja, known to the early English as the Boyanore or Baenor of Badagara, was in semi-independent possession of Kaduttanad, that is, of the territory lying between the Mahé and Kotta rivers."—Logan, Man. of Malabar, i. 345.]

BRAB, s. The Palmmyra Tree (see PALMYRA) or Borsassus flabelliformis. The Portuguese called this Palmeira brava ('wild' palm), whence the English corruption. The term is unknown in Bengal, where the tree is called 'fan-palm,' 'palmmyra,' or by the H. name tăl or tăr.

1623.—"The book is made after the fashion of this country, i.e., not of paper which is seldom or never used, but of palm leaves, viz. of the leaves of that which the Portuguese call palmum brama (sic), or wild palm."—P. della Valle, ii. 881; [Hak. Soc. ii. 391.]

c. 1666.—"Tous les Malabares écrivent comme nous de ganche à droit sur les feuilles des Palmeras Bravas."—Thevenot, v. 268.

1673.—"Another Tree called Brabb, bodied like the Cocoe, but the leaves grow round like a Peacock's Tail set upright."—Fryer, 76.

1759.—"Brabb, so called at Bombay: Palmira on the coast; and Tall at Bengal."—Ives, 458.

c. 1760.—"There are also here and there interspersed a few brab-trees, or rather wild palm-trees (the word brab being derived from Brabo, which in Portuguese signifies wild) . . . the chief profit from that is the toddy."—Grose, i. 48.

[1808.—See quotation under BANDAREE.]

1809.—"The Palmmyra . . . here called the brab, furnishes the best leaves for thatching, and the dead ones serve for fuel."—Maria Graham, 5.

BRAHMIN, BRAHMAN, s. In some parts of India called Bahman; Skt. Brahmana. 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 bhrth, '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.—". . . των ἐν Ταξάλισας σοφοτῶν ἴδειν δύο φύι, Βραχμάνας ἀμφότερον, τῶν μὲν πρεσβίτερον ἐξουσίαν, τῶν δὲ νεώτερον κοινήν, αὐθοπέρα θ' ἀκόλουθον μαθήματι . . ."—Aristophanes, quoted in Strabo, xv. c. 61.

c. B.C. 300.—"Αλλ' ἡ διαίρεσις ποιεῖται περὶ τῶν ἀνθρώπων δύο γένει φάσιν, ὅν τοῦ μὲν Βραχμάνας καλεῖ, τὸς δὲ Γαραμάνας [Σαρμάνας?]"—From Megasthenes, in Strabo, xv. c. 59.

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."—Bardeleanus, in Curton's Spicilegium, 18.

c. A.D. 500.—"Βραχμάνες; ἵνα δένου και διδάσκαλος καλοῦσι."—Stephanus Byzantinus.

1298.—Marco Polo writes (pl.) Abrahaman or Abrahamin, which seems to represent an incorrect Ar. plural (e.g. Abrahāmin) picked up from Arab sailors; the correct Ar. plural is Barahmin.

1444.—Poggio taking down the reminiscences of Nicolo Conti writes Brammoneus.

1555.—"Among these is ther a people called Brachmanes, which (as Didimus their Kings wrote unto Alexandre . . .) live a pure and simple life, led with no likerous lusts of other mennes vanities."—W. Watrenam, Fardle of Facions.

1572.—"Brahmenes são os seus religiosos, Nome antigo, e de grande preeminencia: Observam os preceitos tão famosos D'hum, que primeiro pôz nome à scienza."—Camões, vii. 40.

1578.—Acosta has Bragmen.

1582.—"Castañeda, tr. by N. L.," has Bramane.

1690.—"The Bramanes . . . Origen, cap. 13 & 15, affirmeth to bee descended from Abraham by Cheturah, who seated them-
selves in India, and that so they were called Abrahmanes.”—Lord, Desc. of the Banian Rel., 71.

1676.—
“Comes he to upbraid us with his innocence? Seize him, and take this preaching Brahman hence.”

Dryden, Ausrungzebe, iii. 3.

1688.—“The public worship of the pagods was tolerated at Goa, and the sect of the Brachmans daily increased in power, because these Pagan priests had bribed the Portuguese officers.”—Dryden, Life of Xavier.

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; generally found frequenting Hindu bazars, and fattened by the run of the Bunyas' shops. The term is sometimes used more generally (Brahminy 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.”—Govinda Samanta, i. 85.

[1889.—“Herbert Edwards made his mark as a writer of the Brahminy Bull Letters in the Delhi Gazette.”—Calcutta Rev., app. xxii.]

BRAHMINY BUTTER, s. This seems to have been an old name for Ghee (q.v.). In MS. “Acct. Charges, Dieting, &c., at Fort St. David for Nov.—Jany., 1746-47,” in India Office, we find:

“B. Butter . . . Pagodas 2 2 0
Brahminy do. , 1 34 0.”

BRAHMINY DUCK, s. The common Anglo-Indian name of the handsome bird Casarea rutila (Pallas), or “Ruddy Shieldrake”; 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 chakvā, and the chakvā-chakvā (male and female of the species) afford a commonplace comparison in Hindi literature for faithful lovers and spouses. “The Hindus have a legend that two lovers for their indiscretion were transformed into Brahminy 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.” “Chakwi, shall I come?” “No, Chakwa.””—(Jerdon.) The same author says the bird is occasionally killed in England.

BRAHMINY KITE, s. The Milvus Pondeerianus of Jerdon, Halistur 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.

c. 1328.—“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 snatcheth fish out of the hands of fishermen and other people, and indeed [these birds] go on just like dogs.”—Friar Jordanus, 36.

1673.—“... tis Sacrilege with them to kill a Cow or Calf; but highly piacular 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 brahminy kites.”—Forbes, Or. Men., 2nd ed., ii. 162.]

BRAHMO-SOMAJ, s. The Bengali pronunciation of Skt. Brahmo Samajya, ‘assembly of Brahmites’; Brahma being the Supreme Being according to the Indian philosophic systems. The reform of Hinduism so called was begun by Ram Mohun Roy (Rāma Mohana Rāy) 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 Brahma Samaj, or Theistic Church of India, is an experiment hitherto unique in religious history.”—Collet, Brahma Year-book, 5.

BRANDUL, s. ‘Backstay,’ in Sea H. Port. brandal (Roebuck).

BRANDY COORTEE, -COATEE, s. Or sometimes simply Brandy. A corruption of bārāni, ‘a cloak,’ literally pluviale, from P. bārān, ’rain.’ Bārāni-kurti seems to be a kind of hybrid shaped by the English word coat, though kurtā and kurti are true P. words for various forms of jacket or tunic.

[1754.—“Their women also being not less than 6000, were dressed with great coats (these are called baramni) of crimson cloth, after the manner of the men, and not to be
BRANDYPAWNNE, s. Brandy and water; a specimen of genuine Urdâ, i.e. Camp jargon, which hardly needs interpretation. H. pâni, ‘water,’ Williamson (1810) has brandy-shrawb-pauny (V. m. ii. 123). [1854.—‘I’m sorry to see you gentlemen drinking brandy-pauny,” says he; “it plays the dence with our young men in India.”—Thackeray, Newcomes, ch. i.]

1866.—‘The brandy pauny of the East, and the ‘sangarees’ 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 réchauffe 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 bâsî khâna, H. ‘stale food’; see 5 ser. N. & Q., 34, 77.]

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 andam or bakkam of the Arabs (Burton, Ar. Nights, iii. 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 Barros 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 Comões (x. 140):

“But here where Earth spreads wider, ye shall claim realms by the ruddy Dye-wood made renowned; those of the ‘Sacred Cross’ shall win the name:
by your first Navy shall that world be found.”—Burton.

The medieval forms of brazil were many; in Italian it is generally verzi, verzino, or the like.

1330.—“And here they burn the brazill-wood (verzino) for fuel . . .”—Fr. Odorico, in Cathay, &c., p. 77.

1552.—“. . . when it came to the 3d of May, and Pedralvares was about to set sail, in order to give a name to the land thus newly discovered, he ordered a very great Cross to be hoisted at the top of a tree, after mass had been said at the foot of the tree, and it had been set up with the solemn benediction of the priests, and then he gave the country the name of Sancta Cruz . . . But as it was through the symbol of the Cross that the Devil lost his dominion over us . . . as soon as the red wood called Brazil began to arrive from that country, he thought that that name should abide in the mouth of the people, and that 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 imbues all the sacraments with the tincture of salvation, which is the Blood of Jesus Christ.”—Barros, I. v. 2.

1554.—“The bear (Bahar) of Brazil contains 20 faraçolas [see PRAZALI], weighing it in a coil rope, and there is no photoa [see FIOOTA]”—A. Nunes, 18.

1641.—“We went to see the Rasp-house where the lusty knaves are compelled to labour, and the rasping of Brazill and Log-wood is very hard labour.”—Evelyn’s Diary, August [19].
BREECH-CANDY, 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.'

BRIDGEMÁN, s. Anglo-Sepoy H. brajinmân, denoting a military prisoner, of which word it is a quantic 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. banjîrâ, and Wilson derives it from Skt. bânjî, 'trade, karâ, 'doer.' It is possible that the form brinjârâ 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, to be derived from brinj, 'rice,' and ara, 'bringer.') The Brinjarries 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 Maharashtra or Hindipatois. Most classes of Banjarâs 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 Bunjarrah Class, by N. R. Cumberlege, District Sup. of Police, Basein, Berar (Bombay, 1882; [North Indian N. & Q. iv. 163 seqq.]), the author attempts to distinguish between brinjarrees as 'grain-carriers,' and bunjarrahs, from bunjâr, 'waste land' (meaning banjar or bânjar). 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.]

Banjarâs, as they are called about Bombay, used to come down from Rajputâna 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.

c. 1505.—"As a scarcity was felt in his camp (Sultan Sikandar Lodi's) in consequence of the non-arrival of the Banjâras, he despatched 'Azam Hamûyun for the purpose of bringing in supplies."—N'Amût Ulûk, 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 Cheul . . . they bring these in great caravans of domestic oxen, with packs, like donkeys, and on the top of these long white sacks placed crosswise, in which they bring their goods; and one man drives 30 or 40 beasts before him."—Barbosa, 71.

1563.—". . . This King of Dely took the Balagt from certain very powerful gentoos, whose tribe are those whom we now call Venezaras, and from others dwelling in the country, who are called Coltes ; and all these, Colles, and Venezaras, and Reisbutos, live by theft and robbery to this day."—Garcia De O., f. 94.

c. 1582.—"The very first step which Mohabut Khan [Khân Khânân] took in the Deccan, was to present the Bunjaras of Hindostan with horses, elephants, and cloths; and he collected (by these conciliatory measures) so many of them that he had one chief Bunjarâ at Agrah, another in Goojrat, and another above the Ghats, and established the advanced price of 10 sers per rupee (in his camp) to enable him to buy it cheaper."—MS. Life of Mohabut Khan (Khan Khânân), in Briggs's paper quoted below, 188.

1638.—"Il y a dans le Royaume de Cun- cas, vn certain peuple qu'ils appellent Vene- zaras, qui aient le bled et le ris . . . pour le rendeau dans T'Indosthan . . . ou ils vont avec des Capfias ou Caravanes de cinq ou six, et quelquefois de neuf ou dix mille bestes de somme . . ."—Mandelo, 245.

1793.—"Whilst the army halted on the 23rd, accounts were received from Captain Read . . . that his convoy of brinjarries had been attacked by a body of horse."—Diron, 2.

1800.—"The Brinjarries 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. 264.

"The Brinjarries drop in by degrees."—Wellington, i. 175.

1810.—"Immediately facing us a troop of Brinjarres had taken up their residence for the night. These people travel from one end of India to the other, carrying salt, grain, assafetida, almost as necessary to an army as salt."—Maria Graham, 61.
1813.—"We met there a number of 
Vanjarrahs, or merchants, with large 
drives 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. 276 seqq.].

"As the Deccan is devoid of a single 
navigable river, and has no roads that admit 
of wheel-carriages, the whole of this ex-
tensive intercourse is carried on by laden 
bullocks, the property of that class of 
people known as 
Bunjaras."—Acc. of 
Origin, Hist., and Manners of . . . Bun-
jaras, by Capt. John Briggs, in Tr. Lit. 
Soc. Bo. i. 61.

1825.—"We passed a number of Brin-
jarrees 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 brinjaries, or car-
riers of grain, and were quietly encamped 
at a village about 24 miles off; trading 
most unsuspiciously in grain and salt."— 
Meadows Taylor, Life, ii. 17.

BRINJAUL, 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 Mediter-
raneean 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. Melon-
genae is a derivative of the common 
Indian S. insanaum, L. The word in the 
form brinjal from the Portu-
guese, 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 
badanj, H. bannya, baqan, baingan, 
P. badinjan, badilgan, Ar. badinjan, 
Span. albergeno, berengena, Port. berin-
gela, bringela, bringella, Low Latin 
melangola, manlangus, Ital. melangolo, 
melanzana, meli ansa, &c. (see P. 
Vella, below), French albegvine 
(prop. albergena), melongene, meran- 
genae, and provincially belengine, alber-
gine, albergine, albergamine. (See Marcel 
Devie, p. 46.) Littréc, we may remark, 
explains (dormitante Homerō?) albegvine 
as "espèce de morelle," giving the etym. 
as "diminutif de albergie" (in 
the sense of a kind of peach). Melongena 
is no real Latin word, but a factitious 
rendering of melanzana, or, as Marcel 
Devic says, "Latin 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. badinjan, [or, as Platt's asserts, direct 
from the Skt. vanga, vangena, '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 mean-
ning, 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 melan-
zana. There is, however, behind this, 
some notion (exemplified in the quota-
tion from Lane's Mod. Egypt. below) 
connecting the badinjan 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 badinjan generates melancholy and 
obstructions. To the N. O. Solanaceae 
many poisonous plants belong.

The word has been carried, with the 
vegetable, to the Archipelago, prob-
ably by the Portuguese, for the 
Malays call it berinjal. [On this Mr. 
Skeat writes: "The Malay form brinjal, 
from the Port., not berinjal, is given 
by Clifford and Swettenham, but it 
cannot be established as a Malay word, 
being almost certainly the Eng. brinjaul 
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 berinjal, 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, gar-
llick, onions green and dry, green tamarinds, 
lettuces, combatlings, ginger, oranges, 
dill, coriander, mint, cabbage, salted 
mangoes, brinjelas, lemons, gourds, cit-
rons, cucumbers, which articles none may 
sell in retail except the Rendeiro of this 
excise, or some one who has got permission 
from him. . . ."—S. Botelho, Tombo, 49.

C. 1580.—"Trifolium quoque virens comed-
dunt Arabes, mentham Judaei crudam. 
Mala insana . . ."—Prosper Alpinus, i. 65.

1611.—"We had a market there kept
BROACH.

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BROACH.

upon the Strand of diuers sorts of pro-

vision towit . . . Pallingienles, cucumbers . . . "—N. Dounston, in Purchas, i. 298.

1616.—"It seems to me to be one of those fruits which are called in good Tuscan petronciani, but which by the Lombards are called melanzane, and by the vulgar at Rome marignani; and if my memory does not deceive me, by the Neapolitans in their patois molegnae."—P. delta Valle, i. 197.

1673.—"The Garden . . . planted with Potatoes, Yawms, Berenjaws, both hot plants . . ."—Freyer, 104.

1738.—"Then follow during the rest of the summer, calabashas . . . bedin-janas, and tomatass."—Shaw's Travels, 2nd ed. 1757, p. 141.

c. 1740.—"This man (Balaji Rao), who had become absolute in Hindostan as well as in Decan, was fond of bread made of Badjrah . . . he lived on raw Bringelas, on unripe mangoes, and on raw pepper."—Seir Mungorhin, iii. 228.

1782.—Sonnerat writes Béringédès.—i. 186.

1785.—Forrest spells brinjalles (V. to Mer-

rat, 40), and (1810) Williamson biringal (V. M. i. 133). Forrest (1813) biringal and

berenjal (Or. Mem. i. 32) [in 2nd ed. i. 22, bungalow].] 50; [in 2nd ed. i. 348].

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."—Hajji Baba, ed. 1835, p. 150.

1835.—The neighbours unanimously de-

clared 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: 'Badingangs are very abundant just now.'"—Levine, Med. Egyptians, ed. 1860, 299.

1860.—"Amongst other triumphs of the
native cuisine were some singular, but by no means inelegant chefs d'oeuvre, brinjals
boiled and stuffed with savoury meats, but

exhibiting ripe and undressed fruit growing on the same branch."—Tenement's Ceylon, ii. 101. 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. Bharoch, an ancient and still surviving city of Guzerat, on the River Nerbudda. The original forms of the name are Bhriigu-kach-

cha, and Bhārū-Kachchha, which last form appears in the Sunnar Cave In-

scription No. ix., and this was written with fair correctness by the Greeks as Beprvata and Bapvōn. "Illiterate Guzerattees would in attempting to

articulate Bhreeghoo-Kshetra (sic), lose the half in coalescence, and call it Barigach."—Drummond, Illus. of Guzerattee, &c.

c. B.C. 20.—"And then laughing, and

striped naked, and with his loin-cloth

on, he leaped upon the pyre. And this

inscription was set upon his tomb: Zar-

manochgās the Indian from Bargūs having rendered himself immortal after the hereditary custom of the Indians lieth here."—Nicolaus Damascenus, in Strabo, xv. 72. [Lassen takes the name Zarmanocheqas to represent the Skt. Śrāmankadārya, teacher of the Śrāmanas, 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 shal . . . And if one suc-

ceeds in getting into the gulf, still it is hard to

hit the mouth of the river leading to

Bargyaza, 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 Sy-
rastrene, and by these they are piloted up
to Bargyaza."—Periplus, sect. 43. It is

very interesting to compare Horsburgh with

this ancient account.

"From the sands of Swallow to Broach a continued bank extends

to the shores, which at Broach river pro-

jects 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

be navigated without a pilot."—India

Directory (in loco).

c. 718.—Barus is mentioned as one of the

places against which Arab attacks were di-

rected.—See Elliot, i. 441.

c. 1300.—". . . a river which lies be-

tween the Sarsut and Ganges . . . has a

south-westerly course till it falls into the

sea near Bahrich."—Al-Birūnī, in Elliot, i. 49.

A.D. 1321.—"After their blessed martyr-
dom, 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 there-

from . . ."—Friar Jordanus, in Cathay,

&c., 226.

1552.—"A great and rich ship said to

belong to Meleque Gupjā, Lord of Baroche . . .

—Barros, ii. vi. 2.

1555.—"Sultan Ahmed on his part

marched upon Barujā."—Sid's ‘Alī, 86.

[1615.—"It would be necessary to give

credit unto two or three Guzzarrats for some

cloth to make a voyage to Burrousse."—

Foster, Letters, iv. 84.]

1617.—"We gave our host . . . a peace of

backer baroche to his children to make
Buck

Buck, v. To prate, to chatter, to talk much and egotistically. H. bakrā. [A buck-stick is a chatterer.]

Buckaul, s. Ar. H. bakkāl, 'a shopkeeper;' a bunya (q. v. under Banyan). In Ar. it means rather a 'second-hand' dealer.

[c. 1500.—"There is one cast of the Vaiśyas called Banik, more commonly termed Banīya (grain-merchant). The Persians name them bakkāl..."—Ar. tr. J. B. Ball, ii. 118.]

1800.—"... a buccal of this place told me he would let me have 500 bags tomorrow."—Wellington, i. 196.

1826.—"Should I find our neighbour the Baqual... at whose shop I used to spend in sweetmeats all the copper money that I could part with from my father."—Haaji 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. bachchāt, Mahr. bāchchā (P. bacha, Skt. vatsa), 'the young of any creature.' But the Konkani Dict. gives 'boussa—peixe pequeno de qualquer sorte,' 'little fish of any kind.' This is perhaps the real word; but it also may represent bachcha. 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. bachchā, a well-known edible fish which abounds in the Ganges and other N. Indian rivers. It is either the Pseudotropius garua, or P. mirus of Day, Fish., Ind., nos. 474 or 471; Fau. Br. Ind. i. 141, 137.]

1673.—"... Cocoe Nuts, for Oyl, which latter they dunging with (Bubabo) Fish, the Land-Breezes brought a poysonomic Smell on board Ship."—Fryer, 55. [Also see Wheeler, Early Rec., 40.]

1727.—"The Air is somewhat unhealthful, which is chiefly imputed to their dunging their Cocoa-nut trees with Buckshoe, a sort of small Fishes which their Sea abounds in."—A. Hamilton, i. 181.

[1685.—"... manure for the coconut-tree... consisting of the small fry of fish, and called by the country name of Buckshaw."—Grose, i. 31.]

1883.—"Mahanūr, rohā and batchwa are found in the river Junna."—Gazetteer of Delhi District, 21.]

Bucksheesh, Buxees, 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., bukchah, 'a bundle,' used specially of clothes. Tavernier (see below) uses the word in its ordinary sense.

1614.—"Percella, Boxshaes."—Foster, Letters, ii. 88.

1615.—"80 pieces Boxsha gingams"; "Per Puxshaws, double piece, at 9 mas."—Ibid. iii. 156; iv. 50.

1665.—"I went to lie down, my bouchcha being all the time in the same place, half under the head of my bed and half outside."—Tavernier, ed. Ball, ii. 166.]

Bucksheesh, Buxees, s. P. through P.—H. bakshish. Buonamano, Trinkgeld, pourboire; we don't seem to have in England any exact equivalent for the word, though the thing is so general; 'something for the (driver)' is a poor expression; tip is accurate, but is slang; gratuity is official or dictionary English.

1625.—"Bacsheese (as they say in the Arabicke tongue) that is gratis freely."—Purchas, ii. 340 [N.E.D.].

1759.—"To Presents:—R. A. P.
2 Pieces of flowered Velvet 532 7 0
1 ditto of Broad Cloth 50 0 0
Buxis to the Servants 50 0 0"

Cost of Entertainment to Jugger Set. In Long, 190.
BUDDHA, BUDDHISM, BUDDHIST

These words are often written with a quite erroneous assumption of precision Buddha, &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. 240.—"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 Buddha to India, in another by Zardusht to Persia, in another by Jesus to the West. Thereupon this revelation has come down, this prophecy in this last age, through me, Mâni, the messenger of the God of truth to Babylonia."—The Book of Mâni, called Shahâbân, quoted by Alîbîrânî, in his Chronology, tr. by Sachau, p. 190.


c. 440.—"... Tmynkutâ ygr to 'Empe- dokléous tov pâr; 'Elhnei filosófow déghma, diá tov Mánchâvristov xristovmatov üterkynáto... tovntov dé tov Sphânavo nàthmîn âshweta Bôddhas, pôterón Terebûvastos kalóv-

µepos... k. T. L." (see the same matter from Georgius Catedrâs below).—Socrates, Hist. Eccles. Lib. i. cap. 22.

c. 840.—"An certe Bragamorum sequ- mun opinionem, ut quemadmodum illi secti- suae auctorem Buddâm, per virginitus latus narrant exortum, ita nos Christum fuisse praedicemus? Vel magis sic nascitur Dei sapientia de virginitat cerebro, quomodo Minerva de Jovis vertice, tamquam Liber Pater de femore? Ut Christianolam de virginitatis parturit non est, nisi naturae vel auctoritas saecrae lectionis, sed superstition Gentilis, et commenta perdoceant fabulosa."—Ratramni Corbeiensis L. de Nativitate Xti., cap. iii. in L. D'Achery, Spicilegium, tom. i. p. 54, Paris, 1723.

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."—Bildaduri, in Eliot, i. 123.

c. 904.—"Buddasaf was the founder of the Sabaean Religion... he preached to mankind renunciation (of this world) and that contemplation of the objects of the worlds... There was to be read on the gate of the Naobihâr at Balâkh an inscription in the Persian tongue of which this is the interpretation: 'The words of Buddasaf: In the courts of kings three things are needed, Sense, Patience, Wealth.' Below had been written in Arabic: 'Buddasaf lies. If a free man possesses any of the three, he will flee from the courts of Kings.'—Mâzâds, iv. 45 and 49.

1000.—"... pseudo-prophets came forward, the number and history of whom it would be impossible to detail. ... The first-mentioned is Buddhâsaf, who came forward in India."—Alîbîrânî, Chronology, by Sachau, p. 186. This name given to Buddha is specially interesting as showing a step nearer the true Bodhisatva, the origin of the name Isodrafe, 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. 154; see also Academy, Sept. 1, 1883, p. 146).

c. 1040.—"A stone was found there in the temple of the great Buddha on which an inscription ... purporting that the temple had been founded 50,000 years ago..."—Alî 'Ubî, in Eliot, ii. 39.

c. 1060.—"This madman then, Manes (also-called Scythianus) was by race a Brachman, and he had for his teacher Buddas, formerly called Terebinthus, who having been brought up by Scythianus 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 Buddas (alias Terebinthus) did perish, crushed by an unclean spirit."—Georg. Catedrâs, Hist. Comp.,

Naobihar = Nava-Vihâra ("New Buddhist Monastery") is still the name of a district adjoining Bâkh.
BUDDHA, BUDDHISM.

Buddha, Buddhism.

Bonn ed., 456 (old ed. i. 259). This wonderful humble, mainly copied, as we see, from Socrates (supra), seems to bring Buddha and Manes together. "Many of the ideas of Manicheism were but fragments of Buddha."—E. B. Cowell, in Smith's Dict. of Christ. Biog.

c. 1190.—"Very grieved was Sârang Deva. Constantly he performed the worship of the Arhat; the **Buddhist** religion he adopted; he wore no sword."—The Poem of Chauld Budha, parapr. by Beaumee, in Ind. Ant. i. 271.

1610.—"... This Prince is called in the histories of him by many names: his proper name was **Dramâ Rojo**; but that by which he has been known since they have held him for a saint is the **Buddho**, which is as much as to say 'Sage'... and to this name the Gentiles throughout all India have dedicated great and superb Pagodas."—Couto, Dec. V., iv. vi. cap. 2.

[1615.—"The image of **Dibottes**, with the hudge collosse or bras imadg (or rather idoll) in it."—*Cocks's Diary*, i. 206.]

c. 1666.—"There is indeed another, a seventh Sect, which is called **Bautet**, 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. Constable, 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. 408.

1728.—"Before Gautama **Buddh**um there have been known 26 **Buddhums—viz.**..."—Valentijn, v. (Ceylon) 369.

1753.—"Edrisi nous instruit de cette circonstance, en disant que le **Balakar** est adorateur de **Bodda**. Les Brahmenes of the Malabar disent that it is the name that Vishnus a pris dans une de ses apparitions, et d'Henr. visiting Vishnus for une des trois principales divinites Indiennes. Following St. Jerome et St. Clement d'Alexandrie, **Buddha** or **Butta** is the legiste des Gymnosophistes of the Inde. The sect of the **Shamans** or Samaneens, who is doomed to the dominante in all the royaumes d'au delà of the Gange, has a fait de **Buddha** in this qualité son objet d'adoration. C'est la première des divinités Chingulaes ou de Cellan, selon Ribeiro. **Gautama Ceylon** (see **GAUTAMA**), la grande idole des Sinapois, is est par eux appelé Patti."—*D'Anville, Éclaircisemens, 75*. What knowledge and apprehension, on a subject then so obscure, is shown by this great Geographer! Compare the pretentious ignorance of the flashy Abbé Raynal in the quotations under 1770.

1770.—"Among the deities of the second order, particular honours are paid to **Buddo**, who descended upon earth to take upon himself the office of mediator between God and man."

"**Budzoits** are another sect of Japan, of which **Budzo** was the founder. ... The spirit of **Budzoism** is dreadful. It breathes nothing but penitence, excessive fear, and cruel severity."—Ibid. i. 138. 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.—"Il 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-là 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 Brames."—Voyage de M. Gentil, quoted by W. Chambers, in As. Res. i. 170.

1801.—"It is generally known that the religion of **Boudhho** is the religion of the people of Ceylon, but no one is acquainted with its forms and precepts. It shall here relate what I have heard upon the subject."—M. Joinville, in As. Res. vii. 399.

1806.—"... The head is covered with the cone that ever adorns the head of the Chinese deity Fo, who has been often supposed to be the same as **Boudah**."—Salt, *Caves of Solsette*, in Tr. Lit. Soc. Bo. i. 50.

1810.—"Among the **Buddhists** there are no distinct castes."—Maria Graham, 89.

It is remarkable how many poems on the subject of Buddha have appeared of late years. We have noted:

1. **Buddha**, *Epische Dichtung in Zwanzig 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. Vasavadatta, a *Buddhist Idyll*; by Dean Plumtre. Republished in *Things New and Old*, 1884. The subject is the story of the Courtesan of Mathura ("Vasavadatâ and Upagupta"), which is given in Burnouf's *Introduct. à l'Histoire du Bouddhisme Indien*, 146-148; a touching story, even in its original crude form.

It opens:

"Where proud Mathoura rears her hundred 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, n. p. 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-bhuj].

1756.—"On the 29th December, at six o'clock in the morning, the admiral having landed the Company's troops the evening before at Matypour, under the command of Lieutenant-Colonel Clive, cannonaded Bougee Bongee Fort, which was strong and built of mud, and had a wet ditch round it." —Ives, 99.

1757.—The Author of Memoir of the Revolution in Bengal calls it Busbudjia; (1763), Luke Sraffon Budge Boodee.

BUDGEROW, s. A lumbering keelless barge, formerly much used by Europeans travelling on the Gangetic rivers. Two-thirds of the length aft was occupied by cabins with Venetian windows. Wilson gives the word as H. and B. bajrā; Shakespear gives H. bajra and bojra, with an improbable suggestion of derivation from bojar, '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 bojras (J. As. Soc. Ben. xli. pt. i. 73). The same extracts contain mention of war-sloops called bachheris (pp. 57, 73, 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 Burkundauze (q.v.)! We remember how Joinville says of the approach of the great galley of the Count of Jaffa:—"Semblait que foudre chevt des cieux." It is however perhaps more probable that bajrā may have been a variation of bagla. And this is especially suggested by the existence of the Portuguese form pajeres, and of the Ar. form bagara (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 barkes be light and armed with oares, like to Foisto... and they call these barkes Bazaras and Patnas" (in Bengali). —Cesar Fredericke, E.T. in Hakl. ii. 365.

1602.—(Blochmann's Ext. as above).

1705.—"... des Bazaras qui sont de grands bateaux." —Luitter, 52.

1723.—"Le lendemain nous passâmes sur les Bazaras de la compagnie de France." —Lett. Edif. xiii. 269.

1727.—"... in the evening to recreate themselves in Chaises or Palankins... or by water in their Budgeroes, which is a convenient Boat." —A. Hamilton, ii. 12.

1737.—"Charges, Budgrows... Rs. 281. 6. 3." —MS. Account from Fl. Williams, in India Office.

1780.—"A gentleman's Bugerow was drove ashore near Chau-paul Gout..." —Hicky's Bengal Gazette, May 13th.

1781.—"The boats used by the natives for travelling, and also by the Europeans, are the budgerows, which both sail and row." —Hodges, 39.

1783.—"... 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.

1784.—"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 Mem. 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.

1784.—"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 Chitpore." —Ibid. ii. 114.

1830.—"Upon the bosom of the tide Vessels of every fabric ride; The fisher's skiff, the light canoe, The Būjra broad, the Bhōlia trim, Or Pīnaaces that gallant swim, With favouring breeze—or dull and slow Against the heady current go..." —H. H. Wilson, in Bengal Annual, 29.

* This (Sonamukhi, '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 barge adapted to be towed by a steamer.
BUDGROOK.

BUDGROOK, s. Port. bazarucco. 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 (1510), the real or bazarucco 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 bázár, and said to mean 'market-money' (perhaps bázár-ráká, 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. Mon. Gloss. (s.v.) gives the Can. form as bujdra-rokkha, 'market-money.'] C. P. Brown (MS. notes) makes the word=bádaga-rákha, which he says would in Canarese be 'base-penny,' and he ingeniously quotes Shakspeare's 'beggarly denier,' and Horace's 'vilem assem.' This is adopted in substance by Mr. E. Thomas, who points out that ruká or rukkah is in Mahrrati (see Molesworth, s.v.) one-twelfth of an anna. But the words of Kháfi Khán below suggest that the word may be a corruption of the P. buzury, 'big,' and according to Wilson, bundrakh (s.v.) is used in Mahrrati as a dialectic corruption of buzury. 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 besorgy given by Mandelslo. [For a full examination of the value of the budgrouk based on the most recent authorities, see Whitevay, Rise of the Port. Power, p. 68.]

1554.—Bazarucos at Maluco (Molucceas)
50=1 tanga, at 60 reis to the tanga, 5 tangas =1 pardo. "Os quaes bazarucos se faz conta de 200 caixas" (i.e. to the tanga).—A. Nunes, 41.

[1584.—Basaruchies, Barret, in Hakl. See SHROFF.]

1598.—"They pay two Basarukes, which is as much as a Hollander's Doit. . . . It is molten money of badde Tinne."—Linschoten, 52, 69; [Hak. Soc. i. 159, 242].

1609.—"Le plus bas argent, sont Basarucos . . . et sont fait de mauvais Estain."—Houtman, in Navigation des Hollandais, i. 53v.

c. 1610.—"I' y en a de plusieurs sortes. La premiere est appelee Bousurques, dont il en fait 75 pour une Tawgve. Il y a d'autre Bousurques vieilles, dont il en fait 105 pour le Tanguè . . . Il y a de cette monnoye qui est de fer; et d'autre de cellin, metal de Chine" (see CALAY).—Pyrard, ii. 39; see also 21; [Hak. Soc. ii. 33, 65].

1611.—"Or a Viceroy coins false money; for so I may call it, as the people lose by it. For copper is worth 40 xeráfins (see XERAFINE) the hundred weight, but they coin the basarucos at the rate of 60 and 70. The Moor, on the other hand, keeping a keen eye on our affairs, and seeing what a huge profit there is, coin there on the mainland a great quantity of basarucos, and gradually smuggle them into Goa, making a pitiful of gold."—Conto, Dialogo do Soldado Pinto, 138.

1638.—"They have (at Gombroon) a certain Copper Coin which they call Besorg, whereof 6 make a Peys, and 10 Peys make a Chay (Shalik) which is worth about 5d. English."—V. and Tr. of J. A. Mandelslo into the E. Indies, E. T. 1669, p. 8.

1672.—"Their coins (at Tá'ñor in Malabar) of Copper, a Baserook, 20 of which make a Fanum."—Pryer, 53. [He also spells the word Basrook. See quotation under REAS.]


1711.—"The Budgrooks (at Muskat) are mixt Mettle, rather like Iron than anything else, have a Cross on one side, and were coin'd by the Portuguese. Thirty of them make a silver Mamoode, of about Eight Pence Value."—Lockyer, 211.

c. 1720-30.—"They (the Portuguese) also use bits of copper which they call buzury, and four of these buzurges pass for a fulás."—Káfi Khán, in Elliot, v. 345.

c. 1760.—"At Goa the socraphim is worth 240 Portuguese reas, or about 15d. sterling; 2 reas make a basaraco, 15 basaracos a rintin, 42 rintins a tanga, 4 tangas a paru, 24 parus a pagoda of gold."—Grose, i. 282.

1838.—"Only eight or ten loads (of coffee) were imported this year, including two loads of 'Kopes' (see COPECK), the copper currency of Russia, known in this country by the name of Bughrukhca. They are converted to the same uses as copper."—Report from Kabul, by A. Burnes; in Punjab Trade Report, App. p. iii.
BUFFALO.

This may possibly contain some indication of the true form of this obsolete word, but I have derived no light from it myself. The budgrook was apparently current at Muscat down to the beginning of last century (see Milburn, i. 116).

BUDLEE, s. A substitute in public or domestic service. H. doddi, 'exchange; a person taken in exchange; a locum tenens.' from Ar. badal, 'he changed.' (See Muddle.)

BUDMÁSH, s. One following evil courses; Fr. mauvais sujet; It. malandrino. Properly bad-maṭā, from P. bad, 'evil,' and Ar. maḍah, 'means of livelihood.'

1844.—"... the reputation which John Lawrence acquired... by the masterly manoeuvring of a body of police with whom he descended on a nest of gamblers and cut-throats, 'budmashes' of every description, and took them all prisoners."—Bowsworth Smith's Life of John Lawrence, i. 178.

1866.—"The truth of the matter is that I was foolish enough to pay these budmashes beforehand, and they have thrown me over."—The Dawk Bungalow, by G. O. Trevelyan, in Fraser, p. 385.

BUDZAT, s. H. from P. badzát, 'evil race,' a low fellow, 'a bad lot,' a blackguard.

1866.—"Choimondely. Why the shaitan didn't you come before, you lazy old budzat?"—The Dawk Bungalow, p. 215.

BUFFALO, s. This is of course originally from the Latin bubalus, which we have in older English forms, buffle and buff and bugle, through the French. The present form probably came from India, as it seems to be the Port. bulalo. The proper meaning of bubalus, according to Pliny, was not an animal of the ox-kind (božáas 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 (Bubalus arnee, Jerd.; Bos bubalus, Blanf.). whose favourite habitat is in the swampy sites of the Sunderbunds and Eastern Bengal, but whose haunts extend 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 India. It does not seem to be known how or when it was introduced into Italy.-(See Hehn.) [According to the Encycl. 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 bœufes: to wit the Bisontes, mained with a collar, like Lions; and the Vri [Urus], a mighty strong beast, and a swift, which the ignorant people call Buffles (bubalos), whereas indeed the Buffle is bred in Africa, and carieth some resemblance of a calfe rather, or a Stag."—Pliny, by Ph. Hollandæ, i. 199-200.

c. A.D. 90.—
"Ille tuit geminos facili servio juvencos Illi cessit atrox bubalos atque bison."—Martial, De Spectaculis, xxiv.

1585.—"Here be many Tigers, wild Bufs, and great store of wilde Foul."—R. Fitz, in Hakt., ii. 389.

"Here are many wilde buffes and Elephants."—Ibid. 394.
Buggalow, s. Mahr. bagla, bagala. 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 (bakala) for the larger native vessels, all built of teak from India. It seems to be a corruption of the Span. and Port. bajel, baxel, baxella, from the Lat. vasellum (see Dies, Etym. Wörterb. i. 439, s. v.). Cobarruvias (1611) gives in his Sp. Dict. "Baxel, quasi vasel" as a generic name for a vessel of any kind going on the sea, and quotes St. Isidore, who identifies it with phaselus, 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 (1883), there was "A Zarooogat or Bagarah from Aden." [On the other hand Burton (Ar. Nights, i. 119) derives the word from the Ar. baghlah, 'a she-mule.' Also see BUDGEROW.]

Buggy, s. In India this is a (two-wheeled) gig with a hood, like the gentleman's cab that was in vogue in London about 1830-40, before broughams came in. Latham puts a (?) after the word, and the earliest examples that he gives are from the second quarter of this century (from Praed and I. D'Israel). Though we trace the word much further back, we have not discovered its birthplace or etymology. The word, though used in England, has never been very common there; it is better known both in

"The King (Akbar) hath...as they doe credibly report, 1000 Elphantas, 30,000 horses, 1400 tame deer, 800 concumbes; such store of oونces, tigers, Buffes, cockes, and Haukkes, that it is very strange to see."

—Ibid. 386.

1589.—"They do plough and till their ground with kine, bufalos, and bulles."—Mendoza's China, tr. by Parkes, ii. 56.

c. 1590.—Two methods of snaring the buffalo are described in Ain, Blockmann, tr. i. 283.] 1598.—"There is also an infinite number of wild buffs that go wandering about the deserts."—Pigafetta, E. T. in Harleian Coll. of Voyages, ii. 546.

[1623.—"The inhabitants (of Malabar) keep Cows, or buffalos."—P. della Valle, Hak. Soc. ii. 207.]

1630.—"As to Kine and Buffaloes...they besmear the floors of their houses with their dung, and think the ground sanctified by such pollution."—Lord, Discoverie of the Barcan Religion, 80-91.

1644.—"We took coach to Livorno, thro' the Great Duke's new Parkes, 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."—Evelyn, Oct. 21.

1666.—"...it produces Elephants in great number, oxen and buffaloes (bufaros).—Ponia y Souza, 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 Palau."—Ovington, 254.

1806.—"...the Buffalo milk, and curd, and butter simply churned and clarified, is in common use among these Indians, whilst the dainties of the Cow Dairy is prescribed to valetudinarians, as Heretics, and preferred by vicious (sic) appetites, or impotents alone, as that of the caprine and assine is at home."—Drummond, Illus. of Guzerattee, &c.

1810.—"The tank which his fields was there...There from the intolerable heat The buffaloes retreat; Only their nostrils raised to meet the air, Amid the she'rt'ing element they rest."

Curse of Kehama ix. 7.

1878.—"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 i Br. Barmoh, &c., i. 107.
Ireland and in America. Littré gives *boghei* 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 *boq.* 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 *bogie* and *bug*. The earliest quotation given is that of 1773 below.]

1773.—"Thursday 3d (June). At the sessions at Hicks'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 brutish 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*, xliii. 297.

1780.—

"Shall D[oval]d come with Butts and tons
And knock down Epegrams and Puns?
With Chairs, old Cots, and *Buggies* trick ye
Forbid it, Phæbus, and forbid it, Hicky!"

In *Hicky's Bengal Gazette*, May 13th.

1782.—"Wanted, an excellent *Buggy* Horse about 15 Hands high, that will trot 15 miles an hour."—*India Gazette*, Dec. 20th.

1784.—"For sale at Mr. Mann's, Rada Bazar. A Phaeton, a four-spring'd *Buggy*, and a two-spring'd ditto."—*Calcutta Gazette*, in *Selon-Karr*, i. 41.

1793.—"For sale. A good *Buggy* and Horse."—*Bombay Courier*, Jan. 29th.

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-]

hier), amounting to four *Buggies* (that is a foolish term for a cabriolet, but as it is the only vehicle in use in India, and as *buggy* is the only name for said vehicle, I give it up), — were assembled for our use."—*Miss Eden, Up the Country*, i. 14.]

C. 1888.—"But substitute for him an average ordinary, uninteresting Minister; obese, dumpy... with a second-rate wife.—Catty, deliquescent—let him be seen in one of those Sham-Ham-and-Japhet *buggies*, made on Mount Ararat soon after the subsidence of the waters...."—Sydney Smith, 3rd Letter to Archdeacon Singleton.

1848.—"... 'Joseph wants me to see if his *buggy* is at the door.'

"... 'What is a *buggy*, papa?'

"... 'It is a one-horse palanquin,' said the old gentleman, who was a wag in his way.'"—Vanity Fair, ch. iii.

1872.—"He drove his charger in his old *buggy*.—*A True Reformer*, ch. i.

1878.—"'I don't like your new Bombay *buggy*. With much practice I have learned to get into it, I am hanged if I can ever get out."—*Overland Times of India*, 4th Feb.

1879.—"Driven by that hunger for news which impels special correspondents, he had actually ventured to drive in a 'spider,' apparently a kind of *buggy*, or from the Tugela to Ginghchopo."—*Spectator*, May 24th.

**BUGIS, n.p.** Name given by the Malays to the dominant race of the island of Celebes, originating in the S.-Western limb of the island; the people calling themselves *Wugi*. But the name used to be applied in the Archipelago to native soldiers in European service, raised in any of the islands. Compare the analogous use of *Telung* (q.v.) formerly in India.

[1615.—"All these in the kingdom of Macassar... besides Bugis, Mander and Tollowa."—*Foster, Letters*, iii. 152.]

1666.—"Thereupon the Hollanders resold 't o unite their forces with the *Bouquises*, that were in rebellion against their Sovereign."—*Tavernier*, E. T. ii. 192.

1688.—"These *Buggasses* are a sort of warlike trading Malays and mercenary soldiers of India. I know not well whence they come, unless from Macassar in the Isle of Celebes."—*Dampier*, ii. 108.

[1697.—"... with the help of *Bugasses*..."—*Hedges, Diary*, Hak. Soc. ii. cxvii.]

1758.—"The Dutch were commanded by Colonel Roussely, a French soldier of fortune. They consisted of nearly 700 Europeans, and as many *buggasses*, besides country troops."—*Narr. of Dutch attempt in Hoogly*, in *Malcolm's Olive*, ii. 87.

1783.—“The word Buggess 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 Buggeso prows, when we went out towards Pulo Mancap.”—Lord Minto in India, 279.

1878.—“The Bugges are evidently a distinct race from the Malays, and come originally from the southern part of the Island of Celebes.”—McNair, Perak, 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 Pyconotinae, e.g. genera Hypsipetes, Hemixos, Alcurus, Oriniger, Izos, Kelaartia, Rubigula, Brachipodius, Otocompsa, Pyconotus (P. pygargus, common Bengal Bulbul; P. haemorrhous, common Madras Bulbul). Another sub-family, Phyllornithinae, contains various species which Jerdon calls green Bulbuls.

[A lady having asked the late Lord Robertson, a Judge of the Court of Session, “What sort of animal is the bul-bull?” he replied, “I suppose, Ma’am, it must be the mate of the coo-coo.”—3rd ser., N. & Q. v. 81.]

1754.—“We are literally lulled to sleep by Persian nightingales, and cease to wonder that the Bulbul, with a thousand tales, makes such a figure in Persian poetry.”—Sir W. Jones, in Memoirs, &c., ii. 37.

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. 50; [2nd ed. i. 34].

1848.—“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. xvii.

BULGAR, BOLGAR, s. P. bulgadur. The general Asiatic name for what we call ‘Russia leather,’ from the fact that the region of manufacture and export was originally Bolghâr 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 Baden-Powell’s Punjab Handbook, 1872, and this fanciful etymology: “as the scent is derived from soaking in the pits (ghâr), the leather is called Balghâr” (p. 124).

1298.—“He bestows on each of those 12,000 Barons . . . likewise a pair of boots of Borgal, curiously wrought with silver thread.”—Marco Polo, 2nd ed. i. 381. See also the note on this passage.

C. 1333.—“I wore on my feet boots (or stockings) of wool; over these a pair of linen lined, and over all a thin pair of Borghâli, i.e. of horse-leather lined with wolf skin.”—Ibn Batuta, ii. 445.

[1614.—“Of your Bulgaryan hides there are brought hither some 150.”—Poster, Letters, iii. 67.]

1623.—Offer of Sheriff Freeman and Mr. Cox to furnish the Company with “Bulgar red hides.”—Court Minutes, in Sainsbury, iii. 184.

1624.—“Purefy and Hayward, Factors at Ispahan to the E. I. Co., have barred morse-tooth and ‘bulgars’ for carpets.”—Ibid. p. 298.

1673.—“They carry also Bulgar-Hides, which they form into Tanks to bathe themselves.”—Fryer, 398.

C. 1680.—“Putting on a certain dress made of Bulgar-leather, stuffed with cotton.”—Seir Mudaqherin, iii. 387.

1759.—Among expenses on account of the Nabob of Bengal’s visit to Calcutta we find:

“To 50 pair of Bulger Hides at 13 per pair, Rs. 702 : 0 : 0.”—Long, 193.

1786.—Among “a very capital and choice assortment of Europe goods” we find “Bulgar Hides.”—Cal. Gazette, June 8, in Seton-Kerr, 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. Ouseley’s Travels, i. 247.

In Tibetan the word is bulhari.

BULKUT, s. A large decked ferry-boat; from Telug. balla, 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
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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 acordo Vão outros dar a bomba, não cessando; A' bomba que nos imos alagando."

Camões, vi. 72.

By Burton:

'Heave!' 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 Mahratti with the spelling bombil, or bombila (p. 595 a). Bummele 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 'humas pregas na saya a moda,' 'certain plaits in the fashionable ruff,' but we know not if there is any connection between the two. The form Bombay 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. & Q. vii. 247.]

In an old chart of Chittagong River (by P. Plaisted, 1764, published by A. Dalrymple, 1785) we find a point called Bumbello Point.

1673.—"Up the Bay a Mile lies Massigoung, 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 Bumalooses."—Note by Boswell in his Tour to the Hebrides, under August 18th, 1773.

1810.—"The bumbelo is like a large sandeel; 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.—"Bumhalow or Bobol, the dried fish still called 'Bombay Duck.'"—Burton, Sind Revisited, i. 68.

BUNCUS, BUNCO, s.  An old word for cheroot. Apparently from the Malay bungkus, 'a wrapper, bundle, thing wrapped.'

1711.—"Tobacco . . . for want of Pipes they smoke in Buncos, as on the Coromandel Coast. A Bunc is a little Tobacco wrap up 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."—Lockyer, 61.

1726.—"After a meal, and on other occasions it is one of their greatest delights, both men and women, old and young, to eat Pinang (areca), and to smoke tobacco, which the women do with a Bongkos, or dry leaf rolled up, and the men with a Gorregarri (a little can or flower pot) whereby they both manage to pass most of their time."—Valentijn, v. Chorom., 55. [Gorregarri is Malay guri-guri, '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.]

c. 1786.—"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 embankment, 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) praiia (Port. 'shore' [see PRAYA]), probably adopted from Macao.

1810.—"The great bund or dyke."—Williamson, V. M. ii. 279.

1860.—"The natives have a tradition that the destruction of the bund was effected by a foreign enemy."—Tennent's Ceylon, ii. 594.

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. 1565) 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 Machli-bandar.

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 Batuta, iv. 120.

c. 1346.—"So we landed at the bandar, which is a large collection of houses on the sea-shore."—Ibid., 228.

1552.—'Coga-atar sent word to Affonzo 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 Shiruz."—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.]

1678.—"We fortify our Houses, have Bunders or Docks for our Vessels, to which belong Yards for Seamen, Soldiers, and Stores."—Fryer, 115.

1809.—"On the new bundar or pier."—Maria Graham, 11.

[1847, 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 bundur boat. I suppose from 'bundur' a harbour, with two masts, and two lateen sails. ..."—Heber, ii. 121, ed. 1844.

BUNDOBUST, 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 balat achen'ha bandobast (i.e. very good order or discipline) in your country," said an aged Khansama (in Hindustani) to one of the present writers. "When I have gone to the Sandheads to meet a young gentleman from Bilayat, if I gave him a cup of tea, 'tåñki tåñki,' said he. Three months afterwards this was all changed; bad language, violence, no more tåñki."

1880.—"There is not a more fearful wild-fowl than your travelling M.P. This unhappy creature, whose mind is a perfect blank regarding Fowjīdārī and Bandobast..."—Ali Baba, 181.

BUNDOOK, s. H. banduck, from Ar. bunduk. The common H. term for a musket or matchlock. The history of the word is very curious. Bunduk, pl. bandādik, was a name applied by the Arabs to filiberts (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 bunduk, elliptically for kaus al-b, 'pellet-bow.' From cross-bows the name was transferred again to firearms, as in the parallel case of arquebus. [Al-Bandukānī, 'the man of the pellet-bow,' was one of the names by which the Caliph Hārūn-al-Rashid was known, and Al Zahir Baybars
al-Bandukdari, the fourth Baharite Soldan (A.D. 1260-77) was so entitled because he had been slave to a Bandukdar, or Master of Artillery (Burton, Ar. Nights, xii. 38.).]

[1875.—"Bandagois, or orderlies of the Maharaja, carrying long guns in a loose red cloth cover."—Drew, Jammu and Kashmir, 74.]

BUNGALOW, s. H. and Mahr. bangla. 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 bungalow. Most of the houses of officers in Indian cantonments are of this character. In reference to the style of the house, bungalow is sometimes employed in contradistinction to the (usually more pretentious) pukka house; by which latter term is implied a masonry house with a terraced roof. A bungalow 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 Bengal 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 bangla 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, chau-chala, and Bangala, or eighteen-roofed, four-roofed, and Bengal, 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 Bangala, 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. 1041=A.D. 1633.—"Under the rule of the Bengalis (darahd-i-Bandukiyam) a party of Frank merchants, who are inhabitants of Sundip, came trading to Sattgau. One kos above that place they occupied some ground on the banks of the estuary. Under the pretext that a building was necessary for their transactions in buying and selling, they erected several houses in the Bengali style." —Bādshahāmāna, in Elliot, vii. 31.

c. 1680.—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: "Oungl. . . . Hollantsze Logie . . . Bangleaer of Speelhuys," i.e. "Hoogly . . . Dutch Factory . . . Bungalow, or Pleasure-house." 1711.—"Mr. Herring, the Pilot's Directions for bringing of Ships down the River of Hughley. "From Gull Gat all along the Hughley 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 Bengal, and seems to have been near the present Akra on the Hoogly.


1758.—"I was talking with my friends in Dr. Fullerton's bangla, when news came of Ram Narain's being defeated."—Seir Mutaghervin, ii. 103.

1780.—"To be Sold or Let, A Commodious Bungalow and out Houses . . . situated on the Road leading from the Hospital to the Burying Ground, and directly opposite to the Avenue in front of Sir Elijah Impey's House. . . ."—The India Gazette, Dec. 28.
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 an 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 virandors or open porticoes... sometimes the center virandors at each end are converted into rooms."—Hodges, Travels, 148.

1784.—"To be let at Chinsurah... That large and commodious House... The buildings are—a warehouse and two large bottle-cornahs, 6 store-rooms, a cook-room, and a garden, with a bungalow near the house."—Cal. Gazette, in Seton-Kurr, i. 40.

1787.—"At Barrackpore many of the Bungalows much damaged, though none entirely destroyed."—Ibid. p. 213.

1793.—"... the bungalow, or Summer-house..."—Dirrow, 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 maidens want to disport on the banks of Tiber and Thames..."—Hugh Boyd, 170.

1808.—"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 Banggolo, a name which has been somewhat altered by Europeans, and applied by them to 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 Dinagepore (in Eastern India, ii. 922).

1817.—"The yogh-bangala 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..."—Heber, ed. 1841, i. 33.

1872.—"L'emplacement du bungalow avait été choisi avec un soin tout particulier."—Rev. des Deux 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."—Steeleman, 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.

1853.—"Dák-bungalows have been described by some Oriental travellers as ' the Ins of India,' Playful satirists!"—Oakfield, ii. 17.

1886.—"The Dawk Bungalow; or, Is his Appointment Pucka?"—By G. O. Trevelyan, in Fraser's Magazine, vol. 73, p. 215.

1878.—"I am inclined to think the value of life to a dak bungalow fowl 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 Pry. he is generally called Mehtar (q.v.), and by politer natives Halâkhor (see HALALCORE), &c. In Madras toti (see TOTY) is the usual word; [in W. India Dher or Dhée]. Wilson suggests that the caste name may be derived from bhâng (see BANG), and this is possible enough, as the class is generally given to strong drink and intoxicating drugs.

1823.—"The Kalpa or Skinner, and the Bunghee, or Sweeper, are yet one step below the Dher."—Tr. Lit. Soc. Bombay, iii. 362.

BURKUNDAUZE, s. and v. H. banâ, used in the sense of ‘preparation, fabrication,’ &c., but properly the imperative of bâmâdô, ‘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 Sa‘âdat ‘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 Parry * came most pat
When Ford—‘we’ve Drop a snaw!"
Here Maitre—Kaan aur ذووم ko Kaut
Jîdi! Terrier bunnow! +
"So Saadut with the like design
(I mean, to form a Pack)
To * * * * t gave a Feather fine
And Red Coat to his Back;
A Persian Sword to clog his side,
And Boots Hassar sub-nyah,§
Then eyed his Handiwork with Pride
Crying Meinśay meyn bunâyay! ! !" $n
"Appointed to be said or sung in all
Mosques, Mattas, Tuckeahs, or Eedghas
within the Reserved 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 Croys, Galloway, 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 1730 to 1806, and died about 1840.

this is anything more than a banâu."—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.]

BURDWÁN, n.p. A town 67 m. N.W. of Calcutta—Burdwán, but in its original Skt. form Var dhâmanâ, ‘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 "Burdwam, the principal town of Burdumana" (Hist. Events, &c., i. 112; see also 125, 125).

BURGHER. 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, cxvii. 180-1.

b. n.p People of the Nilgherry Hills, properly Badagas, or "North-erners."—See under BADEGA.

c. s. A rafter, H. borgâ.

BURKUNDÁUZE, s. An armed retainer; an armed policeman, or other armed unmounted employé of a civil department; from Ar.-P. bur- kundâz, ‘lightning-darter,’ a word of the same class as jân-biz, &c. [Also see BUKERRY.]

1726.—"2000 men on foot, called Bircandees, and 2000 pioneers to make the road, called Bieldars (see BILDAR).”—Valentyn, iv. Servate, 276.

1793.—"Capt. Walsh has succeeded in driving the Bengal Burkendasses out of Assam."—Cornwallis, ii. 207.
BURMA, BURMAH. 131

1794.—"Notice is hereby given that persons desirous of sending escorts of burkhand-hars 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. 87.

BURMA, BURMAH (with BURMESE, &c.) n.p. The name by which we designate the ancient kingdom and nation occupying the central basin of the Irawadi 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 Mrañ-ma, the national name of the Burmese people, which they themselves generally pronounce Bam-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 Irawadi, on their conversion to Buddhism by missionaries from Gangetic India, and is identical with that (Brāma-ma) by which the first and holy inhabitants of the world are styled in the (Pali) Buddhist Scriptures. Brahma-desa was the term applied to the country by a Singhalese 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 Mrañ, 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 Mren; by Shans, Mān; by Sgaw Karens, Payo; by Pgyaw Karens, Payān; by Paloungs, Pardin, &c.* Prof. F. considers that Mrañ-ma (with this hortific 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 Anawrahta, A.D. 1150.]

1516.—"Having passed the Kingdom of Bengale, 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."—Barbosa, 181.

[A.] "Verma." See quotation under ARAKAN.

[1538.—"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 whither the Governor intended to send so large an armament, there being no Kumis 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."—Ibid. iv. 298.

c. 1545.—"How the King of Bramā undertook the conquest of this kingdom of Sāo (Siam), and of what happened till his arrival at the City of Oddi."—F. M. Pinto (orig.) cap. 185.

[1553.—"Bremā." See quotation under JANGOMAY.]

1606.—"Although one's whole life were wasted in describing the superstitions of these Gentiles—the Pegus and the Bramas—one could not have done with the half, therefore I only treat of some, in passing, as I am now about to do."—Couto, viii. cap. xii.

[1639.—"His (King of Pegu's) Guard consists of a great number of Souldiers, with them called Brahmanes, is kept at the second Port."—Mandelslo, Travels, E. T. ii. 118.]

1680.—"ARTICLES OF COMMERCE to be proposed to the King of Barma and Pegu, in behalf of the English Nation for the settling of a Trade in those countries."—Pt. St. Geo. Cons., in Notes and Exts., iii. 7.

1727.—"The Dominions of Barma are at present very large, reaching from Moravi near Tanacerin, to the Province of Yunnan in China."—A. Hamilton, ii. 41.

1759.—"The Buraghmahs are much more numerous than the Pegnese and more addicted to commerce; even in Pegu their numbers are 100 to 1."—Letter in Dalrymple, O. R., i. 99. The writer appears desirous to convey by his unusual spelling some accurate reproduction of the name as he had heard it. His testimony as to the

* Forchhammer argues further that the original name was Ran or Yan, with m’, mā, or pa as a pro-nominal accent.
"Burrampooter," n.p. Properly (Skt.) Brahmmaputra ('the son of Brahma'), the great river Brahmaput[ra] of which Assam is the valley. Rising within 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 Diardanes or Oidanes, 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, Mādini.

1552.—Barros does not mention the name before us, but the Brahmaputra seems to be the river of Gour, which traversing the kingdom so called (Gour) and that of Comatay, and that of Circele (see Silhet), issues above Chaitgado (see Chittagong), in that notable arm of the Ganges which passes through the island of Sornagam.

c. 1590.—"There is another very large river called Barhumputar, which runs from Khatai to Coach (see COOCH BEHAR) and thence through Bazooah to the sea."

—Ayen Akberry (Gladwin) ed. 1800, i. 6; [ed. Jarrett, ii. 121.]

1726.—"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."—Valentijn, v. 154.

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 Brahmapoutre qu'on lui trouve dans quelques cartes est une corruption de celui de Brahmaputram, qui dans le langage du pays signifie tirant son origine de Brahma.'

—D'Aville, Ecclaireissemens, 62.

1767.—"Just before the Ganges falls into ye Bay of Bengall, it receives the Bamraputrey 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.

1793.—". . . till the year 1765, the Burrampooter, as a capital river, was unknown in Europe. On tracing this river in 1765, I was no less 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 Sanpoo were one and the same river."

—Rennell, Memoir, 3rd ed. 356.
BURREL, s. H. bhural; Ovis nubara, Hodgson. The blue wild sheep of the Himalaya. [Blanford, Mamm. 499, with illustration.]

BURSATEE, s. H. barsati, from barsat, '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 bursatte."—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 bursistaete."—Mrs Meer Hassan Ali, ii. 27.]

b. But the word is also applied to a waterproof cloak, or the like. (See BRANDY COORTEE.)

1850.—"The scenery has now been arranged for the second part of the Simla season ... and the appropriate costume for both sexes is the decorous bursatti."—Pioneer Mail, July 8.

BUS, adv. P.-H. bas, 'enough.' Used commonly as a kind of interjection: 'Enough! Stop! Ohe jam aatis! Basta, bosta!' 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!

1863.—"'And if you pass,' say my dear good-natured friends, 'you may get an appointment. Bus! (you see my Hindustanee 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 Abushahr.

1727.—"Bowchier is also a Maritim Town. ... It stands on an Island, and has a pretty good Trade."—A. Hamilton, i. 90.

BUSTEE, s. An inhabited quarter, a village. H. basti, from Skt. vas = '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 Calcutta to the separate groups of huts in the humbler native quarters, the sanitary state of which has often been held up to reprobage.

[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, 54.]

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 caste. (See CON-SUMAH.)

1616.—"Yosky the butler, being sick, asked licence to go to his house to take phisick."—Cocks, i. 135.

1689.—"... the Butlers are enjoin'd to take an account of the Place each Night, before they depart home, that they (the Peons) might be examin'd before they stir, if ought be wanting."—Orington, 393.

1782.—"Wanted a Person to act as Steward or Butler in a Gentleman's House, he must understand Hairdressing."—India Gazette, March 2.

1789.—"No person considers himself as comfortably accommodated without entertaining a Dubash at 4 pagodas per month, a Butler at 3, a Peon at 2, a Cook at 3, a Compradore at 2, and kitchen boy at 1 pagoda."—Munro's Narrative of Operations, p. 27.

1873.—"Glancing round, my eye fell on the pantry department ... and the butler trimming the reading lamps."—Camp Life in India, Fraser's Mag., June, 696.

1879.—"... the moment when it occurred to him (i.e. the Nyoung-young Prince of Burma) that he ought really to assume the guise of a Madras butler, and be off to the Residency, 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. bakhshá. This is a word of complex and curious history.

In origin it is believed to be the Mongol or Turki corruption of the Skt. bhikshu, '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.* Bakhshi 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 Hulakâ and with Bâtâ Khan; and as the writers in the Tartar camps were probably found chiefly among the bakhšís, the word underwent exactly the same transfer of meaning as our clerk, and came to signify a litteratus, scribe or secretary. Thus in the Latino-Perso-Turkish vocabulary, which belonged to Petrarch and is preserved at Venice, the word scriba is rendered in Comanian, i.e. the then Turkish of the Crimea, as Baxsi. The change of meaning did not stop here.

Àbûrî-Faâlî in his account of Kashmir (in the Aim, [ed. Jarrett, iii. 212]) recalls the fact that bakhshi was the title given by the learned among Persian and Arabic writers to the Buddhist priests whom the Tibetans styled lômáx. 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

* In a note with which we were favoured by the late Prof. Anton Schiefner, he expressed doubts whether the Bakhshi of the Tibetans and Mongols was not of early introduction through the Uigurs from some other corrupted Sanskrit word, or even of pre-Buddhist derivation from an Iranian source. We do not find the word in Jaeschke's Tibetan Dictionary.

the Kirghiz Kazzâks, who profess Mahommedanism, 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 Turkestan it signifies a 'Bard' or 'Minstrel.' [Vambery in his Sketches of Central Asia (p. 81) speaks of a Bakhshi as a troubadour.]

By a further transfer of meaning, of which all the steps are not clear, in another direction, under the Mohammedan Emperors of India the word bakhši 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 Commander-in-Chief, or Chief of the Staff. [Mr. Irvine, who gives a detailed account of the Bakhshi under the latter Moguls (J. R. A. Soc., July 1896, p. 539 seqq.), prefers to call him Adjutant-General.] More properly perhaps this was the position of the Mir Bakhshi, who had other bakhšís under him. Bakhšiš in military command continued in the armies of the Mahtrattas, 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. bakhsh, 'portion,' bakhšídan, 'to give,' bakhshish, '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 recognised 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 Bakhshi, popularly known to natives as Bakhshi Tekkas, 'Tax Bakhshi,' is the person in charge
of one of the minor towns which are not under a Municipal Board, but are managed by a Panch, or body of assessors, who raise the income needed for watch and ward and conservancy by means of a graduated house assessment.] See an interesting note on this word in Quatremère, H. des Mongols, 184 seqq.; also see Marco Polo, Bk. i. ch. 61, note.

1298.—"There is another marvel performed by those Bassi, of whom I have been speaking as knowing so many enchantments..."—Marco Polo, Bk. i. ch. 61.

c. 1300.—"Although there are many Bakshis, Chinese, Indian and others, those of Tibet are most esteemed."—Roshidiadda, quoted by D'Ohsson, ii. 370.

c. 1300.—"Et sediendum, quod Tartar quasdam homines super omnes de mundo homines: boxitas, select quasdam pontifices ydolorum."—Recollections of Montecuccis, in Peregrinators, IV, p. 117.

c. 1308.—"Tota yar Koutinipza sph-neros pro bosiale disebbaton pratos de tov ieromagou, tovoua tauto ekelhronetai."—Geoq. Pachymeres de Andronicos Palaestro, Lib. vii. The last part of the name of this Koutsimpiaxis, 'the first of the sacred magi,' appears to be Bakshis; the whole perhaps to be Khoja-Bakshies, or Kuchin-Bakshies.

c. 1340.—"The Kings of this country sprung from Jingshiz Khan...followed exactly the yasachat (or laws) of that Prince and the dogsma received in his family, which consisted in revering the sun, and conforming in all things to the advice of the Bakshis."—Shikhaddin, in Not. et Extr. xlii. 297.

1420.—"In this city of Kamcheu 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 Bakshis as large as life..."—Shak Rukh's Mission to China, in Cathay, i: cxxi.

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 comming yr, and for their residence."—Sir T. Roe, in Purchas, i. 541 [Hak. Soc. i. 93.]

c. 1660.—"...obliged me to take a Salary from the Grand Mogol in the quality of a Phisitian, and a little after from Danneckwend-Kin, the most knowing man of Asia, who had been Bakchis, or Great Master of the Horse."—Berner, 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 Kám Bakshis, and to him he intrusted the Prince, with instructions to take care of him. The bakshi was Sultan Husain; and otherwise called Mir Malang."—Ducan's Elias, vii. 385.

1711.—"To his Excellency Zulkif Khan Bahadur, Nurusrat Sing (Nasrat-Jang) Backshee of the whole Empire."—Address of a Letter from President and Council of Fort St. George, in Wheeler, ii. 160.

1712.—"Chan Dhjehaan...first Bakshi general, or Muster-Master of the horsemen."—Valentijn, iv. (Suratte), 295.

1753.—"The Buxy acquaints the Board he has been using his endeavours to get sundry artificers for the Negrais."—In Long, 43.

1756.—Barth. Plaisted represents the bad treatment he had met with for "strictly adhering to his duty during the Buxy-ship of Messrs. Bellamy and Kempe"; and "the abuses in the post of Buxy."—Letter to the Hon. the Court of Directors, ec., p. 8.

1763.—"The Buxy or general of the army, at the head of a select body, closed the procession."—Orme, i. 26 (reprint).

1768.—"The Buxy lays before the Board an account of charges incurred in the Buxy Connah...for the relief of people saved from the Falmouth."—Fl. William, Cons., Long, 457.

1793.—"The bukshey allowed it would be prudent in the Sultan not to hazard the event."—Dinom, 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 daresay that I shall have the pleasure of meeting shortly at the Peshwah's durbar."—Wellington, iii. 80.

1811.—"There appear to have been different descriptions of Bukhtshies (in Tippoo's service). The Bukhtshies of Kushtoows were a sort of commissaries and paymasters, and were subordinate to the sipahdar, if not to the Resuldar, or commandant of a battalion. The Meer Bukhtshy, however, took rank of the Siyahdar. The Bukhtshies of the Ehsham and Jyshe were, I believe, the superior officers of these corps respectively."—Note to Tippo's Letters, 165.

1823.—"In the Maharatta armies the prince is deemed the Sirdar or Commander; next to him is the Bukshie 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. 534.

1827.—"Doubt it not—the soldiers of the Beegum Mootee Mahul...are less hers than mine. I am myself the Bukshie...and her Sirdars are at my devotion."—Waller Scott, The Surgeon'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 Government, and several of the witnesses deposed to this effect; amongst them the Bukshie."—Memo. on Dhar, by Major McMullen.
1874.—"Before the depositions were taken down, the gomasta of the planter drew aside the Bakshi, who is a police-officer next to the darogā."—Govinda Samanta, 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 (Ger. Buchse); which suggests some possible word buxiro. There is however none such in Bluteau, who has, on the other hand, "Butyeros, an Indian term; artillery-men, &c.," and quotes from Hist. Orient. iii: 7: "Butyri sunt hi qui quinque tormentis praeficuntur." This does not throw much light. Bajjar, 'thunderbolt,' may have given vogue to a word in analogy to P. barkandē, 'lightning-darter,' but we find no such word. As an additional conjecture, however, we may suggest Baksāris, from the possible circumstance that such men were recruited in the country about Baksār (Buxar), i.e. the Shāhābad 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.]

[1690.—The Mogul army was divided into three classes—Suwārān, or mounted men; Teophānāh, artillery; Ahsāmān, infantry and artificers.

"Ahsām—Bandāyāhi-i-jangī—Baksariyāh va Bundelah Ahsāmān, i.e. regular matchlock-men, Baksariyahs and Bunde lahās."—Dastūr-ul-amal, written about 1690-1; B. Museum MS., No. 1641, fol. 38f.]

1748.—"Ordered the Zemindars to send Buxeries to clear the boats and bring them up as Prisoners."—Jt. William Cons., April, in Long, p. 6.

"We received a letter from . . . Council at Cossimbazar . . . 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 Cutway."—Ibid. p. 1.

1749.—"Having frequent reports of several straggling parties of this banditti plundering about this place, we on the 2d 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. 13, 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.

"In an account for this year we find among charges on behalf of William Wallis, Esq., Chief at Cossimbazar:

"4 Buxeries . . . 20 (year) 240.

"MS. Records in India Office."

1761.—"The 5th they made their last effort with all the Sepoys and Buxaries they could assemble."—In Long, 264.

"The number of Buxerries or matchlockmen was therefore augmented to 1500."—Orme (reprint), ii. 59.

"In a few minutes they killed 6 buxerries."—Ibid. 65; see also 279.

1772.—"Buckserrias. 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 1757 prefixed to An Address to the Proprietors of E. I. Stock, in Holwell's Indian Tracts, 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 Burkundaz, armed and equipped in the usual native manner."—Broome, 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 Tippoos Letters says Byde Horse are "the same as Pindrells, Looties, and Kuzzáks" (see PINDARRY, LOOTY, COSSACK). In the Life of Hyder Ali by Hussein Ali Khân Kirmmī, 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 Tippoos seems to indicate that it was the name of a caste. And we find in Sherrings 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; ii. 321). Assuming -ar 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 predatory classes of the peninsula, along with Marawars, Kallars, Ramüssis (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 Ferisha'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 Naik, p. 120.

1785. —"Byde Horse, out of employ, have committed great excesses and depredations in the Sircar's dominions."—Letters of Tipoo Sultan, 6.

1802. —"The Kakur and Chapao horse... (Although these are included in the Bede tribe, they carry off the palm even from the arts of robbery)..."—H. of Tipú, by Hussein 'Ali Khan Kırmáni, tr. by Miles, p. 76.

[BYLEE, s. A small two-wheeled vehicle drawn by two oxen. H. bahal, bahli, bali, which has no connection, as is generally supposed, with balt, '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 Panjab bylee in Kipling's Beast and Man (p. 117); also see the note on the quotation from Forbes under HACKERY.

[1841. —"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.]

C

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 tunic 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 (kabá, 'a vesture'). From Dozy's remarks this would seem in Barbary to take the form kabáyá. 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 dishabille. 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 Pyrard (i. 379), thinks that the word was introduced before the time of the Portuguese, and remarks that kabáya in Ceylon means a coat or jacket worn by a European or native.]

c. 1540. —"There was in her an Embas- sador who had brought Hidacan [Idacan] a very rich... Cabaya... which he would not accept of, for that thereby he would not acknowledge himself subject to the Turk."—Cogan's Pinto, pp. 10-11.

1552. —"... he ordered him then to bestow a cabaya."—Castanheda, iv. 488. See also Stanley's Correa, 132.

1554. —"And moreover there are given to these Kings (Malabar Rajes) 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 cabayas, Lustram os pannos da tecida seda."—Camões, ii. 93.

"Cabaya de damasco rico e dino
da Tyria cor, entre elles estimada."

Ibid. 95.

In these two passages Burton translates caftan.

1585. —"The King is apparelled with a Cable made like a shirt tied with strings on one side."—R. Fitch, in Hakl., ii. 386.

1598. —"They wear sometimes when they go abroad a thimne cotton linnen gowne called Cabaia..."—Linschoten, 70; [Hak. Soc. i. 247].
c. 1610.—"Cette jaquette ou soutane, qu'il appellent Lébaase (P. libas, 'clothing') ou Cabaye, est de toile de Coton fort fine et blanche, qui leur va jusqu'aux talons."—Pyrard 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.)

1645.—"Vne Cabaye qui est vne sorte de vestement comme vne large soutane couverte par le devant, à manches fort larges."—Cardîm, Rel. de la Prov. du Japon, 56.

1689.—"It is a distinction between the Moors and Bannians, the Moors tie their Cabas's always on the Right side, and the Bannians on the left."—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 Hordt, 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, Perok, &c., 151.

CAOb, s. Ar.-H. cabab. This word is used in Anglo-Indian households generically for roast meat. [It usually follows the name of the dish, e.g. marmal cabab, 'roast fowl']. But specifically it is applied to the dish described in the quotations from Fryer and Ovington.

c. 1580.—"Altero modo ... ipsam (carnem) in parva frustra dissecant, et vernulis ferreis acuum modo infamam, super crates ferreas igne supposito positam torrefaciunt, quam succo limonum aspersam videre esitant."—Prosper Alpinus, Pt. i. 229.

1673.—"Cabob is Rostmeet on Skewers, cut in little round pieces no bigger than a Sixpence, and Ginger and Garlick put between each."—Fryer, 404.

1689.—"Cabob, that is Beef or Mutton cut in small pieces, sprinkled with salt and pepper, and dipt with Oil and Garlick, which have been mixt together in a dish, and then roasted on a Spit, with sweet Herbs put between and stuff in them, and basted with Oil and Garlick all the while."—Ovington, 397.

1814.—"I often partook with my Arabs of a dish common in Arabia called Kabob or Kab-ab, 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 dholl."—Forbes, Or. Mem. ii. 480; [2nd ed. ii. 82; in i. 315 he writes Kebabs].

[1876.—"Kabwarp (a name which is naturalised with us as Cabobs), small bits of meat roasted on a spit."—Schuyler, Turkistan, 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. caboncò or covuco, 'a quarry.' It is not in Singh. Dictionaries. [Mr. Ferguson says that it is a corruption of the Port. pedras de covuco, 'quarry-stones,' the last word being by a mistapprehension 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 Daalmans (1687-89), 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 Gunasekara in his Singhalese Grammar (1891), among words derived from the Port., gives kaphuk-gal (cabonco), caubok (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.

1834.—"The houses are built with cabook, and neatly whitewashed with chumam."—Ibid. 75.

1860.—"A peculiarity which is one of the first to strike a stranger who lands at Calle 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.

CAObul, CAUBool, &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 Kàphàqà, and a city called Kàphoupa. Perhaps, however, one or both may be corrodorated by the νάρδος Καβούλη of the Periplus. The
accent of Kābul is mostly 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 pears
And sunniest apples that Caubul
In all its thousand gardens bears."  

*Light of the Harem.*

Mr. Arnold does likewise in *Sohrab and Rustam*:

"But as a troop of podlars from Cabool,
Cross underneath the Indian Cau-
casus..."

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 councillors and his staff, he persisted in calling it Cābōol till he met Dost Mahommed Khan. After the interview the Governor-General announced as a new discovery, from the Amir's pronunciation, that Cābūl was the correct form.

1552.—Barros calls it "a Cidade Cabol, Metropoli dos Mogoles."—IV. vi. 1.  
[c. 1590.—"The territory of Kābul comprises twenty Tumāns."—Ar. tr. Jarrett, ii. 410.]

1856.—

"Ah Cabul! word of woe 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 Banyan Tree*, a Poem.

**CACOULI.**  
This occurs in the App. to the *Journal d'A. Galland*, at Constantinople in 1673: "Dragmes de Cacouli, drogues qu'on donne dans le Cahue," *i.e.* in coffee (ii. 206). This is Pers. Arab. kākula for Cardamom, as in the quotation from Garcia. We may remark that Kākula 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, *Amomum xanthoides*, Wal.

1563.—"O. Avicena gives a chapter on the cacoula, dividing it into the bigger and the less... calling one of them cacolla quebir, and the other cacolla ceguer [Ar. kabir, sayghir], which is as much as to say greater cardamom and smaller cardamom."—Garcia De O., f. 47v.

1759.—"These Vakeels... stated that the Rani (of Bednore) would pay a yearly sum of 100,000 Hoons or Pagodas, besides a tribute of other valuable articles, such as Fofat (betel), Dates, Sandal-wood, Kakul... black pepper, &c."—Hist. of Hyder 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..."—Madras *Courier*, Dec. 2.

**CADET, s.** (From Prov. capedet, and Low Lat. capitettum, [dim. of caput, 'head'] Skeat). 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 ensigncies 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 Cdod Barrack; and for some time early in last century the cadets after their arrival were sent to a sort of college at Baraset; a system which led to no good, and was speedily abolished.

1783.—"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."—Court's Letter, in *Long*, 293.

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 Teignmouth*, i. 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 *Hicky's Bengal Gazette*, Sept. 29.

**CADJAN, s.** Jay, and Malay kajang, [or according to Mr. Skeat, kajang], 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.

1673.—"... flags especially in their Villages (by them called Cajans, being Co-coc-tree branches) upheld with some few sticks, supplying both Sides and Coverings to their Cottages."—Fryer, 17. In his Explanatory Index Fryer gives 'Cajan, a bough of a Toddy-tree.'

c. 1860.—"Ex ilia (foliis) quoque rudeiores mattae, Cadjangs vocatae, consecunctur, quisbus aedium muri et navium orae, quum frumentum aliquod in eiusmod unguis, obtegmentur."—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 Cadjangs or Coca-nut Tree Leaves woven together."—A. Hamilton, i. 296.

1809.—"The lower classes (at Bombay) content themselves with small huts, mostly of clay, and roofed with cadjan."—Marie Graham, 4.

1880.—"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."—Tennent's Ceylon, ii. 126.

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. ii. 231.

1839.—"At Rajahmundry ... the people used to sit in our reading room for hours, copying our books on their own little cadjan leaves."—Letters from Madras, 275.

CADJOWA, s. [P. kajawah]. A kind of frame or pannier, 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 Cajayas or Litters on each side of the Camel being close shut... But instead of Women, he had put into every Caja two Souldiers."—Tavernier, E. T. ii. 61; [ed. Ball, i. 144].

1790.—"The camel appropriated to the accommodation of passengers, carries two persons, who are lodged in a kind of pannier, laid loosely on the back of the animal. This pannier, termed in the Persic Kidjahwah, 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 nighttime, 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.

CAEL, n.p. Properly Kāyāl [Tam. kāyya, 'to be hot'], 'a lagoon' or 'back-water.' Once a famous port near the extreme south of India at the mouth of the Tamraparni R., in the Gulf of Mannaar, and on the coast of Tinnevelly, now long abandoned. Two or three miles higher up the river lies the site of Korkai or Kolkai, the Kūkū or kūrūr of the Greeks, each port in succession having been destroyed by the retirement of the sea. Tutikarin, six miles N., may be considered the modern and humbler representative of those ancient marts; [see Stuart, Man. of Tinnevelly, 38 seq.].

1298.—"Cail is a great and noble city... It is at this city that all the ships touch that come from the west."—Marco Polo, Bk. iii. ch. 21.

1442.—"The Coast, which includes Calicut with some neighbouring ports, and which extends as far as Kabel (read Kāyel) a place situated opposite the Island of Serendib..."—Abdurrassāk, in India in the XVth Cent., 19.

1444.—"Ultra eas urbs est Cahila, qui locos margaritas... producit."—Conti, in Pogg/io, De Var. Portuac.

1498.—"Another Kingdom, Cael, which has a Moorish King, whilst the people are Christian. It is ten days from Calecut by sea... here there be many pearls."—Roteiro de V. da Gama, 108.

1514.—"Passando oltre al Cavo Comedi (C. Comorin), sono gentili... e intra esso o Gaei, e dove si pesca le perle."—Giov. da Empoli, 79.

1516.—"Further along the coast is a city called Cael, which also belongs to the King of Coulam, peopled by Moors and Genoese, great traders. It has a good harbour, whither come many ships of Malabar; others of Charmandel and Bengualas."—Barbosa, in Lisbon Col., 357-8.

CAFFER, CAFFRE, COFFREE, &c., n.p. The word is properly the
CAFFER, CAFFRE, COFFREE.

Ar. Kāfīr, pl. Kofra, 'an infidel, an unbeliever in Islam.' 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, Cafrres. It was also applied in the Philippine Islands to the Papuas 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 Siṭāḥ-pōsh or 'black-robed' Caffres.

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 of Vasco da Gama, which described many of the Hindu and Indo-Chinese States as being Christian.*

[c. 1300.—"Kāfīr." See under LACK.]

C. 1404.—Of a people near China: "They were Christians after the manner of those of Cathay."—Clavijo 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.'—Clavijo, (orig.) § cxxi; comp. Markham, 153-4. Here we have (1) the confusion of Caffer and Christian; and (2) the confusion of Abyssinia (India Tertia or Middle 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 play to stone idols, and know not Christ."—Albano, Núñez, in India in the XVth Cent., p. 11.

1552.—"... he learned that the whole people of the Island of S. Lourenço... were black Cafrres with curly hair like those of Mozambique."—Barros, II. i. 1.

1563.—"In the year 1484 there came to Portugal the King of Benin, a Caffre by nation, and he became a Christian."—Stanley's Corræa, p. 8.

1572.—"Verão os Cafrres asperos o avaros Tirar a Linda dama seus vestidos."—Camões, v. 47.

By Burton:

"shall see the Cafrres, greedy race and fierce... strip the fair Ladye of her raiment torn." 1582.—"These men are called Cafrres and are Gentiles."—Castaneda (by N.L.), f. 42b.

c. 1610.—"Il estoit fils d vn Caffre d'Ethiopié, et d'vn femme de ces îles, ço qu'on appelle Malastro."—Pyrard de Laval, i. 220; [Hak. Soc. i. 307].

[c. 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 knife, and better lost than found."—Seinsbury, i. 356.

[1615.—"Odela and Gala are Caphars which signifieth misbelievers:―Sir T. Roe, Hak. Soc. i. 23.]

1653.—"... toy mesme qui passe pour vn Kiefer, ou homme sans Dieu, parmi les Maussulmans."—De la Boullaye-le-Gouz, 310 (ed. 1657).

c. 1665.—"It will appear in the sequel of this History, that the pretence used by Aureng-Zeb, his third Brother, to cut off his (Dara's) head, was that he was turned Kaffer, that is to say, an Infidel, of no Religion, an Idolater."—Berner, E. T. p. 3; [ed. Constable, p. 7].

1673.—"They show their Greatness by their number of Sumbreeroes and Cofferies, whereby it is dangerous to walk late..."—Fryer, 74.

"Beggars of the Musslemen 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 afoot and in Rags, and this Coffery (Unbeliever) to vaunt it thus!"—Ibid. 91.

1678.—"The Justices of the Choutry to turn Padry Pasquall, a Popish Priest, out of town, not to return again, and if it proves to be true that he attempted to seduce Mr. Mohun's Coffe Franc from the Protestant religion."—P. St. Geo. Cons. in Notes and Exts., Pt. i. p. 72.

1759.—"Blacks, whites, Coffries, and even the natives of the country (Pegu) have not been exempted, but all universally have been subject to intermitent Fevers and Fluxes" (at Negrais).—In Dalrymple, Or. 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.

1781.—"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 Padric 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 Coffeee Boy, about 20 years old, and about 6 feet 7 inches in height. When he went off he had a high toupie."—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 Caffers 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."—Symes, Embassy to Ava, p. 10.

c. 1866.—
"And if I were forty years younger, and my life before me to choose, I wouldn't be lectured by Kafirs, or swindled by fat Hindoos."

Sir A. C. Lyall, The Old Pindaree.

**CAPILA**, s. Arab. کافیلا; 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 Cafillas, 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 ships of Chatina (see CHETTY) of these parts are not to sail along the coast of Malavar or to the north except in a cafilla, that they may come and go more securely, and not be cut off by the Malavars and other corsairs."—Proclamation of Goa Viceroy, in Archiv. Port. Ori., fasc. iii. 661.

[1598.—Two Caffylens, that is companies of people and Camelles."—Vincenzo, Hak. Soc. ii. 159.]

[1616.—A cafillow consisting of 200 broadcloths," &c.—Foster, Letters, iv. 276.]

[1617.—"By the failing of the Goa Cafilla."
—Sir T. Roe, Hak. Soc. ii. 402.]

1623.—"Non navigammo di notte, perchè la cafilla era molto grande, al mio parere di più di ducento vascelli."—P. della Valle, ii. 387; [and comp. Hak. Soc. i. 18].

1630.—". . . some of the Raiahs . . . making Outrades prey on the Caffaloes passing by the Way. . . ."—Lord, Banian's Religion, 81.

1672.—"Several times yearly numerous cafillas 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 indubitably such vessels go to pieces and break up."—P. Vincenzo, 108. 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."—Fryer, 86.

1727.—"In Anno 1699, a pretty rich Caffila was robbed by a Band of 4 or 5000 Villains . . . which struck Terror on all that had commerce at Tatta."—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 Kafila, 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."


**CAFIRISTAN**, n.p. P. Kafiristan, the country of Kafirs, i.e. of the pagan tribes of the Hindu Kush noticed in the article Caffer.

c. 1514.—"In Cheghânsarâi there are neither grapes nor vineyards; but they bring the wines down the river from Kafiristan. . . . So prevalent is the use of wine among them that every Kafir has a khogy, or leather bottle of wine about his neck; they drink wine instead of water."—Autobiog. of Barber, p. 144.

[c. 1590.—The Kafirs in the Travels of Alihang and Najroo are mentioned in the Aīn, tr. Jarrett, ii. 406.]

1603.—". . . they fell in with a certain pilgrim and devotee, from whom they learned that at a distance of 30 days' journey there was a city called Capperstam, into which no Mahomedan was allowed to enter . . ."


**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 Cochin, 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 Primbalsam, and the Caimal of Diamper, seeing that the Zamorin's affairs were going
from bad 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 Cochin their ollas of
allegiance.—Correa, i. 482.

1566.—"... certain lords bearing title,
whom they call Caimais" (Cainados).—Vascon
de Gôes, Chron. del Rei Dom Emmanuel, p. 49.

1606.—"The Malabars give the name of
Caimals (Cainados) 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, f. 27v.

1634.—
"Ficarão seus Caimais prezos e mortos."
Malaca Conquista da, v. 10.

CAIQUE, s. The small skiff used
at Constantinople, Turkish kâtk 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
Stanf. 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 (Cyttisus cajan), to the legu-
minious 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 to America
by the slave-traders from Africa. De
Candolle finds it impossible to say
whether its native region is India or
Africa. (See DHAL, CALAVANCE.)
[According to Mr. Skeat the word is
Malay. pokokachang, '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 espe-
cially in Celebes and the neighbouring
island of Bouro. A large quantity is
exported from Singapore and Batavia.
It is used most frequently as an ex-
ternal application, but also internally,
especially (of late) in cases of cholera.
The name is taken from the Malay
tegetor, 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 Flückiger, 247 [and
Wallace, Malay Arch., ed. 1890, p.
294].)

CAKSEN, s. This is Sea H. for
Coxswoin (Roebuck).

CALALUZ, s. A kind of swift row-
ing 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, kalulus, spelt
keloheels by Klinkert, and explained
by him as a kind of vessel. The word
seems to be derived from loeloes, 'to
go right through anything,' and thus
the literal translation would be 'the
threader,' 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.]

[1513.—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 lancharas, and 6 calaluzes
and manchues which row very fast."—Lem-
brampa, 8.

1539.—"The King (of Achin) set forward
with the greatest possible dispatch, a great
armament of 200 rowing vessels, of which
the greater part were lancharas, joongas,
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 lancharas and calaluzes, which are row-
ing-vessels."—Barros, II. vi. 1.

1613.—"And having embarked with some
companions in a caleluz or rowing vessel.
..."—Godinho de Eredia, f. 51.

CALAMANDER WOOD, s. A
beautiful kind of rose-wood got from
a Ceylon tree (Disopyros quaeesta).
Tennent regards the name as a Dutch
corruption of Coromandel wood (i. 118),
and Drury, we see, calls one of the
ebony-trees (D. melanoxylon) "Coro-
mandel-ebony." Forbes Watton gives
as Singhalese names of the wood Cale-
madiriya, Kalumediriye, &c., and
the term Kalumadiriya 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 "Calmindar, that is to say, done with a pencil" (Kalām-dār?), 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 Calaminder is said to signify a black flaming 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.—"Calaminder wood" appears among Ceylon products in *Mühlbrau,* 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 Gazetteer,* 198.

**CALAMBAC, s.** The finest kind of aloes-wood. Crawfurd gives the word as Javanese, *kalambak,* 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 Calamapat."—Varthema, 235.

1516.—"... It must be said that the very fine calembuco and the other eagle-wood is worth at Calicut 1000 maravedis the pound."—Barrosa, 204.

1589. —"This Ambassador, that was Brother-in-law to the King of the Batast... brought him a rich Present of Wood of Aloe, Calambak, and 5 quintals of Benjamone in flowers."—F. M. Pinza, in Cogdor's *tr. p. 15* (orig. cap. xii.).

1551.—(Campan, in Sumatra) "has nothing but forests which yield aloeswood, called in India Calambuco."—Castanheda, bk. iii. cap. 63, p. 218, quoted by Crawfurd, *Des. Dip. 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 (calembio) 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."—*Ann. ed. Blochmann,* i. 51.]

[c. 1610.—"From this river (the Ganges) comes that excellent wood Calamba, which is believed to come from the Earthly Paradise."—*Pyrrah de Laval,* Hak. Soc. i. 335.]

1613.—"And the Calamba is the most fragrant medulla of the said tree."—*Godinho de Ervilia,* f. 15v.

1615.—"Lamara (a black gun), gumlack, collombreck."—*Foster, Letters,* iv. 37.

1618.—"We opened the ij chites which came from Syam with callambuck and silk, and waid it out."—*Cocks's Diary,* ii. 51.

1774.—"Les Mahometans font de ce Kalambac des chapelets qu’ils portent à la main par amusement. Ce boîd quand il est échauffé ou un peu frotté, rend un odéen agréable."—*Niebuhr, Des. de l’Arabie,* 127.

See EAGLE-WOOD and ALOES.

**CALASH, s.** French calicè, said by Litttré to be a Slav word, [and so *N.E.D.*]. In Bayly's Dict, it is calash and calchole. [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 charriot." 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.

1709.—"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 Glasses at his first alighting from his Calash."—*Proos. "Munday, 30th March," MS. 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 Catjang" (see *CAJAN*). The word comes from the Span. garbanzos, which De Candolle mentions as Castilian for "pois chiche," or *Cicer arietinum,* and as used also in Basque under the form *garbantzua,*
CALAY.

[or garbatzu, from garau, 'seed,' antzu, 'dry,' N.E.D.]

1629.—"... from hence they make their provision in abundance, viz. beefes and pork ... garvanases, or small leuzione or beans..."—Cocks's Diary, i. 311.

c. 1830.—"... in their Canoos brought us ... green pepper, caravance, Buffols, Hens, Eggs, and other things."—Sir T. Herbert, ed. 1665, p. 350.

1719.—"I was forc'd to give them an extraordinary meal every day, either of Farina or calavances, which at once made a considerable consumption of our water and firing."—Shelvocke's Voyage, 62.

1738.—"But garvanases are prepared in a different manner, neither do they grow soft like other pulse, by boiling. ..."—Shaw's Travels, ed. 1757, p. 140.

1752.—"... Callivances (Dolichos sinensis)..."—Osbeck, i. 304.

1774.—"When I asked any of the men of Dory why they had no gardens of plantains and Kalavansas ... I learnt ... that the Haroras supply them."—Forrest, V. to N. Guinea, 109.

1814.—"His Majesty is authorised to permit for a limited time by Order in Council, the Importation from any Port or Place whatever of ... any Beans called Kidney, French Beans, Tares, Lentiles, Callivances, and all other sorts of Pulse."—Act 64 Geo. III. cap. xxxvi.

CALAY, s. Tin; also v., to tin copper vessels—H. kala's karn. The word is Ar. kala'i, 'tin,' which according to certain Arabic writers was so called from a mine in India called kala'. In spite of the different initial and terminal letters, it seems at least possible that the place meant was the same that the old Arab geographers called Kalah, near which they place mines of tin (al-kala't), and which was certainly somewhere about the coast of Malacca, possibly, as has been suggested, at Kadah* or as we write it, Queda. [See Àin, tr. Jarrett, iii. 48.]

The tin produce of that region is well known. Kalaug 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 Nagri-Kalang, or the 'Tin Country,' and that the place on the coast where the British Resident lives

* It may be observed, however, that kaláa in Malay indicates the estuary of a navigable river, and denominates many small ports in the Malay region. The Kalah of the early Arabs is probably the Kála πόλις of Ptolemy's Tables.

is called Klang (see Miss Bird, Golden Chersonese, 210, 215). The Portuguese have the forms calaim and calin, with the nasal termination so frequent in their Eastern borrowings. Bluteau explains calin 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) kala't is used for 'tin.' See on this word Quatremercile in the Journal des Savans, Dec. 1846.

c. 920.—"Kalah is the focus of the trade in sloeswood, in camphor, in sandalwood, in ivory, in the lead which is called al-Kala'i."—Relation des Voyages, &c., i. 94.

c. 1154.—"Thence to the Isles of Lankâliûs is reckoned two days, and from the latter to the Island of Kalah & ... there is in this last island an abundant mine of tin (al-Kala'i). The metal is very pure and brilliant."—Edrisi, by Jarbert, i. 80.

1552.—"... Tin, which the people of the country call Calen."—Castanheda, iii. 213. It is mentioned as a staple of Malacca in ii. 186.

1606.—"... That all the calices which were neither of gold, nor silver, nor of tin, nor of calaim, should be broken up and destroyed."—Gouvea, Synodol, f. 296.

1610.—"... They carry (to Hormuz) ... clove, cinnamon, pepper, cardamom, ginger, mace, nutmeg, sugar, calayn, or tin."—Relaciones 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."—Pyrrard de Laval (1679) i. 164; [Hak. Soc. i. 294, with Gray's note].

1613.—"... And he also reconnoitred all the sites of mines, of gold, silver, mercury, tin or calem, and iron and other metals ..."—Godinho de Eredia, f. 58.

[1644.—"Callaym." See quotation under TOOTNAGUE.]

1646.—"... Il ya a (i.e. in Siam) plusieurs minieres de calain, qui est vn metal metoyen, entre le plomb et l'estain."—Cardin, Rel. de la Prov. de Japon, 163.

1726.—"The goods exported hither (from Pegu) are ... Kaliin (a metal coming very near silver) ..."—Valentijn, v. 128.

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."—Raynal (tr. 1777), i. 208.

1780.—"... the port of Quedah; there is a trade for calin or tutenague ... to
export to different parts of the Indies.”—
In Dunn, N. Directory, 398.

1794—In the Travels to China of the younger Deguignes, Callin is mentioned as a kind of tim imported into China from Batavia and Malaeea.—iii. 387.

CALCUTTA, n.p. B. Kalikátā, or Kalikátā, a name of uncertain etymology. The first mention that we are aware of occurs in the Āvin-i-Akbori. It is well to note 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 Luillier and Sonnerat, Sir H. Yule writes (Hedges, Diary, Hak. Soc. ii. xcvi.): ”In Orme’s Historical Fragments, Job Charnock is described as ‘Governor of the Factory at Golgot near Hughley’ This name Golgot and the corresponding Golghat in an extract from Mahbat Khān 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 Luiller and Sonnerat, the former of whom calls Calcutta Golgouthe, while the latter says: ‘Les Anglais prononcent et écrivent Golgota.’”]

c. 1500.—”Kalikata vea Bakouva vea Bar- baktpr, 3 Mahal.”—Āvin (orig.) i. 408; [tr. Jarrett, ii. 141].

[1688.—”See 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. lxxix.]

1698.—”This avaricious disposition the English plied with presents, which in 1698 obtained his permission to purchase from the Zemindar ... the towns of Sootanutty, Calcutta, and Goompore, 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 Sieur Luillier, E. T. 1715, p. 259.

1726.—”The ships which sail 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 Chandannagor. ...”—Valentijn, v. 162.

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 were reckoned in August about 1200 English, some Military, some Servants to the Company, some private Merchants residing in the Town, and some Seamen belong to Shipping lying at the Town, and before the beginning of January there were 460 Burials registered in the Clerk’s Books of Mortality.”—A. Hamilton, ii. 9 and 6.

c. 1742.—”I had occasion to stop at the city of Firāshdānga (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 Khān, in Edlbīt, viii. 127.

1753.—”Au dessous d’Ughi immédiatement, est l’établissement Hollandois de Shinsura, puis Shandernager, établissement Français, puis la loge Danoise (Seraumpore), et plus bas, sur la rivage opposé, qui est celui de la gauche en descendant, Banki-bazar, où les Ostendois n’ont pas à se maintenir; enfin Colicotta aux Anglos, à quelques lieues de Banki-bazar, et du même côté.”—D’Anville, Éclaircissements, 64. With this compare: ”Almost opposite to the Hoines Factory is Banks-bankdad, A Place where the Ostend Company settled a Factory, but, in Anno 1728, they quarrelled with the Foulzaar or Governor of Hughly, and he forced the Ostendiers to quit. ...”—A. Hamilton, ii. 18.

1758.—”Les Anglais pourraient retirer aujourd’hui des sommes immenses de l’Inde, s’ils avaient eu l’attention de mieux poser le conseil suprême de Calcutta.”—Sonnerat, Voyage, i. 14.

CALEEFA, s. Ar. Khalīfa, the Caliph or Vice-gerent, a word which we do not introduce here in its high Mahomedan 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 (Khalīfa-jī). In South India the cook is called Maistry, i.e. artiste. In Sicily, we may note, he is always called Monsie (!) an indication of what ought to be his nationality. The root of the word Khalīfa, according to Prof. Sayce, means ‘to change,’ and another

* “Capitale des établissements Anglais dans le Bengal. Les Anglais prononcent et écrivent Golgota.” (1)
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CALICO.


derviative, Khalif, 'exchange or agio' is the origin of the Greek κολλóβος (Princ. of Philology, 2nd ed., 213).

c. 1253.—"... vinrent marcheant l'ost qui nous distrent et contenerent que li roys des Tartarins avoit prise la citef de Baudas et l'apostole des Sarrazins... auquel on appelait le califé de Baudas."—Jovelin, cxiv.

1298.—"Baudas is a great city, which used to be the seat of the Calif of all the Saracens in the world, just as Rome is the seat of the Pope of all the Christians."—Marco Polo, Bk. I. 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 Califa of the Prophet Mahomed, he could hold no communication with people who so persectued his followers."—Barros, II. i. 2.

1738.—"Muzeratty, the late Kaleefa, or lieutenant of this province, assured me that he saw a bone belonging to one of them (ancient stone coffins) which was near two of their drass (i.e. 36 inches) in length."—Shaw's Travels in Barbary, ed. 1757, p. 30.

1747.—"As 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."—Seir Mutagherrin, iii. 37.

c. 1760 (!).—

"I hate 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 Miscellanies, 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 hate all Monarchs, and the thrones they sit on,
From the Hecet of France to the Cull of Britain.["]

[1813.—"The most skilful among them (the wrestlers) is appointed kholleeuf, or superintendent for the season..."—Broughton, Letters, ed. 1892, p. 164.]

CALEEOON, CALYOON, s. P. kałiyān, 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 kaleoun, or water pipe. ..."—Morier, Journey through Persia, &c., p. 13.]

1828.—"The elder of the men met to

smoke their calleoons under the shade."—The Kuzzilbash, i. 59.

[1880.—"Kalliūns." 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 Calicute, but possibly this may have been a purism, for carlico or callico occurs in English earlier, or at least more commonly in early voyages. [Calicaca 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 so to the ear. The quotations sufficiently illustrate the use of the word and its origin from Calicute. 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 Calicutsische Hahn, though it comes no more from Calicut than it does from Turkey. [See TURKEY.]

1579.—"3 great and large Canoves, in each whereof were certaine of the greatest personages that were about him, attireed all of them in white Lawne, or cloth of Calicut."—Drake, World Encompassed, Hak. Soc. 139.

1591.—"The commodities of the shippes that come from Bengal bee... fine Calicute cloth, Pintados, and Rice."—Barker's Lancaster, in Hakluyt, ii. 592.

1592.—"The calicos were book-calicos, calico launes, broad white calicos, fine starched calicos, coarse white calicos, browne coarse calicos."—Desc. of the Great Carrack Madre de Dios.

1602.—"And at his departure gaue 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 Indies, that there remained in the hands of the Agent, Master Starkey, 482 fardels of Calicos."—In Middleton's Voyage, Hak. Soc. App. iii. 19.

"I can fit you, gentlemen, with fine callicos too, for doublets; the only sweet fashion now, most delicate and costly; a meek gentle callico, cut upon two double affable taffetas; all most neat, neat, and unmatchable."—Dekker, The Honest Whore, Act. II. Sc. v.

1605.—"... about their loynes they (the
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Javanese) wore a kind of Callico-cloth." —

Edin. Scot, ibid. 165.

1608. — "They esteem not so much of money as of Calicut clothes, Pintados, and such like stuffs." — John Davis, ibid. 136.

1612. — "Calico copboard cloths, the piece...xls. — Rates and Valuations, &c. (Scot-


1616. — "Angarezza...inhabited by

Moors trading with the Maine, and other

three Easterner Islands with their Cattell and

fruits, for Callicos or other linen to cover

them." — Sir T. Roe, in Purchas ; [with some

verbal differences in Hak. Soc. i. 17].

1627. — "Calicor, tela delicata Indica. H.

Calicid, dicta à Calicet, Indiae regione ubi

conficitur." — Minuken, 2nd ed., s.v.

1673. — "Staple Commodities are Callicuts,

white and painted." — Fryer, 34.

"Calcut for Spice...and no Cloath, thoough it give the name of Callicut to all in India, it being the first Port from whence they are known to be brought into Europe." — Ibid. 86.

1707. — "The Governor lays before the

Council the insolent action of Captain Leat-

ton, who on Sunday last marched part of his company...over the Company's Calli-

coes 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 employing of the Poor,

by prohibiting the Use and Wear of all printed, painted, stained or dyed Callicoes

in Apparel, Household 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 (Crabbe).

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 Kali
diku is said to mean the 'Cock-Fortress.' [Logan (Man. Malab.
i. 241 note) gives kolt, 'fowl,' and kott, 'corner or empty space,' or kotta, 'a fort.' There was a legend, of the Dido type, that all the space within

clock-crow was once granted to the Zamorin.]

c. 1343. — "We proceeded from Pandaraina to Kalliktta, one of the chief ports of Mal-

bār. The people of Chīn, of Java, of Saillīn, of Mahal (Maldives), of Yemen, and Fārs

frequent it, and the traders of different regions meet there. Its port is among the

greatest in the world." — Ibn Batuta, iv. 89.

c. 1430. — "Collicuthiam deinceps petit,

urbem maritimam, octo millibus passuum

ambitu, nobile totius Indiae emporium,

pipere, laccâ, gingiber, cinnamomo crasisu

kebull, zodaria fertilia." — Conti, in Poggio,

De Var. Fortunae.

1442. — "Calcut is a perfectly secure har-

bour, which like that of Ormuz brings together merchants from every city and from
every country." — Abdurrazzāk, in India in X VIth Cent., p. 13.

c. 1475. — "Callicut is a port for the whole

Indian sea. ... The country produces pepper, ginger, colour plants, muscat [nut-
meg f], cloves, cinnamon, aromatic roots, a

drach [green ginger]...and everything is cheap, and servants and maids are very


1498. — "We departed thence, with the

pilot whom the king gave us, for a city which is called Quaillacut." — Roteiro de V. da Gama, 49.

1572.—

"Já fora de tormenta, e dos primeiros

Mares, o temor vão do peito voo ;

Disse alegre o Piłoto Melindano,

'Terra he de Callicut, se não me enganou.'

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,

'Calecut-land, if ught I see aright !'

1616.—"Of that wool they make divers

sorts of Callico, which had that name (as I suppose) from Callicuts, not far from Goa,

where that kind of cloth was first bought

by the Portugese." — Terry, in Purchas.
[In ed. 1777, p. 105, Callicute.]

CALINGULA, s. A sluice or escape. Tam. kalingal; 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 callulingahs, or water weirs for surplus vents." — Venkasaumi Row, Man. of Tanjore, p. 332.]

CALPUTTEE, s. A caulkier; also the process of caulking; H. and Beng. kālōpattī and kālōpattī, and these no doubt from the Port. calafate. But this again is oriental in origin, from the Arabic kālafat, 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 coasses' (canella quae grossae appellatur), as Mr. Winter Jones oddly renders, but canella grossi, i.e. 'coarse' cinnamon, alias cassia.
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and Spanish words, and the Italian calafattare, c., with the Latin calafacere, 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 καλαφάτραγ, because he was the son of a caulker (see Ducange, Gloss. Graec., who quotes Zonarath).

1554.—(At Mozambique). "To two calafattes . . . of the said brigantes, at the rate annually of 20,000 'reis each, with 9000 'reis each for maintenance and 6 measures of millet to each, of which no count is taken."—Simão Botelho, Tombo, 11.

c. 1620.—"S'il estoit besoin de calfader le Vaisseau . . . on y aurait beaucoup de peine dans ce Port, principalement si on est constraint de se servir des Charpentiers et des Calfadeurs du Pays; parce qu'ils dépendent tous du Gouverneur de Bombay."—Routier . . . des Indes Orient., par Aleixo da Motia, in Thevenot's Collection.

CALUAT, s. This in some old travels is used for Ar. khilwet, 'privacy, a private interview' (C. P. Brown, M.S.).

1404.—"And this Garden they call Taltocia, and in their tongue they call it Calbet."—Clavijo, § 6. Comp. Morsham, 130.

[1670.]—"Still deeper in the square is the third tent, called Caluete-Kane, the retired spot, or the place of the privy Council."—Bernier, ed. Constable, 361.]

1822.—"I must tell you what a good fellow the little Raja of Tallaca is. When I visited him we sat on two musnads without exchanging one single word, in a very respectable durbar; but the moment we retired to a Khilwet 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 Life, ii. 144.

[1824.—"The khelwet or private room in which the doctor was seated."—Haji Baba, p. 87.]

CALUETE, CALOETE, s. The punishment of impalement; Malayál, kaluukki (pron. ᵇtth). [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."—Varthema, 147.

1582.—"The Capitaine General for to encourage them the more, commanded before them all to pitch a long staffe in the ground, the which was made sharp at ye one end. The same among the Malabars is called Calvete, upon ye which they do execute justice of death, unto the poorest or vilest people of the country."—Castañeda, tr. by N. L., ff. 142r, 143.

1606.—"The Queen marveiled 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 . . ." &c.—Gouvea, f. 47v; see also f. 163.

CALYAN, n.p. The name of more than one city of fame in W. and S. India; Skt. Kalyāṇa, 'beautiful, noble, propitious.' One of these is the place still known as Kalyān, on the Ulas 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 Kalyāna was the capital of the Chalukyas of the Deccan in the 9th-12th centuries. This is in the Nizam's district of Naldrūg, about 40 miles E.N.E. of the fortress called by that name. A third Kalyāna 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. Bell, ii. 206) calls Callinan Bondi or Kalyān Bandar.] The quotations refer to the first Celayan.

c. A.D. 80-90.—"The local marts which occur in order after Barygaza are Akabaru, Suppara, Kalliana, a city which was raised to the rank of a regular mart in the time of Saraganes, 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."—Periplus, § 52.

c. A.D. 545.—"And the most notable places of trade are these: Sindu, Oorrhotha, Kalliana, Sibor . . ."—Cosmas, in Cathay, &c., p. clxxviii.

1673.—"On both sides are placed stately Albeas, and dwellings of the Portugal Falcons; till on the Right, within a Mile or more of Gullean, they yield possession to the neighbouring Seca Gi, at which City (the key this way into that Rebel's Country),
Wind and Tide favouring us, we landed."—Frer, p. 123.

1825.—"Near Candaualah is a waterfall... its stream winds to join the sea, nearly opposite to Tannah, under the name of the Calitanees 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 Kalyani.

CAMBAY, n.p. Written by Mahommedan writers Kambayat, sometimes Kinbkat. According to Col. Tod, the original Hindu name was Khambavati, 'City of the Pillar'; [the Mad. Admin. Man. Gloss. gives stambha-tirtha, 'sacred pillar pool']. Long a very famous port of Guzerat, at the head of the Gulf to which it gives its name. Under the Mahommedan Kings of Guzerat it was one of their chief residences, and they are often called Kings of Cambay. Cambay is still a feudatory 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 Kambaya to the sea about 2 parasangs. From Kambay to Sdrabaya (f) about 4 days."—Istakhrî, in Eliot, i. 50.

1290.—"Cambæt is a great kingdom... There is a great deal of trade... Merchants come here with many ships and cargoes..."—Marco Polo, Bk. iii. ch. 28.

1320.—"Hoc vero Oceanum mare in illis partibus principaliter habet duos portus: quorum unus nominatur Mahabat, et alius Cambeth."—Marino Sanudo, near beginning.

C. 1420.—"Cambay is situated near to the sea, and is 12 miles in circuit; it abounds in spikenard, lac, indigo, myrabolans, and silk."—Conti, in India in X Vith Cent., 20.

1498.—"In which Gulf, as we were informed, there are many cities of Christians and Moors, and a city which is called Quambay."—Roteiro, 49.

1506.—"In Comba a terra de Mori, e il suo Re è Moror; el è una gran terra, e il maese turriti, e spigonardo, e milo (read milo—see ANIL), lache, cornile, calcedonie, gotoni..."—Rei. di Leonardo Ca' 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 Varthema or Purchas.

CAMOBA, 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, Camboja, supposed to have been about the locality of Chitrâl or Kafristan. 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 Fu-nan; from the period after our era, when the kingdom of Camboja had become powerful, it was known to the Chinese as Chin-la. 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. Mouhot'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 Chinesé visitor at the end of the 13th century. The Cambojans proper call themselves Khmer, a name which seems to have given rise to singular confusions (see COMAR). The gum Gamboge (Cambodiam 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 Ramânya (Pegu) was the same as that of the Buddha-believing men of Ceylon... Parakrama the king was living in peace with the king of Ramânya—yet the ruler of Ramânya... forsook the old custom of providing maintenance for the ambassadors... saying: 'These messengers are sent to go to Kamboja,' 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 Kamboja..."—Ext. from Ceylonese Annals, by T. Rhys Davids, in J. A. S. B. xli. Pt. i. p. 198.

1205.—"Les pays de Tchin-la... Les gens du pays le nomment Kan-phou-tchî. Sous la dynastie actuelle, les livres sacrés des Tibetans n'ont nommé ce pays Kan-phou-
CAMBEEZE. s. This word (kamís) is used in colloquial H. and Tamil for 'a shirt.' It comes from the Port. camisa. But that word is directly from the Arab kamīṣ, '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. Camise]. The Mod. Greek Dict. of Sophocles has καμίσων. Camisa is, according to the Slang Dictionary, used in the cant of English thieves; and in more ancient slang it was made into 'commission.'

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 Cinnamonum 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 ngai camphor.

The relative ratios of value in the Canton market may be roundly given as b, 1; c, 10; a, 80.

The first Western mention of this drug, as was pointed out by Messrs Hanbury and Fluckiger, occurs in the Greek medical writer Aëtius (see below), but it probably came through the Arabs, as is indicated by the φ, or f of the Arab kafūr, representing the Skt. karpūra. It has been suggested that the word was originally Javanese, in which language kafūr appears to mean both 'lime' and 'camphor.' Moodeen Sheriff says that kafūr is used (in Ind. Materia Medica) for 'amber.' Tábashir (see TABASHEER), is, according to the same writer, called bāns-kafūr 'bamboo-camphor,' and ras-kafūr (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazars of S. India are—1. kafūr-i-kaišīrī, which is in Tamil called pach'chāi (i.e. crude karuppuram; 2. Śārati kafūr; 3. chinī; 4. bātei (from the Buta 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 fanšārī, which carelessness as to points has converted into kaišīrī (as above, and in Blochmann's Ain, i. 79). The camphor alfanšārī is mentioned as early as Avicenna, and by Marco Polo, and came from a place called Panšir in Sumatra, perhaps the same as Barus, which has now long given its name to the costly Sumatran drug.

A curious notion of Ibn Batuta's
GANARA.—Valentijn, i. 3.

{E.g.} its lib. and e plained (p. 114) 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 Barbosa (p. 204), that the Borneo camphor as exported was packed in tubes of bamboo. This camphor is by Barbosa and some other old writers called 'eatable camphor' (da mangiare), because used in medicine and with betel.

Our form of the word seems to have come from the Sp. alcantar and canfora, through the French camphre. Dozy points out that one Italian form retains the truer name cafuro, and an old German one (Mid. High Germ.) is gaffer (Oosterr. 47).

c. A.D. 540.—"Hygromyria cœstecta, olea salca lib. iij, opobalsami lib. i., spicenardi, folij singu. unc. iii. carobalsami, arna-bonis, amomi, ligni aloes, sing. unc. iij. masticae, moschi, sing. scrup. vi. quod si etia caphura non decret ex ea unc. iij adiecto...."—Aetii Amideni, Librorum xvi. Tomi Dvo... Latinitate donati, Basil, M.D.XXV., Liv. xvi. cap. cxx.

C. 940.—"These islands called al-Ramûn abound in gold mines, and are near the country of Kansûr, famous for its camphor. ...."—Mas'ûdi, i. 359. The same work at ii. 45, refers back to this passage as the 'country of Manûshrah.' Probably Mas'ûdi wrote correctly Fânshahr.

1298.—"In this kingdom of Fânshur grows the best camphor in the world, called Camfera Fansuri."—Marco Polo, bk. iii. ch. xi.

1506.—"... e de li (Tenasserim) viene pevere, canella... camfora da manzar e de quella non se mæsa..." (i.e. both camphor to eat and not to eat, or Sumatra and China camphor).—Leonardo Ca' Masser.

c. 1590.—"The Camphor tree is a large tree growing in the ghauts 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 Ribâhi or Quispâri. In some books camphor in its natural state is called.... Bhînsurii,—Ait, Blochmann ed. i. 78-9. [Bhînsurii is more properly bhînsurii, and takes its name from the demi-god Bhîmsen, second son of Pandu.]

1623.—"In this ship we had a laden a small parcell of campphire of Baroune, being in all 60 catis."—Batavian Letter, pubd. in Cock's Diary, ii. 343.

1726.—"The Persians name the Camphor of Baros, and also of Borneo to this day Kafur Canfuri, as it also appears in the printed text of Avicenna... and Bellenumonis notes that in some MSS. of the author is found Kafur Fansuri. ...."—Valentijn, iv. 97.

1786.—"The Camphor 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 Tippoo, Kirkpatrick, p. 231.

1875.—"Camphor, Bhimsaini (barus), valuation... 1 lb. 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 1½ of the price is China camphor.

CAMPOO, s. H. kampû, 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.

[1525.—Mr. Whiteway notes that Castanheda (bk. vi. ch. ci. p. 217) and Barros (iii. 10, 3) speak of a ward of Malacca as Campu China; and de Eredia (1613) calls it Campon China, which may supply a link between Campoo and Kampung. (See COMPOUND.)

1803.—"Begum Sumroo's Campoo has come up the ghauts, and I am afraid... joined Scindiah yesterday. Two deserters... declared that Pohlan's Campoo 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 cãmos and paltoons (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 Ghauts, 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 appropriation of the name, however, appears to be of European origin. The name, probably meaning 'black country' [Dravid. kar, 'black,' nadu, 'country'], from the black cotton soil prevailing there, was properly synonymous with Karndtaka (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 Ghauts, sometimes to the whole kingdom of Narsinga or Vijayanagar (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 Canariis, 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, and in the same way that the name Carnatic came at a later date to be misapplied on the other side of the Peninsula. The Canara or Canarese language is spoken over a large tract above the Ghaits, 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 Kundapur. 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 Tulinate (i.e. Tulu-nada, or the modern district of S. Canara); another lies in the interior . . . ; another has the name of Telinga, which confines with the Kingdom of Orissa; another is Canari, in which is the great city of Bisonsa; 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 Lisbon Academy, p. 261; and Ramusio’s Italian (i. f. 289o).

C. 1535.—"The last Kingdom of the First India is called the Province Canarim; it is bounded on 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 Decan and of Goa."—Portuguese Summary of Eastern Kingdoms, in Ramusio, i. f. 330.

1552.—"The third province is called Canar, also in the interior. . . ."—Castanheda, ii. 50.

And as applied to the language:

"The language of the Gentooos is Canara."—Ibid. 78.

1552.—"The whole coast that we speak of back to the Ghaits (Gate) mountain range . . . they call Concen, and the people properly Concanese (Conquenijis), though our people call them Canarese (Canarjis). . . . And as from the Ghaits to the sea on the west of the Decan all that strip is called Concen, so from the Ghaits 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 Canara, the strip which stretches to Cape Comorin is called Malabar."—Barros, Dec. i. liv. ix. cap. 1.

1552.—". . . The Kingdom of Canara, which extends from the river called Gate, north of Chani, to Cape Comorin (so far as concerns the interior region east of the Ghaits) . . . and which in the east marches with the kingdom of Orissa; and the Gentoo Kings of this great Province of Canara were those from whom sprang the present Kings of Bisonsa."—Ibid. Dec. ii. liv. v. cap. 2.

1572.—"Aqui se enxerga lâ do mar undoso Hum monte alto, que corre longamente Servindo ao Malabar de forte muro, Com que do Canara vive seguro."—Camões, vii. 21.

Englished by Burton:

"Here seen yon side where wary waters play a range of mountains skirts the murmuring main serving the Malabar for mighty mure, who thus from him of Canara dwells secure." 1598.—"The land itselfe is called Decan, and also Canara."—Linschoten, 49; [Hak. Soc. i. 169].

1614.—"Its proper name is Charmatoca, which from corruption to corruption has come to be called Canara."—Corto, 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 Cannarius, which is but a little one, and 5 days journey from Damanas. They are tall of stature, idle, for the most part, and therefore the greater thieves."—De Montfort, p. 23.

1623.—"Having found a good opportunity, such as I desired, of getting out of Goa, and penetrating further into India, that is more to the south, to Canara . . ."—P. della Valle, ii. 601; [Hak. Soc. ii. 168].

1672.—"The strip of land Canara, the inhabitants of which are called Cannaris, is fruitful in rice and other food-stuffs."—Baldaens, 98. There is a good map in this work, which shows ‘Canara’ in the modern acceptation.

1672.—"Description of Canara and Journey to Goa.—This kingdom is one of the finest in India, all plain country near the sea, and even among the mountains all peopled."—P. Vincenzo Maria, 420. Here the title seems used in the modern sense, but the same writer applies Canara to the whole Kingdom of Bisonsa.

1673.—"At Mirja the Protector of Canora came on board."—Fryer (margin), p. 57.

1726.—"The Kingdom Canara (under
which Onor, Batticaloa, and Garcopa are
dependent) comprises all the western lands
lying between Walkan (Konkani) and
Malabar, two great coast countries."—
Veeltenij, v. 2.
1727.—"The country of Canara is gener-
ally governed by a Lady, who keeps her
Court at a Town called Baydour, two Days
journey from the Sea."—A. Hamilton, i. 250.

CANARIN, n.p. This name is ap-
plied in some of the quotations under
Canara to the people of the district
now so called by us. But the Portu-
guese applied it to the (Konkani) people
of Goa and their language. Thus a
Konkani grammar, originally prepared
about 1600 by the Jesuit, Thomas
Esteveão (Stephens, an Englishman),
printed at Goa, 1640, bears the title
Arte da Lingoa Canaran. (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, Narra-
tive, i. 191.

CANAUT, CONAUL, CON-
NAUGHT, s. H. from Ar. kanûd, the
side wall of a tent, or canvas enclosure.
[See SURRAPURDA.]

1616.—"High cannattes of a coarse
stuff made like arras."—Sir T. Roe, Diary,
Hak. Soc. ii. 326.
"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 Canats (made of red calico
stiffened with Canes at every breadth)
standing upright about nine foot high,
guarded round every night with Souldiers."
—Terry, in Purchas, i. 143.
c. 1660.—"And (what is hard enough
to believe in Indostan, where the Grandees
especially are so jealous . . .) I was so
near to the wife of this Prince (Dara), that
the cords of the Kanates . . . which en-
closed them (for they had not so much as
a poor tent), were fastened to the wheels
of my chariot."—Bernier, E. T. 29; [ed.
Constable, 89].

1792.—"They passed close to Tippee’s
tents; the canaul (misprinted canau) was
standing, but the green tent had been
removed."—T. Munro, in Life, iii. 73.
1793.—"The canaul of canvas . . .
was painted of a beautiful sea-green colour."—
Dirom, 230.
[c. 1798.—"On passing a skreen of Indian
connaughts, we proceeded to the front
of the Tusbehan Khanah."—Asiatic Res., iv.
444.]
1817.—"A species of silk of which they
make tents and kanauts."—Mill, ii. 201.
1825.—Heber writes conaunt.—Orig. ed.
ii. 297.

[1838.—"The khenaunts (the space be-
 tween the outer covering and the lining
of our tents)."—Miss Eden, Up the Country
ii. 93.]

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 Peshâwar, as the
equivalent of the ancient Indian Gandhâra,
and the Gandaratîs of Strabo.
Some think the name was transferred
to (a) in consequence of a migration
of the people of Gandhâra 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 Canda-
har. Others think that Candahar may
represent Alexandria in Ara-
chosia. 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, Gandhar in the
Broach District.

a.—1552.—"Those who go from Persia,
from the kingdom ofHoraçan (Khorasan),
from Bohâra, and all the Western Regions,
travel to the city which the natives
corruptly call Candar, instead of Scandar,
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 Kachaewire, we be not led to be-
siege that important city of Kandahar,
which is the Frontier to Persia, Indostan,
and Usbeck, and the Capital of an excellent
Country."—Bernier, E. T., p. 113; [ed.
Constable, 352].

1671.—
"From Arachosia, from Candaor east,
And Margiana to the Hyrcanian cliffs
Of Caucasus . . ."

Paradise Regained, iii. 316 seq.

b.—c. 1030.—". . . thence to the river
Chandrâ (Chinâb) 12 (parasangs); thence
to Jallam on the West of the Bâyat (or
Hydaspes) 18; thence to Waihind, capital
of Kandahâr . . . 20; thence to Pariswâhar
14 . . ."—Al-Birûnî, in Elliot, i. 63 (cor-
corrected).

c.—c. 1343.—"From Kînbâya (Cambay)
we went to the town of Kâwî (Kâwî, opp.
Cambay), on an estuary where the tide
rises and falls . . . thence to Kandahâr,
considerable city belonging to the Infidels,
and situated on an estuary from the sea."—
Ibn Batuta, iv. 57-8.
CANDAREEN. 155  
CANDY.

1516.—"Further on... there is another place, in the mouth of a small river, which is called Guendarli... And it is a very good town, a seaport."—Barboua, 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 Gaut mountains."—Forbes, Or. Mein. i. 206; [2nd ed. i. 116].

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 tāhil (see Tael). Fryer (1673) gives the Chinese weights thus:

1 Catie is nearest 16 Taies
1 Teen (Taie?) is 10 Mass
1 Mass in Silver is 10 Quadrareens
1 Quadrareen is 10 Cash
135 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 mases, each mass 20 cumduryns; also 1 paul 4 mases, each mass 4 cupongs; each cupong 5 cumduryns."—A. Nusen, 39.

1615.—"We bought 5 great square posts of the Kinges master carpenter; cost 2 mas 6 condrins per pesece."—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 Mahd 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.

o. 1590.—"And passing into the heart of the Island, there came to the Kingdom of Candaia, a certain Friar Pascoal with two companions, who were well received by the King of the country Javira Bandar... in so much that he gave them a great piece of ground, and every thing needful to build a church, and houses for them to dwell in."—Condo, Dec. VI. liv. iv. cap. 7.

1592.—"... 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 Candeas."—Barros, Dec. III. Liv. ii. cap. 1.

1645.—"Now then as so soon as the Emperor was come to his Castle in Candi he gave order that the 600 captive Hollanders should be distributed throughout his country among the peasants, and in the City."—J. J. Saar's 15-Jährige Kriegs-Dienst, 97.

1811.—"The First is the City of Candy, so generally called by the Christians, probably from Conde, which in the Chingualay Language signifies Hills, for among them it is situated, but by the Inhabitants called Hingodagul-neve, as much as to say 'The City of the Chingualay people,' and Manneu, signifying the 'Chief or Royal City.'"—R. Knox, p. 5.

1726.—"Candi, otherwise Candia, or named in Cingalesa Conde Onda, i.e. the high mountain country."—Valentijn (Ceylon), 19.

(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. khanḍi, written in Tam. and Mal. kandī, or Mal. kandel, [and comes from the Skt. khand, '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.

1563.—"A candil which amounts to 522 pounds" (arrateis).—Garcia, f. 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 (Batecalea) containeth near 500 pounds."—W. Hore, in Recusals, i. 657.

1710.—"They advised that they have supplied Habib Khan with ten candies of country ground powder."—In Wheeler, ii. 196.

C. 1760.—Grose gives the Bombay candy as 20 maunds of 28 lbs. each=560 lbs.; the Surat ditto as 20 maunds of 37½ lbs.=746½ lbs.; the Anjengo ditto 560 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. kand (P. also shakar kand; Sp. azucar cande; It. candi and zucchero candito; Fr. sucre candi) is of Indian origin. There is a Skt. root khand, 'to break,' whence khandā, 'broken,' also applied in various compounds to granulated and candied sugar. But there is also Tam. kar-kandā, kala-kandā, Mal. kandi, kāl-kandi, and kalkandi, which may have been the direct source of the P. and Ar. adoption of the word, and perhaps
its original, from a Dravidian word = 'lump.' [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 "clumsily compiled ecclesiastical fiction disguised as a Book of Travels" (see Introduction to Marco Polo, 2nd ed. pp. 112-113).

c. 1343.—"A centinajo si vende gien-giovo, cannella, lacca, incenso, indaco... verzino scorzato, zucchero... zucchero candi... porcellane... costo..."—Pegolotti, p. 134.

1461.—"... Un ampoletto di balsamo. Terica bosaletto 15. Zuccheri Moccare (?) pauni 42. Zuccheri canditi, scattole 5..."—List of Presents from Sultan of Egypt to the Doge. (See under BENJAMIN.)
c. 1596.—"White sugar candy (kandi safed)... 5s doma per ser."—Aia, i. 63.

1627.—"Sugar Candie, or Stone Sugar."—Minshaw, 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, Allom, and some Drugs... are all for the Surat Market."—A. Hamilton, i. 371.

CANGUE, s. A square board, or portable pillow 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 Kvang-yun (a Chin. Dict. published A.D. 1009) it is called kangqiai (modern mandarin hang-hiai), i.e. 'Neck-fetter.' From this old form probably the Anamites have derived their word for it, gong, and the Cantonese kyang-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 N.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. doshaka (bilignam). And this word is applied to the Chinese cangue in one of our quotations. Doshaka, however, is explained in the lexicon Burkân-i-Kâti as 'a piece of timber with two branches placed on the neck of a criminal' (Quatremère, in Not. et Extr. xiv. 172, 173).

1420.—"... made the ambassadors come forward side by side with certain prisoners... Some of these had a doshaka on their necks."—Shah Rukh's Mission to China, in Cathay, p. cciv.

[1525.—Castanheda (Bk. VI, ch. 71, p. 154) speaks of women who had come from Portugal in the ships without leave, being tied up in a caga 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. lxxxiv.

1585.—"Also they doo lay on them a certaine covering of timber, wherein remaineth no more space of hollownes than their bodies doth make: thus they are vused that are condemned to death."—Mendoza (tr. by Parke, 1599), Hak. Soc. i. 117-118.

1696.—"He was imprisoned, congoved, tormented, but making friends with his Money... was cleared, and made Under-Customer..."—Boezer's Journal at Cochin China, in Dalrymple, Or. Rep. i. 81.

[1705.—"All the people were under con- finement in separate houses and also in con- gass"—Hodges, Diary, Hak. Soc. ii. ccxl.]

"I desire'd several Times to wait upon the Governor; but could not, he was so taken up with over-hailing the Goods, that came from Polo Condore, and weighing the Money, which was found to amount to 21,300 Tale. 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 Cunningham, survivor of the Pulo Condore massacre, in Lockyer, p. 93. Lockyer adds: “I under-stood the Congas to be Thumbolts” (p. 95).

1727.—“With his neck in the congoes which are a pair of Stocks made of bamboos.”—A. Hamilton, ii. 175.

1799.—“Aussitôt on les mit tous trois en prison, des chaînes aux pieds, une cangue au cou.”—Letters Edif. xxv. 427.

1797.—“The punishment of the olas, usually called by Europeans the cangue, is generally inflicted for petty crimes.”—Staunton, Embassy, &c., ii. 492.

1878.—“... frapper 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.”—Léon Rousset, A Travers la Chine, 124.

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 Kannor or Kannanur, ‘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 zentil e qui nasce zz. (i.e. zenzeri, ‘ginger’); ma li zz. pochi e non cust boni come quelli de Colcut.”—Leonardo Cu’ 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.”—Varthema, 123.

1572.—“Chamarão o Samorim mais gente nova

— Fará que todo o Nayre em fim se mova
Que entre Cacelut ja, e Cananor.”

Camões, x. 14.

By Burton:

“The Samorin shall summon fresh allies; lo! at his bidding every Nayr-man hies,
that dwells ‘twixt Calcut and Cananor.”

[1611.—“The old Nahuda Mahomet of Caimnor goeth aboard in this boat.”—Dawners, Letters, i. 95.]

CANONGO, s. P. kānūn-go, i.e. ‘Law-utterer’ (the first part being Arab. from Gr. καώς). In upper India, and formerly in Bengal, the registrar of a talāṣil, or other revenue subdivision, who receives the reports of the patravās, or village registrars.

1758.—“Add to this that the King’s Connegoes were maintained at our expense, as well as the Gomastah 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, mutters, congognas (!), &c., and their dependents.”—Letter from F. Sykes, in Carraccioli’s Life of Olive, i. 542.

CANTEROY, s. A gold coin formerly used in the S.E. part of Madras territory. It was worth 3 rs. Properly Kanhriyavu hun (or pagoda) from Kanhiriavā Rāyā, ‘the lion-voiced,’ [Skt. कान्त्रा, ‘throat,’ rana, ‘noise’], who ruled in Mysore from 1638 to 1659 (C. P. Brown, MS.; Rice, Mysore, i. 808). See Dirom’s Narrative, p. 279, where the revenues of the
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."—A. Hamilton, ii. 217.

CANTONMENT, s. (Prón. Canton-town, 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.'

1783.—"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 Tappoo are large and convenient," &c.—Forbes, Letter in Or. Mem. describing the "Bengal Cantonments near Surat." iv. 298.

1825. "The fact, however, is certain... the cantonments at Jacknow, say Calcutta itself, are abominably situated. I have heard the same of Madras; and now the lately-settled cantonment of Nusseerabad appears to be as objectionable as any of them."—Heber, ed. 1844, 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."—Vanitie Pair, ii. ch. 8.

CAPASS, s. The cotton plant and cotton-wool. H. kapas, from Skt. karpasa, which seems as if it must be the origin of κάρπασος, though the latter is applied to flax.

1753.—"... They cannot in any way contest the musters of 1738 to be a fit standard for judging by them of the cloths sent us this year, as the copass or country cotton has not been for these two years past under nine or ten rupees..."—Ib. Wm. Cons., in Long, 40.

[1813.—"Guzerat cows are very fond of the capaussia, or cotton-seed."—Forbes, Or. Mem. 2nd ed. ii. 35.]

CAPEL, s. Malayá. kappal, 'a ship.' This word has been imported into Malay, kapol, 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 Calicut given in the Roteiro de V. de Gamá we have—

"Naoo ; capell."—p. 118.

1510.—"Some others which are made ours, that is in the bottom, they call capel."—Vartheana, 164.

c. 1535.—"... queste cose... vanno alla China con li lor giunchi, e a a Canton, che è Cività grande..."—Sommaritio de Regni, Ramusio, i. f. 337.

1585.—"The Chinos do vse in their pronunciation to term their cities with this syllable, Fu, that is as much as to say, citie, as Taibin fu, Canton fu, and their towns
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 Kyat-pyen.] The real position of the ‘ruby-mines’ is 60 or 70 m. N.E. of Mandalay. [See Ball's "Tavernier, ii. 99, 465 seqq.]

1506.—"... e qui è nòn porto appresso uno loco che si chiama Acapien, dove li se trova molti rubini, e spinadine, e ziole d'ogni sorte."—Leonardo di Co' Masser, p. 28.

1510.—"The sole merchandise of these people is jewels, that is, rubies, which come from another city called Capellan, which is distant from this (Pegu) 30 days' journey."—Varthema, 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, 187.

c. 1535.—"This region of Ar quam borders on the interior with the great mountain called Capelanlam, 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 Ar quam. ..."—Sommaio de Regni, in Remusio, i. 334r.

c. 1690.—"... A mountain 12 days journey or thereabouts, from Siren towards the North-east; the name whereof is Capelan. In this mine are found great quantities of Rubies."—Tavernier (E. T.) ii. 149; [ed. Ball, ii. 99].

Phillip's Mineralogy (according to Col. Burney) mentions the locality of the ruby as "the Capelan mountains, sixty miles from Pegue, a city in Ceylon!"—(J. As. Soc. Bengal, ii. 75). This writer is certainly very loose in his geography, and Dana (ed. 1836) is not much better: "The best ruby sapphires occur in the Capelan mountains, near Syrian, a city of Pegu."—Mineralogy, p. 222.

CAPUCAT, n.p. The name of a place on the sea near Calicute, 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 Kâppatt or Kappat-tangadi (Mal. kâvvâl, 'guard,' pâtû, 'place,') in the Cooroombranaud Taluka of the Malabar District. (Logan, Man. of Malabar, i. 73). The Madras Gloss. calls it Caupaud. Also see Gray, Pyrard, i. 360.]

1498.—In the Roteiro it is called Capua.

1500.—"This being done the Captain-Major (Pedralvares Cabral) made sail with the foremost 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..."—Correa, 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."—Varthema, 103-104.

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 grabes and vessels belonging to the people of Kakhad, and the new port, and Calicute, and Funan [i.e. Ponam], these all being subject to the Zamorin."—Tokiitut-r-Mafigheen, tr. by Rowlandson, p. 157. The want of editing in this last book is deplorable.

CARACOA, CARACOLLE, KAR-KOLLEN, &c., s. Malay kura-kura or kâura-kâura, which is [either a transferred use of the Malay kura-kura, or ku-kura, 'a tortoise,' alluding, one would suppose, either to the shape or pace of the boat, but perhaps the tortoise was named from the boat, or from the Ar. kurkâr, pl. kurkârī, 'a large merchant vessel.' Scott (s.v. Coracora), says: 'In the absence of proof to the contrary, we may assume kora-kora to be native Malayan.'] Dozy (s.v. Carraoa) says that the Ar. kura-kura was, among the Arabs, a merchant vessel, sometimes of very great size. Crawfurdo describes the Malay kura-kura, as 'a large kind of sailing vessel'; but the quotation from Jarric shows it to have been the Malay galley. Marre (Kata-Kata Malayas, 87) says: 'The Malay kora-kora 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. 1330.—"We embarked on the sea at Ladhikiya in a big kura-kura belonging to Genoese people, the master of which was called Martelamin."— Ibn Batuta, ii. 254.

1349.—"I took the sea on a small kura-kura belonging to a Tunisian."—Ibid. iv. 327.
CARAFFE. 160  CARAT.

1606.—"The foremost of these galleys or Caracoles recovered our Shippe, wherein was the King of Tarnata."—Middleton's Voyage, E. 2.

... Nave consensa, quam linguæ patriæ caracora noncupant. Navigii genus est oblongum, et angustum, triremis instar, velis simul et remis impellitur."—Jarric, Thesaurus, i. 192.

[1613.—"Curta-curta." See quotation under ORANKAY.]

1627.—"They have Galleys after their manner, formed like Dragons, which they row very swiftly, they call them karkollen."—Purchas, Pilgrimage, 486.

1659.—"They (natives of Ceram, &c.) hawked these dry heads backwards and forwards in their korrekorres as a special rarity."—Wattier Schultzen's Ost-Indische Reise, &c., 41.

1711.—"Les Philippines nomment ces batimens caracos. C'est une espèce de petite galère à rames et à voiles."—Lettres Edif. iv. 27.

1774.—"A corocoro is a vessel generally fitted with outriggers, having a high arched stem and stern, like the points of a half moon. ... The Dutch have fleets of them at Amboynas, which they employ as guardacostos."—Forrest, Voyage to N. Guinea, 29. Forrest has a plate of a corocoro, p. 64.

[1829.—"The boat was one of the kind called kora-kora, quite open, very low, and about four tons burden. It had out-riggers of bamboo, about five off each side, which supported a bamboo platform extending the whole length of the vessel. On the extreme outside of this sat the twenty rowers, while within was a convenient passage fore and aft. The middle of the boat was covered with a thatch-house, in which baggage and passengers are stowed; the gunwale was not more than a foot above water, and from the great side and top weight, and general clumsiness, these boats are dangerous in heavy weather, and are not infrequently lost."—Wallace, Malay Arch., ed. 1890, 206.]

CARAFFE, s. Dozy shows that this word, which in English we use for a water-bottle, is of Arabic origin, and comes from the root gharaf, 'to draw' (water), through the Sp. garrasfa. 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. Oxalidaee) called by Linn. from this word, Averrhoa carambola. This name was that used by the Portuguese. De Orta tells us that it was the Malabar name. The word karambola is also given by Molesworth as the Mahratti name; [another form is karambela, which comes from the Skt. karmara given below in the sense of 'food-appetizer']. In Upper India the fruit is called kamronga, kamrankh, or khamrak (Skt. karmara, karmāra, karmaraka, karmarang).* (See also BLIMBEE.) Why a cannon at billiards should be called by the French carambolage 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.]

c. 1530.—"Another fruit is the Kermerik. It is uted with five sides," &c.—Erskine's Babes, 325.

1563.—"O. Antonia, pluck me from that tree a Carambola or two (for so they call them in Malavare, and we have adopted the Malavare name, because that was the first region where we got acquainted with them)."A. Here they are.

"R. They are beautiful; a sort of sour-sweet, not very acid.

"O. They are called in Canarin and Decan camarix, and in Malay balimbo ... they make with sugar a very pleasant con- serve of these. ... Antonia! bring hither a preserved carambola."—Garrett, ff. 46v, 47.

1598.—"There is another fruit called Carambolas, which hath 8 (5 really) corners, as bigg as a small apple, sower in eating, like vriope plums, and most used to make Con- serves. (Note by Paludanus). The fruit which the Malabars and Portingales call Carambolas, is in Decan called Camarix, in Canar, Camarix and Corabelli; in Malaco, Bolumba, and by the Persians Chamarooch."—Lett. Edif. 96; [Hak. Soc. ii. 35].

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. Vincenzo Maria, 352.

1878.—"... the oxalic Kamrak."—In my Indian Garden, 50.

[1900.—"... that most curious of fruits, the carambola, called by the Chinese the yong-foo, 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. 263.]

CARAT, s. Arab kirrat, which is taken from the Gr. keparion, a bean of the keparia or carob tree (Ceratonia siliqua, L). This bean, like the Indian rati (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 (blimbeo) 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 solidus of Constantine, which was again \( \frac{1}{3} \) of an ounce. Hence this carat was \( \frac{1}{18} \) of an ounce. In the passage from St. Isidore quoted below, the cerates is distinct from the siliqua, and is \( 1 \frac{1}{2} \) siliquae. This we cannot explain, but the siliqua Graeca was the kepharav; and the siliqua as \( \frac{1}{18} \) 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 = \( \frac{1}{18} \) of the hyperpera or Greek bezant, which was a debased representative of the solidus; and at Alexandria \( \frac{1}{18} \) of the Arabic dinar, which was a purer representative of the solidus. And so, as the Roman uncia signified \( \frac{1}{18} \) of any unit (compare ounce, inch), so to a certain extent carat came to signify \( \frac{1}{18} \)th part. Dictionaries give Arab. sirrat as \( \frac{1}{18} \) of an ounce. Of this we do not know the evidence. The English Cyclopaedia (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 \( \frac{1}{18} \)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 \( \frac{1}{18} \) alloy at 22 carats, with \( \frac{1}{2} \) 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 \( \frac{1}{18} \) of an ounce troy this ought to make it \( 3 \frac{1}{3} \) grains. But these carats really run 151\( \frac{1}{2} \) to the ounce troy, so that the diamond carat is \( 3 \frac{1}{3} \) grs. nearly. This we presume was adopted direct from some foreign system in which the carat was \( \frac{1}{18} \) of the local ounce. [See Ball, Tavernier, ii. 447.]

c. A.D. 636.—"Siliqua vigesima quarta pars solidi est, ab arbore semine vocabulum tenens. Cerates oboli pars media est siliquâ habens unam semis. Hanc latinitas semi-
CARBOY. —Waggon to carry passengers to and from London." —Glossographia, &c., by J. E.

CARAVANSEY. s. P. kar-wansard; a Serai (q.v.) for the reception of Caravans (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 —saroe), and here were Chatastays looking after the Emperor's horses." —Clavijo, § xcviii. Comp. Markham, p. 114.

1528.—"In the Persian language they call these houses carvarcaras, which means resting-place for caravans and strangers."—Tenreiro, ii. p. 11.

1554.—"Iay à parler souvent de ce nom de Carbachara: .. Je ne peux le nommer autrement en Français, sinon vn Carbachara: et pour le scanner donner à entendre, il faut supposer qu'il n'y a point d'hôtelleries es pays ou domaine le Turc, ne de lieu pour se loger, sinon dedens eules maisons publiques appelées Carbachara. .."—Observations par P. Belon, t. 59.

1564.—"Hic diverti in diversorium publicum, Caravarasiar Turcae vacant .. vatum est aedificium .. in cuius medii patet area ponendis sarcinis et canelis." —Busbequiis, Epist. i. (p. 35).

1619.—"... a great bazzar, enclosed and roofed in, where they sell stuffs, clothes, &c., with the House of the Mint, and the great caravanseir, which bears the name of Lala Beig (because Lala Beig the Treasurer gives audiences, and does his business there) and another little caravanseir, called that of the Ghilac or people of Ghilan." —P. della Valle (from Ispahan), ii. 8; [comp. Hak. Soc., i. p. 95].

1627.—"At Band Alley we found a neat Caravansraw or Inne .. built by mens charity, to give all civil passengers a resting place gratis; to keep them from the injury of thieves, beasts, weather, &c." —Herbert, p. 124.

CARAVEL, s. This often occurs in the old Portuguese narratives. The word is alleged to be not Oriental, 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 sharp 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 karavan, 'a scout, an outpost, a vanguard.' Doubtless there are difficulties. [The N.E.D. says that it is probably the dim. of Sp. caraba.] 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 Sirlet, c. 1550, and the word may have been changed or modified:

"Cogitavit enim in unaquaque Calabriae regione perficere navigia. .. Id autem non ferentes Russani gives .. simul irruentes ac tumultuantes navigia commusserunt et eas quae Caravellae appellabant sequerunt." —In the Collection of Martene and Durand, v. col. 930.

C. 638.—"Carabux, parua seca ex vimine facta, quea contextu crudo oros genus navi

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 at the beginning of August 1492, with 120 men, sail was made from Gades." —Summary of the H. of the Western Indies, by Pietro Martire in Ramusio, iii. f. 1.

1506.—"Item trae della Mina d'oro de Ginea ano anno ducenti 120 che vien ogni mio de caravelle con ducenti 10 mila." —Leonardo di Ca' Masser, p. 30.


1552.—"Ils lachèrent les bordées de leurs Kervelles; ornérent leurs vaisseaux de pavillons, et s'avancèrent sur nous." —Sid Ali, p. 70.

C. 1618.—"She may spare me her mizen and her bonnets; I am a carvel to her." —Beaum. & Fle., Wit without Money, i. 1.

1624.—"Sunt etiam naves quasdam nunciae quae ad officium clericatatis apposite exstractae sunt (quas caruellas vocant)." —Bacon, Hist. Ventorum.

1883.—"The deep-sea fishing boats called Machados .. 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 kariba) 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. Littré 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 circumducto scirpo tunicata, quae vocant Karaba ... Venit Karaba una apud vitriarios duobus mami, raro car- ius."—Kraemper, Amon. Esot. 379.

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."—Hanway, i. 102.

1800.—"Six corabahs of rose-water."—Symes, Emb. to Ava, p. 488.

1813.—"Carboy of Rosewater...."—MIlburn, 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. kärkhâna, ‘a place where business is done’; a workshop; a departmental 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-Kanays, or places where Handsy-craftsmen do work."—Bennier, E. T. 83; [ed. Constable, 258].

c. 1756.—"In reply, Hydur pleaded his poverty ... but he promised that as soon as he should have established his power, and had time to regulate his departments (Kärkhânjât), the amount should be paid."—Hussein Ali Khan, History of Hydr Nâil, p. 87.

1800.—"The elephant belongs to the Kar-kana, but you may as well keep him till we meet."—Wellington, i. 144.

1804.—"If the (bullock) establishment should be formed, it should be in regular Karhanna."—Ibid. iii. 512.

CARCOON, s. Mahr. kärkân, ‘a clerk,’ H.—P. kär-kun, (faciendorum factor) or ‘manager.’

[c. 1590.—"In the same way as the kar-kun sets down the transactions of the assessments, the mukadem and the patwari shall keep their respective accounts."—Ain, tr. Jarrett, ii. 45.

[1615.—"Made means to the Corcone or Scrivano to help us to the copia of the King’s licence."—Foster, Letters, iii. 122.

1616.—"Addick Raia 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 belonged to the command of the great Sawai Râo."—Pandurâng Hari, 21; [ed. 1873, i. 28.]

CARÉNS, n.p. Burm. Ka-reno, [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 Kirtita tribe (see the question discussed by McMahon, The Karens of the Golden Chersonese, 43 seqq.)]. 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, Syau, Pwo, and Bghai, 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 peaceable 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 doubtless have been" (Br. Burma Gazetteer, [ii. 226]). The author of this excellent 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 Baraghmah and Pege Carianners; they live in the woods, in small Societies, of ten or twelve houses; are not wanting in industry, though it goes no further than to procure them an annual subsistence."—In Dalrymple, Or. Rep. i. 100.

1799.—"From this reverend father (V. Sangermano) I received much useful information. He told me of a singular description
of people called Carayners or Carianers, that inhabit different parts of the country, particularly the western provinces of Dalla and Basssein, several societies of whom also dwell in the district adjacent to Rangoon. He represented them as a simple, innocent race, speaking a language distinct from that of the Birmanas, 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."—Sangermano, p. 34.

CARICAL, n.p. Etymology doubtful; Tam. Karaiikkal, [which is either kārāi, 'masonry' or the plant, thorny webera]: kārāi, 'channel' (Madras Adm. Man. ii. 212, Gloss. s.v.]). A French settlement within the limits of Tanjore district.

CARNATIC, n.p. Karnāṭaka and Kārṇāṭaka, Skt. adjective forms from Karnāṭa or Kārṇāṭa, [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 (Dawr. Gram. 2nd ed. Introd. p. 34). The Mahommedans on their arrival in S. India found a region which embraces Mysore and part of Telengāna (in fact the kingdom of Vijayanagara), called the Karnāṭaka country, and this was identical in application (and probably in etymology) with the Canara country (q.v.) of the older Portuguese writers. The Karnāṭaka 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 Karnāṭaka, to the country below the Ghaunts, on the eastern side of the Peninsula, just as the other form Canara had become extended to the country below the Western Ghaunts; 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 Brhat-Saṅhitā 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) Karnāṭa; the original form, which is not given by Kern, is Kārṇāṭa.

c. A.D. 1100.—In the later Sanskrit literature this name often occurs, e.g. in the Kathasaritasāgara, 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 it in any of the texts where 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.—(Elem. of S. Indian Palaeography, 2nd ed. pl. xxx.)

1608.—"In the land of Kārṇāṭa and Vidyānāgaras was the King Mahendra."


c. 1610.—"The Zamdars of Singaldip (Ceylon) and Kārnāṭak came up with their forces and expelled Sheo Rai, the ruler of the Dakhin."—Firishta, in Elliot, vi. 549.

1614.—See quotation from Couto under CANARA.

[1623.—"His Tributaries, one of whom was the Queen of Curnat."—P. della Valle, Hak. Soc. ii. 314.]

c. 1652.—"Gandiot is one of the strongest cities in the Kingdom of Carnatica."

—Tavernier, E. T. ii. 98; [ed. Ball, i. 284].

c. 1660.—"The Rās of the Kārnāṭik, Mahatta (country), and Telingana, were subject to the Rās of Bidar."—'Amān-i-Sālik, in Elliot vii. 126.

1673.—"I received this information from the natives, that the Canatic country reaches from Gongola to the Zomerhun's Country of the Malabars along the Sea, and inland up to the Pepper Mountains of Sundā . . . Bedmar, four Days Journey hence, is the Capital City."—Fryer, 162, in Letter IV., A Relation of the Carnatic Country. Here he identifies the "Canatic" with Canara below the Ghaunts.

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. . . ."—Grose, i. 292.

"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 Trichinopoly, Tanjore, and Maissore to the south; the sea bounds it on the east."—Ibid. ii. viii.

1762.—"Siwaae Madhoo Rao . . . with this immense force . . . made an incursion
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into the Kārnatic Balaghaut."—Hussein Ali Khan, History of Hyder Naik, 148.

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 Cārnatic, and on the coast of Malabar, as to render it difficult for any power above the Gahnts to invade us."—Lord Cornwallis's Despatch from Seringapatam, in Seton-Karr, ii. 96.

1826.—"Camp near Chillumbrum (Cārnatic), March 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 Edrisi (i. 364, 372). But Dr. Badger gives the modern Arabic as el-Khārīg, which would represent old P. Khārīg.

c. 830.—"Khārek ... this island which a long time produced the best of palmers, and of rice."—Ibn Khurdadbeh, in J. As. ser. vi. tom. v. 283.

c. 1563.—"Partendosi da Basora si passa 200 miglia di Golfo co'l mare a banda destra sino che si giunge nell' isola di Carichi."—C. Federici, in Ramusio, iii. 386.

1727.—"The Islands of Carrick ly, about West North West, 12 Leagues from Boucheier."—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 merchandise; carried 32 brass pieces and between 600 and 700 passengers (?); was built with 7 decks. The word (L. Lat.) carraca is regarded by Skeat as properly carrica, from carricare, It. caricare, 'to lade, to charge.' This is possible; but it would be well to examine if it be not from the Ar. ḥārikah, 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 karākīr, the pl. of kūrkār or kūrkāra (see CARACA). And kūrkāra itself he thinks may have come from caricare, 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. 498, and Ibn Bat. ii. 116; iv. 289) The like use occurs several times in Makrizi (e.g. 1. i. 143; I. ii. 66; and II. i. 24). Quatremère at the place first quoted observes that the barākah 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.

1385.—"... after that we embarked at Venice on board a certain carrack, and sailed down the Adriatic Sea."—Friar Pasqual, in Cathay, &c., 291.


1403.—"... 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 called bowsprit (lauprés) which is fixed in the forecastle; and another light like a candle in una vara de espino (?) 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 steersman and certain sailors of the watch."—Clavijo, § xiii. Comp. Markham, p. 13.

1548.—"De Thesauro nostro munitionum artillariorum, Tentorum, Pavilionum, pro EQUIBUS navibus caracatis, Galeis et alitis navibus quibuscumque."—Act of Edw. VI. in Rymer, xv. 175.

1552.—"... Ils avaient 4 barques, grandes comme des karrākā."—Sidi 'Ali, p. 67,
1560-68.—"... about the middle of the month of Ramazan, in the year 974, the inhabitants of Funan and Pandarean [i.e. Ponany and Pandarāni, q.v.], having sailed out of the former of these ports in a fleet of 12 grabs, 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 grabs ... made capture off Shalecat (see CHALIA) of a large caracca, which had sailed from Cochin, having on board nearly 1,000 Franks. ..."—Tolfut-ul-Mujahideen, p. 159.

1596.—"It comes as farre short as ... a cooke-boate of a Carrick."—T. Nosh. 

1613.—"They are made like carracks, only strength and storage."—Beaum. & Flet., The Cozcomb, i. 3.

1615.—"After we had given her chase for about 5 hours; her colours and bulk discovered her to be a very great Portugal carrack bound for Goa."—Terry, in Purchas; [ed. 1777, p. 34].

1620.—"The harbor at Nangasque is the best in all Japan, whereas there may be 1,000 scale of shipps ride landlock, and the greatest shippes or carikses in the world ... ride before the townes within a cable's 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 Bombaim et de Marsagio ne soient d'envoyer tout à l'heure, pour conduire le Vaisseau à Turumba [i.e. Trombay] où les Carakes ont costume d'hyverner."—Routier ... des Indes Or., by Alcise da Motta, in Thevenot.

c. 1635.—"The bigger Whale, like some huge carrack lay Which wanted Sea room for her foes to play, ..."—Waller, Battle of the Summer Islands.

1653.—"... pour moy il me vouloit loger en son Palais, et que si j'avois la volonté de retourner a Lisbone par mer, il me feroyt embarquer sur les premières Karakes. ..."—De la Boulaye-le-Gouz, ed. 1657, p. 213.

1660.—"And further, That every Merchant Denizen who shall hereafter ship any Goods or Merchandise 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 arroços, call caracças."—Vieira, quoted by Blutéau.

1684.—"... there was a Carack 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. alearvea) from the Arabic karawwyda. It is curious that the English form is thus closer to the Arabic than either the Spanish, or the French and Italian carvi, which last has passed into Scotch as carvy. But the Arabic itself is a corruption [not immediately, N.E.D.] of Lat. carven, or Gr. κάρον (Dosy).

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 Loni-okhtar. In our memory an officer named Holroyd was always called by the Sepoys Boydal, [and Broomeau, Loburin, By another curious corruption Mackintosh becomes Makkhami-tosh, 'buttered toast']

CARTOCCIE, s. A cartridge; karões, Sepoy H.; [comp. TOSTDAUHN].

CARYOTA, s. This is the botanical name (Caryota urens, L.) of a magnificent palm growing in the moister forest regions, as in the Western Ghats and in Eastern Bengal, in Ceylon, and in Burma. A conspicuous character is presented by its enormous bipinnate leaves, somewhat resembling colossal bracken-ponds, 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 rosaries 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 Kītul. It also affords a kind of sago, and a woody 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 Mhātr-palm in Western India. We know of no Hindustani or familiar Anglo-Indian name. [Watt, (Econ. Dict. ii. 206) says that it is known in Bombay as the Hill or Sago palm. It has penetrated in Upper India as far as Chunār.] 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 Caryotae maxumae celebratur, et cibo quidem et sucro uberimae, ex quibus praecipua vina orienti, iniqua capit, unde pomo nomen."—Pliny, xiii. p. 9.

1681.—"The next tree is the Kettule. It growth straight, but not so tall or big as a Coker-Nut-Tree; the inside nothing but a white pith, as the former. It yeildeth a sort of Liquor . . . very sweet and pleasing to the Pallate. . . . The which Liquor they boyal and make a kind of brown sugar called Jaggory [see JAGGERY], &c."—Knox, p. 15.

1777.—"The Caryota urens, called the Sagner tree, grew between Salatiga and Kopping, and was said to be the real tree from which soago is made."—Thunberg, E. T. iv. 149. A mistake, however.

1861.—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 \( \frac{1}{2} \) of a Tula" (Williams, Skt. Dict.; and see also a Note on the Kर्षा, or rather kर्षदपान, as a copper coin of great antiquity, in E. Thomas's Pathan Kings of Delhi, 361-362). From the Tam. form kāsū, or perhaps from some Konkani form which we have not traced, the Portuguese seem to have made caiza, whence the English cash. In Singalese also kāsi 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 Rutherford. Under this system 80 cash = 1 fanam, 42 fanams = 1, star pagoda. But from an early date the Portuguese had applied caixa 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 tael, 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. cassa, 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 Minshew (2nd ed. 1627) the present sense of the word is not attained. He only gives "a tradesman's Cash, or Counter to keep 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 caisse, and one casse is worth a quattrino."—Ibid. 172. (Why a monkey should be worth 4 caisse is obscure.)

1599.—"You must understand that in Sunda there is also no other kind of money than certain copper mynt called Caixa, of the bignes of a Hollâdes doite, but not half so thicke, in the middle whereof is a hole to hang it on a string, for that commodie they put two hundreth or a thousand vpon one string."—Linschoten, 34; [Hak. Soc. i. 113].

1600.—"Those (coins) of Lead are called caixas, whereof 1600 make one mas."—John Davis, in Purchas, i. 117.

1609.—"Ils (des Chinois) apportent la monnoye qui a le cours en toute l'isle de Iava, et Isles circonvoisines, laquelle en langue Malalique est apellee Cas . . . Cette monnoye est jettee en moule en Chine, a la Ville de Chinchou."—Houtman, in Nav. des Hollands, i. 30b.

[1621.—"In many places they threw abroad Cashes (or brassie money) in great quantity."—Cocks, Diary, ii. 202.]

1711.—"Doodoos and Cash are Copper Coins, eight of the former make one Fanham, and ten of the latter one Doodoo."—Lockyer, 8. [Doodoo is the Tel. duddu, Skt. dsī, 'two'; a more modern scale is: 2 doggaunies = 1 doody: 3 doodies = 1 anna.—Mad. Gloss. s.v.]

1718.—"Cash (a very small coin, eighty whereof make one Fan)."—Propagation of the Gospel in the East, ii. 52.

1727.—"At Atchoon they have a small coin of leaden Money called Cash, from
CASHMERE.

12 to 1600 of them goes to one Mace, or Massice."—A. Hamilton, ii. 109.

C. 1750-60.—"At Madras and other parts of the coast of Coromandel, 80 cashes

make a fanam, or 3d. sterling; and 36

fanams a silver pagoda, or 7s. 8d. ster-

ling."—Grose, i. 282.

1790.—"So far am I from giving credit to the late Government (of Madras) for

economy, in not making the necessary preparations for war, according to the

positive orders of the Supreme Government,

after having received the most gross

insult that could be offered to any nation!

I think it very possible that every Cash

of that ill-judged saving may cost the company a crown of rupees."—Letter of

Lord Cornwallis to E. J. Holland, Esq.,

see the Madras Courier, 22nd Sept. 1791.

[1792.—"Whereas the sum of Rabheties

1228, 6 fanams and 30 khas has been de-

ducted."—Agreement in Logan, Malabar,

iii. 226.]

1813.—At Madras, according to Milburn, the

coigne ran:

"10 Cash=1 doodee; 2 doodees=1 piece; 8
doosees=1 single fanam," &c.

The following shows a singular cor-

ruption, probably of the Chinese tsien,

and illustrates how the striving after

meaning such corruption:

1876.—"All money transactions (at

Manywne on the Burman-Chinese frontier)

are effected in the copper coin of China
called 'change,' of which about 400 or 500

go to the rupee. These coins are gener-

ally strung on cord," &c.—Report on the

country through which the Force passed to

meet the Governor, by W. J. Charlton, M.D.

An intermediate step in this trans-

formation is found in Cocks's Japan

Journal, passim, e.g., ii. 89:

"But that which I tooke most note of

was of the libertvlty and devotion of these

heathen people, who thronged into the

Pagod in multitudes one after another to

cast money into a littel chapell before the

idales, most parte . . . being gins or brass

money, whereof 100 of them may valle som

10d. str., and are about the bignes of a 3d.

English money."

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. Crawfurd also

speaks of it as abundant, and in full

bearing, in the jungly islets of Hastings

Archipelago, off the coast of Camboja

(Emb. to Swaim, d. c., i. 103) [see Teele's

note on Linschoten, Hak. Soc. ii. 27].

The name appears to be S. American,

acajou, of which an Indian form, kaju,

[and Malay gajus], 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 Caju; which being a good

stomachie, 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 seqq.

1598.—"Cajus growth on trees like

apple-trees, and are of the bignes of a

peare."—Linschoten, p. 94; [Hak. Soc. ii.

28].

[1623.—P. della Valle, Hak. Soc. i. 135,
calls it cajiu.]

1658.—In Piso, De Indiae utriusque Re

Naturali et Maladi, Amst., we have a good

cut of the tree as one of Brasil, called

Acabaa "et fructus eis Acaju."  

1672.—"... il Cagiu ... Questo è

l'Amandola ordinaria dell' India, per che

se ne raccolgion grandissima quantità,

esendo la pianta fertilissima e molto fre-

quente, ancora nelle luoghi più deserti et

inelti."—Vincenzo Maria, 354.

1673.—Fryer describes the tree under the

name Cherise (apparently some mistake),
p. 182.

1764.—"... Yet if

The Acajou haply in the garden bloom..."

Gravinger, iv.

[1813.—Forbes calls it "the cashew-

apple," and the "cajeto-apple."—Or. Mem.

2nd ed. i. 232, 288.]

1830.—"The cashew, with its apple

like that of the cities of the Plain, far to

look at, but acrid to the taste, to which

the far-famed nut is appended like a bud."—

Tom Cringle, ed. 1865, 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 Himá-

laya, H. and P. Kasmír, from Skt.

Kásśmíra, and sometimes Káśmíra,

alleged by Burnouf to be a confor-

trac of Kásyapaśmíra. [The name is

more probably connected with the

Khosa tribe.] Whether or not it be

the Kaspatyrus or Kasappaýrus of Herò-

otus, we believe it undoubtedly to be

the Kaspeiria (kingdom) of Ptolomy.
Several of the old Arabian geographers write the name with the guttural ṡ; but this is not so used in modern times.

c. 680.—"The Kingdom of Kia-shi-mi-lo (Kasmira) has about 7000 ㏐ of circuit. On all sides its frontiers are surrounded by mountains; these are of prodigious height; and although there are paths affording access to it, these are extremely narrow." —Huen T'ang (Pil. Boudh.) ii. 167.

c. 940.—"Kasmir . . . 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." —Masʿudī, i. 375.

1275.—"Kasmir, a province of India, adjoining the mixt Turk and Indian blood excel all others in beauty." —Zakariya Kasvāni, in Gildemeister, 210.

1298.—"Keshmir also is 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.

1562.—"The Mogols hold especially towards the N.E. the region Sogdiana, which they now call Qesimir, and also Mount Caucasus which divides India from the other Provinces." —Barros, IV. vi. 1.

1615.—"Chisimeere, the chiefe Citie is called Sirinakar." —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 so small a kingdom." —Bernier, E. T. 128; [ed. Constable, 400.]

1676.—"A trial of your kindness I must make; Though not for mine, so much as virtue's sake."

The Queen of Cassimere . . ."

Dryden's Aurancezbe, iii. 1.

1814.—"The shawls of Cassimer and the silks of Iran." —Forbes, Or. Mem. iii. 177; [2nd ed. ii. 292]. (See KERSYEMER.)

Kashish (Caxie) used by Christian writers as if it were the special title of a Mahomedan 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 Kaskish Dāgh). 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 Mahomedan divines, which is indeed its recognised signification in Spanish and Portuguese. In Jarric's Thesaurus (Jesuit Missions, 1606) the word Caxius is constantly used in this sense.

c. 1310.—"There are 700 churches (kalsīya) resembling fortresses, and every one of them overflowing with presbyters (kashishān) without faith, and monks without religion." —Description of the Chinese City of Khawzai (Hangchau) in Wadding's History [see also Marco Polo, ii. 196.]

1404.—"The town was inhabited by Moorish hermits called Caxies; and many people came to them on pilgrimage, and they healed many diseases." —Markham's Clavijo, 79.

1514.—"And so, from one to another, the message passed through four or five hands, till it came to a Gazzizi, whom we shall call a bishop or prelate, who stood at the King's feet . . ." —Letter of Gior. de Empoli, in Archiv. Stor. Ital. Append. p. 56.

1538.—"Just as the Creyer was offering to deliver me unto whomsoever would buy me, it came to very Cacis Morima, whom they held for a Saint, with 10 or 11 other Cacis his Inferiors, all Priests like himself of their wicked sect." —F. M. Piato (tr. by H. C.), p. 8.

1552.—Caciz in the same sense used by Barros, II. ii. 1.

1553.—See quotation from Barros under LÁR.

[1554.—"Who was a Caciz of the Moors, which means in Portuguese an ecclesiastic."

—Castañeda, Bk. 1. ch. 7.]

1661.—"The King sent off the Moor, and with him his Casis, an old man of much authority, who was the principal priest of his Mosque." —Correa, by Ld. Stanley, 113.

1667.—". . . 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 Cacizes of the Moors, and the preachers of the Gentoons, jôques, sorcerers, (féticeiros), jousis, gross (i.e. joshis or astrologers, and gurus), and whatsoever others make a business of religion among the infidels, and so also the bramans and paibus.
CASSANAR, CATTANAR. s. A priest of the Syrian Church of Malabar; Malayal. kattanar, meaning originally 'a chief,' and formed eventually from the Skt. karta.

1606.—"The Christians of St. Thomas call their priests Caçanares."—Gouveia, f. 28a. This author gives Catiatiara and Cacanetra as feminine forms, "a Cassanar's wife." The former is Malayal. kattati, 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.—"M. Joseph ... consecrated as a bishop ... a Catena.—Logan, Man. of Malabar, i. 211.]

CASSAY, n.p. A name often given in former days to the people of Munneeapore (Manipur), on the eastern frontier of Bengal. It is the Burmese name of this people, Kasse, or as the Burmese pronounce it, Kathé, it must not be confounded with Cathay (q.v.) with which it has nothing to do. [See SHAN.]

1759.—In Dalrymple's Orient. Repert. we find Cassay (i. 116).

1795.—"All the troopers in the King's service are natives of Cassay, who are much better horsemen than the Burmans."—Symes, p. 313.

CASSOWARY, s. The name of this great bird, of which the first species known (Casuarius galeatus) is found only in Ceram Island (Moluccos), is Malay kasuwari or kasuwari; [according to Scott, the proper reading is kasuwodzi, 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 Gimmy Hens, the Cassawarway moreover."—(Note by Coryat.)

"An East Indian bird at St. James in the keeping of Mr. Walker, that will carry no coals, but eat them as what you will."—Peacham, in Paneg. verses on Corbyt's Crudities, sig. 1. 5r. (1776) ; quoted by Scott.]

1631.—"De Emeu, vulgo Casoaria, in insula Ceral, aliasque Moluccensibus vicinis insulis, celebris haec avis reputatur."—J. Bontio, lib. v. e. 18.

1669.—"This aforesaid bird Cossebæres also will swallow iron and lead, as we once learned by experience. For when our Connes-tabel once had been casting bullets on the Admiral's Bastion, and then went to dinner, there came one of these Cossebæres 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. Staer, 86.

1682.—"On the islands Sumatra (?) Banda, and the other adjoining islands of the Moluccas there is a certain bird, which by the natives is called Emeu or Ene, but otherwise is commonly named by us Kasuarias."—Nieuwhof, ii. 281.

1705.—"The Cassawaris 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."—Funnel, in Dampier, iv. 266.

CASTE, s. "The artificial divisions of society in India, first made known to us by the Portuguese, and described by them under their term caste, signifying 'breed, race, kind,' which has been retained in English under the supposition that it was the native name" (Wedgwood, s.v.). [See the extraordinary derivation of Hamilton below.] Mr. Elphinstone prefers to write "Cast."

We do not find that the early Portuguese writer Barbosa (1516) applies the word casta to the divisions of Hindu
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 Calient: “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 saoos fidalgos 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.”—Cadamosto, Navegação, i. 14.

1552.—“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 (casta) of the Christians.”—Correa, Lendas, 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 (casta) of shoemakers are the same.”—Garcia, t. 235.

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.—“Dous modos ha de gente; porque a noble Nairos chamados silo, e a menos dina Polesas tem por nome, a quem obriga A lei não misturar a casta antiga.”—Camões, vii. 37.

By Burton:
“Two modes of men are known; the nobles know the name of Nayrs, who call the lower Caste Polesas, 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 Gentooos 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.”—Gouvea, ff. 103, 104, 105, 106b, 1296; Synodo, 185, &c.

1613.—“The Banians kill nothing; there are thirte and odd several Casts of these that differ something in Religion, and may not eat with each other.”—N. Wittington, in Purchas, i. 485; see also Pilgrimage, pp. 997, 1003.

1630.—“The common Brahman 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 Turbarts.”—Fryer, 115.

c. 1760.—“The distinction of the Gentoos into their tribes or Casts, forms another considerable object of their religion.”—Grose, i. 201.

1763.—“The Casts or tribes into which the Indians are divided, are reckoned by travellers to be eighty-four.”—Orme (ed. 1809), i. 4.

[1820.—“The Kayasthas (pronounced Kaists, hence the word caste) follow next.”—W. Hamilton, Descr. of Hindoostan, i. 109.]

1878.—“There are thousands and thousands of these so-called Castes; 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. Jaugr, Ost-Indische Handwerk und Gewerbe, 13.

Castes are, according to Indian social views, either high or low.

1876.—“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 Pariahs of the low, than a single trim, smooth-faced, smooth-wayed, clever high-caste Hindoo, on my lands or my colony.”—W. G. Palgrave, in Fortnightly Rev., cx. 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 artisans, &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 Couto. [See Nelson, Madura, Pt. ii. p. 4; Oppert, Orig. Inhab. p. 57.]

Sir Walter Elliot considers this feud 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 or 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 Brahmans, and includes the Parias, 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 Parias." (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 Valanga and Elange [Tam. valangai, idangai], which is as much as to say 'the right hand' and 'the left hand.'"—Couto, u. s.

The word is current in French: 1842.—"Il est clair que les castes n'ont jamais pu exister solidement sans une veritable conservation religieuse."—Comte, Cours de Phil. Politiee, vi. 506.

1877.—"Nous avons aboli les castes et les privileges, nous avons inscrit partout le principe de l'egalite devant la loi, nous avons donne le suffrage a tous, mais voila qu'on reclame maintenant l'egalite des conditions."—E. de Laveleye, De la Proprieté, 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 baixa, in the sense of breed or strain.

CASTEES, s. Obsolete. The Indo-Portuguese formed from casta the word casitca, which they used to denote children born in India of Portuguese parents; much as creole was used in the W. Indies.

1599.—"Liberi vero nati in India, utroque parente Lusitano, castisos vocantur, in omnibus fere Lusitanis similis, colore tamen modicum different, ut qui ad glivum non nihil deflectant. Ex castisis deinde nati magis magisque gilvi sunt, a parentibus et mediis magis deflectentes; pro quo et mediis nati per omnia indigenis respondunt, icta ut in tertia generatione Lusitani religios quidque sunt similimi."—De Bry, ii. 76; (Linschoten [Hak. Soc. i. 184]).

1638.—"Les habitants sont ou Castizes, c'est à dire Portugais naturels, et nez de pere et de mere Portugais, ou Mestizes, c'est à dire, nez d'vn pere Portugais et d'vne mere Indienne."—Mandelslo.

1653.—"Les Castissos sont ceux qui sont nays de pere et mere reinos (Reinol); ce mot vient de Casta, qui signifie Race, ils sont mesprizez des Reynoys. . . ."—Le Gouz, Voyages, 26 (ed. 1597).

1661.—"Die Stadt (Negapatam) ist zimlich volkereich, doch mehrenheils alle Mastycen Castycen, und Portugiesichen Christen."—Walter Schulte, 108.

1699.—"Castees wives at Fort St. George."—Census of English on the Coast, in Wheeler, i. 356.


1726.—". . . or the offspring of the same by native women, to wit Mistices and Castees, or blacks . . . and Moors."—Valentijn, v. 3.

CASUARINA, s. A tree (Casuarina muricata, Roxb.—N. O. Casuarineae) 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 PEELU.

1887.—"Our road lay chiefly by the sea-coast, along the white sands, which were fringed for miles by one grand continuous line or border of casuarina trees."—Lt.-Col. Lewin, A Fly on the Wheel, 362.

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- somese, 275.
CATAMARÁN, s. Also CUT-MURAM. CUTMURAL. Tam. katthu, 'binding'; maram, 'wood.' A raft formed of three or four logs of wood lashed together. The Anglo-Indian accentuation of the last syllable is not correct.

1583.—"Seven round timbers lashed together for each of the said boats, and of the said seven timbers five form the bottom; one in the middle longer than the rest makes a cutwater, and another makes a poop which is under water, and on which a man sits.... These boats are called Gatameroni."—Ballo, Viaggio, i. 82.

1673.—"Coasting along some Catamarans (Logs lashed to that advantage that they waft off all their Goods, only having a Sail in the midst and Paddles to guide them) made after us...."—Fryer, 24.

1698.—"Some time after the Catamaran brought a letter. ..."—In Wheeler, i. 334.

1700.—"Un pecheur assis sur un catamara- ron, c'est à dire sur quelques grosses pièces de bois liées ensemble en manière de radeau."—Lett. Edif. x. 58.

c. 1780.—"The wind was high, and the ship had but two anchors, and in the next forenoon parted from that by which she was riding, before that one who was coming from the shore on a Catamaran could reach her."—Orme, iii. 300.

1810.—Williamson (V. M. i. 65) applies the term to the rafts of the Brazilian fishermen.

1836.—"None can compare to the Catamarans and the wonderful people that manage them... each catamaran has one, two, or three men... they sit crouched upon their heels, throwing their paddles about very dexterously, but very unlike rowing."—Letters from Madras, 34.

1860.—"The Catamaran is common to Ceylon and Coromandel."—Tennent, Ceylon, i. 442.

During the war with Napoleon, the word came to be applied to a sort of fire-ship. "Great hopes have been formed at the Admiralty (in 1804) of certain vessels which were filled with combustibles and called catamarans."—(Ed. Stanhope, Life of Pitt, iv. 218.) This may have introduced the word in English and led to its use as 'old cat' for a shrewish hag.

CATECHU, also CUTCH and CAUT, s. An extrinsic extract from the wood of several species of Acacia (Acacia catechu, Willd.), the khair, and Acacia summa, Kurz, Ac. sundra, D. C. and probably more. The extract is called in H. khath, [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. kachi, Tam. katsu, Malay kachu. 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. Royle has shown that lycium was an extract from certain species of berberis, known in the bazaars as rasut. 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 Schröder's Pharmacop. Medico-chymica, Lyons, 1654, it is briefly described as Catechu or Terra Japonica, "genus terrae 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 pech (see PUTCHECK) and another called cacho."—Barbosa, 191.

1554.—"The bahar of Cate, which here (at Ormuz) they call cacho, is the same as that of rice."—A. Nunes, 22.

1563.—"Colloquio XXXI. Concerning the wood vulgarly called Cate; and containing profitable matter on that subject."—Garcia, f. 125.

1578.—"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 Khdira tree, i.e. in modern Hindi the Khaar (Skt. khadira).

[1616.—"010 bags Catcha."—Foster, Letters, iv. 127.]

1617.—"And there was rec. out of the Adoviz, viz. 7 hhds. drugs cacha; 5 hampers pochok" (see PUTCHECK).—Cocks's Diary, i. 294.

1759.—"Hortal [see HURTAL] and Cutch, Earth-oil, and Wood-oil."—List of Burma Products in Dalrymple, Oriental Repert. i. 109.

c. 1760.—"To these three articles (betel, areca, and chunam) is often added, for luxury what they call cachooonada, a Japan-earth, which from perfumes and other mixtures, chiefly manufactured at Gou, receives such improvement as to be sold to advantage when re-imported to Japan.... Another addition too they use of what they call Catchoo, being a blackish granulated perfumed composition...."—Grose, i. 298.

1813.—"... The peasants manufacture catechu, or terra Japonica, from the Keiri [khair] tree (Mimosus catechu) which grows wild on the hills of Kankana, 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.

1247.—"Kitai autem... homines sunt pagani, qui habent literam speciale... homines benigni et humani satis esse videantur. Barban non habent, et in dispositione faciei satis correspondunt cum Mongalibus, non tamen sunt in faeite ita lati... meliores artifices non inveniuntur in toto mundo... terra eorum est opulentia valde."—J. de Piano Carpini, Hist. Mongalorum, 653-4.

1253.—"Ultra est magna Cathaya, qui antiquitus, ut credo, dicebantur Seres. ... Isto Catai sunt parvi homines, loquendo multum aspirantes per nares et... habent parvam aperturam oculorum," &c.—Itin. Wilhelmis de Rubruck, 291-2.

c. 1390.—"Cathay is a very great Empire, which extendeth over more than c. days' journey, and it hath only one lord. ..."—Friar Jordanus, p. 54.

1404.—"E lo mas alxofar [see ALJOFAR] que en el mundo se ha, se posa e falla en a'1 mar del Cathay."—Clavijo, f. 32.

1555.—"The Yndians called Catheies have eche man many wines."—Watreman, Fardes de Faciouns, M. ii.

1598.—"In the lande lying westward from China, they say there are white people, and the land called Cathaia, where (as it is thought) are many Christians, and that it should confine and border upon Persia."—Linschoten, 57; [Hak. Soc. i. 126].

[1602.—"... and arrived at any porte within the dominions of the kingdomes of Cathaya, China, or Japan."—Birdwood, First Letter Book, 24. Here China and Cathaya are spoken of as different countries. Comp. Birdwood, Rep. on Old Rec., 168 note.]

Before 1633.—
"I'll wish you in the Indies or Cataia. ..."

Beaum. & Fletch., The Woman's Prize, iv. 5.

1634.—
"Domadores das terras e dos mares
Não so im Malaca, Indo e Perseu streito
Mas na China, Catha, Japão estranho
Lei nova introduzindo em sacro banho."

Malaca Conquistada.

1664.—"Tis not yet twenty years, that there went caravans every year from Keshmire, which crossed all those mountains of the great Tibet, entred into Tartary, and arrived in about three months at Cataja. ..."—Bernier, E. T., 136; [ed. Constable, 425].

1842.—
"Better fifty years of Europe
than a cycle of Cathay."

Tennyson, Lockesay 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 Khitan ... whose rule subsisted for 200 years, and originated the name of Khitai, Khata, or Cathay, by which for nearly 1000 years China has been known to the nations of Inner Asia, and to whose acquaintance with it was got by that channel."—Marco Polo, Introd. ch. ii.

CAT'S-EYE. 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 Olho de gato, which our word translates. It appears from the quotation below from Dr. Royle that the Belo oculus 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 hall kā ḍīṅkh does not appear in Platt's Dict. The usual name is lahsaniyā, 'like garlic. The Burmese are said to call it kyoung, 'a cat.']

c. A.D. 70.—"The stone called Belus eye is white, and hath within it a black apple, the mids whereof a man shall see to glitter like gold. ..."—Holland's Plinius, ii. 625.


1516.—"And there are found likewise other stones, such as Olho de gato, Chrysoleites, and amethysts, of which I do not treat because they are of little value."—Barbosa, in Lisbon Acad., ii. 390.

1599.—"Lapis insuper alius ibi vulgaris est, quem Lusitani olhos de gatto, id est, oculum felinum vocant, propertea quod cum eo et colore et facie conveniant. Nihil autem aliud quam achates est."—De Bry, iv. 84 (after Linschoten); [Hak. Soc. i. 61, ii. 141].

1672.—"The Cat's-eyes, by the Portuguese called Olhos de Gatos, occur in Ceylon, Cambaya, and Pegu; 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."—Baldaeus, Germ. ed. 160.

1837.—"Belo oculus, mentioned by Pliny, xxxvii. c. 55, is considered by Hardouin to
be equivalent to *ceil de chat*—named in *India billi be 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 *kātī* or *kātī* is Malayo-Javanese. It is equal to 16 taels, *i.e.* 1½ lb. avoid, 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.—*“Everie Catte is as much as 20 Portingall ounces.”*—*Linschoten*, 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*, *ibid.* i. 199.

1610.—*“And (I prayse God) I have aboard one hundred thirtie nine Tunnes, six Catthayes, one quarerne two pound of mutmegs and sixed twelve and twenty succettes of Mace, which maketh thirtie sixe Tunnes, fiftene Catthayes one quarerne, one and twentie pound.”*—David Middleton, *ibid.* i. 247. In this passage, however, *Catthayes* seems to be a strange blunder of Purchas or his copyist for *Cett*. *Suketie* is probably Malay *sukat*, *a measure, a stated quantity.* [The word appears as *suckel* in a letter of 1615 (Foster, iii. 175). Mr. Skewt suggests that it is a misreading for *Pecul.* *Sukat*, he says, means ‘to measure anything’ (indefinitely), 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 *Kuttoo* is a Tamil word signifying *batta*. (q.v.). But may it not rather be a clerical error for *batty*?

1659.—*“If we should detain them longer we are to give them catty.”*—Letter in *Wheeler*, i. 182.

**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-

bably the origin of our ‘cutter’? We see that Sir R. Burton in his Commentary on Camoens (vol. iv. 391) says: *“Catur is the Arab, kartireh, 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 cutter was introduced in marine use. We cannot find it in Dampier, nor in *Robinson Crusoe*; the first instance we have found is 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 Navale*, ii. 258) quotes Witsen as saying that the *Caturi* or *Almadias* were Calicut vessels, having a length of 12 to 13 paces (60 to 65 feet), sharp at both ends, and curving up, 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 *Catari*, and go either with a sail or oars more swiftly than any galley, *fusta*, or brigantine.”*—*Varthema*, 154.


1549.—*“Naves item duas (quas Indi *catures* vocant) summâ celeritate armari jussit, vi oram maritimam legentes, hostes commenau prohiberent.”*—*Guês, de Bello Cambaico*, 1931.

1552.—*“And this winter the Governor sent to have built in Cochlin thirty *Caturases*, which are vessels with oars, but smaller than brigantines.”*—*Custanheda*, iii. 271.


1601.—*“Biremes, seu *Cathuri* quum plurimae conduntur in Lassoon, Javae civitate . . .”*—*De Bry*, iii. 109 (where there is a plate, iii. No. xxvii.).

1688.—*“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 call *Catur*, besides seven old foysters.”*—*Dryden, Life of Xarier*, in *Works*, 1821, xvi. 200.

1742.—*“. . . to prevent even the possibility of the galleons escaping us in the night, the two *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, 150, and other places.
CAUVERY. n.p. The great river of S. India. Properly Tam. Kadervi or rather Kadervi, and Sanscritized Kadervi. The earliest mention is that of Ptolemy, who writes the name (after the Skt. form) Xáðhṇor (sc. ποταμός). The Kāvāra of the Periplus (c. A.D. 80-90) probably, however, represents the same name, the Ḫαβὴρις ἐμπορόν of Ptolemy. The meaning of the name has been much debated, and several plausible but unsatisfactory explanations have been given. Thus the Skt. form Kadervi has been explained from that language by Kadervi '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 Kadervi has been explained by Bp. Caldwell as possibly from the Dravidian kāri, 'red ochre' or kā (kā-va), 'a grove,' and ēr-ū, 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-ērī, however, the form found in inscriptions, affords a more satisfactory Tamil interpretation, viz. Kā-ērī, '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.—
"Χαβὴροι ποταμοῖ ἐκβολαὶ Ἐκβολαὶ ἐμποροῦν."—Ptolemy, lib. vii. 1.
The last was probably represented by Kadervatan.

c. 545.—"Then there is Siededē, i.e. Taprobane . . . and then again on the Continent, and farther back, is Marallo, which exports conch-shells; Caber, which exports alabandamin."—Cosmas, Topog. Christ, in Cathay, &c. clxxviii.

1310-11.—"After traversing the passes, they arrived at night on the banks of the river Kannobari, and bivouacked on the sands."—Amīr Khwār, in Elliot, ii. 90.

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 Pyrard [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 Moncois pescheurs prennent ent' autres grande quantité d'une sorte de petit poisson, qui n'est pas plus grande que la main et large comme vn petit bremenue. Les Portugais l'appellent Pesche cavallo. Il est le plus commun de toute ceste cole, et c'est de quoy ils font le plus grand trafic; car ils le fendent par la moitié, ils le salent, et se font secher au soleil."—Pyrard de Laval, i. 278; see also 309; [Hak. Soc. i. 427; ii. 127, 294, 299].

1626.—"... The Ile inricht us with many good things; Buffola, . . . oysters, Breams, Cavaloes, and store of other fish."—Sir T. Herbert, 28.

1652.—"... There is another very small fish vulgarly called Cavallo, which is good enough to eat, but not very wholesome."—Philippus a Sanct. Trinitate, in Fr. Tr. 383.

1796.—"... The ayla, called in Portuguese cavallo, has a good taste when fresh, but when salted becomes like the herring."—Fra Paolini, E. T., p. 240.

1875.—"... Caragize denter (Bl. Schm.), This fish of wide range from the Mediterranean to the coast of Brazil, at St. Helena is known as the Cavalley, 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. Melliss, p. 106.

CAWNEY, CAWNY, s. Tam. kāni, 'property,' hence 'land,' [from Tam. kan, '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 Cawny is considered to be = 24 manni or Grounds (q.v.), of 2,400 sq. f. each, hence 57,600 sq. f. or ac. 1322. 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 Conns, but with an unintelligible explanation.

1807.—"... The land measure of the Togière is as follows: 24 Adies square=1 Culy; 100 Cullies=1 Canay. Out of what is
called charity however the Culy is in fact a Bamboo 26 Adies or 23 feet 8 inches in length... the Ady or Malabar foot is therefore 10.45 inches nearly; and the customary canay contains 51,375 sq. feet, or 1.17 acres nearly; while the proper canay would only contain 48,773 feet."—F. Buchanan, Mycane, &c. i. 6.

CAWNPORE, n.p. The correct name is Kânpur, 'the town of Kânâh, Kanhaiya or Krishna.' 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 bazaar and dependence of the cantonment established here under a treaty made with the Nabob of Oudh in 1766, and afterwards as a great mart of trade.

CAYMAN, s. This is not used in India. It is an American name for an alligator; from the Carib acayuman (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 Spaniards very early caught up in one part of the world, and naturalised in another." (N.E.D.).]

1590.—"The country is extravagantly hot; and the rivers are full of Caimans, which are certain water-lizards (lagarté)."—Nuño de Guzman, in Ramusio, iii. 339.

1598.—"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."—Pigafetta, in Harleian Coll. of Voyages, ii. 533.

This is an instance of the way in which we so often see a word belonging to a different quarter of the world undoubtedly ascribed to Africa or Asia, as the case may be. In the next quotation we find it ascribed to India.


1672.—"The figures so represented in Adam's footsteps were... 41. The King of the Caimans or Crocodiles."—Baldaeus (Germ. ed.), 148.

1692.—"Anno 1692 there were 3 newly arrived soldiers... near a certain gibbet that stood by the river outside the boom, so sharply pursued by a Kâlman that they were obliged to climb the gibbet for safety whilst the creature standing up on his hind feet reached with his snout to the very top of the gibbet."—Valentijn, iv. 231.

CAYOLAQUE, s. Kayu="wood," in Malay, Laka is given in Crawford's Malay Dict, as "name of a red wood used as incense, Myristica iners." In his Deser. Dict, he calls it the "Tanarius major; a tree with a red-coloured wood, a native of Sumatra, used in dyeing and in pharmacy. It is an article of considerable native trade, and is chiefly exported to China" (p. 204). [The word, according to Mr. Skeat, is probably kayu, 'wood,' lakâ, 'red dye' (see LAC), but the combined form is not in Klinkert, nor are these trees in Ridley's plant list. He gives Laka-laka or Malaka as the name of the phyllanthus emblica.]

1510.—"There also grows here a very great quantity of lacca for making red colour, and the tree of this is formed like our trees which produce walnuts."—Far-thema, p. 238.

c. 1560.—"I being in Canton there was a rich (bed) made wrought with Inorie, and of a sweet wood which they call Cayolaque, and of Sandalum, that was prized at 1500 Crownes."—Gaspar Da Cruz, in Purchas, iii. 177.

1585.—"Every morning and evening they do offer unto their idoles frankeness, benjamin, wood of aquilas, and cayolaque, the which is a marvelous sweete...."—Mendoza's China, i. 58.

CAZEE, KAJEE, &c., s. Arab. kâdî, "a judge," the letter zwâd with which it is spelt being always pronounced in India like a z. The form Cudi, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, al-kâdî, becomes in Spanish aletado; * not aleaade, which is from ka'ād, 'a chief'; nor algucaci, which is from vazir. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find "ao guazil da justica q em elles he como corre-gedor entre nos"; where guazil seems to stand for kâdî.

It is not easy to give an accurate account of the position of the Kâdî 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. Rost observes to us that the Arabic letter zwâd is pronounced by the Malays like il (see also Crawford's Malay Grammar, p. 7). And it is curious to find a transfer of the same letter into Spanish as id. In Malay kâdî becomes kâddi.
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 Kāzī-al-Kozāt, or chief Kāzī 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 Kāzī and Muftī 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, Moolvees (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 Kāzī.’ 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 Chhotā Sāhib (the Assistant), and that again to the Kāzī.”

But the duties of the Kāzī 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 distraint for rent on behalf of Zemindars. There were such Kāzīs nominated by Government in towns and pargunnas, 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 Kāzī or Kāzīs for that local area (see FUTWA, LAW-OFFICER, MUFTY).

1385.—“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 Pascal, in Cathay, &c., 235.

c. 1461.—“Au temps que Alexandre regna
Ung hon, nommé Diomèdes
Devant luy, on luy amena
Engrillonné poulces et detz
Comme ung larron ; car il fut des
Escumeurs que voyons courir
Si fut mys devant le cadès,
Pour estre jugé à mourir.”

Gd. Testament de Fr. Villon.

[c. 1610.—“The Pandiare is called Cady in the Arabic tongue.”—Pyrard de Laval, Hak. Soc. i. 199.]

1648.—“The Government of the city (Ahmedabad) and surrounding villages rests with the Governor Coutewael, and the Judge (whom they call Casgy).”—Van Twist, 15.

[1670.—“The Shawbunder, Cozzy.”—Hedges, Diary, Hak. Soc. ii. cccxix.]

1673.—“Their Law-Disputes, they are soon ended; the Governor hearing; and the Cadi or Judge determining every Morning.”—Fryer, 32.

"The Cazy or Judge . . . marries them."—Ibid. 94.

1683.—“. . . more than that 3000 poor men gathered together, complaining with full mouths 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. 194; Cazee in i. 85].

1854.—"January 12.—From Cassumbazar 'tis advised ye Merchants and Picars appeal again to ye Cazee for Justice against Mr. Charnock. The Cazee notices Mr. Charnock to appear. . . ."—Ibid. i. 147.

1859.—"A Cogee . . . who is a Person skilled in their Law."—Ovington, 206.

Here there is perhaps a confusion with Coja.

1797.—"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.

1793.—"The Cadi holds court in which are tried all disputes of property."—Orme, 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 Impey's Judgment in the Patna Cazee, 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 Mufti."—Regns. for the Adm. of Justice in the Foudary or Criminal Courts in Bengal, Bahar, and Orissa. Passed by the G.-G. in C., Dec. 3, 1790.

32 . . . 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 Mufti of the Court, the Kazi and Mufti are then to write at the bottom of the record of the proceedings held in the trial, the false or law as applicable to the circumstances of the case . . . The Judges of the Court shall attentively consider such fudaa, &c."—Ibid.

1791.—"The Judges of the Courts of Circuit shall refer to the Kazi and Mufti 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 Adawlut. . . ."—Regn. No. XXXV. 1792.—Revenue Regulation of July 20, No. ixxv., empowers Landholders and Farmers of Land to distrain for Arrears of 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 1793.

1793.—"Ixxvi. The Nizamut Adaulat shall continue to be held at Calcutta. . . ."—Ixxv. 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 Muftis." (This was already in the Regulations of 1791.—Regn. IX. of 1793. See also quotation under MUFFTY.

1793.—"I. Cauzies are stationed at the Cities of Patna, Dacca, and Mooshedabad, and the principal towns, and in the pergunnahs, 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 Mahommedan law, as have been hitherto discharged by them under the British Government."—Reg. XXVI. of 1793.

1803.—Regulation XLVI. regulates the appointment of Cauzy in towns and pergunnahs, "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 one's teeth are blunted by acids except the cadi's, which are by sweets.'"—Hajji Baba, 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-ool-Coozaat, or of City, Town, or Pergunnah Cazes 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-ool-Coozaat or other Cazee from performing, when required to do so, any duties or ceremonies prescribed by the Mahomedan Law."—Act No. XI. of 1864.

1880.—". . . whereas by the usage of the Muhammadan community in some parts of India the presence of Kaziis appointed by the Government is required at the celebration of marriages . . ."—Bill introduced into the Council of Gov.-Gen., January 30, 1880.

"An Act for the appointment of persons to the office of Cazi.

"Whereas by the preamble to Act No. XI. of 1864 . . . 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 Kaziis 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 Cazi; It is hereby enacted . . ."—Act No. XII. of 1880.

1885.—"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 grip of the vile algazils of Impey" [Macaulay's Essay on Hastings].
CELEBES.

"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 a cause; and a guard of sepoys, with which the Supreme Court had nothing to do, into 'vile alguazils of Impye.'"—Stephen, *Story of Nincomor*, 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 *Himalayan Journals*, ed. 1855, i. 296.

1868.—"The Durbar (of Nepal) have written to the four *Kajees* of Thibet enquiring the reason."—Letter from Col. R. Lawrence, dated 1st April, regarding persecution of R. C. Missions in Tibet.

1873.—"Ho, lamas, get ye ready, Ho, Kaziis, clear the way; The chief will ride in all his pride To the Rungest Stream to-day."—Wilfrid Healey, *A Lay of Modern Dartington*.

**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 Pailnad, 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 Zemindar of Madura."—*The True Reformer*, p. 7 ("wrot serkestick").

**CELÉBES**, n.p. According to Crawfurd 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 *Celébes* is apparently a Portuguese plural, and several of their early writers speak of *Celébés* as a group of islands. Crawfurd makes a suggestion, but not very confidently, that *Pulo sālabih*, '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 *Pulau Sālabih*, which in some dialects might be *Sā-libis*, and this may have been a variant of *Si-Lēbih*, 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 Pēgu) there were six and thirty thousand strangers of two and forty different Nations, namely... *Papuaas, Selebres, Mindanaos*... and many others whose names I know not."—*F. M. Pinto*, in *Cogan's tr.*, p. 200.

1552.—"In the previous November (1529) arrived at Ternate D. Jorge de Castro who came from Malaca by way of Borneo in a junk... and going astray passed along the Isle of Macapar..."—*Barros*, Dec. IV. i. 18.

..."The first thing that the Samarso did in this was to make Tristão de Taide believe that in the *Isles of the Celebes*, and of the Macapares and in that of Mindināo there was much gold."—Ibid. vi. 25.

1579.—"The 16 Day (December) wee had sight of the Iland *Celebes or Silebís*..."—*Drake, World Encompassed* (Hak. Soc.), p. 150.

1610.—"At the same time there were at Ternate certain ambassadors from the *Isles of the Macapās* (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 54 degrees) is formed by the Cellbes (sib, as Cellbes), which have a King over them... These islands are ruled by many Kings, differing in language, in laws, and customs...

"—Conto, Dec. V. vii. 2.

**CENTIPEDE.**

s. This word was perhaps borrowed directly from the Portuguese in India (centopêa). [The N.E.D. refers it to Sp.]

1682.—"There is a kind of worm which the Portuguese call um centópe, and the Dutch also 'thousand-legs' (tausend-bein)."—T. Saul, 68.

**CERAM, n.p.** A large island in the Molucca Sea, the Serung of the Malays. [Klinkert gives the name Seran, which Mr. Skeat thinks more likely to be correct.]

**CERAME, CARAME, &c., s.** The Malayàlim sârâmbi, 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 serambi, '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."—Castareda, Bk. I. cap. 33, p. 103.]

1551.—"... where stood the carame of the King, which is his temple. ..."—Ibid. iii. 2.

1552.—"Pedralvaes... was carried ashore on men's shoulders in an andor till he was set among the Gentoo Princess whom the Çamorin had sent to receive him at the beach, whilst the said Çamorin himself was standing within sight in the cerame awaiting his arrival."—Barros, i. v. 5.

1557.—The word occurs also in D'Alboque'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 ficarão com o Rei."—Dan. de Goes, Chron., 76 (ch. ivii.).

**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 Sinhala or Sihala, 'lions' abode,' the name adopted in the island itself at an early date. This, with the addition of 'Island,' Sihala-dvipa, comes down to us in Cosmas as Sîledeibä. There was a Pali form Sîhalan, which, at an early date, must have been colloquially shortened to Sîlan, as appears from the old Tamil name Ilam (the Tamil having no proper sibilant), and probably from this was formed the Sarandîp 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 Sailan or Silan was really of Javanese origin, as sela (from Skt. sîd, 'a rock, a stone') in Javanese (and in Malay) means 'a precious stone,' hence Pulo Selan 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 Selan, where batu means 'stone.' Klinkert merely marks Sailan (Ceylon) as Persian.] The island was really called anciently Ratnadvipa, 'Isle of Gems,' and is termed by an Arab historian of the 9th century Jaśrat-al yakïn, 'Isle of Rubies.' So that there is considerable plausibility in Van der Tuuk's suggestion. But the genealogy of the name from Sihala is so legitimate that the utmost that can be conceded is the possibility that the Malay form Selan may have been shaped by the consideration suggested, and may have influenced the general adoption of the form Sailan, through the predominance of Malay navigation in the Middle Ages.

c. 362.—"Unde nationibus Indicis certarum cum donis optimates mittentibus ante tempus, ab usque Divis et Serendivis."—Ammiánus Marcellínus, XXI. vii.

c. 430.—"The island of Lanka was called Sihala after the Lion; listen ye to the narration of the island which I (am going to) tell: 'The daughter of the Vanga King inhabited in the forest with a lion.'"—Upádhyaya, TX. i. 2.

c. 515.—"This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called Siededîbä, but by the Greeks Taprobane."—Cosmas, Bk. xi. 851.—"Near Sarandib is the pearl-fishery. Sarandib is entirely surrounded by the sea."—Relation des Voyages, i. p. 5.

c. 940.—"Mas'ûdi 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 Laran, where is Jaimur, then Malia, then Kanji, then Darad, where there is a great gulf in which is Sinkaldip (Sinkala d'afopa), or the island of Sarandip."—Al Biruni, as given by Rashiduddin, in Elliot, i. 66.

1275.— "The island Sillan 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. . . ."—Kasevtk in Gildemeister, 203.

1295.— "You come to the island of Sillan, which is in 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 (Ma'bar); one leads by sea to Chin and Mochin, passing by the island of Sillan."—Rashiduddin, in Elliot, i. 70.

1330.— "There is another island called Sillan. In this . . . 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 Cathay, i. 98.

c. 1337.— "I met in this city (Brassa) the pious sheikh 'Abd-Allah al-Misqib, the Traveller. He was a worthy man. He made the circuit of the earth, except he never entered China, nor the island of Sarandib, nor Andalusia, nor the Sudan. I have excelled him, for I have visited those regions."— Ibn Batuta, ii. 321.

c. 1350.— "I proceeded to sea by Seyllan, a glorious mountain opposite to Paradise . . . Tis said the sound of the waters falling from the fountain of Paradise is heard there."—Marignoli, in Cathay, ii. 346.

c. 1420.— "In the middle of the Gulf there is a very noble island called Zeilam, which is 3000 miles in circumference, and on which they find by digging, rubies, saffires, garnets, and those stones which are called cats'-eyes."—N. 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 Cillam, and which is 8 days distant from Calicut."—Roteiro de V. da Gaia, 88.


1516.— "Leaving these islands of Mahaldiva . . . there is a very large and beautiful island which the Moors, Arabs, and Persians call Ceylam, and the Indians call it Ylinarim."—Barbeoa, 156.

1586.— "This Ceylon is a brave Iland, very fruitful and fair."—Hakl. ii. 397.

[1605.— "Heare you shall buie theis Comodies followinges of the Inhabitans of Solland."—Birdwood, First Letter Book, 84.]

[1615.— "40 tons of cinnamon of Celand."—Poster, Letters, iii. 277.]

[ . . . "Here is arrived a ship out of Holland . . . at present turning under Silon."—Ibid. iv. 34.]

1682.— ". . . having run 35 miles North without seeing Zeloon."—Hedges, Diary, July 7; [Hak. Soc. i. 23].

1727.—A. Hamilton writes Zeloen (i. 340, &c.), and as late as 1780, in Dunn'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 these?"—Bengal Annual.

CHABEE, s. H. chābī, chābī, 'a key,' from Port. chave. In Bengal it becomes sābī, and in Tam. sāvī. In Sea-H. 'a fid.'

CHABOOTRA, s. H. chabūtāra and chabūtara, 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 canopied by arches of the same material."—Sir W. Scott, The Surgeon's Daughter, ch. xiv.

1834.— "We rode up to the Chabootra, 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, 193.

CHACKUR, s. P.—H. chākār, 'a servant.' The word is hardly ever now used in Anglo-Indian households except as a sort of rhyming amplification to Naukar (see NOKUR): "Naukar-chākār," the whole following. But in a past generation there was a distinction made between naukar, the superior servant, such as a munshi, a gomāsha,
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-Thuan province of Cochin China. The race inhabiting this portion, Chams or Tsams, are traditionally said to have occupied the whole breadth of that peninsula to the Gulf of Siam, before the arrival of the Khmer or Kambojan 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 Kamboja itself and so many other Indo-Chinese names. The original Champa was a city and kingdom on the Ganges, near the modern Bhāgalpur. And we find the Indo-Chinese Champa in the 7th century called Mahā-champā, as if to distinguish it. It is probable that the Zāda or Zādu of Ptolemy represents the name of this ancient kingdom; and it is certainly the Sanf or Chant 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 Mo-ho-ten-po" (Mahāchampā).—Hieron Thsang, in Paterins Bouddh. iii. 83.

1298.—"You come to a country called Chambra, 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-aloës in great abundance."—Marco Polo, bk. iii. ch. 5.

c. 1300.—"Passing on from this, you come to a continent called Jampa, also subject to the Kaan."—Rashīuddin, in Elliot, i. 71.

c. 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 Jordanns, 57.

1516.—"Having passed this island (Bornei) ... towards the country of Ansiam 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."—Barbosa, 204.

CHAMPA,

a chord, a kānsama, &c., and chāker, 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).—Rashiduddin, there, there.

CHALIA, CHALÉ, n.p. Chālyam, Chāliyam, or Chālāyam: 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 Chālyam was. A plate is given in the Lendas of Correa, which makes this plain. The place is incorrectly alluded to as Kālyān in Imp. Gazetteer, ii. 40; more correctly on next page as Chālīvum. [See Logan, Malabar, i. 75.]

c. 1330.—See in Ibnfeda, "Shāliyāt, a city of Malabar."—Weidelmeister, 183.

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 Kalkutt."—Ibn Batuta, iv. 109.

1516.—"Beyond this city (Calicut) towards the south there is another city called Chalyni, where there are numerous Moors, natives of the country, and much shipping."—Barbosa, 153.

c. 1570.—"And it was during the reign of this prince that the Franks erected their fort at Shaleeat ... it thus commanded the trade between Arabia and Calicut, since between the last city and Shaleeat the distance was scarcely 2 parasangs."—Tuchfut-ul-Myakhdzının, p. 129.

1572.—"A Sampaio piso succeederá Cunha, que longo tempo tem o leme: De Chale as torres altas erguerá Em quanto Dio illustrve 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 Diu his name to hear."

[c. 1610.—"... crossed the river which separates the Calicut kingdom from that of a king named Chaly."—Pyrrard de Laval, Hak. Soc. i. 363.]

1672.—"Passammo Cinacotta situata alla bocca del fiume Cialî, dove li Portoghlesi hebbero altre volte Fortezza."—P. Vincenzo Maria, 129.
By Burton:

"Here courseth, see, the called Champa shore, with woods of odorous wood 'tis deckt and dight."

1608.—"... thence (from Assam) eastward on the side of the northern mountains are the Nangata [i.e. Naga] lands, the Land of Pukham lying on the ocean, Baigui [Baigui? i.e. Pegu], the land Rakhang, Hamsavati, and the rest of the realm of Munyang; beyond these Champa, Kamboja, etc. All these are in general named Koki."—Taranatha (Tibetan) Hist. of Buddhism, by Schiefler, p. 262. 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 recognised under a general name, viz. Koki.

1696.—"Mr Bowyer says the Prince of Champa whom he met at the Cochin Chinese Court was very polite to him, and strenuously exhorted him to introduce the English to the dominions of Champa."—In Dalrymple's Or. Repert, i. 67.

CHAMPANA, s. A kind of small vessel. (See SAMPAN.)

CHANDAUL, s. H. Chandál, an outcaste, '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 last is the definition of the Aín (ed. Jarrett, iii. 116). Dr. Wilson identifies them with the Kandali or Gondali of Ptolemy (Ind. Cate, i. 57).]

712.—"You have joined those Chandála and coweaters, and have become one of them."—Chack-Namah, in Elliot, i. 193. [1810.—"Chandela," see quotation under HALALCORE.]

CHANDERNAGORE, n.p. The name of the French settlement on the Hoogly, 24 miles by river above Calcutta, originally occupied in 1673. The name is alleged by Hunter to be properly Chandan(a)-nagara, 'Sandalwood City,' but the usual form points rather to Chandra-nagara, 'Moon City.'

[Native prefer to call it Farash-donga, 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."—A. Hamilton, ii. 18.

[1753.—"Shandernagor." See quotation under CALCUTTA.]

CHANK, CHUNK, s. H. sankh, Skt. sankha, a large kind of shell (Turbinella rapa), 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 Manaar, and the Chank fishery was formerly, like that of the pearl-oysters, a Government monopoly (see Tennent'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 priced, it is said, at a lakh of rupees!

c. 545.—"Then there is Sielediba, i.e. Taprobane ... and then again on the continent, and further back is Marrollo, which exports conch-shells (κοχλοντα)."—Cosmas, in Cathay, I. clxviii.

851.—"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."—Reinaud, Relations, i. 6.

1563.—"... 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.

1644.—"What they chiefly bring (from Tuticorin) are cloths called cachos ... a large quantity of Chauqu = these are large shells which they fish in that sea, and which supply Bengal, where the blacks make of thembracelets for the arm; also the biggest and best fowls in all these Eastern parts."—Bocarro, M.S. 513.

1672.—"Garigue flew in all haste to Brahama, and brought to Kisia the chianko, or kinkhorn, twisted to the right."—Baldaeu, Germ. ed. 521.

* These are probably the same as Milburn, under Tuticorin, calls kețehes. We do not know the proper name. [See Fulton Ketchies, under PIECE-GOODS.]
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CHAWBUCK.

1673.—"There are others they call chan-quo; the shells of which are the Mother of Pearl."—Fryer, 222.

1727.—"It admits of some Trade, and produces Cotton, Corn, coars Cloth, and Chunk, 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 into Rings for Ornaments to Women’s Arms."—A. Hamilton, i. 131.

1734.—"Expended towards digging a foundation, where chanks were buried with accustomed ceremonies."—In Wheeler, iii. 147.

1770.—"Up on the same coast is found a shell-fish called xanxus, of which the Indians at Bengal make bracelets."—Raynal (tr. 1777) i. 216.

1813.—"A chank opening to the right hand is highly valued . . . always sells for its weight in gold."—Milburn, 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 " " 6 " " dead " " 3 " Table of Customs Duties on Imports into British India up to 1875.

CHAPROY, s. H. chârpâî, from P. chhîâr-pâî (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 Batuta.

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 Tashârdar was sent on some business from Bengal. He went on travelling night and day. Whenever sleep came over him he placed himself on a bed (châhr-pâî) and the villagers carried him along on their shoulders."—MS. quoted in Elliot, iv. 415.

1662.—"Turbans, long coats, trowsers, shoes, and sleeping on chârpâîs, are quite unusual."—H. of Mir Jumla’s Invasion of Assam, trans. by Blockmann, J. A. S. B. xii. pt. i. 80.

1876.—"A syce at Mozaffernugger, lying asleep on a charpoy . . . was killed by a tame buck goring him in the side . . . it was supposed in play."—Baldwin, Large and Small Game of Bengal, 195.

1883.—"After a gallop across country, he would rest on a charpoy, or country bed, and hold an impromptu levee of all the village folk."—C. Raites, in L. of L. Lawrence, i. 57.

CHATTA, s. An umbrella; H. chhâtâ, chhâtî; Skt. chhattrâ. 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."—Reinaud, Relations, &c. 154.

c. 1340.—"They hoist upon these elephants as many châtâs, or umbrellas of silk, mounted with many precious stones, and with handles of pure gold."—Ibn Batuta, iii. 238.

c. 1354.—"But as all the Indians commonly go naked, they are in the habit of carrying a thing like a little tent-roof on a cane handle, which they open out at will as a protection against sun and rain. This they call a chatty. I brought one home to Florence with me . . ."—John Marignolli, in Cathay, &c. p. 381.

1673.—"Thus the chief Naik with his loud Musick . . . an Ensign of Red, Swallow-tailed, several Chitories, little but rich Kitsolls (which are the Names of several Countries for Umbrellas). . . ."—Fryer, 160.

[1694.—"3 chatters."—Hedges, Diary, Hak. Soc. ii. cclxv.

[1826.—"Another as my chitree-burdar or umbrella-carrier."—Pandwrang Hari, ed. 1873, i. 28.]

CHATTY, s. An earthen pot, spheroidal 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 (ghara) is more commonly used there. The word is Tam. shattî, shattî, Tel. chatti, which appears in Pali as châlî.

1751.—"In honour of His Majesty’s birthday we had for dinner fowl cutlets and a four puddin, and drank his health in a chatty of sherbet."—Narr. of an Officer of Baillie’s Detachment, quoted in Lives of the Lindays, iii. 285.

1829.—"The chatties in which the women carry water are globular earthen vessels, with a bell-mouth at top."—Mem. of Col. Mountain, 97.

CHAW, s. For châ, i.e. Tea (q.v.).

1616.—"I sent . . . a silver chaw pot and a fan to Capt. China wife."—Cocke’s Diary, i. 215.

CHAWBUCK, s. and v. A whip: to whip. An obsolete vulgarism from P. chibuk, ‘alert’; in H. ‘a horse-whip.’ It seems to be the same as the sjambok in use at the Cape, and apparently carried from India (see the quotation from Van Twist). [Mr.
SKEEPER points out that Klinkert gives chawbok or sambok, as Javanese forms, the standard Malay being chabok or chabuk; and this perhaps suggests that the word may have been introduced by Malay grooms once largely employed at the Cape.]

1648. "... Poor and little thieves are flogged with a great whip (called Siamback) several days in succession."—Van Twist, 29.

1673. "Upon any suspicion of default he has a Black Guard that by a Chawbuck, a great Whip, extorts Confession."—Fryer, 98.

1673. "The one was of an Armenian, Chawbucked through the City for selling of Wine."—Ibid. 97.

1682.—"... Raingivan, our Vekeel there (at Hugly) was sent for by Permessuradass, Bullchund's servant, who immediately clapt him in prison. Ye same day was brought forth and slipped; the next day he was beat on ye soles of his feet, ye third day Chawbuckt, and ye 4th drub'd till he could not speak, and all to force a writing in our names to pay Rupees 50,000 for custome of ye Silver brought out this year."—Hedges, Diary, Nov. 2; [Hak. Soc. i. 45.]

[1684-5.—"Notwithstanding his being a great person was soon stripped and chawbucked."—Pryntis, Madras Cour. iv. 4.]

1688.—"Small offenders are only whipt on the Back, which sort of Punishment they call Chawbuck."—Dampier, ii. 138.

1699.—"The Governor of Surat ordered the cloth Broker to be tyed up and chawbucked."—Letter from General and Council at Bowbey to C. J. C. (in Record Office), 23rd March, 1698-9.

1726.—"Another Pariah he chawbucked 25 blows, put him in the Stocks, and kept him there an hour."—Wheeler, ii. 410.

1756.—"... a letter from Mr. Hastings... says that the Nabob to engage the Dutch and French to purchase also, had put peons upon their Factories and threatened their Voyguls with the Chaubac."—In Long, 79.

1760.—"... Mr. Barton, laying in wait, seized Benautrom Chattogee opposite to the door of the Council, and with the assistance of his bearer and his peons tied his hands and his feet, swung him upon a bamboo like a hog, carried him to his own house, there with his own hand chawbucked him in the most cruel manner, almost to the deprivation of life; endeavoured to force beef into his mouth, to the irreparable loss of his Bramin's caste, and all this without giving ear to, or suffering the man to speak in his own defence. ..."—Fort Wm. Cons., in Long, 214-215.

1784.—"The sentinel placed at the door Are for our security bâl, With Muskets and Chabucks secure, They guard us in Bangalore Jail."

Song, by a Gentleman of the Navy (prisoner with Hyder) in Seton-Karr, i. 18.

1817.—"... ready to prescribe his favourite regimen of the Chabuk for every woman, or child who dare to think otherwise."—Lalla Rookh.

CHAWBUCKSWAR, s. H. from P. chabuk-suwer, a rough-rider.

[1820.—"As I turned him short, he threw up his head, which came in contact with mine and made my chabookswar exclaim, Ali mutad, the help of All."—Tod, Personal Narr. Calcutta rep. ii. 723.

[1892.—"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 Thvenot, i.e. 'from Cabul.'

C. 1343.—"Chebuli mirabolani."—List of Spices, &c., in Pegolotti (Dalla Decima, iii. 303).

C. 1665.—"De la Province de Caboul... les Mirabolans croissent dans les Montagnes et c'est la cause pourquoi les Orientaux les appellent Cabuly."—Thvenot, v. 172.

CHEECEHEE, 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 chî (Fie!), a common native (S. Indian) interjection of re- monstration 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 minces English (known as chee-chee), which he also employs."—Fraser's Magazine, Oct., 497.

1880.—"The Eurasian girl is often pretty and graceful. 'What though upon her lips there hung The accents of her tlchi-tlchi tongue.'—Sir Ali Baba, 122.

1881.—"There is no doubt that the Chee Chee twang,' which becomes so objectionable to every Englishman before he has been
long in the East, was originally learned in the -current and the Brothers' school, and will be clung to as firmly as the queer turns of speech learned in the same place."—St. James's Gazette, Aug. 26.

CHEENAR, s. P. chinár, 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 pseudo-platanus), 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 chinârs in Kashmir, and a few in old native gardens in the Punjab, introduced in the days of the Moghul emperors. The tree is the Arbre Sec of Marco Polo (see 2nd ed. vol. i. 131., 132). Chinârs of especial vastness and beauty are described by Herodotus and Pliny, by Chardin and others. At Buyukdehr near Constantinople, is still shown the Plane under which Godfrey of Boulgne is said to have encamped. At Tejrish, N. of Teheran, Sir H. Rawlinson tells us that he measured a great chinâr which has a girth of 108 feet at 5 feet from the ground.

C. 1628.—"The gardens here are many . . . abounding in lofty pyramids cypress, broad-spreading Chenars . . . ."—Sir T. Herbert, 136.

1677.—"We had a fair Prospect of the City (Ispahan) filling the one half of an ample Plain, few Buildings . . . showing themselves by reason of the high Chinors, or Sicamores shading the choicest of them . . . ."—Fryer, 259.

"We in our Return cannot but take notice of the famous Walk between the two Cities of Jelfs and Ispahann; it is planted with two rows of Sycamores (which is the tall Maple, not the Sycamore of Akkair)."—Ibid. 286.

1682.—"At the elegant villa and garden at Mr. Bohun's at Lee. He showed me the Zinnar tree or platanus, and told me that since they had planted this kind of tree about the City of Ispahan . . . the plague . . . had exceedingly abated of its mortal effects."—Evelyn's Diary, Sept. 16.

1726.—". . . the finest road that you can imagine . . . planted in the middle with 135 Sennaar trees on one side and 132 on the other."—Valentijn, v. 208.

1783.—"This tree, which in most parts of Asia is called the Chinar, 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."—G. Forster's Journey, ii. 17.

1817.—". . . they seem Like the Chenar-tree grove, where winter throws O'er all its tufted heads its feathery snows." Mokanna.

[1835.—". . . the island Char chinunar . . . a skilful monument of the Moghul Emperor, who named it from the four plane trees he planted on the spot."—Hügel, Travels in Kashmir, 112.

[1872.—"I . . . encamped under some enormous chinunar or oriental plane trees."—Wilson, Abode of Snow, 370.]

Chinár is alleged to be in Badakhshan applied to a species of poplar.

CHEENY, s. See under SUGAR.

1810.—"The superior kind (of raw sugar) which may often be had nearly white . . . and sharp-grained, under the name of cheeny."—Williamson, V. M. ii. 184.

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" (Slang Dict.). And the most probable source of the term is P. and H. chis, 'thing.' For the expression used to be common among Anglo-Indians, e.g., "My new Arab is the real chis"; "These cheroots are the real chis," 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 N.E.D.; for other explanations see 1 ser. N. & Q. viii. 59; 3 ser. vii. 465, 505.]

CHEETA, s. H. chitá, the Felis jubata, Schreber, [Cynaelurus jubatus, Blanford], or 'Hunting Leopard,' so called from its being commonly trained to use in the chase. From Skt. chitra, or chitrakáya, lit. 'having a speckled body,'

1563.—". . . and when they wish to pay him much honour they call him Îdé; as for example Chita-Ráo, 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.'"—Garcia, f. 36.

C. 1596.—"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."—Ati-i-Akbari, ed. Blochmann, i. 286.

1610.—Hawkins calls the Cheetas at Akbar's Court 'ounces for game.'—In Purchas, i. 218.
CHEROOT.

[1785.—"The Cheetah—connah, the place where the Nabob's panthers and other animals for hunting are kept."—Forbes, Or. Mem, 2nd ed. ii. 450.]

1862.—"The true Cheetah, the Hunting Leopard of India, does not exist in Ceylon."—Tennent, i. 140.

1879.—"Two young cheetahs had just come in from Bombay; one of these was as tame as a house-cat, and like the puma, purred beautifully when stroked."—"Jam-rack's," in Sat. Review, May 17, p. 612.

It has been ingeniously suggested by Mr. Aldis Wright that the word chaser, as used by Shakspeare, in the following passage, refers to this animal:

Falstaff: "He's no swaggerer, Hostess; a tame cheater i' 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 widgeons, 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 Shakespere 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 Quelvin (see KLIN) and Chuli (see CHOLIA), or rather of Quelvin and Chethin (see CHETTY).

1567.—"From the cohabitation of the Chelina of Malacqua 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. Orient., Dec. 23.

1613.—"E depois daquelle porto aberto o franqueado aportarão mercadores de Choromanelo; momente aquelles chelis com roupas..."—Godinho de Eredia, 4v.

"This settlement is divided into two parishes, S. Thome and S. Estevão, and that part of S. Thome called Campon Chelim extends from the shore of the Joao Bazar to the N.W. and terminates at the Stone Bastion; in this part dwell the Chelis of Choromandel."—Godinho de Eredia, 5v. See also t. 22, [and under CAMPOO].

CHELINGO, s. Arab. shalandi, [whence Malayal. chalanti, Tam. shalangu:] "diyalanga, qui va sur l'eau; chalangu, barque, bateau dont les planches sont clouées" (Dict. Tam. Franc., Pondichéry, 1855). This seems an unusual word, and is perhaps connected through the Arabic with the medieval vessel chelandia, chelardia, chelindras, chelande, &c., 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). ..."—Valentijn, V. Chor. 20.

1746.—"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..."—Lally to Raymond at Pulicat. In Comp. H. of the War in India (Treat.), 1761, p. 85.

"No more than one frigate has escaped; lose not an instant in sending chelingoes upon chelingoes loaded with rice."—Carraccioli'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. shuruttu, [Mal. churuttu.] '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 Lankas. The earliest occurrence of the word that we know is in Father Beschi's Tamil story of Parmartta Guru (c. 1725). On p. 1 one of the characters is described as carrying a firebrand to light his pugaiyaiilai shuruttu, '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. Bunces (q.v.).

1759.—In the expenses of the Nabob's entertainment at Calcutta in this year we find:

"60 lbs. of Masulipatam cheroots, Rs. 500."—In Long, 194.
CHERRY FOUIJ. 189

CHETTY. 189

1781.—"... am tormented every day by a parcel of gentlemen coming to the end of my berth to talk politics and smoke cheroots —advise them rather to coming to the tending of the holes in their old shirts, like me."—Hon. J. Lindsay (in Lives of the Lindsay), iii. 297.

"Our evening amusements instead of your stupid Harmonies, was playing Cards and Backgammon, chewing Beetle and smoking Cherutes."—Old Country Captain, in India Gazette, Feb. 24.

1782.—"Le tabac y réussit très bien ; les chiromanes de Manille sont renommées dans toute l’Inde par leur goût agréable ; aussi les Dames dans ce pays fument-elles toute la journée."—Sonnerat, Voyage, iii. 43.

1792.—"At that time (c. 1757) I have seen the officers mount guard many’s the time and oft ... neither did they at that time carry your fusées, but had a long Pole with an iron head to it. ... With this in one Hand and a Cheroot in the other you saw them saluting away at the Main Guard."—Madras Courier, April 3.

1810.—"The lowest classes of Europeans, as also of the natives ... frequently smoke cheroots, exactly corresponding with the Spanish segar, though usually made rather more bulky."—Williamson, V. M. i. 499.

1811.—"Dire que le Tcherout est la cigare, c’est me dispenser d’en faire la description."—Soleyns, iii.

[1823.—"He amused himself by smoking several carrots."—Owen, Narr. ii. 50.]

1875.—"The meal despatched, all who were not on duty lay down ... almost too tired to smoke their cheroots before falling asleep."—The Dilemma, ch. xxxvii.

CHERRY FOUIJ, s. H. chari-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 charhi, for charhni, in the sense of 'preparation for battle.'] It was evidently a technicality of the Mahratta armies.

1803.—"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 revolts in cities."—Elphinstone, in Life, i. 59.

1809.—"Two detachments under ... Mahratta chiefs of some consequence, are now employed in levying contributions in different parts of the d’yoor country. Such detachments are called churee fouj; they are generally equipped very lightly, with but little artillery; and are equally formidable in their progress to friend and foe."—Broughton, 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. Malayál. chettí, Tam. shetti, [Tel. setti, in Ceylon seddi]. These have all been supposed to be forms from the Skt. śreshti; but C. P. Brown (MS.) denies this, and says "Shetti, a shop-keeper, is plain Telegu," and quite distinct from śreshti. [The same view is taken in the Madras Gloss.] Whence then the H. Seth (see SETT) ? [The word was also used for a 'merchant-man'; 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. 1349.—The word occurs in Ibn Batuta (iv. 259) in the form sātī, which he says was given to very rich merchants in China; and this is one of his question statements about that country.

1511.—"The great Afonso Dalboquerque ... determined to appoint Ninachatu, because he was a Hindoo, Governor of the Quilins (Cheling) and Chetina."—Comment. of Af. Dalboq., Hak. Soc. iii. 128; [and see quotation from ibid. iii. 146, under KLING].

1516.—"Some of these are called Chettis, who are Gentiles, natives of the province of Cholmender."—Barboara, 144.

1552.—"... whom our people commonly call Chatis. 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 traffic they say of him, ‘he is a Chatin’; and they use the word chatinar for ‘to trade,’—which are words now very commonly received among us."—Barroso, I. ix. 3.

1566.—"Ui sono uomini periti che si chiamano Chitini, li quali mettino il prezioso alle perle."—Coscare Federici, in Ramusio, iii. 390.

1596.—"The vessels of the Chatinas of these parts never sail along the coast of Malavar nor towards the north, except in a cafilla, 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."—Viceroy’s Proclamation at Goa, in Archiv. Port. Or., fasc. 3, 661.

1598.—"The Soulards in these days give themselves more to be Chetijns [var. lect. Chatijns] and to deal in Marchandise, than to serve the King in his Armado."—Lenschoten, 38; [Hak. Soc. i. 202].

[", "Most of these vessels were Chetils, that is to say, merchantmen."—Pyrard de Laval, Hak. Soc. i. 345.\]
“Originally a H. word (chella, Skt. chetaka, chedaka) meaning ‘a servant,’ many changes have been rung upon it in Hindu life, so that it has meant a slave, a household slave, a family retainer, an adopted member of a great family, a dependant relative and a soldier in its secular sense; a follower, a pupil, a disciple and a convert in its ecclesiastical sense. It has passed out of Hindu usage into Muhammadan usage with much the same meanings and ideas attached to it, and has even meant a convert from Hinduism to Islam.” (Col. Temple, in Ind. Ant., July, 1896, pp. 200 seqq.). In Anglo-Indian usage it came to mean a special battalion made up of prisoners and converts.

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 Menam. 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-mai.

c. 1544.—“So proceeding onward, he arrived at the Lake of Singipamor, which ordinarily is called Chiammay...” —F. M. Pinto, Cogan’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.” —Barros, I. ix. 1.

1572.—“Olha o rio Menão, que se derrama
Do grande lago, que Chiamai se chama.” —Comões, x. 125.

1652.—“The Country of these Brames... extendeth Northwards from the nearest Peguan 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 400 miles in compass, and is nevertheless full of waters for the one or the other.” —P. Heylyn’s Cosmographie, ii. 238.

CHICANE, CHICANYERY. ss. These English words, signifying pettifogging, capacious contention, taking every possible advantage in a contest, have been referred to Spanish chicó, ‘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 chaukán, 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 ٰپناوی، playing ground ٰپناوی‌زیافه), and from Byzantium it passed, as a pedestrian game, to Languedoc, where it was called, by a further modification, chicane (see
Ducange, Dissertations sur l'Histoire de St. Louis, viii., and his Glossarium Greco-Latinus, s.v. πολογίσμαι; also Ouseley's Travels, i. 345. The analogy of certain periods of the game of golf suggests how the figurative meaning of chicaneer might arise in taking advantage of the petty accidents of the surface. And this is the strict meaning of chicaneer, 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 chaugdn. 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 barras." 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 Mameluke Sultans, 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: "Dès lors, la série des sens est: jeu de mail, puis action de disputer la partie, et enfin manoeuvres 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 chaugdan and chaug digen; but according to the Bahari 'Ajam (a great Persian dictionary compiled in India, 1768) the primitive form of the word is chaugdán from chaal, 'bent,' which (as to the form) is corroborated by the Arabic sawalján. On the other hand, a probable origin of chaugdan would be an Indian (Prakrit) word, meaning 'four corners' [Platts gives chaugana, 'four-fold'], viz. as a name for the polo-ground. The chaugdan is possibly a 'striving after meaning.' The meanings are according to Vüllers (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, Aín, 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 Mahommedan Asia. The earliest Mahommedan historians represent the game of chaugdán as familiar to the Sassanian kings; Ferdusi puts the chaugdán-stick into the hands of Siáwush, the father of Kai Khusrú or Cyrus; many famous kings were devoted to the game, among whom may be mentioned Núruddin the Just, Atábek 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 chaugdán-players were the great Saladin, Jaláluddin Mankbarni of Khwarizm, and Malik Búbars, Marco Polo's 'Bendequeedar Soldan of Babylon,' who was said more than once to have played chaugdn at Damascus and at Cairo within the same week. Many illustrious persons also are mentioned in Asiatic history as having met their death by accidents in the mardán, as the chaugdán-field was especially called; e.g. Kutbuddin 'Abd of Delhi, who was killed by such a fall at Lahore in (or about) 1207. In Makrizi (I. i. 121) we read of an Amír at the Mameluke Court called Husamuddin Lajín 'Azáiz the Jukandár (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 Cinnamus (c. 1190), 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 chaugdán is ascribed by Codinus (see below) to Theodosius Parvus. This could hardly be the son of Arcadius (A.D. 408-450), but rather Theodosius III. (716-718).
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. 289-294.

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 chicané in this sense, nor does Littre's Dictionary give any. But Ducange states positively that in his time the word in this sense survived in Languedoc, and there could be no better evidence. From Henschel's Ducange also we borrow a quotation which shows chuc, used for some game of ball, in French-Latin, surely a form of chauyân or chicané.

The game of chauyân, the ball (gu or gos) and the playing-ground (maidan) 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 chukân (frô τυχασθένεις) 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 chukân (for εγκυκαίρων) he shall find things prosper with him.'—The Dream Judgments of Achemeth Ibn Kitam, from a MS. Greek version quoted by Ducange in Gloss. Graecolatris.

c. 940. —Constantine Porphyrogenitus, speaking of the rapid of the Dacopret or Dnieper, says: "δ ο τοष ηααυ ναοην ρωο-

tov έστι στενδ λην το πλάτος της τυχασθήνων." ("The defile in this case is as narrow as the width of the chukan-ground.").—De Adm. Imp., cap. ix. (Bonn ed. iii. 75).

969.—"Cunque inquisitionis sedicio non modica petitu Constantinum. . . . ex ea parte qua Zucanistri magnitudine portenditur, Constantinum crines solutos per cancellos caput expositum, suae ostensione populi mox tumultum sedavit."—Lindprandus, in Pers., Mon. Germ., iii. 333.

". . . he selected certain of his medicines and drugs, and made a golf-stick (jaukan?) [Barton, '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 golf-stick. . . ."—Lanæs Arabian Nights, i. 85-86; [Barton, 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 chauyâns."—Baihäuser, in Elliott, ii. 120.

1416.—"Bernardus de Castro novo et nonnulli ali in studio Tholosano studentes, ad ludum lignobolinii sive Chucarum ludentem pro vino et velema, qui ludus est quasi ludus billardii," &c.—MS. quoted in Henschel's Ducange.

c. 1420.—"The Τυχασθήνων was founded by Theodosiun the Less. . . . Basilius the Macedonian extended and levelled the Τυχασθήνων."—Georgius Codinus de Antiq. Constant., Bonn ed. 81-82.

1516.—Barbosa, speaking of the Mahomedans of Cambay, says: "Saem tam ligeiros e manhosos na saela que a cavalvo jogaom ha choqua, ho qual joguo eles tem antre sy na conta em que nos temos ho das canas."—[Lisbon ed. 271]; i.e. "They are so swift and dexterous in the saddle that they play chau on horseback, a game which they hold in as high esteem as we do that of the canes" (i.e. the jereed).

1560.—"They (the Arabs) are such great riders that they play tennis on horseback" (que joguo a choqua a cavalo).—Tenheiro, Itinerario, ed. 1762, p. 369.

c. 1590.—"His Majesty also plays at chauyâns 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 chauyân sticks. If one of them breaks, any player that gets hold of the pieces may keep them."—Ain-i-Akbari, l. 298; [ii. 303].

1837.—"The game of chougán 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. Bengal, vi. 774.

In the following I would say, in justice to the great man whose words are quoted, that chicané 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.

1831. — "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." — Sat. Rev., Sept. 10, p. 326 (Essay on French Slang).

CHICK, s.

a. H.—P. chik; 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 Kovalofski's Mongol Dict. (2174) "Tchik=Natte." The Ain (i. 226) has chigh. 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 shut the air might yet enter, whilst those within could see those outside, but those outside could not see those who were within." —§ 3xxvi.

[1616.—His wives "whose Curiositeye 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 Chequer'd with Paekthread so artificially that you see all without, and yourself within unperceived."—Fryer, 83.

1810.—"'Cheeks or Screens to keep out the glare.'—Williamson, V. M. ii. 49.

1825.—"The check of the tent prevents effectually any person from seeing what passes within. . . ."—Heber (ed. 1844), i. 192.

b. Short for chickeen, a sum of four rupees. This is the Venetian zecchino, zecchina, or sequin, a gold coin long current on the shores of India, and which still frequently turns up in treasure-trove, and in hoards. In the early part of the 15th century Nicola 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 Zecca, 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 Saracenic power 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 shānārcash, because the Doge with his sceptre is taken for the Shānūr, or toddy-drawer climbing the palm-tree! [See Burnell, Linschoten, i. 243.] (See also VENETIAN.)

We apprehend that the gambling phrases 'chicken-stakes' and 'chicken-hazard' originate in the same word.

1583.—"'Chickinos which be pieces of Golde woorth seven shillings a piece storning.'—Caesar Frederici, in Hakl. ii. 343.

1608.—"When I was there (at Venice) a chiquiney was worth eleven livers 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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on, and so give over."—Pericles, P. of Tyre, iv. 2.

1612.—"The Grand Signiors Custome of this Port Moha is worth yearely unto him 1500 chiquenes."—Saris, in Purchas, i. 348.

[1616. — She tooke chicken and royalls for her goods."—Sir T. Roe, Hak. Soc. i. 228.]

1623.—"Shall not be worth a chequin, if it were knock'd at an ortcry."—Beawm. & Plt., The Maid in the Mill, v. 2.

1689.—"Four Thousand Checkens he privately tied to the foows of an Anchor under Water."—Ovington, 418.

1711.—"He (the Broker) will charge 32 Shipshe per Chequeen when they are not worth 31½ in the Bazaar."—Lockyer, 227.

1727.—"When my Barge landed him, he gave the Cookswain five Zequens, and loaded her back with Poultry and Fruit."—A. Hamilton, i. 301; ed. 1744, i. 393.

1767.—"Received . . . * * * * * . . .

"Chequins 5 at 5. Arocot Rs. 25 0 0"

* * * * *

Lord Clive's Account of his Voyage to India, in Long, 497.

1866.—"Whenever master spends a chick, I keep back two rupees, Sir."—Trevelyan, The Dawk Bungalow.

1875.—"Can't do much harm by losing twenty chicks," observed the Colonel in Anglo-Indian argot."—The Dilemma, ch. x.

CHICKEN, s. Embroidery; Chickenwalla, an itinerant dealer in embroidered handkerchiefs, petitcoats, and such like. P. chikin or chikin, 'art needlework.' [At Lucknow, the chief centre of the manufacture, this embroidery was formerly done in silk; the term is now applied to hand-worked flowered muslin. (See Hoey, Monograph, 88, Yusuf Ali, 69.]

CHICKORE, s. The red-legged partridge, or its close congener Caccabis chukor, Gray. It is common in the Western Himalaya, in the N. Punjab, and in Afghanistan. The framolin of Moorcroft's Travels is really the chickore. The name appears to be Skt. chakora, and this disposes of the derivation formerly suggested by one of the present writers, as from the Mongol tsookhor, '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 chah-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 gulantis, Tem.) of Eastern Bengal, called in H. kuiyiah or bar-tibar ('forest partridge'). See Jerdon, ed. 1877, i. 575. Also the birds described in the extract from Mr. Abbott below do not appear to have been caccabis (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 atish-khor?). [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 Saurit Sâgara, tr. by Mr. Tawney (ii. 243), who has kindly given the above references.] Jerdon states that the Afghans call the bird the 'Fire-eater.'

In the following passage the word cator is supposed by the editor to be a clerical error for cacor or chacor.

1298.—"The Emperor has had several little houses erected in which he keeps in mew 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 Bâtdîj, 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 Chikurs."—IIaber, 282.

1814.—". . . partridges, quails, and a bird which is called Cupk by the Persians and Aflaghans, and the hill Chickore by the Indians, and which I understand is known
in Europe by the name of the Greek Partr-
ridge."—Elphinstone’s Chrubulj, ed. 1839, i. 162; “[the same bird which is called
Chicore by the natives and fire-eater by the
English in Bengal.”—Ibid. ii. 95].

c. 1815.—“One day in the fort he found
a hill-partridge enclosed in a wicker basket.
... This bird is called the chuckoor, and is
said to eat fire.”—Mrs. Sherwood, Autobiog.,
440.

1850.—“A flight of birds attracted my
attention; 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
Chukor.”—K. Abbott, Notes during a
xxv. 41.

CHILLAW, n.p. A place on the west
cost of Ceylon, an old seat of the
pearl-fishery. The name is a corruption
of the Tam. solabham, ‘the
diving’; in Singhalese it is Halawatta.
The name was commonly applied by the
Portuguese to the whole aggrega-
tion of shoals (Baixos de Chialo) in
the Gulf of Mannar, between Ceylon
and the coast of Madura and Tinne-
velly.

1543.—“Shoals of Chialo.” See quotation
under BEADALA.

1610.—“La pesqueria de Chialo ... por
hazerse antiquamente in un puerto del mis-
mo nombre en la isla de Seylan ... llamado
asi por ista causa; por que chialo, en lengua
Chengala, ... quiere dizir pesqueria.”—
Teixeira, P. ii. 29.

CHILLUM, s. H. chilamchi, also
silchiti, and silphchi, of which chilam-
chi is probably a corruption. A basin
of brass (as in Bengal), or tinned 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 astoa (?) and chelumgie
of Manilla work.”—In Wheeler, ii. 246.

1833.—“Our supper was a peelaw ...
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.

1851.—“When a chillumchee of water sans
soap was provided, ‘Have you no soap?’
Sir C. Napier asked—”—Mawson, Indian
Command of Sir C. Napier.

1857.—“I went alone to the Fort Adju-
tant, 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.”
—Lt.-Col. Lewin, 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 Hast-nings trial depicted the oppressor on some occasion, as “grasping his chil-lum in one hand and his chillumchee in the other.”

The latter word is used chiefly by Anglo-Indians of the Bengal Presi-dency 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 fruticosum and C. annuum, Nat. Ord. Solanaceae). There can be little doubt that the name, as stated by Bonitus in the quotation, was taken from Chili in S. America, whence the plant was carried to the Indian Archipelago, and thence to India.

[1604.—“Indian pepper. . . In the language of Cusco, it is called Vchu, and in that of Mexico, chili.”—Grimaton, tr. D'Acosta, H. W. Indies, I. Bk. iv. 239 (Stanf. Dict.).]


Again (lib. vi. cap. 40, p. 131) Bon-tius calls it ‘piper Chitensis; and also ‘Ricinus Braziliensis.’ But his com-mentator, Piso, observes that Ricinus is quite improper; “vera Piperis sive Capsici Braziliensis species apparatus.”

Bonitus says it was a common custom of natives, and even of certain Dutch-men, to keep a piece of chilly continually chewed, but he found it intolerable.

1848.—“Try a chilly with it, Miss Sharp,” said Joseph, really interested. “A chilly?” 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 cathar-tica (Sir G. Birdwood).

CHINA, n.p. The European knowl-edge of this name in the forms Thinae and Sinae goes back nearly to the Christian era. The famous mention of the Simim by the prophet Isaiah would carry us much further back, but we fear the possibility of that referring to the Chinese must be abandoned, as must be likewise, perhaps, the similar application of the name Chinas in ancient Sanskrit works. The most probable origin of the name—which is essentially a name applied by foreigners to the country—as yet suggested, is that put forward by Baron F. von Richthofen, that it comes from Jih-nan, an old name of Tongking, seeing that in Jih-nan lay the only port which was open for foreign trade with China at the beginning of our era, and that that province was then included administratively within the limits of China Proper (see Richthofen, China, p. 504-510; the same author’s papers in the Trans. of the Berlin Geog. Soc. for 1876; and a paper by one of the present writers in Proc. B. Geog. Soc., November 1882.)

Another theory has been suggested by our friend M. Terrien de la Cuiperie in an elaborate note, of which we can but state the general gist. Whilst he quite accepts the suggestion that Kiao-chi or Tongking, anciently called Kiuo-ti, was the Kutiyara of Ptolemy’s authority, he denies that Jih-nan can have been the origin of Sinae. This he does on two chief grounds: (1) That Jih-nan was not Kiao-chi, but a province a good deal further south, corresponding to the modern province of An (Nghe An, in the map of M. Dutreuil de Rhins, the capital of which is about 2° 17’ in lat. S. of Hanoi). This is distinctly stated in the Official Geography of Annam. An was one of the twelve provinces of Cochin China proper till 1820-41, when, with two others, it was transferred to Tongking. Also, in the Chinese Historical Atlas, Jih-nan lies in Chen-Ching, i.e. Cochin-China. (2) That the ancient pronunciation of Jih-nan, as indicated by the Chinese authorities of the Han period, was N’it-nam. It is still pronounced in Sinico-Annamite (the most archaic of the Chinese dialects) Nhuat-nam, and in Cantonese Yat-nam. M. Terrien further points out that the export of Chinese goods, and the traffic with the south and
CHINA.

197

The

predominance

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

Tsen,

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

Tsen

State

with

the

Sea

would

be

by

the

Song-Koi

River,

the

emporium

with

that

State

would

be

at

its

mouth,

viz.

at

Kiaot'
or

Kattigara.

Thus,

he

considers,

the

name

of

Tsen,

this

powerful

and

arrogant

State,

the

monopoliser

of

trade-routes,

is

in

all

probability

that

which

spread

far

and

wide

the

name

of

Chin,

Sia,

Sinae,

Thinae,

and

preserved

its

predominance

in

the

minds

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

do not

disturb

Richthofen’s

identification

of

Kattigara.

[Prof. Giles

regards

the

suggestions

of

Richthofen

and

T. de la Couperie

as

mere

guesses.

From

a

recent

re-

consideration

of

the

subject

he

has

come

to

the

conclusion

that

the

name

may

possibly

be

derived

from

the

name

of

a

dynasty,

Chin

or

Ts’en,

which

flourished

B.C. 255-207,

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 (Chrysa) 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 Lima. It is not easy, however, to get to this Thin, and few and

far between are those who come from it. . . . "—Periplus Maria Erythraei; see Müller, Geog. Gr. Min. i. 303.

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 Asia Minor, the Sinae and the natives of Sericé. . . . "—Claudius Ptolemey, 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 Soladiba, and the Greeks Taprobane. Tzinitsa (elsewhere Tzipista) is the name of the Country, and the Ocean compasses it round to the right, just as the same Ocean compasses Barbaria (i.e. the Somalí Country) round to the right. And the Indian philosophers called Brachmans tell you that if you were to stretch a straight cord from Tzinitsa through Persia to the Roman territory, you would just divide the world in halves."—Cosmas, Topog. Christ., 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 Shiloyto (Siladiyya) was all astonishment. 'Since time immemorial,' he asked his officer, 'did ever an ambassador come from Mohockitana?' . . . The Chinese author remarks that in the tongue of the barbarians the Middle Kingdom is called Mohochitan (Mahá-China-sthána)."—From Cathay, &c., lviii.

781.—"Adam Priest and Bishop and Pope of Tzinesthan. . . . The preachings of our Fathers to the King of Tzinia."—Syriae Part of the Inscriptum of Sinigapura.

11th Century. — The "King of China" (Shinnatatarasai) appears in the list of provinces and monarchies in the great Incription of the Tanjore Pagoda.

1128.—"China and Maháchina appear in a list of places producing silk and other cloths, in the Bhikhalitthathakhintāmani of the Cháulkya King."—Somestravadi (MS.)* Bk. III. ch. 6.

1298.—"You must know the Sea in which lie the Islands of those parts is called the Sea of Chin. . . . For, in the language in those Isles, when they say Chin, 'tis Manzi they mean."—Marco Polo, Bk. III. ch. iv.

* It may be well to append here the whole list which I find on a scrap of paper in Dr. Burnell’s handwriting (V):

Pohálapura,

Chinnavall,

Avantikshetra (Ujatana),

Nágapataša (Nagapatham),

Pádrjavaleśa (Madura),

Tolliddha,

Páucheptaṇa,

China,

Maháchina,

Kalindadeśa (Telugu Country),

Vahgadeśa (Bengal),

Anjivatá (Anhulódv),

Sunápura,

Mínásthána (Mulan),

Gopakásthána (10),

Gujásapthána,

Thanáka (Thana),
c. 1300.—"Large ships, called in the language of Chin 'junks,' bring various sorts of choice merchandise and clothes. . . ."—Russell, in Elliot, i. 99.

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, 394.

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.

"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 Orta, i. 456.

c. 1590.—"Near to this is Pegu, which former writers called Cheen, accounting this to be the capital city."—Ayene, ed. 1600, ii. 4; [tr. Jarrett, ii. 119]. (See MACHEEN.)

CHINA. s. In the sense of porcelain this word (Chinî, &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 Cogan's Pinto, 1653.] The phrase China-dishes as occurring in Drake and in Shakspeare, 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 turquoises, 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].

851.—"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."—Reinward, Relations, i. 94.

c. 1530.—"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 [labbâwa al-fakkhar al-Sinî] which they call in that country saken. It broke, and a crowd gathered round the little Mameluke."—Ibn Batuta, i. 238.

c. 1567.—"Le mercantie ch'andauano ogn' anno da Goa a Bezeneger erano molti caualli Arabi . . . e anche pesze di China, zafaran, e scarlattn."—Cesare de' Federici, in Ramusio, iii. 389.

1579.—"... we met with one ship more laden with linnen, China silke, and China dishes . . ."—Drake, World Encompassed, in Hak. Soc. 112.

c. 1580.—"Usum vasorum aurocorum et argenteorum Aegyptii rejecuntur, ubi murhina vasa adinvenere; quae ex India afferuntur, et ex ea regione quam Sini vocatur, ubi conficiuntur ex varis lapidibus, praecripue ex jaspide."—Prosper Alpinus, Pt. i. p. 55.

c. 1590.—"The gold and silver dishes are tied up in red cloths, and those in Copper and China (chinî) in white ones."—Ayn, i. 68.

c. 1603.—"... as it were in a fruit-dish, a dish of some threepence, your honours have sent such dishes; they are not China dishes, but very good dishes."—Measure for Measure, ii. 1.

1608-9.—"A faire China dish (which cost ninetie Rupias, 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 Exchange, that he may meet them by chance and give them presents . . ."

"Ay, 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."—Doggrel prefixed to Coryat's Crudities.

c. 1690.—Kaempfer in his account of the Persijn 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 Chinkash.

—Amoen. Ecot., p. 128.

1711.—"Purse-laine, 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. Asburn a China Shop Woman, Corner of Fleet Ditch, MDCCXLVII." This the title of the original edition of Mrs. Glass's Cookery, as given by G. A. Sala, in Ibid. News, May 12, 1883.
1876.—"Schuyler mentions that the best native earthenware in Turkistan is called Chini, and bears a clumsy imitation of a Chinese mark"—(see Turkistan, i. 187.)

For the following interesting note on the Arabic use we are indebted to Professor Robertson Smith:

Śiniya is spoken of thus in the Latifū'īma‘ārif of al-Thal‘īlī, ed. De Jong, Leyden, 1867, a book written in a.d. 990. "The Arabs were wont to call all elegant vessels and the like Śiniya (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 सिनिया (pl. of शिनिया) to the present day."

So in the Tajdrīb’ī-‘Ozum of Ibn Maskowāh (Fr. Hist. Ar. ii. 457), it is said that at the wedding of Mamūn with Būrān "her grandmother strewed over her 1000 pearls from a sīniya of gold." In Egypt the familiar round brass trays used to dine off, are now called sīniya (vulgō gīnija), [the गीत, सेनि of N. India] and so is a European dancer.

The expression सिनियत अल गिन, "A Chinese gīnij," is quoted again by De Goeje from a poem of Abūl-shibl Agānī, xiii. 27. [See SNEAKER.]

[CHINA-BEER, s. Some kind of liquor used in China, perhaps a variety of sake.

[1915.—"I carid a jar of China Beare." --Cocks's Diary, i. 34.]

CHINA-BUCKEER, n.p. One of the chief Delta-months of the Irawadi 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 Buckeer is a corruption. This does not explain the China.

CHINA-ROOT, s. A once famous drug, known as Radix Chinea and Tuber Chinea, being the tuber of various species of Smilax (N. O. Smilacaceae, 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 repute. 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.—"R. 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 morbo napolitano, the merciful God hath willed to give them this root for remedy, and with it the good physicians there know well the treatment." —Garcia, f. 177.

C. 1590.—"Siccar Silhet is very mountainous. . . . China-Root (chub-chiñi) is produced here in great plenty, which was but lately discovered by some Turks."—Aqeen Akb., by Gladwin, ii. 10; [ed. Jarrett, ii. 124].

1598.—"The roote of China is commonly used among the Egyptians . . . specially for a consumption, for which they seeth the roote China in broth of a henne or cocke, whereby they become whole and faire of face." Dr. Palaudanus, in Linschoten, 124, [Hak. Soc. ii. 112].

C. 1610.—"Quant à la verole. . . Ils la guerissent sans suer avec du bois d'Eschine. . . ."—Pyrrard de Laval, ii. 9 (ed. 1679); [Hak. Soc. ii. 13; also see i. 182].

[C. 1690.—"The caravans returned with musk, China-wood (bois de Chine)."—Bernier, ed. Constable, p. 425.]

CHINAPATAM, n.p. A name sometimes given by the natives to Madras. The name is now written Shennai-Shenna-patnam, Tam., in Tel. Chennapattanam, 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 Rayeeel expressly enjoins, that the town and fort to be erected at Madras shall be called after his own name, Sree Runga Rayapatam; but the local governor or Naik, Damerla 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 Chenapapatam 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
Chinapatan 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 Mendoza's Asia, 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 vnto the Indies... so that at this day there is great memory of them in the Ilands Philippines and on the cost of Coromandel, which is the cost against the Kingdome of Norsinga towards the sea of Bengala (misprinted Cengala); whereas is a town called vnto this day the Soile of the Chinos for that they did reedite and make the same."—(i. 94).

I strongly suspect that this was Chinapatan, 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 Rājā 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).]

1780.—"The Nawaub sent him to Cheena Patum (Madras) under the escort of a small party of light Cavalry."—H. of Hydur Naik, 886.

**CHINCHEW, 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 (Thsiouan-chéou-fou 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 Chinchev 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 Encyc. Britanni., 9th ed. s.v. and references 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 (Candão). 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 tsi'ng-ts'ing, Pegingese ch'ing-ch'ing, a term of salutation answering to 'thank-you,' 'adiu.' 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 Kaan (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 Zinzin (Ragionamenti 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. "despois de se fazerem as suas e as nossas salvos a Charachina como entre este gente se custuma.")—In Cogan, p. 56; in orig. ch. xvii.

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,
CHINTZ.

in is. "—Luillier, the and "Chints [ed. 1829.—"One of the Chinese servants came to me and said, 'Mr. Talbot chinchin you come down.'"—The Fanckew 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 'chinhin,' even in letters, rather than their compliments; most of them ignorant of the fact that 'chow-chow' is no more Chinese than it is Hebrew; that 'chinhin,' 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."—W. Gill, River of Golden Sand, i. 158; [ed. 1883, p. 41].

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).]

1864.—"This day between 3 and 6 o'clock in the Afternoon, Capt. Richardson and his Sergeant, came to my house in ye Chinchera, and brought me this following message from ye President. . . ."—Hedges, Diary, Hak. Soc. i. 166.

1765.—"Le Loge appellee Chamernagon est une tres-belle Maison situee sur le bord d'un des bras du fleuve de Gange. . . . A une lieu de la Loge il y a une grande Ville appellee Chinhurat. . . ."—Lullier, 64-65.

1726.—"The place where our Lodge (or Factory) is is properly called Sinternu [i.e. Chinsura] and not Hoogli (which is the name of the village)."—Valentijn, v. 192.

1727.—"Chinhurah, where the Dutch Emporium stands . . . the Factors have a great many good Houses standing pleasantly on the River-Side; and all of them have pretty Gardens."—A. Hamilton, ii. 20; ed. 1744, ii. 18.

[1753. — "Shinshura." See quotation under CALCUTTA.]

CHINTZ.

CHINTS, CHINCH. s. A bug. This word is now quite obsolete both in India and in England. It is a corruption of the Portuguese chinche, which again is from cinex. 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 chints 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' (Wedgewood). Thus the case was exactly the opposite of what she chose to imagine; chinta was the real name, bug the more or less affected euphoniism.

1616.—"In the night we were likewise very much disquieted with another sort, called Musquéetoes, like our Gnats, but some-what less; and in that season we were very much troubled with Chinches, another sort of little troublesome and offensive creatures, like little Tikes: and these annoyed us two ways; as first by their biting and stinging, and then by their stink."—Terry, ed. 1665, p. 372; [ed. 1777, p. 117].

1645.—". . . 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.

1673.—". . . Our Bodies broke out into small fiery Pimplés . . . augmented by Muskeetoe-Bites, and Chinches raising Blisters on us."—Fryer, 35.

"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 Afn-i-Albari (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 chître, which has suggested the possibility of our sheet being of the same origin. But chître 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 Purchas, i. 530.

[1616.—"3 per Chint brampton."—Cocks's Diary, i. 171.]

[1623.—"Linnen stamp'd with works of sundry colours (which they call cit)."—P. della Valle, Hak. Soc. i. 45.]

1653.—"Chites en Indou signifie des toilees imprimees."—De la Boulaye-Le-Gonz, ed. 1647, p. 536.

C. 1666.—"Le principal trafic des Hollandois a Amedabad, est de chites, qui sont de toiles peintes."—Thevenot, v. 35. In the English version (1687) this is written schites (iv. ch. v.).

1676.—"Chites or Painted Calicuts, which they call Calmendar, that is done with a pencil, are made in the Kingdom of Golconda, and particularly about Masulipatam."—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 calicoes, chintzes, wrought silks, stuffs, of herba, and barks."—Defoe, New Voyage round the World. Works, Oxford, 1840, 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 musters."—In Wheeler, ii. 497.

C. 1738.—
"No, let a charming chintz and Brussels lace
Wrap my cold limbs, and shade my lifeless face.
"Pope, Moral Essays, i. 248.

And, when she sees her friend in deep despair,
Observes how much a Chintz exceeds Mohair. ..."
Ibid. ii. 170.

1817.—"Blue cloths, and chintzes in particular, have always formed an extensive article of import from Western India."—Raffles, H. 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 Sadrass, who had been taught by the Dutch, the cambric being furnished to him by a Madras Chetty (q.v.).

Chintz, 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 chitsen (iii. 13). There is also a very complete account in the Lettres Edifiante, xiv. 116 seqq.

In Java and Sumatra chintzes of a very peculiar kind of marbled pattern are still manufactured by women, under the name of bāṭiık.

Chipe, s. In Portuguese use, from Tamil shippi, 'an oyster.' The pearl-osters taken in the pearl-fisheries of Tuticorin and Manār.

[1602.—"And the fishers on that coast gave him as tribute one day's oysters (hum día de chipo), that is the result of one day's pearl fishing."—Conto, Dec. 7, Bk. VIII. ch. ii.]

1685.—"The chipe, for so they call those

* 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. Pardon Clarke, C.S.I., of the India Museum. One kind is still made at Masulipatam, under the superintendence of Persian merchants, to supply the Isphahan market and the "Moghul" traders at Bombay. At Pulicat very peculiar chintzes are made, which are entirely Kalam Kari work, or hand-painted in a manner apparently the work now used instead of the Calmendar of Tavernier,—see above, and under CALAMANDER). This is a work of infinite labour, as the ground has to be stopped off with a brush as many times as there are colours used. At Combaconum Sarongs (q.v.) are printed for the Straits. Very bold printing is done at Wāllījātāst 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 S. India, he was assured by the vendor, was printed at W—; but he did not recognize the locality. Shortly afterwards, visiting for the 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 bazaar, and in this the work was found going on, though on a small scale.

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.—(H. Y.)

[F or Indian chintzes, see Forbes Watson, Textile Manufactures, i. 348 seqq.; Mulhall, Art Manufactures of India, 348 seqq.; S. H. Hadi, Mon. on Dyed and Dyeing in the N.W.F. and Oudh, 44 seqq.; Francis, Mon. on Punjab Cotton Industry, 6.]
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oysters which their boats are wont to fish.”  
—Ribeiro, t. 63.  

1710.—“Some of these oysters or chepís, as the natives call them, produce pearls, but such are rare, the greater part producing only seed pearls (aljofres) [see ALJOFAR].”  
Sousa, Oriente Conquista, ii. 243.  

CHIRETTA, s. H. chirātā, Mahr. kirātā. A Himalayan herbaceous plant of the order Gentianaceae (Sweerta Chirata, Ham.; Ophelia Chirata, Griesbach; Gentiana Chirayita, Roxb.; Agathetes chirayita, Don.), the dried twigs of which, infused, afford a pure bitter tonic and febrifuge. Its Skt. name kirātā-tikā, ‘the bitter plant of the Kirātas,’ refers its discovery to that people, an extensively-diffused forest tribe, east and north-east of Bengal, the Kopāiā of the Periplus, and the people of the Kopāiā of Ptolemy. There is no indication of its having been known to G. de Orta.  

[1773.—“Kol Meg in Bengal: Create in Bombay. It is excessively bitter, and given as a stomachic and vermifuge.”—Ives, 471.]  

1829.—“They also give a bitter deoection of the neem (Melia azadirachta) and che- 
reeta.”—Acc. of the Township of Luni, 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.”— 
Hambury and Fluckiger, 392.  

CHIT, CHITTY, s. A letter or note; also a certificate given to a 
servant, or the like; a pass. H. chitthi; 
Mahr. chiti. [Skt. chitra, ‘marked.’] 
The Indian Portuguese also use chito for 
escrito (Bluteau, Supplement). The 
Tamil people use shil for a ticket, or 
for a playing-card.  

1673.—“I sent one of our Guides, with 
his Master’s Chitty, or Pass, to the Gover-
nor, who received it kindly.”—Fryer, 126.  

[1757.—“If Mr. Ives is not too busie to 
honour this chitt which nothing but the 
greatest uneasiness could draw from me.”— 
Ives, 134.]  

1785.—“. . . Those Ladies and Gentle-
men who wish to be taught that polite Art 
(drawing) by Mr. Hone, may know his terms 
by sending a Chit. . . .”—In Seton-Karr, 
i. 114.  

1786.—“You are to sell rice, &c., to every 
merchant from Muscat who brings you a 
chitty from Meer Kāzin.”—Tippen’s Letters, 
284.  

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, Tiretta’s bazaar.”—Advt. in 
Seton-Karr, i. 226.  

1794.—“The petty but constant and uni-
versal manufacture of chitas which prevails 
here.”—Hugh Boyd, 147.  

1829.—“He wanted a chithee 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 chitas. . . . 
These incessant chitas 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 curry. Properly Beng. 
chhechki.  

1875.—“. . . Chhenchki, usually called 
tarkārī in the Vardhamāna District, a sort 
of hodge-podge consisting of potatoes, 
brinjals, and tender stalks. . . .”—Govinda 
Samanta, i. 59.  

CHITTAGONG, n.p. A town, 
port, and district of Eastern Bengal, 
properly written Chatagān (see PORTO 
PIQUENO). Chittagong appears to be 
the City of Bengalia of Varthema 
and some of the early Portuguese. (See 
BANDEI, BENGAL).  

C. 1346.—“The first city of Bengal that 
we entered was Sudkāwān, a great place 
situated on the shore of the great Sea.”— 
Ibn Batuta, iv. 212.  

1552.—“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 Barros, Dec. IV. 
liv. ix. cap. i.  

[1886.—“Satagam.” See quotation under 
HING.]  

1591.—“So also they inform me that 
Antonio de Sousa Goudinho has served me 
well in Bengualia, and that he has made 
tributary to this state the Isle of Sundiva, 
and has taken the fortress of Chataguáo by 
force of arms.”—King’s Letter, in Archivo 
Port. Orient., fasc. iii. 257.
CHOTTEDROOG, n.p. A fort S.W. of Bellary; properly Chitra Durgam, Red Hill (or Hill-Fort, or ["picturesque fort"]) called by the Mahomedans Chittalur (C. P. B.).

CHITTORE, n.p. Chitor, or Chitérogår, a very ancient and famous rock fortress in the Rajput State of Mewir. It is almost certainly the Táároupa of Ptolemy (vii. 1).

1533.—"Badour (i.e. Bahádúr Sháh) ... 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 Coryat, who had passed into India on foot, fine course to Cytor, an ancient Cité ruined on a hill, but so that it appears a Tombe (Towne) of wonderfull magnificence. ..."—Sir Thomas Roe, in Purchas, i. 540; [Hak. Soc. i. 102; "Cetor" in i. 111, "Chytore in ii. 540].

[1813.—"... a tribute ... imposed by Muhadjee Seendhiya for the restitution of Chuetoogur, which he had conquered from the Rana."—Broughton, Letters, ed. 1892, p. 175.]

CHOBDAAR, s. H. from P. chobdár, '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 chobdárs carry a staff overlaid with silver.

1442.—"At the end of the hall stand chobdárs ... drawn up in line."—Abdur-Razzik, in India in the XV. Cent. 25.

1673.—"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 Chobdárs and 25 men, as a safe-guard."—In Wheeler, i. 371.

1788.—"Chubdár. Among the Na-bobs he proclaims their praises aloud, as he runs before their palankeens."—Indian Vocabulary (Stockdale's).

1793.—"They said a Chubdar, with a silverstick, 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."—Dirom, Narrative, 235.

1798.—"The chief's Chobedar ... also endeavoured to impress me with an ill opinion of these messengers."—G. Forster's Travels, i. 222.

1810.—"While we were seated at breakfast, we were surprised by the entrance of a Cheobdar, 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 chuap-dár, 'silence-keeper,' a hardly possible hybrid.

CHOBWA, s. Burmese Tsaunwa, Siamese Chaoo, 'prince, king,' also Chaahpá (compoundd with hpa, 'heaven'), and in Cushing's Shan Dicty. and cacography, sou, 'lord, master,' sowkphá, a 'hereditary prince.'

The word chu-huí, for 'chief,' is found applied among tribes of Kwang-si, akin to the Shan, in a.d. 1150 (Prof. T. de la Couperie). 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.

There is no reason to suppose that Linschoten had himself been to Chittagong. My friend, Dr. Burnell, in his (posthumous) edition of Linschoten for the Hakluyt Society has confounded Chittagam in this passage with Saldon—see Porto Fiqueno (H. Y.)

† The chátáte which figures in Hindu poetry, is, according to the dictionaries, Cuculus melanoleucos, which must be the pied cuckoo, Coccyx melanoleuca, Gr., in Jerdon; but this surely cannot be Sir William's "most beautiful little bird he ever saw"?
1795.—"After them came the Chobwaas, or petty tributary princes; these are personages who, before the Birmans had extended their conquests over the vast territories which they now possess, had held small independent sovereignties which they were able to maintain so long as the balance of power continued doubtful between the Birmans, Peguers, and Siamese."—*Symes*, 366.

1819.—"All that tract of land...is inhabited by a numerous nation called Sciam, who are the same as the Laos. Their kingdom is divided into small districts under different chiefs called Zaboâ, or petty princes."—*Sangermanno*, 34.

1855.—"The Tsaubwas of all these principalities, even where most absolutely under Ava, retain all the forms and appurtenances of royalty."—*Yule, Mission to Ava*, 303.

[1890.—"The succession to the throne primarily depends upon the person chosen by the court and people being of princely descent—all such are called chow or prince."—*Hallet, A Thousand Miles on an Elephant*, p. 82.]

**CHOGA.** s. Turki *choghâ*. A long sleeved garment, like a dressing-gown (a purpose for which Europeans often make use of it). It is properly an Afghan form of dress, and is generally made of some soft woollen material, and embroidered on the sleeves and shoulders. In Bokhara the word is used for a furred robe. [*In Tibetan *ch'ubo*; in Turki *juba*. It is variously pronounced chuba, juba or chogha in Asia, and *svoya* or *shubka* in Russia*] (*J.R.A.S., N.S. XXIII. 122*).

1888.—"We do not hear of 'shirt-sleeves' in connection with Henry (Lawrence), so often as in John's case; we believe his favourite dishabille was an Afghan *choga*, which like charity covered a multitude of sins."—*Qu. Review*, No. 310, on *Life of Lord Lawrence*, p. 303.

**CHOKIDAR.** s. A watchman. Derivative in Persian form from **Choky.** The word is usually applied to a private watchman; in some parts of India he is generally of a thieving tribe, and his employment may be regarded as a sort of blackmail to ensure one's property. [*In N. India the village *Chaukidar* is the rural policeman, and he is also employed for watch and ward in the smaller towns.]*

1899.—"And the Day following the Chocadars, or Soldiers were remov'd from before our Gates."—*Ovington*, 416.

1810.—"The *chokey-dar* attends during the day, often performing many little offices, at night parading about with his spear, shield, and sword, and assuming a most terrific aspect, until all the family are asleep; when he goes to sleep too."—*Williamson*, *V. M.* i. 295.

C. 1817.—"The birds were scarcely beginning to move in the branches of the trees, and there was not a servant excepting the *chockedaurus*, stirring about any house in the neighbourhood, it was so early."—*Mrs. Sherwood's* *Stories*, &c. (ed. 1879), 243.

1837.—"Every village is under a potail, and there is a puratu or priest, and choukednap (sic!) or watchman."—*Phillips, Million of Facts*, 320.

1864.—The church book at Peshawar records the death there of "The Revd. I.—L.—l, who on the night of the —th 1864, when walking in his veranda was shot by his own *chokidar*"—to which record the hand of an injudicious 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 *Panjâb Handbooke*, p. 279).

**CHOKRA.** s. Hind. *chhokrä*, '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*, 136.]

**CHOKY.** s. H. *chaâki*, which in all its senses is probably connected with Skt. *chatur*, 'four'; whence *chatuksha*, '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 Malacc, 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 Malacc, from there 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 choques, there goes from every 30 bahars 16 to the King, our Lord."—*Arrangement made by Nuno da Cunha*, quoted in *Botelho Tombo*, p. 113. On this Mr. Whiteway 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 Chaulek."—Acad., i. 257.

1605.—"The Kings Custome called Chukey, is eight bagges upon the hundred bagges."—Scria, in Purchas, i. 391.

1664.—"Near this Tent there is another great one, which is called Tchaukynke, because it is the place where the Omahas keep guard, every one in his turn, once a week twenty-four hours together."—Bermier, E.T., 117; [ed. Constable, 363].

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 Trees... unless they happen on a Chowkie, 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."—Hedges, Diary, Dec. 17; [Hak. Soc. i. 53].

1774.—"Il più difficile per viaggiare nell' Indostan sono certi posti di guardia chiamate Ciocki... questi Ciocki sono insolentissimi."—Della Tomba, 39.

1810.—"... Chockies, or patrol stations."—Williamson, V. M., i. 297.

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 Muir [Orig. Skt. Texts, ii. 5] cites it in this sense, as a Hindi word which has no resemblance to any Skt. vocabulary. Mr. Growse, however, connects it with chatur, 'four' (Ind. Antiq., i. 105). See also beginning of this article. Chau is the common form of 'four' in composition, e.g. chaubendi, (i.e., 'four fastening') the complete shoeing of a horse; chaupahra ('four watches') all night long; chaupar, 'a quadruped'; chaukat and chaughat ('four timber'); a frame (of a door, &c.). So chauki seems to have been used for a square-framed stool, and thence a chair.

1772.—"Don't throw yourself back in your burra chokhey, and tell me it won't do... ."—W. Hastings to G. Vanstittart, in Gleig, i. 238.

c. 1782.—"As soon as morning appeared he (Haidar) sat down on his chair (chauki) and washed his face."—H. of Hydas 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 ἀπὸ τῶν χολάδων, the latter word being anciently used for the intestines (the etyn. given by the medical writer, Alex. Trallianus). But there is a discussion on the subject in the modern ed. of Stephani Theaurus, which indicates a conclusion that the derivation from χόλη is probably right; it is that of Celsius (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. 20.—"Primoque facienda mentio est cholerae; quia commune id stomachi atque intestinorum vitium videri potest... intestinorum turquentur, bilis supra infraque erumpit, primum aquae similis: deinde ut in eae recens caro tota esse videatur, interdum alba, nonnumquam nigra vel variabilis. Ergo eos nominem morbum hunc χολέραν Graeci nominantium. . . ."—&c.—A. C. Celsius Med. Libri VIII. iv. 11.

c. A.D. 100.—"ΠΕΡΙ ΧΟΛΕΡΗΣ... δάκτυλος ἐπονομάζουσι καὶ ὀλίσθυσι σπασκεῖ καὶ πνύει καὶ ἕμεσα κεφαλή."—Arateaus, De Carissimis, etc. sigillis acutorum morborum, i. 5.

Also Serapela Xolerēν, in De Curatione Morb. Ac. ii. 4.

1563.—"R. Is this disease the one which kills so quickly, and from which so few recover? Tell me how it is called among us, and among them, its symptoms, and the treatment of it in use?"—O. Among us it is called Collerica passio... ."—Garcia, f. 74v.

[1611.—"As those ill of Colera."—Conto, Dialogo de Soldado Pratico, p. 5.]

1673.—"The Diseases reign according to the Seasons... In the extreme Heats, Cholera Morbus."—Fryer, 118-114.

1832.—"Le Choléra Morbus, dont vous me parlez, n'est pas inconnu à Cachemire."—Jacquemont, Corresp. ii. 109.

CHOLERA HORN. See COLLERY.

CHOOLA, s. H. chaitha, chaithi, chaithl, fr. Skt. chulii. 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, cowdung, and unburnt bricks."—Forbes, Or. Mem. iii. 120; [2nd ed. ii. 193].

**CHOLIA.** s. Chūlīā 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. chūḍa, the top-knot which every Hindu must wear, and which is cut off on conversion to Islam. In the same way in the Punjab, chōṭīkdā, 'he that has had his top-knot cut off,' is a common form of abuse used by Hindus to Musulman converts; see Tبثbe, Panjab 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.]

c. 1345.—"... the city of Kaulam, which is one of the finest of Malibār. Its bazaars are splendid, and its merchants are known by the name of Šhāla (i.e. Chūlīā)."—Ibn Batatra, iv. 90.

1754.—"Chowlies are esteemed learned men, and in general are merchants."—Ies, 25.

1782.—"We had found... less of that foolish timidity, and much more disposition to intercourse in the Cholias of the country, who are Mahomedans and quite distinct in their manners. ..."—Hugh Boyd, Journal of a Journey of an Embassy to Candy, in Misc. Works (1800), i. 155.

1783.—"During Mr. Saunders's government I have known Chulia (Moors) vessels carry coco-nuts from the Nicobar Islands to Madras."—Forrest, Voyage to Mergui, p. v.

"Chulias and Malabars (the appellations are I believe synonymous)."—Ibid. 24.

1836.—"Mr. Boyd... describes the Moors under the name of Cholias, and Sir Alexander Johnston designates them by the appellation Lubbies (see LUBBYE). 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 priesta who officiate."—Casie Chilty, in J. R. A. Soc. iii. 388.

1879.—"There are over 15,000 Klingas, Chulias, and other natives of India."—Miss Bird, Golden Chersonese, 254.

**CHOP.** s. Properly a seal-impres-ssion, stamp, or brand; H. chhāp; the verb (chhāpā) being that which is now used in Hindustani to express the art of printing (books).

The word chhāp 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 chapa, 'a thin plate of metal,' which is no doubt the original of the Old English chapre 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 'homem 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 engraven.' Thus he would seem to have regarded, though perhaps erroneously, the chhāpā and the Portuguese chapa as identical. On the other hand, Mr. Beamens 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 chhāpā is a technical term used by the Vaishnavas to denote the sectorial 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 chhāpā is used all over the N.W.P. and Punjab for printed cloths, Drummond (1808) gives chhāpā, chhapā, as words for 'Stampers or Printers of Cloth' in Guzerati, 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 chhāpā might be used.† Chop, in writers

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* Thus, in Shakspeare, "This is Monsieur Parrodes, the gallant militarist... that had the whole theory of war in the knot of his sword, the practice in the chape of his dagger."—All's Well that Ends Well, iv. 3. And, in the Scottish Rates and Valutations, under 1612: "Lockattis and Chapys for daggers."+"... e quanto à moeda, ser chapada de sas (by error printed sita), pois já lhe concedes, que todo o porto serya del Rey de Portugal, como soya a ser dos Reis dos Guzarates, e ysto nas terras que nos tuiermos em Canbaya, e a nós quiseremos bater."—Treaty (1537) in S. Botelho, Tombo, 226.
prior to the last century, is often used for the seal itself. "Owen Cambridge says the Mohr 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 (chop) 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 tra, 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 recollect 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 hulk'; 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 SHAHBUUNDER] of Atcheen, on Capt. Thomas Forrest.

[1584.—"The Governor said that he would receive nothing save under his chapa."—Corree, iii. 585.]

1587.—"And the said Nizammede Zamom was present and then before me signed, and swore on his Koran (moqafjo) to keep and maintain and fulfill this agreement entirely . . . and he sealed it with his seal" (e o chapa de sua chapa).—Treaty above quoted, in S. Botelho, Tombo, 228.

1552.—". . . ordered . . . that they should allow no person to enter or to leave the island without taking away his chapa. . . . And this chapa was, as it were, a seal."—Castañeda, iii. 92.

1614.—"The King (of Achen) 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."—Sainbury, i. 445.

[ . . . "2 chistes plate . . . with the rendadors chape 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 Customer appears certain Hours to chop, that is to mark Goods outward-bound."—Fryer, 98.

1678.—". . . sending of our Vuckel this day to Compare the Coppys with those sent, in order to y' Chaup, he refused it, allegging that they came without y' Vissiers Chaup to him. . . ."—Letter (in India Office) from Dacca Factory to Mr. Matthias Vincent (Pt. St. George's).

1682.—"To Rajemaul I sent ye old Duan . . . 's Perwanna, Chop both by the Nabob and new Duan, for its confirmation."—Hedges, Diary, Hak. Soc. i. 37.

1689.—"Upon their Chops as they call them in India, or Seals engraven, are only Characters, generally those of their Name."—Ovington, 251.

1711.—"This (Oath at Acheen) is administered by the Shabander . . . lifting, very respectfully, a short Dagger in a Gold Case, like a Sceptre, 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 Wheeler, ii. 224.

C. 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."—Zesteen
CHOPPER-COT.

Jaarige Reize... door Jacob de Bueynoy, Haarlem, 1757.

1727.—"On my Arrival (at Acheen) I took the Chap at the great River's Mouth, according to Custom. This Chap 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 Chap, 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 adore et consulte son Poussa, puis il fait lever l'ancre."—Sonnerat, ii. 233.

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, V. to Mergui, 41.

1785.—"The only pretended original produced was a manifest forgery, for it had not the chap or smaller seal, on which is engraved the name of the Mogul."—Carraccioli's Clive's, 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 chap, or seal, and applied it to the paper."—Mill's Hist, iii. 340.

1876.—"First Chap! tremendously pretty too," said the elegant Grecian, who had been paying her assiduous attention."—Daniel Deronda, Bk. i. ch. x.

1882.—"On the edge of the river facing the 'Pow-shan' and the Creek Hong, 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 Fanikwa at Canton, p. 25.

The writer last quoted, and others before him, have imagined a Chinese origin for chop, e.g., as "from chah, 'an official note from a superior; or chah, 'a contract, a diploma, &c.,' both having at Canton the sound chap, and between them covering most of the 'pigeon' uses of chop" (Note by Bishop Moule). 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. kó-pé-kó, of what is in the Mandarin dialect kip-kip. In the Northern dialects kwai-kwai, quick-quick' is more usual (Bishop Moule). [Mr. Skeat compares the Malay cheput-cheput, 'quick-quick'.]

CHOPPER.

a. H. chhappar, '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 Sepoyos into one, by which the chhappar, or upper slight deck broke down."—Lose, 174.]

1780.—"About 20 Days ago a Villian was detected here setting fire to Houses by throwing the Tick barber of his Hooka on the Choppers, and was immediately committed to the Phouzlar's Prison... On his trial... it appering that he had more than once before committed the same Nesarius 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, in Hicky'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.—"Chappers, or grass thatches."—Williamson, V. 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 chupha-hut without expense."—Mrs. Meer Hassan Ali, ii. 211.]

b. In Persia, a corr. of P. chárd-pá, 'on four feet, a quadruped' and thence a mounted post and posting.

1812.—"Eight of the horses belong to the East India Company, and are principally employed in carrying choppers or couriers to Shiraz."—Morier, Journey through Persia, &c., p. 64.

1883.—"By this time I had begun to pique myself on the rate I could get over the ground 'en 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. Tikijë in a little cake of charcoal placed in the bowl of the hooks, or hubble-bubble.
CHOPSTICKS, s. The sticks used in pairs by the Chinese in feeding themselves. The Chinese name of the article is 奎ai-tez, ‘speedy-ones.’ Possibly the inventor of the present word, hearing that the Chinese name 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奎ai-tez, i.e. ‘nimble boys’, ‘nimble ones.’ Even Sir H. Yule is not without blemish. He leaves the aspirate out of奎ai, of which the official orthography is now奎ai-kwaai-tez, ‘hasteners,’ the termination -ers bringing out the value of tez, an enclitic particle, better than ‘ones.’ Bishop Moule’s suggestion is on the right track. I think, however, that chopstick came from a Chinaman, who of course knew the meaning of奎ai 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 Cizara” (this is the translator’s folly; it is really com duos paos feitos como fusos—‘like spindles.’) —Pinto, orig. cap. lxxxii., in Cogan, p. 103.

[1598.—“Two little pieces of blacke woode made round... these use instead of forkes.”—Linschoten, Hak. Soc. i. 144.]

c. 1610.—“... out comme deux petites spatules de bois fort bien faites, qu’ils tientent entre leurs doigts, et prennent avec cela qu’ils veulent manger, si dextrement, que rien plus.”—Moqvet, 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. chootive haziri, vulg. hazri, ‘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 Euston Hotel, he proceeded to the private residence of a man of law.”—Oakfield, ii. 179.

1866.—“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.

CHOHUL, CHAUL, n.p. A seaport of the Concan, famous for many centuries under various forms of this name, Chernwal properly, and pronounced in Koukani Tsimwal (Sinclair, Ind. Ant. iv. 283). It may be regarded as almost certain that this was the Θεωλα of Ptolemy’s Tables, called by the natives, as he says, Θεωλα. It may be fairly conjectured that the true reading of this was Θεωλα, or Θεωλα. We find the sound ch of Indian names apparently represented in Ptolemy by κ (as it is in Dutch by lj). Thus Τίανσαρ = Chitar, Τιανσαρν = Chashtama; here Τιωλα = Chernwal; while Τιανσαρ and Τιανσαρ probably stand for names like Chagara and Chausra. Still more confidently Chernwal may be identified with the Saimur (Chaimur) or Jaimur of the old Arab. Geographers, a port at the extreme end of Lār or Guzerat. At Choul itself there is a tradition that its antiquity goes back beyond that of Swali (see SWALLY), Bassein, or Bombay. There were memorable sieges of Choul in 1570-71, and again in 1594, in which the Portuguese successfully resisted Mahomedan
CHOULTRY.

attempts to capture the place, Dr. Burgess identifies the ancient Σήμυλλα rather with a place called Chemnbur, 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 Revadanda. Even the name is not to be found in the Imperial Gazetteer. Revadanda 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. 80-90. — "Metà δὲ Καλλίεναν ἄλλα ἐμπόρα τοπικά, Σήμυλλα, καὶ Μανδα-γόρα..." — Periplus.

A.D. c. 150. — "Σήμυλλα ἐμπόριον (κα-λόιμοιν ὑπὸ τῶν ἐγχώριων Τίμυλλα)." — Pol. i. cap. 17.

A.D. 916. "The year 304 I found myself in the territory of Saimūr (or Chaimūr), belonging to Hind and forming part of the province of Lār. There were in the place about 10,000 Musselmans, both of those called bālāsirah (half-breeds), and of natives of Shīrāz, Oman, Basrah, Bagdad, &c." — Majānā, ii. 80. [1090. — "Jaimūr." See quotation under LAR.]

c. 1150. — "Saimūr, 5 days from Sindān, is a large, well-built town." — Edrisi, in Elliot, i. [85].

c. 1470. — "We sailed six weeks in the tawa till we reached Chivil, and left Chivil on the seventh week after the great day. This is an Indian country." — Ath. Nikitin, 6, in India in Xvth. Cent.

1510. — "Departing from the said city of Combaia, I travelled on until I arrived at another city named Cevel (Chevul) 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 Guzerāt." — Farthena, 113.

1546. — Under this year D'Acunha quotes from Freire d'Andrada a story that when the Viceroy required 20,000 pardoas (q.v.) to send for the defence of Dīn, offering in pledge a wisp of his mustachio, the women of Choul sent all their earrings and other jewellery, to be applied to this particular service.


1564. — "The 10th of November we arrived at Chaul which standeth in the firme land. There be two townes, the one belonging to the Portugales, and the other to the Moorses." — R. Fitch, in Hakl. ii. 384.

c. 1630. — "After long toil... we got to Choul; then we came to Daman." — Sir T. Herbert, ed. 1665, p. 42.


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.

1782. — "That St. Lubin had some of the Mahratta officers on board of his ship, at the port of Choul... he will remember as long as he lives, for they got so far the ascendency 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 Travels, vol. i.

CHOULTRY. s. Peculiar to S. India, and of doubtful etymology; Malayāl. chāvwāṭi, Tel. chāwāṭi, [śa.wād, chau, Skt. chatur, 'four', vāṭa, 'road', a place where four roads meet]. In W. India the form used is chowry or cowree (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 our Entertainment, which here was rude, the place admittting of little better Tenements than Booths stiled by the name of Choultries." — Fryer, 82.

1683. — "Maders... enjoys some Choultries for Places of Justice." — Ibid. 39.

1688. — "... 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 Wheeler, i. 136.

1689. — "Within less than half a Mile, from the Sea (near Surat) are three Choultries or Convenient Lodgings made of Timber." — Ovington, 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." — Lockyer, 7.

1714. — In the MS. List of Persons in the Service, &c. (India Office Records), we have: — "Josiah Cooke factor Register of the Choultry, £15.

1727. — "There are two or three little Choultries or Shades built for Patients to rest in." — A. Hamilton, ch. ix.; [i. 95].

See Ferguson & Burgess, Cave Temples, pp. 108 & 349. See also Mr. James Campbell's excellent Bombay Gazetteer, xiv. 52, where reasons are stated against the view of Dr. Burgess.
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CHOUSE. s. and v. This word is originally Turk. châush, in former days a sergeant-at-arms, herald, or the like. [Vambrery (Sketches, 17) speaks of the 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 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 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.”—Ed. of Ben Jonson, iv. 27. “In Kattywar, where the native chiefs employ Arab mercenaries, the Chaus still flourish 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.” (M. Gen. Keatinge). [The N.E.D. thinks that “Gifford’s note must be taken with reserve.” The Stanf. Dict. 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 Catanian stood for ‘thief’ or ‘rogue.’ For a further discussion of the word see N. & Q., 7 ser. vi. 387; 8 ser. iv. 129.] 1560.—“Cum vero me tæderet inclinatio in eodem diversiorum, ago cum meo Chiauso (genus id est, ut tibi scripsi alias, multiplices apud Turcas officii, quod etiam ad oratorum custodiam extenditur) ut mihi lectae aure meo domum conducere. . . .”—Busby, Epist. iii. p. 149. 1610.—“Dapper. . . . What do you think of me, that I am a chiaus? Face. What’s that? Dapper. The Turk was here. As one would say, do you think I am a Turk? * * * *
CHOWDRY.

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CHOWDRY.

Face. Come, noble doctor, pray thee let's prevail; This is the gentleman, and he's no chiaus." Ben. Jonson, The Alchemist, Act I. sc. i.

1638.—"Postigos. Gulls or Moguls, Tag, rag, or other, hogen-mogen, vanden, Ship-jack or chouses. Whoo! the brace are finched. The pair of shavers are sneak'd from us, Don. . . ." Ford, The Lady's Trial, Act II. sc. i.

1619.—"Congli ambasciatori stranieri che seco conducova, cioè l'Indianio, di Sciah Selim, un chiauso Turco ed i Moscoviti . . . ."—P. della Valle, ii. 6.

1653.—"Chiaoux en Turq est vn Sergent du Diuan, et dans la campagne la garde d'vene Karauane, qui fait le gnet, se nomme aussi Chiaoux, et cet employ n'est pas autrement honeste."—Le Gouz, ed. 1657, p. 586.

1659.—"Conquest. We are ridiculous What think you? Chiaus'd by a scholar." Shirley, Honoria & Memnon, Act II. sc. iii.

1663.—"The Portugalls have choused us, it seems, in the Island of Bombay in the East Indys; for after a great charge of our fleets being sent thither with full commission from the King of Portugal to receive it, the Governor by some pretence or other will not deliver it to Sir Abraham Shipman."—Pepys, Diary, May 15; [ed. Wheatley iii. 125].

1674.—"'When geese and pullen are seduce'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 caldes'd ye like a block-head.' Ibid.

1754.—"900 chiaux: 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."—Hawley, i. 170.

1762.—"Le 27e d'Août 1762 nous enten-
dîmes un coup de canon du chateau de Káhira, c'étoit signe qu'un Tsajau (courier) étoit arrivé de la grande caravane."—Nieubul, Voyage, i. 171.

1826.—"We started at break of day from the northern suburb of Ispahan, led by the chaouses of the pilgrimage. . . ."—Hajji Baba, 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 Viscountess 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' (Ball, Things Chinese, p. 179).] We find the word chow- chow in Blumenrit's Vocabular of Manilla terms: "Chau-chau, a Tagal dish so called."

1858.—"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 confection . . .

"Lady Falkland, by her happy selection of a name, to a certain extent deprecates and disarms 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."—Bombey Quarterly Review, January, p. 100.

1882.—"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 natives of India."—The Funkw, p. 63.

CHOWDRY, s. H. chaudhari, lit. 'a holder of four'; the explanation of which is obscure: [rather Skt. chakradhärin, 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 Chaudhari of carters provides carriage, the Chaudhari of Kahârs bearers, 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 Moradbagh (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 meiti [see MOLLY], or gardener—as khaliṣa to the cook and tailor, jama'ādār to the bhāṣkī, mehtar to the sweeper, sirdīr to the bearer.

c. 1300.—"... The people were brought to such a state of obedience that one revenue officer would string twenty ... chaudharis together by the neck, and enforce payment by blows."—Zia-ul-dīn Barni, in Elliot, iii. 189.

c. 1343.—"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."—Ibn Batuta, iii. 388.

[1772.—"Chowdrams, land-holders, in the next rank to Zemeendars."—Verelst, View of Bengal, Gloss, s.v.]

1788.—"Chowdry.—A Landholder or Farmer. Properly he is above the Zemindar 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 Chāndnī Chaunk of Delhi]. It seems to be adopted in Persian, and there is an Arabic form Sāk, which, it is just possible, may have been borrowed and Arabized from the present word. The radical idea of chaunk seems to be "four ways" [Skt. chatrushka], the crossing of streets at the centre of business. Compare Carfas, and the Quattro Cantoni of Palermo. In the latter city there is a market place called Piazza Ballarò, which in the 16th century a chronicler calls Seggeballarath, or as Amari interprets, Sāk-Ballarà.

[1833.—"The Chandy Choke, in Delhi ... is perhaps the broadest street in any city in the East."—Skinner, 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. chādonī, "a thatched roof; chādonā, chānda, v. 'to thatch.'
COW-TAILS. A translation of the 18th century Anglo-Indian expression 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!


A.D. 634.5.—"...with his armies which were darkened by the spotless chamars that were waved over them."—Athole Inscription.

c. 940.—"They export from this country the hair named al-zamur (or al-chamar) of which those fly-flaps are made, with handles of silver or ivory, which attendants held over the heads of kings when giving audience."—Masudi, i. 385. The expressions of Masudi 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 XVth Century.)

1623.—"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. 602; [Hak. Soc. ii. 290].

1609.—"He also presented me in trays, which were as usual laid at my feet, two beautiful chowries."—Lord Valentia, i. 428.

1810.—"Near Brahma are Indra and Indrane on their elephant, and below is a female figure holding a chamaru or chowree."—Maria Graham, 56.

1827.—"A black female slave, richly dressed, stood behind him with a chowry, or cow's tail, having a silver handle, which she used to keep off the flies."—Sir W. Scott, The Surgeon's Daughter, ch. x.

CHOWRYBURDAR, s. The servant who carries the Chowry. H. P. Chauhti-burdar.

1774.—"The Deb-Rajah on horseback... a chowra-burdar on each side of him."—Bogle, in Markham's Tibet, 24.

[1838.—"...the old king was sitting in the garden with a chowrybadar waving the flies from him."—Miss Eden, Up the Country, i. 188.]

CHOWT, CHOUT, s. Mahr. chauth, 'one fourth part.' The blackmaul levied by the Mahrrattas 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 Conto (Dec. VII. bk. 6, ch. 6), where this word is used in reference to payments made in 1559 in the time of D. Constantine de Bragança, and in papers of the early part of the 17th century the King of the Chouties is frequently mentioned.]

1644.—"This King holds in our lands of Damulan certain payment which they call Chouto, 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."—Bocarro (M.).

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.

1763-78.—"(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. 228-9.

1808.—"The Peshwah...cannot have a right to two choutes, any more than to two revenues from any village in the same year."—Wellington Desp. (ed. 1837), ii. 175.

1858.—"...They (the Mahrrattas) 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 plundering hordes."—Whitney, Oriental and Ling. Studies, ii. 20-21.

CHOYA, CHAYA, CHEY, s. A root, [generally known as chayroot,] (Hedysis umbellata, Lam., Oldenlandia umb., L.) of the Nat. Ord. Cimicifugaceae, affording a red dye, sometimes called 'India Madder,' ['Dye Root,' 'Rameshwaram Root'] ; from Tam. shayyaver, Malayil. chayyaver (chāya, 'colour,' yer, 'root'). It is exported from S. India, and was so also at one time from Ceylon. There is a figure of the plant in Lettres Edif. xiv. 164.

C. 1566.—"Also from S. Tome they lay great store of red yarn, of bombard died with a root which they call saia, as aforesaid, which colour will never out."—Caesar Frederike, in Haktl. [ii. 354].
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 Akāli (see AKALEE), generally encircling their peaked turbans. The thing is described by Tavernier (E. T. ii. 41: [ed. Ball, i. 82]) as carried by a company of Mahommedan Fakirs whom he met at Sherpur in Guzerat. See also Lt.-Col. T. Levins, A Fly, &c., p. 47: [Egerton, Handb. Pl. 15, No. 64].

1516.—"In the Kingdom of Dely ... they have some steel wheels which they call chacaran, 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."—Barboza, 100-101.

1630.—"In her right hand shee bare a chuckrey, which is an instrument of a round forme, and sharp-edged in the superficies thereof ... and slung off, in the quickness of his motion, it is able to deliner or conuey death to a farre remote enemy."—Lord, Disc. of the Bavian Religion, 12.

(b) v. and s. To lunge a horse. H. chokarnā or chakkar karnā. 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 chuckrer 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 chakravartti, 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).

c. 400.—"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 Chakravartti Raja."—Travels of Fak-hian, tr. by Beate, p. 63.

c. 460.—"On a certain day (Asoka), having ... ascertained that the supernaturally gifted ... Nāga King, whose age extended to a Rappo, had seen the four Buddhas ... he thus addressed him: 'Beloved, exhibit to me the person of the omnipotent being of infinite wisdom, the Chakkawati of the doctrine.'"—The Mahavanso, p. 27.

1856.—"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 Chakravartti Raja ... the holy and universal sovereign, a character which appears once in a cycle."—Mission to the Court of Ava (Major's Phayre's), 1858, p. 154.

CHUCKLAH, s. H. chaklā, [Skt. chakra, 'a wheel']. A territorial subdivision under the Mahommedan government, thus defined by Warren Hastings, in the paper quoted under CHOUDRY:

1759.—"The jurisdiction of a Phojdar (see FOUDJAR), who receives the rents from the Zemindars, and accounts for them with the Government.

1760.—"In the treaty concluded with the Nawâb Meer Mohummuâd Casm 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 . . ."—Harington's Analysis of the Laws and Regulations, vol. i. Calcutta, 1805-1809, p. 5.

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, be Beaumes, 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."—Primor e Honra, &c., f. 95.

1759. "Shackelaya are shoemakers, and held in the same despicable light on the Coromandel Coast as the Niaddes and Hullies on the Malabar."—Ives, 26.

c. 1790. "Assi n'est-ce que le rebat de la classe meprisée des pariss; savoir les tschekelis ou cordonniers et les vettians ou fossoyeurs, qui s'occupent de l'enterrement et la combustion des morts."—Haufner, ii. 60.

[1844. "... the chockly, who performs the degrading duty of executioner . . ."—Society, Manners, &c., of India, ii. 282.]

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 contracting 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 II. of Hydor Nakt, 112.

CHUCKRUM, s. An ancient coin once generally current in the S. of India, Malayal. chakram, Tel. chakram, from Skt. chakra (see under CHUCKER). It is not easy to say what was its value, as the statements are inconsistent: nor do they confirm 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 denomination survives in Travancore, [where 28½ go to one rupee. (Ibid.)

1554. "And the fanoms of the place are called chocorées, which are coins of inferior gold; they are worth 12½ or 12½ to the pardao of gold, reckoning the pardao at 300 reis."—A. Nuñez, Livro dos Peso, 56.

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 odd pagodas."—In Wheeler, ii. 165.

1813. Milburn, under Tanjore, gives the chuckrum as a coin equal to 20 Madras, or ten gold fanams. 20 Madras fanams would be $ 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. chadder, 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 Mahonmedian tombs. Barbosa (1516) and Linschoten (1598) have choutars, chauteres, as a kind of cotton piece-goods, but it is certain that this is not the same word. Choutars occur among Bengal piece-goods in Milburn, ii. 221. [The word is chauder, 'anything with four threads,' and it occurs in the list of cotton cloths in the Ain (i. 94). In a letter of 1610 we have "Chauteres are white and well requested" (Danvers, Letters, i. 75); "Chauters of Agra" (Foster, Letters, ii. 45); Cocks has "fine Casho or Choutner" (Diary, i. 86); and in 1615 they are called "Conter" (Foster, iv. 51).]

1525. "Chader of Cambay."—Lembrança, 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 iader."—Pyrrard de Laval, Hak. Soc. i. 222.]

1614. "Pintados, chints and chadors."—Peyton, in Purchas, i. 550.

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.
1832.—"Chuddur . . . a large piece of cloth or sheet, of one and a half or two breadths, thrown over the head, so as to cover the whole body. Men usually sleep rolled up in it."—Herklots, Qawoon-e-Islam, 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 Me-fussil, i. 79.

The Rampore Chudder is a kind of shawl, of the Tibetan shawl-wool, of uniform colour without pattern, made originally at Râmpur on the Sutlej; and of late years largely imported into England: [(see the Punjab Mono. on Wool, p. 9). Curiously enough a claim to the derivation of the title from Râmpur, in Rohilkhand, N.W.P. is made in the Imperial Gazetteer, 1st ed. (s.v.).] 1819.—"The walking airs they faint
On the dark, the silent stream;
And the champak's odours fail
Like sweet thoughts in a dream."—Shelley, Lines to an Indian Air.

1821.—"Some champak flowers proclaim
It yet divine."—Medici, Sketches in Hindoostan, 73.

CHUL, CHULLO! v. in imperative; 'Go on! Be quick.' H. chalo! imper. of chalô, to go, go speedily. [Another common use of the word in Anglo-Indian slang is—'It won't chul,' 'it won't answer, succeed.'].

1790.—"Je montai de très-bonne heure dans mon palanquin.—Tschoollo (c'est-à-dire, marche), crirent mes couills, et aussitôt le voyage commença."—Houfner, ii. 5.

CHUMAR, s. H. Chamâr, Skt. châmarâ-kâra, 'one who works in leather; and thus answering to the Chuckerl 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, beef-eating . . . they [the Bheels] only rank above the Choormars, 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. Rheedia), 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. champak, Skt. champaka. Drury strangely says that the name is "derived from Champa, an island between Cambogia and Cochin China, where the tree grows." Champâ 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 Ghaus to Travancore. The use of the term champaka extends to the Philippine Islands. [Mr. Skeat notes that it is highly prized by Malay women, who put it in their hair.]

1820.—"Some of these (birds) build in the sweet-scented champaka and the mango."—Maria Graham, 22.

1819.—"The wandering airs they faint
On the dark, the silent stream;
And the champak's odours fail
Like sweet thoughts in a dream."—Shelley, Lines to an Indian Air.

1821.—"Some champak flowers proclaim
It yet divine."—Medici, Sketches in Hindoostan, 73.

CHUNÂM. s. Prepared lime; also specially used for fine polished plaster. Forms of this word occur both in Dravidian languages and Hind. In the latter chûnâ is from Skt. chûrya, '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 Malayâl. chûnâmba, Tam. shunâmbâ.

1610.—"And they also eat with the said leaves (betel) a certain lime made from oyster shells, which they call cionanna."—Varthema, 144.

1563.—". . . so that all the names you meet with that are not Portuguese are Malabar; such as bete (betel), chunâ, which is lime. . . ."—Garcia. f. 37g.

1610.—". . . l'vn porte son éventail, l'autre la boîte d'argent pleine de betel, l'autre une boîte où il y a du chunâ, qui est de la chaux."—Pygurad de Laval, ii. 84; [Hak. Soc. ii. 135].
1614.—"Having burnt the great idol into chunah, he mixed the powdered lime with pān leaves, and gave it to the Rājpūts that they might eat the objects of their worship."—Varishta, quoted by Quatremère, Not. et Ezt., xiv. 510.

1673.—"The Natives chew it (Betel) with Chinam (Lime of calcined Oyster Shells)."—Fryer, 40.

1687.—"That stores of Brick, Iron, Stones, and Chinam be in readiness to make up any breach."—Madras Consultations, in Wheeler, i. 168.

1689.—"Chinam is Lime made of Cockle-shells, or Lime-stone; and Pawn is the Leaf of a Tree."—Ovington, 123.

1750-60.—"The flooring is generally composed of a kind of loam or stucco, called chunam, being a lime made of burnt shells."—Grose, i. 52.

1763.—"In the Chuckleh of Silet for the space of five years ... my phosadar 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 Jaffir with the Company, in Currajodi's L. of Olives, i. 64.

1809.—"The row of chunam pillars which supported each side ... were of a shining white."—Ed. Valentia, i. 61.

CHUNÁM, 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 chenam them up, and set them round the fort curtain."—In Wheeler, i. 168.

1809.—"... having one ... room ... beautifully chunammed."—Ed. Valentia, i. 386.

Both noun and verb are used also in the Anglo-Chinese settlements.

CHUNÁRGURH, n.p. A famous rock-fort on the Ganges, above Benares, and on the right bank. The name is believed to be a corr. of Churana-giri, '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 corr. of Chandalgahr, from some legendary connection with the Bhangi tribe (see CHANDAUL). (See Crooke, Tribes and Castes, i. 203.)]

[1785.—"Chunar, called by the natives Chundalghur. ..."—Forbes, Or. Mem. 2nd ed. ii. 442.]

CHUPATTY, s. H. chappati, 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. 1468.

1810.—"Chow-patties, or bannocks,"—Williamson, i. M. ii. 348.

1857.—"From village to village brought by one messenger and sent forward by another passed a mysterious token in the shape of one of those flat cakes made from flour and water, and forming the common bread of the people, which in their language, are called chupatties."—Kay's Nepoy 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. & 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 "chuppressies and masaulchies were not such bad diet," meaning Chupatties and Mussalla.

CHUPKUN, s. H. chapkan. 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 Aim (i. 90), a word still used in Turkistan. [Vambéry, (Sketches, 121 seqq.) describes both the Tchapen or upper coat and the Tchekmen or gown.] Hence Beames's connection of chakpan with the idea of chap as meaning compressing or clinging [Platts chapkén, 'to be pressed'], "a tightly-fitting coat or cassock," is a little fanciful. (Comp. Gram. 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 a chupkun, or native under-garment."—C. Raikes, in L. of Ed. Lawrence, i. 59.
CHURRUS, n.p. Chapra, [or perhaps rather Chuprā, 'a collection of straw huts,' (see CHOPPER,) a town and head-quarter station of the District Saran in Bahar, 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 refine at a great Town called Choupar . . . 10 leagues above Patna."—Tavernier, E. T. ii. 53; [ed. Ball, i. 122].

1726.—"Sjopera (Chupra)."—Valentijn, Chorom., &c., 147.

CHUPRASSY, s. H. chaprāsī, the bearer of a chaprās, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The chaprāsā 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 Puttywalla, (H. pattiwalla), or "man of the belt." The etymology of chaprās is obscure; [the popular account is that it is a corr. of P. chap-o-rāst, 'left and right']; but see Beames (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 Khansammam and a Portuguese Ayah."—The Duuck Bungalow, p. 389.

1866.—
"The big Sahib's tent has gone from under the Peepul tree,
With his horde of hungry chuprassies,
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 Pindaree.

1877.—"One of my chuprassies 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 colours 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."—Ali Baba, 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 a new alluvial deposit 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 schor" (Man and Nature, p. 339). The etymologies are, however, probably quite apart.

1878.—"In the dry season all the various streams . . . are merely silver threads winding among imnumerable sandy islands, the soil of which is specially adapted for the growth of Indigo. They are called Churs."
Life in the Mozfussil, ii. 3 seq.

CHURRUCK, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. charhā, '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.

—POOJAH. Beng. charak-pūjā (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 latterly was, in Bengal, but it was formerly prevalent in many parts of India. [It is the Shīrry (Ca. and Tel. sīdī, Tam. shedil, Tel. sīdi, '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 Valle, Hak. Soc. ii. 259]; and (at Calcutta) in Heber's Journal, quoted below.

1430.—"Ali ad orandos currus perforato latere, fune per corpus immisso se ad currum suspensum, pendentesse et ipsi examinati idolum comitantur; id optimum sacrificium putant et acceptissimum deo."—Conti, in Poggius, De Var. Fortunae, iv.

[1754.—See a long account of the Bengal rite in Joes, 27 seqq.]

1824.—"The Hindoo Festival of 'Churrruck Poojah' commenced to-day, of which, as my wife has given an account in her journal, I shall only add a few particulars."—Heber, ed. 1844, i. 57.

CHURRUS, s.

a. H. charas. A simple apparatus worked by oxen for drawing water
from a well, and discharging it into irrigation channels by means of pulley ropes, and a large bag of hide (H. chara, Skt. charma). [See the description in Forbes, Or. Mem. 2nd ed. i. 153. Hence the area irrigated from a well.]

[1829.—"To each Churrus, chhura, or skin of land, there is attached twenty-five bighas of irrigated land."—Tod, 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).

[1842.—"The Moolah sometimes smoked the intoxicating drug called Chirs."—Elphindstone, Cudutlu, i. 344.]

CHUTKARRY, CHATTAGAR, in S. India, a half-caste; Tam. shatti-kar, 'one who wears a waistcoat' (C. P. B).

CHUTNY, s. H. chatnī. 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 Herkloes, Qanoon-e-Islam, 2nd ed. xlvii. 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. 348].

1820.—"Chitney, Chatnee, some of the hot spices made into a paste, by being bruised with water, the 'kitchen' of an Indian peasant."—Acc. of Township of Loony, in Tr. Lit. Soc. Bombay, ii. 194.

CHUTT, s. H. chhat. 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 chādar-chhat, 'sheet-ceiling.'

CHUTTANUTTY, n.p. This was one of the three villages purchased for the East India Company in 1866, when the agents found their position in Hugli intolerable, to form the settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpur. Dr. Hunter spells it Sālānāti, but the old Anglo-Indian orthography indicates Chatānāti 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, 1700, they are dated from "Chutta-nutte"; on and after June 8th, from "Calcutta"; and from August 20th in the same year from "Fort William" in Calcutta. [See Hedges, Diary, Hak. Soc. ii. lix.] According to Major Ralph Smyth, Chatānāti 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 Phousdar demanding the payment of the ground rent for 4 months from January, namely:—

B. A. P.
Sootaloota, Calcutta. 325 0 0
Govindpoor, Picar. 70 0 0
Govindpoor, Calcutta 33 0 0
Buxies 1 8 0

Agreed that the President do pay the same out of cash."—Connn. Ft. William, April 30, in Long, 43.

CHUTTRUM, s. Tam. shattivaram, which is a corruption of Skt. sattra, '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 Chouly. 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 Choondry; in the Tamul language it is called Tann Pandal, 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, Mysore, i. 11, 15.

CINDERELLA'S SLIPPER. A Hindu story on the like theme appears among the Hala Kanara MSS. of the Mackenzie Collection:—

"Swarnadewi having dropped her slipper in a reservoir, it was found by a fisherman of Kunnakeeri, who sold it to a shop-keeper, by whom it was presented to the King Ugrabadu. 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 folk-lore. See Miss Cox, Cinderella (Folk-Lore Soc.), ii. 91, 183, 465, &c.]

CINTRA ORANGES. See ORANGE and SUNGARIA.

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 Chicacole (now Vizagapatam Dist.), Rajamandri and Ellore (these two embraced now in Godavari Dist.), with Condapiilly (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. Gantür (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 Corbing or Corbigo country, apparently a corr. of Kalinga (see KLING), see Pringle, Diary, &c., of Pt. St. George, 1st ser. vol. 2, p. 125. (See SIRCAR.)]


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 embargoed there for this place . . . ."—Fort William Curr., in Long, 476 seq.

1789.—"The most important public transaction . . . is the surrender of the Guntoor Circar to the Company, by which it becomes possessed of the whole Coast, from Jaggernaut to Cape Comorin. The Nizam made himself master of that province, soon after Hyder’s invasion of the Carnatic, as an equivalent for the arrears of peoshchus, due to him by the Company for the other Circars."—Letter of T. Munro, in Life by Gisly, i. 70.

1823.—"Although the Sirkârs are our earliest possessions, there are none, perhaps, of which we have so little accurate knowledge as the whole everything that regards the condition of the people."—Sir T. Munro, in Selections, &c., by Sir A. Arbuthnot, 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, 320.

1878.—"General Sir J. C., C.B., K.C.S.I. He entered the Madras Army in 1820, 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, s. 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 appropriate to members of the covenanted Civil Service [see COVENANTED SERVANTS]. The Civil Service is mentioned in Carraccioli’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.

1848.—(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 a beggarly civilian."—Vanity Fair, ed. 1867, ii. 85.

1872.—"You bloated civilians are never satisfied, retorted the other."—A True Reformer, i. 4.

CLASSY, CLASHY. s. H. khalāši, usual etym. from Arab khalās. A tent-pitcher; also (because usually taken from that class of servants) a man employed as chain-man or staffman, &c., by a surveyor; a native sailor; or Matross (q.v.). Khalāš is constantly used in Hindustani in the sense of 'liberation'; thus, of a prisoner, a magistrate says 'khalāš kara,' 'let him go.' But it is not clear how khalāši got its ordinary Indian sense. It is also written khālāshō, and Vullers has an old Pers. word khalāshod for 'a ship's rudder.' A learned friend suggests that this may be the real origin of khalāši in its Indian use. [Khalāš also means the 'escape channel of a canal,' and khalāši may have been originally a person in charge of such a work.]

1785.—"A hundred clashies have been sent to you from the presence."—Tippoo's Letters, 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 proceed in the morning prosperously."—Heber, ed. 1844, i. 194.

CLEARING NUT, WATER FILTER NUT, s. The seed of Strychnos potatorum, L.; a tree of S. India; [known in N. India as nirmalā, nirmali, '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 Caryophyllum aromaticum, L., a tree of the Moluccas. The modern English name of this spice is a kind of ellipsis from the French clous de girofles, 'Nails of Giroflés,' i.e. of garofala, Caryophylla, &c., the name by which this spice was known to the ancients; the full old English name was similar, 'clove gilliflower,' a name which, cut in two like a polypus, has formed two different creatures, the clove (or nail) being assigned to the spice, and the 'gillyflower' to a familiar clove-smelling flower. The comparison to nails runs through many languages. In Chinese the thing is called ting-huang, or 'nail-spice'; in Persian mekhak, 'little nails,' or 'nailkins,' like the German Nelke, Nägelechen, and Gewürz-nagel (spice nail).

[1602-3.—"Also be carefull to gett together all the cloves you can."—Birdwood, First Letter Book, 36.]

COAST, THE, n.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 Παραλία, "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 Bandarī below is curious.

1781.—"Just imported from the Coast ... a very fine assortment of the following cloths."—India Gazette, Sept. 15.

1789.—"Unseduced by novelty, and un-influenced by example, the belles of the Coast have courage enough to be unashionable ... and we still see their charming tresses flow in luxuriant ringlets."—Hugh Boyd, 78.

1800.—"I have only 1892 Coast and 1200 Bombay sepoys."—Wellington, i. 227.

1892.—"From Hyduraḥad also, Colonels Roberts and Dalrymple, with 4000 of the Banduri or coast siphees."—H. of Reign of Tipu Sultan, 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?"—Pollak, 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 Maldivian 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. 1852, 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-mās, 'black-bonito-fish.' The second word corresponds to the Singhalese balayā.

c. 1345. "Its flesh is red, and without fat, but it smells 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-mās."—Ibn Batuta (on Maldives), iv. 112, also 311.

1578.—"... They eat it with a sort of dried fish, which comes from the Islands of Maledivia, and resembles jerked beef, and it is called Comalalama."

—Acosta, 103.

c. 1610. "Ce poison qui se prend ainsi, s'appelle généralement en leur langue cobolli masse, c'est à dire du poisson noir. ... Ils le font cuire en de l'eau de mer, et puis le font secher au feu sur des clayes, en sorte qu'cestant see il se garde fort long-temps."—Pyrard de Laval, i. 138; see also 141; Hak. Soc. i. 190 (with Gray's note) and 194.

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 them a 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 Atcheen ... and purchase them with Gold-dust. I have seen Comelamaash (for that is their name after they are dried) sell at Atcheen for 8L Sterl. per 1000."—A. Hamilton, i. 347; [ed. 1744, i. 350].

1783.—"Many Maledivia boats come yearly to Atcheen, and bring chiefly dried bonetta in small pieces about two or three ounces; this is a sort of staple article of commerce, many shops in the Bazar deal in it only, having large quantities piled up, put in matt bags. It is when properly cured, hard like horn in the middle; when kept long the worm gets to it."—Forrest, V. to Mergus, 45.

1815.—"The fish called Collim mutch, so much esteemed in Malabar, is caught at Minicoy."—Midburn, i. 321, also 336.

1841.—"The Sultan of the Maldiva 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, albacores, and fish called by the inhabitants of the Maldivas 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 gooomulitch ... kannelmas" (p. 49). Thus we have in this one paper three corrupt forms of the same expression, viz. comboli mas, kanneli mas, and gooomulitch, all attempts at the true Maldivian term kalubi-mās, 'black bonito fish.'

COBRA DE CAPELLO, or simply COBRA, s. The venomous snake Naja tripydions. Cobra [Lat. colubra] 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-snakes, 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.)]

1528.—"A few days before, cossar 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 introduced by the hand of some one, for since the fort was made never had the like been heard of."—Correa, ii. 176.

1539.—"Vimos tãbe aquy grande soma de cossaras de capello, da grossura da coxa de hã homã, e tão peoñentetas em tanto-estremo, que diziam os negros que se chegava co a boca a qualquer cousa viva, logo em proviso cahia morta em terra ..."—Pinto, cap. xiv.

..." Adders that were copped on the crowns of their heads, as big as a man's thigh, and so venomous, as the Negroes of the country informed us, that if any living thing came within the reach of their breath, it dyed presently. ..."—Cogan's Transl., p. 17.

1563.—"In the beautiful island of Ceylon ... there are yet many serpents of the kind which are vulgarly called Cossaras de capello; and in the Latin we may call them regula serpentes."—Garci, f. 156.

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. ..."—Baldaens (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 venemous, 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."—F. de Souza, Oriente Conquistado, Conq. i. Div. i. cap. 73.

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."—Ives, 276.

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 Bungarus caeruleus was sent to him from Masulipatam, with the name Cobra Mondi, whilst Günther says this name is given in S. India to the Daboia Russellii, or Tie-Polonga (q.v.) (see Fayrer’s Thamaturphidae, pp. 11 and 15). [The Madras Gloss. calls it the chain-viper, Daboia elegans.] One explanation of the name is given in the quotation from Lockyer. But the name is really Mahr. mayer, from Skt. mahn, ‘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, 197.

1710.—"The Cobra Manilla has its name from a way of Expression common among the Near Sea 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."—Ives, 48.]

1780.—"The most dangerous of those reptiles are the coverymanil 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."—Munro’s Narratives, 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, Malayal. Kochchh, [a small place] which the nasalising, so usual with the Portuguese, converted into Cochin or Cochín. 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 Paolino says the town was called after the small river “Coci” (as he writes it). It will be seen that
COCHIN-CHINA.

Conti in the 15th century makes the same statement.

c. 1430.—"Relictâ Coloênâ ad urbem Cucym, trium dieorum itinere transit, quinque millibus passuum ambitu supra ostium fuminis, a quo et nomen."—N. Conti in Poggius, de Vario, Fortunaie, iv.

1503.—"Inde Franci ad urbem Cocym profecti, castrum ingens ibidem construxere, et trecentis praesidiariis viris bellicosissimum munivere. . . ."—Letter of Nestorius Bishops from Indiâ in Aesmanni, iii. 596.

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 Canoror con pouca força e gente * * * * E vereis em Cochin assinalar-se Tanto hum peito soberbo e insolente * Que cithara ja mais cantou victoria, Que assim mereça eterno nome e gloria."—Camões, ii. 52.

By Burton:
"Thou shalt behold the Fortalice hold out of Cananor with scanty garrison * * * * shalt in Cochin see one approvd so stout, who such an arrânce of the sword hath shown, no harp of mortal sang a similar story, digne of e'calling name, eternal glory."

[1606.—"Att Cowcheen which is a place neere Callicut is soare of pepper. . . ."—Birdwood, First Letter Book, 84.

[1610.—"Cochim bow worth in Surat as sceala and kamnikey."—Donners, Letters, i. 74.]

1677.—"From this place the Nawab marched to Koochi-Bundur, from the inhabitants of which he exacted a large sum of money."—H. of Hydrâ Naîk, 186.

COCHIN-CHINA, n.p. This country was called by the Malays Kuchi, and apparently also, to distinguish it from Kuchi of India (or Cochim), Kuchi-China, a term which the Portuguese adopted as Cauchinchina; the Dutch and English from them. Kuchi occurs in this sense in the Malay traditions called Sijara Malayu (see J. Ind. Archip., v. 729). In its origin this word Kuchi is no doubt a foreign's form of the Annamite Kwo-chin (Chin. Kow-Ching, South Chin. Kau-Chen), which was the ancient name of the province Thanh-hoa, in which the city of Huê has been the capital since 1398.*

1516.—"And he (Fernão Peres) set sail from Malaca . . . in August of the year 516, and got into the Gulf of Concordia, which he entered in the night, escaping by miracle from being lost on the shoals. . . ."—Correa, ii. 474.

[1524.—"I sent Duarte Coelho to discover Cauchimchina."—Letter of Albuquerque to the King, India Office MSS., Corpo Chronologico, vol. i.]

c. 1535.—"This King of Cauchinchina 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 vassal."—Summario de Regni, in Ramusio, i. 386v.

1543.—"Now it was not without much labour, pain, and danger, that we passed these two Channels, as also the River of Ventina, by reason of the Pyrats that usually are encountered there, nevertheless we at length arrived at the Town of Maaquaile, which is situated at the foot of the Mountains of Chomay (Combay 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. cxix.).

1543.—"Capitulato CXXX. Do recebimento que este Rey da Cauchimchina fez ao Embaixador do Tartarie na villa de Famau gremem."—Pinto, original.

1572.—
"Ves, Cauchimchina esta de oscura fama, E de Ainão vê a incognita enseada."—Camões, x. 129.

By Burton:

1588.—"This land of Cauchimchina is divided into two or three Kingdoms, which are under the subjection of the King of China, it is a fruitful country of all necessarie provisionis and Victuals."—Linschoten, ch. 22; [Hak. Soc. i. 124].

1606.—"Nel Regno di Cocincina, che . . . è alle volte chiamato dal nome di Aman, vi sono quattordici Province piccole. . . ."—Viaggi di Carletti, ii. 138.

[1614.—"The Cocchininas cut him all in pieces."—Foster, Letters, ii. 75.

[1616.—"27 pecull of lignum aloe of Cutcheinchenn."—Ibid. iv. 213.]

* Duarte Pacheco Pereires, whose defence of the Fort at Cochim (c. 1504) against a great army of the Zamorin's, was one of the great feats of the Portuguese in India. [Comm. Alboquerque, Hak. Soc. i. 5.]

* MS. communication from Prof. Terrien de la Couperie.
COCHIN-LEG. A name formerly given to elephantiasis, as it prevailed in Malabar. [The name appears to be still in use (Boswell, Mon. of Nellore, 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].]

COCKATOO, s. This word is taken from the Malay kakātāw. According to Crawford 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 Crawford wrong. Kakak tuaa (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."]

Cockroaches crawl displeasingly abroad. Gruinger, Bk. i. c. 1775. — "Most of my shirts, books, &c., were gnawed to dust by the blatta or cockroach, called cocklerukke in Surinam." — Steedman, i. 203.
COKUP, 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 begtti or bhikit (see BHKITY), 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 (ikan) kakap, which Klinkert defines as a palatable sea-fish, Lates nobilis, the more common form being siyakap.] It is Lates calcarifer (Günther) of the group Percina, 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 Ladrones 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." (Chabal, Mélanges Égyptologiques, ii. 239.) It is hard, however, to conceive how this name should have 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, García 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 Theophrasatus describes under the names of kikaz and kiś a palm of Ethiopia, which was perhaps the Doorn palm of Upper Egypt (Theophr. II. P. ii. 6, 10). Schneider, the editor of Theophr., states that Sprengel identified this with the coco-palm. See the quotation from Pliny below.

ated in the old Span. coca, 'a shell' (presumably Lat. concha), which we have also in French coque; properly an egg-shell, but used also for the shell of any nut. (See a remark under COPRAH.)

The Skt. narikela [narikera, narikela] has originated the Pers. nargil, which Cosmas grecizes into ἄργκλιον, and H. ndriyaft.

Medieval writers generally (such as Marco Polo, Fr. Jordanus, &c.) call the fruit the Indian Nut, the name by which it was known to the Arabs (al jωγυς-al-Hindi). 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 Punth, 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. 333; [Maspero, Struggle of the Nations, 248].)

c. A.D. 70.—"In ipsa quidem Aethiopiâ fricatur haec, tanta est siccatas, et farinae modicissimae panem. Gigantur autem in frutice ramis cubitalibus, folio latiore, pomo rotundo magno quam mali amplitu- dine, cocas vocant."—Pliny, xiii. § 9.

A.D. 545.—"Another tree is which bears the Argell, i.e. the great Indian Nut."—Cosmas, in Oathay, &c., cxxvi.

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 do., p. 213.

c. 1328.—"First-of these is a certain tree called Naqgel; which tree every month in the year sends out a beautiful froun like [that of a date] palm tree, which from or branch produces very large fruit, as big as a man's head. . . . And both 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 Jordanus, 15 seq. The wonder of the coco-palm is so often noticed in this form by medieval writers, that doubtless in their
minds they referred it to that "tree of life, which bare twelve manner of fruit, and yielded her fruit every month" (Apoc. xxi. 2).

c. 1340.—"Le nargil, appelé autrement noix d'Inde, auquel on ne peut comparer aucun autre fruit, est vert et remplit d'huiille."—Shihâbuddin Dimiškî, in Not, et Ests. 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 Cathey, p. 352.

1498-99.—"And we who were nearest boarded the vessel, and found nothing in her but provisions and arms; and the provisions consisted of coquos and of four jars of certain cakes of palm-sugar, and there was nothing else but sand for ballast."—Rodeiro de Vasco da Gama, 94.

1510.—Varthema gives an excellent account of the tree; but he uses only the Malayal term 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 tenga. . . . We call these fruits quouos."—Barbosa, 154 (collating Portuguese of Lisbon Academy, p. 346).

1519.—"Cocos (coche) are the fruits of palm-trees, and as we have bread, wine, oil, and extract all theer things so out of this one tree."—Pigafetta, Viaggio intorno il Mondo, in Ramusio, i. f. 396.

1553.—"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, tenga, or as the Caranins call it, narte."—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, 669.

"That which we call coco, and the Malabars Tenga."—Ibid. 676.

1578.—"The Portuguese call it coco (because of those three holes that it has)."—Aeota, 98.

1586.—"Another that bears the Indian nuts called Coecos, 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 Coecota, when they would make them afraid."—English trans. of Pigafetta's Congo, in Harleian Coll. ii. 555.

The parallel passage in De Bry runs: "Illas quoque quae nucibus Indicas coecas, id est Simias (intus enim simiae caput referunt) dictas palmas appellant."—i. 29.

Purchas has various forms in different narratives: Cocks (i. 37); Cokers, a form which still holds its ground among London stall-keepers and costermongers (i. 461, 502); coquer-nuts (Terry, in ii. 1466); coco (ii. 1008); coquo (Pilgrimage, 567), &c.

[c. 1610.—"None, however, is more useful than the coco or Indian nut, which they (in the Maldives) call roul (Male, rû)."—Pyrrard de Laval, Hak. Soc. i. 113.]

c. 1690.—Rumphius, who has cucos in Latin, and cocos in Dutch, mentions the derivation already given as that of Linshoten and many others, but proceeds:


". . . in India Occidentali Kokernoot vocant. . . ."—Ibid. p. 47.

One would like to know where Rumphius got the term Cock-Indi, of which we can find no trace.

1810.—

"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 Cocos's lightest plume
Is steady on the sand."

Curse of Kehama, iv. 4.

1881.—"Among the popular French slang words for 'head' we may notice the term coco', given—like our own 'nutt'—on account of the similarity in shape between a cocoa-nut and a human skull:

"Maïs de ce franc picton de table
Qui rend spirituel, aimable,
Sans vous alourdir le coco,
Je m'en fourre a gozo."—H. VALÈRE."


The Diet. Hist. d'Argot of Lorédan 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 fronds, according to Malay seamen, were sometimes seen in quiet bights on the Sumatran coast, especially in the Lampong Bay. According to one form of the story among the Malays, which is told both by Pigafetta and by Rumphius, there was but one such tree, the fronds 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 ROC). The tree itself was called *Pausengi*, which Rumphius seems to interpret as a corruption of *Bunaa-zangi*, "Fruit of Zang" or E. Africa. [Mr. Skeat writes: "Rumphius is evidently wrong. . . . The first part of the word is 'Pau', or 'Pauh', which is perfectly good Malay, and is the name given to various species of mango, especially the wild one, so that 'Pausengi' represents (not 'Bunaa', 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 (tebing runtuh), 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 Pauh 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 Priamang. 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 laden junk for a single nut. In India the best known source of supply was from the Maldive Islands. [In India it is known as *Durathi māriyāt*, or 'cocoa-nut of the sea,' and this term has been in Bombay corrupted into *jahari* (zahrā) or 'poisonous,' so that the fruit is incorrectly regarded as dangerous to life. The hard shell is largely used to make Fakirs' 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 Wolfert 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 Maldive name of this fruit was *Tâva-kârhi*. The latter word is 'coco-nut,' but the meaning of *tâva* does not appear from any Maldive vocabulary. [The term is properly *Tâva-kârhi*, '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 Augerius Clutius, M.D. [In more recent times the nut has become famous as the subject of curious speculations regarding it by the late Gen. Gordon.]

1552.—"They also related to us that beyond Java Major . . . there is an enormous tree named *Campanagangi*, 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 *Buapangangi*, 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 *Lodoicea* as an indigenous and spontaneous product. (See Sir L. Pelly, in J.R.G.S., xxxv. 232.)
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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 those 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 coco-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 hind quarters of an animal."—Garcia, f. 70-71.

1572.—"Nas ilhas de Maldiva nasce a planta
No profundo das aguas soberana,
Cujó pomo contra o veneno urgente
He tido por antidoto excelente."—Camões, x. 136.

c. 1610.—"It is thus I one certaine noye that the mer lette those fewes at bord, who is grosse comme la teste d'vn homne quon pourroit comparer a deux gros melons joint ensemble. Ils la nomment Tavarecœ, et ils tiennent que cela vient de quelques arbres qui sont sous la mer . . . quand quelqu'un deuent riche tout a coup et en peu de temps, on dit communement qu'il a trouué du Tavarecœ ou de l'ambe."—Pyrrad de Laval, i. 163 ; [Hak. Soc. i. 230].

1650.—In Piso's Mantissa Aromaticæ, &c., there is a long dissertation, extending to 23 pp., De Tavarecœ seu Nuce Medicæ Maldivensium.

1678.—"P.S. Pray remember ye Coquer nutt Shells (doubtless Coco-de-Mer) and long nulls (?) formerly desired for ye Prince."—Letter from Doucœ, quoted under CHOP.

c. 1680.—"Hic itaque Calappus marinus* non est fructus terestris qui casu in mare procedit . . . uti Garcias ab Orta persuadere voluit, sed fructus est in ipso crescens mari, enus arbor, quantum scio, hominum oculis ignota et occulta est."—Rumphius, Lib. xii. cap. 8.

1762.—"By Durbar charges paid for the following presents to the Nawab, as per Order of Consultation, the 14th October, 1762.

1 Sea cocoa nut . . . . Rs. 300 0 0."

In Long, 308.

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.

* Kalôpã, or Klôpã, is the Javanese word for coco-nut 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 Tavarecœ . . . ."—Travels of Charles Peter Thunberg, M.D. (E.T.) iv. 209.

1833.—"The most extraordinary and valuable production of these islands (Seychelles) is the Coco Do Mar, or Maldivia nut, a tree which, from its singular character, deserves particular mention."—Owen, Narratives, ii. 186 seqq.

1882.—"Two minor products obtained by the islanders from the sea require notice. These are ambergis (M. gums, mukkara) and the so-called 'sea-cocoa-nut' (M. theo-kârkhi) . . . rated at so high a value in the estimation of the Maldivite Sultans as to be retained as part of their royalties."—H. C. P. Bell (Ceylon C. S.), Report on the Maldives Islands, p. 87.

1883.—". . . 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 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 Pall 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 Codarvassam 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 Taksarvams R. of Ptolemy, and with a Toussan 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 Principe Mouro, grande Senhor," and "Vassalo del Rey de Bengala." It was probably "Khodâbakhsh Khan." His territory must have been south of Chittagong, for one of his towns was Chacuridí, still known as Chakuria on the Chittagong and Arakan Road, in lat 21° 45'. (See Barros, IV. ii. 8 and IV. ix. 1; and Couto, IV. iv. 10; also Correa, iii. 264-266, and again as below:—

1583.—"But in the city there was the Rumi whose foist had been seized by Dimiño Bernaldes; being a soldier (laxarum) 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
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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 Codavasco in Chagitgān, and he is come to take vengeance for the ill that was done him."—Correct, iii. 479.

COFFEE, s. Arab. ḳẖwāwā, 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 ḥḵā, fastidire fecit, causing disinclination for food. In old days the scrupulous called coffee ḳẖwāwā to distinguish it from ḳẖwāw, 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 Khaffa, one of those districts of the S. Abyssinian highlands (Enarea and Khaffa) 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 ḳẖwāwā. On the other hand, ḳẖwāwā, or some form thereof, is in the earliest mentions appropriated to the drink, whilst some form of the word Bunnu is that given to the plant, and Bān is the existing name of the plant in Shoah. 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 Shihābuddin Dababîni, who had made acquaintance with it on the African coast, and who died in the year H. 873, 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 Mahomedan pilgrim, named Bābā Būdan, who brought a few seeds with him from Mecca: see Grigg, Nilagiri Man. 483; Rice, Mysore, i. 162.] The first European mention of coffee seems to be by Rauwolff, 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 légitimité de l'usage du Café (Ḳẖwāwā); par le Scheikh Abd-Alkader Ansaari Djezârî Hanbâli, fils de Mohammed."—In De Sacy, Chríst. Arabe, 2nd ed. i. 412.

1573.—* Among the rest they have a very good Drink, by them called Chaube, 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 Bunnu, 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 Buncho of Avicen,* and Buncho of Rasis ad Almuna, exactly; therefore I take them to be the same."—Rauwolff, 92.

c. 1580.—* Arborem vidi in viridario Halydei Tureae, cujus tu iconem nunc spectabis, ex qua semina illa ibi vulgatisima, Bon vel Ban appellata, producuntur; ex his tum Aegyptiis tum Arabes parant decocutum vulgarissimum, quod vini loco ipsi potant, venditurque in publicis cœnopolis, non secus quod apud nos vinum: ilique ipsum vocant Caova. . . . Avicenna de his seminibus meminit.*—Prosper Alpinus, ii. 36.

1598.—In a note on the use of tea in Japan, Dr. Paludanus says: "The Turkes hold almost the same matter of drinking of their Chauna (read Chaousa), which they make of a certaine fruit, which is like unto the Bakelaer,† and by the Egyptians called Bon or Ban; they take of this fruite one pound and a halfe, and roast them a little in the fire, and then sieth them 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 verie hotte, as we doe here drinke aqua composita in the morning; and they say that it strengtheneth them and maketh them warm, breaketh wind, and openeth any

* It is curious that Ducange has a L. Latin word cahawa, 'vinum album et debile.' † See the extract in De Sacy's Chrestomathie Arabe cited below. Playfair, in his history of Yemen, says coffee was first introduced from Abyssinia by Jamiliuddin Ibn Abdulla, Kadi of Aden, in the middle of the 15th century: the person differs, but the time coincides.

† There seems no foundation for this.

‡ i.e. Bacca Lauri; laurel berry.
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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 con-
gratulations, and after a dish of Coho or
Tea, mounting, accompany him to the
Palace."—Fryer, 225.

"Cependant on l'apporta le cavé,
le parfum, et le sorbêt."—Journal d'Antoine
Galland, ii. 124.

[1677.—"Cave." See quotation under
TEA.]

1690.—"For Tea and Coffee which are
judg'd the privileg'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."—Ovington, 427.

1726.—"A certain gentleman, M. Pas-
chius, maintains in his Latin work pub-
ished at Leipzig in 1700, that the parched corn
(1 Sam. xxv. 18) which Abigail presented
with other things to David, to appease his
wrath, was nought else but Coffe-beans."—
Valentijn, v. 192.

COIMBATORE, n.p. Name of a
District and town in the Madras Presi-
dency. Koyammuttur; [Köni, the
local goddess so called, muttu, 'pearl,'
ar, 'village'.

COIR, s. The fibre of the coco-nut
husk, from which rope is made. But
properly the word, which is Tam.
kayiru, Malayul. kaiyar, from v. kaiydr.
'to be twisted,' means 'cord' itself
(see the accurate Al-Birâni 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 kânbar
and kanbâr, arising probably from some misreading of the diacritical
points (for kaiyar, and kaiydr). The
Portuguese adopted the word in the
form coiro. The form coir seems to have
been introduced by the English in the
18th century. [The N.E.D. gives coivre in
1697; coir in 1779.] It was less likely to be used by the Portu-
guese because coiro in their language
is 'leather.' And Barros (where quoted
below) says allusively of the rope:
'parece feito de coiro (leather) encollhen-
do e estendendo a vontade do mar,'
contracting and stretching with the
movement of the sea.

c. 1637.—"The other islands are called
Diâa Kanbâr from the word kanbâr signify-

stopping."—In Linschooten, 46; [Hak. Soc.
i. 157].

c. 1610.—"La boisson la plus commune
c'est de l'eau, ou bien du vin de Cocois tiré
le meme jour. On en fait de deux autres
sortes plus delicatet; l'une est chaudet, com-
posee de l'eau et de miel de Cocois, avec
quantite de poivre (dont ils vissent beaucoup
en toutes leurs viandes, et ils le nomment
Pasme) et d'une autre graine appelee
Cahoa."—Pyrard de Laval, i. 128; [Hak.
Soc. i. 172].

[1611.—"Buy some coho pots and send
me."—Dawvers, Letters, i. 122; "coffao
pots."—Ibid. i. 124.]

1615.—"They have in stead of it (wine)
a certaine drinke called Cahihiete as black as
Inke, which they make with the barke of a
tree (!) and drinke as hot as they can endure
it."—Monfart, 28.

",.... passato tutto il resto della
notte con mille feste e bagordi; e particolar-
mente in certi luoghi pubblici... bevendo
di quando in quando a sorsi (per chè è calda
che cuoce) più duno seccodellino di certa loro
acqua nera, che chiamano cahue; la quale,
nelle conversazioni serve a loro, appunto
come a noi il giuoco dello sbaraglino" (i.e.
backgammon).—P. detta Valle (from
Constant.), i. 51. See also pp. 74-76.

[,"...

1616.—"Many of the people there (in
India), who are strict in their Religion,
drink no Wine at all; but they use a Liquor
more wholesome than pleasant, they call
Coffee; made by a black Seed boil'd in
water, which turns it almost into the same
colour, but doth very little alter the taste
of the water (!); notwithstanding it is very
good to help Digestion, to quicken the
Spirits, and to cleanse the Blood."—Terry,
ed. of 1665, p. 365.

1623.—"Tuscæ habent etiam in usu
herbae genus quam vocant Caphe... quam
dicunt haud parvum praestans illis vigorem,
et in animas (sic) et in ingenio; quae tamen

c. 1628.—"They drink (in Persia)...
above all the rest, Coho or Copha: by Turk
and Arab called Caphe and Cahua: a drink
imitating that in the Stigian lake, black,
thick, and bitter: destrain'd from Bunchey,
Bunnu, or Bay berries; wholsome they
say, if hot, for it expels melancholy... but
not so much regarded for those good properties,
as from a Romance that it was invented
crewd' by Gabriel... to restore the de-
cayed radical Moysture of kind hearted
Mahomet..."—Sir T. Herbert, Travels, ed.
1638, p. 241.

[1631.—"Caveah." See quotation under
TEA.]

c. 1637.—"There came in my time to the
Coll: (Balliol) one Nathaniel Conopios out
of Greece, from Cyril the Patriarch of
Constantinopole... He was the first I

stoppen."—In Linschooten, 46; [Hak. Soc.
i. 157].

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ing the cord plaited from the fibre of the coco-tree with which they stitch their ships together." — Al-Birūnī, in J. As., Ser. iv. tom. viii. 266.

c. 1346. — "They export . . . cowries and ḫanbar; 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 ḫanbar is better than hemp." — Ibn Batuta, iv. 121.

1510. — "The Governor (Albuquerque) . . . 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 coir (cairo), of which there was great abundance in Cananor; because a Moor called Mammale, a chief trader there, held the whole trade of the Maldivian islands by a contract with the kings of the isles . . . so that this Moor came to be called the Lord of the Maldivians, and that all the 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 bahars (bara) of coarse coir, and 1000 more of fine coir, each bahar weighing 45 quintals; and this every year, and laid down at his own charges in Cananor and Cochin, gratis and free of all charge to the King (not being able to endure that the Portuguese should frequent the Isles at their pleasure)." — Correa, ii. 129-30.

1516. — "These islands make much cordage of palm-trees, which they call cayro." — Barbosa, 164.

c. 1530. — "They made ropes of coir, which is a thread which the people of the country make of the husks which the coco-nuts have outside." — Correa, by Stanley, 133.

1533. — "They make much use of this cairo in place of nails; for as it has this quality of recovering its freshness and swelling in the sea-water, they stitch it with the planking of a ship's sides, and reckon them then very secure." — De Barros, Dec. III. liv. iii. cap. 7.

1569. — "The first rind is very tough, and from it is made cairo, so called by the Malabars and by us, from which it is made the cord for the rigging of all kinds of vessels." — García, f. 67 c.

1582. — "The Dwellers therein are Moors; which trade to Sofala in great Ships that have no Decks, nor nails, but are sowed with Ceyro." — Castaneda (by N. L.), f. 146.

c. 1610. — "This revenue consists in . . . Cairo, which is the cord made of the coco-tree." — Pyrard de Laval, i. 172; [Hak. Soc. i. 250].

1673. — "They (the Surat people) have not only the Cairo-yarn made of the Cocoe for
cordage, but good Flax and Hemp." — Fryer, 121.


1727. — "Of the Rind of the Nut they make Cairo, which are the Fibres of the Cask that environs the Nut spun fit to make Cordage and Cables for Shipping." — A. Hamilton, i. 296; [ed. 1744, i. 298].

[1773. — " . . . these they call Kiar Yarns." — Tées, 457.]

COJA, s. P. khohaj for khawajah, a respectful title applied to various classes: as in India especially to enuncis; in Persia to wealthy merchants; in Turkistan to persons of sacred families.

c. 1343. — "The chief mosque (at Kaulam) is admirable; it was built by the merchant Khojah Muhaddhab." — Ibn Batuta, iv. 100.

[1590. — "Hoggia." See quotation under TALISMAN.

[1615. — "The Governor of Suratt is displaced, and Hoyja Hassan in his room." — Foster, Letters, iv. 16.

[1708. — "This grave is made for Hodges Shaugshware, the chief servant to the King of Persia for twenty years . . . ." — Inscription on the tomb of "Coya Shauaware, a Persin in St. Botolph's Churchyard, Bishops- gate," New View of London, p. 189.]

1786. — "I also beg to acquaint you I sent for Retafit Ali Khan, the Coja who has thecharge of the women of Oudh Minahan, 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 Articles of Charge, &c., Burke, vii. 27.

1838. — "About a century back Khan Khojah, a Mohammedan ruler of Kashghar and Yarkand, eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in Badakhshan." — Wood's Ozaa, ed. 1572, p. 161.


COLEROON, n.p. The chief mouth, or delta-branch, of the Kāveri River (see CAUVERY). It is a Portuguese corruption of the proper name Kālī-dam, vulg. Kallīdam. This name, from Tam. kōt, 'to receive,' and 'dam,' '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 Colderoon is now, in places, nearly a mile wide, whilst the original stream of the Káveri disappears before reaching the sea. Besides the etymology and the tradition, the absence of notice of the Colderoon in Ptolemy'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 Kollidam, with the meaning that has been explained, has been commonly made into Kollidam, 'Killing-place.' [So the Madras Gloss, which connects the name with a tradition of the drowning of workmen when the Srírangam temple was built, but elsewhere (ii. 213) it is derived from Tam. kollayi, 'a breach in a bank.'] Thus also the two rivers Pennar are popularly connected with pinya, corpse. Fra Paolino gives the name as properly Colárru, and as meaning 'the River of Wild Boars.' But his etymologies are often wild as the supposed Boars.

1553.—De Barros writes Coloran, and speaks of it as a place (lugar) on the coast, not as a river.—Dec. 1. liv. ix. cap. 1.

1672.—"From Trangebar one passes by Triniliumus to Colderon; here a Sandbank stretches into the sea which is very dangerous."—Baiduna, 150. (He does not speak of it as a River either.)

c. 1713.—"Les deux Princes . . . se liqüèrent contre l'ennemi commun, à fin de le contraindre par la force des armes à rompre une digne si préjudiciable à leurs Etats. Ils faisaient déjà de grands préparatifs, lorsque le fleuve Coloran venge par lui-même (comme on s'exprimoit ici) l'affront que le Roi faisait à ses eaux en les retenant captives."—Lettres Edifiîcantes, ed. 1781, xi. 180.

1753.—"... en doublant le Cap Calla-
medu, jusqu'à la branche du fleuve Caveri qui porte le nom de Colh-ram, et dont l'em-
bouchure est la plus septentrionale de celles du Caveri."—D'Anville, 115.

c. 1760.—"... the same river being written Collarum by M. la Croze, and Colh-kamb by Mr. Ziegenbalg who wrote it."—Grose, i. 251.

1761.—"Clive dislodged a strong body of the Nabob's troops, who had taken post at Samaavaram, a fort and temple situated on the river Colderon."—Complete H. of the War in India, from 1749 to 1761 (Tract), p. 12.

1780.—"About 3 leagues north from the river Trinimous [?Tirumullaväsäl], is that of Coloran. Mr. Michelson calls this river Danecotta."—Dawn, N. Directory, 138.

The same book has "Coloran or Colde-
roon."

1785.—"Sundah Sehb 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."—Carraccioli's Life of Clive, i. 20.

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 prefet. 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 tahßildär. 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 dervan, 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 supervisors to collectors. You know full well how much the world's opinion is governed by names."—W. Hastings to Josias Dupre, in Gleig, i. 267.

1785.—"The numerous Collectors with their assistants had hitherto enjoyed very moderate allowances from their employers."—Letter in Colbrooke's Life, p. 16.

1838.—"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.

1848.—"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 Boggleywallah."—Thackeray, 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.)

[1880.—"These, with kalege pheasants, afforded me some very fair sport."—Ball, Jungle Life, 598.

[1882.—"Jungle-fowl were plentiful, as well as the black khalege pheasant."—Sanderson, Thirteen Years among Wild Beasts, 147.]

COLLEY, CALLERY, &c. s. Properly Bengali khald, '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. 223.]

1768.—"... the Collector-general be desired to obtain as exact an account as he possibly can, of the number of colleries in the Calcutta purnughns."—In Carracioli's L. of Clive, iv. 112.

COLLEY, n.p. The name given to a non-Aryan race inhabiting part of the country east of Madura. Tam. kellar, 'thieves.' They are called in Nelson's Madura, [Pt. ii. 44 seqq.] Kallans; Kallan 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 Tondiman."—Carracioli, Life of Clive, 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.

COLLEY-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.—"Toorree or Toorvoooree, commonly designated by Europeans collery horn, consists of three pieces fixed into one another, of a semi-circular shape."—Herklots, Qanoom-e-Islam, ed. 1853, 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.

COLLEY-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 "Vallari Thadis or boomerangs."—Madura, Pt. ii. 44. [The proper form seems to be Tam. valai tādi, 'curved stick'; more usually Tam. kallarādi, tadī, 'stick.'] See also Sir Walter Elliot in J. Ethnol. Soc., N. S., i. 112, seq.

COLOMBO, n.p. Properly Kolumbu, 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 Kalawa-gangi. The name Columbun, used in several medieval narratives, belongs not to this place but to Kavalam (see QUILON).

c. 1346.—"We started for the city of Kalamb, one of the finest and largest cities of the island of Serendib. It is the residence of the Wazir Lord of the Sea (Hākin-al-Bahr), Jālāst, who has with him about 500 Habshis."— Ibn Batuta, iv. 185.

1517.—"The next day was Thursday in Passion Week; and they, well remembering this, and inspired with valour, 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 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."—Correa, ii. 521.
1553.—"The King, Don Manuel, because ... he knew ... that the King of Colombo, who was the true Lord of the Cinnamon, desired to possess our peace and friendship, wrote to the said Affonso d'Albuquerque, who was in the island in person, that if he deemed it well, he should establish a fortress in the harbour of Colombo, so as to make sure of the offers of the King."—Barros, Dec. III. iv. ii. cap. 2.

COLUMBO ROOT, CALUMBA ROOT, is stated by Milburn (1813) to be a staple export from Mozambique, being in great esteem as a remedy for dysentery, &c. It is Jateorhiza palmata, Miers; and the name Kalumb is of E. African origin (Hancock and Flückiger, 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:

c. 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 neither found near Colamba, nor upon the whole island of Ceylon. ..."—Thuburn, Travels, iv. 185.

1752.—"Any person having a quantity of fresh sound Columbia 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."—Asiat. Res. x. 385 seqq.]

1850.—"Caoutchouc, 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 'fives,' and calumba-root is said to be used as a mordant for certain colours, but not as a dye itself."—Livingstone, Expedition to the Zambesi, &c., p. 32.

COLUMBO, n.p. This name (Ar. al-Kumdr), 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. Reinaud) confounding it with C. Comorin, others with Kāmurāp (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 Şanf or Champa (q.v.), and from ten to twenty days' sail from Zabāj (or Java), together with the name, identify it with Camboja, or Khmer, as the native name is (see Reinaud, Rel. des Arabes, i. 97, ii. 48, 49; Gildemeister, 156 seqq.; Ibn Batuta, iv. 240; Abulfeda, Cathay and the Way Thither, 519, 569). Even the sagacious De Orta is misled by the Arabs, and confounds alcomarī with a product of Cape Comorin (see Colloquios, f. 120v).

CÓMATY, s. Telug. and Canar. komati, 'a trader,' [said to be derived from Skt. go, 'eye,' mukshi, '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 Callicoes from the weavers, and other commodities, which they sell again in greater parcels."—Purchas, Pilgrimage, 997.

[1679.—"There came to us the Factory, this day a Dworfe an Indian of the Comitte 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 comedy face, his speech small equalling his stature. ..."—Screyns, Muster, in Kintra Man. 142.]

[1869.—"Komatis." See quotation under CHUCKLER.]

COMBACONUM, n.p., written Kumbakonam. 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 Williams's Skt. Dict. as name of a town. The fact that an idol in the Saiva temple at Combaconam is called Kumbhesvaram ('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 Singhalese 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-pet, 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 Singalese; and we can have no doubt that it is the proper name Camby. Paños de 
Cábayya are mentioned early as used in Ceylon (Costanheda, i. 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 Kambaya. 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 Samme, the Kings kinsman, brought two pec. Cambaja cloth.”—Cocks’s Diary, i. 15.

[1674-5.—“Cambaja Brawles.”—Invoice in Birdwood, Report on Old Recs., p. 42.]

1726.—In list of cloths purchased at Porto Novo are “Cambayen.”—Valentijn, Chorom. 10.

[1727.—“Cambayba Lungiies.” See quotation under LOONGHEE.]

COMMERCOLLY, n.p. A small but well-known town of Lower Bengal in the Nadiya District; properly Kumdr-khali [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.’

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: “Kumári... 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 Kumári, corrupted to Comorin...” The Tamil pronunciation is Kumári.

c. 50-90.—“Another place follows called Koárap, 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 do women likewise. For it is related that the goddess there tarried a while and bathed.”—Periplus, in Müller’s Geogr. Or. Min. i. 300.

c. 150.—“Koμαρία ἄκρον καὶ πόλις.”—Ptol. [viii. 1 § 9].

1288.—“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. 1330.—“The country called Ma’bar is said to commence at the Cape Kumhari, a name applied both to a town and a mountain.”—Alfuheda, in Gildemeister, 185.

[1514.—“Comedis.” See quotation under MALABAR.]

1572.—“Yes corre a costa celebre Indiana Para o Sul até o cabo Comori Ja chamado Cori, que Táprohba (Que ora he Ceilão) de fronte tem de si.” Camões, v. 107.

Here Camões identifies the ancient Káw or Káis with Comorin. These are in Ptolemy’s district, and his Kory appears to be the point of the Island of Easmávarum from which the passage to Ceylon was shortest. This, as Kōlis, 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 Oolis as the

* There is here a doubtful reading. The next paragraph shows that the word should be koμαρέλι. [We should also read ὁμαρέλιον, ὁμαρέλιον, a watch-post, citadel.]
COMOTAY, COMATY. 239

COMPUTATION-WALLAH.

turning point of the Indian coast, and even in Ptolemy’s Tables his Kory is fur-
ther south than Komarič, and is the point of
departure from which he discusses distances to the further East (see Ptolemy,
Bk. I. caps. 13, 14; also see Bishop Caldwell’s Comp. Grammar, Intro., p. 103).
It is thus intelligible how comparative
geographers of the 16th century identified
Kory with C. Comorin.

In 1864 the late venerable Bishop Cotton visited C. Comorin in company with two of
his clergy (both now missionary bishops).
He said that having bathed at Hardwar,
one of the most northerly 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.*

[1609.—“... very strong cloth and is
called Cachua de Comorees.”—Donners, Letters, i. 29.

[1767.—“The pagoda of the Cunnaco-
mary belonging to Tinnevelly.”—Treaty, in
Logan, Malabar, iii. 117.]

1817.—

“... Lightly latticed in
With odoriferous woods of Comorin.”
Lalla Rooh, Mokanna.

This probably is derived from D’Herbe-
lot, 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 en-
braced in the Magni Mogolis Imperum
of Blaeu’s great Atlas (1645-50). It
represents Kāmata, a State, and Kōm-
atapur, a city, of which most extensive
remains exist in the territory of Koch
Bihar in Eastern Bengal (see COOCH
BEHAR). These are described by Dr.
Francis Buchanan, in the book published
by Montgomery Martin under the title
of Eastern India (vol. iii. 426 seqq.).
The city stood on the west bank of the
River Darlā, 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. 1809) “in
general about 130 feet in width at the
base, and from 20 to 30 feet in perpen-
dicular height.”

1593.—“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.”—Burros, IV. ix. 1.

[c. 1596.—Kamah.” See quotation under
COOCH BEHAR.]

1873.—“During the 15th century, the
tract north of Rangpūr was in the hands of
the Rājās of Kāmata. ... Kāmata
was invaded, about 1498 A.D., by Husain Shāh.”
—Blochmann, in J. As. Soc. Bengal, xiii.
pt. i. 240.

COMPETITION-WALLAH, s. A
hybrid of English and Hindustani,
applied in modern Anglo-Indian col-
loquial 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 dis-
avour 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 Havick
Burghs, Chief Secretary for Ireland,
and author of the excellent Life of his
uncle, Lord Macaulay.

The second portion of the word,
valā, is properly a Hindi adjectival
affix, corresponding in a general way
to the Latin -arius. Its usual employ-
ment as affix to a substantive makes it
frequently denote “agent, doer, keeper,
man, inhabitant, master, lord, possessor;
owner,” as Shakespear vainly tries to
define it, and as in Anglo-Indian usage
is popularly assumed to be its meaning.
But this kind of denotation is inci-
dental; there is no real limitation to
such meaning. This is demonstrable
from such phrases as Kabul-valā ghorda,
‘the Kabutilian horse,’ and from the
common form of village nomenclature
in the Panjāb, e.g. Mir-Khān-walā,
Ganda-Singh-walā, and so forth, imply-
ing the village established by Mir-
Khan or Ganda-Singh. In the three
immediately following quotations, the
second and third exhibit a strictly
idiomatic use of walā, the first an
incorrect English use of it.

* I had this from one of the party, my respected friend Bishop Caldwell.—H. Y.
1785.—
"The then the Bostonians made such a fuss,
Their example ought not to be followed by us,
But I wish that a band of good Patriotic-
wallahs . . . "—In Seton-Kerr, i. 93.

In this year Tippoo Sahib addresses
a rude letter to the Nawíb of Shânúr (or Savanúr) as "The Shahnoorwallah."—
Select Letters of Tippoo, 154.

1814.—*Gungadhor Shastrée is a person
of great shrewdness and talent. . . . Though
a very learned shastrée, he affects to be
quite an Englishman, walks fast, talks fast,
interrupts and contradicts, and calls the
Peeshwa 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): Bhōt-
trikswalla tha, laiken barva akulben,
Kukhye tha, ('He was very tricky, but very
sagacious; he was cock-eyed')."—Elphin-
stone, in Life, i. 276.

1853.—*"No, I'm a Suffolk-walla."—
Oakfield, i. 66.

1864.—*The stories against the Competi-
tion-wallahs, which are told and fondly
believed by the Haileybury men, are all
founded more or less on the want of savoir
faire. A collection of those stories would
be a curious proof of the credulity of the
human mind on a question of class against
class."—Trevellyan, p. 9.

1867.—*From a deficiency of civil ser-
vants . . . 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 excep-
tional measure was sanctioned by Parlia-
ment. Mr. Elliot, having been nominated
as a candidate by Campbell Marjoribanks,
was the first of the since celebrated list of
the Competition-wallahs."—Biol. Notice
prefixed to vol. i. of Dowson's Ed. of Elliot's
Historians of India, p. xxviii.

The exceptional arrangement alluded to
in the preceding quotation was authorised
by 7 Geo. IV. cap. 56. But it did not in-
volve competition; it only authorised a
system by which these could be given
to young men who had not been at Hailey-
bury College, on their passing certain test
examinations, and they were ranked ac-
cording to their merit in passing such ex-
aminations, but below the writers who had
left Haileybury at the preceding half-yearly
examination. The first examination under
this system was held 29th 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.
Cracroft Wilson, Sir T. Pyecroft, W. Taylor,
the Hon. E. Drummond.

1878.—*The Competition-Wallah, at
home on leave or retirement, dins perpetu-
ally 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 thrust of sublimity
when we learn that the area of Madras far
exceeds that of the United Kingdom."—

COMPOUND, 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 as-
sumed by Bishop Heber in passages
quoted below. In one he derives it
from campaňa (for which, in modern
Portuguese at least, we should read
campaňa); but campaňa is not used
in such a sense. It seems to be used
only for 'a campaign,' or for the
Roman Campagna. In the other
passage he derives it from campao
(sic), but there is no such word.

It is also alleged by Sir Emerson
Tennent (infra), who suggests cam-
phin; 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. Castanheda, 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,

* On the origin of this word for a long time
different opinions were held by my lamedal
friend Burnell and by me. And when we printed
a few specimens in the Indian Antiquary, our dif-
ferent arguments were given in brief (see J. A.,
July 1879, pp. 202, 309). But at a later date he
was much disposed to come round to the other
view, insomuch that in a letter of Sept. 21, 1881,
he says: "Compound can, I think, after all, be
Malay Kampung; take these lines from a Malay
poem"—then giving the lines which I have tran-
scribed on the following page; I have therefore
had no scruple in giving the same unity to this
article that had been unbroken in almost all other
cases.—H. Y.
where the word might be expected to occur, affords only horta.

There is a use of campo by the Italian Capuchin P. Vincenzo Maria (Roma, 1672), which we thought at first to be analogous: "Gionti alla porta della città (Aleppo) ... arrivati al Campo de' Francesi; doue 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 Caravatschars ..." (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 ante não 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 Siame, but that we shall see to be only a representation of the Malay Kampoeng. We shall come back upon it. [See quotation from Correa, with note, under FACTORY.]

(c.) The objection raised to kampoeng 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 kampoeng 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 kampoeng in speaking Malay. Kampoeng 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 Malaico-Latinum of David Haex (Romae, 1631) is a little vague:

"Campon, coniunctio, vel commen- tus. Hinc vicinia et parua loca, campon etiam appellantur."

Crawfurd (1852): "Kampoeng ... an enclosure, a space fenced in; a village; a quarter or subdivision of a town."

Favre (1875): "Maison avec un terrain qui l'entoure."

Pijnappel (1875), Maleisch-Holländisch Woordenboek: "Kampoeng—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): "Kampoeng—Omheind erf van Woning; wijk die onder een hoofd 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, Malays, Siamois, Chinois, Bouguis, &c. Ce mot signifie proprement un enclos, une enceinte, et par extension quartier clos, faubourg, ou village palissadé. Le mot Kampoeng 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- bādat [to make] rumah [house] serta..."
daṅgan [together with] kampong-nia [compound thereof], to erect a house with its enclosure... Ber-Kampong, to assemble, come together; menqampong, to collect, to bring together."
The Reverse Dictionary gives: "YARD, alemam, Kampong." [See also many further references much to the same effect in Scott, Malayan Words, p. 123 seqq.]

In a Malay poem given in the Journal of the Ind. Archipelago, vol i. p. 44, we have these words:

"Trásláh ke kampong s'orang Sawulágar."
["Passed to the kampong of a Merchant."]
and

"Titák báqindá raja sultání Kampong bídé púrdín tán."
["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 Bencoolen 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 Tain—is commonly called in Dutch 'het Chinesche Kamp' or 'het Kamp der Chinesen.' 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.'

1618.—(At Malacca). "And this settlement is divided into 2 parishes, S. Thomé and S. Stephen, and that part of S. Thomé called Campon Cholim extends from the shore of the Jaos Chelim from N.W., terminating at the Stone Bastion; and in this dwell the Chelis of Coromandel... And the other part of S. Stephen's, called Campon China, extends from the said shore of the Jaos Bazar, and mouth of the river to the N.E.,... and in this part, called Campon China, dwell the Chineoes... and foreign traders, and native fishermen."—Godinho, de Eredia, i. 6. In the plans given by this writer, we find different parts of the city marked accordingly, as Campon Chelim, Campon China, Campon Bendara (the quarter where the native magistrate, the Bendára lived). [See also CHELING and CAMPOO.]

1679.—(At Polyculi near Madapollam), "There the Dutch have a Factory of a large Compunde, where they dye much blow cloth, having above 300 jars set in the ground for that work; also they make many of their best paintings there."—Fort St. Geo. Cons. (on Tour), April 14. In Notes and Extracts, Madras 1871.

1696.—"The 27th we began to unlade, and come to their custom-houses, of which there are three, in a square Compound of about 100 paces over each way... The goods being brought and set in two Rows in the middle of the square are one by one opened before the Mandareens..."—Mr. Bagot's Journal at Creek China, dated Foy-Foe, April 30. Dalrymple, Or. Rep. i. 79.

1772.—"YARD (before or behind a house), Aungànn, Commonly called a Compound.
—Vocabulary in Hadley's Grammar, 129. (See under MOORS.)
1781.—

"In common usage here a chit. Serves for our business or our wit. Bankhalas a place to lodge our ropes, and Mango orchards all are Tapes. Godowns usurp the ware-house place, Compound denotes each walled space. To Diftlerkawa, Ottor, 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 Ghaunts and Daves the list shall close; Which in plain English is no more Than Wharf and Post expressed before."—India Gazette, March 3.

1788.—"Compound—The court-yard belonging to a house. A corrupt word."—The Indian Vocabulary, London, Stockdale.

1793.—"To be sold by Public Oucry the House, Out Houses, and Compound."—Bombay Courier, No. 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."—Maria Graham, 124.

"... will be sold by Public Auction all that Brick Dwelling-house, Godowns, and Compound."—Ibid., April 21.

1887.—"When the Rebellion broke out at other stations in India, I left our own compost."—Sat. Review, Feb. 3, p. 148.

A little learning is a dangerous thing!

The following shows the adoption of the word in West Africa.

1880.—From West Afr. Mission, Port Lokoh, 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 1878-9, p. 14.

COMPRADORE, COMPODORE, &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 to see the 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 Compradoric!

1593.—"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."—Correia, iii. 562.

1815.—"I understand that yesterday the Highlanders cut a slave of theirs a-pieces for theft, per order of justice, and thrust their comprador (or cats buyer) out of dores for a lecherous knife."—Coek's Diary, i. 19.

1711.—"Every Factory had formerly a Compradore, whose Business it was to buy in Provisions and other Necessaries. But

officer's compound beheld Major Dobbin, in the moonlight, rushing towards the house with a swift step."—Vanity Fair, ed. 1867, ii. 93.

"Even amongst the English, the number of Portuguese terms in daily use is remarkable. The grounds attached to a house are its 'compound,' caminho,—Emerson Tennent, Ceylon, ii. 70.

[1849.—"I obtained the use of a good-sized house in the Campong Sirani (or Christian village)."]—Wallace, Malay Archip., ed. 1890, p. 256.]

We have found this word singularly transformed in a passage extracted from a modern novel:

"Every evening we go out visiting and preaching the Gospel to our Timneh friends in their compounds."—Proceedings of C. M. Society for 1878-9, p. 14.

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the Hoppes have made them all such Knaves. . . .”—Lockyer, 108.

[1748.—“Compadres.” See quotation under BANKSHALL.]

1754.—“Compadre. The office of this servant is to go to market and bring home small things, such as fruit, &c.”—Ives, 50.

1760-1810.—“All river-pilots and ships’ Compadres must be registered at the office of the Tung-che at Macao.”—“Eight Regulations,” from the Fungkwa at Canton (1832), p. 28.

1782.—Le Compadre est celui qui fournit généralement tout ce dont on a besoin, excepté les objets de cargaison; il y en a un pour chaque Nation: il approvisionne la loge, et tient sous lui plusieurs commis chargés de la fourniture des vaisseaux.”—Sonnerat (ed. 1782), ii. 236.

1785.—“Compudour . . . Sicca Rs. 3.”—In Seton-Karr, i. 107 (Table of Wages).

1810.—“The Compadore, or Kurz-burdar, or Butler-Konnahe-Sirnar, are all designations for the same individual, who acts as purveyor. . . . This servant may be considered as appertaining to the order of sircars, of which he should possess all the cunning.”—Williamson, V. M. i. 270.

See SIRCAR. The obsolete term Kurz-burdar above represents Kharama-burdar “in charge of (daily) expenditure.”

1840.—“About 10 days ago . . . the Chinese, having kidnapped our Compendor, Parties were sent out to endeavour to recover him.”—Mem. Col. Mountain, 164.

1876.—“We speak chiefly of the educated classes, and not of ‘boys’ and compadres, 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].

1876.—“An’ Massa Coo feel velly sore An’ go an’ scold he compadore.”—Leland, Pidgin English Sing-Song, 26.

1882.—“The most important Chinese within the Factory was the Compadre . . . all Chinese employed in any factory, whether as his own ‘purser,’ or in the capacity of servants, cooks, or coolies, were the Compadre’s own people.”—The Fungkwa, p. 53.

CONBALINGUA. s. The common pumpkin, [cucurbita pepo]. The word comes from the Malayal, Tel. or Can. kumbalam; kumbalum, 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.”—Varthema, 161.

[1554.—“Conbalingua.” See quotation under BRINJALU.]

[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 Combalenga, which is an apple (pomum) 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 Pegus call “Sepura.”—Dec. xii. iv. v. cap. iii.]

c. 1690.—“In Indie insulis quaedam quoque Cucurbitae et Cucumeris reperuntur species ab Europaeis diversae . . . harumque nobilissima est Comolonga, qua maxima est species Indicarum cucurbitarum.”—Rumphius, Herb. Amb. v. 395.

CONCAN, n.p. Skt. konkana, [Tam. kankanam], the former in the Puranic lists the name of a people; Hind. Konkan and Kokan. 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 port of Konkan.

c. 70 A.D.—The Cocondae of Pliny are perhaps the Konkanas.

404.—“In the south are Ceylon (Lanka) . . . Konkan . . .” &c.—Byrat Sunkita, in J.R.A.S., N.S. v. 83.

c. 1300.—“Beyond Guzerat are Konkan and Tana; beyond them the country of Malibar.”—Rashkuddin, in Elliot, i. 68.

c. 1335.—“When he heard of the Sultan’s death he fled to a Kaifer prince called Burma, who lived in the inaccessible mountains between Daulatabad and Kakan-Tana.”—Ibn Batuta, iii. 335.

c. 1350.—In the Portolano Mediceo in the Laurentian Library we have ‘Cocintana,’ and in the Catalan Map of 1375 ‘Cocintaya.’

1553.—“And as from the Ghauts (Gate) to the Sea, on the west of the Decan, that strip is called Concan, so also from the Ghauts to the Sea, on the West of Canara (leaving out those 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 . . .”—Barros, l. i. ix. 1.

[1568.—“Cuncam.” See quotation under GHAUT.]

1726.—“The kingdom of this Prince is commonly called Vissiapoor, after its capital, . . . but it is properly called Cunkan.”—Valentijn, iv. (Suratte), 243; [also see under DECCAN].
CONFIRMED.

C. 1759.—"Goa, in the Adel Shahi Kokan."—Khajji Khan, 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.—"... Concun or Cokun..."—Forbes, Or. Mem. i. 189; [2nd ed. i. 102].

1819.—Mr. W. Erskine, in his Account of Elephanta, writes Konkan.—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).

[1855.—"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 Cobbe, 223.]

1886.—"... one Marsden, who has paid his addresses to my daughter—a young man in the Public Works, who (would you believe it, Mr. Cholmondeley?) has not even been confirmed.

"Cholm. The young heathen!"
Trevelyan, The Dutch Bungalow, p. 220.

CONGEE, 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 conjee-cap 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 kanji, '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:

"... Hunc medicus multum celer atque fidelis
Excitat hoc pacto...
... Agedum; sume hoc ptisanarium
Oryzae.
'Quanti emptae? ' Parvo. ' Quanti ergo.'
'Octussibus. ' Eheu!
Quid refert, morbo, an furtis peramev
rapinis?"

Sat. ii. iii. 147 seqq.

C. A.D. 70. — (Indi) "maxime quidem oryza gaudent, ex qua tisnam confeiunt quem reliqui mortales ex hordeo."—Pliney, xviii. § 13.

1568.—"They give him to drink the water squeezed out of rice with pepper and cummin (which they call canje)."—Garcia, f. 766.

1578.—"... Canju, which is the water from the boiling of rice, keeping it first for some hours till it becomes acid. ..."—Acosta, Tractado, 86.

1631.—"Potus quotidianus itaque sit decoctum oryzae quod Candgie Indi vocant."—Jac. Bontius, Lib. ii. cap. iii.

1672.—"... la cangia, ordinaria colatione degli Indiani... quale colano del riso mal cotto."—P. Vinc. Maria, 3rd ed., 379.

1673.—"They have... a great smooth Stone on which they beat their Cloaths till clean; and if for Family use, starch them with Congee."—Fryer, 200.

1800.—"Le dejete des noirs est ordinairement du Cangé, qui est une eau de ris epaisses."—Dellon, Inquisition at Goa, 136.

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. Paulinus, Voyage, p. 70.

"Can't drink as it is hot, and can't throw away as it is Kanji."—Ceylon Proverb, Ind. Ant. i. 59.

CONGEE-HOUSE, CONJEE-HOUSE, s. The 'cells' (or temporary lock-up) of a regiment in India; so called from the traditionary regimen of the inmates; [in N. India commonly applied to a cattle-pound].

1835.—"All men confined for drunkenness should, if possible, be confined by themselves in the Congee-House, till sober."—G. O., quoted in Mawson's Records of the Indian Command of Sir C. Napier, 101 note.

CONGEVERAM, u.p. An ancient and holy city of S. India, 46 m. S.W. of Madras. It is called Kachchi in Tamil literature, and Kachchipuram is probably represented by the modern name. [The Madras Gloss. gives the indigenous name as Cutchey (Kachchi), meaning 'the Madras Gloss. gives the heart-leaved moon-seed plant, tinosperea cordifolia, from which the Skt. name Kanchipura, 'shining city,' is corrupted.]

C. 1030.—See Kanchi in Al-Biruni, under Malabar.

1531.—"Some of them said that the whole history of this Holy House (of St. Thomas) was written in the house of the Pagoda which is called Camjeveraon, twenty leagues distant from the Holy House, of which I will tell you hereafter. ..."—Correa, iii. 424.

1680.—"Upon a report that Podela Lingapa had put a stop to all the Dutch business of Policut under his government,

Congo-Bunder, Congo, n.p.

Kung 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 1623, 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 pretext of monopoly of rights there in 1677 (see Chardin, ed. 1735, i. 348, and Bruce's Annals of the E.I.C., iii. 393). Some confusion is created by the circumstance that there is another place on the same coast, called Kongpin, which possessed a good many vessels up to 1859, when it was destroyed by a neighbouring chief (see Stiffé'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 unwholsom and dangerous to live. But that which hinders the Trade from Bandar-Congo is, because the Road to Lar is so bad. . . . The 30th, we hir'd a Vessel for Bandar-Abassi, and after 3 or 4 hours Sailing we put into a Village . . . in the Island of Keckmische" (see KISHIM).—Tavernier, E.T. i. 94.

1653.—"Congo is vne 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 vn Feisour (see FACTOR) qui prend la moitié de la Doilane, et donne la permission aux barques de nânger, en luy payant vn certain droit, parceque toutes ces mers sont tributaires de la généralité de Maraghi, qui est à l'entrée du sein Persique. . . . Cette ville est peuplée d'Arabes, de Parsis et d'Indous qui ont leur Pagodes et leur Saincts hors la ville."—De la Boulaye-le-Gonz, 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 Basantu (see BASSADORE), an old ruined 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, 320.

1683.—"One Haggerston taken by me. 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 seg.

1686. —"May 27. —This afternoon it pleased God to bring us in safety to Cong Road. I went ashore immediately to Mr. Brongh's house (Supra Cargo of ye Siam Merchant), 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 Bareen, 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 maritim 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 Banyans and Moors from India." (Here the first place is Kongun, the second one Kung).—A. Hamilton, i. 92 seg.; [ed. 1744].

CONICOPOLY, s. Literally 'Account-Man,' from Tam. kanakka, 'account' or 'writing,' and pillai, 'child' or 'person.' "The Kanakkar 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.—"Duc eò tecum . . . domesticos tuis; puerus et aliquem Conacapulam qui norit scribere, cujus manu exaratas relinquire posses in quos locos precationes a Pueris et aliis Catechumenis ediscendas."—Sti. Franc. Xavier, Epist., pp. 160 seq.

1584.—"So you must appoint in each village or station fitting teachers and Canacopoly, 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."—Ditto, in Osterléd's L. of him, ii. 24.

1578.—"At Tenor in Malabar I was acquainted with a Nayre Canacopolis, a writer in the Camara del Rey at Tenor . . . who every day used to eat to the weight of 5 drachms (of opium), which he would take in my presence."—Acosta, Tractado, 415.
c. 1580.—"One came who worked as a clerk, and said he was a poor canaquapolle, who had nothing to give."—Primor e Honra, &c., i. 94.

1672.—"Xaverius set everywhere teachers called Canacappels."—Baldaeus, Ceylon, 377.

1680.—"The Governor, accompanied with the Counsell and several Persons of the factory, attended by six files of Soldyers, the Company's Peons, 300 of the Washers, the Paddia Naigue, the Cancopy of the Towne and of the grounds, went the circuit of Madras ground, which was described by the Cancopy of the grounds, and lies so intermixed with others (as is customary in these Countries) that 'tis impossible to be knowne to any others, therefore every Village has a Cancopy and a Parryar, who are employed in this office, which goes from Father to Son for ever."—Pt. St. Geo. Consil. Sept. 21. in Notes and Exts., No. iii. 94.

1718.—"Besides this we maintain seven Kanakappel, or Malabarick writers."—Propagation of the Gospel in the East, Pt. ii. 55.

1726.—"The Conakapules (commonly called Kannekappels) are writers."—Valentijn, Chora, 88.

1749.—"Canacapula," in Logan, Malabar, iii. 52.

1750.—"Conicoplas," ibid. iii. 150.

1778.—"Conucopola. He keeps your accounts, pays the rest of the servants their wages, and assists the Dubash 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 Fankwae, p. 23). The name is probably a corruption of 'Council.' Bp. Moule, however, says: 'The name is likely to have come from kung-su, the public hall, where a kung-sz, a 'public company,' or guild, meets.'

CONSUMAH, KHANSAMA, s. P. Khánzámán; '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 khwán, 'a tray,' as Wilson suggests. The an-

alogous word Mir-sámán 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.

[1609.—"Emersee Nooberdee being called by the Cauncamma."—Dawers, Letters, i. 24.]

c. 1664.—"Some time after... she chose for her Kane-saman, that is, her Steward, a certain Persian called Nazerkhan, who was a young Omrah, the handsomest and most accomplished of the whole Court."—Bernier, E.T., p. 4; [ed. Constable, p. 13].

1712.—"They were brought by a great circuit on the River to the Chansamma or Steward (Dispenser) of the aforesaid Mahal."—Valentijn, iv. (Surat) 288.

1759.—"Dustuck or Order, under the Chan Samaun, or Steward's Seal, for the Hononorable Company's holding the King's [i.e. the Great Mogul's] fleet."

"At the back of this is the seal of Zeach al Doulat Tidaudin Caun Bahadour, who is Caun Samaun, or Steward to his Majesty, whose prerogative it is to grant this Order."—R. Owen Cambridge, pp. 291 seq.

1788.—"After some deliberation I asked the Khansaman, what quantity was remining 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."—Memo. of Khoreh Abdulkarem, tr. by Gladwin, 55.

1810.—"The Kansama may be classed with the house-steward, and butler; both of which offices appear to unite in this servant."—Williamson, V. M., i. 199.

1831.—"I have taught my khansama to make very light iced punch."—Jacquemont, Letters, E.T., ii. 104.

COOCH AZO, or AZO simply, n.p. Koch Hájo, a Hindu kingdom on the banks of the Brahmaputra R., to the E. of Koch Bihár, annexed by Jahán-gír's troops in 1637. See Blochmann in J.A.S.B. xii. pt. i. 53, and xiii. pt. i. 235. In Valentijn's map of Bengal (made c. 1660) we have Cos Assam with Az in capital, and T'Yfik van Azoe, a good way south and east of Silhet.

1753.—"Coste rivière (Brahmapoutra), en remontant, conduit à Rangamati et à Azoe, qui font la frontière de l'état du Mogol. Azoe est une forteresse que l'Emir Jemla, sous le règne d'Aorengzébe, reprit.
COOCH BEHAR, n.p. Koch Bihār, a native tributary State on the N.E. of Bengal, adjoining Bhotan 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 Kā                                                                                                ḏān. [See Risley, Tribes and Castes of Bengal, i. 491 seqq.] The site of the ancient monarchy of Kā                                                                                                ḍān 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. 496 seqq.]

1585.—"I went from Bengal into the country of Couche, which lieth 25 days journey Northwards from Tanda."—R. 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. Ramroop, which is also called Kamroo and Kumtaah (see COMOTAY) makes a part of his dominions."—Ayien (by Gladwin), ed. 1800, ii. 9; [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."—Valentijn, v. 159.

1774.—"The country about Bahar is low. Two kos beyond Bahar we entered a thicket ... frogs, watery 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, Tasasudon, and Paridrong, to Channamning the then residence of the Lama."—Renwll (3rd ed.), 301.

COOJA, s. P. kūsa; an earthen-ware water-vessel (not long-necked, like the surāhī—see SERAI). It is a word used at Bombay chiefly, [but is not uncommon among Mahomedans in N. India].

[1611.—"One sack of cusher to make coho."—Duwars, Letters, i. 128.

[1871.—"Many parts of India are celebrated for their coojahs or gunlets, but the finest are brought from Bussorah, being light, thin, and porous, made from a whitish clay."—Riddell,Indian Domestic Economy, 7th ed., p. 392.]

1883.—"They (tree-frogs) would perch pleasantly on the edge of the water coojah, or on the rim of a tumbler."—Trbhes 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, 130.

1878.—"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 a piece of bread which she had evidently just received from my cook-room."—Life in the Mosfussil, ii. 44.

COOLCURNEE, s. This is the title of the village accountant and writer in some of the central and western parts of India. Mahr. kulkarvā, apparently from kula, 'tribe.' and karava, writer, &c., the patwāri of N. India (see under GRANNY, 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 Deysmuck; a Canoongow with them is Deyspundah; a Mokudhem ... they style Putiet; and a Puteearre they name Kulkurnee."—Gladwin's Ayien Akbey, ii. 57; [ed. Jarrett, ii. 228].

[1826.—"You poitails, coolcunies, &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 coolitoay or coolicoy. ... This is a bark procured from some particular trees. (It is used for matting the sides of houses, and by Europeans as dunage in pepper cargoes.)"—Marsden's H. of Sumatra, 2nd ed. 51.
COOLIN, adj. A class of Brähmans 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 Brähmans 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. [Risley, Tribes and Castes of Bengal, i. 146 seq.]

1820. "Some inferior Koolénnis 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. kulam, and Tel. kulangi, kolangi, which seem against the Persian origin), [and Platts seems to connect it with Skt. kur-ambara, 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 grumus . . .
Clamor in aethereis dispersus nubibus austri." (Lucr. iv. 182 seq.).

The name, in the form Coolen, is often misapplied to the Demoiselle Crane (Anthropodites 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 Accts. of L. H. Treasurer of Scotland, i. ccv.).

1698.—"Peculiarly Brand-geese, Colum, and Saras, a species of the former."—Fryer, 117.

c. 1809.—"Large flocks of a crane called Kolong, and of another called Saros (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."—Buckman'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 Sahrea and Cullum, added much to the animated beauty of the country."—Forbes, Or. Mem. ii. 29.; [2nd ed. i. 331].

1883.—"Not being so green as I was, I let the tempting herd of antelopes pass, but the kullum 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 kullum looming in the distance of the future?"—Tribes on my Frontier, P. 162.

"*** N.B.—I have applied the word kullum, as everybody does, to the demoiselle crane, which, however, is not properly the kullum but the Koonja."—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 distinguishéd from the skilled workman, and even from the digger.

The original of the word appears to have been a nomen gentile, 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, Descr. of Hindostan (1820), i. 609]. The application of the word would thus be analogous to that which has rendered the name of a Slave, captured and made a bondservant, the word for such a bondservant 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 Kols, 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 Rás Málá [ed. 1878, p. 76 seqq.] the Koolies 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 Hinglaj.

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 'hie' 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 Koli 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 kalk means 'a male slave, a bondsman' (Redhouse). Khol is in Tibetan also a word for a servant or slave (Note from A. Schieffner; 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 Bacaïm..."—S. Botelho, Tombo, 155.

*1553.—"Soltan Badur... ordered those pagans to be seized, and if they would not become Moors, to be played alive, saying that was all the black-mail the Colijs should get from Champelan."—Barros, Dec. IV. liv. v. cap. 7.

*1563.—"These Colles... live by robbing and thiæving at this day."—García, 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."—Tabakat-i-Akbar, in Elliot, v. 447.

*1598.—"Others that yet dwell within the country called Colles: which Colles... doe yet live by robbing and stealing..."—Linschoten, ch. xxvii.; [Hak. Soc. i. 168].

*1616.—"Those who inhabit the country villages are called Coolees; these till the ground and breed up cattle."—Terry, in Purkeas; [ed. 1777, p. 180].

* "The people called Collees or Quillees."—In Purkeas, i. 436.

1630.—"The husbandmen or inferior sort of people called the Coullies."—Lord's Display, &c., ch. xiii.

1638.—"He lent us horses to ride on, and Cowlers (which are Porters) to carry our goods."—W. Bruton, in Halk. v. 49.

In this form there was perhaps an indefinite suggestion of the cool-staff used in carrying heavy loads.

1644.—"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 aldeas 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."—Bocarro (Port. MS.)

*1659.—"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."—Bernier, E.T., p. 30; [ed. Constable, 21].

*1666.—"Nous rencontrons quantité de Colys, 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 Ramnagar are the Salvages called Coolies..."—Pryer, 161.

"Coolies, Frasses, and Holencers, are the Dregs of the People."—Ibid. 194.

1683.—"... 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 sérârdas, with 13,000 or 14,000 horse, and 7,000 or 8,000 trained Kolis of that country."—Khâfi Khan, in Elliot, vii. 375.

1711.—"The better sort of people travel in Palankeens, carry'd by six or eight Cooleys, whose Hire, if they go not far from Town, is threepence a Day each."—Lockyer, 26.

1726.—"Cooli's. Bearer's of all sorts of Burdens, goods, Andols (see ANDOR) and Palankins..."—Valentijn, vol. v., Names, &c., 2.

*1727.—"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...
COOLY.

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 800 miles, at the rate of 5d. per month for every cooley or porter employed."—Carraccio1's L. of Olive, i. 248 seq.

1789.—"If you should ask a common cooey or porter, what cast he is of, he will answer, the same as Master, pariar-cast."—Munro's Narrative, 29.

1791.—"... deux relais de vigoureux coulieus, ou porteurs, de quatre hommes chacun. ..."—B. de St. Pierre, La Chau-

nière Indienne, 15.

[1798.—]"The Resident hopes all distinctions between the Cooley and Portuguese inhabitants will be laid aside."—Proct. in Logan, Malabar, iii. 302.]

*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 free-

booters, and robbers in this part of India."—Forbes, Orient. Mem. iii. 69; [2nd ed. ii. 160; also see i. 146].

1817.—"These (Chinese) emigrants are usually employed as cooleas or labourers on their first arrival (in Java)."—Raffles, II. of Java, i. 205.

*1820.—"In the profession of the Coolies may be said to act con amore. A Coole 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; it may be considered a point of honour of the caste."—

Tr. Lit. Soc. Bo. iii. 393.

*1825.—"The head man of the village said he was a Khoolee, the name of a degenerate race of Rajpoets in Guzerat, 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.

1867.—"Bien que de race différente les Coolies et les Chinois sont comptés à peu-près de même."—Quatrages, Rapport sur le Progrès de l'Anthropologie, 219.

1871.—"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.

1873.—"The appellant, the Hon. Julian Pauncefote, is the Attorney-General for the Colony (Hong Kong) and the respondent Hwoka-Sing 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 wrought 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 just those were 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."—Sat. Review, Aug. 16, 203.

1875.—"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 Dict.).

COOMKEE, adj., used as sub. This is a derivative from P. cumuk, '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.

[c. 1590.—]"Some troops are levied occasion-

ally to strengthen the menads, and they are called Kumkely (or auxiliaries)."—

Hedwic, Agen. Aberly, ed. 1800, i. 188; in Blockmann, i. 293, Kumakis.

[1858.—]"The great landholders despise them (the ordinary levies) but respect the Koomkeee corps ..."—Steele, Journey through Oudh, i. 30.]

[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 Sturrock, Man. S. Canara, i. 16, 224 seqq.]

[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 Keldah, he is conducted either by koomkies (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 (i.e. tame elephants)."—Cooper, Mission 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. kumbhari, 'a hill slope of poor soil.'] Kumari cultivation is the S. Indian (especially in Canara), [Sturrock, S. Canara Man. i. 17], appellation 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 it known as jhum (see JHOM); in Burma as tounggyan; [in parts of the N.W.P. dahya, Skt. daha, 'burning'; ponam in Malabar; ponacaud in Salem]. We find kwmried as a quasi-English participle in a document quoted by the High Court, Bombay, in a judgment dated 27th January, 1879, p. 227.

1883.—"Kumaki (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. Grant Duff's Reply to an Address at Mangalore, 16th October.


COORG, 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 Kodagu, of which Gundert says: "perhaps from kootu, 'steep,' or Tamil kadau, 'west.'" [For various other speculations on the derivation, see Oppert, Original Inhabit., 162 seqq. The Madras Gloss. seems to refer it to Skt. krodadesa, 'hog-land,' from "the tradition that the inhabitants had nails on hands and feet like a boar." Coorg is also used for a case in which it stands for Kodaiga.

COORSY, s. H.—from Ar.—kurš [which is used for a 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 chauki (see CHOKY). Kurs is the Arabic form, borrowed from the Aramaic, in which the emphatic state is kūrsēyä. 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 Nawaub was seated on his koorsī, or chair, in a garden, beneath a banyan tree."—Hist. of Hydwr Nāū, 452.

COOSUMBA, s. H. kuswum, kusum-bha, 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 of the Chumbal seldom hold a Durbar without presenting a mixture of liquid opium, or, as it is termed, 'kusumbah,' 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."—Malcolm, Mem. of Central India, 2d ed. ii. 146, note.]

COOTUB, THE, n.p. The Kutb Minar, 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 Ibad 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 Minar was begun by Kutb-uddin Ibad about 1200, and completed by his successor Shamsuddin Ilytnishim about 1220. The tower has undergone, in its upper part, various restorations. The height as it now stands is 238 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 Usbī, 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."

—Abul Feda, in Goldsmid, 190.

c. 1340.—"In the northern court of the mosque stands the minaret (ul-zawma'et), 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 Batuta, iii. 151.

The latter half of the last quotation is fiction.

1663.—"At two Leagues off the City on Agima's side, in a place by the Mahumetans called Koyi Kutabaddine, 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 Kutb, [Constable in his tr. reads "Koia Kutub-uddin", by which he understands Koh-i-Kidah-uddin, the hill or eminence of the Saint, p. 283.]

1825.—"I will only observe that the Cattaab Minar . . . is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful."—Eden, ed. 1844, i. 308.

COPECK, s. This is a Russian coin, \(\text{T}_7\) of a ruble. The degeneration of coin denominations is often so great that we may suspect this name to preserve that of the dinar Kopëkë often mentioned in the histories of Timur and his family. Kopëkë is in Turki, 'dog,' and Charmoy explains the term as equivalent to Abâ-kalb, 'Father of a dog,' formerly applied in Egypt to Dutch crowns (Löwen-thaler) 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 kopëk suggested (in Chaudoir, Aperçu des Monnaies Russes) is from Russ. kopie, kopys, a pike, many old Russian coins representing the Prince on horseback with a spear. [This is accepted by the N.E.D.] Kopëks 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 Maslahat . . . and with that intent proceeded to Tashkand . . . he there distributed as alms to worthy objects, 10,000 dinards kopaki . . ."—Sharifuddin, in Extracts by M. Charmoy, Mem. Acad. St. P., vi. S., tome iii. p. 363, also note, p. 135.

1395.—"It was on this that the Grand Duchess Helena, 'mother of Ivan Vassili-vitch, and regent in his minority, ordered, in 1535, that these new Dengui should be melted down and new ones struck, at the rate of 300 dengui, or 3 Roubles of Moscow a la grivanka, in Kopëks . . . From that time accounts continued to be kept in Roubles, Kopëks, and Dengui."—Chaudoir, Aperçu.

c. 1655.—"The pension in lieu of provisions was, for our Lord the Patriarch 25 copeek days."—Travels of the Patriarch Macarius, Or. Tr. Fund, i. 281.

1783.—"The Copek 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. 322.

COPPERSMITH, s. Popular name both in H. (tambarat) and English of the crimson-breasted barbet (Xantheslaemia indica, Latham). See the quotation from Jerdon.

1862.—"It has a remarkably loud note, which sounds like took-took-took, 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 mynas seek the tope, and the 'blue jay,' so-called, and the little green coppersmith hooting ventriloquistically."—Travels 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 Malayal, koppara, which is, however, apparently borrowed from the H. khoprd, of the same meaning. The
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latter is connected by some with khapsa, 'to dry up.' Shakespear however, more probably, connects khapsa, as well as khpri, 'a skull, a shell,' and khppeer, '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.

1583.—"And they also dry these coco's . . . and these dried ones they call copra, and they carry them to Ormus, and to the Balaghaut."—Garcia, Colloq. ii. 696.

1578.—"The kernel of these cocoos 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, 104.

1584.—"Chopra, from Cochin and Malabar. . . ."—Barret, in Hakl. ii. 413.

1598.—"The other Oyle is prest out of the dried Cocos, which is called Copra. . . ."—Linschoten, 101. See also (1602), Couto, Dec. i. iv. cap. 8; (1606) Gouvea. f. 622; (1610) Pyrard de Laval, Hak. Soc. ii. 384 (reading kwp para for suppara).] (c. 1690) Rumphius, Herb. Amb. i. 7.

1727.—"That tree (cocoa-nut) produceth . . . Copera, or the Kernels of the Nut dried, and out of these Kernels there is a very clear Oil exprest."—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 copra oil."—Tennent, Ceylon, ii. 531.

1783.—It appears from Lady Brasssey’s Voyage in the Sunbeam (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 cocoa-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 cocoa-nut.'"—Wilfred Powell, Wanderings in a Wild Country, p. 37.

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 Sudra’s (1 Indra’s) heaven." Mason’s Burnah, p. 531.—McMahon, Kareas of the Golden Chersonese, p. 11.]

Coral-Palli, 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 Garclvia indica, Choisy (N. O. Guttiferae), a tree of the Concan and Canara, 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 brindoes. From the seeds a fatty oil is drawn, known as kokum butter. The name in Malayar. is kodukka, and this possibly, with the addition of puli, ‘acid,’ gave rise to the name before us. It is stated in the English Cyclopedia (Nat. Hist. s.v. Garclvia) that in Travancore the fruit is called by the natives garka pulli, and in Ceylon goraka. Forbes Watson’s ‘List of Indian Productions’ gives as synonyms of the Garclvia cambogia tree ‘karka-pulivaram’? Tam.; ‘kurukapulie’ Mal.; and ‘goraka-gass,’ Ceyl. [The Madras Gloss. calls it Mate mangosteen, a ship term meaning ‘cook-room mangosteen’; Can. murghinahuli, ‘twisted tamarind’; Mal. punampuli, ‘stiff tamarind.’] The Cycloptedia 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. indica is given in Beddome’s Flora Sylvatica, pl. lxxxv. [A full account of Kokam butter will be found in Watt, Econ. Dict. iii. 467 seq.]

1510.—"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 birdcherries, 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 Coral; it is extremely good for eating, and excellent as a medicine."—Varthema (transl. modified from), Hak. Soc. 187.

1578.—"Carcapuli 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, Tradado, 357.

(This author gives a tolerable cut of the
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 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). Korī is used exactly in the same way by natives all over Upper India. Indeed, the vulgar there in numeration habitually say do korī, in korī, 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. korī, 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. Littré explains corge or coruge as "Paquet de toile de coton des Indes"; and Marcel Devic says: "C'est vraisemblablement l'Arabe khordj"—which means a saddlesack, 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 they be jewels. By a curia is understood twenty."—Var.-thema, 170.

1525.—"A corjá dos quotyonas grandes vale (250) tamusas."—Lembrança, das Cousas da India, 48.

1554.—"The nut and mace when gathered were bartered by the natives for common kinds of cloth, and for each korjá of these . . . they gave a bahar of mace . . . and seven bahars of the nut."—Custanheda, vi. 8.

[1605-6.—"Note the cody or corge is a bondell or set number of 20 pieces."—Birdwood, First Letter Book, 80.]

1612.—"White callicoes from twcntie to fortie Royals the Corge (a Corge being twenty pieces), a great quantitie."—Capt. Saris, in Purchas, i. 347.

1612-13.—"They returning brought doune the Mustreas of everie sort, and the prices demanded for them per Corge."—Downton, in Purchas, i. 299.

1615.—

6 pec. whit bostias of 16 and 17 Rs...corge.
6 pec. blew byrams, of 15 Rs. ..........corge.
6 pec. red zelaz, of 12 Rs. ............corge.

Cocke's Diary, i. 75.

1622.—Adam Denton . . . admits that he made "90 corge of Hintadoes" in their house at Patani, but not at their charge.—Sainsbury, iii. 42.

1644.—"To the Friars of St. Francis for their regular yearly allowance, a cow every week, 24 cantes of wheat, 15 cantes of rice girasol, 2 cantes of sugar, half a cante of soro (qu. seco, 'tallow,' 'grease,'?) ½ cante of coco-nut oil, 9 maunds of butter, 4 corjas of cotton stuffs, and 25,920 rēs for dispensary medicines (mezinhas de botica)."—Bocarro, Ms. f. 217.

c. 1670.—"The Chîtes ... which are made at Lahor ... are sold by Corges, every Corge consisting of twenty pieces. . . ."—Tavernier, On the Commodities of the Domains, of the Great Mogut, &c., E.T. p. 58; [ed. Bull, 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 Chints then under their Performance, and 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."—Conna, Fort St. David, Aug. 13. MS. Records in India Office.

c. 1760.—"At Madras ... 1 corge is 22 pieces."—Grose, i. 284.

"No washerman to demand for 1 corge of pieces more than 7 pan of cowries."—In Long, 299.

1784.—In a Calcutta Lottery-list of prizes we find "55 corge of Pearls."—In Seton-Karr, i. 38.

[c. 1809.—"To one korj or 20 pieces of Tunzebs ... 50 rās."—Buchanan Hamilton, Eastern India, i. 393.]

1810.—"I recollect about 29 years back, when marching from Berhampore to Cawnpore with a detachment of European recruits, seeing several corges (of sheep) bought for their use, at 3 and 3½ rupees! at the latter rate 6 sheep were purchased for a rupee . . . five pence each."—Williamson, V. M. i. 299.

1813.—"Corge is 22 at Judda."—Millburn, i. 98.
Corinna.

Corinna, n.p. Koringa; probably a corruption of Kalinga [see KLING]. [The Madras Gloss. gives the Tel. korangi, 'small cardamoms.'] The name of a seaport in Godāvari 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. kōrale, a district.

1726.—"A Corval is an overseer of a Corle 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. Littré defines: "Nom qu'on donne dans les Indes au conducteur d'un éléphant," &c., &c., adding: "Etym. Sanskrit karnāki, éléphant." "Dans les Indes" is happily vague, and the etymology worthless. Bluteau gives Cornāca, but no etymology. In Singhalese Kārava = 'Elephant Stud.' (It is not in the Singhalese Dict., but it is in the official Glossary of Terms, &c.), and our friend Dr. Rost suggests Kārava-nāyaka, 'Chief of the Kārava' as a probable origin. This is confirmed by the form Cournakea in Valentijn, and by another title which he gives as used for the head of the Elephant Stable at Matura, viz. Gājinaīke (Names, &c., p. 11), t.e. Gājinaīya, from Gaja, '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 carnaç or driver."—Baldaeus, Germ. ed. 422. (See MUST.)

1685.—"O carnaca q está deva baixo delle tinha hum laço que metia em hás das mãos ao bravo."—Ribeiro, f. 490.

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 Sê Gate on the October of Easter, on which day in India they make the procession of Corpus Dominii, because of the calm weather. I doubt not that the Cornacas 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."—[D'Ewlys, s.v. Elephant.] 1726.—"After that (at Mongeir) 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.

"Cournakeas, who stable the newly-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."—A. 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'Ossur, 'two occupied in beating down a wall which their carnacs (keepers) had desired them to do. . . ."—Library of Entertaining Knowledge, Quadrupeds, ii. 187.]

1884.—"The carnac, or driver, was quite unable to control the beast, which roared and trumpeted with indignation."—C. Bock, Temples and Elephants, p. 22.

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 Mahommedan 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 Kārā-mandala, the Realm of the Kūrūs (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 Karumanal ('black sand'), the name of a small village on the coast north of Madras, which is habitually pronounced and written Coromandiel by European residents at Madras. [The same suggestion was made earlier (see Welles, Hist. Sketches, ed. 1869, i. 5, * "This elephant is a very pious animal— a German friend once observed in India, misled by the double sense of his vernacular from ('harmless, tame' as well as 'pious or innocent').

* "This elephant is a very pious animal— a German friend once observed in India, misled by the double sense of his vernacular from ('harmless, tame' as well as 'pious or innocent').
COROMANDEL.

The learned author, in his second edition, has given up this suggestion, and has accepted that to which we adhere. But Mr. C. P. Brown, the eminent Telugu scholar, in repeating the former suggestion, ventures positively to assert: "The earliest Portuguese sailors pronounced this Coromandel, and called the whole coast by this name, which was unknown to the Hindus"; * a passage containing in three lines several errors. Again, a writer in the *Ind. Antiquary* (i. 380) speaks of this supposed origin of the name as "pretty generally accepted," and proceeds to give an imaginative explanation of how it was propagated. These etymologies are founded on a corrupted form of the name, and the same remark would apply to Khoramandalam, the 'hot country,' which Bp. Caldwell mentions as one of the names given, in Telugu, to the eastern coast. Padre Paolino gives the name more accurately as *Ciola* (i.e. Chola) mandalam, but his explanation of it as meaning the Country of Cholam (or 'Sorgium'-Sorghum vulgare, Pers.) is erroneous. An absurd etymology is given by Teixeira (*Relacion de Harmuz*, 28; 1610). He writes: "Coromandel or Choro Badel, i.e. Rice Port, because of the great export of rice from thence." He apparently compounds H. chaul, chaval, 'cooked rice' (l) and bandel, i.e. bandar (q.v.) 'harbour.' This is a very good type of the way etymologies are made by some people, and then confidently repeated.

The name is in fact Chōramandala, the Realm of Chōra; 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 *Éclaircissements*, p. 117), and by W. Hamilton in 1820 (ii. 405), by Ritter, quoting him in 1836 (*Erstdande*, vi. 296); by the late M. Reinaud in 1845 (*Relation, &c.*, i. lxxxvi.); and by Sir Walter Elliot in 1869 (*J. Ethnol. 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 Varāhasvāmi near the Seven Pagodas. We have other quite analogous names in early inscriptions, e.g. Ilamandalam (Ceylon), Chera Mandalam, 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 Chālukya dynasty. Nor can we doubt that the same name is represented by *Ṣōra* of Ptolemy who reigned at 'Aarkatau (Arcot), Ṣōra-vaṣ that reigned at 'Orthwa (Warirūr), and the *Ṣōra* vamādes who dwelt inland from the site of Madras.*

The word Sōli, 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 Sōli is used in Ceylon.† And although the Choromandel of Baldaens 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 Vasco da Gama,* where it appears as Chomandara. 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

* See Bp. Caldwell's *Comp. Gram.*, 18, 95, &c.
† See *Tenent*, i. 995.
‡ "This coast bears commonly the corrupted name of Choromandel, and is now called only thus; but the right name is Sjola-mandalam, after Sjola, a certain kingdom of that name, and mandalam, a kingdom; one that used in the old times to be an independent and mighty empire."—*Pal.* v. 2. 
§ *e.g.* 1675.—"Hence the country . . . has become very rich, wherefore the Portuguese were induced to build a town on the site of the old Gentoo (Jentiefes) city Choromandel."—Report on the Dutch Conquests in Ceylon and S. India, by Rykloof Van Goeis in Valentijn, v. (Ceylon) 234.

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* J.R.A.S., N.S. v. 148. He had said the same in earlier writings, and was apparently the original author of this suggestion. [But see above.]
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 Tohfat-ul-Mujahidin, where we find it stated that the Franks had built fortresses "at Meelapoor (i.e. Mailapur or San Tomé) and Nagapatam, 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 Malabar were cut off from extra-Indian trade, and limited "to the ports of Guzerat, the Concan, Solmundul, 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 Coromandel, i.e. Chormandel, but which Eden in his translation (1577, which probably affords the earliest English occurrence of the name) deforms into Cyromandel (f. 3066). [Albuquerque in his Cortas (see p. 135 for a letter of 1513) has Choromandell passim.] Barbosa has in the Portuguese edition of the Lisboa Academy, Charamandel; in the Span. MS. translated by Lord Stanley of Alderley, Cholmendel and Cholmender. D'Albuquerque's Commentaries (1557), Mendez Pinto (c. 1550) and Barros (1553) have Chormandel, 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 (1589), and Coromandyll, among other spellings, in the English version of Castanheda (1582). Cesare Federici has in the Italian (1587) Chiaramandelo (probably pronounced soft in the Venetian manner), and the translation of 1599 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 Cormandel"; A. Hamilton (1727) Chormondel (i. 349); ed. 1744, i. 351; and a paper of about 1759, published by Dalrymple, has "Choromandeal Coast" (Orient. Reprt. i. 120-121). The poet Thomson has Cormandel:

"all that from the tract
Of woody mountains stretch'd through gorgeous Ind
Fall on Cormandel's Coast or Malabar." Summer.

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 Choramandel in the Madras Records until 1779, which is substantially correct. In the MS. "List of Persons in the Service of the R. Honble. E. I. Company in Fort St. George and other places on the Coast of Choromandel," 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 Corondel, but this is only the perversé and misleading manner of Frenchmen, who make Julius Caesar cross from "France" to "England." The word is Ma'bar in the original. [Albuquerque (Comm. Hak. Soc. i. 41) speaks of a violent squall under the name of vará de Coromandel.]

CORPORAL FORBES, s. A soldier's grimly jesting name for Cholera 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 Skipp's Memoirs, ii. 218.

CORRAL, s. An enclosure as used in Ceylon for the capture of wild elephants, corresponding to the Keddar 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 kraal 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 feminarum, 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 Montaragon."—Chron. of James of Aragon, tr. by Foster, i. 65.

1404.—"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, § ev. Comp. Markham, 123.

1672.—"About Mature they catch the Elephants with Coraals" (Coraen, but sing. Coraal).—Baldaeus, Ceylon, 168.

1880.—In Emerson Tennent's Ceylon, Bk. VIII. ch. iv. the corral is fully described.

1860.—"A few hundred pounds expended in houses, and the erection of coralls in the neighbourhood of a permanent stream will form a basis of operations." (In Colorado.)—Fortnightly Rev., 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. Shakespeare gives Hind. kurand, Dakh. kurwinda. Littré 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 kurundam for the substance in present question; the last is probably the direct origin of the term.

c. 1666.—"Cet emeri blanc se trouve par pierres dans un lieu particulier du Roaume, et s'appelle Corind en langue Telengu."—Thevenot, v. 297.

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 Irrawadi 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 Kusumamangara, a city founded about the beginning of the 5th century. Kusumamandala was the western province of the Delta Kingdom which we know as Pegu. The Burmese corrupted the name of Kusuma into Kusmein 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 Geog. of Br. Burma, No. 2, p. 12) though familiar and constant use of the word Persaim, which appears to be a form of Bassein, in the English writings of 1750-60, published by Dalrymple (Or. Repertory, passim), seems hardly consistent with this statement of the origin of Bassein.

[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 Bassein itself does not date beyond 1780.]

The last publication in which Cosmin appears is the "Draught of the River Irrawaddy or Irabatty," made in 1796, by Ensign T. Wood of the Bengal Engineers, which accompanies Syme's Account (London, 1800). This shows both Cosmin, and Persaim or Bassein, 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 Kurtipumpam was governor."—J. A. S. Bengal, vol. xi. pt. i. p. 198.

1536.—"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 Malaaca, and so make a great profit. But on reaching the coast he could not make 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. . . ."—Correa, ii. 474.
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 Cosmim, in the kingdom of Pegu, there to embark for India (i.e. Goa) in the king's lacker ship. . . ."—F. M. Pinto, ch. exiv.

1554.—"Cosnym . . . the currency is the same in this port that is used in Pegu, for this is a seaport by which one goes to Pegu."—A. Nunez, 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 Talapoins came in haste, and the people who were dwelling there."—Conio, Dec. viii. cap. 13.

c. 1570.—"They go it vp the river in foure 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 plains and a goodly Country, and in 8 daies you may make your voyage."—Cesar Frederike, in Hakl. ii. 366-7.

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, boars, apes, and other like creatures."—G. Balbi, f. 94.

1587.—"We entered the barre of Negrais, which is a brane barre, and hath 4 fadomes water where it hath least. Three daies after we came to Cosmin, which is a very pretie towne, and standeth very pleasantly, very well furnished with all things . . . the houses are all high built, set vpon great high postes . . . for feare of the Tygers, which be very many."—R. Pitch, in Hakl. ii. 390.

1613.—"The Portuguese proceeded without putting down their arms to attack the Banha Delta's (position), and destroyed it entirely, burning his factory and compelling him to flee to the kingdom of Prom, so that there now remained in the whole realm of Pegu only the Bank of Cosmim (a place adjoining Negrais) calling himself vassal of the King of Arracan."—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 Blaes' 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 Kασπάρυφος of Herodotus, which was certainly going far afield! 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 genitive of Gajpati, 'Lord of Elephants,' the traditional title of the Kings of Orissa. The title Gajpati was that one of the Four Great Kings who, according to Buddhist legend, divided the earth among them in times when there was no Chakravarthi, or Universal Monarch (see CHUCKERBUTTY). Gajapatī rules the South; Akvapatī (Lord of Horses) the North; Chhatrapati (Lord of the Umbrella) the West; Narapatī (Lord of Men) the East. In later days these titles were variously appropriated (see Lassen, ii. 27 seg.). And Akbar, as will be seen below, adopted these names, with others of his own devising, for the suits of his pack of cards. There is a Raja 'Gajpati,' a chief Zamindar 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 Chakravarthi King . . . Chen-put (Sambad-eya) was divided among four Lords. The southern was called Lord of Elephants (Gajpati), &c., . . ."—Introcl. to Si-yu-ki (in Pélvis Bouddh.), ii. lxxv.

1553.—"On the other or western side, over against the Kingdom of Oriza, the Bengalis (as Bengalos) 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. I.

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 Genoos and Moors of those parts say that God has given to each its peculiar gift: to Bengal infantry numberless; to the Kingdom of Orisa elephants; to that of Bissnaga men most skilful in the use of sword and shield; to the Kingdom of Dely multitudes of cities and towns; and to Cou a vast number of horses. And so naming them in this order they give them these other names, viz.: Espatī, Gaspatī, Norapatī, Buapatī, and Coapatī."—Barros, ibid. [These titles appear to be Aırapatī, "Lord of Horses"; Gajapatī; Narapatī, "Lord of Men"; Bhäpatī, "Lord of Earth"; Gopatī, "Lord of Cattle." ]

c. 1590.—"His Majesty (Akbar) plays with the following suits of cards. 1st. Akrwapatī, the lord of horses, The highest card represents a King on horseback, resembling the King of Dihi. . . . 2nd. Gajpatī, the King whose power lies in the number of his elephants, as the ruler of Orisah. . . . 3rd.
CROSS.

Norpâti, a King whose power lies in his infantry, as is the case with the rulers of Bijâpûr," &c.—Aân, i. 306.

c. 1500.—"Orissa contains one hundred and twenty-nine fort, subject to the command of Gujeputton."—Ayeeen (by Gladwin), ed. 1800, ii. 11; [ed. Jarrett, ii. 126].

1753.—"Herodote fait aussi mention d'une ville de Caspîtûras située vers le haut du fleuve Indus, que Mercator a cru correspondre à une dénomination qui existe dans la Géographie moderne, sans altération marquée, savoir Cospetir. La notion qu'on a de Cospetir se tire de l'historien Portugais Jean de Barros . . . la situation n'est plus celle qui convient à Caspîtûras."—D'Anville, 4 reading.

CROSS, 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 kroṣa, 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 Abhidhānappadipika, which is of the 12th century, the word appears in the form kosa; and nearly this, kos, is the ordinary Hindi. Kurok is a Persian form of the word, which is often found in Mahomedan authors and in early travellers. These latter (English) often write course. It is a notable circumstance that, according to Wran-gell, the Yakuts of N. Siberia reckon distance by kiositys (a word which, considering the Russian way of writing Turkish and Persian words, must be identical with kos). With them this measure is "indicated by the time necessary to cook a piece of meat." Kioss is to about 5 verstes, or 13/4 miles, in hilly or marshy country, but on plain ground to 7 verstes, or 23/4 miles. The Yakuts are a Turk people, and their language is a Turki dialect. The suggestion arises whether the form kosa may not have come with the Mongols into India, and modified the previous kroṣa? But this is met by the existence of the word kos in Pali, as mentioned above.

In ancient Indian measurement, or estimation, 4 kroṣas went to the yojaṇa. Sir H. M. Elliot deduced from distances in the route of the Chinese pilgrim Fa-hian that the yojaṇa of his age was as nearly as possible 7 miles. Cunningham makes it 7½ or 8, Ferguson 6; but taking Elliot's estimate as a mean, the ancient kos would be 13/4 miles.

The kos as laid down in the Aân [ed. Jarrett, iii. 414] was of 5000 gaz [see GUDGE]. The official decision of the British Government has assigned the length of Akbar's Indiā kos as 33 inches, and this would make Akbar's kos = 2 m. 4 f. 133½ yards. Actual measurement of road distances between 5 pair of Akbar's kos-minârs,* 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, 13/4 miles. In Bundelkhand again it is nearly 3 m. (Carmery), or, according to Beames, even 4 m. [In Madras it is 2½ m., and in Mysore the Suldâni kos is about 4 m.] Reference may be made on this subject to Mr. Thomas's ed. of Princep'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 pakkâ and a kachhâ 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 PUCKA].

c. 500.—"A garyûtik (or league—see GOW) is two kroṣas."—Amârâkoshâh, ii. 2, 18.

c. 600.—"The descendant of Kukulstha (i.e., Râma) having gone half a kroṣa . . ."—Râghuvaṃsâ, xiii. 79.

c. 1340.—"As for the mile it is called among the Indians al-Kurâb."—Ibn Batuta, iii. 83.

"The Sultan gave orders to assign me a certain number of villages . . ."—Bernier, E.T. 91; [ed. Constable, 284].

* "It is characteristic of this region (central forests of Ceylon) that in traversing the forest they calculate their march, not by the eye, or by measures of distance, but by sounds. Thus a 'dog's cry' indicates a quarter of a mile; a 'cock's crow,' something more; and a 'koo' implies the space that a man can be heard when shouting that particular moneysyllable at the pitch of his voice."—Tennent's Ceylon, ii. 582. In S. Canara also to this day such expressions as "a horn's blow," "a man's call," are used in the estimation of distances. [See under GOW.]

† Le Nord de la Sibérie, i. 82.
They were at a distance of 16 Kurûfs from Dîhi.—Ibn Batuta, 388.

1472.—"The Sultan sent ten viziers to encounter him at a distance of ten Kors (a kor is equal to 10 versets)."—Atâh Nîkitin, 26, in India in the XVth Cent.

"From Chivil to Jooneer it is 20 Kors; from Jooneer to Beder 40; from Beder to Kulungher, 9 Kors; from Beder to Koluberg, 9."—Ibid. p. 12.

1528.—"I directed Chikmâk Beg, by a writing under the royal hand and seal, to measure the distance from Agra to Kâbul; that at every kor he should raise a minâr or turret, twelve gez in height, on the top of which he was to construct a pavilion . . ."—Baber, 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 Manguarol (in Guzerat) with all its privileges, revenues, and jurisdiction, with 24 courses round about. . . ."—Treaty in S. Botelho, Tombo, 225.

c. 1550.—"Being all unmanned by their love of Râghobra, they had gone but two Kors by the close of day, then scanning land and water they halted."—Râmâyana of Tulsî Dâs, by Growse, 1878, p. 119.

[1604.—"At the rate of four cos (Coces) the league by the calculation of the Moors."—Couto, Dec. XII., Bk. I. cap. 4.]

1616.—"The three and twentieth arrived at Adsmere, 219 Courses from Brampooore, 418 English miles, the Courses being longer than towards the Sea."—Sir T. Roe, in Purchas, i. 541; [Hak. Soc. i. 1].

"The length of these forenamed Provinces is North-West to South-East, at the least 1000 Courses, every Indian Course being two English miles."—Terry, in Purchas, ii. 1468.

1629.—"The distance by road to the said city they called seven cos, or cord, which is all one; and every cos or cord is half a feroery 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. 23].

1648.—". . . which two Coss are equivalent to a Dutch mile."—Van Twist, Gen. Beschriju, 2.

1666.—". . . une coss qui est la mesure des Indes pour l'espace des lieux, est environ d'une demi-lieu."—Thevenot, 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 kazák, a word of obscure origin, but which from its adoption in Central Asia we may venture to call Turki. [Schuyler, Turkistan, i. 8.] It appears in Pavet de Courteille's Dict. Turk-Oriental as "vagabond; aventureur . . .; onagre 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."—Mem. of Timur, tr. by Stewart, p. 111.

[1609.—In a Letter from the Company to the factors at Bantam mention is made of one "Sophony Cosuke," or as he is also styled in the Court Minutes "the Russe."—Birdwood, First Letter Book, 288.]

1618.—"Cossacks (Cosacki) you should know, is not the name of a nation, but of a collection of people of various countries and sects (though most of them are 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 inroads and cruising ships 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 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 Hydrar Nâ饵r, tr. by Mîles, p. 36.

1813.—"By the bye, how do Clarke's friends the Cossacks, who seem to be a band of Circassians and other Sarmatians, come to be called by a name which seems to belong to a great Torkooie tribe on the banks of the Jaxartes? Kuzzak is used about Delhi for a highwayman. Can it be (as I have heard) an Arabic Mobaliyâh (exaggeration) from kizk (plunder) applied to all predatory tribes?"—Elphinstone, in Life, i. 264.

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 Kuzzak, might still give us an infinite deal of trouble."—Ibid. ii. 63.

c. 1823.—"The term Cossack is used because it is the one by which the Mahrattas describe their own species of warfare. In their language the word Cossâkhe (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. kusid.

1823.—"I received letters by a Cossid from Mr. Johnson and Mr. Catchpoole,
OSIMBAZAR, 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 Cossimbazar, 'Castle Bazaar.'"—(Birdwood Rep. on Old Rec. 219.)] Fryer (1673) calls it Castle Bazzar (p. 38).

1665.—"That evening I arrived at Casen-Basar, where I was welcome'd by Menen Arnold van Wachtendonk, Director of all Holland-Factories in Bengal."—Tavernier, E.T., ii. 56; [ed. Ball, i. 131. Bernier (E.T. p. 141; ed. Constable, 410) has Kassem-Bazar; in the map, p. 454, Kasembazar.]

1676.—"Kassembasar, a Village in the Kingdom of Bengal, sends abroad every year two and twenty thousand Bales of Silk; every Bale weighing a hunder'd pound."—Tavernier, E.T. ii. 126; [Ball, ed. ii. 2].

1678.—"Cassumbazaar." See quotation under DADDNY.

COSYAYA, n.p. More properly Kāśi, but now officially Khāṣī; in the language of the people themselves ki-

Kāśi, the first syllable being a prefix denoting the plural. The name of a hill people of Mongolid 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 Kāśi country, at a height of 4,900 feet above the sea. The Kāśis 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. 216. [See KHASYA.]

1780.—"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 Lindseys, iii. 192.

1789.—"We understand the Cossyahs who inhabit the hills to the north-westward of Sylhet, have committed some very daring acts of violence."—In Seton-Karr, ii. 218.

1790.—"Agreed and ordered, that the Trade of Sylhet . . . 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 Seton-Karr, ii. 31.
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. khatṭ and khatavā, both used in this sense, the latter also in Sanskrit; in the south, Tam. and Malayāl. kotṭil, 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 chārphā.

1559. “The Camarij (Zamorin) who was at the end of a house, placed on a bedstead, which they call catle. . . .”—De Barros, 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 silken cloth.”—Alboquerque, 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. . . .”—Damian de Goés, 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 palmetts. Inside there was a little table, and on it a crucifix of the wood of St. Thomé, 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.”—Lucenda, V. do P. P. Xavier, 199.

1613. “Here hired a catle and 4 men to have carried me to Agra.”—Donevers, Letters, i. 277.

1634. “The better sort sleep upons 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 Twast, 64.

1673.—“. . . where did sit the King in State on a Cott or Bed.”—Fryer, 18.

1678.—“Upon being thus abused the said Serjeant 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 (Pallan-keen fashion). . . .”—Hedges, Diary, July 29; [Hak Soc. l. 205].

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: “Bambo Cotts for Servants each . . . 1 mace.”—Lockyer, 150.

1768-71.—“We here found the body of the deceased, lying upon a kadel, or couch.”—Stacourinus, E. T., i. 442.

1794.—“Notice is hereby given that sealed proposals will be received . . . for supplying . . . the different General Hospitals with clothing, cotts, and bedding.”—In Seton-Karr, ii. 115.

1824.—“I found three of the party insisted upon accompanying me the first stage, and had despatched their camp-cots.”—Seely, Ellora, ch. iii.

1830.—“After being . . . furnished with food and raiment, we retired to our quares, a most primitive sort of couch, with a piece of canvas stretched over it.”—Tom Cringle’s Log, ed. 1803, p. 100.

1872.—“As Badan was too poor to have a khat, that is, a wooden bedstead with tester frames and mosquito curtains.”—Govinda 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).

1643.—“When Idalcan 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 Izam Maluco (see NIZAMALUCO), his neighbour and friend . . . and made matrimonial ties with the Izam Maluco, marrying his daughter, on which they arranged together; and there also came into this concert the Madremaluco, and Cotamaluco, and the
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 Deean added to their proper names other honorary ones which they affected more, one calling himself Iniza Malmulco, which is as much as to say 'Spear of the State,' Coto Malmulco, i.e. 'Fortress of the State,' Adelchan, 'Lord of Justice'; and we, corrupting these names, call them Niza- mualco, Cotamaluco, and Hidalchan."—Barras, IV. iv. 16: [and see Linsechoten, Hak. Soc. i. 172]. These same explanations are given by Garcia de Orta (Colloquios, f. 36v), but of course the two first are quite wrong. Iniza Malmulco, as Barros here writes it, is Ar. An-Neżam ul Mulk, "The Administrator of the State," not from P. neza, "a spear." Cotamaluco is Kult- ul-Mulk, Ar. "the Pivot (or Pole-star) of the State," not from H. kofā, "a fort."

COTIA, s. A fast-sailing vessel, with two masts and lateen sails, employed on the Malabar coast. Kottiya is used in Malayal.; [the Madras Gloss. writes the word kotyel, 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."—Custan- keda, iii. 25. See also pp. 47, 48, 228, &c.

C. 1580.—"In the gulf of Nagunâ... I saw some Cutiças."—Primor e Horas, &c., f. 73.

1609.—"...embarking his property on certain Cotias, which he kept for that purpose."—Conto, Dec. IV. liv. i. cap. viii.

COTTA, s. H. kuttâ. A small land-measure in use in Bengal and Bahar, being the twentieth part of a Bengal bighâ (see BEEGAR), and containing eighty square yards.

[1767.—"The measurement of land in Bengal is thus estimated: 16 Gundas make 1 Cotta; 20 Cottas, 1 Bega, or about 16,000 square feet."—Verelst, View of Bengal, 221, note.]

1784.—"...An upper roomed House standing upon 5 cottals of ground. ..."—Seton-Karr, i. 94.

COTTON, s. We do not seem to be able to carry this familiar word further back than the Ar. kuttâ, kuttun, or kuttum, having the same meaning, whence Prov. colon, Port. cotão, It. cotone, Germ. Kattun. The Sp. keeps the Ar. article, algodon, whence old Fr. augueton and hoqueton, a coat quilted with cotton. It is only by an odd coincidence that Pliny adduces a like-sounding word in his account of the arboreae lanigerae: "ferunt mali cotonei amplitudine cucurbitas, quae maturi- tate ruptae ostendunt lanuginis pilas, ex quibus vestes pretiosi linteo faci- unt."—xii. 10 (21). [On the use and cultivation of cotton in the ancient world, see the authorities collected by Frazer, Pausanias, iii. 470, seqq.]

[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, CUTWAUL, s. A police-officer; superintendent of police; native town magistrate. P. kotwal, 'a seneschal, a commandant of a castle or fort.' This looks as if it had been first taken from an Indian word, kot- vâl; [Skt. kotha- or koshtha pâl 'castle-porter']; but some doubt arises whether it may not have been a Turki term. In Turki it is written kotâul, kotâwal, and seems to be regarded by both Vambery and Pavet de Courteille as a genuine Turki word. V. defines it as: "Ketaul, garde de for- teresse, chef de la garnison; nom d'un tribu d'Ozbegs;" P. "kotâwal, kotâ- wal, gardien d'une citadelle." There are many Turki words of analogous form, as kardâwal, 'a vidette,' bakâwal, 'a table-steward,' yasâwal, 'a chamber- lain,' tangâwal, 'a patrol,' &c. In modern Bokhara Kataul 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 Turki, but was shaped by Indian associations.

[The duties of the Kotwâl, as head of the police, are exhaustively laid down in the Ain (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 Kotwâl in Western and Southern India, technically speaking, ceased about 1862, when the new police system (under Act, India, V. of 1861, and corresponding local
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.]

c. 1040.—“Bu-Ali Kotwal (of Ghazni) returned from the Khilj expedition, having adjusted matters.” — Bashaki, in Elliot, ii. 151.

1406-7. — “They fortified the city of Astarābād, where Abul Leith was placed with the rank of Kotwal.” — Abdurrazāk, in Not. et Escr. xiv. 123.

1553. — “The message of the Camorj arriving, Vasco da Gama landed with a dozen followers, and was received by a noble person whom they called Catual . . . .” — Barros, Dec. I. liv. iv. ch. viii.

1572.—

“Na praya hum regedor do Regno estava Que na sua lingua Catual se chama.”

Camões, vii. 44.

By Burton:

“Thero stood a Regent of the Realm ashore, a chief, in native parlance ‘Catual’ hight.”

also the plural:

“Mas aquelles avaros Catuais Que o Gentilico povo governam.”

Ibid. viii. 56.

1616.—Roe has Catwal passim; [e.g. Hak. Soc. i. 90. &c.].

1727.— “Mr. Boucher being bred a Druggist in his youth, presently knew the Poison, and carried it to the Catwaul or Sheriff, and showed it.” — A. Hamilton, ii. 199. [In ed. 1744, ii. 199, catwaul.]

1763.— “The Catwal is the judge and executor of justice in criminal cases.” — Orme (ed. 1803), i. 26.

1812.— “. . . an officer retained from the former system, denominated cutwal, to whom the general police of the city and regulation of the market was entrusted.” — Fifth Report, 44.

1847.— “The Kutwal . . . seems to have done his duty resolutely and to the best of his judgment.” — G. O. by Sir O. Napier, 121.

[1880.—“The son of the Raja’s Kotwal was the prince’s great friend.” — Miss Stokes, Indian Fairy Tales, 209.]

COUNSILLEE, 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 Counsellor, 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. desí, 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 Cicca disticha in Bombay 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 at a much earlier date. Thus again desí bádém, or ‘country almond,’ is applied in Bengal to the nut of the Terminalia Catappa. On desí, which is applied, among other things, to silk, the great Ritter (dormitans Homerus) makes the odd remark that desí is just Seide reversed! But it would be equally apposite to remark that Trigon-ometry is just Country-ometry reversed!

Possibly the idiom may have been taken up from the Portuguese, who also use it, e.g. ‘acafrao da terra,’ ‘country saffron,’ i.e. safflower, otherwise called bastard saffron, the term being sometimes applied to turmeric. But the source of the idiom is general, as the use of desí shows. Moreover the Arabic baladí, 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 baladí (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.
COUNTRY-CAPTAIN.

The 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 Long, 112.

COVID, s. Formerly in use as the name of a measure, varying much locally in Europe, and not only in India but in China, &c. The word is a corruption, probably an Indo-Portuguese form, of the Port. covoado, 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 gould... were worth 100 rupies a cobde."—Siv T. Roe, Hak: Soc. i. 203.]

[1617.—Cloth "here afforded at a rupee and two in a cobdeene vnder ours."—Ibid. ii. 409.]

[1787.—"Measure of Surat are only two; the lesser and the Greater Coveld [probably misprint for Coved], 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. 398.]

[1728.—"Cobidos." See quotation under LOONGHEE.]

c. 1760.—According to Grose the covid at Surat was 1 yard English [the greater coved 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 covita of 2-inch Calcut Circulars Planks."—Bombay Courier, July 19.

The measure has long been forgotten under this name in Bengal, though used under the native name hath. From Milburn (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.—"1 corge of pintados of 4 hastas the piece."—Dawers, Letters, i. 232.]

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.

[1786.—"I promise to use my utmost endeavours to procure for this Raja the colghum of Pychi for his residence..."—Treaty, in Logan, Malabar, iii. 254.]

COWCOLLY, n.p. The name of a well-known lighthouse and landmark at the entrance of the Hooghly, in Midnapur District. Properly, according to Hunter, Geonkhâli. 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 Mucuna 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. kewântch (Skt. kapi-kachchhita), modified in Hobson-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."—Ices, 494.]

COWLE, s. A lease, or grant in writing; a safe-conduct, amnesty, or in fact any written engagement. The Emperor Sigismund gave Cowle to John Huss—and broke it. The word is Ar. kawal, 'word, promise, agreement,' and it has become technical in the Indian vernaculars, owing to the prevalence of Mahomedan Law.

[1611.—"We desired to have a cowl of the Shabbunder to send some persons alond."—Dawers, Letters, i. 133.

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 folt St. George at Chinarpetnam, by and with the advice of his Councell 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 Nawab... having mounted some large guns on that hill... sent to the Killadar a Kowl-nama, or a summons and terms for his surrender."—H. of Hydur Naik, 128.
1780.—"This Caul was confirmed by another King of Gingy . . . of the Bramin Caste."—Dunn, New Directory, 140.

Sir A. Wellesley often uses the word in his Indian letters. Thus:

1800.—"One tandah of brinjarries . . . has sent to me for cowle . . ."—Wellington Desp. (ed. 1837), p. 59.

1804.—"On my arrival in the neighbour-

hood of the pettah I offered cowle to the inhabitants."—Ibid. ii. 193.

COWRY, s. Hind. kauri (kaudī), Mahr. kawādi, Skt. kāparda, kāpardika. 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 Yü" (or Yü-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 Metesouphis 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'īdī (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 Mahomedans 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. Interesting 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 Lindseys, iii. 170).

The Sanskrit vocabulary called Tīkāṉḍāśesha (iii. 3, 206) makes 20 kapardika (or kauris)=¾ pāṇa; 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 thereabouts it continued to be the same:

4 kauris = 1 ganda
20 gandas = 1 pāṇa
4 pāṇa = 1 ānā
4 ānās = 1 kāhan, or about ¼ rupee.

This gives about 5120 cowries to the Rupee. We have not met with any denomination of currency in actual use below the cowry, but it will be seen that, in a quotation from Mrs. Parkes, two such are indicated. It is, however, Hindu idiosyncracy 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 boris = 1 dugāni
12 dugānis = 1 Rupee, i.e. 2880 cowries.

Here we may remark that both the pāṇa in Bengal, and the dugāni 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 pāṇa, see under FANAM; and as regards dugāni, see Thomas's Patan 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 fuang (7½ 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 Couperie.
his ed. of Pryard de Laval, Hak. Soc. i. 236 seqq.]

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 1603, 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 1747).

c. A.D. 943.—"Trading affairs are carried on with cowries (al-vuda), which are the money of the country."—Mas'udî, i. 385.

c. 1020.—"These isles are divided into two classes, according to the nature of their chief products. The one are called Dewa-Kaudha, 'the Isles of the Cowries,' because of the Cowries that they collect on the branches of coco plantaed in the sea."—Albirâkî, in J. As., Ser. IV. tom. iv. 266.

c. 1240.—"It has been narrated on this wise, that in that country (Bengal), the Kauri [caurie] is current in place of silver, the least gift he used to bestow was a tak of kauris. The Almighty mitigate his punishment [in hell]!"—Tabâkât-t-Nâşiri, by Razvî, 555 seq.

c. 1350.—"The money of the Islanders (of the Maldives) consists of cowries (al-vuda). They so style creatures which 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 siyâb, and 700 fâl; 12,000 they call kutta; and 100,000 bûstâ. Bargains are made with these cowries at the rate of 4 bûstâ for a gold dinâr. [This would be about 40,000 for a rupee.] Sometimes the rate falls, and 12 bûstâ are exchanged for a gold dinâr. The islanders barter them to the people of Bengal for rice, for they also form the currency in use in that country. These cowries sell also for barter with the negroes in the interior of India. I have seen them sold at Mâli and Gâgû fowl the Nigeri at the rate of 1150 for a gold dinâr."—Ibn Batuta, iv. 122.

c. 1420.—"A man on whom I could rely assured me that he saw the people of one of the chief towns of the Said employ as currency, in the purchase of low-priced articles of provision, kauâdas, which in Egypt are known as wuda, just as people in Egypt use fats."—Mârizi, S. de Secy, Chrest. Arabe, 2nd ed. i. 252.

[1510. Mr. Whiteway writes: "In an abstract of an unpublished letter of Alboquerquque which was written about 1510, and abstracted in the following year, occurs this sentence:—'The merchandise which they carry from Cairo consists of snails (carnaces) 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 cota; and 4¼ cotas of average size weigh one quinatal; the big ones something more."—A. Nime, 35.

"In these isles...are certain white little shells which they call cauris."—Casanova, iv. 7.

1561.—"Which vessels (Gundras, or palm-wood boats from the Maldives) come loaded with cowrie and caurie, 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."—Correa, i. 1. 341.

1586.—"In Bengal are current those little shells that are found in the islands of Maldiva, called here courim, and in Portugal Buzio."—Sussetti, in De Gubernatis, 295.

[c. 1590.—"Four kos 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.]

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 les appellent Boly, et les autres Indiens Caury."—Pryard de Laval, i. 517; see also p. 165; [Hak. Soc. i. 438; also comp. i. 78, 157, 228, 236, 240, 250, 299; Boly is Singh, bella, a cowry.]

1664.—"...lastly, it (Indostan) wants those little Sea-cockles of the Maldives, which serve for common Coyne in Bengale, and in some other places: ..."—Bernier, E.T. 63; [ed. Constable, 294.]

[c. 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. ... down to the sea they give up to 80 for the paisa, and that diminishes as you leave the sea, on account of carriage; so that at Agra you receive but 50 or 55 for the paisa."—Tavernier, ed. Ball, i. 27 seq.]

1672.—"Cowreys, like sea-shells, come from Siam, and the Philippine Islands."—Fryer, 86.

1683.—"The Ship Britannia—from the Maldiva Islands, arrived before the Factory at their first going ashore, 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 a compliance, and permission to load what Cowries they would at Market Price; so that in a few days time they sett sayle from thence for Surrat with above 80 Tunn of Cowreys."—Hodges, Diary, July 1; [Hak. Soc. i. 96.]

1705.—"...Coris, qui sunt des petits coquillages."—Luiliier, 245.
1727.—"The Couries 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 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 Couries cost us 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 couries 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 couries.

"As payments of this kind of specie are attended with some intricacy, the Negroes, though at simple men as to sell one for another for shells, have contrived a kind of copper vessel, holding exactly 108 pounds, which is a great dispatch to business."—A Voyage to the 1d. of Ceylon on board a Dutch Indiaman in the year 1747, &c. Written by a Dutch Gentleman. Transl. &c. London, 1754, pp. 21 seq.

1749.—"The only Trade they deal in is Couries (or Blackamoors' Teeth as they call them in England), the King's sole Property, which the sea throws up in great abundances."—The Bocawen's Voyage to Bombay, by Philadelphus (1750), p. 52.

1753.—"Our Hon'ble Masters having expressly directed ten tons of couries 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 busy wood in the Chuca of Sillet, has for a long time been granted to me, in consideration of which I pay a yearly rent of 40,000 cowries of couries . . ."—Native Letter to Nabob, in Van Sittart, i. 203.

1770.—"... millions of millions of lires, pounds, rupees, and cowries."—H. Walpole's Letters, v. 421.

1780.—"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 Couries, which for a long time has formed so extensive a field for deception and fraud. A greviance (sic) the poor has long groan'd under."—Hicky's Bengal Gazette, April 29.

1786.—In a Calcutta Gazette the rates of payment at Putoff's are stated in Rupees, Annas, Paws, and Gundas (i.e., of Couries, see above).—In Seton-Karr, i. 140.

1791.—"Notice is hereby given, that on or before the 1st November next, sealed proposals of Contract for the remittance in Dacea 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 cowan or cowans of cowries (see kahan above) at which they will engage to make the remittance proposed."—In Seton-Karr, ii. 63.

1803.—"I will continue to pay, without demur, to the said Government, as my annual present or tribute, 12,000 kahans of cowries (see above) in two instalments, as specified herein below."—Treaty Engagemen by the Rajah of Kutta Keonghur, a Tributary subordinate to Cuttack, 16th December, 1803.

1833.—"May 1st. Notice was given in the Supreme Court that Messrs. Gould and Campbell would pay a dividend at the rate of nine gunadas, one cowrie, one cowry, and eighteen teel, in every sica 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.

1883.—"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 Seychelle Islands, in Pall Mall Gazette, Jan. 21, 1884.

COWRY, s. Used in S. India for the yoke to carry burdens, the Bangy (q.v.) of N. India. In Tamil, &c., kavadi, [kāvū, 'to carry on the shoulder,' tadi, 'pole'].

[1853.—"Cowrie baskets . . . a circular ratan basket, with a conical top, covered with green oil-cloth, and secured by a brass padlock."—Campbell, Old Forest Ranger, 3rd ed. 178.]

COWTAILS, s. The name formerly in ordinary use for what we now more euphoniously call showries (q.v.).

C. 1664.—"These Elephants have then also . . . certain Cow-tails of the great Tibet, white and very dear, hanging at their

* A Kāg would seem here to be equivalent to ⅛ of a cowry. Wilson, with (?) as to its origin, perhaps P. kīk, 'minute', explains it as "a small division of money of account, less than a gunada of Kauris." Tīt is properly the sesame seed, applied in Bengal, Wilson says, 'in account to ⅛ of a kauri.' The Table would probably thus run: 20 tīt = 1 kāg, 4 kāg = 1 kauri, and so forth. And 1 rupee=409,600 tīt!"
Ears like great Mustachoes. . . ."—Bernier, E.T., 84; [ed. Constable, 261].

1665.—"Now that this King of the Great Tibet knows, that Areng-Zeba is at Kachemire, and threatens him with War, he hath sent to him an Ambassador, with Presents of the Country, as Chrysal, and those dear White Cow-tails."—Ibid. 135; [ed. Constable, 422].

1774.—"To send one or more pair of the cattle which bear what are called cow-tails."—Warren Hastings, Instruction to Bogle, in Markham's Tibet, 3.

"There are plenty of cow-tailed cows (!), but the weather is too hot for them to go to Bengal."—Bogle, ibid. 52. 'Cow-tailed cows' seem analogous to the 'dismounted mounted infantry' of whom we have recently heard in the Suakin campaign.

1784.—In a 'List of Imports probable from Tibet,' we find "Cow Tails."—In Seton-Karr, i. 4.

"From the northern mountains are imported a number of articles of commerce. . . . The principal . . . are musk, cow-tails, honey."—Gladwin's Ayen Akbery (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 Tomana.

1880.—"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 krāns. The one muleteer without guard had brought them across the mountains, 170 miles or so, from Tehran."—MS. Letter from Col. Bateman-Champain, R.E.

[1891.—"I on my arrival took my servant's accounts in tomans and kerans, afterwards in kerans and shais, and at last in kerans and pul.'—Wills, Land of the Lion, 63.]

CRANCHEE, s. Beng. H. karān-chī. This appears peculiar to Calcutta, [but the word is also used in N. India]. A kind of rickety 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 ponies, harnessed with rope, and standing for native hire in various parts of the city.

1823.—". . . a considerable number of caranches, or native carriages, each drawn by two horses, and looking like the skeletons of hackney coaches in our own country."—Heber, i. 28 (ed. 1844).

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.

CRANGOORE, n.p. Properly (according to Dr. Gundert), Kodungalūr, more generally Kodungalūr; [the Madras Gloss. gives Mal. Kotanallūr, kota, 'west,' kolv, 'palace,' īr, 'village']. An ancient city and port of Malabar, identical with the Māyuri-kkoļu of an ancient copperplate inscription, with the Mokīpas of Ptolemy's Tables and the Periplus, and with the Mūzirīs prīnum empōrīum Indiāe of Pliny (Bk. vi. cap. 23 or 26) [see Logun, Malabar, i. 80]. "The traditions of Jews, Christians, Brahmans, and of the Kērala Uṭpatti (legendary History of Malabar) agree in making Kodungalūr the residence of the Perumnāls (ancient sovereigns of Malabar), and the first resort of Western shipping." (Dr. Gundert in Madras Journal, vol. 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.† Cranganor 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 Tippoo's troops in 1790, and there is now hardly a trace left of it. In Baldaeus (Malabar und Coromandel, p. 109, Germ. ed.) there are several good views of Cranganore as it stood in the 17th century. [See Shinkali.]

C. 774 A.D.—"We have given as eternal possession to Iravi Corttan, the lord of the town, the brokerage and due customs . . . namely within the river-mouth of Codanga-lur."—Copper Charter, see Madr. Journ. xiii. 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 Cangantr. . . ." (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. 309.
king ... Sri Bhaskara Ravi Varman ... on the day when he pleased to sit in Muyiri-kódu, ..."—thus identifying Muyiri or Muziris with Cranganore, an identification afterwards verified by tradition ascertainment on the spot by Dr. Burnell.

1498.—"Quorongoliz belongs to the Christians, 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. ..."—Roteiro de Vasco da Gama, 105.

1505.—"Nostra autem regio in qua Christiani commorantur Malabar appellatur, habetque xx circiter urbes, quarum tres celebres sunt et firmas, Carongoly, Palmer, et Colon, et alie illis proxime sunt."—Letter of Nestorian Bishops on mission to India, in Assemani, iii. 594.

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."—Barboza, 154.

c. 1355.—"Cranganor fu antichamente honorata, e buon porto, tien molte genti ... la città e grande, ed honorata con grand trafico, auati che si facesse Cochin, cõ la venuta di Portoghesi, nobile."—Sommario de' Regni, &c. Ramusio, i. f. 332v.

1554.—"Item ... paid for the maintenance of the boys in the College, which is kept in Cranguanor, by charter of the King our Lord, annually 100,000 reis ..."—S. Botelho, 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."—Tehrát-ul-Mujahiddeen, 47.

1572.—"A hum Cochin, e a outro Cananor, A qual Chale, a qual a ilha da pimenta, A qual Culuião, a qual da Cranganor, É os mais, a quem o mais serve e contenta."—Canções, viii. 35.

1614.—"The Great Samorine's Deputy came aboard ... and ... earnestly persuaded vs to stay a day or two, till he might send to the Samorine, then at Estrangalor, besieging a Castle of the Portugals."—Peyton, in Purchas, i. 531.

c. 1806.—"In like manner the Jews of Kranbhír (Cranganore) observing the weakness of the Sámuri ... made a great and many Mahomedans drink the cup of martyrdom, ..."—Mukallbat Khán (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. karání, kirání, which Wilson derives from Skt. karan, '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 members of this mixt caste is that of writers and accountants; [see Risleys, Tribes and Castes of Bengal, i. 424 seqq.]

The word was probably at one time applied by natives to the junior members of the Cowenanted Civil Service—"Writers," as they were designated. See the quotations from the "Seir Mutaghérin" 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 transfigured into a splendid series of public offices, but, wisely, has been kept to its old name), was known to the natives as Karánī kā Bārik.

c. 1530.—"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 Rublas or skipper, and for the kirání, who is the ship's clerk."—Ibn Batutta, ii. 198.

"The second day after our arrival at the port of Kaílukári, the princess escorted the nakhóli (or skipper), the kirání, or clerk."—Ibid. iv. 250.

c. 1590.—"The Karrání is a writer who keeps the accounts of the ship, and serves out the water to the passengers."—Ibn. Blockmann, i. 280.

c. 1610.—"Le Secretaire s'apelle carans ..."—Pyrard de Laval, i. 152; [Hak. Soc. i. 214].

[1611.—"Doubt you not but it is too true, howsoever the Cranny flatters you with better hopes."—Dunveers, Letters, i. 117, and see also i. 190.

[1684.—"Ye Noceda and Crannee."—Pringle, Diary of Ft. St. George, iii. 111.]

[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 Carranis."—Seir Mutaghérin, ii. 543.

1798.—"But, as Gay has it, example gains where precept fails. As an encouragement therefore to my brother crannies, I will offer an instance or two, which are remembered as good Company's jokes."—Hugh Boyd, The Indian Observer, 42.

1810.—"The Cranny, or clerk, may be either a native Armenian, a native Portuguese, or a Bengalee."—Williamson, V. M. i. 209.
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 mixt blood.

1633.—"Les karanes sont engendres d'
vn Mestis, et d'
vne Indienne, lesquels sont oiliaustres. Ce mot de karanes vient a mon advis de Kara, qui signifie en Turq la terre, ou bien la couleur noirs, comme si l'on vou-
loit dire par karanes les enfans du pais, ou bien les noirs : ils ont les mesmes advantages dans leur professions que les autres Mestis."
—De la Boullaye-le-Gouz, ed. 1657, p. 226. Compare in M. Polo, Bk. I., ch. 18, his statement about the Caraonas, and note thereon.

CREPÉ, s. This is no Oriental word, though crepe comes from China. It is the French crêpe, i.e. crespe. Lat. crispus, 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 ap-
plied 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 crepas of China silk.
Like wrinkled skins, or scalded milk."
O. W. Holmes, 'Contentment.'

CREASE, CRIS, &c., s. A kind of dagger, which is the character-
istic weapon of the Malay nations; from the Javanese name of the weapon, adopted in Malay, kris, kiris, or kres (see Favre, Dict. Javanais-Français, 137b, Crawford's Malay Dict. s.v., Jones, Jawaansch-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 Barboza, almost exactly kirich. Perhaps Turki kîlich is the original. [Platts gives Skt. kritis, 'a sort of knife or dagger.'] If Reinand 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.

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, hand-
somely attired, with their swords girt, and behind them their pages with lances and targets, and all uncovered."—Corres., ii, 423.

The portrait of Alboquerque in the 1st vol. of Mr. Birch's Translation of the Com-
mentaries, realises the snow-white beard, tunic, and black surcoat, but the cris is missing. [The Malay Creese is referred to in iii. 86.]

1516.—"They are girt with belts, and carry daggers in their waists, wrought with rich inlaid work, these they call querix."—
Barboza, 198.

1552.—"And the quartermaster ran up to the top, and thence beheld the son of Tumata raja to be standing over the Captain Major with a cris half drawn."—Castanheda, ii, 363.

1572.—
... assentada
La no gremio da Aurora, onde nasceste,
Opulenta Malaca nomeada!
As settas venenosas que fízeste!
Os crises, com que já te vejo armada, ...
"
Camões, x. 44.

By Burton:
"... so strong thy site
there on Aurora's bosom, whence they rise, thou Home of Opulence, Malaca hight!
The poysened arrows which thine art
supplies to the kriesi thristing, as I see, for fight...
"

1580.—A vocabulary of "Words of the naturall language of Iaun" in the voyage of
Sir Fr. Drake, has Cricke, 'a dagger.'—Hakl. iv. 249.

[1584.—"Crise." See quotation under A MUCK.]

1585-88.—"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 creese, and is as sharp as a razor) stab themselves to the heart."—Cavendish, in Hakl. iv. 337.

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 Vicerey Mathias d'Alboquerque in Archiv. Port. Oriental, fasc. 3, p. 325.

1598.—"In the Western part of the Island (Sumatra) is Manamaco where they make Poinyards, which in India are called Cryses, which are very well accounted and esteemed of."—Linschoten, 33; [with some slight differences of reading, Hak. Soc. i. 110].

1602.—". . . Chinesische Dolchen, so sie Cris nennen."—Hulsius, i. 33.

c. 1610.—"Ceux-là ont d'ordinaire à leur costé vn poignard oncé qu'aappelle cris, et qui vient d'Achen en Sumatra, de Iava, et de la Chine."—Pyrrard de Laval, i. 121; [Hak. Soc. i. 164]; also see ii. 101; [ii. 162, 170].

1634.—"Malayos crisses, Arabes alfanges."—Malaca Conquistada, ix. 32.

1686.—"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. 337.

1690.—"And as the Japanners . . . rip up their Bowels with a Cric . . ."—Ovington, 178.

1727.—"A Page of twelve Years of Age . . . (said) that he should shew him the Way to die, and with that he took a Cress, and shew him through the body."—A. Hamilton, ii. 99; [ed. 1744, ii. 98].

1770.—"The people never go without a poniard which they call cris."—Raynal (tr. 1777), i. 97.

c. 1850-60.—"They (the English) chew hashish, cut themselves with poisoned creases . . . taste every poison, buy every secret."—Emerson, English Traits [ed. 1866, ii. 59].

The Portuguese also formed a word crisada, a blow with a cris (see Casonheda, 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."—Scott's Discovere of Iavea, in Purchas, i. 175.

[1704.—"At which our people . . . were most of them creased."—Yale, Hedges' Diary, Hak. Soc. II. cccxxvii.]

Also in Braddel's Abstract of the Sijara Malauy:

"He was in consequence creased at the shop of a sweetmeat seller, his blood flowed on the ground, but his body disappeared miraculously."—Sijara Malauy, in J. Ind. Arch. v. 318.

CREDERE, DEL. An old mercantile term.

1813.—"Del credere, or guaranteeing the responsibility of persons to whom goods were sold—commission 4 per cent."—Milburn, i. 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 nursling.' Créudos, criadas, according to Pyrrard de Laval, [Hak. Soc. ii. 89 seq.] were used at Goa for male and female servants. And see the passage quoted under NEELAM from Corrêa, where the words 'appliance and servants' are in the original 'todo o fato e criados.'

1782.—"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 Portuguese 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. 1328.—"There be also coquadriiles, which are vulgarly called calcatix [Lat. calcatrix, 'a cockatrice']. . . . These animals be like lizards, and have a tail stretched over all like unto a lizard's," &c.—Friar Jordanus, p. 19.

1590.—"One Crocodile was so huge and greedy that he devoured an Alibamba, that is a chained company of eight or nine slaves; but the indigestible iron paid him his wages, and murthered the murtherer."—Andrew Battel (West Africa), in Purchas, ii. 985.

[1870.—". . . I have been compelled to amputate the limbs of persons seized by crocodiles (Mugger). . . . The Alligator (guaral) sometimes devours children. . . ."—Cheever, Med. Jurispr. in India, 366 seq.].
CROW-PHEASANT.

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 karor, Skt. koti.

c. 1315.—"Kales Dewar, the ruler of Mä'bar, enjoyed a highly prosperous life. . . . His coffers were replete with wealth, in such a manner that in the city of Mardt (Madura) there were 1200 cros of gold deposited, every crore being equal to a thousand laks, and every lakh to one hundred thousand dinars."—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 misstated by Wassaf.

c. 1343.—"They told me that a certain Hamedan farmed the revenue of the city and its territories (Danlatáh) for 17 karor . . . as for the karor it is equivalent to 100 laks, and the lakh to 100,000 dinars."—Ibn Batuta, iv. 49.

c. 1350.—"In the course of three years he had misappropriated about a kror of tankas from the revenue."—Záduddin-Barní, in Elliot, iii. 247.

c. 1590.—"Zealous and upright men were put in charge of the revenues, each over one kór of dams." (These, it appears, were called kóris.)—Amir-i-Akbarí, i. 13.

1609.—"The King's yeerely Income of his Crowne Land is fiftie Crou of Rupias, every Crou is an hundred Leckes, and every Lecke is an hundred thousand Rupias."—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 ards and thirty kros of dams. One ard is equal to a hundred kros (a kror being ten millions) and a hundred kros of dams are equal to two kros and fifty lacs of rupees."—Muhammad Sharif Hanaji, in Elliot, vii. 183.

1690.—"The Nabob or Governor of Bengal was reputed to have left behind him at his Death, twenty Courous of Roupies: A kourou is an hundred thousand lacs."—Ovington, 189.

1757.—"In consideration of the losses which the English Company have sustained . . . I will give them one crore of rupees."—Orme, ii. 182 (ed. 1803).

c. 1785.—"The revenues of the city of Decca, once the capital of Bengal, at a low estimation amount annually to two kherores."—Carraccioli's Life of Olive, 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 Bimbasra's realm, and then the vast flat world with croses on crores of folk.'"—Sir E. Arnold, The Light of Asia, iii.

[CROI, s. "The possessor or collector of a kror, 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 kror 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 piskooshing the Nabob's Crewey or Governor;"—Yule, Hedges' Diary, Hak. Soc. H. cccxxix.]

CROTCHET, 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 Sayuti's History of the Caliphs (E.T. p. 229) the capture of Kirakh or Kiraj is mentioned. Sir H. M. Elliot thinks that this place was probably situated in, if not named from Kachhi. Jarrett (Asin, ii. 344, note) supposes this to be Karachi, which Elliot identified with the Krokal 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 McCrindle, Ancient India, 167, 262).

[1812.—"From Crotchey to Cape Monze the people call themselves Balouches."—Morier, Journey through Persia, p. 5.

[1839.—". . . spices of all kinds, which are carried from Bombay . . . to Karachi or other ports in Sind."—Elphinston's Cutchb, i. 384.]

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-
tropus rufipennis, Illiger. It is held in India to give omens.

1878.—"The crow-phantast stalks past with his chestnut wings drooping by his side."—Phil. Robinson, In My Indian Garden, 7.

1883.—"There is that unguinely object the conacal, crow-phantass, jungle-crow, or whatever else you like to call the miscellaneous thing, as if clammers through a creeper-laden bush or spreads its reddish-bay wings and makes a slow voyage to the next tree. To judge by its appearance only it might be a crow developing for a peacock, but its voice seems to have been borrowed from a black-faced monkey."—Tribes on my Frontier, 155.

CUBEB. s. The fruit of the Piper Cubeb, a climbing shrub of the Malay region. [Its Hind. name kabah chinti 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. kababah. 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 (al-kababah). . . ."—Mā'ūdī, i. 341 seq.

13th cent.—
"Theo canel and the licoris
And swete savoury meynete I wis,
Theo gilore, quyble and mace. . . ."

1298.—"This Island (Java) is of surpassing wealth, producing black pepper, nutmegs, spikenard, galangal, cubebes, cloves. . . ."
—Marco Polo, ii. 254.

c. 1328.—"There too (in Java) are produced cubebes, and nutmegs, and mace, and all the other finest spices except pepper."—Friar Jordanaeu, 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. 1390.—"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.

1356.—"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 for a very great medicine."—Garcia, f. 80-80v.

1572.—"The Indian physicians use Cubebes as cordials for the stomach. . . ."—Acosta, p. 138.

1612.—"Cubebes, the pound . . . xvi. s."
—Rates and Valuation (Scotland).

1874.—"In a list of drugs to be sold in the . . . city of Ulm, A.D. 1596, cubebes are mentioned . . . the price for half an ounce being 8 kreuzers."—Hamb. & Flück. 527.

CUBEER 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 misinterpreted 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 Ber."
—P. 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."—Coptland, in Tr. Lit. Soc. Bo. i. 290.

CUCUYA, CUCUYADA, s. A cry of alarm or warning; Malayāl. kakkuyi, 'to cry out'; not used by English, but found among Portuguese writers, who formed cucuyada from the native
word, as they did Crisada from kris (see CREASE). See Correa, Lendas, ii. 2. 996. See also quotation from Tennent, under COSS, and compare Australian cocoey.

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 troop ing 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 Kadal-ər, 'Sea-Town.' [The Madras Gloss gives Tam. kādāl, 'junction,' ār, 'village,' because it stands on the confluence of the Kadilam and Paravanar Rivers.]

[1773.—"Fort St. David is... built on a rising ground, about a mile from the Black-Town, which is called Cuddalore."—Ives, 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 (Gribble, Man. of Cuddapah, p. 3); others connect it with Skt. kripa, 'pity,' and the Skt. name is Kripanagara]. 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 KAPiH (for KAPiHH) of Ptolemy's Tables. [Kurpah indigo is quoted on the London market.]

1768.—"The chiefs of Shanoor and Kirpa also followed the same path."—H. of Hydor Neik, 189.

CUDDOO, s. A generic name for pumpkins, [but usually applied to the musk-melon, cucurbita moschata (Watt, Econ. Dict. ii. 640)]. Hind. Kaddā.

[1870.—"Pumpkin, Red and White—Hind. Kaddoo. This vegetable grows in great abundance in all parts of the Deccan."—Reddell, Ind. Dom. Econ. 668.]

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. kajute, which has the same signification. This is also the Scandinavian languages, Sw. in kajuta, Dan. kajyt, and Grimm quotes kajute, "Casteria," from a vocabulary of Saxon words used in the first half of 15th century. It is perhaps originally the same with the Fr. cahute, 'a novel,' which Littré quotes from 12th century as qualute. Ducange has L. Latin cabrua, 'casa, tugurium,' but a little doubtfully. [Burton (Ar. Nights, xi. 169) gives P. kadah, 'a room,' and compares Cumra. The N.E.D. leaves the question doubtful.]

1726.—"Neither will they go into any ship's Cayut so long as they see any one in the Skipper's cabin or on the half-deck." Valentijn, Chorom. (and Pegu), 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 Teignmouth, i. 32.

1848.—"The youngsters among the passengers, young Chaffers of the 15th, and poor little Rickets, coming home after his third fever, used to draw out Sedley at the cuddy-table, and make him tell prodigious stories about himself and his exploits against tigers and Napoleon."—Vanity Fair, ed. 1867, ii. 255.

CULGEE, s. A jewelled plume surmounting the sirpesh or aigrette upon the turban. Shakespear gives kalghā as a Turki word. [Platts gives kalghâ, kalghā, and refers it to Skt. kalaka, 'a spire.']

c. 1514.—"In this manner the people of Bārān catch great numbers of herons. The Ki-ki-sej ['Plumes worn on the cap or turban on great occasions.'] Also see Punjab Trade Report, App., p. cxxv. are of the heron's feathers."—Baber, 154.

1715.—"John Surman received a vest and Culgee set with precious stones."—Wheeler, ii. 246.
CUMBERBUND.

1759.—"To present to Omed Roy, viz.:
1 Cugah . . . . . . . 1200 0 0
1 Surpoge (sirpech, or aigrette). 800 0 0
1 Killot (see Killut). . . . 250 0 0"

1786.—"Three Kulgies, three Surpajahs (see Sirpech), and three Pudaks (f! [pudak, H. 'a badge, a flat piece of gold, a neck ornament'] of the value of 96,329 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 in colour with pieces of mirror sewn in, and crowned by a kalgi or aigrette 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 ser. Notes & Q. VI. 244.]

CULMUREE, KORMUREE, s. Nautical H. kalmariya, 'a calm,' taken direct from Port. calmaria (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 Prinsep's Tables (ed. Thomas, p. 115), as a measure in Bhuj, kalsî. And we find H. Drummond gives it: "Kulsee or Culsey (Guz.). A weight of sixteen maunds" (the Guzerat maunds are about 40 lbs., therefore kalsî = about 640 lbs.). [The word is probably Skt. kaları, 'a water jar,' and hence a grain measure. The Madras Gloss. gives Can. kalasî as a measure of capacity holding 14 Seers.]

1813.—"So plentiful are mangos . . . that during my residence in Guzerat they were sold in the public markets for one rupee the culseey; or 600 pounds in English weight."—Forbes, Orient. Mem. i. 30; [2d. ed. i. 20].

CUMBLEY, CUMLY, CUMMUL, s. A blanket; a coarse woollen cloth. Skt. kamobala, appearing in the vernaculars in slightly varying forms, e.g. H. kamáli. Our first quotation shows a curious attempt to connect this word with the Arab. kambál, 'a porter' (see HUMMAUL), and with the camel's hair of John Baptist's raiment. The word is introduced into Portuguese as cam- bobim, 'a cloak.'
c. 1350.—"It is customary to make of these fibres wet-weather mantles for those rustics whom they call camails,* whose business it is to carry burdens, and also to carry men and women on their shoulders in palankins (leticis). . . . A garment, such as I mean, of this camail cloth (and not camel cloth) I wore till I got to Florence. . . . No doubt the raiment of John the Baptist was of that kind. For, as regards camel's hair, it is, next to silk, the softest stuff in the world, and never could have been meant. . . ."—John Marignoul, in Catley, 366.

1606.—"We wear nothing more frequently than those cambolins."—Gowen, f. 132.

[c. 1610.—"Of it they make also good store of cloaks and capes, called by the Indians Manopas, and by the Portuguese Ormus cambalises."—Pyruat de Laval, Hak. Soc. ii. 240.]

1673.—"Leaving off wonder at the natives quivering and quaking after sunset wrapping themselves in a comibly or Hair-Cloth."—Fryer, 54.

1690.—"Camiees, which are a sort of Hair Coat made in Persia . . . ."—Ovington, 455.

1718.—"But as a body called the Cammul-pushes, or blanket wearers, were going to join Qandharan, their commander, they fell in with a body of troops of Mahrratta horse, who forbade their going further."—Seir Mutaghervin, i. 143.

1781.—"One comley as a covering . . . 4 fanams, 6 dalas, 0 cash."—Prison. Expenses of Hon. J. Lindsay, Lives of Lindsays, iii.

1798.—". . . a large black Kummul, or blanket."—G. Forster, Travels, i. 194.

1800.—"One of the old gentlemen, observing that I looked very hard at his cumily, was alarmed lest I should think he possessed numerous flocks of sheep."—Letter of Sir T. Munro, in Life, i. 281.

1813.—Forbes has cameleens.—Or. Mem. i. 185; [2d. ed. i. 108].

CUMMERBUND, s. A girdle. H. from P. kamar-band, i.e. 'join-band.' Such an article of dress is habitually worn by domestic servants, peers, and irregular troops; but any waist-belt is so termed.

[1534.—"And tying on a cummerbund (cumarbanda) of yellow silk."—Corres. iii. 588. Camarabandes in Dalboquerue, Comm., Hak. Soc. iv. 104.]

1552.—"The Governor arriving at Goa received there a present of a rich cloth of Persia which is called comarbados, being of gold and silk."—Cadizinhos, iii. 396.

* Camalé (=fuchini) survives from the Arabic in some parts of Sicily.
CUMQUOT.  

1616.—"The nobleman of Xaxma sent to have a sample of gallie pottes, jaggis, podingers, lookinglasses, table books, chint bramport, and combarbands, with the prices."—Cocks's Diary, i. 147.

1638.—"Ils sorrent la veste d'une ceinture, qu'ils appellent Commerbant."—Mandelo, 223.

1648.—"In the middle they have a well adjusted girdle, called a Commerbant."—Van Twist, 55.

1727.—"They have also a fine Turband, embroidered Shoes, and a Dagger of Value, stuck into a fine Cummeerbard, or Sash."—A. Hamilton, i. 229; [ed. 1744, ii. 233].

1810.—"They generally have the turbans and cummer-bunds of the same colour, by way of livery."—Williamson, V. M. i. 274.

[1826.—"My white coat was loose, for want of a kumberebund."—Pandwarg Hari, ed. 1873, i. 275.]

1880.—"... The Punjab seems to have found out Manchester. A meeting of native merchants at Umrirtsur... describes the effects of a shower of rain on the English-made turbans and Kuemmerbunds as if their heads and loins were enveloped by layers of starch."—Pioneer Mail, June 17.

CUMQUOT, s. The fruit of Citrus japonica, a miniature orange, often sent in jars of preserved fruits, from China. Kumkwat is the Canton pronunciation of kin-ki, 'gold orange,' the Chinese name of the fruit.

CUMBRA, s. H. kamard, from Port. camara; a chamber, a cabin. [In Upper India the drawing-room is the gol kamard, so called because one end of it is usually semi-circular.]

CUMRUNGA, s. See CARAMBOLA.

CUMSHAW, s. Chin. Pigeon-English for bucksheesh (q.v.), or a present of any kind. According to Giles it is the Amoy pron. (kam-sta) of two characters signifying 'grateful thanks.' Bp. Moule suggests 'kan-siu' (or Cantonese) kâm-siu, 'thank-gift.'

1879.—"... they pressed upon us, blocking out the light, uttering discordant cries, and clamouring with one voice, Kum-sha, i.e. backsheesh, looking more like demons than living men."—Miss Bird's Golden Chersonese, 70.

1882.—"As the ship got under weigh, the Compradore's cumehas, according to 'olo custom,' were brought on board... dried lychee, Nankin dates... baskets of oranges, and preserved ginger."—The Fun-kuoe, 103.

CUNCHUNEE, s. H. kanchanī. 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 quot. from Bernier. [See DANCING-GIRL.]

[c. 1590.—"The Kanjari; the men of this class play the Pakhawaj, the Rabāb, and the Tāla, while the women sing and dance. His Majesty calls them Kanchanis."—Ain, ed. Jarrett, iii. 257.]

c. 1660.—"But there is one thing which seems to me a little too extravagant... the publick Women, I mean not those of the Bazar, but those more retired and considerable ones that go to the great marriages at the houses of the Omara and Mansedars to sing and dance, those that are called Kuchen, as if you should say the guilded the blossoming ones..."—Bernier, E.T. 88; [ed. Constable, 275 sq.].

c. 1661.—"On regala dans le Serrail, toutes ces Dames Etrangères, de festins et des dances des Quenchenes, 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."—Thevenot, v. 151.

1688.—"And here the Dancing Wenchies, or Quenchenes, entertain you, if you please."—Ovington, 257.

1799.—"In the evening the Canjanchai... have exhibited before the Prince and court."—Diary in Life of Colebrooke, 153.

1810.—"The dancing-women are of different kinds... the Meeruseens never perform before assemblies of men... The Kunchenee are of an opposite stamp; they dance and sing for the amusement of the male sex."—Williamson, V. M. i. 386.

CURIA MURIA, n.p. The name of a group of islands off the S.E. coast of Arabia (Kharyūn Maryān, of Edrisi).

1597.—"Thus as they sailed, the ship got lost upon the shore of Fartaque in (the region of) Curia Muria; and having swum ashore they got along in company of the Moors by land to Calayeta, and thence on to Ormuz."—Correa, iii. 562; see also i. 366.

c. 1595.—"Dopo Adem è Fartaque, o le isole Curia, Muria..."—Sommario de Regni, in Rannusio, f. 325.

1540.—"We letted not to discover the Isles of Curia, Muria, and Avedalcuiria (in orig. Abedalcuria)."—Mendes Pinto, E.T. p. 4.

[1563.—See quotation under ROSALGAT.]

1554.—"... it is necessary to come forth between Sikara and the islands Khūr or Muría (Khur Moriyya)."—The Mohit, in Jour. As. Soc. Beng. v. 459.
CURNUM. 281  CURRY.

[1833.—"The next place to Saugra is Kooorya Moorya Bay, which is extensive, and has good soundings throughout; the islands are named Jibly, Hallanny, Soda, and Haskee."—Owen, Narr. i. 348.]

1834.—"The next place to Saugra is Kooorya Moorya Bay."—J. R. Geog. Soc. ii. 203.

CURNUM, s. Tel. karānanā; a village accountant, a town-clerk. Acc. to Wilson from Skt. karana; (see CRANNY). [It corresponds to the Tam. kanakan (see CONICOPOLY).]

1827.—"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 cutcherry, and the rest is in the hands of cururnas, written on cadjans."—Minutes by Sir T. Munro, in Arch. Jnl, i. 285.

CURBONDA, s. H. karānda. 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 kur-under jelly, Ind. Dom. Econ. 335.]

CURRIG JEMA, adj. A corr. of H. khārīj 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).

1867.—"... that whenever they have a mind to build Factorys, 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. lxi.] 3

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 Karna - Chauprar ("Karna's place of meeting or teaching"), the name of an ancient ruin on the hills in question, for Karnauch Pahâr (Pahâr = 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 baked 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 mass of rice. The word is Tam. kari, i.e. 'sauce'; [kari, v. 'to eat by biting']. The Canarese form karil 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; pilao [see PILLAU] is the analogous mess in Persia, and kuskussu in Algeria; in Egypt a dish well known as ruzz muftalfal [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 Athenaeus 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 Mahavanso (c. A.D. 477), where it is said of Kassapo that "he partook of rice dressed in butter, with its full accompaniment 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 Mahomedans 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 capsicum or red pepper (see CHILLY) was introduced into India by the Portuguese (see Hanbury and Flückiger, 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 Cozinha, p. 101. This must be of the 17th century.

It should be added that kari 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 Fankvae at Canton (1882), the word is used at the Chinese ports (we presume in talking with Chinese servants) in the form kāāle (p. 62).

1502.—"Then the Captain-major commanded them to cut 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 "Frier" was a Brahman, in the dress of a friar, to whom the odious Russian Vasco da Gama had given a safe-conduct.

1563.—"They made dishes of fowl and flesh, which they call caril."—Garcia, f. 68.

c. 1580.—"The victual of these (renegade soldiers) is like that of the barbarous people; that of Moors all brings [bring,' rice'] ; that of Gentoo rice—cariil."—Primer e Honra, &c., f. 9v.

1589.—"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 sodden in gooseberries, or unripe grapes, but it tasteth well, and is called Carriel [v. l. Carril], which is their daily meat."—Linachoden, 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."—Gouveia, 61b.

1608-1610.—"... me disoit qu'il y avoit plus de 40 ans, qu'il estoit escase, et avoit gagné bon argent à celui qui le possedoit; et toute fois qu'il ne luy donnoit pour tout viure qu'vne mesure de riz cru par jouir sans autre chose... et quelquefois deux baservages, qui sont quelque deux deniers (see BUDGROOK), pour anoir du Caril à mettre avec le riz."—Moquel, 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 spiceries 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... with all which things they make a kind of broth in the fashion of our guazzetti (or potch-potches).... 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. 228.]

1681.—"Most sorts of these delicious Fruits they gather before they be ripe, and boil them to make Carrées, to use the Portuguese 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.—"Curcuma in Indiâ tam ad cibum quam ad medicinam adhibetur, Indi enim... adeo ipsi adseuti sunt ut cum cucitis admissent condimentis et piscibus, praesertim autem isti quod karri ipsis vocatur."—Rumphius, Pars Vta. p. 166.

c. 1759-60.—"The currees are infinitely various, being a sort of fricacees to eat with rice, made of any animals or vegetables."—Grose, i. 150.

1781.—"To-day have curry and rice for my dinner, and plenty of it as Cr---, my messmate, has got the gripes, and cannot eat his share."—Hon. J. Lindsay's Imprisonment, 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. 1850.— "J’ai substitué le lait à l’eau pour boisson ... c’est une sorte de contrepoison pour l’essence de feu que forme la sance enragée de mon sempiternel cairi."

Jacquet, Correspondance, i. 196.

1848.—"Now we have seen how Mrs. Sedley had prepared a fine curry for her son."—Vanity Fair, ch. iv.

1860.—"... Vegetables, and especially farinaceous food, are especially to be commended. The latter is indeed rendered attractive by the unrivalled excellence of the Singhalese in the preparation of innumerable curries, each tempered by the delicate creamy juice expressed from the flesh of the coco-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 Mahavanso. 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 tempered 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. 468.

**CUSBAH.**

s. Ar.—H. kasba, a kasba; the chief place of a pargunnah (q.v.).

1548.—"And the casbah of Tanaa is rented at 4450 pardosas."—S. Botelho, Tombo, 150.

[c. 1590.—"In the fortieth year of his Majesty’s reign, his dominions consisted of one hundred and five Sircoars, sub-divided into two thousand seven hundred and thirty-seven kusbaals."—Ayen, tr. Gladwin, ii. 1; Jarrett, ii. 115.]

1644.—"On the land side are the houses of the Vazador (I) or Possessor of the Casabe, which is as much as to say the town or aldea of Mombaym (Bombay). This town of Mombay is a small and scattered affair."—Bocarro, MS. fol. 227.

1844-45.—"In the centre of the large Cusbeh of Streevygoontum exists an old mud fort, or rather wall of about 20 feet high, surrounding some 120 houses of a body of people calling themselves Kotie Vellalas,—that is ‘Fort Vellalas.’ Within this wall no police officer, warrant or Poon 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. B. Thomas, Collector of Tinnevelly, quoted in Lord Stanhope’s Miscellanies, 2nd Series, 1872, p. 132.

**CUSCUSS, CUSS.**

s. Pers.—H. khasilia. The roots of a grass [called in N. India sentha or tin], which abounds in the drier parts of India, Anatherum muricatum (Bean.), 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 vetivier, which is the Tam. name vettiveru, ‘the root which is dug up.’ In some of the N. Indian vernaculars khasilia is a poppy-head); [but this is a different word, Skt. khasilasa, and compare P. khasilkhash].

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 Khuss ... and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of the summer."—Ayen (Gladwin, 1800), ii. 196; [ed. Jarrett, iii. 9].

1863.—"Kas kunayu." See quotation under TATTY.

1810.—"The Kuss-Kuss ... when fresh, is rather fragrant, though the scent is somewhat nauseous."—Williamson, V. M. i. 295.

1824.—"We have tried to keep our rooms cool with ‘tatties,’ which are mats formed of the Kuskos, a peculiar sweet-scented grass. ..."—Heber, 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.
CUSTARD-APPLE.

[1832.—"The sirraokee (sirikit) and sainurth (sen[h]a) are two specimens of one genus of jungle grass, the roots of which are called secundah (sirkanda) or khus-khus."—Mrs. Meer Harun 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 Camboitae, 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 cauxex (cascash)—and that in fact the name in Arabic— and they told me that of these poppies was made opium (umfano), 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 Ispahan by the King's order... that on pain of death, no one should drink comnur, which is a liquor made from the husk of the poppy capsule, called by them kha[k]h-kha[k]."—P. della Valle, ii. 209; [comnur is P. koknãr.]

CUSPADORE, s. An old term for a spittoon. Port. cuspadoreira, from cuspir, [Lat. conspicer], to spit. Cuspidor would be properly qui mutilum spirit.

[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 spittoon (cospidor) his chamberlain has an income of 2000 cruzados."—Custanheda, Bk. iv. ch. 83.]

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. Vitapa-naik of Madura, the King's Cuspidoor-bearer, 200 Pagodas, Cristapa-naik of Chengier, the King's Betel-server, 200 pagodas, the Naik of Tanjouwer, the King's Warder and Umbrella-carrier, 400 Pagodas. ..."—Baldaeus, Germ. ed. 158.

1736.—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, P. to N. Guinea, &c. (at Magindanao), 235.

[1900.—"The royal cuspadore" is mentioned among the regalia at Selangor, and a "cuspadore" (ketor) is part of the marriage appliances.—Skeat, Malay Magic, 26, 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 sharifa, i.e. 'noble'; but it is also called Sitap'hal, i.e. 'the Fruit of Sita,' 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 Rama. And the Sitap'hal and Râm'hal have become the subject of Hindu legends (see Forbes, Or. Mem. iii. 410). The fruit is called in Chinese Fan-li-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 sadây'hal (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 Araticu. 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 under 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 Bharut sculptures, among the carvings dug up at Muttra by General Cunningham, and among the copies.
CUSTARD-APPLE.

from wall-paintings at Ajanta (as pointed out by Sir G. Birdwood in 1874, (see Athenaeum, 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, ātā or āt, from the Sanskrit ātrīpī. It seems hard to pronounce about this ātrīpī. 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 factitious Latin of aurēum malum for “orange,” though the latter word really comes from the Sanskrit nāranga. On the other hand, ātrīpī 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 Vidara and Viśvasaraṇa, in his Skt. Dictionary).

A new difficulty, moreover, arises as to the indigenous claims of ātā, 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, ‘Recceus de Plantis Mexicanis,’ as giving a drawing of a custard-apple tree, the name of which in Mexico was ahatē or atē, “fructu apud Mexicanos praeclentti arbor nobilis” (the expressions are noteworthy, for the popular Hindustani name of the fruit is sharīfa = “nobilis”). We also find in a Manilla Vocabulary that ate or atte is the name of this fruit in the Philippines. And from Rheede we learn that in Malabar the ātā 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 ātā and its name came to India from Mexico via the Philippines, whilst the anona and its name came to India from Hispaniola via 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, Écon. 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 Hyderabad country. But on the other hand, the Argeomea 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 Anthocepalus," (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 Udo Chand Dutt, with a Glossary by G. King, M.B., Calc. 1877, we find the following synonyms given:


"Anona reticulata: Skt. Laval; Beng. Loua."*

1672.—"The plant of the Ata 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. Vincento 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..."—Oriington, 303.

c. 1830.—"... the custard-apple, like russet bags of cold pudding?—Tom Cringle's Log, ed. 1853, p. 140.

1875.—"The gushing custard-apple with its crust of stones and luscious 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.

1883.—"Threder and Barker positively denied ye overweight, ye Merchants proved it by their books; but ye skyeone out of every draught was confisc, and claimed as their due, having been always the custom?—Hedges, Diary, Hak. Soc. i. 53.

1788-71.—"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?—Stanorinus, 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."—Dawers, Letters, i. 25; 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 Bollocchund, our chief Customer?—Hedges, Diary, [Hak. Soc. i. 33].

CUTCHE, s. See CATECHU.

CUTCHE, n.p. Properly Kachchh, a native State in the West of India, immediately adjoining Sind, the Rajput ruler of which is called the Rdo. 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 Jaquetta (Hak. Soc. i. 56 seq.).] The Skt. word kachchha seems to mean a morass or low, flat land.

c. 1030.—"At this place (Mansura) the river (Indus) divides into two streams, one empties itself into the sea in the neighbour-hood of the city of Lihárâni, and the other branches off to the east to the borders of Kach."—Al-Birâni, in Elidit, i. 49.

Again, "Kach, the country producing gum" (i.e. mukal or iedellium), p. 96.

The port mentioned in the next three extracts was probably Mandavi (this name is said to signify "Custom-House"); [mandovi, 'a temporary hut,' is a term commonly applied to a bazaar in N. India].

1611.—"Cuts-nagors, a place not far from the River of Zinde?—Nic. Downton, in Purchas, i. 307.

[1612.—"The other ship which proved of Cuts-nagara."—Dawers, Letters, i. 179.]

c. 1615.—"Francisco Sodre... who was serving as captain-major of the fortress of Dio, went to Cache, with twelve ships and a sanguinal, to inflict chastisement for the arrogance and insolence of these blacks ("... pela soberbia e descoitos destes negros...")—"Of these Neggers!"), thinking that he might do it as easily as Gaspar de Mello had punished those of Por?—Bocarro, 257.

[c. 1661.—"Dara... traversing with speed the territories of the Raja Katche soon reached the province of Guzarate...?—Berrier, ed. Constable, 73.]

1727.—"The first town on the south side of the Indus is Cutch-naggen."—A. Hamilton, i. 131; [ed. 1744].
CUTCHE GUNDAVA, n.p. Kachchh 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 Sukkur to Sibi. Gandāva, the chief place, has been shown by Sir H. Elliot to be the Kandābāli or Kandhābel 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 Chachanhā, or H. of the Conquest of Sind, made in A.D. 1216 (see Elliot, i. 166).

CUTCHE, KUTCHA, adj. Hind. kachchā, 'raw, crude, unripe, uncooked.' This word is with its opposite pākā (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 Brick is a sun-dried brick.

House is built of mud, or of sun-dried brick.

Road is earthwork only.

Appointment is acting or temporary.

Settlement is one where the land is held without lease.

Account or Estimate, is one which is rough, superficial, and untrustworthy.

Maund, or Seer, is the smaller, where two weights are in use, as often happens.

Major is a brevet or local Major.

Colour is one that won't wash.

Peer is a simple agne or a light attack.

Pice generally means one of those amorphous coppers, current in up-country bazars at varying rates of value.

Coss—see analogy under Maund above.

Roof. A roof of mud laid on beams; or of thatch, &c.

Scowndrel, a limp and fatuous knave.

Seam (sīlā) is the tailor's tack for trying on.

1763.—"Il paraît que les catcha cosses sont plus en usage que les autres cosses dans le gouvernement du Decan."—Lettres Édifiantes, xv. 190.

1863.—"In short, in America, where they cannot get a pucka railway they take a cutcha one instead. This, I think, is what we must do in India."—Lord Elgin, in Letters and Journals, 432.

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 kachhā or cutcha. This may be, but it does not carry conviction.

CUTCHE-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.

CUTCHEERRY, and in Madras CUTCHERY, s. An office of administration, a court-house. Hind. kachchāī; used also in Ceylon. The word is not usually now, in Bengal, applied to a merchant's counting-house, which is called dufter, 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 Tipoo 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. Tipoo'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 Visor sits every morning some three hours, by whose hands passe all matters of Rents, Grants, Lands, Firmans, Debts, &c."—Hawkins, in *Purchas*, i. 439.

1673.—"At the lower End the Royal Exchange or Queerness ... opens its folding doors."—*Fryer*, 281.

[1702. — "But not making an early escape themselves were carried into the Cacherry or public Gaol."—*Hedges*, *Diary*, Hak. Soc. ii. cvii.]

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 Gosamathas and servants from the oppression and jurisdiction of the Zeminars and their Cutcherries 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 Cutcherry Court of Calcutta, never any murder or atrocious crime came before us but it was proved in the end a Brahmin was at the bottom of it."—*Holwell, 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 Cutcheree; 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 Kucherry."—*Tipoo's Letters*, 303.

1791.—"At Seringapatam General Matthews 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) 30,000 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. (Signed) Richard Matthews.'"—Narrative of Mr. William Drake, and other Prisoners (in Mysore), in *Madras Courier*, 17th Nov.

c. 1796.—"... the other Asaf Miran Hussein, was a low fellow and a debauchee, ... who in different ... towns was carried in his palki on the shoulders of dancing girls as ugly as demons to his Kutcherry or hall of audience."—H. of Tipp Sultan, E.T. by Miler, 246.

... the favour of the Sultan towards that worthy man (Dundia Wagh) still continued to increase ... but although, after a time, a Kutcherry, 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 Tipoo; four companies (yec), one battalion (tapp), four teepo one cushoon (see KOSHOON), ... four cushoons, one Cutcherry. The establishment ... of a cutcherry ... 5,688, but these numbers fluctuated with the Sultan's caprices, and at one time a cushoon, 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 sycorac who cringes to you every morning for orders."—The *Baboo*, ii. 129.

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."—Tennent's *Ceylon*, i. xxviii.

1873.—"I'd rather be out here in a tent any time ... than be stewing all day in a stuffy Kutcherry listening to Ram Buksh and Co. perjuring 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."—O. Radice, in *Bowlesworth Smith's Lord Lawrence*, i. 59.

CUTCHNAR, s. Hind. kachnār, Skt. kānchandra (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 suspended a tree hung with quivering flowers of purple flame, evidently intended to represent the Kachnar of the Burmese forest."—*Yule, Mission to Ava*, 95.
CUTTACK, n.p. The chief city of Orissa, and district immediately attached. From Skt. kataka, 'an army, a camp, a royal city.' This name Al-kataka 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.—"Citta di Catheca."—Cenare Federici, in Rammuto, iii. 392. [Catecha, in Halk. ii. 358].

[c. 1590.—"Attok on the Indus is called Mak Benares in contra distinction to Katak Benares in Orissa at the opposite extremity of the Empire."—Avis, ed. Jarrett, ii. 311.]

1633.—"The 30 of April we set forward in the Morning for the City of Coteka (it is a city of seven miles in compass, and it standeth a mile from Malcand where the Court is kept."—Bruton, in Halk. v. 49.

1726.—"Cattek."—Valentijn, v. 158.

CUTTANEES, s. Some kind of piece-goods, apparently either of silk or mixed silk and cotton. Kuttán, 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 joshtans (armlets of gold or silver beads) bázábands (armlets with folding bands), &c. (Yusuf Ali, Mon. on Silk Fabrics, 66.)] Cutanees appear in Millburn's list of Calcutta piece-goods.

[1598.—"Cotonias, which are like canvas."—Linschoten, Hak. Soc. i. 60.]

[1648.—"Contenija." See under AL-CATIF.

1673.—"Cuttane breeches." See under ATLAS.

1690.—"... rich Silks, such as Atlases, Cuttanees, ..."—See under ALLEJA.

[1734.—"They manufacture ... in cotton and silk called C buttenees."—A. Hamilton, i. 126 ; ed. 1744.]

CUTTRY. See KHUTTRY.

CYRUS, SYRAS, SARUS, &c. A common corruption of Hind. sáras, [Skt. sara, the 'lake bird,'] or (corruptly) sáhans, 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 Brand-geese, Colum [see COOLUNG], and Saras, a species of the former."—Fryer, 117.

1807.—"The argaleh as well as the cyrus, and all the aquatic tribe are extremely fond of snakes, which they... swallow down their long throats with great despatch."—Williamson, Or. Field Sports, 27.

[1809.—"Saros." See under COOLUNG.]

1813.—In Forbes's Or. Mem. (ii. 277 seqq.; 2nd ed. i. 502 seqq.), there is a curious story of a Cyirus or Saras (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 gorging pelicans" (see this word, probably ADJUTANTS are meant) "and groups of tall cyruses in their half-Quaker, half-lancer plumage, consulted and conferred together, in seeming perplexity as to the nature of our intentions."—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 (i.e.), 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 Anjanvel or Vashishtri R. In some maps (e.g. A. Arrowsmith's of 1816, long the standard map of India), and in W. Hamilton's Gazetteer, it is confounded with Dapoli, 12 m. north, and not a seaport.

C. 1475.—"Dabyl is also a very extensive seaport, where many horses are brought from Mysore, Rabast [Arabistan? i.e. Arabia], Khorassan, Turkistan, Neghistan."—Nikitin, p. 20. "It is a very large town, the great meeting-place for all nations living along the coast of India and of Ethiopia."—Ibid. 30.

1502.—"The gale abated, and the caravels reached land at Dabul, where they rigged their lateen sails, and mounted their artillery."—Correa, Three Voyages of V. da Gama, Hak. Soc. 308.

1510.—"Having seen Cevel and its customs, I went to another city, distant from it two days journey, which is called Dabul. ... There are Moorish merchants here in very great numbers."—Varthema, 114.

*Dynare is nonsense. As suggested by Sir J. Campbell in the Bombay Gazetteer, Mos (Egypt) is probably the word.*
DAGBAIL.

DACC\A, n.p. Properly Dhākā, ["the wood of d\āk (see DHAWK) trees"; the Imp. Gaz. suggests Dhakswari, "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. [Taylor, Desc. and Hist. Account of the Cotton Manufacture of Dacca in Bengal].

D\āk\a is throughout Central Asia applied to all muslins imported through Kabul.

c. 1612.—"... liberos Osmanis ascetectus vivos cepit, eosque cum elephantis et omnibus tharsius defuncti, post quam Daeck Bengalae metropolim est reversus, misit ad regem."—De Laet, quoted by Blochmann, Ain, i. 521.

[c. 1617.—"Dek\aka" in Sir T. Roe’s List, Hak. Soc. ii. 583.]

c. 1660.—"The same Robbers took Sultan-Siujah at D\āk\a, to carry him away in their Galeasses to Rakan..."—Bernier, E.T. 55; [ed. Constable, 108].

1665.—"D\āc\a 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 Huts built up with Bambou’s, and daub’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 Nabob and Diwan at Decca."—Hedges, Diary, Oct. 9; [Hak. Soc. i. 33].

Dacoit, Dacoo, s. Hind. da\ak\ait, d\āk\ait\āt, d\āk\ā; 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. Beames derives the word from d\āk\ā, ’to shout,’ a sense not in Shakespear’s Diet. [It is to be found in Platts, and Fallon gives it as used in E. H. It appears to be connected with Skt. d\ā\ṣṭa, ’pressed together.’]

1810.—"Deceits, or water-robbers."—Williamson, V. M. ii. 396.

1812.—"Dacoits, a species of predators 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 warrant—they are Dacoos! Dakoos!"—The Baboo, ii. 202.

1872.—"Daroga! Why, what has he come here for? I have not heard of any dacoity or murder in the Village."—Govinda Samanta, i. 264.

DADNY, s. H. dā\dn\ā, [P. d\ā\dn\ān, ‘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 wh hath Continued ever Since, Soc ye wee had not been able to give out any da\dn\āne on Muxadavad Side many weanours absenting themselves. ..."—MS. Letter of 3d June, from Cassumbazar Factory, in India Office.

1883.—"Chuttermull and Deepchund, two Cassumbazar merchants this day assured me Mr. Charnock gives out all his new Sice Rupees for D\ād\āny at 2 per cent, and never gives the Company credit for more than 1\frac{1}{2} rupees—by which he gains and puts in his own pocket Rupees 2\frac{1}{2} per cent. of all the money he pays, which amounts to a great Summe in ye Yeare: at least £1,000 sterling."—Hedges, Diary, Oct. 2; [Hak. Soc. i. 121, also see i. 83].

1748.—"The Sets being all present at the Board inform us that last year they dissented to the employment of Fillick Chund, Gosserrain, Occore, and Otteram, they being of a different caste, and consequently they could not do business with them, upon which they refused Dadney, and having the same objection to make this year, they propose taking their shares of the Dadney."—Pl. William Cons., May 23. In Long, p. 9.

1772.—"I observe that the Court of Directors have ordered the gomastahs to be withdrawn, and the investment to be provided by Dadney merchants."—Warren Hastings to J. Purling, in Gleig, i. 227.

DAGBAIL, s. Hind. from Pers. dd\āgh-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 dāgaba, from Pali dhātugabbha, and Sansk. dhātu-garbha, ‘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 Dhātu-garbha, or Dhaqoba, 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 ‘Htat,’ or ‘Taṭ,’ and the Siamese ‘Sat-op,’ for a pagoda placed over portions of Gaudana’s body, such as his flesh, teeth, and hair, is derived from the Sanskrit ‘Dhātu-garbha,’ a relic shrine’ (Hallett, A Thousand Miles, 305).

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 Fergusson’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 dagopas, or solid masses of stone, bearing the form of a cupola.’—Salt, *Cases of Salsette*, in Tr. Lit. Soc. Bo. i. 47, pub. 1819.

1823.—‘. . . from the centre of the screens or walls, projects a daghope.’—Des. of Cases near Natzick, by Lt.-Col. Delamaine 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. 1192.

1835.—‘The Temple (cave at Nāsik) . . . has no interior support, but a rock-ceiling richly adorned with wheel-ornaments and lions, and in the end-niche a Dagop . . .’—Ibid. iv. 683.

1836.—‘Although the Dagops, 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, *Kawi-Sprache*, i. 144.

1840.—‘We performed pradakśina round the Dhagobas, reclined on the living couches of the devotees of Nirwan.’—Letter of Dr. John Wilson, in *Life*, 282.

1853.—‘At the same time he (Sakya) foresaw that a dāgoba would be erected to Kantaka on the spot . . .’—Hardy, *Manual of Buddhism*, 160.

1855.—‘All kinds and forms are to be found . . . the bell-shaped pyramid of dead brickwork in all its varieties . . . the bluff knob-like dome of the Ceylon Dagobas . . .’—*Ibid., Mission to Ava*, 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?’—Browdley, *Buddh. Remains of Bihār*, 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 Shwé (Golden) Dagón. Some have suggested that it is a corruption of dagoba, but this is merely guesswork. In the Talaiing language *ṭākān* signifies ‘athwart,’ and, after the usual fashion, a legend had 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 *Asitañña-nagara* and *Ukkalanagara*. In the 12th century the last name disappears and is replaced by *Trikumbha-nagara*, or in Pali form *Tikumbha-nagara*, signifying ‘3-Hill-city.’ *The Kalyâni inscription near Pegu contains both forms. Tikumbha gradually in popular utterance became Tikum, Takum, and Tikum, whence Dagón. The classical name of the great Dagoba is Tikumbha-cheti, and this is still in daily Burman use.

*Kumbha 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 Burmese applied it to ‘alma-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 Tākum had been effaced from the memory of the Talaings, they invented the fable alluded to above in connection with the word tākūm. [This view has been disputed by Col. Temple (Ind. Ant., Jan. 1893, p. 27). He gives the reading of the Kalyān inscription as Tīgumpanagura and goes on to say: "There is more in favour of this derivation (from dagoba) than of any other yet produced. Thus we have dagoba, Singhalese, admitttedly from dhātugabbha, and as far back as the 16th century we have a persistent word tīgumpa or digumpa (dagon, digon) in Burma with the same meaning. Until a clear derivation is made out, it is, therefore, not unsafe to say that dagon represents some medieval Indian current form of dhātugabbha. This view is supported by a word gompa, used in the Himalayas about Sikkim, which looks primis favic like the remains of some such word as gabba, the latter half of the compound dhātugabbha.

Neither Trikumbha-nagara in Skt. nor Tikumbha-nagara in Pali would mean 'Three-hill-city,' kvumbha being in no sense a 'hill' which is kāta, 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 Zemindao hath raised an army, for an intent to fall upon the Towns of Cosmin and Dala (DALA), and to gain all along the rivers of Digon and Meiddoo, the whole Province of Danapluu, even to Ansedau (hod. Donabyu and Henzada)."—F. M. Pinto, tr. by H. C. 1653, 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 Dagon."—Gaspard Balbi, f. 96.

c. 1587.—"About two dayes journey from Pegu there is a Varella (see VARELLA) or Pagode, which is the pilgrimage of the Peguses: it is called Dogonne, and is of a wonderfull bignesse and all gilded from the foot to the toppe."—R. Fitch, in Habi. ii. 398, [393].

c. 1755.—Dagon and Dagon occur in a paper of this period in Dalrymple's Oriental Repertory, i. 141, 177; [Col. Temple adds: "The word is always Digon in Flosest's account of his travels in 1756 (Twang Puo, vol. i. Les Francois en Birmonie ou xviiie Siecle, passim). It is always Digon (except once: "Digone capitale del Pegh," p. 149) in Quirini's Vite di Monignor G. M. Perotto, 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 Dagon,' in one of Mortier's maps, 1740."

DAIBUL, n.p. See DIULSIND.

DAIMIO, s. A feudal prince in Japan. The word appears to be approximately the Jap. pronunciation of Chin. taiming, 'great name.' ["The Daimyōs were the territorial lords and barons of feudal Japan. The word means literally 'great name.' Accordingly, during the Middle Ages, warrior chiefs of less degree, corresponding, as one might say, to our knights or baronets, were known by the correlative title of Shōmyō, that is, 'small name.' But this latter fell into disuse. Perhaps it did not sound grand enough to be welcome to those who bore it." (Chamberlain, Things Japanese, 101 seq.).]

DAISEYE, s. This word, representing Desai, repeatedly occurs in Kirkpatrick's Letters of Tippoo (e.g. p. 196) for a local chief of some class. See DESSAYE.

DALA, n.p. This is now a town on the (west) side of the river of Rangoon, opposite to that city. But the name formerly applied to a large province in the Delta, stretching from the Rangoon River westward.

1546.—See Pinto, under DAGON.

1585.—"The 2d November we came to the city of Dala, where among other things there are 10 halls full of elephants, which are here for the King of Pegu, in charge of various attendants and officials."—Gaspard Balbi, f. 95.

DALAWAY, s. In S. India the Commander-in-chief of an army; [Tan. talawāy, Skt. dala, 'army,' vaḥ, 'to lead?'; Can. and Mal. ḍalavāy and dalavāy. Old Can. ḍalā, H. dal, 'an army.'

1615.—"Caeterum Deleuainus . . . vechementer a rege contendit, ne committeret vt vltum condenda nova hac urbe Arcomaganosinis portus antiquissimus detrimentum caperet."—Jarric, Thesaurus, i. p. 179.

1700.—"Le Talavai, c'est le nom qu'on donne au Prince, qui gouverne aujourd'hui
le Royaume sous l’autorité de la Reine.”—

Lettres Edifi. x. 162. See also p. 178 and xi. 90.

c. 1747.—“A few days after this, the 
Dulwai sent for Hydur, 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 Hydur 
Naik, 44. (See also under DHURNA.)

1754.—“You are imposed on, I never 
rode to the Maissore 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 Gov. 
Sannahs of Madras to French Deputies in 
Cambridge’s Acc. of the War, App. p. 29.

1763-78.—He (Haidar) has lately taken 
The King (Mysore) out of the hands of his 
Uncle, the Dalloway.”—Orme, iii. 636.

[1810.—“Two manuscripts . . . preserved 
in different branches of the family of the 
ancient Dulwais of Myssor.”—Wilks, 
Mysore, Pref. ed. 1869, p. xi.]

DALOYET, DELOYET, s. An 
armed attendant and messenger, the 
same as a Peon. H. dhalaist, dhalaayat, 
from dhal, ‘a shield.’ The word is 
ever 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 hercarras” (see HURCARRA).— 
W. Hastings, to G. Vansittart, in 
Gleig’s, i. 297.

1809.—“As it was very hot, I immediately 
employed my deleyets to keep off the 
crowd.”—Ed. Valentinia, i. 339. The 
word here and elsewhere in that book is a 
misprint for deleyets.

DAM, s. H. däm. Originally an 
actual copper coin, regarding which 
we find the following in the Ain, i. 
31, ed. Blochmann:—“1. The Däm 
weighs 5 tânks, i.e. 1 tolak, 8 mäshas, 
and 7 surkhs; it is the firthti part of 
a rupee. At first this coin was called 
Paishah, and also Bahalali; now it is 
known under this name (däm). On 
one side the place is given where it 
was struck, on the other the date. 
For the purpose of calculation, the 
däm is divided into 25 parts, each of 
which is called a jätal. This imaginary 
division is only used by accountants.
No. 2. The adhelah is half of a däm.
3. The Pâulah is a quarter of a däm.
4. The damri is an eighth of a däm.”

It is curious that Akbar’s revenues 
were registered in this small currency, 
viz. in laks of dâms. We may compare the 
Portuguese use of reis [see REAS].

The tendency of denominations of 
coins is always to sink in value. The 
jetâl [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, 
281]. And now the dâm itself is 
imaginary. According to Elliot the 
people of the N.W.P. not long ago 
calculated 25 dams to the paisâ, which 
would be 1600 to a rupee. Carnegy 
gives the Oudh popular currency table 
as:

26 kauris = 1 damri
1 damri = 3 dâm
20 " = 1 änd
25 dâm = 1 pice.

But the Calcutta Glossary says the 
dâm is in Bengal reckoned 1/3 of an änd, 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 
Taká, which is here reckoned equal to 
two Paisas. There are also imaginary 
monies called Chhadâm 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 
dâms. 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 dâms, or 
according to Elliot (Beames, ii. 296) = 
3 1/3 damrs, instead of 1/3 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 anas would be equal to 
320 damris, and by the Ain, 1 rupee 
= 40 x 8 damris = 320 damris. 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 damrei!” with but a 
vague notion what a damrei meant, as 
in Scotland we have heard, “I won’t 
give a lach,” 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 verse,"

which means, "he recked not a creek" (ne flocci quidem); an expression which is also found in Piers Plowman:

"Wisdom and witte is nowe not worth a verse."

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 quote 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 damn, especially if we recollect that ba-dam, an almond, 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 fooloos, a halfpenny, also denotes a cassia bean, and the root fuls 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 convincing argument against the present conjecture our using the word curse in vulgar language in lieu of damn. The N.E.D. disposes of the matter: "The suggestion is ingenious, but has no basis in fact." In a letter to Mr. Ellis, Macaulay 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 disproportionate 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 8 arbs and 30 krors of damns. One arb is equal to 100 krors (a kror being 10,000,000), and a hundred krors of damns are equal to 2 krors and 50 lacs of rupees."—Muhammad Sharīf Haniyī, 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. 296. The term referred to was curiously to preserve an unconscious tradition of the pecuniary, 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 Clastadone baid millions of money to the beeble to fote for him, and Beegonsfeel would not bay them a tam, so they fote for Clastadone."—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 plentifulness for himself."—H. Bell, Vicar of Muncaster, in Times, Aug. 31.]

DAMAN, n.p. Damān, 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 Damān.

1554.—"... the pilots said: 'We are here between Diu and Damān; if the ship sinks here, not a soul will escape; we must make sail for the shore.'"—Sidi 'Ali, 80.

[1607-8.—"Then that by no means or ships or men can goe saffielie to Suratt, or therea expect any quiet trade for the many dangers like unto happen unto them by the Portuagles Chief Commanders of Diu and the town and places thereof about. ...

Birdwood, First Letter Book, 247.]

1623.—"Il capitano ... sperava che potessimo esser vicini alla città di Damān; laugual esta dentro il golfo di Cambaia a man destra. ..."—P. della Valle, ii. 499 [Hak. Soc. i. 15].

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 Malayo-Javanese damar, used generally 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 resin and ignited.] To one of the dammer-producing trees in the Archipelago the name Dammarra 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. Dipterocarpaceae; 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. xv. p. 215-216) to be made from chandra (or chandras =copal) boiled with an equal quantity of oil. This is probably Fryer's 'rosin taken out of the sea.' [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 damar is frequently floated away and collected at different places as drift;" and adds: "The dammer used for caulking the masula boats at Madras when Fryer was there, may have been, and probably was, imported from the Archipelag, 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. — "Demmar (for demmar) from Siaca and Blinton" (i.e. Siak and Billiton). —Barret, in Hakt. ii. 43.

1631. — In Haex's Malay Vocabulary: "Damar, Lumen quod accenditur."

1678. — "The Boat is not strengthened with Knee-Timbers as ours are, the bended Planks are sowed together with Rope-yarn of the Cocoe, and called with Dammar (a sort of Rosin taken out of the sail)."—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, ii. 73; [ed. 1744, ii. 72].

c. 1755. — "A Demar-Boy (Torch-boy)."—Ives, 50.

1857. — "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, Peruk, &c., 188.

1885. — "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 dipterocarps trees ... out of those 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. dôâna, literally 'grain,' and therefore the exact translation of gram in its original sense (q.v.). It is often used in Bengal as synonymous with gram, thus: "Give the horse his dôâna." We find it also in this specific way by an old traveller:

1616.—"A kind of graine called Donna, somewhat like our Pease, which they boyle, and when it is cold give them mingled with course Sugar, and twise or thrise in the Wecke, Butter to scourne 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) Bayadêre, or Nautch-girl (q.v.), also Cunchunee. In S. India dancing-girls are all Hindus, [and known as Devadôs or Bhogam-dôs;] in N. India they are both Hindu, called Rájmâni (see RUM-JOHNNY), and Mussulman, called
Kanchanī (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, ii. 282.]

1606.—See description by Gouvea, f. 39.

1673.—"After supper they treated us with the Dancing Wenches, and good soops of Brandy and Delf 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 Devata-schi (Deva-dātī) ... genaamd, en an de Goden hunner Pagoden als getrouwd) belangd."—Valentijn, Chr. 54.

1763—78.—"Mandelslow 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."—Munro, 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 yet melancholy music of the citharda."—Mrs. Sherwood's Autobiog. 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 Runjeet 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."—Mackay's Speech on the Sommuth Proclamation.

DANDY, s.

(a). A boatman. The term is peculiar to the Gangetic rivers. H. and Beng. dāndī, from dānd or dand, 'a staff, an oar.'

1885.—"Our Dandees (or boatmen) boyled their rice, and we supped here."—Hedges, Diary, Jan. 6; [Hak. Soc. i. 175].

1763.—"The oppressions of your officers were carried to such a length that they put a stop to all business, and plundered and seized the Dancing and Mangies [see MANJEE] vessel."—W. Hastings to the Nawab, in Long, 347.

1809.—"Two naked dandys paddling at the head of the vessel."—Ld. Valentia, i. 67.

1824.—"I am indeed often surprised to observe the difference between my dandies (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 Solvyns, who gives a plate of such an one.

[1828.—"... the Dandies is distinguished by carrying a small Dand or wand, with several processes or projections from it, and a piece 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 Hindus, ed. 1861, i. 183.]

—(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 muncheel (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, Abole of Snow, 103.]

1876.—"In the lower hills when she did not walk she travelled in a dandy."—Kinchlach, Large Game Shooting in Thibet, 2nd S., p. vii.

DANGUR, n.p. H. Dhângar, the name by which members of various tribes of Chîtâti Nâgpûr, but especially of the Orâons, 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 Orâon tribe. The etymology of the term Dhângar is doubtful. The late Gen. Dalton says: "It is a word that from its apparent derivation (dâng or dhâng, 'a hill') may mean any hill-
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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].

DAROEHEE. s. P. ċár-chiní, 'China-stick,' i.e. cinnamon.

1563. — "... The people of Ormuz, because this bark was brought for sale there by those who had come from China, called it ċár-chiní, which in Persian means 'wood of China,' and so they sold it in Alexandria. ..." — García, f. 59-60.

1621. — "As for cinnamon which you wrote was called by the Arabs dartzíni, I assure you that the dar-síti, as the Arabs say, or ċár-chiní as the Persians and Turks call it, is nothing but our ordinary cinnamon." — P. della Valle, ii. 206-7.

DARJEELING, DARJÍLING, 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 Jaeschke, dror-je-qlin, '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 Dar-rgyas-qlin' (Tib. Eng. Dict. p. 287).

DARÓGA, s. P. and H. dáróghái.

This word seems to be originally Mongol (see Kovalevsky's Dict. No. 1673). 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 dáróghái 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 1793 to 1862-63, the Daroghâ 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 Doroga (see Hammer, Golden Horde, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as ἄρρύγας (ibid. 238-9). 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 § clii.

c. 1220.— "Tuli Khan named as Darugha at Merv one called Barmas, and himself marched upon Nishapur." — Abulpházi, by Desmoulsins, 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, § lxxii. Comp. Markham, 90.

1414.— "... I reached the city of Kerman. ... The derogha (governor) the Emir Hadji Mohamed Kaischirin, being then absent. ..." — Abdurrazzak, in India in the XVth Cent., p. 5.

c. 1590.— "The officers and servants attached to the Imperial Stables. 1. The Atebyi. ... 2. The Dâroghah. There is one appointed for each stable." — Ain, tr. Blochmann, i. 187.

1621.— "The 10th of October, the daroga, or Governor of Isphahan, Mir Abdulazim, 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 Deroga, upon each side of the River, who will not suffer any person to pass without leave." — Tavener, E.T., ii. 52; [ed. Bull, 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 a-nights before the Palace-gates." — Fryer, 339.
DATURAJavan. 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.]

1554.—At Malacca. "The baar of the great Dachem contains 200 cates, each cate weighing two arrattles, 4 ounces, 5 eighths, 15 grains, 3 tenths. . . . The Baar of the little Dachem contains 200 cates; each cate weighing two arrattles."—A. Nunes, 39.

[1684-5.—" . . . he replied That he was now Content yt ye Hambole Company should solely enjoy ye Customs of ye Place on condition yt ye People of ye Place be free from all dutys & Customs and yt ye Profit of ye Dutchin be his. . . ."—Pringle, Diary, Ft. St. Geo. 1st ser. iv. 12.]

1606.—"For their Dotchin and Ballance they use that of Japan."—Bowyer's Journal at Cochín-China, in Dalrymple, 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."—Lockyer, 113.

"In the Dotchin, 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 Dotchin to cut and weigh silver."—Ibid. 141.

1748.—"These scales are made after the manner of the Roman balance, or our English Stilliards, called by the Chinese Litang, 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 dodgeons . . . Chinese Litang."
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 *Burladora* ('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 seqq.]

1583.—"Maidservant. — 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, Collogis, f. 83.

1578.—"They call this plant in the Malabar tongue *mannata caya* [ latino-*käya*] . . . in Canarese *Datyro* . . ."—Acosta, 87.


1588.—"They name [have] likewise an hearbe called *Durtroa*, which beareth a seede, whose of bruising out the sap, they put it into a cup, or other vessell, and give it to their husbands, eyther in meats or drinke, and presently therewith the Man is as though hee were half out of his wits."—Linschoten, 60; [Hak. Soc. i. 209].

1603-10.—"Mais ainsi de mesme les femmes quand elles sparent que leurs maris en entretiennent quant quelqu'autre, elles s'en desfont par poison ou autrement, et se seruent fort à cela de la semence de *Datura*, qui est d'une estrange vertu. Ce *Datura* ou *Duros*, especce de *Stramonium*, est vne plante grande et haute qui porte des fleurs blanches en Campane, comme le *Cirsampelo*, mais plus grande."—Moquéet, *Voyages*, 312.

1610.—"In other parts of the Indies it is called *Durtroa*."—Pyrard de Laval, Hak. Soc. ii. 114.

1621.—"Garcias ab Horts . . . 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."—Burton, *Anatomy of Mel.* Pt. 2, Sec. 5 Mem. I. Subs. 5.

1673.—"*Dutry*, the deadlist sort of *Solarium* (*Solanum*) or Nightshade,"—Fryer, 32.

1676.—"Make lechers and their punks with *dewtry* Commit fantastical advowtry."—Hudibras, Pt. iii. Canto 1.

1690.—"And many of them (the Moors) take the liberty of mixing *Dutur* and Water together to drink . . . which will intoxicate almost to Madness."—Ovington, 235.

1810.—"The *datura* that grows in every part of India."—Williamson, *V. M.* ii. 135.

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-spasmodics, or for more questionable purposes."—R. Brown in *Geog. Magazine*, i. 371.注—The statements derived from Hanbury and Flibeckiger 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 seqg.]

**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. *dák*, '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 transmitting articles by such relays. The institution was no doubt imitated from the *bārid*, or post, established throughout the empire of the Caliphs by Mo'awiya. The *bārid* is itself connected with the Latin *veredus*, and *veredius*.

1310.—"It was the practice of the Sultan (Alá-uddin) when he sent an army on an expedition to establish posts on the road, wherever posts could be maintained. . . At every half or quarter *kos* 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."—Zia-uddin *Banū*, 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 *Dāwah*, which is as much as to say 'the third part of a mile' (the mile itself being called in India *Kurah*). At every third of a mile there is a village well inhabited, outside of
DAWK

which are three tents where men are seated ready to start. . . ."—Ibn Batuta, iii. 95.

c. 1340.—"So he wrote to the Sultan to announce our arrival, and sent his letter by
the dáwah, which is the foot post, as we have told you. . . ."—Ibid. 145.

"At every mile (i.e. Korâh or cos) from Delhi to Daulatabad there are three
dáwah or posts."—Ibid. 191-2. It seems probable that this dáwah is some misunder-
standing of dák.

"There are established, between the capital and the chief cities of the differ-
ent 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 sta-
tioned. . . as soon as one of these men receives a letter he runs off as rapidly as
possible. . . At each of these posts 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 Dimishti, in Elliot,
iii. 581.

1528.—". . . that every ten logos he should erect a yam, or post-house, which they call a
dák-choki, for six horses. . . ."—Baber, 393.

c. 1612.—"He (Akbar) established posts throughout his dominions, having two horses
and a set of footmen stationed at every five
coms. The Indians call this establishment
'Dak chauki.' . . ."—Virishta, by Briggs, ii.
280-1.

1657.—"But when the intelligence of his
(Dara-Shekh's) officious meddling had
spread abroad through the provinces by the
dák chauki. . . ."—Khafi Khan, in Elliot,
vi. 214.

1727.—"The Post in the Mogul's Domi-
nions goes very swift, for at every Caravan-
senay, 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 Choudties."—A. Hamilton, i. 149; [ed. 1744, i. 150].

1771.—"I wrote to the Governor for per-
mission to visit Calcutta by the Dawks. . . ."—Letter in the Intrigues of a Naboh, &c., 78.

1781.—"I mean the absurd, unfair, irreg-
ular and dangerous Mode, of suffering
People to paw over their Neighbours' Letters at the Dock. . . ."—Letter in Hicky's
Bengal Gazette, Mar. 24.

1796.—"The Honble. the Governor-Gene-
ral in Council has been pleased to order the re-establishment of Dawk Bearers upon
the new road from Calcutta to Benares and Patna. . . The following are the rates
fixed. . . .

"From Calcutta to Benares. . . Six Rupees 500."—In Seton-Karr, ii. 185.

1809.—"He advised me to proceed imme-
diately by Dawk. . . ."—Ibid. 21.

1824.—"The dák 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.—"JAM: 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 salâm, and promise fidelity to the British Government, I will
restore to you your lands. . . . and the super-
tendance 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
Jama of the Jokees (in Life of Br. J. Wilson,
p. 440).

1873.—". . . the true reason being, Mr.
Barton declared, that he was too stingy to
pay her dawk."—The True Reformer, i. 68.

DAWK, s. Name of a tree. See DHAWK.

DAWK, To lay a, v. To cause re-
lays of bearers, or horses, to be posted
on a road. As regards palankin
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. dââ, Skt. dâârikâ; conf. Pers.
dâyâh, 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 Darya at the time of her labour.”—Archiv. Port. Orient. fasc. iv. p. 25.]

1578.—“The whole plant is commonly known and used by the Daryas, or as we call them comunadas” (“gossips,” midwives).—Acosta, Treatado, 282.

1613.—“The medicines of the Malays...ordinarily are roots of plants...horns and claws and stones, which are used by their leeches, and for the most part by Daryas, which are women physicians, excellent herbalists, apprentices of the schools of Java Major.”—Godin do Eredia, t. 37.

1782.—In a Table of monthly Wages at Calcutta, we have:—

“Dy (Wet-nurse) 10 Rs.”—India Gazette, Oct. 12.

1808.—“If the bearer hath not strength what can the Daeo (midwife) do?”—Guzerati Proverb, in Drummond’s Illustrations, 1803.

1810.—“The Dhye is more generally an attendant upon native ladies.”—Williamson, V. M. i. 341.

1833.—“...the ‘dyah’ or wet-nurse is looked on as a second mother, and usually provided for for life.”—Wills, Modern Persia, 326.

[1887.—“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 danaro or the Arabic dinár (q.v.); both eventually derived from the Latin denarius.

DEBAL, n.p. See DIUL-SIND.

DECCAN, n.p. and adj. Hind. Dakhin, Dakhkin, Dakhani, Dakhhan, Dakhina; dakhchina, the Prakr. form of Skt. dakshina, ‘the South’; originally ‘on the right hand’; compare dexter, deĕs. 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 Koncan (q.v.), i.e. the table-land of the interior to the maritime plain; in Upper India the Deccan stands opposed to Hindustân, i.e. roundly speaking, the country south of the Nerbudda to that north of it. The term frequently occurs in the Skt. books in the form dakshināpatha (‘Southern region,’ whence the Greek form in our first quotation), and dakshinātya (‘Southern’—qualifying some word for ‘country’). So, in the Panchaladra: “There is in the Southern region (dakshinātya janapada) a town called Mihilāropya.”

C. A.D. 80-90.—“But immediately after Barygaza the adjoining continent extends from the North to the South, wherefore the region is called Dachinabadēs (Δαχιναβάδης), for the South is called in their tongue Dachanos (Δάχανος).”—Periplus M. E., Geog, Gr. Min. ii. 254.

1510.—“In the said city of Deccan there reigns a King, who is a Mahommedan.”—Varthema, 117. (Here the term is applied to the city and kingdom of Bijapur.)

1517.—“On coming out of this Kingdom of Gujarat and Cambay towards the South, and the inner parts of India, is the Kingdom of Dacani, which the Indians call Deccan.”—Barbosa, 69.

1552.—“Of Decani or Daquê as we now call it.”—Castanheda, ii. 50.

“...He (Mahêm Shâh) 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 Dacani in their language signifies ‘monarch.’”—De Barros, Dec. II. liv. v. cap. 2. (It is difficult to discover what has led astray here the usually well-informed De Barros.)

1608.—“For the Portugals of Daman had wrought with an ancient friend of theirs a Raga, who was absolute Lord of a Province (betweene Daman, Guzerat, and Deccan) called Cruly, to be ready with 200 Horsemen to stay my passage.”—Capt. W. Hawkins, in Purchas, i. 200.

[1612.—“The Desanins, a people bordering on them (Portuguese) have besieged six of their port towns.”—Dunbars, 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 Caronne shall go to the Deccan Wars.”—Ibid. Hak. Soc. ii. 192.

[1623.—“A Moor of Dacan.”—P. della Valle, Hak. Soc. ii. 225.]

1667.—“But such as at this day, to Indians known, In Malabar or Deccan spreads her arms.”—Paradise Lost, ix. [1102-3].

1726.—“Deccan [as a division] includes Deccan, Canhém, and Balagutta.”—Valentinj, v. 1.
c. 1750.—“... alors le Nababe d'Arcate, tout petit Seigneur qu'il étoit, comparé au Soubha du Dekam dont il n'étoit que le Fermier traiter (sic) avec nous comme un Souverain avec ses sujets.”—Letter of M. Bussy, in Cambridge's War in India, p. xxix.

1870.—“In the Deccan and in Ceylon trees and bushes near springs, may often be seen covered with votive flowers.”—Lubbock, Origin of Civilization, 200. N.B.—This is a questionable statement as regards the Deccan.

DECCANY, adj., also used as subst. Properly dakhini, dakhkini, dakhni. Coming from the Deccan. A (Mahomedan) inhabitant of the Deccan. Also the very peculiar dialect of Hindustani spoken by such people.

1516.—“The Deccani language, which is the natural language of the country.”—Barbosa, 77.

1572.—“... Deccanyes, Orias, que e esperança Tem de sua salvação nas resonantes Aguas do Gange. ...”—Camões, vii. 20.

1578.—“... The Decanins (call the Betel-leaf) Pan.”—Acosta, 189.

c. 1590.—“Hence Dakhinis are notorious in Hindustán for stupidity.”—Author quoted by Blochmann, Aín, i. 443.

[1813.—“... and the Decanne-bean (butea superbæ) are very conspicuous.”—Forbes, Or. Mem. 2nd ed. i. 195.]

1861.—“Ah, I rode a Deccanee 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 Pindaree.

DECK, s. A look, a peep. Imp. of Hind. dekh-nâ, ‘to look.’

[1830.—“When on a sudden, coming to a check, Thompson's mahout called out, 'Dekh! Sahib, Dekh!'”—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 dekh at the steamer.'...”—W. Arnold, Oakfield, i. 85.

DEEN, s. Ar. Hind. dîn, ‘the faith.’ The cry of excited Mahommedans, Din, Din!

c. 1580.—“... crying, as is their way, Dim, Dim, Mafumade, so that they filled earth and air with terror and confusion.”—Primor e Honra, &c., f. 19.

[c. 1760.—“The sound of ding Mahomed.”—Orme, Military Trans. Madras reprint, ii. 539.

[1764.—“When our seapays observed the enemy they gave them a ding or huzza.”—Carraccioli, Life of Olive i. 57.]

DEHLI, 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. Dilli is, according to Cunningham, the old Hindu form of the name; Dilli is that used by Mahommedans. According to Panjab Notes and Queries (i. 117 seq.), Delpat is traditionally the name of the Dilli of Prithvi Râj. 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 'Delli boil,' a form of Oriental sore, similar to Biskra Button, Aleppo Evil, Lahore or Multan Sore (see Delhi Gazetteer, 15, note).]

1205.—(Muhammad Ghori marched) "towards Delli (may God preserve its prosperity, and perpetuate its splendour!), which is among the chief (mother) cities of Hind.”

—Hassan Nizâmi, in Elliot, ii. 216.

c. 1321.—“Hanc terram (Tana, near Bombay) regunt Sarracenii, nunc subjacentes dal dili. ... Audiens ipse imperator dol Dali ... misit et ordinavit ut ipse Lomelici peneitus caperetur.”...—Fr. Odoric. See Cathay, &c., App., pp. v. and x.

c. 1380.—“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 para- sang runs a great river, not so big, however, as Euphrates.”—Abulfeda, in Gildemeister, 189 seq.

c. 1334.—“The wall that surrounds Dilli has no equal. ... The city of Dilli has 28 gates ...” &c.—Ibn Batuta, iii. 147 seq.

c. 1375.—The Carta Catalana of the French Library shows ciutad de Dilli and also Lo Rey Dilli, with this rubric below it: “Aci est un soldà gran e poderos molt ric. Aquest soldà ha dcc orfins e c millia homens à cavall sot to seu imperi. Ha encara paons seus nombre. ...”

1459.—Fra Mauro’s great map at Venice shows Deli cittade grandissima, and the rubrick Questa cittade nobilissima zà domi- nava tuto el paese del Deli over India Prima.

1516.—“This king of Deli confines with Tatars, and has taken many lands from the King of Cambay; and from the King of...
DELLY, MOUNT.  

n.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 Atlâs.] It was, according to Correa, the first Indian land seen by Vasco da Gama. The name is Malayâl. Elî 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 Skt. Mahâtmya or legend, who rendered the name Saptasaïla, 'Seven Hills,' confounding elî with ēlu, 'seven,' which has no application. "Again we shall find it explained as 'Rat-hill'; but here elî is substituted for ēlu. [The Madras Gloss. gives the word as Mal. ezhîmala, and explains it as 'Rat-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-Mâdî of the Peutingerian Tables is not unlikely to be an indication of Ely.

1298.-"Elî 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.

c. 1330.—"Three days journey beyond this city (Manjarîr, i.e. Mangalore) there is a great hill which projects into the sea, and is descried by travellers from afar, the promontory called Hili."—Abulfeda, in Gil- 
demeister, 185.

c. 1343.—"At the end of that time we set off for Hili, where we arrived two days later. It is a large well-built town on a great bay (or estuary) which big ships enter."—Ibn Batuta, iv. 81.

c. 1440.—"Proceeding onwards he . . . arrived at two cities situated on the sea shore, one named Pacamuria, and the other Helly."—Nicolo Conti, in India in the XVe Cent. p. 6.

1516.—"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. 1562.—"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 Canaror, which the people of the country in their language call the mountain Deli, elly 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."—Correa, Three Voyages, &c., Hak. Soc. 145.

1579.—"... Malik Ben habeeb ... proceeded first to Quilion ... and after erecting a mosque in that town and settling his wife there, he himself journeyed on to [Hill Marsaf] ..."—Rowlandson's Tr. of Tulip fid-ul-Mujahideen, p. 54. (Here and elsewhere in this ill-edited book Hill Morawie is read and printed Huubace Murvace).

1622.—"... a high Hill, inland near the seashore, call'd Monte dell."—P. della Valle, Hak. Soc. ii. 355.

1638.—"Sur le midy noss passannes à la veüe du Monte-Leone, qui est vne haute montagne dont les Malabares descourent de loin les vaisseaux, qu'ils pueuent attaqueuer avec avantage."—Mandestlo, 275.

1727.—"And three leagues south from Mount Delly is a spacious deep River called Balliapatam, where the English Company had once a Factory for Pepper."—A. Hamilton, i. 291; [ed. 1743, ii. 295].

1793.—"We are further to remark that the late troubles at Tellicherry, 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. dallâl; 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. 1665.—"He spared also the house of a deceased Delale or Gentle 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 Lade."]

1684.—"Five Delolls, or Brokers, of Deeca, after they had been with me went to Mr. Beard's chamber ..."—Hedges, Diary, July 26; [Hak. Soc. i. 152].

1754.—"Mr. Baillie at Jugdea, accused by these villains, our dulols, who carried on for a long time their most flagrant rascality. The Dulos 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."—Hajji Baba, 2d ed. i. 183; [ed. 1851, p. 81].

1835.—"In many of the books in Cairo, auctions are held ... once or twice a week. They are conducted by 'dellâls' (or brokers). The 'dellâls' carry the goods up and down, announcing the sums bidden by the cries of 'harâg.'"—Lane, Mod. Egyptians, ed. 1860, p. 317; [5th ed. ii. 13].

DEMIJOHN, 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 demijân, 'la dame-jeanne.' The word is undoubtedly known in modern Arabic. The Môhit of B. Bistânî, the chief modern native lexicon, explains Damijân as 'a great glass vessel, big-bellied and narrow-necked, and covered with wicker-work; a Persian word.'* The vulgar use the forms damajân and damanjâna. Dame-jeanne appears in P. Richelet, Dict. de la Langue Frangaise. (1759), with this definition: "[Laqena amplior] Nom que les matelots donnent à une grande bouteille couverte

* A correction is made here on Lord Stanley's translation.

* Probably not much stress can be laid on this last statement. [The N.E.D. thinks that the Arabic word came from the West].
DEODAR. 305  DEODAR.

de natte." It is not in the great Castilian Dict. of 1729, but it is in those of the last century, e.g. Dict. of the Span. Academy, ed. 1869. "Damaquinana, f. Prov. (incia de) And(alucia, castaña . . ."—and castañu is explained as a "great vessel of glass or terra cotta, of the figure of a chestnut, and used to hold liquor." [See N. E. D. which believes the word adopted from dame-jeanne, on the analogy of 'Bel-larmine' and 'Greybeard'.] 1762.—"Notre vin étoit dans de grands flacons de verre (Damasjanes) dont chacun tenoit près de 20 bouteilles."—Niebrue, 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 denqy or dengue. [But, according to the N. E. D. both 'dandy' and 'dengue' are corruptions of the Swahili term, ka dinga 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.

1885.—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 'curiosity' would have been much greater had there been a death? For, although this disease is one of the most infectious, and as I can testify from unpleasant personal experience, one of the most painful that there is, yet death is a very rare occurrence. In an epidemic at Bermuda in 1882, in which about five hundred cases came under my observation, not one death was recorded. In that epidemic, which attacked both whites and blacks impartially, inflammation of the cellular tissue, affecting chiefly the face, neck, and scrotum, was especially prevalent as a sequela, none but the lightest cases escaping. I am not aware that this is noted in the text-books as a characteristic of the disease; in fact, the descriptions in the books then available to me, differed greatly from the disease as I then found it, and I believe that was the experience of other medical officers at the time. . . 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, Chattam." 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 Deudur as yielding a kind of turpentine (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 Himālaya. It is called so (Deodar, Diatr, or Dydr [Drew, Jummao, 100]) in Kashmir, where the deodor pillars of the great mosque of Srinagar date from a.D. 1401. The name, indeed (deodāru, 'timber of the gods'), is applied in different parts of India to different trees, and even in the Himālaya 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 Uvaria) longifolia, to Spathindica, to Erythroxylon areolatum, and (on the Ravi and Sutlej) to Cupressus torulosa.

The Deodor 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.—'Deudur (or rather Diudur) est ex geerea abbel (i.e. juniper) quae dicetur pinus Inda, et Syr deudur (Milk of Deodor) est ejus lac (turpentine).'-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.'—Chach Nama in Elliot, i. 134.

DERRISHACST, adj. This extraordinary word is given by C. B. P. (MS.) as a corruption of P. daryakhast, 'destroyed by the river.'

DERVISH, s. P. darssh; a member of a Mahomedan religious order. The word is hardly used now among Anglo-Indians, fakir [see FAKEER] having taken its place. On the Mahomedan confraternities of this class, see Herklots, 179 seqq.; Lane, Mod. Egyptians, Brown's Dervishes, or Oriental Spiritualism; Capt. E. de Neven, Les Khousan, Ordres Religieux chez les Musulmans (Paris, 1846).

c. 1540.—'The dog Coia Acem ... crying out with a loud voyce, 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 Dervises 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. ixx.), in Cajon, 72.

c. 1554.—'Hic multa didicimus a monachis Turcicis, quos Dervis vocant.'—Busby, Exped. i. p. 93.

1616.—'Among the Mahometans are many called Dervises, which relinquish the World, and spend their days in Solitude.'—Terry, in Purchas, ii. 1477.

[c. 1630.—'Dervissi.' See TALIS-MAN.]

1653.—'Il estoit Dervise ou Fakir et menoit une vie solitaire dans les bois.'—De la Boulaye-le-Gour, ed. 1657, p. 182.

1670.—'Aureng-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.'—Berner, E.T. 3; [ed. Constable, 10].

1673.—'The Dervises professing Poverty, assume this Garb here (i.e. in Persia), but not with that state they ramble up and down in India.'—Fryer, 392.

DESSAYE, s. Mahr. desā; in W. and S. India a native official in charge of a district, often held hereditarily; a petty chief. (See DISSAVE.)

1590-91.—'... the Desaye, Mukaddams, and inhabitants of several parganahs made a complaint at Court.'—Order in Mirat-i-Ahmadi (Bird's Tr.), 408.

[1811.—'Daisey.'—Kirkpatrick, Letters of Tipppo, 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 Calcutta before returning to his territory, via Madras.'—Pioneer Mail, Jan. 24.

The regular title of this chief appears to be Sar-Desāi.

DESTOOR, s. A Parsee priest; P. dastīr, from the Pahlavi dastībar, 'a prime minister, councillor of State ... a high priest, a bishop of the Parsees; a custom, mode, manner' (Hawy, Old Pahlavi and Parsee Glossary). [See DUSTOOR.]
DEUTI, DUTY. 307

DEUTI, DUTY, s. H. duuti, devti, devotî, Skt. dîpa, '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 Devôtis, 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 gourd... and whenever the wick requires oil, they supply it from this gourd. If their emperors or chief nobility at any time have occasion for a light by night, these filthy Devôtis bring in their lamp... and there stand holding it close by their side."—Baber, 333.


DEVA-DÂSÎ, 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 Corinth under the name of iepôboivos, 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 kâdaśêóth repeatedly mentioned in the Old Testament, e.g. Deut. xxiii. 18: "Thou shalt not bring the wages of a kâdaśêa... into the House of Jehovah." [See Cheyne, in Encycl. Bibb. ii. 1964 seq.] Both male and female iepôboivos are mentioned in the famous inscription of Cition in Cyprus (Corp. Inscr. Semit. No. 86); the latter under the name of 'âmnâ, curiously near that of the modern Egyptian 'âmnâ. (See DANCING-GIRL.)

1702.—"Pens de temps après je baptisé une Deva-Dachi, ou Eslace Divine, c'est ainsi qu'on appelle les femmes dont les Prêtres des idoles abusent, sous prétexte que leurs dieux les demandent."—Lettres Édifiantes, x. 245.

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 des processions."—Hauger ii. 195.

1868.—"The Dásis, the dancing girls attached to Pagodas. They are each of them married to an idol when quite young. Their male children... have no difficulty in acquiring 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.)

[1608-10.—"Often you see coming from afar great whirlwinds which the sailors call dragons."—Pyraud de Laval, Hak. Soc. i. 11.
[1813.—"... we were often surrounded by the little whirlwinds called bugulas, or Devils."—Forbes, 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 Syrnum Indrantis 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 Mirabilis, in Rec. de Voyages, iv. 53.

1681.—"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.

1849.—"Devil's Bird (Strix Gaulama or Ulama, Singh.). A species of owl. The wild and wailing cry of this bird is considered a sure presage of death and misfortune, 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.
1869.—"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 shudder- ing; 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.

1881.—"The uncanny cry of the devil-bird, Surfinium Indrani..."—Haeckel's Visit to Ceylon, 235.

DEVLIL'S REACH, n.p. This was the old name of a reach on the Hooghly R. a little above Pulta (and about 15 miles above Calcutta). On that reach are several groups of deivals, or idol-temples, which probably gave the name.

1684.—"August 28.—I borrowed the late Dutch Fiscales Budgero (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. 166.

1711.—"From the lower Point of Devil's Reach you must keep mid-channel, or nearest the Starboard Shore, for the Lard- board is shoal until you come into the beginning of Pulta or Poutto Reach, and there abreast of a single great Tree, you must edge over to the East Shore below Pulta."—The English Pilot, 54.

DEVIL WORSHIP. This phrase is a literal translation of bhūtā-pūjā, i.e. worship of bhūtas [see BHOO], a word which appears in slightly differing forms in various languages of India, including the Tamil country. A bhūta, or as in Tamil more usually, pūya, is a malignant being which is conceived to arise from the person of anyone who has come to a violent death. This superstition, in one form or another, seems to have formed the religion of the Dravidian tribes of S. India before the introduction of Brahmanism, and is still the real religion of nearly all the low castes in that region, whilst it is often patronized also by the higher castes. These superstitions, and especially the demonolatrous rites called 'devil-dancing,' are identical in character with those commonly known as Shamanism [see SHAMAN], and which are spread all over Northern Asia, among the red races of America, and 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 seq.); see also Marco Polo, 2nd ed. ii. 79 seq.; [Oppert. Orig. Inhabit. of Bharatavarṣa, 554 seq.]

Déwal, Déwálé, s. H. dwál, Skt. deva-āliya; a Temple or pagoda. This, or Dwéalgár, is the phrase commonly used in the Bombay territ- ory for a Christian church. In Ceylon Déwalé is a temple dedicated to a Hindu god.

1881.—"The second order of Priests are those called Koppuks, who are the Priests that belong to the Temples of the other Gods (i.e. other than Budon, or Buddha). Their Temples are called Dewals."—Knoz, Ceylon, 79.

[1797.—"The Company will settle... the dewal or temple charge."—Treaty; in Logan, Malabar, iii. 285.

[1813.—"They plant it (the nayna tree) near the dewals or Hindo temples, improperly called Pagodas."—Forbes, Or. Mem., 2nd ed. i. 15.]

DEWALEEA, s. H. dwéliyá, 'a bankrupt,' from dwéla, 'bankruptcy,' and that, though the etymology is dis- puted, 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. dwéli, from Skt. dipa-ālika, 'a row of lamps,' i.e. an illumination. An autumnal feast at- tributed 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 Ṭśvina or Asan, and on the new moon and four following days of Karttika, i.e.
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 Dívâli is not used; it is Kâlé Pâjá, the feast of that grim goddess, a midnight festival on the most moonless nights of the month, celebrated by illuminations and fire-works, on land and river, by feasting, carousing, gambling, and sacrifice of goats, sheep, and buffaloes.

1613.—"...no equinoccio da entrada de libra, diâ chamado Divâly, tem tal privilegio e vertue que obriga falar as arvores, plantas e ervas..."—Godívão de Eredivia, f. 38v.

[1623.—"October the fourth and twentieth was the Davâli, or Feast of the Indian Gentiles."—P. della Valle, Hak. Soc. ii. 206.]

1651.—"In the month of October, eight days after the full moon, there is a feast held in honour of Vistnou, which is called Dipâwâli."—A. Rogerius, De Open-Deure.

[1671.—"In October they begin their yeare with great feasting, Jollity, Sending Presents to all they have any busynes with, which time is called Dually."—Hedges, Diary, Hak. Soc. ii. ccxiv.]

1673.—"The first New Moon in October is the Banyan's Dually."—Fryer, 110.

1690.—"...their Grand Festival Season, called the Dually Time."—Ovington, 401.

1820.—"The Dewalee, Deepaulee, or Time of Lights, takes place 20 days after the Dussera, and lasts three days; during which there is feasting, illumination, and fireworks."—T. Coats, in Tr. Lit. Soc. Bo., ii. 211.

1843.—"Nov. 5. The Divâli, 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 bark 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."—Monte Williams, Religious Thought and Life in India, 432.

DEWAUN, s. The chief meanings of this word in Anglo-Indian usage are: (1) Under the Mahommedan Govern-
We must observe that in the Mahomedan States of the Mediterranean the word *divan* 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. Peritso, in Syntagma Dissert. i. 101) derives *dogana* from *docdn* (i.e. P. *dwañ*, *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 *divan* in the Arabic texts constantly represents the *dogana* of the Italian, seem sufficient to settle the question (see Amari, Diplome 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 *Dianum*, which signifies the house where the duties are collected, we form *diana*, and thence *adivana*, and lastly *aduana.*

At a later date the word was reimported 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 *cigar-divans, et hoc genus omne.* The application to certain collections of poems is noticed above. It seems to be especially applied to assemblages of short poems of homogeneous character. Thus the *Odes* of Horace, the *Sonnets* of Petrarch, the *In Memoriam* of Tennyson, answer to the character of *Divan* so used: Hence also Goethe took the title of his *West-Ostliche Divan*.

C. A. D. 636.—"... in 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 *Dewan* or Department of the Exchequer."—*Muir's Annals*, &c., pp. 226-8.

As Minister, &c.

[1610.—"We propose to send you the copy hereof by the old serviano of the *Aduano*."—*Dawers, Letters*, i. 51.]

[1616.—"Sheak Isuph *Dyvon* of Amdavaz."—*Poster, Letters*, iv. 311.]

1690.—"Fearing miscarriage of ye Original curteats [farigh-khatfl. Ar. 'a deed of release,' variously corrupted in Indian technical use] we have herewithth Sent you a Copyy Attested by Hugly Caze, hoping ye *Duan* may be Satisfied therewith.—*MS. Letter in India Office, from Job Charmock and others at Chuttanutte to Mr. Ch. Eyre at Balloose.*"

C. 1718.—"Even the *Divan* of the Qalissah 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."—*Seir Mutajherin*, i. 110.

1762.—"A letter from Dacca states that the Hon'bkle Company's *Dewan* (Manikchand) died on the morning of this letter. As they apprehend he has died worth a large sum of money which the Government's people (i.e. of the Nawâb) 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 *Allum Chand*, who had been many years *Dewan* to Soujah Khan, by whom he was much revered for his great age, wisdom, and faithful services."—*Holwell, 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 expediency 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 Clay*, 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.
1834.—"His (Raja of Ulwar's) Dewanjee, Balmochun, who chanced to be in the neighbourhood, with 6 Risalas of horse . . . was further ordered to go out and meet me."—Mem. of Col. Mountain, 132.

[1861.—See quotation under AMEEN.]

In the following quotations the identity of divan and douane or dogana is shown more or less clearly.

A. D. 1178.—"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 Diwân. They were called forward one by one; the property of each was brought out, and the Diwân was straitened with the crowd. The search fell on every article, small or great; one thing met mix 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 Salâh-ud-din, 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 Jubair, orig. in Wright's ed., p. 36.

1340.—"Doana in all the cities of the Saracens, in Sicily, in Naples, and throughout the Kingdom of Apulia . . . Dazio at Venice; Gabelita throughout Tuscany; . . . Costums throughout the Island of England . . . All these names mean duties which have to be paid for goods and wares and other things, imported to, or exported from, or passed through the countries and places . . ."—Francesco Balducci Pegolotti, see Cathay, &c., ii. 285-6.

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-diwan) sit and pass in review whatever one has."—Ibn Batuta, iv. 265.

The following medieval passage in one of our note-books remains a fragment without date or source:

(*)—"Multi quoque Saracenorum, qui vel in apothecis suis meretur vendendi prae- rent, vel in Duanni fiscales. . . ."

1440.—The Handbook of Giovanni da Uzzano, published along with Pegolotti by Pagnini (1765-66) has for custom-house Dowana, which corroborates the identity of Dogana with Diwân.

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 (Dyvan-Khane) Council Chamber."—Mem. of Timur, tr. by Stewart, p. 130.

1554.—"Uteunquie sit, cum mane in Divanon (is concilii vt alias dixi locus est) imprudens omnium venissent. . . ."—Busbe- qui Epistolae, ii. p. 138.

A place, fitted with mattresses, &c., to sit in:

1676.—"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. Ball, i. 108].

1785.—"It seems to have been intended for a Duan Konna, or eating room."—Forbes, Or. Mem. 2nd ed. ii. 383.

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."—Trigsmouth, Mem. i. 105.

DEWAUNY, DEWAUNY, &c., s. Properly, divânî; popularly, dewânî. The office of divân (Dewaun); and especially the right of receiving as divân the revenue of Bengal, Behar, and Orissa, 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.

1765.—(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 Dewanship (no doubt in orig. Diwân) of the three provinces. . . ."—Seir Mutaghelin, 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 Duann 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. Divdint Adalat as opposite to Rawildi Adalat. (See ADAWULT). The use of Divdint 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: "Divaien begh, id est, Supremus criminalis Judicij Dominus . . . de latrocinis et homicidii non modo in hac Regia metropoli, verum etiam in toto Regno disponendi facultatem habet."—Amoenit, Æcot. 80.

DHALL, DOLL, s. Hind. dál, 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 dál, which Wilson derives from the Skt. root dál, 'to divide' (and which thus corresponds in meaning also to 'split pea'), is, according to the same authority, Phaseolus aureus: but, be that as it may, the dál is most commonly in use are varieties of the shrubby plant Cajanus Indicus, Spreng., called in Hindi arhar, rahtar, &c. It is not known where this is indigenous; [De Candolle thinks it probably a native of tropical Africa, introduced perhaps 3,000 years ago into India;} it is cultivated throughout India. The term is also applied occasionally to other pulses, such as mûng, urd, &c. (See MOONG, OORD.) It should also be noted that in its original sense dál 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 bestowed the largess of Rice or Doll (an Indian Bean)."—Fryer, 101.

1690.—"Kitcheree . . . made of Dol, that is, a small round Pea, and Rice boiled together, and is very strengthening, tho' not very savoury."—Ovington, 310.

1727.—"They have several species of Legumens, but those of Doll are most in use, for some Doll and Rice being mingled together and boiled, make Kitcheree."—A. Hamilton, i. 162; [ed. 1744].

1776.—"If a person hath bought the seeds of . . . doll . . . or such kinds of Grain, without Inspection, and in ten Days discovers any Defect in that Grain, he may return such Grain."—Halhed, Code, 178.

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.—". . . dol, split country peas."—Maria Graham, 25.

[1813.—"Tuar (cytisus caean, Linn.) . . . is called Dohl. . . ."—Forbes, Or. Mem. 2nd ed. ii. 35.]

DHAWK, s. Hind. dhâk; also called palâs. 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 basanto, basanti, a fleeting yellow; and in preparing Holt (see HOOLY) powder. The second of the two Hindi words for this tree gave a name to the famous village of Plassy (Paldâ), and also to ancient Magadha or Behar as Palâša or Parâs, whence Parâsîa, a man of that region, which, if Gen. Cunningham's suggestion be accepted, was the name represented by the Prasis of Strabo, Pliny, and Arrian, and the Pharrasis of Curtius (Ann. Geoq. of India, p. 454). [The derivation of the word from Skt. Prâchyas 'Inhabitants of the east country,' is supported by McCrindle, Ancient India, 365 seq. So the dhâk 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 abattis of dhâk trees, or whatever else they could find."—Saiyid Ghulâm 'Ali, in Elliot, vii. 420.

DHOBY, DOBIE, s. A washerman; Doby, Dobie, [from dhona, Skt. dhôv, 'to wash.'] In colloquial Anglo-Indian use all over India. A common H. proverb runs: Dhoû kà kutta kà sâ, na ghar kà na ghat kà, i.e. "Like a Doby's dog belonging neither to the house nor to the river side." [Dobby's itch is a troublesome cutaneous disease supposed to be communicated by clothes from the wash, and Dobby'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].

**DHOOLY, 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 *Herklotz, Qanoon-e-Islam*, pl. vii. fig. 4). *Doli* is from *dolmā*,'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 palankin 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."] *Dôla* occurs in *Ibn Batuta*, but the translators render "palankin," and do not notice the word.

c. 1343.—"The principal vehicle of the people (of Malabar) is a *dûla*, carried on the shoulders of slaves and hired men. Those who do not ride in a *dûla*, whoever they may be, go on foot."—*Ibn Batuta*, iv. 73.

c. 1590.—"The Khârs or Pâlki-bearers. They form a class of foot servants peculiar to India. With their pâlki, . . . and *dûlîs*, they walk so evenly that the man inside is not inconvenienced by any joltng."—*Athn.*, i. 253; [and see the account of the *sukâhann*, *bid.*, ii. 122].

1609.—"He turned Moore, and bereaved his elder Brother of this holie by this stratageme. 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 *Dowl*.—*Hawkins*, in *Purchas*, i. 435.

1662.—"The Râjah and the Phûkans travel in singhâsans, and chiefs and rich people in *dûlîs*, made in a most ridiculous way."—*Mir Jumlah's Invasion of Assam*, tr. by *Blockmann*, in *J. As. Soc. Bann.*, xli. pt. i. 60.

1702.—". . . an *Doulî*, c'est une voiture moins honorable que le palanquin."—*Letters Edif.* 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 Hydor Naik*, 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 is to be no objection."—*Letter of W. Hastings*, in *Markham's Tibet*, 18.

1785.—"You must despatch Doolies to Dhârâwâr to bring back the wounded men."—*Letters of Tippoo*, 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."—*Munro, Narrative*, 184.

1845.—"Head Qrs., Kurrachee, 27 Decr., 1845.

"The Governor desires that it may be made known to the *Doolie-wallas* 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.

1872.—"At last . . . a woman arrived from Dargânagar with a *dûli* and two bearers, for carrying *Mâlâtî*."—*Govinda Samanta*, ii. 7.

1880.—"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 started . . . 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 *dhoolie*-bearer, might file a bill for the administration of the Trust."—*Ld. Justice James*, Judgment on the Kirwee and Banda Prize Appeal, 13th April.

1883.—"I have great pleasure here in bearing my testimony to the courage and devotion of the Indian *dhooly*-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-
DHOON, s. Hind. dün. 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 Siwałik Hills (q.v.), or rather between the interior and exterior of these ranges. The best known of these valleys is the Dün of Dehra, below Mussoorie, often known as "the Dhoon"; a form of expression which we see by the second quotation to be old.

1596.—"In the language of Hindustân they call a Jâlga (or dale) Dün. The finest running water in Hindostan is that of this Dün."—Baber, 299.

1654-55.—"Khalilu-lla Khan ... having reached the Dün, which is a strip of country lying outside of Srinagar, 20 ½ long and 5 broad, one extremity of its length being bounded by the river Jumna, and the other by the Ganges."—Shāh-Jahān-Námâ, in Elliot, vii. 106.

1814.—"Me voici in the far-famed Dhoon, the Temple 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 Kalanga, 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 'Dün' (Doon) has been adopted. ... When the outer of these ranges is wanting, as is the case below Naini 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. dhotī. The loin-cloth worn by all the respectable Hindu castes of Upper India, wrapt 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 dhotī of 1200 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-Ayrans, 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."—Danvers, Letters, i. 29.

[1614.—"20 corge of strong Dutties, such as may be fit for making and mending sails."—Forster, Letters, ii. 219.

[1615.—"200 peeces Dutta."—Cocks’s Diary, i. 83.]

1622.—"Price of calicoes, duttees fixed." 

"List of goods sold, including diamonds, pepper, bastas, (read bafus), duttees, and silk from Persia."—Court Minutes, &c., in Sainbury, ii. 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 dhuti wrapped round the waist, and descending to the knee-joints."—Govindu 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. Colomb’s Slave-catching in the Indian Ocean; see also Capt. W. F. Owen’s Narrative (1833), p. 385, [i. 384 seq.]. Most people suppose the word to be Arabic, and it is in (Johnson’s) Richardson (dáo) 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 Tava (in Ath. Nikitin, 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 zawra was apparently a Basque name for a kind of craft in Biscay (see s.v. Bluteau, and the Dic. de la Lengua Castel, vol. vi. 1739). Dóo or Dáva 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. Nikitin, p. 8, in Indica in XVth Cent.

"So I embarked in a tava, and settled to pay for my passage to Hormuz two pieces of gold."—Ibid. 30.

1785.—"A Dhow, the property of Rutn Jee and Jeewun Doss, merchants of Muscat, having in these days been dismasted in a storm, came into Byte Koal (see BATGUL), a seaport belonging to the Sircar. . . ."—Tippoo’s Letters, 181.

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. 224.

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 grab or a dow from Arabia."—Maria Graham, 142.

1814.—"The different names given to these ships (at Jodda), as Say, Seene, Merkab, Sambruk [see SAMBOOK], Dow, denote their size; the latter only, being the largest, perform the voyage to India."—Burchhardt, Tr. in Arabia, 1829, 4to, p. 22.

1837.—"Two young princes . . . nephews of the King of Hinzaian or Joanna . . . came in their own dhow on a visit to the Government."—Smith, Life of Dr. J. Wilson, 253.

1844.—"I left the hospitable village of Takaungu in a small boat, called a ‘Daw’ by the Suahilis . . . the smallest sea-going vessel."—Krapf, 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. 294.

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."—Colomb, 35.


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 EBUGGALOW)."—Bombay Gazetteer, xiii. 717 seq.

**Dhurmallsa,** s. H. and Mahr. dharm-sâla, ‘pious edifice’; a rest-house for wayfarers, corresponding to the S. Indian Choultry or Chuttrom (q.v.).

1826.—"We alighted at a durhmsallah where several horsemen were assembled."—Pandurang Hari, 254; [ed. 1873, ii. 66].

**Dhurna.** TO SIT, v. In H. dharnâ denê or båthnê, Skt. dhrê, ‘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 it 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 dharnâ is made an offence under the Indian Penal Code. There is a systematic kind of dharnâ practised by classes of beggars, e.g. in the Punjab by a class called Tasmiwâls, or ‘strap-riggers,’ who twist a leather strap round the neck, and throw themselves on the ground before a shop, until alms are given; [Dorîwâls, who threaten to hang themselves; Damîwâls, who rattle sticks, and stand cursing till they get alms; Urimârs, who simply stand before a shop all day, and Gurmârs and Chharimârs, who cut themselves with knives and spiked clubs] (see Ind. Antiq. i. 162, [Herklots, Qanoon-e-Islam, ed. 1863, p. 193 seq.]). It appears from Elphinstone (below) that the custom sometimes received the Ar.
Pers. name of takāza, ‘dunning’ or ‘importunity.’

c. 1747.—‘While Nundi Raj, the Dulwai (see DALAWAY), was encamped at Suttī Mangul, his troops, for want of pay, placed him in Dhurna... Hurree Singh, forgetting the tinges of salt or gratitude to his master, in order to obtain his arrears of pay, forbade the sleeping and eating of the Dulwai, by placing him in Dhurna... and that in so great a degree even to stop the water used in his kitchen. The Dulwai, 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 Hydūr Naik, 41 seq.

c. 1794.—‘The practice called dharna, which may be translated caption, 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. Bhargava Khud, K. R. 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 bazaar 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 seq.

1809.—‘Seendhiya (i.e. Sindia), who has been lately plagued by repeated Dhurnas, 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 Khaqee, or private treasury... The time elapsed without the agreement having been fulfilled; and Seendhiya immediately dispatched the treasurer to sit Dhurna on his behalf at Patunkur’s tents.”
—Broughton, Letters from a Mahratta Clump, 169 seq. [Ed. 1892, 127].

[1812.—Morier (Journey through Persia, 32) describes similar proceedings by a Derwish at Bushire.]

1819.—‘It is this which is called tukaza* by the Mahrattas... If a man have demand from (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 road, clamoured before his door; or he employed others to do this for him; he would even sit 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.

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 Annoyance.

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 Senchus 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 dhurnas.’ 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 definiteness 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 dcharita, ‘customary proceeding,’ or Prāyagopavaṇṇa, ‘sitting down to die by hunger.’ This procedure has long since been identified with the practice of ‘fasting upon’ (trosced fow) 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’ Loegaire, the unbelieving over-king of Ireland. Loegaire’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.
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 fortiori, 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 Rás Málo (ii. 393 seq.; [ed. 1878, p. 657]) of a farther proceeding following upon an unsuccessful dharmā, put in practice by a company of Chārāns, or bards, in Kathiawār, to enforce payment of a debt by a chief of Jайл to one of their number. After fasting three days in vain, they proceeded from dharmā 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 (Kavīs) 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 Indiamen 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.

1683.—"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 Kegoria Island." (see KEDGEREE.)

—Bridge, Diary, Hak. Soc. i. 94. (See also ROGUE'S RIVER.)

DIDWAN, s. P. di'dān, didwān, 'a look-out,' 'watchman,' 'guard,' 'messenger.'

[1679.—See under AUMILDAE, TRIPLI-CANE.

[1680.—See under JUNCAMEER.

[1883-4.—"... three yards of Ordinary Broadcloth and five Pagodas to the Dīthwān that brought the Phirmaund. ..."—Pringle, Diary of Ft. St. Geo., 1st ser. iii. 4.]

DIGGORY, DIGRĪ, DEGREE, s. Anglo-Hindustani of law-court jargon for 'decree.'

[1896,—"This is grand, thought bold Bhuwaree Singh, digro to pāth, laikin roopyea to morpass baah, 'He has got his decree, but I have the money.'"—Confessions of an Orderly, 138.]

DIKK, s. Worry, trouble, botheration; what the Italians call secature. This is the Anglo-Indian use. But the word is more properly adjective, Ar.-P.-H. dik, dikk; 'vexed, worried,' and so dikk honā, 'to be worried.' [The noun dikk-dārī, '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 Hervey, A Lay of Modern Farjeeling.

[1889.—"Were the Company's pumps to be beaten by the vagaries of that dikkēr, Tarachunda nuddeo?"—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 Dānapūr. Ives (1755) writes Dunnapoor (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 (Gleig, Life of Warren Hastings, i. 297.)

DĪNĀR, 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 aëris, and the denarius auri, or aureus” (James Prinsep, 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 ‘dinâre ’pi cha nishkah,” i.e. ‘a nishkah (or gold coin) is the same as dinâra.’ And in the Kalpasâtra of Bhadrabâhu (of about the same age) § 36, we have ‘dinâra mâlaya,” ‘a necklace of dinârs, mentioned (see Max Müller below). The dinâar in modern Persia is a very small imaginary coin, of which 10,000 make a tomân (q.v.). In the Middle Ages we find Arabic writers applying the term dinâr 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. 439 seqq. See DEANER.]

A.D. (!) “The son of Amuka . . . having made salutation to the eternal gods and goddesses, has given a piece of ground purchased at the legal rate; also five temples, and twenty-five (thousand !) dinârs (an act of grace and benevolence of the great emperor Chandragupta).” —Inscription on Gateway at Sanchi (Prinsep’s Essays, i. 246).

A.D. (!) “Quelque temps après, à Pataliputra, un autre homme devoué aux Brahmanes renversa une statue de Bouddha aux pieds d’un mendiant, qui la mit en pièces. Le roi (Aêoka) . . . fit proclamer cet ordre : Celui qui m’apportera la tête d’un mendiant brahmanique, recevra de moi un Dinâra.” —Tr. of Divya avadâna, in Burnouf, Int. à l’Hist. du Bouddhisme Indien, p. 422.

c. 1333. “The tab [i.e. salt] is a sum of 100,000 dinârs (i.e. of silver); this sum is equivalent to 10,000 dinârs of gold, Indian money; and the Indian (gold) dinâr is worth 2½ dinârs in money of the West (Maghrib).” —Ibn Batuta, ii. 106.

1859. —“Cosmas Indicopleustes remarked that the Roman denarius was received all over the world; * and how the denarius came to mean in India a gold ornament we may learn from a passage in the ‘Life of Mahâvîra.’ There it is said that a lady had around her neck a string of grains and golden dinârs, and Stevenson adds that the custom of stringing coins together, and adorning with them children especially, is still very common in India.” —Max Müller, Hist. of Sanskrit Literature, 247.

DINGY, DINGHY.  

[DINGY, DINGHY; [H. dingi, dengī, another form of dungi, Skt. drona, ‘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 (1830)]. Dîngâ occurs as the name of some kind of war-boat used by the Portugese in the defence of Hughli in 1631 (‘Sixty-four large dingâs”; Elliot, vii. 34). The word dîngi is also used for vessels of size in the quotation from Tippoo. Sir J. Campbell, in the Bombay Gazetteer, says that dhangâ is a large vessel belonging to the Mekrân coast; the word is said to mean ‘a log’ in Bilûchî. In Guzerat the larger vessel seems to be called dhangâ; and besides this there is dhangî, like a canoe, but built, not dug out.

[1610.—“I have brought with me the pinnace and her ginge for better performance.”—Dawners, 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 . . .” —Lullier, 39.

1785. —“Propose to the merchants of Muscat . . . 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.” —Williamson, V.M. ii. 59.

[1813.—“The Indian pomegranates . . . are by no means equal to those brought and the Persian silver drcma, both of which were at hand, and to judge for himself which suggested the greater monarch. “Now the nomisma was a coin of right good ring and fine ruddy gold, bright in metal and elegant in execution, for such coins are picked on purpose to take thither, whilst the millasorion (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 drcmaits in Tarpobane were sold at from 50 to 100 nomismata and more, which seems to imply that the gold denârii were actually current in Ceylon. See the passages at length in Cathay, &c., pp. clxix-clxxx.]

* The passage referred to is probably that where Cosmas relates an adventure of his friend Sopatrus, a trader in Tapprobe, or Ceylon, at the king’s court. A Persian present brags 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 νβυμαρα),
from Arabia by the Muscat dingheys."—

Forbes, Or. Mem. 2nd ed. i. 408.

1878.—"I observed among a crowd of dinghies, one contained a number of native commercial agents."—Life in the Mogulat, i. 18.

DIIRZEE, s. P. darzi, H. darzi and vulgarly darji; [darz, 'a rent, seam.]

A tailor.

[1623.—"The street, which they call Terzi Caravanserai, that is the Taylor's Inn."—P. della Valle, Hak. Soc. i. 95.]

c. 1804.—"In his place we took other servants, Dirges and Dobes, and a Saís for Mr. Sherwood, who now got a pony."—Mrs. Sherwood, Autobiog. 283.

1810.—"The dirjées, 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-Dispatchadore, who found me with my Servando before him. I having the key, he desired me to open it."—Despatchadore, in Dalrymple, Or. Rep. i. 77; also "was made Under-Customer or Dispatchadore" (ibid. 81); and again: "The Chief Dispatchadore of the Strangers" (84).

DISSAVE, DISSAVA, &c., s., Singh. dissiva (Skt. deša, 'a country,' &c.), 'Governor of a Province,' under the Candyan Government. Diisse, as used by the English in the gen. case, adopted from the native expression diisse mahatmya, 'Lord of the Province.' It is now applied by the natives to the Collector or "Government Agent." (See DESSAYE.)

1681.—"Next under the Adigars are the Dissaus's who are Governors over provinces and counties of the land."—Knorr, P. 50.

1835.—"... un Dissava qui est comme un General Chingualais, on Gouveurneur des armées d'une province."—Ribeyro (Fr. tr.), 102.

1803.—"... the Dissausas ... are governors of the corles or districts, and are besides the principal military commanders."—Perceval's Ceylon, 258.

1860.—"... the dissave of Oovah, 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 MAHARRA DITCH.

DIU, n.p. A port at the south end of Peninsular Guzerat. The town stands on an island, whence its name, from Skt. dīpa. The Portuguese were allowed to build a fort here by treaty with Bahādur Shāh of Guzerat, in 1535. It was once very famous for the sieges which the Portuguese successfully withstood (1538 and 1545) against the successors of Bahādur Shāh [see the account in Ænschenoten, Hak. Soc. i. 37 seq.]. It still belongs to Portugal, but is in great decay. [Tavernier (ed. Ball, ii. 35) dwells on the advantages of its position.]

c. 700.—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 Devinèques, in Mém, de l'Acad. Inscript. xxxii. 567.

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.—Barboza, 59.

1572.—"Succeder-lhe-ha alli Castro, que o estandarte Portuguez terá sempre levantado, Conforme successor ao succedido; Que hum ergue Dio, outro o defende erguido."—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 Opulency; 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. Dewal or Dadbul 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 Karachti. It had the name from a famous temple (devaliga), probably a Buddhist shrine, which existed there, and which was destroyed by the Mahommedans in 711. The name of Dewal long survived the city itself, and the specific addition of Sind or Sindsi being added, probably to distinguish it from some other place of resembling name, the name of Dewal-Sind or Sindsi came to be attached to the delta of the Indus.

c. 700.—The earliest mention of Dewal 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 Deguignes. In this the ships, after leaving Tiyu (Diu) sailed 10 days further to another Tiyu near the great river Milan or Sinteu. This was, no doubt, Dewal near the great Mihran or Sindhu, i.e. Indus.—Mem. de l’Acad. des Insc. xxxii. 367.

c. 880.—“There was at Dewal a lofty temple (budd) surmounted by a long pole, and on the pole was fixed a rod flag, which when the breeze blew was unfurled over the city . . . Muhammad informed Hajjaj of what he had done, and solicited advice. . . . One day a reply was received to this effect: ‘Fix the manjanik . . . call the manjanik-master, and tell him to aim at the flagstaff of which you have given a description.’ So he brought down the flagstaff, and it was broken; at which the infidels were sore afflicted.”—Biladuri, in Elliot, i. 120.

c. 900.—“From Narmsra to Dewal is 8 days’ journey, and from Dewal to the junction of the river Mihran with the sea, is 2 parasangs.”—Ibn Khordadbeh, in Elliot, i. 15.

976.—“The City of Dewal is to the west of the Mihran, 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. 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 produce of ‘Umran, and the vessels of China and India come to Dewal.”—Idrisi, in Elliot, i. p. 77.

1298.—“All that country down to the seashore was subdued, Malik Sinan-ud-din Habsi, chief of Dewal and Sind, came and did homage to the Sultan.”—Talakati-i-Nasiri, in Elliot, ii. 326.

[1513.—“And thence we had sight of Diulcindy.”—Albuquerue, Cartas, p. 239.]

1516.—“Leaving the Kingdom of Ormuz . . . the coast goes to the South-east for 172 leagues as far as Diulcindy, entering the Kingdom of Ulcind, which is between Persia and India.”—Barrosa, 49.

1555.—“From this Cape Jasque to the famous river Indus are 200 leagues, in which space are these places Guadel, Calara, Calama, and Diul, the last situated on the most westerly mouth of the Indus.”—De Barros, Dec. i. liv. ix. cap. i.

c. 1554.—“If you guess that you may be drifting to Jaked . . . you must try to go to Karasuhi, or to enter Khur (the estuary of) Diul Sind.”—The Mohit, in J. As. Soc. Ben. v. 483.

“He offered me the town of Lahori, i.e. Diul Sind, but as I did not accept it I begged him for leave to depart.”—Sidi ‘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 Diulis, so called from their chief city named Diul, where they settled, and whence they passed to Cinde.’] 1572.—

“Olha a terra de Ulcinda fertilissima. E de Jaquete a intima enseada.”

Camões, x. cvi.

1614.—“At Diulsinde the Expedition in her former Voyage had delievered Sir Robert Sherley the Persian Embassadour.”—Capt. W. Peyton, in Purchas, i. 550.

[1616.—“The river Indus doth not powre himself into the sea by the bay of Cambaya, but far westward, at Sindu.”—Sir T. Roe, Hak. Soc. i. 122.]

1638.—“Les Perses et les Arabes donnent au Royaume de Sindro le nom de Diul.”—Manuello, 114.

c. 1650.—“Diul is marked in Blaen’s great Atlas on the W. of the most westerly mouth of the Indus.”

c. 1666.—“. . . la ville la plus Méridionale est Diul. Ou la nomme encore Diul-Sind, et autrefois on l’a appelée Dobil. . . Il y a des Orientaux qui donnent le nom de Diul au Pays de Sind.”—Thévenot, v. 158.

1727.—“All that shore from Jasques to Sindry, inhabited by uncivilized People, who admit of no Commerce with Strangers, tho’ Guadell and Diul, two Sea-ports, did about a Century ago afford a good Trade.”—A. Hamilton, i. 115; [ed. 1744].

1758.—“Celui (le bras du Sind) de la droite, après avoir passé à Fairuz, distant ce Manora de trois journées selon Edrisi, se rend à Débl ou Diul, auquel nom on ajoute quelquefois celui de Sind. . . 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 Diu,
formé du mot Indien दिव, qui signifie une lle. D’Herbelot... la confond avec दिन, dont la situation est à l’entrée du Golfe de Cambaye.”—D’Anville, p. 40.

DOAB, s. and n. p. P.—H. doab, ‘two waters,’ i.e. ‘Mesopotamia,’ 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. Richand Doab, between Rawi and Chenâb, Jech Doab, between Jelam and Chenâb, &c. These names are said to have been invented by the Emperor Akbar. [Ain, ed. Jarrett, ii, 311 seq.] The only Doab known familiarly by that name in the south of India is the Rachâr Doab in the Nizâm’s country, lying between the Kistna and Tungabhadra.

DOAI! DWYE! Interj. Properly H. dohâi, or dâhâi, Gujarâtî dawâdâi, 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, ‘Dohâi Khudâewand ki! Dohâi Mahârâj! Dohâi Kompani Bahâdûr!’ ‘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 dohâi to a native Prince within his territory. I have heard a serious charge made against a person for calling the dohâi needlessly” (M.-Gen. Keatinge).

Wilson derives the exclamation from do, ‘two’ or repeatedly, and हाँ ‘alas,’ illustrating this by the phrase ‘dohâi तिहाई तरंगा,’ ‘to make exclamation (or invocation of justice) twice and thrice.’ [Platts says, do-hây, Skt. hri-hâhà, 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. droha,’ ‘injury, wrong.’ And this is confirmed by the form in Ibn Batuta, and the Mahr. durâhî; “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. durâ, ‘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 Darôhâi 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 Musulman 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 poor Riats or clowns complaine of Injustice 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 crée seulement Doa padecha; elle amènera un autant de force que celle de haro en Normandie; et si on défend à quelqu’un de sortir, du lieu où il est, en disant Doa padecha, il ne peut partir sans se rendre criminel, et il est obligé de se présenter à la Justice.”—Thevenot, v. 61.

1834.—“The servant woman began to make a great outcry, and wanted to leave the ship, and cried Dohaee to the Company, for she was murdered and kidnapped.”—The Baboo, ii. 242.

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. dêvra, a gate or entrance. [The E. Dwarfs of Goalpara District, and the W. Dwarfs of Jalpaiguri were annexed in 1864 to stop the raids of the Bhutias.]

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 covenanted to keep the old pools in perfect repair," &c.—Articles against W. Hastings, in Burke, vii. 98.

DOLLY, s. Hind. dâli. 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 Mâli or gardener ("The Molly with his dolly"). The proper meaning of dâli is a 'branch' or 'twig' (Skt. dâr); 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 dâlis 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.]

[1832.—"A Dhuâlî 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.]

1880.—"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 dollys; the natives dâli. They represent in the profuse East the visiting cards of the meagre West."—Ali Baba, 84.

1882.—"I learn that in Madras dâllies 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. Dôm or Dênâ. 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 Champârân professional thieves (see Elliot's Races of the N.W.P., [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. 1928.—"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 Dumbars or Dumbaru."—Abâé Dubois, 408.

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 Dewâ-nagara, in Elu (or old Singalese) Devu-noonara; in modern Singalese Dewundara (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 opprobrium 'dunderhead'? [The N.E.D. gives no countenance to this, but leaves the derivation doubtful; possibly akin to dunner]. 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.

1344.—"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."—Ibn Batuta, iv. 184.

[1553.—"Tanabaré." 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, tōpy. Dr. Gundert suggests as the origin Skt. droma, 'a wooden vessel.' But it is perhaps connected with the Tamil tonduga, '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. Edy, 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: "foi logo cõtra ho tõne."—iii. 22.

1553.—"Vasco da Gama having started ... on the following day they were belated rather more than a league and a half from Calicut, when there came towards them more than 60 tonês, which are small vessels,crewed with people."—Barros, i. iv., xi.

1561.—The word constantly occurs in this form (tonê) in Correa, e.g. vol. i. pt. 1, 403, 602, &c.

[1598.—"... certaine scutes or Skiffes called Tunes."—Linschoten, Hak. Soc. ii. 56.]

1606.—There is a good description of the vessel in Gouvea, f. 29.

C. 1610.—"Le bateau s'appelloit Donny, c'est à dire oiseau, pourquoy estoit pro- vite de volles."—Pyrard de Laval, i. 65 ; Hak. Soc. i. 86.

"La pluper de leurs vaisseaux sont d'une seule piece, qu'ils apppellent Tonny, et les Portugais Almediéus (Almadia)."—Ibid. i. 278 ; Hak. Soc. i. 899.

1614.—"They have in this city of Cochin certain boats which they call Tunes, 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 paraa of 5 or 6 palms, so that they build above an upper story called Baylen, 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."—Bocarro MS.

1666.—"... with 110 parras, and 100 cattas (see PROW, CATUS) and 80 tennes of broad beam, full of people ... the enemy displayed himself on the water to our caravels."—Faria y Sousa, Asia Portug. i. 66.

1672.—"... four fishermen from the town came over to us in a Tony."—Bul- duens, Ceylon (Dutch ed.), 89.

[1821.—In Travels on Foot through the Island of Ceylon, by J. Haafner, translated from the Dutch (Phillip's New Voyages and Travels, v. 6, 79), the words "thony", "thony's" of the original are translated Funny, Funnies; this is possibly a misprint for Tunneis, which appears on p. 96 as the rendering of "tony's." See Notes and Queries, 9th ser. iv. 183.]

1860.—"... Amongst the vessels at anchor (at Galle) lie the dows of the Arabs, the Patamars of Malabar, the dhoneys of Coromandel."—Temple's Ceylon, ii. 193.

DOOB, s. H. dhāb, from Skt. dārva. 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 dhūya, '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 Dacca ... this grass abounds; attaining to a prodigious luxuriance."—Williamson, V. M. i. 239.

DOOCAUN, s. Ar. dukkān, Pers. and H. dukān, 'a shop'; dukāndār, 'a shopkeeper.'

1554.—"And when you buy in the dukān (nos ducões), they don't give picotaa (see PICOTA), and so the Dukāndārs (os Ducamdares) gain ..."—A. Nunes, 22.

1810.—"L'estrade élevée sur laquelle le marchand est assis, et d'où il montre sa marchandise aux acheteurs, est proprement ce qu'on appelle dukān; 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, 904.

[1832.—"The Dukhauns (shops) small, with the whole front open towards the street."—Mrs. Mere Hassen Ali, Observations, ii. 36.]
1835.—"The shop (doobook) is a square recess, or cell, generally about 6 or 7 feet high. . . . its floor is even with the top of a mustabah, or raised seat of stone or brick, built against the front."—Lane's Mod. Egyptians, ed. 1836, ii. 9.

DOORMUND, 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. duumba, duumba; dumb, 'tail,' or especially this fat tail. The old story of little carts being attached to the quarters of these sheep 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 iijith kinde of beasts are sheepe, which be unreasonable great, long legged, longe wolle, and great tayles, that wale about. xijl. a piece. And some such I have seense as have drawn a wheele afre them, their tayles being holde vp."—Jos. Barbaro, 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 Aisot, 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."—Leo Africanus, in Ramusio, i. 92v.

[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."—Pyrrad de Laved, i. 36.

1612.—"Goodly Barbary sheep with great rumpe."—Danvers, Letters, i. 178.]

1828.—"We had a Doomba ram at Prag. 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 Tymunnee doombas increased to such a size, that a cart or small truck 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 Tabreezi mounds, or 48 seers puckah, equal to about 96 lbs."—Captain Hutton, in Jour. As. Soc. Beng. xvi. 160.

DOOPUTTY, s. Hind. do-pattah, dupatta, &c. A piece of stuff of 'two breadths,' 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, Hindoos and Muhammadan" (Yusuf Ali, Mon. on Silk, 71).] Applied in S. India by native servants, when speaking their own language, to European bed-sheets.

[1615.—". . . dubeties gouzerams."—Foster, Letters, iii. 156.]

DOORGA POOJA, s. Skt. Durga-pijja, '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. Simme explore The famous river Hoogly up as high as Barrackpore." Lines in honour of the late Mr. Simms, Bole Ponja, 1857, ii. 220.

[1900.—"Calcutta has been in the throes of the Pujahs since yesterday."—Pioneer Mail, Oct. 5.]

DOORSUMMUND, n.p. Bar sa-
mand; a corrupt form of Dvarasa-
mand (Gate of the Sea), the name of the capital of the Balalas, a medieval dynasty in S. India, who ruled a country generally corresponding with Mysore. [See Rice, Mysore, ii. 353.] The city itself is identified with the fine ruins at Halabidiu [Hale-bidu, 'old capital'], in the Hassan district of Mysore.
c. 1300.—"There is another country called Deogir. Its capital is called Duru Samundur."—Rashiduddin, in Elliot, i. 73. (There is confusion in this.)

1309.—"The royal army marched from this place towards the country of Dur Samun."—Wassaf, in Elliot, iii. 49.

1310.—"On Sunday, the 23rd . . . he took a select body of cavalry with him, and on the 5th Shawwul reached the fort of Dhur Samund, after a difficult march of 12 days."—Ary Khusru, ibid. 88. See also Notices et Extr. xiii. 171.

DORADO, s. Port. A kind of fish; apparently a dolphin (not the cetaceous animal so called). The Coryphaenæ hippurus of Day’s Fishes is called by Cuvier and Valenciennes 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 mackerel (whom the Aurata or Dolphin also pursueth)."—Drake, World En- compassed, Hak. Soc. 32.

1631.—"Pisces Dorados dicti a Portugalensisibus, ab auroco queum ferunt in cute colore . . . hic piscis est longe optimi saporis, Bonitas bonitate excellens."—Jas. Bontii, Lib. V. cap. xix. 73.

DORAY, DURAI, s. This is a South Indian equivalent of Sahib (q.v.); Tel. dora, Tam. turai, ‘Master; Sinna- turai, ‘small gentleman’ is the equiva- lent of Chota sahib, a junior officer; and Tel. doraasani, Tam. turaisani (cor ruptly doresdani) of ‘Lady’ or ‘Madam.’

1860.—"The delivery of three Iron guns to the Deura of Ramacole at the rate of 15 Pagodas per candy is ordered . . . which is much more than what they cost."—Fort St. Geo. Cons., 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.

1882.—"The appellation by which Sir T. Munro was most commonly known in the Ceded Districts was that of ‘Colonel Dora.’ 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."—Arthathoat’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 Dorosandlu, i.e., ‘ladies.’ These people rifle their arrow feathers, i.e. give them a spiral." (Reference lost.) [These are perhaps the Kois, who are called by the Telingas Koidhoro, "the word thora meaning ‘gentleman’ or Sahib."—(Central Prov. Gaz. 500; also see Ind. Ant. viii. 94)].

DORIA, s. H. doriyá, from dor, dori, ‘a cord or leash’; a dog-keeper.

1781.—"Stolen . . . The Dog was taken out of Capt. Law’s Baggage Boat . . . by the Durreer that brought him to Calcutta."—India Gazette, March 17.

[Doria] is also used for a kind of cloth. "As the characteristic pattern of the chārkāhna is a check, so that of the doriya is stripes running along the length of the thān, 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" (Yusuf Ali, Mon. on Silk, 94).

[c. 1590.—In a list of cotton cloths, we have "Doriyah, per piece, 6R. to 2M."—Ain, i. 95.

[1683.—". . . 3 pieces Dooreas."—Hedges, Diary, Hak. Soc. i. 94.]

DOSOOTY, s. H. do-sūṭi, do-sūṭa, ‘double thread,’ a kind of cheap cotton stuff woven with threads doubled.

[1843.—"The other pair (of travelling baskets) is simply covered with dosootee (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. dour,’ a run.’ Also to dour, ‘to run,’ or ‘to make such an expedition.’

1853.—"Halloa! Oakfield,’ cried Perkins, as he entered the mess tent . . . ‘don’t look down in the mouth, man; Attok taken, Chutter Sing dauring down like the devil—march to-morrow . . . ’”—Oakfield, ii. 67.

DOW, s. H. dào, [Skt. dátā, dā, ‘to cut’]. A name much used on the Eastern frontier of Bengal as well as
The Dravidian, adj. The Skt. term Drāvida seems to have been originally the name of the Conjeevaram Kingdom (4th to 11th cent. A.D.), but in recent times it has been used as equivalent to 'Tamil.' About A.D. 700 Kumārila Bhaṭṭa 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 Drāvida, of which Dramāḍa (written Tirmidā) and Dramilā are old forms, are really the same word. [Also see Oppert, Orig. Inhab. 25 seq., and Dravira, in a quotation from Al-biruni under MALABAR.] It may be suggested as possible that the Tropina 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, Malayalam, Canarese, Tulu, Kudagu (or Coorg), and Telugu; the uncultivated Tuda, Kōta, Gōnd, Khond, Orāon, Rājmahāli. [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.).]

DOWLE, s. H. dau, dāulā. 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 doles 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. Doula); the resemblance is merely accidental; see N.E.D. s.v. Dool.]

1851.—"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. dauṛahā, dauṛahā, dauṛā, 'a village runner, a guide,' from dauṛā, 'to run,' Skt. draiva, '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.

[DRAEB, DRABY, s. The Indian camp-followers' corruption of the English 'driver.'

1900.—"The mule race for Drabies and grass-cutters was entertaining."—Pioneer Mail, March 16.]

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. Dha 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 pointless 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 'puraŋ lakot' of the Malays. . . ."—Levín, Wild Races of S.E. India, 35 seq.

The Dravidian, adj. The Skt. term Drāvida seems to have been originally the name of the Conjeevaram Kingdom (4th to 11th cent. A.D.), but in recent times it has been used as equivalent to 'Tamil.' About A.D. 700 Kumārila Bhaṭṭa 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 Drāvida, of which Dramāḍa (written Tirmidā) and Dramilā are old forms, are really the same word. [Also see Oppert, Orig. Inhab. 25 seq., and Dravira, in a quotation from Al-biruni under MALABAR.] It may be suggested as possible that the Tropina 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, Malayalam, Canarese, Tulu, Kudagu (or Coorg), and Telugu; the uncultivated Tuda, Kōta, Gōnd, Khond, Orāon, Rājmahāli. [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 Dandagula, are counted 729 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 . . . 620.—Pliny, by Phil. Holland, vi. chap. xx.

A.D. 404.—In a south-western direction are the following tracts . . . Surashtra, Bādiras, and Drāvidas.—Vardha-mihira, in J.R.A.S., 2nd ser. v. 84.

"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. 261.

C. 1945.—"Moreover, chief of the sons of Bharata, there are, the nations of the South, the Drāvidas . . . the Karnatakas, Mahishakas . . .—Vishnu Purāṇa, 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 countryside under two heads; five termed Punch-paurā, belonging to the Hindi,
DRAIERS, LONG, s. An old-fashioned term, probably obsolete except in Madras, equivalent to *pyjâmas* (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 tarjumân, which is the correct form, a word usual in Hindustâni. 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 tarjûmân, metârjûmân, 'an interpreter'; the Jewish *Targums*, or Chaldee paraphrases of the Scriptures, being named from the same root. The original force of the Aramaic root is seen in the Assyrian *raqâmu, 'to speak,' rigmû, 'the word.' See *Proc. Soc. Bibl. Arch.*, 1883, p. 73, and *Delitsch, 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 dicerent, neque Romani quod ipse dicere intelligerent, interprete interposito, quem Achivì *dragoman* vocant, de mutuo statu Romanorum et Indiae regionis ad invicem quere coeperunt."—De *Avventu Patriarchae Indorum*, printed in Zarncke, *Der Priester Johannes*, i. 12. Leipzig, 1879.

[1529.—"Quia mens *Turgemanus* non erat sufficiens."—*W. de Rubruk*, p. 154.]

c. 1270.—"After this my address to the assembly, I sent my message to Elix by a dragoman (tirjama) of mine."—*Chron. of James of Aragon*, tr. by Foster, ii. 558.

Villehardouin, early in the 13th century, uses *dragement*, [and for other early forms see *N. E. D.* s. v. *Dragoman*.]

c. 1309.—"Il avoit gens illec qui savoient le Sarrazinois et le françois que l'on apelle *dragemens*, qui enromancoient le Sarrazinois au Conte Perron."—Joinville, ed. de Wailly, 182.

c. 1343.—"And at Tana you should furnish yourself with dragomans (turcimanni)."—Pegolotti's *Handbook*, in Cathoy, &c., ii. 291, and App. iii.

1404.—"... el maestro en Theologia dixo por su *Truximan* que dixesse al Señor que aquella carta que su fijo el rey le embiara non la sabia otro leal, ser olv. ..."—Clavijo, 466.

1585.—"... e dopo m'esservi pronuix di vn buonissimo *dragoman*, et interprete, fu inteso il suono delle trombette le quali annuntianano l'udienza del Rè" (di Pegù).—Gasparo Balbi, f. 102v.

1613.—"To the Trojan Sharohe, where I landed Feb. 22 with fourteene English men more, and a few or *Draggerman*."—T. Coryat, in *Purchas*, ii. 1813.

1615.—"E dietro, a cavallo, i dragomanni, cioè interpreti della repubblica e con loro tatti i dragomanni degli altri ambasciatori ai loro luoghi."—P. della *Valle*, i. 89.

1738.—"Till I cried out, you prove yourself so able, Pity! you was not *Draggerman* at Babel! For how 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 *truchement*, Low Lat. *drocmandus*, turchimannis, Low Greek *drâgōymanos*, &c.

DRUIMSTICK, s. The colloquial name in the Madras Presidency for the long slender pods of the *Morinda pterygosperma*, Gaertn., the *Horseradish Tree* (q.v.) of Bengal.

c. 1790.—"Mon domestique étoit occupé à me préparer un plat de morinjas, qui sont une espèce de fèves longues, auxquelles les Européens ont donné, à cause de leur forme, le nom de baguettes à tambour. ..."—Haufner, ii. 26.

DUB, s. Telugu *dabbi*, Tam. *idappu*; a small copper coin, the same as the doody (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, "Dubs= 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*.)
DUBBER.

1781.—"In "Table of Prison Expenses and articles of luxury only to be attained 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 fanams, dubs, and cash. The fanam changes for 11 dubs and 4 cash."—In Lives of the Linsdajs, iii.

c. 1790.—"J'eus pour quatre dabous, qui font environ cinq sous de France, d'excellent poisson pour notre souper."—Haafner, ii. 75.

DUBASH, DUBASH, DEBASH, s. H. dubbāshiyā, doḇāsh (lit. ‘man of two languages’), Tam. tumāši. 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 Doobashdeo 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 Bunyan’s fashion as Mr. Two-Tongues.

[1566.—"Bring topaz and interpreter, Antonio Fernandes."—India Office MSS. Gaveta’s agreement with the jangadas of the fort of Quilon, Aug. 13.

1664.—"Per nostra conta a ambos por manilha 400 fanomi e ao tupay 50 fanomi."—Letter of Zamorin, in Logan, Malabar, iii. 1.]

1673.—"The Moors are very grave and haughty in their Demeanor, not vouchsafeing to return an Answer by a slave, but by a Dubash."—Fryer, 30.

1673.—"The Dubass of this Factory having to regain his freedom."—S. Master, in MSS. of Kuwait Dist. 123.

1693.—"The chief Dubash was ordered to treat . . . for putting a stop to their proceedings."—Wheeler, i. 279.

1780.—"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 were ought to be hanged for having made difficulties in collecting the rice."—Letter of Sir A. Wellesley, in do. 269.

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 palanquin."—Autobiog. of Mrs. Sherwood, 272.

1809.—"He (Mr. North) drove at once from the coast the tribe of Aumils and Debashe."—Id. Valentia, 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 mudliars and native officers . . . were superseded by Malabar Dubashes, men aptly described as enemies to the religion of the Singhalese, strangers to their habits, and animated by no impulse but extortion."—Tennent’s Ceylon, ii. 72.

DUBBER, s. P.—H. dabir, ‘a writer or secretary.’ It occurs in Pehlevi as dabir, connected with the old Pers. dīpī, ‘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 Mahomedian Princes."—Orme, ii. 3i. 601.

DUBBER, s. Hind. (from Pers.) dabbah; also, according to Wilson, Guzerāti dabarō; Mahr. dabara. A large oval vessel, made of green buffalohide, 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 (dá mámētēga, i.e. ghee) sells by the maund, and comes hither (to Ormuz) from Bacoara and from Reyxel (see RESHIRE); the most (however) that comes to Ormuz is from Dlul and from Mangamol, and comes in certain great jars of hide, dabasas."—A. Nunes, 23.

1673.—"Did they not boil their Butter it would be rank, but after it has passed the Fire they keep it in Duppers 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. 128; [ed. 1744, i. 127].

1808.—"Purhhoodas Shot of Brounch, in whose books a certain Mahrratta Sirdar is said to stand debtor for a Croe of Rapees . . . in early life brought . . . ghee in dubbers upon his own head hither from Baroda, and retailed it . . . in open Bazar."—R. Drummond, Illustrations, &c.
DUCKS, s. The slang distinctive name for gentlemen belonging to the Bombay service; the correlative of the MULLS of Madras and of the QUI-HIS 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 Sire Jhone by Waye of Baldagh and Hormuz to ye Cosys of Ynde... And atte what Place ye Sknyghthe came to Londe, theyre ye Sf foke clepen Ducks (quasi DUCEs INDIEs).'

Extract from a MS. of the Travels of Sir John Mandevill in the E. Indies, lately discovered (Calculta).

In the following word is a corruption of the Tam. tikki, a weight equal to 1¼ viss, about 3 lbs. 13 oz.

[1787.—"We have fixed the produce of each vine at 4 ducks of wet pepper.'—Perwan-nah of Tippoo Sultan, in Logan, Madras, iii. 125.]

DUCKS, BOMBAY. See BUM-MELO.

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.'—Masou, Burma, 273.

DUFFADAR, s. Hind. (from Arabo-Pers.) daftadar, the exact rationale of which name it is not easy to explain, [dafta', a small body, a section, daftadar, a person in charge of a small body of troops]. A petty officer of native police (v. burkundauze, 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 35 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. Daftarkhana is more accurate, [but this usually means rather a record-room where documents are stored]. The original Arab. daftar is from the Greek διάφημα = memorandum, '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 basta 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 sanads are entered, are called the daftar.'—AIN, 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 Zemindary agreeable to the stated forms every year into the Dufter Cana of the Sircar. ...'—Sanad for the Company's Zemindary, in Verelst, View of Bengal, App. 147.]

DUFTERDAR, s. Ar.—P.—H. daftardar, 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 Daftardar was often a minister of great power and importance, as in the case of Mahommed Bey Daftardar, in Egypt in the time of Mahommed 'Ali Pasha (see Lane's Mod. Egypt., ed. 1860, pp. 127-128). The account of the constitution of the office of Daftardar in the time of the Mongol conqueror of Persia, Hulagu, will be found in a document translated by Hammer-Purgstall in his Gesch. der Goldenen Horde, 497-501.

DUFTERY, s. Hind. daftari. 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-ruuling, 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 Dufteere or office-keeper attends solely to those general matters in an office which do not come within the notice of the crannies, or clerks.'—Williamson, V. M. i. 275.
DUNGAREE. 

[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. Milburn (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 @t#g@. The first syllable means the 'cross-beam of a house,' the second, 'big'; hence 'big-beam.'

DUGONG, s. The cetaceous mammal, Halicore dugong. The word is Malay duang, also Javan. duwing; Macassar, ruving. The etymology we do not know. [The word came to us from the name Duwang, used in the Philippine island of Leyte, and was popularised in its present form by Buffon in 1765. See N. E. D.]

DUMBCOW, v., and DUMB-COWED, participle. To brow-beat, to cow; and cowed, brow-beaten, set-down. This is a capital specimen of Anglo-Indian dialect. Dam khâna, 'to eat one's breath,' is a Hind. idiom for 'to be silent.' Hobson-Jobson converts this into a transitive verb, to damkhão, and both spelling and meaning being affected by English suggestions of sound, this comes in Anglo-Indian use to imply cowing and silencing. A more probable derivation is from Hind. dhámkâna, '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 (1783-1853) the head-quarters of that famous corps the Bengal Artillery. The name, which occurs at intervals in Bengal, is no doubt P.—H. dam-dama, '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 Dumdum, 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 Dumdum, or Pûkki carriage ever since the year 1856."—Sat. Review, Jan. 23.

[1900.—"A modern murderer came forward proudly with the dumdum."—Ibid. Aug. 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. dumpukht, '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 e. ghi; 1 s. onions; 11 m. fresh ginger; 10 m. pepper; 2 d. cardamoms."—Ata, i. 61.

1673.—"These eat highly of all Flesh Dumposed, which is baked with Spice in Butter."—Fryer, 96.

"Baked Meat they call Dumposer which is dressed with sweet Herbs and Butter, with whose Gravy they swallow Rice dry Boiled."—Ibid. 404.

1689.—"... and a dumposed 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. damri, a copper coin of very low value, not now existing. (See under DAM.)

1823.—In Malwa "there are 4 coorries to a gunda; 3 gundas to a dumri; 2 dumries to a chedawm; 3 dumries to a tundumri; and 4 dumries to an adîlah or half pice."—Malcolm, Central India, 2nd ed. ii. 194; [86 note.]

DUNGAREE. s. A kind of coarse and inferior cotton cloth; the word is not in any dictionary that we know. [Platts gives H. dungi, 'a coarse kind of cloth.' The Madras Gloss. gives Tel. dangidi, which is derived from Dângidi, a village near Bombay. Molesworth in his Mahr. Dict. gives: "Dûngâri Kâpar, a term originally for the common country cloth sold in the quarter contiguous to the Dûngâri Killa (Fort George, Bombay), applied now to poor and low-priced cotton cloth. Hence in the corruption Dwu-
DURBAR.  331  DURIAN, DORIAN.

DURBAR, s. A Court or Levee. Pers. darbār. Also the Executive Government of a Native State (Carnegie). "In Kattywar, by a curious idiom, the chief himself is so addressed: 'Yes, Darbar'; 'no, Darbar', being common reply to him."—(M.-Gen. Keatings).

1609.—"On the left hand, thorow 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 foure in the evening to the Durbār, which is the place where the Mogoll sits out daily, to entertaine strangers, to receeive 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 Hakl. Soc. i. 106].

1633.—"This place they call the Derba (or place of Council) where Law and Justice was administered according to the Custome of the Country."—W. Bruton, in Hakl. v. 51.

c. 1750.—"... il faut se rappeller ces tems d'humiliations où le Francois etoient forcees pour le bien de leur commerce, d'aller timideem lent porter leurs presens et leurs hommages à de petits chefs de Bourgades que nous n'admettons aujourd'hui à nos Durbards que lorsque nos interêts l'exigent."—Letter of M. de Bussy, 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. 289.

1809.—"It was the durbar of the native Gentoo Princes."—Ed. Valentia, i. 362.

[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 naught."—Sir M. E. Grant Duft, 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. 189.]

DURGAH, s. P. dargāh. Properly a royal court. But the habitual use of the word in India is for the shrine of a (Mahomedan) 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, 2d.

1828.—"... he was a relation of the... superior of the Durgah, and this is now a sufficient protection."—The Kuzzilbash, ii. 273.

DURIAN, DORIAN, s. Malay du'ren, Molucca form dur'iyân, from duri, 'a thorn or prickle, [and ân, the common substantival ending; Mr. Skeat gives the standard Malay as duriyan or duriyan]; the great fruit of the tree (N. O. Bombacae) 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.

DURIAN, DORIAN. He traces the word to dongari, "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 Naturalls for Cloves... by bartering and exchanging cotton cloth of Combaay and Coromandell for Cloves. The sorts requested, and prices that they yielded. Candakeens of Barochie, 6 Cattees of Cloves... Dongerijns, the finest, twelve."—Capt. Saris, in Purchas, i. 363.

1673.—"Along the Coasts are Bombaim... 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 shamb batteries, known to sailors as Dungaree forts, and which were made simply of coarse cloth or canvas, stretched and painted so as to resemble batteries."—L. Olyphant, Narr. of Ed. Elgin's Mission, ii. 6.]

1868.—"Such dungeree as you now pay half a rupee a yard for, you could then buy from 20 to 40 yards per rupee."—Miss Frere's Old Deccan Days, p. xxiv.

[1900.—"From this thread the Dongari Tasar is prepared, which may be compared to the organizer of silk, being both twisted and doubled."—Yusuf Ali, Mem. on Silk, 36.]

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The earliest European mention of this fruit is that by Nicolò 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 *dorian* 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 *dorian* 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 *stancker*. "When that aversion, however, is conquered, many fall into the taste of the natives, and become passionately fond of it." (Crawfurd, *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 Dorian 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 *Dorian* to 'carrion in custard.'


1552. — "*Duriones*, which are fashioned like artichokes" (!) — *Castanheda*, 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 trader came to that port with a ship load of great value, and he consumed the whole of it in guzzling *durions* and in gallantries among the Malay girls." — Barros, *Hist.* ii. vi. 53.

1563. — "A gentleman in this country (Portuguese India) tells me that he remembers to have read in a Tuscan version of Pliny, *nobiles 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." — Garcia, *Hist.* f. 85.

1588. — "There is one that is called in the Malacca tongue *durion*, and is so good that I have heard it affirmed by manie that have gone about the worlde, that it doth exceede in savour all others that ever they had seene or tasted. ... Some do say that have seene it that it seemeth to be that wherewith Adam did transgresse, being carried away by the singular savour." — Parke's *Mendosa*, ii. 318.

1598. — 'Duryoen is a fruit yt only groweth in Malacca, and is so much comended by those which have proved ye same, that there is no fruite in the world to bee compared with it.' — *Linschoten*, 102; *Hak. Soc. i.* 51.

1599. — The *Dorian*, 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. — 'Duryoen ... ad apertionem primam ... putridum ceepe redeoto, sed dotem tamen divinam illam omnem gustui profundit.' — *Debry*, iv. 33.

[1610. — "The *Darion* tree nearly resembles a pear tree in size." — *Pyrrad de Laval*, Hak. Soc. ii. 386.]

1615. — "There groweth a certaine fruit, prickled like a ches-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 vino cremae, never the lesse it yields a very savoury sent like to a rotten oynion, and it is called *Esturion*" (probably a misprint). — *De Monfart*, 27.

1737. — 'The *Durean* 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 *Dorian*, 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 Tanasserim Coast. King Tharawadi used to lay post-horses from Martaban to Ava, to bring his odorousifier 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, Perak, 60.

1885.—"I proceeded ... under a con-
tinuous 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."—

DURJUN, s. H. darján, a corr. of the
English dozen.

DURWAUN, s. H. from P. dar-
waín, darbán. A doorkeeper. 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 Darbáns, or Porters. A
thousand of these active men are employed
to guard the palace."—Atn, i. 258.]

C. 1755.—"Derwan."—List of servants in
Ices, 50.

1781.—(After an account of an alleged
attempt to seize Mr. Hicky's Darwáin). "Mr.
Hicky begs leave to make the following re-
marks. That he is clearly of opinion that
these horrid Assassins wanted to dispa-
them 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 con-
sequence of the late attempt made to
Assassinate the Printer of the original Ben-
gal Gazette (in the same, April 14).

1784.—"Yesterday at daybreak, a most
extraordinary and horrid murder was com-
mitted upon the Dirwan of Thomas Martin,
Esq."—In Sétón-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

DURWAUZA-BUND. The for-
mula 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 darwáza
band hai, 'the door is closed.'

[1877.—"When they did not find him
there, it was Darwáza bund."—Allardyce,
The City of Sunshine, i. 125.]

DUSSERA, DASSORA, DAS-
EHRA, s. Skt. dasáhará, H. dashára,
Mahr. dasrá; the 'nine-nights' (or ten
days) festival in October, also called
Durga-pájá (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 expedi-
tions were entered upon. The Mah-
rattas were alleged to celebrate the
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
(Aśvina); but the origin is decidedly
obscure.

C. 1590.—"The autumn harvest he shall
begin to collect from the Desheereh, which
is another Hindoo festival that also happens
differently, from the beginning of Virgo to
the commencement of Libra."—Ayeen, tr.
Gladwin, ed. 1800, i. 307; [tr. Jarrett, ii. 46].

1785.—"On the anniversary of the Dus-
harah you will distribute among the
Hindoos, composing your escort, a goat to
every ten men."—Tipoo's Letters, 162.

1798.—"On the Institution and Cer-
emonies of the Hindoo Festival of the Dus-
Lit. Soc. iii. 73 seqq. (By Sir John
Malcolm.)

1812.—"The Courts ... are allowed to
adjourn annually during the Hindoo festival
called dussarah."—Fifth Report, 37.

1813.—"This being the dassarah, 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. dastár, 'custom' [see DESTOOR,]
dastari, '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 \( \frac{1}{4} \) of every 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.]

1683. — "Ces vallets ne sont point nourris au logis, mais ont leurs gages, dont ils s'entretiennent, quoy qu'ils ne montent qu'à trois ou quatre Ropias par mois ... mais ils ont leur tour du baston, qu'ils appellent Testury, qu'ils prennent du consentement du Maître de celuy dont ils achettent quel-que chose." — Mandetelo, Paris, 1659, 224.

[1673. — "The usual Dustore shall be equally divided." — S. Master, in Krishna Mook, 136.]

1690. — "It is also ordered that in future the Vakils (see VAKEEL), Mutnuddees (see MOOTSUDDY), or Writers of the Tagad-geers, * Dumiers, (?) or overseers of the Weavers, and the Picars and Podars shall not receive any monthly wages, but shall be content with the Dustoor ... of a quarter anna in the rupee, which the merchants and weavers are to allow them. The Dustoor may be divided twice a year or oftener by the Chief and Council among the said emp-loyers." — Ft. 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." — Pringle, Diary, Ft. 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." — Hicky's Bengal Gazette, April 28.

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 Seton-Karr, i. 130.

1795. — "All servants belonging to the Company's Shed have been strictly prohi-ited from demanding or receiving any fees or dustors on any pretence whatever." — Ibid. ii. 16.

1824. — "The profits however he made during the voyage, and by a dustoor on all the alms 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 dustoor." — Trevryan, Dawk Bungalow, 217.

DUSTUCK, s. P. dustak, ['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 bone 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." — Orange, ed. 1803, ii. 21.

1748. — "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 Phir- mauund." — From the Chief and Council at Dacca, in Van Sittart, i. 210.

[1769. — "Dusticks." See under HOS-BOLHOOKUM.

1866. — "It is a practice of the Revenue Courts of the sircar to issue Dustuck for the malgozaaree the very day the kist (installment) became due." — Confessions of an Orderly, 132.]

DWARKA, n.p. More properly Devdraka or Dvdrak, quasi ēkātūrviś, '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. Geog. Soc. vii. 161). Dvdrakā is, we apprehend, the bāpārṇa of

* Tagśiddigś, under the Maharatās, was an officer who enforced the State demands against defaulting cultivators (Wilson); and no doubt it was here an officer similarly employed to enforce the execution of contracts by weavers and others who had received advances. It is a corruption of Pers. tabhāngīr, fr. Ar. tabhāt, importunity (see quotation of 1819, under DHURNA).

[1 Mr. F. Brandt suggests that this word may be Telegu Thugur, tama being a measure of grain, and possibly the "Dumiers" may have been those entitled to receive the dustoor in grain.]
EAGLE-WOOD. 335

Ptolemy. Indeed, in an old Persian map, published in Indian Antiq. i. 370, the place appears, transcribed as Bharraky.

c. 1590.—"The Fifth Division is Jugget (see JACQUETE), which is also called Daurka. Kishen came from Mehta, and dwelt at this place, and died here. This is considered as a very holy spot by the Brahmins."—Ayern, by Gluevin, ed. 1800, ii. 76; [ed. Jarrett, ii. 248].

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 Camoes in the quotation under CHAMPA. We have somewhere read an explanation of the name as applied to the substance in question, because this is flecked and mottled, and so supposed to resemble the plumage of an eagle! [Burton, Ar. Nights, iv. 395; Linschoten, 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 Malayal. word.* From this the Portuguese must have taken their aquila, as we find it in Barbosa (below), or pao (wood) d'aquila, made into aquila, whence French bois d'aigle, 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 (garoe) and gaharu (gaharo), whence the trade names 'Garroo' and 'Garroo'; and the modern standard Malay certainly corresponds to Klinkert's forms, though I think gaharu should rather be written ghraru, 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 'ugger' and (?) 'tugger' could not have arisen. They can scarcely have come from the Skt. In Ridley's Plant List we have gaharu and gagaheu, 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. Leguminosae, the Alcezylon ogallochum, 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 ogallocha, Roxb. (N. O. Aquilariaeae), which is found as far north as Sihlet.*

Eagle-wood is another name for aloes-wood, or aloes (q.v.) as it is termed in the English Bible. [See Encycl. Bibl. i. 120 seq.] It is curious that Bluteau, in his great Portuguese Vocabularia, under Pao d'Aquila, jumbles up this aloes-wood with Socotrine Aloes. Αγάλλοχον was known to the ancients, and is described by Dioscorides (c. A.D. 65). In Liddell 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, aqua-wood, ugger-, and tugger- (?) wood.

1516.—"Das Draguarias, e precios que ellas valen em Calicut . . . .

* Aguila, cada Farazola (see FRAZALA) de 300 a 400 (fanams) Lenho alos verdaadheiro, negro, pesado, e muito fino val 1000 (fanams)."—Bargosa (Lisbon), 383.

1563.—"R. And from those parts of which you speak, comes the true lign-aloes? Is it produced there?

"O. 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 brava), 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 brava; but since then the Bengalaes have got more knowing, and buy it no longer. . . ."

García, f. 119r.-120.

* 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. Dict. i. 279 seq.].

† This lign aloes, "genuine, black, heavy, very choice," is presumably the fine kind from Champa: the agua the inferior product.

* Royle says "Malayan agila," but this is apparently a misprint for Malayilam.
EARTH-OIL. 336  EEDGAH.

1613.—"... A aguila, arvore alta e grossa, de folhas como a Olyveira."— Godinho de Eredia, f. 15v.

1774.—"Kiwnámon... Oud el bochor, et Agadi oudi, is the nam hebrea, arab, et turc d'un bois nommé par les Anglois Agai-wood, et par les Indiens de Bombay Agar, dont on a deux diverses sortes, savoir: Oud manesara, c'est la meilleure. Oud Kakuli, est la moindre sorte."—Niebuhr, Des. de l'Arabie, xxxiv.

1854.—(In Cachar) "the eagle-wood, a tree yielding uggur oil, is also much sought for its fragrant wood, which is carried to Silhet, where it is broken up and distilled."—Hooker, Himalayan Journals, ed. 1855, ii. 318.

The existence of the aguila tree (darakh- i-'ud) in the Silhet hills is mentioned by Abu'l Fazl (Gladwin's Ayeen, ii. 10; [ed. Jarrett, ii.125]; orig. i. 391).

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 Ye-nan-kyoong on the Irawadi, lat. c. 20° 22'.

1755.—"Raynan-Goong... at this Place there are about 200 Families, who are chiefly employed in getting Earth-oil out of Pitta, 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 Aracan) Coast."—Williamson, V.M. ii. 21-23.

ECKA, s. A small one-horse carriage used by natives. It is Hind. ekka, from ek, 'one.' But we have seen it written acre, and punned 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 axle-tree between two small wheels. The Ecka is drawn by one horse, who has no other harness than a girt, to which the shaft of the carriage is fastened."—Solvyns, iii.

1834.—"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.]

EED, s. Arab. 'Id. A Mahommedan holy festival, but in common application in India restricted to two such, called there the barî or chhohî (or Great and Little) 'Id. The former is the commemoration of Abraham's sacrifice, the victim of which was, according to the Mahommedans, Ishmael. [See Hughes, Dict. of Islam, 192 seqg.] This is called among other names, Bakr-'Id, the 'Bull 'Id;' Bakarah 'Id, 'the cow festival,' but this is usually corrupted by ignorant natives as well as Europeans into Bakri-'Id (Hind. bakrâ, i. bakrî, 'a goat'). The other is the 'Id of the Ramazân, viz. the termination of the annual fast; the festival called in Turkey Bairam, and by old travellers sometimes the "Mahommedan Easter."

c. 1610.—"Le temps du ieuens finy on celebre une grande feste, et des plus solennelles qu'ils ayent, qui s'appelle ydu."—Pyramid de Laval, i. 104; [Hak. Soc. i. 140].

[1671.—"They have also a great feast, which they call Buckery Eed."—In Yule, Hedges Diary, Hak. Soc. ii. cccx.]

1673.—"The New Moon before the New Year (which commences at the Vernal Equinox), is the Moors Ede, when the Governor in no less Pomp than before, goes to sacrifice a Ram or Ho-Goat, in remembrance of that offered for Isaac (by them called Ishan); the like does every House, that is able to purchase one, and sprinkle their blood on the sides of their Doors."—Fryer, 108. (The passage is full of errors.)

1860.—"By the Nazim's invitation we took out a party to the palace at the Bakri Eed (or Feast of the Goat), in memory of the sacrifice of Isaac, or, as the Moslems say, of Ishmael."—Mrs. Mackenzie, Storms and Sunshine, &c., ii. 255 seq.

1869.—"Il n'y a proprement que deux fêtes parmi les Musulmans sunnites, celle de la rupture du jeûne de Kâmasan, 'Id jat, et celle des victimes 'Id curban, nommée aussi dans l'Inde Bacr 'Id, fête du Taurèw, ou simplement 'Id, la fête par excellence, laquelle est établie en mémoire du sacrifice d'Ishmael."—Garcin de Tassy, Rel. Mus. dans l'Inde, 9 seq.

EEDGAH, s. Ar.—P. 'Idgah, '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
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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 Namdhgah, or 'place of prayer,' and a drawing of one is given by Herklotz, Qanoon-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." —I. d. Cornwallis, Desp. from Seringapatam, in Seton-Karr, ii. 59.

[1832.—"... Kings, Princes and Na waubs... going from induced ground in was waubs in leads their ally small which characteristic in presentation in of town hence the in a^dors temporary official stirrup."—Mrs. Mrs. Hosei.us Al, Observations, i. 262.

[1843.—"In the afternoon... proceeded in state to the Eed Gao, a building at a small distance, where Mahommadedan worship was performed."—Davidson, Travels in Upper India, i. 53.]

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. 297.

ELCHEE, s. An ambassador. Turk. iltch, 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, Elche i which is as much as to say 'Ambassadors!' For they know that with ambassadors coming they would have a black day of it; and so they fled as if the devil had got among them." —Clavijo, xviii. Comp. Markham, p. 111.

[1599.—"I came to the court to see a Morris dance, and a play of his Elchies."

—Hakluyt, Voyages, ii. ii. 67 (Stanf. Dict.)

1885.—"No politician 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 (E^f^f_E^f) 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. 191). Hence an occasional, probably an erroneous, assumption that the word E^f_E^f 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 Chaldean and Syriac versions of the O. T.), and the Arabic fil. Old etymologists tried to develop elephant out of fil; and it is natural to connect with it the Spanish for 'ivory' (marfil, Port. marfim), 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 fil, in Icelandic fill; a term supposed to have been introduced by old traders from the East via Russia. The old Swedish for 'ivory' is filbben.*

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

* Pilu, for elephant, occurs in certain Sanskrit books, but it is regarded as a foreign word.
† See Lossen, i. 313; Max Muller's Lectures on Sc. of Language, 1st S. p. 159.
‡ "As regards the interpretation of habbis, a ḏaṅgale, 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 *dena Indus* in Ovid and other Latin writers. In Ezekiel (xxvii. 15) we find *karnath shen* = 'cornua dentis.' The use of the word 'horns' does not necessarily imply a confusion of these great curved tusks with horns; it has many parallels, as in Pliny's, 'cum arbore exaeunt lomentique cornua elephanti' (xviii. 7); in Martial's 'Indicoque cornu' (i. 73); in Aelian's story, as alleged by the Mauritanians, that the elephants there shed their horns every ten years ('dee katra *kara* tā kērata ek- pesōn'—xiv. 5); whilst Cleasby quotes from an Icelandic saga 'olifant-horn' for 'ivory.'

We have mentioned Skt. *ibha*, from which Lassen assumes a compound *ibhadanta* for ivory, suggesting that this, combined by early traders with the Arabic article, formed *al-ibhadanta*, and so originated *elephantos*. Pott, besides other doubts, objects that *ibhadanta*, though the name of a plant (*Tiaridium indicum*, Lhsm.), 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 *arravada* (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 Antiquary, i. 128), who supposes the first part of the word to be Dravidian, a transformation from *ēnē*, 'elephant.'

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Pictet, finding his first suggestion not accepted, has called up a Singhalese word *aloya*, used for 'elephant,' which he takes to be from *ala*, 'great'; thence *alaya*, 'great creature'; and proceeding further, presents a combination of *ala*, 'great,' with Skt. *phanta*, sometimes signifying 'a tooth,' thus *al-phiya*, 'great tooth' = *elephantus.*

Hodgson, in *Notes on Northern Africa* (p. 19, quoted by Pott), gives *elef ameyran* ('Great Boar, *elef* 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 *ulbandus*, '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-danta*. His paper is 50 years old, but he repeats this conclusion in his *Wurzel-Wörterbuch der Indo-Germanischen 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 *elephant*, 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 65 years ago,‡ and has more recently been amply displayed in historical works which have circu-lated by scores in popular libraries, it

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† Detmold, pp. 90-92.
‡ See Topography of Thebes, with a General View of Egypt, 1826, p. 135.
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 Amenemhib, a captain under the great conqueror Thotmes III. [Thutmosis], 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 Nī, hunted 120 elephants for the sake of their tusks; and how he himself (Amenemhib) 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 Nī is uncertain, though some have identified it with Nineveh.‡ [Maspero writes: "Nī, long confounded 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 Arinath and Ake-rith, as, all three, cities of Naharain or Northern Mesopotamia, captured by Amenhotep II., the son of Thotmes III. Might not Nī 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 Haboras.

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 Rutennu or Northern Syria, and also by the people of the adjacent Asebi 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 Tighlath-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 Haboras.
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 Kouyunjik, now in the Br. Museum, which commemorates the deeds of the king’s ancestor, Tighlath 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

* For the painting see Wilkinson’s Ancient Egyptians, edited by Birch, vol. i, p. 11 b, which shows the Rutennu bringing a chariot and horses, a bear, an elephant, and ivory tusks, as tribute to Thotmes III. For other records see Brugsch, E.T., 2nd ed. i. 381, 384, 404.
† Die Inschriften Tighlathpileser’s I., ... mit Übersetzung und Kommentar von Dr. Wilhelm Lofs, Leipzig, 1880, p. 53; [and see Maspero, op. cit. 601 seq.]
‡ Lots, loc. cit. p. 107.
§ See J.R. As. Soc. vol. xviii.

* See e.g. Brugsch’s Hist. of the Pharaohs, 2d ed. i. 396-400; and Canon Rawlinson’s Egypt, ii. 235-6.
† In Z. für Assyri. Spr. und Alterth. 1873, pp. 1-6, 68, 64; also tr. by Dr. Birch in Records of the Past, vol. ii. p. 59 (no date, more shame to S. Bagster & Sons); and again by Ebers, revised in Z.D.M.G., 1876, pp. 391 seqq.
‡ See Canon Rawlinson’s Egypt, u.s.
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. Hincks 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 Luca* is trite; the Tibetan word for ox (glan) is also the word for 'elephant'; we have seen how the name 'Great Boar' is alleged to be given to the elephant among 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 tusk, from Indian trade. And if the Greeks had a vernacular name for the elephant, there is also a proba-

* "Inde boves Luca quos turrito corpore tereos, Anguimanos, bellii docuerunt volnerea Penei Suferra, et magnas Marlia turbare catervas."”

Lucretius, V. 1301-2.

Here is the origin of Tennyson's 'serpent-hands' quoted under HATTY. The title boves Luca is explained by St. Isidore:


bility, 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 ἄλφας—φαυρος in Greek, and ubandus in Meso-Gothic, 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 (olphand); in Anglo-Saxon (olfend, olwend, &c.); in Old Swedish (aelpand, alvandyr, ufalvad); in Icelandic (ulfald). 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, Jülg, who has published a paper on the Gothic word, points out its resemblance to the Slav forms wielbod, webold, or wielblad, also meaning 'camel' (compare also Russian verbhlingd). This, in the last form (wielblad), may, he says, be regarded as resolvable into 'Great beast.' Herr Jülg 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 el fenbein and helfenbein for ivory; in Anglo-Saxon, ylpend, elpend, with shortened forms ylp and elp, and ylpenban 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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of the ordinary location zanjir-i-fil 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.]

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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, Archaeol. Rep. i. 225 seqq.]

c. 1321.—"In quod dum sic ascendissem, in xxviii. dietis me translati usque ad Tanam... haec terra multum bene est situta... Haec terra antiquitus fuit valde magna. Nam ipsa fuit terra regis Pori, qui cum rege Alexandro præsium maximum commissit."—Friar Odoric, 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 Elephant Caves.]

1548.—"And the Isle of Pory, which is that of the Elephant (do Aljafante), is leased to João Pirez by arrangements of the said Governor (dom João de Castro) for 150 pardaos."—S. Botelho, Tombo, 158.

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 chained, and for memorial thereof caused this temple to be made, and further than this he advanced not."—Gasparo Balbi, f. 62c. 63c.

1598.—"There is yet another 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 standeth 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 wise and cruel beasts. ..."—Liàschoten, ch. xliv.; [Hak. Soc. i. 291.]

1616.—Diogo de Couto devotes a chapter of 11 pp. to his detailed account "do muito notável e espantoso Pagode do Elefante." 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 Banaus, 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
There was an islet which they call Ilheo do Elefante. In the highest part of this islet is an eminence on which there is a mast from which a flag is unfurled when there is a breeze (porta) about, as often happens, to warn the small unarmed vessels to look out. There is on this island a pagoda called that of the Elephant, a work of extraordinary magnitude, being cut out of the solid rock,” &c.—Bocarro, MS.

We steered by the south side of the Bay, purposely to touch at Elephant, so called from a monstrous Elephant cut out of the main Rock, bearing a young one on its Back; not far from it the Effigies of a Horse stuck up to the Belly in the Earth in the Valley; from thence we clambered up the Highest Mountain on the Island, on whose summit was a miraculous Piece hewed out of solid Stone: It is supported with 42 Corinthian Pillars,” &c.—Fryer, 75.

At 3 Leagues distance from Bombay is a small Island called Elephants, from the Statue of an Elephant cut in Stone. Here likewise are the just dimensions of a Horse Carved in Stone, so lively that many have rather fancied it, at a distance, a living Animal. But that which adds the most Remarkable Character to this Island, is the fam’d Pagode at the top of it; so much spoke of by the Portuguese, and at present admired by the present Queen Dowager, that she cannot think any one has seen this part of India, who comes not Freighted home with some Account of it.”—Ovington, 158-9.

The island of Elephants takes its name from an elephant in stone, on another with its back, which stands on a small hill, and serves as a sea mark. As they advanced towards the pagoda through a smooth narrow pass cut in the rock, they observed another hewn figure which was called Alexander’s horse.”—From an account written by Captain Pyke, on board the Stringer East Indianan, and illd. by drawings. Read by A. Dalrymple to the Soc. of Antiquaries, 10th Feb. 1780, and pubd. in Archaeologia, vii. 322 seqq. One of the plates (xxi.) shows the elephant having on its back distinctly a small elephant, whose proboscis comes down into contact with the head of the large one.

A league from thence is another larger, called Elephant, 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. 240; [ed. 1744, i. 241].

Le lendemain, 7 December, des que le jour parut, je me transportai au bas de la seconde montagne, on face de Bombay, dans un coin de l’ile, ohe est l’Elephant qui a fait donner a Galipouri le nom d’Elephant. L’animal est de grandeur naturelle, d’une pierre noire, et detachee du sol, et paroit porter son petit sur son dos” —Anquetil du Perno, i. coccxiii.

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 antient history, and has minutely considered figures, that it appears to be ye work of King Sesostris after his Indian Expedition.”—MS. Letter of James Rennell.

Several Voyagers font bien mention du vieux temple Payen, sur la petite ile Elephant pres de Bombay, mais ils n’en parlent qu’en passant. Je le trouvai si curieux et si digne de l’attention des Amateurs d’Antiquites, que j’y fis trois fois le Voyage, et que j’y dessins tout ce que j’y trouve de plus remarquable. . . .”—Carsten Niebuhr, Voyage, ii. 25.

Pas loin du Rivage de la Mer, et en pleine Campagne, on voit encore un Elephant d’une pierre dure et noiratre . . . La Statue . . . porte quelque chose sur le dos, mais que le temps a rendu entierement noir.—Rennell and Quat. au Cheval dont Ovington and Elephant font mention je ne l’ai pas vu.”—Ibid. 33.

That which has principally attracted the attention of travellers is the small island of Elephants, 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.

In vol. viii. of the Archaeologia, p. 251, is another account in a letter from Hector Macneil, Esq. He mentions “the elephant cut out of stone,” but not the small elephant, nor the horse.

Some Account of the Caves in the Island of Elephants. By J. Goldingham, Esq.” (No date of paper). In As. Researches, iv. 409 seqq.

Account of the Cave Temple of Elephants 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
paws, 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 conjectured 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. hathiyâd, Skt. hasâta, the 13th lunar Asterism, connected with hasîn, an elephant, and hence sometimes called 'the sign of the elephant.' The hathiyâd is at the close of the Rains.]

1554.—"The Damaâns, that is to say a violent storm arose; the kind of storm is known under the name of the Elephant; it blows from the west."—*Sidi Ali,* p. 75.

*1611.—"The storm of Ofante doth begin."—*Dumasers, Letters,* i. 126.

*1616.—"The 20th day (August), the night past fell a storme of raine called the Oliphant, usual at going out of the raines."—*Sir T. Roe,* in *Purchas,* i. 549; [Hak. Soc. i. 247.]

1659.—"The boldest among us became dismayed; and the more when the whole culminated in such a terrific storm that we were compelled to believe that it must be that yearly raging tempest which is called the Elephant. This storm, annually, in September and October, makes itself heard in a frightful manner, in the Sea of Bengal."—*Waller Schalze,* 67.

c. 1665.—"Il y fait si mauvais pour le Vaisseaux au commencement de ce mois à cause d'un Vent d'Orient qui y souffle en ce temps-là avec violence, et qui est toujours accompagné de gros nuages qu'on appelle Elephans, parce qu'ils en ont la figure."—*Thevenot,* v. 38.

1673.—"Not to deviate any longer, we are now winding about the South-West part of Ceylon; where we have the Tail of the Elephant full in our mouth; a constellation by the Portugals called Rabo del Elephante, known for the breaking up of the Monsoons, which is the last Flory this season makes."—*Fryer,* 48.

*1690.—"The Mussoons (Monsoon) are rude and Boisterous in their departure, 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,* 187."

1756.—"9th (October). We had what they call here an Elephants, which is an excess-

sive hard gale, with very severe thunder, lightening and rain, but it was of short con-
tinuance. In about 4 hours there fell . . . 2 (inches)."—*Ives,* 42.

c. 1760.—"The setting in of the rains is commonly ushered in by a violent thunder-
storm, generally called the Elephanta."—*Grose,* i. 33.

**ELEPHANT-CREEPER,** s. *Argy-
reia speciosa,* Sweet. (N. O. *Convovul-
aceae*). The leaves are used in native medicine as poultices, &c.

**ELK,** s. The name given by sports-
men in S. India, with singular impropriety, to the great stag *Rusa Aristotelis,* the sâmbar (see *SAMBRE*) of Upper and W. India.

*1813.—"In a narrow defile . . . a male elk (cerus alces, Lin.) of noble appearance, followed by twenty-two females, passed majestically under their platform, each as large as a common-sized horse."—*Forbes, Or. Mem.* 2nd ed. i. 506.]

**ELL'ORA,** (though very commonly called Ellôra), n.p. Properly Elûrà, [Tel. elu, 'rule,' dîru, 'village.'] otherwise Fûrûlé, a village in the Nizam's territory, 7 m. from Daulatabâd, which gives its name to the famous and wonderful rock-caves and temples in its vicinity, excavated in the crescent-shaped scar of a plateau, about 1½ m. in length. 'These works are Buddhist (ranging from a.d. 450 to 700), Brah-
minical' (c. 650 to 700), and Jain (c. 800-1000).

c. 1665.—"On m'avait fait un Sourat grande estime des Pagodes d'Elora . . .
(And after describing them) . . . Quoiqu'il en soit, si l'on considère cette quantité de Temples spacieux, remplis de pilastres et de colonnes, et tant de milliers de figures, et le tout taillé dans le roc vif, on peut dire avec vérité que ces ouvrages surpassent la force humaine; et qu'au moins les gens du siècle dans lequel ils ont été faits, n'ontient pas tout-à-fait barbares."—*Thavenot,* v. 222.

1684.—"Muhammad Shâh Malik Jâmâ, son of Tughlík, selected the fort of Deogir as a central point whereto to establish the seat of government, and gave it the name of Daulâtâbâd. He removed the inhabitants of Delhi thither . . . Ellora is only a short distance from this place. At some very remote period a race of men, as if by magic, excavated caves high up among the defiles of the mountains. These rooms extended over a breadth of one kos. Carvings of various designs and of correct execution adorned all the walls and ceilings; but the outside of the mountain is perfectly level, and there is no sign of any dwelling. From the long period of time these Pagans re-

* 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."—Sākhi Musta-
′udd Khan, Ma-dāšir-i-ʿAlāmghār, in Elliot, vii.
189 seq.

1760.—"Je descensis ensuite par un sentier fraye dans le roc, et apres m′être muni de deux Brahmes que l′on me donna pour instruire je commencai la visite de ce que j′appelle les Pagodes d′Eloura."—Anquetil du Perron, I. 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 seqq.

1803.—"Hindoo Excavations in the Mountain of . . . Ellora in Twenty-four Vires. . . . 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. Funda-
mentally 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, Ḩēla or Ḩelu, which occurs in some ancient works, and this again for a still older, Ṣēla, which brings us back to the Pali Ṣīhala." (Mr. R. C. Childers, in J.R.A.S., N.S., vii. 36.) The loss of the initial sibilant has other examples in Singhale.
(See also under CEYLON.)

EMBLIC Myrobalans. See under MYROBALANS.

ENGLISH-BAZAR, n.p. This is a corruption of the name (Angrezbāzār = 'English-town') given by the natives in the 17th century to the purlieus of the factory at Malda in Bengal. Now the Head-quarters Station of Malda District.

1683.—"I departed from Cassumbazabar with designs (God willing) to visit ye factory at Englesavad."—Hedges, Diary, May 9; [Hak. Soc. i. 38; also see i. 71].

1878.—"These ruins (Gaur) are situated about 8 miles to the south of Angrezbāzār (English Bāzar), the civil station of the district of Malda. . . ."—Ravenshaw′s Gaur, p. 1.

[ESTIMAUE], s. A corruption of the Ar.—P. illinās, 'a prayer, petition, humble representation."

[1867.—"The Arzdest (Urz) with the Estimauze concerning your twelve articles which you sent to me arrived."—In Yale, Hedges′ Diary, Hak. Soc. ii. 1xx.]

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. Eurasian certainly does not. When the European and Anglo-Indian De-
"fence Association was established 17 years ago, the term Anglo-Indian, after much consideration, was adopted as best designating this community."—(Proc. Imperial Anglo-Indian Ass., in Pioneer Mail, April 13, 1900.)]

[1844.—"The Eurasian Belle," in a few Local Sketches by J. M., Calcutta.—5th 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 obso-
lescent, but still in common use. "Europe shop" is a shop where Euro-
pean 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."—Fryer, 87.

[1862-3.—"Ordered that a sloop be sent to Conimero with Europe goods. . . ."—Pringle, Diary, Ft. St. Geo., 1st ser. ii. 14.]
FACTOR.

1711.—"On the arrival of a Europe ship, the Sea-Gate is always throng'd with People."—Lockyer, 27.

1781.—"Guthrie 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, 23.

1866.—"Mrs. Smart. Ah, Mr. Cholmondeley, I was called the Europe Angel."—The Devon Bungalow, 219.

[1888.]

1888.—"I took a 'European morning,' after having had three days of going out before breakfast..."—Lady Dufferin, Vice-regal Life, 371.

EYSHAM, EHSHÁM, s. Ar. əʃšəm, pl. of ḥašm, 'a train or retinue.' One of the military technicalities affected by Tipppo; and according to Kirkpatrick (Tipppo's Letters, App. p. ciii.) applied to garrison troops. Miles explains it as "Irregular infantry with swords and matchlocks." (See his tr. of H. of Hydhr Naik, p. 398, and tr. of H. of Tipá Sultan, p. 61.) [The term was used by the latter Moghuls (see Mr. Irvine below).

[1886.—"In the case of the Alshám, 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. 628.]

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 More that Christian of Calecut sent by the Factor (feitour) to say that Cojebequi assured him, and he knew it to be the case, that the King of Calecut was arming a great fleet."—Correa, i. 250.

1582.—"The Factor and the Cattual having seen these parcels began to laugh thereat."—Castaneda, tr. by N. L., f. 460.

1600.—"Capt. Middleton, John Havard, and Francis Barne, elected the three principal Factors. John Havard, being present, willingly accepted."—Seindury, i. 111.

c. 1610.—"Les Portugais de Malacca ont des commis et facteurs par toutes ces Isles pour le trafic."—Pyrard de Laval, ii. 106. [Hak. Soc. ii. 170].

1653.—"Feitor est vn terme Portugais signifiant vn Consul aux Indes."—De la Boulaye-le-Gouz, ed. 1657, p. 558.

1666.—"The Viceroy came to Cochin, and there received the news that Antonio de Sá, 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 enter-tayned one year longer, as Writers, and have Writers' Sallary: and having served that yeare, 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."—Ovington, 386. (The same writer tells us that Factors got £40 a year; junior Factors, £15; Writers, £7. Poons 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 (2d?) 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 ann.
A Junior Merchant—£300
Factors and Writers—£200

In Seton-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 large house for the factory (feitoria)."—Correa, i. 168.

1582. — "... he sent a Nayre . . . to the intent he might remain in the Factory."—Castareda (by N. L.), s. 541.

1606. — "In which time the Portingal and Tydoryan Slaves had sacked the town, setting fire to the factory."—Middleton’s Voyage, G. (4).

1615. — "The King of Acheen desiring that the Hector should have 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."—Sainbury, 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 Coromandal Coast."—Ed. Valentine, 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, Sainbury, 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 Duwars, 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.
Maculla, B. Isphahan, C.

In Sind.—Tatta (?).

In Western India.

Cutch, M. Barcolere, M.
Cambay, M. Mangalore, M.
Broderia (Baroda), M. Cananore, M.
Broach, C. Dhurmapatam, M.
Ahmedabad, C. Tellicherry, C.
Surat and Swally, C. Calicut, C.
Bombay, C. Cranganore, M.
Raybag (?), M. Cochim, M.
Rajapore, M. Pore, M.
Carwar, C. Carnopoly, M.
Batkala, M. Quilon, M.
Honore, M. Anjengo, C.

Eastern and Coromandel Coast.

Tuticorin, M. Masulipatam, C., S.
Callimere, B. Madapollam, C.
Porto Novo, C. Verassorn (?), M.
Cuddalore (Ft. St. Ingeram (?), M. David), C. (qy. Vizagapatam, C.
Sadras) Bimlipatam, M.
Port St. George, C.M. Ganjam, M.
Puliant, M. Manickpatam, B.
Pettipoli, C., S. Arzapore (?), B.

Bengal Side.

Balasore, C. (and Je-
lasore) Malda, C.
Calcutta (Ft. Wil-
liam and Chatta-
nuttes, C.) Patna, C.
Hoogly, C. Lucknow, C.
Cossimbazar, C. Agra, C.
Rajmahal, C. Lahore, M.

* This use of campo is more like the sense of Compound (q.v.) than in any instance we had found when completing that article.
Indo-Chinese Countries.

Pegu, M. Ligore, M. 
Tennasserim (Trina- Siam, M., S. (Judea, core, B.) i.e. Yuthia). 
Quedah, M. Camboja, M. 
Johore, M. Cochin China, M. 
Pahang, M. Tonquin, C. 
Patani, S. 

In China.

Macao, M., S. Tywan (in Formosa), 
Amoy, M. 
Hoksieu (i.e. Fu- Chusan, M. (and Ning- chow), M. 

In Japan.—Firando, M.

Archipelago.

In Sumatra.

Acheen, M. Indrapore, C. 
Passaman, M. Tryamong, C. 
Tisco, M. (qu. same (B. has also, in Suma- as Ayer Dicteks, tra, Ayer Borma, B.) 
Sillebar, M. 
Bencocolen, C. (identify.) 
Jambi, M., S. Indraghiri, S. 

In Java.

Bantam, C. Jacatra (since Bata- via), M. 
Banjaraspin, M. Japara, M., S. 
Succedana, M. 

In Celebes, dc.

Macassar, M., S. Pulo Roon (?), M., S. 
Banda, M. Puloway, S. 
Lantar, S. Pulo Cordore, M. 
Neira, S. Magindanao, M. 
Rosingyn, S. Machian, (3), S. 
Selaman, S. Moluccas, S. 
Amboyna, M. 
Camballo (in Ceram), Hitto, Larica (or Larica), and Looho, or Lugho, are mentioned in S. (ifi. 303) as sub-factories of Amboyna.

[FAGHPUR, n.p. “The common Moslem term for the Emperors of China ; in the Kamus the first syllable is Zammated (Fugh) ; in Al-Maṣūdi (chap. xiv.) we find Baghfur and in Al-Idrisi Baghhūgh, or Baghbūn. In Al-Asma’i Bagh=god or idol (Pehlewí and Persian) ; hence according to some Baghdād (7) and Bāghistān, a pagoda (7). Sprenger (Al-Maṣūdi, p. 327) remarks that Baghfur is a literal translation of Tien-tse, and quotes Visdelou: “pour mieux faire comprendre de quel ciel ils veulent parler, ils posseuent la généalogie (of the Emperor) plus loin. Ils lui donnent le ciel pour père, la terre pour mère, le soleil pour frère aîné, et la lune pour sœur aînée.” Burton, Arabian Nights, vi. 120-121.]
1763.—"Received a letter from Dacca dated 29th Novr., desiring our orders with regard to the Fakirs who were taken prisoners at the retaking of Dacca."—Fl. William Cons. Dec. 5, in Long, 342. On these latter Fakirs, see under Suryasee.

1770.—"Singular expedients have been tried by men jealous of superiority to share with the Brahmins 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."—Bogle, in Markham's Tibet, 23.

1856.—"There stalks a row of Hindoo devotees, Bedaubed with ashes, their fouled matted hair Down to their heels; their bear eyes fiercely scowl Beneath their painted brows. On this side struts A Mussulman Fakeer, who tells his beads, By prayer, but cursing all the while The heathen."—The Banyan Tree.

1878.—"Les mains abandonnées sur les genoux, dans une immobilité de fakir."—Alph. Daudet, Le Nabob, ch. vi.

**Falaun**, s. Ar. falān, fulān, and H. fula, fulana, 'such an one'; Span. and Port. fulano, Heb. Fuluni (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. 164. See also i. 56, 103, 345, &c.

**Fanám**, s. The denomination of a small coin long in use in S. India, Malayal, and Tamil payam, 'money,' from Skt. pada, [rt. pana, 'to barter']. There is also a Dekhni form of the word, fulam. In Telugu it is called rāka. 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 Prinsep's 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). Fanams 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 fanams 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 virāy, or gold, of which 4 went to a rupee; new virāy, or gold, 3½ to a rupee; in silver, 5 to a rupee; the rāsi fanam, the most ancient of the indigenous fanams, now of fictitious value; the sultāni fanam of Tippoo in 1790-92, of which 3½ went to a rupee (Malabar, ii. Gloss. clxxix.).]

c. 1344.—"A hundred fanām are equal to 6 golden dīnārs" (in Ceylon).—Ibn Batuta, iv. 174.

c. 1348.—"And these latter (Malabar Christians) are the Masters of the public steepleyard, 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 Marignolli, in Cathay, 343.

1442.—"In this country they have three kinds of money, made of gold mixed with alloy . . . the third called fanom, is equivalent in value to the tenth part of the last mentioned coin" (parad, vid. parado).—Abdurrazâb, in India in the XVth Cent. p. 26.

1498.—"Fifty fanoeens, which are equal to 3 cruzados."—Roteiro de V. da Gama, 107.

1505.—"Quivi spenden ducati d'auro veneziani e monete di auro et argento e metalli, chiamano vna moneta de argento fanone. XX vagliono vna ducati. Tara e vna altra moneta de metalli. XV vagliono vna Fanon. "—Italian version of Letter from Dom. Manuel of Portugal (Reprint by A. Burnell, 1881), p. 12.

1510.—"He also coins a silver money called tare, and others of gold, 20 of which go to a pardue, and are called fanom. And of these small coins of silver, there go sixteen to a fanom."—Varthema, Hak. Soc. 130.

[1515.—"They would take our cruzados at 19 fanams."—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 *fanões* 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 *Fanões*, each of which may be worth 20 reis 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. 36b.

..."In this city of Negapatam are said to be certain coins called *fannó*. They are of base gold, and are worth in our money 10 sols each, and 17 are equal to a zecchin of Venetian gold."—Gasp. Balbi, f. 84e.

C. 1610.—"Ils nous donnent tous les jours a chacun un *Panah*, qui e'est une pièce d'or monnoye du Roy qui vaut environ quatre sola et demy."—*Pygarg 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 eau of our money,—it is accepted as a proof that the fishing will not be good..."—*Tavernier*, ed. *Ball*, ii. 117 seq.]

1678.—"2. Whosoever shall profane the name of God by swearing or cursing, he shall pay 4 *fanams* to the use of the poore for every oath or curse."—Orders agreed on by the Governor and Council of Fort St. Geo. Oct. 23. In *Notes and Exts.* 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 *Seton-Karr*, i. 19.

1785.—"You are desired to lay a silver *fanam*, a piece worth three pence, upon the ground. *Tchis*, which is the smallest of all coins, the elephant feels about till he finds."—*Caraccioli's Life of Clive*, i. 288.

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. *Wellesley*, in *Life of Munro*, i. 342.

**FAN-PALM.** S. The usual application of this name is to the *Borassus 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. *Pelly* (*J.R.G.S.* xxxv. 232) to the "Traveller's Tree," i.e. the Madagascar Ravenala (*Urania speciosa*).

**FANQUI.** S. Chin, *fan-kwei*, 'foreign demon'; sometimes with the affix *ts'or* or *ts'ai*, '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*, 535.]

**FARASH, FERASH, FRASH.** S. Ar.—*H. farraš*, [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 bastinado. 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 walā*. [The same word used for the tamarisk tree (*Tamarix gallica*) is a corr. of the Ar. *farās*.]


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."—*Corret*, *Lendas*, II. 364 (Here it seems to be used for *Syce* (q.v.) or groom).

[1548.—"*Pfarazes." See under *Batta*, a.]

C. 1590.—"Besides, there are employed 1000 *Farrašiem*, natives of Irán, Turán, and Hindostán."—*Aín*, i. 47.
FEDEA, FUDDEA, s. A denomination of money formerly current in Bombay and the adjoining coast; Mahr. p'hadyy (qu. Ar. fidya, ransom?). It constantly occurs in the account statements of the 16th century, e.g. of Nunez (1554) as a money of account, of which 4 went to the silver tanga, [see TANGA] 20 to the Pardao. In Milburn (1813) it is a pice or copper coin, of which 50 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. 'silverling'). It may be an objection that the letter zwād used in that word is generally pronounced in India as a z. The fadda is the Turkish pāra, a of a piastre, an infinitesimal value now. [Burton (Arabian Nights, xi. 98) gives 2000 faddabs 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 5½d. The fedea of 1554 would be about 4½d. This rather indicates the identity of the names.

FERÁZEE, s Properly Ar. farāzi, from farāz (pl. farz) 'the divine ordinances.' A name applied to a body of Mahomedan Puritans in Bengal, kindred to the Wahabis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahom-
1487.—"E assi lhe (a el Rey de Beni) mandou muitos e santos conselhos para tornar a fé de Nosso Senhor... mandan dolhe muito estranhar suas idolatrias e feiticiarías, que em suas terras os negros tinham e usava."—Garcia, Resende, Chron. of Dom. João II. ch. lxv.

c. 1539.—"E que já por duas vezes o tinho tê stado cò arroyado feitiço, só a fim de elle sayr fora, e o matarem na briga."—Pinto, ch. xxxiv.

1552.—"They have many and various idolatries, and deal much in charms (feitiços) and divinations."—Castanheda, ii. 51.

1553.—"And as all the nation of this Ethiopia is much given to sorceries (feitiços) 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 Peticos in the way as they go (which are their idolatrous gods) they give them some of their fruit."—In Purchas, ii. 940, see also 961.

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 (feitiços), making these for the places by which he had to pass."—Gouveia, i. 47.

1613.—"As feiticeiras usúo muy a de rayzes de ervas plantas e arvores e animas para feitiço e transfigurações..."—Godinho de Ereira, i. 93.

1673.—"We saw several the Holy Office had branded with the names of Feticoseos or Charmers, or in English Wizards."—Fryer, 155.

1690.—"They (the Africans) travel nowhere without their Fateish about them."—Ovington, 67.

1787.—"The word fetishism was never used before the year 1760. In that year appeared an anonymous book called Du Culte des Dieux Fétehés, ou Parallèle de l'Ancienne Religion de l'Egypte 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 feitiços? 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 rhetorical 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 Chandor Ghát, in Násik 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 soi-disant 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 swarme of fierie 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 beeene a lighted candle, or as if that place had beeene the starry spheres."—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, deluding 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 wondert Verdure. 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 Business incensed with Inuent 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.
FIRINGHEE.

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 thicket opes ten thousand eyes.

Before, behind us, and above,
The fire-fly lights his lamp of love,

Retreating, chasing, sinking, soaring,
The darkness of the coop exploring."

Heber, ed. 1844, i. 258.

1865. — "The bushes literally swarmed 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 for-

ward, 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,
30-31.

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.


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 myriads 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 causes . . . the fact itself was incontestable." — Ibid. for 1880, Febry. 24, p. ii.; see also p. vii.

1888. — "At Singapore . . . the little luminous beetle 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. — "HARRINGERS OF THE MONSOON.

—One of the surest indications of the approach of the monsoon is the spectacle presented nightly in the Mawul taluka, 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." — Deccan Herald. (From Pioneer Mail, June 17).

FIRINGHEE. s. Pers. Farangi, Firingi; Ar. Al-Farang, Ifranji, Firanji, 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 Sonnerat and Elphinstone below.) In South India the Tamil Parangi, the Singhalese Parangi, mean only 'Portuguese,' [or natives converted by the Portuguese, or by Mahomedans, any
FIRINGHEE.

In the Chinese notice of the same age the horses carried by Marignoli as a present from the Pope to the Great Khan are called "horses of the kingdom of Fuling," i.e. of Farang or Europe.

1384.—"E quello nominare Franchi procede da' Franceschi, che tutti ci appellano Franceschii."—Frescobaldi, Viaggio, p. 23.

1486.—"At which time, talking of Catoe, he told me howe the chief of that Princes sorte knewe 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 Cataini have two eyes, and yo Franchi one, whereas yo (torneng him towards the Tartares that were with him) have never a one."—Barbaro, Hak. Soc. 58.

c. 1440.—"Hi nos Francoes appellant, aiuntque cum ceteras gentes coeas vocent, se deobis oculis, nos unico esse, superiores existimantes se esse prudenti."—Conti, in Poggio, de Var. Fortunae, iv.

1498.—"And when he heard this he said that such people could be none other than Francoes, for so they call us in those parts."

—Roteiro de V. da Gama, 97.

1560.—"Habituo aqui (Tabriz) duas naçoes de Christiãos... e huna delas a qui chamão Francoes, estes tem o costume e fé, como nos... e outros sào Armenos."—A. Teixeiro, Itinerario, ch. xv.

1565.—"Suddenly news came from Thatta that the Firingsis had passed Lahori Bandar, and attacked the city."—Tarih-i-Tahirî, in Elliot, i. 276.

c. 1610.—"La renonnnes des Francoès a esté telle par leurs conquestes en Orient, que leur nom y est demeuré pour memoire éternelle, en ce qu'encore aujourd'hui par toute l'Asie et Afrique on appelle du nom de Franghi tous ceux qui viennent d'Occident."—Mocquet, 24.

[1614.—"... including us within the word Franquesi."—Foster, Letters, ii. 299.]
1616.—"... ali Ciarda et Cifuros eos dicunt, alií Francoes, quo nomine omnes passim Christiani... dicuntur."—Jarric, Thesaurus, iii. 217.

[1623.—"Franchi, or Christians."—P. della Valle, Hak. Soc. ii. 251.]
1632.—"... he shew'd two Passes from the Portugals which they call by the name of Fringesi."—W. Bruton, in Hakluyt, v. 32.

1648.—"Mais en ce repas-là tout fut bien accommodé, et il y a apparence qu'un cuisinier Frangui s'en estoit mêlé."—Tavernier, V. des Indes, iii. ch. 22; [ed. Ball, ii. 355].

1653.—"Franck signifie en Turq vn Europpeen, ou plutost vn Chrestien ayant des cheueux et vn chapeau comme les Francois, Anglois..."—De la Boullaye-le-Gouz, ed. 1657, 558.

c. 1660.—"The same Fathers say that this King (Jehan-Guire), to begin in good earnest to countenance the Christian Religion, design'd 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 to guard all to ralilly."—Bernier, E. T. 82; [ed. Constable, 287; also see p. 3].

1673.—"The Artillery in which the Fringes are List'd; formerly for good Pay, now very ordinary, having not above 30 or 40 Rupees a month."—Freyer, 195.

1682.—"... whether I had been in Turky and Arabia (as he was informed) and could speak those languages... with which they were pleased, and admired to hear from a Frenge (as they call us)."—Hedges, Diary, Oct. 29; [Hak. Soc. i. 44].

1712.—"Johan Whelo, Serdoar Fren- giaan, or Captain of the Europana in the Emperor's service..."—Valentijn, iv (Suratte) 295.

1755.—"By Feringy I mean all the black musete's [see MUSTEES] 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 Hindooos or Mussulmen."—Holwell, in Long, 59.

1774.—"He said it was true, but everybody was afraid of the Firingis."—Bogle, in Markham's Tibet, 176.
1782.—"Ainsi un Européen est tout ce que les Indiens connoissent de plus méprisiable; 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."—Sonnerat, i. 102.

1791.—"... il demande à la passer (la nuit) dans un des logemens de la pagoda; mais on lui refuse d'y coucher, à cause qu'il était frangui."—B. de St. Pierre, Chauvrière Indienne, 21.

1794—"Feringhees. 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 Backergunj) there still exist several original Portuguese colonies. They are a meagre, puny, imbecile race, blacker 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 Hindostan, i. 133; for an account of the Feringhis of Sibpur, see Beveridge, Bakargunj, ii. 110.]

1824.—"Now Hajji, said the ambassador. ... 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, ne Feringhee!'"—Heber, ii. 43.

1828.—"Mr. Elphinston adds in a note that in India it is a positive affront to call an Englishman a Feringhee."—Life of E. ii. 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 Pindaree.

The Tibetans are said to have corrupted Firinghee into Pelong (or Phitun). But Jaeschke disputes this origin of Pelong.

FIRMAUN, s. Pers. farman, '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.'

[1561.—"... wrote him a letter called Firmao. ..."—Castanheda, Bk. viii. ch. 99.

1602.—"They said that he had a Firmao of the Grand Turk to go overland to the Kingdom of (Portugal). ..."—Costo, Dec. viii. ch. 15.]

1606.—"We made our journey having a Firman (Firmado) of safe conduct from the same Sultan of Shiraz."—Goevve, f. 140b.

[1614.—"But if possible, bring their chaps, their Firms, for what they say or promise."—Foster, Letters, ii. 28.]

1616.—"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. 98; also see i. 47.]

1648.—"The 21st April the Bassa sent me a Firman or Letter of credentials to all his lords and Governors."—T. Van den Broecke, 32.

1673.—"Our Usage by the Pharmaund (or charters) granted successively from their Emperors, is kind enough, but the better because our Naval Power curbs them."—Fryer, 115.

1683.—"They (the English) complain, and not without a Cause; they having a Pharmaunder, and Hoodge Sopehe caste's Personus 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. Psicahe (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 Vizier (Ms.), in Hedges' Diary, July 18; [Hak. Soc. i. 101.]

1689.—"... by her came Bengal Peons, who brought in several letters and a Firman from the new Nabob of Bengal."—Wheeler, i. 213.

c. 1690.—"Now we may see the Mogul's Stile in his Firmahanda to be sent to Surat, as stands translated by the Company's Interpreter."—A. Hamilton, i. 227; [Ed. 1744, i. 230.]

FISCAL, s. Dutch Fiscaal; 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.)

[1684.—"... the late Dutch Fiscall's Budgero. ..."—See quotation from Hedges, under DEVIL'S REACH.]
FLORICAN, FLORIKIN, s. A name applied in India to two species of small bastard, the 'Bengal Florican' (Syphoeotides bengalensis, Gmelin), and the Lesser Florican (S. auritus, Latham), the lîth 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. chara. The name Curmoo or cormoor in Bombay (see quotation from Forbes below) seems to be khar-mor, the 'grass peacock.' Another Mahr. name, tanamora, has the same meaning.] The origin of the word Florican is exceedingly obscure; see Jerdon below. It looks like Dutch. [The N.E.D. suggests a connection with Fandlerkin, a native of Flanders.] Littre has: "Florican ... Nom à Ceylon d'un grand échas- sier que l'on prête être un grue." This is probably mere misapprehension in his authority.

1780.—"The floriken, a most delicious bird of the buzzard (sic!) kind."—Monro's Narrative, 159.

1785.—"A floriken at eve we saw
And kill'd in yonder gron,
When lo! it came to table raw,
And rouzed (sic) the rage of Ben."

In Seton-Karr, i. 98.

1807.—"The floriken is a species of the bastard. ... 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 bastard floriken is much smaller. ... Both kinds ... delight in grassy plains, keeping clear of heavy cover."—Williamson, Oriental Field Sports, 104.

1813.—"The florican or cormoor (Otis bowbari, 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 bastard species."—Heber, i. 258.

1862.—"I have not been able to trace the origin of the Anglo-Indian word 'Florikin,' but was once informed that the Little Bastard in Europe was sometimes called Flanderkin. Latham gives the word 'Flercher' as an English name, and this, apparently, has the same origin as Florikin."—Jerdon's Birds, 2nd ed. ii. 625. [We doubt if Jerdon has here understood Latham correctly. What Latham writes is, in describing the Passarage Bastard, which, he says, is the size of the Little Bastard: "Inhabits India. Called Passarage Plover. ... I find that it is known in India by the name of Oorali by some of the English called Flercher." (Suppl.

to Gen. Synopsis of Birds, 1787, 229.) Here we understand "the English" to be the English in India, and Flercher to be a clerical error for some form of "floriken." [Flercher is not in N. E. D.]

1875.—"In the rains it is always matter of emulation at Rajkot, who shall shoot the first purple-crested florican." —Wyllie'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 Burm, called by the Burmese yowet-nî 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 Forbes, 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 too great a Mixture of Alloy, no Figures will appear."—A. 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 Kanat (see CANAUT). [Another sense of the word is "a quick-travelling carriage" (see quotation in Forbes below).]

[1784.—"We all followed in fly-palau- quins."—Sir J. D'Arcy, in Forbes, Or. Mem. ii. 88.]

1810.—"The main part of the operation of pitching the tent, consisting of raising the flies, may be performed, and shelter afforded,
without the walls, &c., being present."—Williamson, V. M. ii. 452.

"The cavalcade drew up in line,
Pitch’d the marquee, and went to dine.
The bearers and the servants lie
Under the shelter of the fly.”

By (American)


"The Great Master, or Adventures of Qui Hii."—Boots and Saddles, by Mrs. Custer, p. 42 (American work).

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 skimming 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 Odypore 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. Keatinge.) (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 M’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.

c. 1328.—"There be also bats really and truly as big as kites. These birds fly nowhither by day, but only when the sun sets. Wonderful! By day they hang themselves up on trees by the feet, with their bodies downwards, and in the daytime they look just like big fruit on the tree."—Friar Jordanus, p. 19.

"The road on which we occasionally saw trees whose tops 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."—Sidh ‘Ali, 91.

[250.—Writing of the Sarkar of Kabil, 'Abul Fazl says: "There is an animal called the 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."

1885.—"I saw Batts as big as Crows."—P. della Valle, Hak. Soc. i. 108.

1813.—"The enormous bats which darken its branches frequently exceed 6 feet in length from the tip of each wing, and from their resemblance to that animal are not improperly called flying-foxes."—Forbes, Or. Mem. iii. 246; [2nd ed. ii. 299].

"They (in Batchian) are almost the only people in the Archipelago who eat the great fruit-eating bats called by us 'flying foxes' ... they are generally cooked with abundance of spices and condiments, and are really very good eating, something like hare."—Wallace, Malay Archip., ed. 1890, p. 258.

1882.—"... it is a common belief in some places that emigrant coolies hang with heads downward, like flying-foxes, or are ground in mills for oil."—Pioneer Mail, Dec. 13, p. 579.

FOGASS, s. A word of Port. origin used in S. India; fogaca, 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.

1554.—"... fecimus iter per amoena et non infrigeras Bulgarorum convallae: quo fere tempore pani usu sumus subseciniro, fugacias voquant."—Busbequi Epist. i. p. 42.

FOLIUM INDICUM. (See MALABATHRUM.) The article appears under this name in Millburn (1813, i. 283), as an article of trade.

FOOL’S RACK, s. (For Rack see ARRAK.) Fool Rack is originally, as will be seen from Garcia and Acosta, the name of the strongest distillation from toddy or sura, the 'flower' (p'hal, in H. and Mahr.) 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 (agua ardente); and the result is a liquor like brandy; and a rag 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 with it a small quantity of the first kind."—Garcia, f. 67.

1578.—"...la qual (cura) en vasos despues distilan, para hazer agua ardiente, de la qual una, a que ellos llaman Fula, que quiere dezir 'flor', es mas fina ... y la segunda, que llaman Orraca, no tanto."—Acosta, p. 101.

1589.—"This Sura being [beeing] distilled, is called Fula or Nipe [see NIPA], and is as excellent agua vivaes as any is made in Dort of their best renish [rennish] wine, but this is of the finest kind of distillation."—Linschoten, 101; [Hak. Soc. ii. 49].

1631.—"DURAEUS... Apparet et etiam a vino adusto, nec Ame Chinensi, abhorrere? BONTUS. Usum commendó, absus abominor ... at cane pejus et angue vitandum est quod Chinenses avarissimis simul et astuttissimis bipedum, mixtis Holothuris in mari fluctuantibus, parant ... eaque tam exuwentis sunt caloris ut solo attactu vesicae in cute excitent. ..."—Jac. Bontius, Hist. Nat. et Med. Ind., Dial. iii.

1673.—"Among the worst of these (causes of disease) Fool Rack (Brandy made of Blubber, or Carel, by the Portugals), because it always was 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 Portuguese Carel (see CARAVEL): It is, being 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.]

[1868.—"The first spirit that passes over is called 'phul.'"—B. H. Powell, Handbook, Econ. Prod. of Punjab, 311.]

FOOZILOW, TO, v. The imperative p'huslde of the H. verb p'huslinda, 'to flatter or cajole,' used, in a common Anglo-Indian fashion (see BUNNOW, PUCKAROW, LUGOW), as a verbal ininitive.

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 Batty [see BATTÀ] (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 the other like subjects. The lands were known by the title FORAS, from the peculiar tenure, which should perhaps be Foros, from foro, 'a quitrent.' 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, 'Comattee-poora Forest Road,' perhaps preserves the old generic title under a disguise.

Forasdares 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 Forasdares of Mahim and other places regarding some points in the working of the Commission:

1852.—"... 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 saddle himself at the first undertaking thereof with leases or grants even for that smaller rent as the foras is under the denomination of
FOUJDAAR, PHOUSDAR. &c., s. Properly a military commander (P. *fauj*, 'a military force'; *fauj-dar*, 'one holding such a force at his disposal'), or a military governor of a district. But in India, an officer of the Moghul 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 pergannas under the *Sipah-salâr*, or Viceroy and C.-in-Chief of the Subah (Gladwin's *Ayesen*, i. 294; [Jarrett, ii. 40]).

1683.—"The *Fousdar* received another Perwanna directed to him by the Nabob of Decca... for forbidding any merchant whatsoever trading with any *Interlopers._—Hedges, *Diary*, Nov. 9; [Hak. Soc. i. 136].

1687.—"Mullick Burcoorvar *Phousdar-dar* of Hughly._—Ibid. ii. lxxv.

1690.—"If any Thefts or Robberies are committed in the Country, the *Fousdar*, another officer, is obliged to answer for them._—Ovington, 292.

1702.—"... Perwannas directed to all Foujdars._—Wheeler, i. 405.

1727.—"*Fouziaar._ See under HOOGLY._

1754.—"The *Phousdar* of Vellore... made out offers to acknowledge Mahomed Ally._—Orme, i. 372.

1757.—"*Phousdar...*_—Ives, 157.

1783.—"A complaint was made that Mr. Hastings had sold the office of *phousdar* of Hoogly to a person called Khan Jehan Khan, on a corrupt agreement._—11th Rep. 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 agst. Hastings, in Ibid. vii. 76.

1809.—"The *Foujadar*, being now in his capital, sent me an excellent dinner of fowls, and a pillaw._—Ed. *Valencia*, i. 409.

1810.—"For ease the harâses'd *Foujdar* 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 'Foujhad' (chatellain) of Suromunuggur, asking why we were not content with the quarters at first assigned to us._—Heber, i. 282. The form is here plainly a misreading; for the Bishop on next page gives Foujdar._

FOUJDAHR, PHOUSDARRY, s. P. *fauj-dari*, a district under a *fauj-dar* (see FOUJDAH); the office and jurisdiction of a *fauj-dar*; 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 *Nizamat 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 *Foudary* Adawlut._—Procl. in *Logan*, Malabar, ii. 350; iii. 351._

FOWRA, s. In Upper India, a mattock or large hoe; the tool generally employed in digging in most parts of India. Properly speaking (H.) *phadora._ (See MAMOUTH.)

[1679.—(Speaking of diamond digging) "Others with iron *pawraes* or spades heave it up to a heap._—S. Master, in *Kistna Mem*. 147._

[1848.—"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 *patwari* endeavoured to remonstrate with some cultivators for taking water for irrigation from a pond, they knocked him down with the handle of a *phora* 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.)

FOZDALA, FARASOLA, FRASIL, FRAIL, s. Ar. *fârsala*, 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 *fârsala* being generally equal to ten (small) maunds, the *bahâr* equal to 10, 15, or 20 *fârsalas*. See *Barbosa* (Hak. Soc.) 224; *Milburn*, i. 83, 87, &c.; *Prinsep's Useful Tables*, by Thomas, pp. 116, 119.

1510.—"They deal by *fârsala*, which *fârsala* weighs about twenty-five of our lire._—*Varthema*, p. 170. On this Dr.
Badger notes: "Fara sola is the plural of faraha... 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 fraill, the same as a frail, or basket, of figs? And again, is it possible that farahal is the same word as 'parcel,' through Latin particella? We see that this is Sir R. Burton's opinion (Camdena, iv. 360; [Arab. Nights, vi. 312]). [The N. E. D. says: 'O. F. fraiel of unknown origin.'][1516.—"Fara zoa." See under EAGLEWOOD.]

1554.—"The bear (see BAHAR) of cloves in Ormuz contains 20 faraçola, and besides these 20 faraçolas it contains 3 maunds (muros) more, which is called picotta (see PICOTA)."—A. Nunes, p. 5.

[1611.—"The weight of Mocha 25 lbs. 11 oz. every frasula, and 15 frasulas makes a bahar."—Dawners, Letters, i. 123.]

1798.—"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. 1760.—"The island... still continues divided into three Roman Catholic parishes, or Freguezias, as they call them; which are Bombay, Makin, and Salvaçam."—Grose, i. 45.

FULEETA, s. Properly P. palita or fatila, '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 Ramasamy (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'

FURLOUGH, s. This word for a soldier's leave has acquired a peculiar citizenship in Anglo-Indian colloquial, from the importance of the matter to those employed in Indian service. It appears to have been first made the subject of systematic regulation in 1796. The word seems to have come to England from the Dutch Verlof, 'leave of absence,' in the early part of the 17th century, through those of our countrymen who had been engaged in the wars of the Netherlands. It is used by Ben Jonson, who had himself served in those wars:

1625.—"Pennyboy, Jan. Where is the deed? hast thou it with thee? Picklock, No. It is a thing of greater consequence Than to be borne about in a black box Like a Low-Country vorluffe, or Welsh brief." The Staple of News, Act v. sc. 1.

FURNAVESE, n.p. This once familiar title of a famous Maharatta Minister (Nana Furnaivese) is really the Persian fard-navis, 'statement writer,' or secretary.

[1824.—"The head civil officer is the Furnavese (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. 501.]

FUSLY, adj. Ar.—P. fašli, relating to the fašl, 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 Ain, ed. Jarrett, ii. 30.] The Fašli year of the Deccan again was introduced by Shah Jehan when settling the revenue system of the Maharatta country in 1636; and as it starts with the Hijra date of that year, it is, in numeration, two years in advance of the others.

Two of these fašli years are still in use, as regards revenue matters, viz. the Fašli of Upper India, under which the Fašli year 1286 began 2nd April 1878; and that of Madras, under which Fašli year 1286 began 1st July 1877.

FUTWA, s. Ar. favenport. 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 
ADAWLUT, CAZEE and LAW-OFFICER.)

1796. — "In all instances wherein the 
Putwah of the Law-officers of the Nizamut-
Adecuat 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 . . . ." — Regn. VI. 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 Putwa from any Law-
Officer. . . ." — Act XXX. of 1836, regarding 
Thuggee, § iii.

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GALEE, s. H. gali, abuse; bad 
language.

[1813. — " . . . the grossest galee, or 
abuse, resounded throughout the camp." — 
1892, p. 205.

[1877. — "You provoke me to give you 
gali (abuse); and then you cry out like 
a neglected wife." — Allardyce, The City of 
Sunshine, ii. 2.]

GALLECCE, s. Domestic Hindustani gālī, 'a pair of braces;' from 
the old-fashioned gallows, now obsolete, 
except in Scotland, [S. Ireland and 
U.S.], where the form is gallowses.

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-steamers. 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 
Galla, '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 
Kalā 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 tacked 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 Chingālā, and the people 
themselves Chingālās, particularly those 
who dwell from Ponta de Galle onwards, 
facing the south and east. For adjoining 
that point they founded a City called 
Tanabarā (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 Chingālā, and their language 
the same, as if they would say language 
or people of the Chins of Galle." — Barros, III. 
i. cap. 1. (This is, of course, all fanciful.)

[1554. — "He went to the port of Gabali-
quama, which our people now call Porto de 
Gale." — Castanheda, ii. ch. 23.]

c. 1568. — "Il piotta s'ingannò per ciòchē 
il Capo di Galli dell' Isola di Seilan butt 
assi in mare." — Cesare de' Federici, in 
Ramusio, iii. 396c.

1655. — "Dopo haver navigato tre giorni 
sehna veder terra, al primo di Maggio fummo 
in vista di Punta di Galle, laquale è assai 
pericolosa da costeggiare." — O. Balbi, f. 19.

1661. — "Die Stadt Punto-Gale ist im 
Jahr 1640 vermittelst Gottes gnadigem 
Segen durch die Tapferkeit des Command-
danten Jacob Koster den Neudänen zu 
teil geworden." — W. Schulze, 190.

1693. — "We passed by Cape Comorren, 
and came to Punalgale." — Valentinj, ii. 540.

GALLEGALLE, s. A mixture of 
lima and linseed oil, forming a kind of 
mortar impenetrable to water (Shake-
sperr), Hind. galgal.

1621. — "Also the justices, Tacconon Done, 
sent us word to geve over making gallegalle 
in our house we hired of China Capt., because 
the white lime did trouble the
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writer of the 9th century, such as the Continuator of Theophanes quoted below, and the Emperor Leo. We shall find below the occurrence of *galley* as an Oriental word in the form *jalia*, which looks like an Arabized adoption from a Mediterranean tongue. The Turkish, too, still has *katyân* 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 *galeo*, a shark, or from *galeōnη*, a sword-fish—the latter very suggestive of a galley with its aggressive beak; another is from *γαλή*, a word in Hesychius, which is the apparent origin of *'gallery'*. 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 *gallewat* seems to come directly from the *galeota* 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 *galleons* of a later period, which were larger vessels), and often in the 13th and 14th centuries as *galeota*, *galiotes*, &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.

c. 865.—"And then the incursion of the Russians (πῶλιν Πὰγ) 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 Ismaelites... 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 cymbarias, and 7 galleys (γαλῆs), 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."—Theophanis Continuatio, Lib. iv. 33-34.

A.D. 877. — "Crescebant insuper diebus singulis perversorum numeros; adeo qui-

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"Cock's Diary, ii. 190.

player or singing man, next neighbour..."

1232.—"En cele navie de Genevois avoit soiesante et dis galeias, tout bien armées; cueutaine en estoit dui grant home de Gene., . . ."—Guillaume de Tyr, Texte Francais, ed. Paulin Paris, i. 393.

1243.—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 consulo cauta eas."

1249.—"Lors s'esmut notre gale, et alames bien en grant lieue avant que l'una ne parlât a l'autre. . . . Lors vint messires Philippe de Monfort en un galion, et escria au roy: 'Sires, sires, parlés a vostre frere le conte de Poitiers, qui est en céu autre vessel.' Lors escria li roys: 'Alume, alume!'

Joiuville, ed. de Wailly, p. 212.

1517.—"At the Archinale ther (at Venice) we saw in makynge iii or (i.e. 80) new galyes and galye Bastards, and galye Sotyltes, besyd they that be in viage 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 Suez; and this they did with great diligence . . . in somuch that every day a gale was put together at Suez . . . where they were making up 50 galleys, and 12 galeons, and also small rowing-vessels, such as caturs, much swifter than ours."—Correa, iv. 257.

b. Jalia.

1612.—". . . and coming to Malaca and consulting with the General they made the best arrangements that they could for the enterprise, adding a flotilla . . . sufficient for any need, for it consisted of seven Galeots, a calmante (f.), a sanguicel, five bantins, and one jalia."—Bocarro, 101.

1615.—"You must know that in 1605 there had come from the Reino (i.e. Portugal) one Sebastian Gonçalves Tibau . . . of humble parentage, who betook himself to Bengal and commenced life as a soldier; and afterwards became a factor in cargoes of salt (which forms the chief traffic in those parts), and acquiring some capital in this business, with that he bought a jalia, a kind of vessel that is there used for fighting and trading at once."—Ibid. 431.

1634.—"Many others (of the Firingis) who were on board the ghrâbâ, set fire to their vessels, and turned their faces towards hell. Out of the 64 large dîngâs, 51 ghrâbâs, and 200 jâlîyas, one ghrâbâ and two jâlîyas escaped."—Capture of Hoogly in 1634, Badshâh Nâma, in Elliot, vi. 34.

c. Jâlob, Jeloa, &c.

1330.—"We embarked at this town (Jedda) on a vessel called jâlob which belonged to Rashid-eddin al-Alfi al-Yamani, a native of Hâbeh."—Ibn Batuta, ii. 158. The Translators comment: "A large boat or gondola made of planks stitched together with coco-nut fibre."

1518.—"And Mercoem, Captain of the fleet of the Grand Sultan, who was in Cambaya . . . no sooner learned that Goa was taken . . . than he gave up all hopes of bringing his mission to a fortunate termination, and obtained permission from the King of Cambaya to go to Jûdâ . . . and from that port set out for Suez in a shallop (gelua).—Albuquerque, Hak. Soc. iii. 19.

1538.—". . . before we arrived at the Island of Rocks, we discerned three vessels on the other side, that seemed to us to be Geloa, or Terradas, which are the names of the vessels of that country."—Pinto, in Cogan, p. 7.

[1611.—"Messengers will be sent along the coast to give warning of any jelba or ship approaching."—Duyviers, Letters, i. 94.]

1690.—"In this is a Creek very convenient for building Grabs or Geloa.—Ovington, 467.

d. Galliot.

In the first quotation we have galiot in the sense of "pirate."

1282.—"'T'en leur demanda de qual terre; il respondirent de Flandres, de Hollande et de Frise; et ce estoit vois que il avoient esté galiot et ulague de mer, bien huit ans; or s'estoient repenti et pour penitence vorenient en pelerinage en Jerusalem."—Geuill. de Tyr, as above, p. 117.

1337.—". . . que elles doivent partir pour venir au service du roy le jer J. de may on l'an 377 au plus tart e doivent couster les d. 40 gallees pour quatre mois 14,000 florins d'or, payez en partie par la compagnie des Bardes . . . et 2000 autres florins pour viretons et 2 galiotes."—Contract with Genoese for Service of Philip of Valois, quoted by Jal, ii. 337.

1518.—"The Governor put on great pressure to embark the force, and started from Cochín the 20th September, 1518, with 17 sail, besides the Goa foists, taking 8 galleys (gales) and one galeota, two brigantins (barganya), four caravels, and the rest round ships of small size."—Correa, ii. 539.

1548.—". . . pera a gualveta om que ha d'andar o alcadea do maor."—S. Botelho, Tombo, 239.
GAMBIER. 363

GANDA.

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."—Sidé ‘Alî, p. 48.

"They (the Portuguese) had 4 ships as big as carracks, 3 ghêrâbás or great (rowing) vessels, 6 Portuguese caravels and 12 smaller ghurabas, 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 cens hommes de guerre, et en d’autres grandes Galiottes, quilis nomen- ment Fregatos, il y en peut cent..."—Pyrard de Laval, ii. 72; [Hak. Soc. ii. 118].

[1665.—"He gave a sufficient number of galiots 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 now Captain of Comorin."—Dryden, Life of Xavier. (In Works, ed. 1821, xvi. 87.)

e. Gallevat.

1613.—"Assoone as I anchored I sent Master Molinch in his Pinnasse, and Master Spooner, and Samuel Squire in my Gellywatts to sound the depths within the sands."—Capt. N. Downton, in Purchas, i. 501. This illustrates the origin of Jolly-boat.

[1675.—"I know not how many Galwets."—In Hodges, Diary, Hak. Soc. ii. clxxxiv.]

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-Pirate Tulejee Angria (1758), p. 47.

c. 1760.—"Of these armed boats called Gallevats, the Company maintains also a competent number, for the service of their marine."—Grose, ii. 62.

1763.—"The Gallevats are large row-boats, built like the grab, 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 grabs and gallivats, 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 Deby, 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 Flückiger point out the resemblance to the Tamil name for catechu, Katta Kâmbu (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, gânda, genda from Skt. ganda (giving also Gandaka, gandâna, gajendra). 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 Baber) 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 280,000 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 bichâ (?) these on the horn which they have over the snout carried three-pronged iron weapons with which they fought very stoutly... and the Mogors with their arrows made a great discharge, wounding many of the elephants and the gandas, which as they felt the arrows, turned and fled, breaking up the battles..."—Correa, iii. 573-574.

1516.—"The King (of Guzerat) sent a Ganda to the King of Portugal, because they told him that he would be pleased to see her."—Barbosa, 58.

1553.—"And in return for many rich presents which this Diogo Fernandez carried to the King, and besides others which the King sent to Affonso Alboquerque, there was an animal, the biggest which
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 Crawfurd 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 suku, but later 1 bongkal, or 8 suku." Gantang-gantang is 'cartridge-case.']

1554.—"Also a candy of Goa, answers to 140 gantamas, equivalent to 15 paraas, 30 medidas at 42 medidas to the parasa."—A. Nunes, 39.

[1615.—"... 1000 gantans of pepper."—Foster, Letters, i. 108.]

"I sent to borrow 4 or five gantans of oyle of Yasemon Dono. ... But he returned answer he had non, when I know, to the contrary, he bought a parcell out of my handes the other day."—Cocks'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 mixed metal. Lead in rude lumps is still used in the bazars of Burma for small purchases. (Yule, Mission to Ava, 259.) The word is evidently Skt. kausa, 'bell-metal,' whence Malay gangsa, which last is probably the word which travellers picked up.

1654.—"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 frosylygra (!), broken in pieces; and this is called ganma ..."—A. Nunes, 38.

"... vn altra statua cosi fatta di Ganza; che è vn metallo di che fanno le lor monete, fatte di rame e di piombo mescolati insieme."—Cesare Frederick, in Ramusio, iii. 594.

"c. 1657.—"The current money that is in this Cittie, and throughout all this kingdom, is called Gansa or Ganza, which is made of copper and lead. It is not the money of the king, but every man may stampe it that will." ..."—Cesare Frederick, E.T., in Purchas, iii. 1717-18.

1726.—"Rough Pegan Gans (a brass mixt with lead). ..."—Valentijn, Chor. 84.

1727.—"Plenty of Ganse 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. gariisa, garsee, Can. garasi, Tam. karsari. [In Chingleput salt is weighed by the Garce of 124 maunds, or nearly 5152 tons (Crole, Man. 58); in Salem, 400 Markals (see MERCALL) are 185-2 cubic feet, or 18 quarters English (Le Fanu, Man. ii. 399); in Malabar, 120 Paras of 25 Macleod seers, or 10,800 lbs. (Logan, Man. ii. clxxxix.). As a superficial measure in the N. Circars, it is the area which will produce one Garce of grain.]

[1684-5.—"A Generall to Conimeer of this day date enordering them to provide 200 gars of salt. ..."—Pringle, Diary Fl. St. Geo. 1st ser. iv. 40, who notes that a still earlier use of the word will be found in Notes and Ecs. i. 97.]

1732.—"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. 1758.—"... 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 Seton-Karr, i. 13.
‘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 Parbios or Easterns (see POORUB). [Women in the Amazon corps at Hyderabad (Deccan), known as the Zafar Paltan, or ‘Victorious Battalions,’ were called garmunee (Gardin), the feminine form of Gaird or Guard.]

1762.—"A coffre who commanded the Telingsas and Gardees ... asked the horseman whom the horse belonged to?"—Native Letter, in Van Bittart, i. 141.

1768.—"... originally they (Sipahis) were commanded by Arabians, or those of their descendants born in the Canara and Coscan or Western parts of India, where those foreigners style themselves Gharbies or Western. Moreover these corps were composed mostly of Arabs, Negroes, and Habissians, 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 stilled Telingsas."—Note by Transl. of Sir Mutagherin, ii. 93.

[1815.—"The women composing them are called Gardunees, a corruption of our word Guard."—Blacker, 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 Hugly, and about 9 or 10 o'clock by Mr. Vincent near the Dutch Garden, who came attended by several Boats and Budge-rowers guarded by 35 Firelocks, and about 50 Rashpoons and Peons well armed."—Holges, Diary, July 24; [Hak. Soc. i. 32].

1685.—"The whole Council ... came to attend the President at the garden-house. ..."—Pringle, Diary, Fort St. Geo. 1st ser. iv. 115; in Wheeler, i. 139.

1747.—"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 Approach. ..."—Report of Council of War at Fort St. David, in India Office MS. Records.

1758.—"The guard of the redout retreated before them to the garden-house."—Orme, ii. 303.

1772.—"The place of my residence at present is a garden-house of the Nabob, about 4 miles distant from Moorsshedabad."—Teignmouth, Mem. i. 34.

1782.—"A body of Hyder’s horse were at St. Thomas’s Mount on the 28th 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."—Ld. Valentia, i. 889.

1810.—"... Rural retreats called Garden-houses."—Williamson, V. M. i. 137.

1873.—"To let, or for sale, Seral’s Gardens at Adyar.—For particulars apply," &c.—Madras Mail, July 3.

GARRY, GHARRY, s. H. gâri, 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 palkee-garry (palanka carriage), sej-garry (chaise), rel-garry (railway carriage), &c. [The modern dawk-garry was in its original form called the ‘Equitorial 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 ghorry ... 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 Sol- yva’s engravings as a two-wheeled rah [see BUT] (i.e. the primitive native carriage, built like a light hackery) with two ponies.

1866.—"My husband was to have met us with a two-horse gharee."—Freelyan, Dawk Bungalow, 384:

[1882.—"The brâm gâri, brougham; the fiton gâri, phaeton or barouche; the vâgni, waggonette, are now built in most large towns. The vâgni seems likely to be the carriage of the future, because of its capacity."—R. Kipling, Beast and Man in India, 193.]

GAUM, GONG, s. A village, H. gdon, from Skt. grîma.

1519.—"In every one of the said villages, which they call gnâos."—Goa Proclamation in Arch. Port. Orient., fasc. 5, 38.

Gâmunxar occurs in the same vol. (p. 75), under the forms gamaare and gamaare, 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. Hoernle; 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 Drāvīras [see DRAVIDIAN]. The Gauras of the Pundits appear to be (1) Bengalee (Bangāli) which is the proper language of Gauda, or Northern Bengal, from which the name is taken (see GOUR c.), (2) Oriya, the language of Orissa, (3) Hindi, (4) Panjabi; (5) Sindhi; their Drāvīra languages are (1) Telanga, (2) Karnāṭaka (Canarease), (3) Marāṭhi, (4) Gurjara (Gujarāṭī), (5) Drāvīra (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. Kashmīri, Singhalése, 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 these 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 Sakyà tribe from which the Buddha Sakyà Muni sprang. 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 Sommova-codom of many old narratives represents the Pali form of Sramanyá Gavatama, "The Ascetic Gautama."

1845.—"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 Cogan, p. 222.

c. 1590.—See under Godavery passage from Ait, where Gotam occurs.

1686.—"J'ai cru devoir expliquer toutes ces choses avant que de parler de Sommova-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.

1857–88.—"Now tho' they say that several have attained to this Felicity (Nirvana, i.e. Nirvana) ... yet they honour only one alone, whom they esteem to have surpassed all the rest in Virtue. They call him Sommova-Codom; and they say that Codom was his Name, and that Sommova signifies in the Batle Tongue a Talapoin of the Woods."—Hist. Rel. of Siam, by De La Loubère, E.T. i. 130.

[1727.—"... inferior Gods, such as Somma Cuddom ..."—A. Hamilton, ed. 1744, ii. 54.]

1782.—Les Pegouins et les Bahmans, ... Quant à leurs Dieux, ils en comptent sept principaux ... Cependant ils n'en adorent qu'un seul, qu'ils appellent Godeman. ... —Sonnerat, 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 Indian schools, the heretical religion and philosophy of Boodh. The image that represents Boodh is called Gautama, or Goutum. ..."—Symes, Embassy, 299.

1823.—"The titles or synonyms of Buddha, as they were given to me, are as follow: "Kotamo (Gavatama) ... Somma-kotamo, agreeably to the interpretation given me, means in the Pali language, the priest Gautama."—Crawford, Emb. to Siam, p. 387.

GAVEE, s. Topsail. Nautical jargon from Port. gáve, 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 saurians, 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. ghariyal, and gavial is nothing. The term (gariyal) 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
(see MUGGUR) (Crocodilus biporocatus) not the ghariyal.

e. 1809.—"In the Brohmoputro as well as in the Ganges there are two kinds of crocodile, which at Goyalpara are both called Kumir; but each has a specific name. The Crocodilus Gangeticus is called Ghoriyal, and the other is called Bongcha."—Buchanan's Rungpoor, in Eastern India, iii. 581-2.

GAZAT. s. This is domestic Hind. for 'dessert.' (Panjab N. & Q. 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 [gëkoq]. This we do not find in Crawford, who has tikë, tikëk, and yokë, all evidently attempts to represent the utterance. In Burma the same, or a kindred lizard, is called tokë, in like imitation.

1631.—Bontius 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. "Norstratis ipsum animal apposito vocabulo gecco vocant; quippe non secus ac Coecyz apud nos sumum cantum iterat, etiam gecko assiduo sonat, prius edito stridore quam Picus emittit."—Lib. V. cap. 5, p. 57.

1711.—"Chaccos, as Cuckoos receive their Names 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 Jackso, 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).

1883.—"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, 98.

GENTOO, s. and adj. This word is a corruption of the Portuguese Gentio, 'a gentle' or heathen, which they applied to the Hindus in contradistinction to the Moros or 'Moors,' i.e. Mahommedans. [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 Bija-nagar (see BISNAGAR, NARISINGA) 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 Religiosos 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 Gentoons (gentios) to such a degree that it drives the population away."—Simao Botelho Varías, 35.

1563.—". . . Among the Gentiles (Gen-tios) Rão is as much as to say 'King.'"—Garcia, f. 388.

"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."—Castañeda, 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 them to, but on this he will consult the learned."—In Arch. Port. Orient. fasc. 3, 135.

c. 1610.—"Ils (les Portugais) exercent ordinairement de semblables cirouautes lors qu'ils sortent on troupe le long des costes,
brusians et saccageans ces pauvres Gentils
qui ne desiront que leur bonne grace, et leur
amié mais ils n'en ont pas plus de pitie pour cela."—Mocquet, 349.

1630.—"... which Gentiles are of two
sorts... first the parer Gentiles... or
else the impure or vudane Gentiles... such
are the husbandmen or inferior sort of
people called the Cowlis."—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 Ext.,
No. ii. 3.

1682.—"This morning a Gentoo sent by
Bulehund, Governor of Hugly and Cassum-
bazar, made complaint to me that Mr.
Charnock did shamefully—to ye great
scandal of our Nation—keep a Gentoo
woman of his kindred, which he has had
these 19 years."—Hedges, Diary, Dec. 1.;
[Hist. Soc. i. 52.]

1863.—"The ceremony used by these
Gentus'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; [Hist. 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 politest Language is the Moors or
 Mussulmans, and Persian."—MS. Letter of
James Rennell.

1772.—"It is customary with the Gentoons,
as soon as they have acquired a moderate
fortune, to dig a pond."—Teignmouth, Mem.
i. 36.

1774.—"When I landed (on Island of
Bal) the natives, who are Gentoons, came on
board in little canoes, with outriggers on
each side."—Forrest, V. to N. Guinea, 169.

1776.—"A Code of Gentoo Laws and
Ordinations 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
Gentoons in Bengal, their affection to business
and the peculiar cheapness of all
productions either of commerce or of necessary,
conceded not 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 Tra-
vancore) 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.

"The original inhabitants of India are
called Gentoons."—Ferrapoli's *Life of Clive,
i. 122.

1803.—"Peregrine. O mine is an accom-
mmodating palate, hostess. I have swallowed
burgundy with the French, Hollands with
the Dutch, sherbet with a Turk, sloe-juice
with an Englishman, and water with a
simple Gentoo."—Colman's *John Bull, i.
so. 1.

1807.—"I was not prepared for the entire
nakedness of the Gentoo inhabitants."—
Lord Minto in India, 17.

b.

1648.—"The Heathen who inhabit the
kingdom of Golconda, and are spread all
over India, are called Jentives."—Van
Twist, 59.

1763.—"Their Language they call gene-
 rally Gentu... the peculiar Name of their
Speech is Telinga."—Fryer, 33.

1764.—"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 Ext.,
No. i. 32.

[1681.—"He hath the Gentue language."

In Yale, Hedges' Diary, Hak. Soc.
ii. cc.xxxiv.]

1683.—"Thursday, 21st June. ... The
Hon. Company having sent us a Law with
a Reference to the Natives... it is ordered
that the first be translated into Portuguese,
Gentoo, Malabar, and Moors, and pro-
claimed solemnly by beat of drum."—
Madras Consultation, in Wheeler, i. 314.

1719.—"Bills of sale wrote in Gentoo on
Cajan leaves, which are entered in the
Register kept by the Town Conioopy for
that purpose."—Ibid. ii. 314.

1726.—"The proper vernacular here (Go-
conda) is the Gentues (Jentiefs) or
telingas."—Valentinijn, Chor. 37.

1801.—"The Gentoo translation of the
Regulations will answer for the Ceded
Districts, for even... the most Canarine
parts of them understand Gentoo."—Manroe,
in *Life,* i. 321.

1815.—"A Grammar of the Gentoo lan-
guage, 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."
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 Mshee-book with me. Gentoo is the language of this part of the country [Goddavery delta], and one of the prettiest of all the dialects."
—Letters from Madras, 189.

GHAUT, s. Hind. ghāt.

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

b, n.p. The mountain ranges parallel to the western and eastern coasts of the Peninsula, through which the ghāts 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 Ghāts (see BALAGHAUT) were led to regard the word Ghāts 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.

a.—
1809.—"The dandys there took to their paddles, and keeping the beam to the current the whole way, contrived to land us at the destined gaut."—Ed. Valenta, i. 185.
1824.—"It is really a very large place, and rises from the river in an amphitheatrical form . . . with many very fine ghāts descending to the water's edge."—Heber, i. 167.

b.—
c. 1815.—"In 17 more days they arrived at Gurganw. During these 17 days the Ghāts were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible."—Amir Khurā, in Elliot, iii. 86.

This passage illustrates how the transition from b to c occurred. The Ghāts here meant are not a range of mountains so called, but, as the context shows, the passes among the Vindhya and Sātpūra hills. Compare 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.'

1809.—"The enemy are down the ghauts in great consternation."—Wellington, ii. 333.
1826.—"The enemy have fled northward, and are getting down the passes as fast as they can."—M. Elphinstone, in Life by Colebrooke, i. 71.
1828.—"Though it was still raining, I walked up the Bohr Ghāt, 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.

1827.—". . . 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.—
1558.—"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."—Eoros, Lendas, ii. 2, 56.
1563.—"The Cuncam, which is the island skirted the sea, up to a lofty range which they call Guate."—García, f. 34b.
1572.—"Da terra os naturaes he chamam Gate, Do pe do qual pequena quantidade Se estende hão frada estreita, que contem bate. Do mar a natural ferocidade. . . ."—Camões, vii. 22.

Englisted 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 Gāt, and which traverses in the middle the whole length of that part
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 Gaot."—Fryer, 187.

1685.—"On les appelle, montagnes de Gatte, c'est comme qui dirroit montagnes de montagnes, Gatte en langue du pays ne signifiant autre chose que montagne."[quite wrong].—Ribeyre, Ceylan, (Fr. Transl.), p. 4.

1727.—"The great Rains and Dew that fall from the Mountains of Gatti, by which 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 expedient 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."—MS. Letter of Capt. Rennell, March 5, 1762.

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 samm of Arabia, the raughan of Persia]. The word is Hind. ghi, Skt. ghrîta. 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 (Akbar's elephants) get 5 s. (ers) of sugar, 4 s. of ghi, and half a man of rice mixed with chillies, cloves, &c."—Aśvâ-ī-Akbarî, i. 130.

1673.—"They will drink milk, and boil'd butter, which they call Ghe."—Fryer, 38.

1785.—"The revenues of the city of Deccâ . . . amount annually to two kherore (see CRORE), proceeding from the customs and duties levied on ghee."—Carraccioli L. of Oliva, 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 Kandahar, and extending (roundly speaking) eastward to the Sulimâni mountains, and north to the Kâbê River. They were supreme in Afghanistan at the beginning of the 18th century, and for a time possessed the throne of Ishpahan. 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 Ghilzaï 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 Bellow, in his Races of Afghanistan (1880), [who (p. 100) refers the name to Khâlîchî, a swordsman. The folk etymology of De Guignes and D'Herbelot is Kahl, 'repose,' atz, 'hungry,' given to an officer by Ogouz 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.—"Haijaj had delegated 'Abdarrahmân ibn Mahomed ibn al-Ash‘ath to Sijistân, Bost and Rukhâij (Arachosia) to make war on the Turk tribes diffused in those regions, and who are known as Ghûz and Khulj . . ."—Mas‘âdî, v. 302.

c. 950.—"The Khalaj is a Turki tribe, which in ancient times migrated into the country that lies between India and the parts of Sijistân beyond the Ghûr. They are a pastoral people and resemble the Turks in their natural characteristics, their dress and their language."—Iståhîrî, from De Goeje’s text, p. 245.

c. 1030.—"The Afghâns and Khiljîs having submitted to him (Sabaktingin), he admitted thousands of them . . . into the ranks of his armies."—Al-Ulûkî, in Ellîot, ii. 24.

c. 1150.—"The Khiliks (read Khilij) are people of Turk race, who, from an early date invaded this country (Dâwar, on the banks of the Helmand), and whose dwellings are spread abroad to the north of India and on the borders of Ghaur and of Western Sijistân. 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.

1289.—"At the same time Jalâlu-d-dîn (Khilji), who was 'Arîz-i-mammâdîk (Muster-master-general), had gone to Bahârîpur, 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 Khiljs, and were strongly opposed to Jalâlu-d-dîn's obtaining the crown. . . . Sultân Jalâlu-d-dîn Firuz Khiliji ascended the throne in the . . . year 688 A.H. . . . The people of the city (of Delhi) had for 80 years been governed by sovereigns of Turk extraction, and were averse to the succession of the Khiljîs . . . they were struck with admiration and amazement at seeing the Khiljîs occupying the throne of the Turks, and wondered how the throne had passed from the one to the other."—Zâd-al-dîn Barnî, in Ellîot, iii. 134-136.

14th cent.—The continuator of Rashîdud-dîn enumerates among the tribes occupying the country which we now call Afghanistan, Ghâris, Hârâvis, Nîglâvaris, Sejzî, Khiljî, Balîch and Afghânîs. See Notice â Et Extraits, xiv. 494.

c. 1507.—"I set out from Kâbul for the purpose of plundering and beating up the quarters of the Ghiljîs. . . . a good farsang from the Ghiljî camp, we observed a blackness, which was either owing to the Ghiljs being in motion, or to smoke. The young and inexperienced men of the army all set forward full speed; I followed 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 at 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."—Hawney, Hist. Acc. iii. 24.]

1842.—"The Ghiljî 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 Ghiljs 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, Afghan, and moreover employing the Pashto, or Afghân dialect, are undoubtedly a mixed race.

"The name is evidently a modification or corruption of Khàlji or Khilàjí, that of a great Turki tribe mentioned by Sherifudin in his history of Taimúr . . ."—Ch. Mason, Narr. of various Journeys, &c., ii. 204, 206, 207.

1854.—"The Ghûri was succeeded by the Khilji 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, Bâber and Humâyûn, i. 404.

1860.—"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. 103.

GHOUl, s. Ar. گھول, P. گھول. A goblin, ہمرو, 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 soone away, like fantastical illusions."—Pitney, by Ph. Holland, vii. 2.

c. 940.—"The Arabs relate many strange stories about the Ghûl and their transformations. . . . The Arabs allege that the two feet of the Ghûl are ass's feet. . . . These Ghûl 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 their companions followed them, but the Ghûl led them astray, and caused them to lose their way."—Mas'ûdî, iii. 314 seqq. (There is much more after the copious and higgledy-piggledy Plinian fashion of this writer.)

c. 1420.—"In exitu deserti . . . rem mirandam dicit contigisse. Nam cum circiter medium noctem quiescentes magnus murrum strepitutque audito suspicaretur omnes, Arabes praedones ad se spoliandos venire . . . videreunt plurimas equtum turmas transeatianm. . . . Plures qui id anteà viderunt, daemones (ghûls, no doubt) ess per desertum vagantes assuerisse."—Nic. Conti, in Poggio, iv.

1814.—"The Afghauns believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lonely demon, whom they call Ghool Beebawinn (the Goûle 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 Caubul, ed. 1838, 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. gharî. 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 ghârygâ. 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 ghârî. 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 (panghâr quassi pâni-ghârî); also the Sun-dial, Dhoop-Ghurry (dhâp, 'sunshine'); the hour-glass, Rot-Ghurry (ret, reti, 'sand').

(Ancient).—"The magistrate, having employed the first four Ghurries of the day in bathing and praying. . . . shall sit upon the Judgment Seat."—Code of the Gentoo Laws (Hallhed, 1776), 104.

[1526.—'Gheri.' See under PHURU.

[c. 1590.—An elaborate account of this method of measuring time will be found in Alì, ed. Jarrett, iii. 15 seq.

[1616.—'About a guary after, the rest of my company arrived with the money."— Foster, Letters, iv. 343.]
1833.—"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, they strike on a great plate of brass or very fine metal, which stroak maketh a very great sound; this stroak or parcell of time they call a Goome, the small Pot being full they call a Gree, 8 grees make a Par, which Par (see Puhur) 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-neuf minutes et environ quarante-trois secondes."—[?—]—Letters Edif. xi. 223.

1785.—"We have fixed the Cosas at 6,000 Gues, 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 flag the Harkharks belonging to you."—Tippoo's Letters, 215.

[1839.—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. 1890, p. 314.]

GINDY, s. The original of this word belongs to the Dravidian tongues; Malayal. kiudi; Tel. gindi; Tam. kiuni, from kinnu, '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, gindi means a wash-hand basin of tinned copper, such as is in common use there (see under CHILLUMCHEE).

1561.—"... guindis of gold...."—Correa, Lendas, ii. i. 218.

1582.—"After this the Capitaine General commanded to discharge their Shippes, which were taken, in the whiche was bound store of rich Merchandize, and amongst the same these peece following:

"Foore great Guynedes of silver...."

Castanheira, by N. L., f. 106.

1813.—"At the English tables two servants attend after dinner, with a gindey and ewer, of silver or white copper."—Forbes, Or. Mem. ii. 397; [2nd ed. ii. 30; also i. 339].

1581.—"... a tinned bason, called a gendeo...."—Burton, Scinde, or the Unhappy Valley, i. 8.

GINGALL, JINJALL, s. H. junjal, 'a swivel or wall-piece'; a word of uncertain origin. [It is a corruption of the Ar. jaz'd'il (see Juzail.) It is in use with Europeans in China also.

1818.—"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. 31.

1829.—"The moment the picket heard them, they fired their long gingalls, which kill a mile off."—Skipp's Mem. iii. 40.

[1900.—"Gingals, or Jingals, are long tapering 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...."—Ball, Things Chinese, 38.]

GINGELI, 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 jinjal, but most probably this also is a trade name introduced by the Portuguese. The word appears to be Arabic al-juljulan, which was pronounced in Spanish al-jonjolin (Dozy and Engelmann, 146-7), whence Spanish aljonjoli, Italian giugiolino, zerselino, &c., Port. girelom, zirelom, &c., Fr. jugelino, &c., in the Philippine Islands ajonjoli. The proper H. name is til. It is the phragmos of Dioscorides (ii. 121), and of Theophrastus (Hist. Plant. i. 11). [See Watt, Econ. Dict. vi. i. 510 seqq.]

1510.—"... Much grain grows here [at Zeila]... oil in great quantity, made not from olives, but from zersalino."—Varthema, 86.

1552.—"There is a great amount of gergelim."—Castanheda, 24.

1554.—"... oil of Jergelim and quoquo (Coco)."—Botelho, 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.—"... lachaete de ce poisson frit en l'huile de gerselin (petite semence comme nanette dont ils font huile) qui est de tres-mauvais gout."—Mocquet, 232.

1698.—Mrs. Whiteley notes that "in a letter of Amra Rodriguez to the King, of Nov. 30 (India Office MSS. Book of the Moslems, vol. iv.), he says: 'From Masulumi-patam to the furthest point of the Bay of Bengal runs the coast which we call that of Gergilim.' They got Gingeli thence, I suppose."

GINGER, s. The root of Zingiber officinale, Roxb. We get this word from the Arabic zanjabil, Sp. agengibre (al-zanjabil), Port. gingibre, Latin zingiber, Itnl. zennzero, gengiovo, and many other old forms.

The Skt. name is srinagavera, professedly connected with srinya, '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 (Malayalam) green ginger is called inchi and inchi-ver, from inchi, 'root.' Inchi was probably in an earlier form of the language zinči or chińchi, as we find it in Canarese still sánti, which is perhaps the true origin of the H. south for 'dry ginger,' [more usually connected with Skt. suṁthi, suṁthi, 'to dry']

It would appear that the Arabs, misled by the form of the name, attributed zanjábil or zanjábi, 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 Kazwini enumerates among the products of India the shajr al-Zindij or Arbor Zingitana, along with shisham-wood, pepper, steel, &c. (see Gildemeister, 218). And Abulfeda says also: 'At Melinda is found the plant of Zinj' (Geo. by Reinhold, i. 257). In Marino Sanudo's map of the world also (c. 1320) we find a rubric connecting Zinjiber 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 (Zyryiberis) is a special kind of plant produced for the most part in Trogloodytic Arabia, where they use the green plant in many ways, as we do rue (πρωκον), boiling it and mixing it with drinks and stews. The roots are small, like those of cyperus, whitish, and peppery to the taste and smell: '"

—Dioscorides, ii. cap. 189.

c. A.D. 70.—"This pepper of all kinds is most biting and sharpe. . . . The blacke is more kindly and pleasant. . . . Many have taken Ginger (which some call Zimibperi and others Zingiberi) for the root of that tree; but it is not so, although in taste it somewhat resembleth pepper. . . . A Pound of Ginger is commonly 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. lxxvi. (by Sale).

c. 940.—"Andalusia possesses considerable silver and quicksilver mines. . . . They export from it also saffron, and roots of ginger ('yarık al-zanjabil')."—Mag. ədī, i. 367.

1298.—"Good ginger (gengibre) also grows here (at Colun—see QULON), and it is known by the same name of Cotunis, after the country."—Marco Polo, Bk. III. ch. 22.
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 “Gungamp, ville de Bretagne, où il y a des fabriques de tissus.” This is also alleged, indeed, in the Encyc. 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, “arvy.” “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 Javanese Dict. gives “ginggang, a sort of striped or chequered East Indian bijwond,” the last word being applied to cotton as well as linen stuffs, equivalent to French toile. The verb ging-gang in Javanese is given as meaning
of the beach two sacks of mouldy biscuit, and a box with some gingham (ginganes) in it."—De Couto, Dec. IV. liv. iv. cap. 10.

1615.—"Captain Cock is of opinion that the gingham, both white and browne, which yow sent will prove a good commodity in the Kinge of Shashmahis cuntry, who is a Kinge of certaine of the most westermest 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 these: Gamiguins, Bataas, Chelas (see PIECE-GOODS), Assamans (asamins ? sky-blues), Madofoene, Beronis (see BEIRA-MEE), Triaendus, Chitter (see CHINTZ), Langans (see LUNGOOTY?), Toffickillen (Tefjeló, a gold stuff from Mecca; see ADATI, ALLÈJA), Dotias (see DHOTY?)."—Van Twist, 63.

1726.—In a list of cloths at Pulicat: "Gekeperde Ginggans (Twilled gingham)s Ditto Chitone (shaloons?)"—Valentijn, Chor. 14.

Also

"Bore (?) Gingganes driedraed."—v. 128.

1770.—"One centaine of balles of mouchoirs, de pagnes, et de guingans, d'un tres beau rouge, que les Malabares fabriquent à Gaffanapatum, où ils sont établis depuis très longtemps."—Raynal, Hist. Philos., ii. 15, quoted by Littre.

1781.—"The trade of Fort St. David's consists in longcloths of different colours, sallamorees, morees, dimities, Gingham, and succatons."—Carvaccioliti's L. of Olive, i. 5. [Mr. Whiteway points out that this is taken word for word from Hamilton, New Account (i. 355), who wrote 40 years before.]

"Sudras est renommé par ses guingans, ses toiles peintées; et Paliacate 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 kerseymeres" (q.v.).—Hugh Boyd, Indian Observer, 77.

1796.—"Guingani are cotton stuffs of Bengal and the Coromandel coast, in which the cotton is interwoven with thread made from certain gums of trees."—Fra Paolino, Viaggio, p. 85.

GINGI, JINJEE, &c., n.p. Properly Chenji, [Shenji; and this from Tam. shinji, Skt. srngi, '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 Mahatta 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. 1616.—"And then they were to publish a proclamation in Negapatan, that no one was to trade at Tevenapatam, at Porto Novo, or at any other port of the Naik of Ginja, or of the King of Massapatam, because these were declared enemies of the state, and all possible war should be made on them for having received among them the Hollanders."—Bocarro, p. 619.

1675.—"Approve the treaty with the Cawn [see KHĀN] of Chengie."—Letter from Court to Fort St. Geo. In Notes and Jdxs., No. i. 5.

1680.—"Advice received . . . that Santogee, a younger brother of Sevagee's, had seized upon Rognaut Pandit, 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 Gingee. . . . 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 Ginneng*, 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 radish, 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-zarafa, a camelopard. The Pers. surndpa, surndpa, seems to be a form curiously divergent of the same word, perhaps nearer the original. The older Italians sometimes make giraffa 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 zâmâr, rendered in the English Bible 'chamois,' is translated καμήλοσπάρδαλις; and so also in the Vulgate camelopardalis, [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 (καμηλοπάρδαλεις) 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.—"Camelleopards (καμηλοπαρδαλεις) 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. XVI. iv. § 18, E.T. by Hamilton and Falconer.

c. A.D. 210.— Athenaeus, in the description which he quotes of the wonderful procession of Ptolemy Philadephus at Alexandria, besides many other strange creatures, details 130 Ethiopt sheep, 20 of Eubaec, 12 white kola, 26 Indian oxen, 8 Aethiopic, a huge white bear, 14 pardales and 16 panthers, 4 lynxes, 3 arketol, one camelopardalis, 1 Aethiopic Rhinoceros.—Bk. V. cap. xxiii.

c. A.D. 520.—"Ἐννέπε μιὸ κάκεινα, πολύθρος Μοῦσα λιγέια, μικτὰ φῶναν θηρῶν, διχόδεν κεκερασμένα, φόλα, παράδιλν αιλολωντον ὠμον ξυνῆ τε κάμηλον. . . . Δείρι οἱ ταναγα, στικτῶν δείχας, ωνάτα βοιά, ψάλν ὑπερθέ κάρη, θολίχοι πῦδες εὐρέα ταρσά, κάιλων δ' αὐτ ια μέτρα, τόδε τ'ου πάμπαν ὠμομοιο, ἀλλ' οἱ πρόθεν έσαν υάρελοιν, ὑστάτωι δε τολλίς διαλιστέραι."—κ. τ. λ.

Oppiani Synopsis, iii. 461 seqg.

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 forelegs 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 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 improvised name of camelopardalis.”—Heliodorus, Athiopica, x. 27.

c. 940.—“The most common animal in those countries is the giraffe (Zarfa) ... 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-breed. ... In Persian the giraffe is called Ushtrgydo (‘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 Abbâs, and to the Wâls of Mîsr. ... 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.—Masʿûdî, iii. 3-5.

c. 1255.—“Entre les autres joaïns que il (le Vieil de la Montagne) envoïa au Roy, il envoïa un olïphant de cristal muît bien fait, et comme l’ont nomme l’on appelle orafé, de cristal aussi.”—Jointville, ed. de Wailly, 260.

1271.—“In the month of Junama II. a female giraffe in the Castle of the Hill (at Cairo) gave birth to a young one, which was nursed by a cow.”—Maltrizì (by Quatremère), i. pt. 2, 106.

1292.—“Mais bien ont girafes assez qui naisent en leur pays.”—Marco Polo, Pawhier’s ed., p. 701.

1336.—“Vidi in Kadro (Cairo) animal geraffan nomine, in anteriori parte multum elevatum, longissimum collum habens, ita ut de tecto domus communis altitudinis comedere possit. Retro ita demissum est ut dorum ejus manu hominis tangi possit. Non est ferox animal, sed ad modum jumenti pacificum, colore albo et rupeo pellem habens ordinatissime decoratam.”—Gul. de Boldesfane, 248-249.

1384.—“Ora racconteremo della giraffa che bestia ella è. La giraffa è fatta quasi come lo struzzo, salvo che l’imbusto 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 Khoi, they found in it an ambassador, whom the Sultan of Babylon had sent to Timour Bey. ... He had also with him 6 rare birds and a beast called jornuﬁa ...” (then follows a very good description).—Clavijo, by Markham, pp. 80-87.

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 surnasa (for surnafai), which is like a stag, but is a tall animal and has a long neck, 4 fathoms in length or longer.”—Schildberger, Hak. Soc. 47.

1471.—“After this was brought forth a giraffe, which they call Girnafâ, a beast as long legged as a great horse, or rather more; but the hinder legs are half a foote shorter than the former,” &c. (The Italian in Ramusio, ii. f. 102, has “vna Zirapha, la quale essi chiamano Zrnapha ouer Girafra.”)—Joseph Barbaro, in Venetians in Persia, Hak. Soc. 54.

1554.—“Il ne fut onc que les grands seigneurs quelques barbares qu’ils aient esté, n’aimassent qu’on leur presentast les bestes d’estranges pais. Aussi en auton veu plusieurs au chasteau du Camer ... entre lesquelles est celle qu’ils nomment vulgarirement 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. Khâfî Khân (c. 1720) speaking of the Portuguese at Hoogly, says they called their places of worship Kalsad (Elliot, vii. 211). No doubt Kalsad, as well as igreja, is a form of ecclesia, but the superficial resemblance is small, so it may be suspected that the Muslim 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 religionists 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:

‘Gir já ghar! Gir já ghar! Gir já!’

(i.e.) ‘Fall down, house! Fall down, house! Fall down!’ or simply

‘Church-house! Church-house! Church!’”

—W. J. D’Gregbyther, in Panjab Notes and Queries, ii. 125.
The word is also in use in the Indian Archipelago:

1885.—"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, Gova, 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 Sindabür or Sanabadur (Sandabur?) (q.v.). Gova or Kava was an ancient name of the southern Konkan (see in H. H. Wilson’s Works, Vishnú Purana, ii. 164, note 20). We find the place called by the Turkish admiral Sidi ‘Ali Gowai-Sandabur, which may mean “Sandabur of Gova.”

1391.—In a copper grant of this date (S. 1313) we have mention of a chief city of Kankan (see CONCAN) called Gova and Gowaptra. See the grant as published by Major Legrand Jacob in J. Bo. Br. R. As. Soc. iv. 107. The translation is too loose to make it worthwhile to transcribe a quotation; but it is interesting as mentioning the reconquest of Goa from the Tatars, i.e. Turks or foreign Mahommedans. We know from Ibn Batuta that Mahommedan settlers at Hunávar had taken the place about 1344.

1510 (but referring to some years earlier).
"I departed from the city of Dabuli a foresaid, 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 Sawa, who has 400 men, he himself being also a manehke."—Varthema, 115-116.

c. 1520.—"In the Island of Tirosnry, in which is situated the city of Goa, there are 31 aldeas, and these are as follows. . . ."—In Archip. Port. Orient., fasc. 5.

c. 1554.—"At these words (addressed by the Vizir of Guerat to a Portuguese Envoy) my wrath broke out, and I said: ‘Malefic! You have found me with my fleet gone to wrench, but please God in his mercy, before long, under favour of the Pâdshâh, you shall be driven not only from Hormuz, but from Diu and Gowa too!’"—Sidi ‘Ali Kapudan, in J. Asia. Ser. 1. tom. ix. 70.

1602.—"The island of Gosa is so old a place that one finds nothing in the writings of the Canaras (to whom it always belonged) about the beginning of its population. But we find that it was always so frequently by strangers that they used to have a proverbial saying: ‘Let us go and take our ease among the cool shades of Gosa wood,’ which in the old language of the country means ‘the cool fertile land.’"—Couto, IV. x. cap. 4.

1648.—"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. Ball, i. 186].

GOA PLUM. The fruit of Parinariara excelsum, introduced at Goa from Mozambique, called by the Portuguese Matomba. “The fruit is almost pure brown sugar in a paste” (Birdwood, MS.).

GOA POTATO. Dioscorea aculeata (Birdwood, MS.).

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 smarts like the cutting of a knife. It is obtained from Andira Araroba (N.O. Leguminosae), a native (we believe) of S. America. The active principle is Chrysophanic acid (Commn. from Sir G. Birdwood).

GOA STONE. A factitious article which was in great repute 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.

1673.—"The Paulistines 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 Gasper Antonio, a Florentine, a Lay-Brother of the Order, the Author of the Goa-Stones, brings them in 50,000 Xerephyns, by that invention Annually; he is an Old Man, and almost Blind."—Fryer, 149-150.

1690.—"The double excellence of this Stone (snake-stone) recommends its worth very highly . . . and much excels the deservedly famed Gaspar Antonio, or Goa Stone."—Ovington, 262.

1711.—"Goa Stones or Pedra de Gasper Antonio, are made by the Jesuits here: They are from 3 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 easy Matter for one who has seen the right Sort, to dis-
cover it. . . . Manooch's Stones at Fort St. George come the nearest to them . . . both Sorts are deservedly cried up for their Virtues."—Lockyer, 265.

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."—Stavorinæ, E.T. I. 454.

1867.—"The Goa-Stone was in the 16th (!) and 17th centuries as much in repute as the Besoar, 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 Gems, 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'ü-p'ûn, 'checker-board.'

[1898.—"Go, properly gonoku naraha, 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."—Chamberlain, 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 has northern etymology was a corruption of some indigenous name we know not. [The Dravidian name of the river is Goday (Tel. gode, 'limit'), of which the present name is possibly a corruption.] It is remarkable how the Godavery is ignored by writers and map-makers till a comparatively late period, with the notable exception of D. João de Castro, in a work, however, not published till 1643. Barros, in his trace of the coasts of the Indies (Dec. I. ix. cap. 1), mentions Godavari as a place adjoining a cape of the same name (which appears in some much later charts as C. Gordenwar), 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 Ganga in European maps, and sometimes Gant 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 Godavery" (Nat. Hist. XIV. 74-75) [also Nat. Hist. of India (1846), 244]. As to this error see also a quotation from D'Anville under KEDGEREE. It is probable that what that geographer says in his Éclaireusemens, 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 Narpsapur," at a distance of about 15 leagues; "it is a low land, intersected by several rivers, forming the mouths of which the map, esteemed to be most correct, call Wenseron; and the river of Narpsapur is itself one of those arms, according to a MS. map in my possession." Narpsaparam is the name of a taluk on the westernmost delta branch, or Vasishtha Godavari [see Morris, Man. of Godavery Dist., 189]. Wenseron appears on a map in Baldaeus (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 Injaram on that branch, where there was an English Factory for many years.

In the next map of "Regionum Choromandel, Golconda, et Orissa," which is in Baldaeus (1672), there is no indication of it whatever except as a short inlet from the sea called Gondewary.

1583.—"The noblest rivers of this province (Daquem or Deccan) are six in number, to wit: Crusna (Krishna), in many places known as Hinapor, because it passes by a city of this name (Hindapâr?); Bivra (read Bina?); these two rivers join on the borders of the Deccan and the land of Canara (q.v.), and after traversing great distances enter the sea in the Oriya territory: Malaprar (Malprabha?); Guodavam (read Guodavari) otherwise called Gangua; Purandi; Tapi. Of these the Malaprar enters the sea in the Oriya territory, and so does the Guodavam; but Purandi and Tapi enter the Gulf of Cambay at different points."—João de Castro, Primeiro Roteiro da Costa da India, pp. 6, 7.
c. 1590.—"Here (in Berar) are rivers in abundance; especially the Ganga of Gotam, which they also call Godovári. The Ganga of Hindustan they dedicate to Mahadev, but this Ganga to Gotam. And they tell wonderful legends of it, and pay great adoration. It has its springs in the Sahyā Hills near Trimbakh, and passing through the Wilayat of Ahmadnagar, enters Berar and thence flows on to Thilanga."—Ain-i-Akbari (orig.) i. 476; [ed. Jarrett, ii. 228.]

We may observe that the most easterly of the Delta branches of the Godavery is still called Gautamī.

**GODDESS, s.** An absurd corruption which used to be applied by our countrymen in the old settlements in the Malay countries to the young women of the land. It is Malay gōdis, 'a virgin.'

c. 1772.—

"And then how strange, at night opprest
By toils, with songs you're lulled to rest;
Of rural goddesses the guest,
Delightful!"

_W. Marsden, in Memoirs, 14._

1784.—"A lad at one of these entertainments, asked another his opinion of a gadées who was then dancing. 'If she were plated with gold,' replied he, 'I would not take her for my concubine, much less for my wife.'"—_Marsden's _H. of Sumatra_, 2nd ed., 230.

**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. _guddem_ 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 _gidangi_, _giddangi_, in Tamil _kidang_ signify 'a place where goods lie,' from _kidu_, 'to lie.' It appears in Singhalese also as _guddama_. 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. _KLING_). Bluteau gives the word as _paluva 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. Andrade to Albuquerque, 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."—_Barros, Dec. II. Bk. vi. ch. 3._

1552.—"... and ordered them to plunder many godowns (guddes) 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."—_Castañeda_, iii. 276–7.

1561.—"... Godowns (Gudoes), which are strong houses of stone, having the lower part built with lime."—_Corret_, i. 236. (The last two quotations refer to events in 1511.)

1570.—"... but the merchants have all one house or _Magazon_, which house they call Godon, which is made of bricks."—César Frederike, in _Hakt._

1585.—"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 gotons (ottoni), which is as much as to say separate chambers."—_Gasparo Balbi_, f. 111.

[c. 1612.—"... if I did not he would take away from me the key of the gadong."—_Danvers, Letters_, i. 195.]

1613.—"As fortalezas e fortificações de Malapos ordinariamente erão aedificios de mata entaypado, de que havia muitas casas e armenias ou godoes que são aedificios sobrentanos, em que os mercadores recolhem as roupas de Choromandel per il perigo de fogo."—_Godoen de Eredia_, 22.

1615.—"We paid Jno. Dono 70 tais or plate of gold in full payment of the fee sympyle of the _gadong_ over the way to westward of English house, whereof 100 tais was paid before."—_Cocks's Diary_, i. 39; [in i. 15 _gedong_].

[ "", "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 Conquistada_, x. 61.

1680.—"Rent Rope of Dwelling Houses, Godowns, etc., within the Garrison in Christian Town."—_In Wheeler_, i. 253–4.

1683.—"I went to ye Bankshall to mark out and appoint a Plat of ground to build a Godown for ye Honble. Company's Salt Petre."—_Hedges, Diary_, March 5; [Hak. Soc. i. 67].
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 surdā (see SERAL, b., KOOZA). This is the usual form now; the article described by Linschoten and Pyrard, with a sort of cullender mouth and pebbles shut inside, was somewhat different. Corrupted from the Port. gorgouleta, the name of such a vessel. The French have also in this sense gargoulette, and a word gargouille, our medieval gurgoyle; all derivations from gorga, garg, gorg, 'the throat,' found in all the Romance tongues. Tom Cringle shows that the word is used in the W. Indies.

1598.—"These cruses are called Gorgoulette."—Linschoten, 60; [Hak. Soc. ii. 207].

1599.—In Debry, vii. 38, the word is written Gorgolane.

1610.—"Il y a une pièce de terre fort delicate, et toute percée de petits trous façonnez, et au dedans y a de petites pierres qui ne peuvent sortir, et c'est nettoyier le vase. Ils appellent cela gargoulette: l'eau n'en sorte que peu à la fois."—Pyrard de Laval, ii. 43; [Hak Soc. ii. 74, and see i. 329].


1648.—"They all drink out of Gorgolanes, that is but of a Pot with a Spout, without setting the Mouth thereto."—T. Van Spilbergen's Voyage, 37.

1670.—"Quand on est à la maison on a des Gourguoulettes ou aiguillures d'une certaine pierre porue."—Bernier (ed. Amst.), ii. 214; [and comp. ed. Constable, 356].

1883.—"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 Gurguletts, aussi plein d'eau pour boire."—Dellon, Rel. de l'Inquisition de Goa, 135.

1699.—"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 receptacles for water to drink called Gorgolete, which they set with silver, and which no doubt by the ignorant are supposed to be made of the precious Maldive cocos."—Rumphius, i. iii.

1698.—"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 porous Kind of Earth."—Fryer, 47.

1716.—"However, they were much astonished that the water in the Gorgolets in that tremendous heat, especially out of doors, was found quite cold."—Valentijn, Choro. 59.

1731.—"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 Clive, Con. Port Williams, Jan. 29. In Long, 406.

1829.—"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."—Shipp's Memoirs, ii. 149.

1830.—"c. 1830.—"I was not long in finding a bottle of very tolerable rum, some salt junk, some biscuit, and a goglet, or porous earthen jar of water, with some capital cigars."—Tom Cringle, ed. 1863, 152.

1832.—"Murwan sent for a woman named Joda, and handing her some virulent poison folded up in a piece of paper, said, 'If you can throw this into Husseun's gugget, he on drinking a mouthful or two of water will instantly bring up his liver piece-meal.'"—Herklots, Qanoon-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; and we would do well a water goglet for a ddk 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 Beitram 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 Bhau-
nagar, 8 m. distant.

1821.—"Dated from Caga the 12th day of October, in the year of the Lord 1821," Letter of Fr. Jordonius, in Cathay, &c. i. 228.

c. 1343.—"We departed from Beliram 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 Cambaya, leaving Antonio de Saldanha with 50 sail, to wit: 4 galleons, and the rest galleys and galoeots, 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 gentlemen 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. ..."—Correia, iii. 418.

[c. 1590.—"Ghogeh." See under SUR-

ATH.]

1692.—"... the city of Goga, which was one of the largest and most opulent in traffic, wealth and power of all those of Cambaya. ... 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 midnight. ... 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 merchandise (fazendus de porte), 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 Dia, 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 Dia to Surat in four or five days. ..."—Tavernier, ed. Ball, 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. 148.

GOGOLLA, 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 Dia, 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, II. iii. cap. 5).

1525.—"Paga. dyo e gogolla a el Rey de Cambaya treze layques em tangas ... xiii laiques."—Lembrança, 34.

1538.—In Botelho, Tombo, 230, 239, we find "Alfandegua de Guogualaa." 1539.—"... terminating in a long and narrow tongue of sand, on which stands a fort which they call Gogala, and the Portuguese the Villa dos Rumes. On the point of this tongue the Portuguese made a beautiful round bulwark."—João de Couto, Primeiro Roteiro, p. 218.

7 GOLAH, s. Hind. golá (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 Golá at Patna, completed in 1786, but never used.]

[1785.—"We visited the Gola, a building intended for a public granary."—In Forbes, Or. Mem. 2nd ed. ii. 445.]

1810.—"The golah, or warehouse."—Williamson, V. M. ii. 343.

1875.—"The villagers, who were really in want of food, and maddened by the sight of those golahs stored with grain, could not resist the temptation to help themselves."—Life in the Mofissil, ii. 77.

GOLD MOHUR FLOWER, s. Caesalpinia pulcherrima, Sw. The name is a corruption of the H. gulmor, which is not in the dictionaries, but is said to mean 'peacock-flower.'

[1877.—"The crowd began to press to the great gol-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. jaul (gaul), 'a troop': [but Platts connects it with Skt. kula, 'an assemblage'].

1507.—"As the right and left are called Beránghár and Sawánghár ... and are not included in the centre which they call ghlīl, the right and left do not belong to the ghlīl."—Baber, 227.
1803.—"When within reach, he fired a few rounds, on which I formed my men into two groles. . . . Both groles attempted to turn his flanks, but the men behaved ill, and we were repulsed."—Skinner, Mil. Mem. i. 298.

1849.—"About this time a large gale of horsemen came on towards me, and I proposed to charge; but as they turned at once from the fire of the guns, and as there was a nullah in front, I refrained from advancing after them."—Brigadier Lockwood, Report of 2nd Cavalry Division at Battle of Gogarid.

GOMASTA, GOMASCHTAH. s. Hind. from Pers. gomastah, part. 'appointed, delegated.' A native agent or factor. In Madras the modern application is to a clerk for vernacular correspondence.

1747.—"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."—F. St. David Conyn., May 11. MS. Records in India Office.

1762.—"You will direct the gentleman, Gomastahs, Muttassaddes (see Moot-Suddy), and Moonshites, and other officers of the English Company to relinquish their farms, taclucs (see Tallook), gunges, and grolahs."—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."—Halthed'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. 1755.—"I wrote an order to my gomastah in the factory of Hughly."—Carraccioletti's Life of Olive, iii. 448.

1817.—"The banyan hires a species of broker, called a Gomastah, at so much a month."—Miller'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 Abbâs, or 'Abbas. 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 Gamrin. 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 gumruk, 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. kamran, 'a shrimp,' or Port. camarao, meaning the same.

The first mention of Gombroon in the E. I. Papers seems to be in 1616, when Edmund Connock, the Company's chief agent in the Gulf, calls it "Gombreoun, the best port in all Persia," and "that hopeful and glorious port of Gombroon" (Stainsbury, 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'Easting. The factory was re-established, but ceased to exist a year or two after.

[1565.—"Bamdel Gombruc, so-called in Persian and Turkish, which means Custom-house."—Mestre Afonso's Overland Journey, Ann. Martim. e Colon. ser. 4. p. 217.]

1614.—(The Captain-major) "under orders of Dom Luis da Gama returned to succour Comorao, but found the enemy's fleet already there and the fort surrendered. . . . News which was heard by Dom Luis 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 Comorao Ormuz itself would be lost before long, seeing that the former was like a barbican or outwork on which the rage of the Persian enemy spent itself, giving time to Ormuz to prepare against their coming thither."—Bocarro, Decada, 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 Combru, a place of decent size and population on the sea-shore, which the Persians six-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."—P. della Valle, ii. 413; [in Hak. Soc. i. 3, he calls it Combui].

c. 1630.—"Gumbrown (or Gomroon, as some pronounce it) is by most Persians Kar' ekoor, called Bander or the Port Towne . . . some (but I command them not) write it Gomrou, others Gumroon, and other-some Gummeroon. . . . A Towne it is of no Antiquity, rising daily out of the ruins of late glorious (now most wretched) Ormuz."—Sir T. Herbert, 121.
1673.—"The Sailors had stigmatized this place of its Excessive Heat, with this sarcastical Saying, That there was but an Inch-Deal between Gombrero and Hell."—Fryer, 224.

Fryer in another place (marginal rubric, p. 381) says: "Gomboon ware, made of Earth, the best next China." Was this one of the sites 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, 'Gomboon ware,' which is pure white and semi-transparent, but, unlike Chinese porcelian, is soft and friable where not protected by the glaze."—Ency. Brit. 9th ed. xix. 621.]

1727.—"This Gomboon was formerly a Fishing Town, and when Shaw Abass began to build it, had its Appellation from the Portuguese, in Derision, because it was a good place for catching Prawns and Shrimps, which they call Camerong."—A. Hamilton, i. 92; [ed. 1744, i. 93].

1762.—"As this officer (Comte d'Estaing) . . . broke his parole by taking and destroying our settlements at Gomboon, 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, 283.

GOMUTÍ. s. Malay gumuti [Scott gives gîmâtî]. A substance resembling horsehair, and forming excellent cordage (the cabos negros of the Portuguese—Marre, Kata-Kata Malayou, p. 92), sometimes improperly called coir (q.v.), which is produced by a palm growing in the Archipelago, Arenga saccharifera, Labill, (Borassus Gomutus, Lour.). The tree also furnishes kalams or reed-pens for writing, and the material for the poisoned arrows used with the blow-tube. The name of the palm itself in Malay is anau. (See SAGWIRE.) There is a very interesting account of this palm in Rumphius, Herb. Amph., 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 Coko-trees. This sort comes mostly from the Island of Timor."—i. 295.

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, Malayian 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 Devic 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 appelé 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. ghântâ (qanta, Dec.) or ghârî, 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 gurry) to the hour itself, or interval denoted.

c. 1590.—"In the morning before day the General did strike his Gongo, which is an instrument of War that soundeth like a Bell."—(This was in Africa, near Benguela). Advent. of Andrew Batell, in Purchas, ii. 970.

1673.—"They have no Watches nor Hour-Glasses, but measure Time by the dropping of Water out of a Brass Basin, 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 FHURE) is out, and at last strike One leisurely to tell them it is the First Pore."—Fryer, 186.

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. 333.

1726.—"These gongs (gongen) are beaten very gently, at the time when the Prince is going to make his appearance."—Valentinia, 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."—Olof Torcen, 248.

1817.—"War music bursting out from time to time With gong and tymbalon's tremendous chime."—Lalla Roock, Mokanna. Tremendous sham poetry!
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 Elliott’s Races, by Beaumes, i. 99 seq).

1519.— “In the hill-country between Nīlāb and Behreh... and adjoining to the hill-country of Kāsārī, are the Jats, Gujarās, and many other men of similar tribes.”—Memoirs of Baber, 250.

[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. gudel, probably from Skt. guḍa, gula, the pellet used. [It is the Arabic Kaws-al-bandāk, by which using the unlucky Prince in the First Kalandar’s Tale got into trouble with the Wazir (Burton, Arab. Nights, i. 98).]

1560.—Busbeck speaks of being much annoyed with the multitude and impudence of kites at Constantinople: “ego interim eum manuāli balista post columnam stō, modo hurtus, modo illius cannda vel alarum, ut casus tulerit, pinnas testacis globis verbērās, donec mortiferōictu unam aut alteram percussam decutio...” —Busbee, 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. Javertii, ii. 351. In the original kwaṃān-i-guroha, guroha, according to Stein-gass, 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.” —Beaums. & Flet., A King and No King, V.

[1870.— “The Gooleil-bans, or pellet-bow, generally used as a weapon against cows, is capable of inflicting rather severe injuries.” —Cheevers, Ind. Med. Jurisprudence, 387.]

GOOMTEE, n.p. A river of the N.W.P., rising in the Šahhālahānpur District, and flowing past the cities of Lucknow and Jaunpur, and joining the Ganges between Benares and
Ghāzipur. The popular derivation of the name, as in the quotation, is, as if Ghōmīti, from H. ghāmnīt, 'to wind,' in allusion to its winding course. It is really from Skt. gomāti, 'rich in cattle.'

[1848.—"The Ghōmīti, which takes its name from its windings . . ."—Buyers, Recoll. of N. India, 240.]

GOONT, s. H. gānth, gāth. A kind of pony of the N. Himalayās, strong but clumsy.

c. 1590.—"In the northern mountainous districts of Hindustān a kind of small but strong horses is bred, which is called gūt; and in the confines of Bengal, near Kīch, another kind of horses occurs, which rank between the gūt and Turkish horses, and are called tāghān (see TANGUN); they are strong and powerful."—Arm, i. 183; [also see li. 230].

1609.—"On the further side of Ganges lyeth a very mighty Prince, called Rājāve Rādorow, holding a mountainous Country . . . thence commeth much Muske, and here is a great breed of a kind of Horse, called Guntos, a true travelling scale-cliff beast."—W. Finch, in Purchas, i. 438.

1831.—"In Cashmere I shall buy, without regard to price, the best ghounette in Tibet."—Jacquemont’s Letters, E.T. i. 298.

1838.—"Give your gānth his head and he will carry you safely . . . any horse would have struggled, and been killed; these gānths appear to understand that they must be quiet, and their master will help them."—Forsay Parkes, Wanderings of a Pilgrim, ii. 226.

GOORKA, GOORKALLY, n.p. H. Gurkhā, Gurkḥāti. The name of the race now dominant in Nepal, and taking their name from a town so called 53 miles W. of Khatmandu. [The name is usually derived from the Skt. go-ṛakṣa, ‘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.

1767.—"I believe, Sir, you have before been acquainted with the situation of Nipal, which has long been besieged by the Goorcully Rajah."—Letter from Chief at Patna, in Long, 526.

["The Rajah being now possessed of his country, and shut up in his capital by the Rajah of Goercullah, the usual channel of commerce has been obstructed."—Letter from Council to E.I. Co., in Verelst, View of Bengal, App. 36.]

GOOROO, s. H. gurū, Skt. guru; a spiritual teacher, a (Hindu) priest.

(Ancient).—"That brahman 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. 142.

c. 1550.—"You should do as you are told by your parents and your Guru."—Rāmāyana of Tūlī Dās, by Grooṣe (1873), 43.

[1567.—"Grous." See quotation under CĀSĪS.]

1626.—"There was a famous Prophet of the Ethnikes, named Goru."—Purchas, Pilgrimage, 520.

1700.—". . . je suis fort surpris de voir à la porte . . . le Fênitent au coiller, qui demande à parler au Gorou."—Lettres Éd., 1, 95.

1810.—"Persons of this class often keep little schools . . . and then are designated gooros; a term implying that kind of respect we entertain for pastors in general."—Williamson, V. M. ii. 317.

1822.—"The Adventures of the Gooroo Paramartan; a tale in the Tamul Language" (translated by B. Babington from the original of Padre Beschi, written about 1720-1730), London.

1826.—"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, 390.

GOORUL, s. H. gūral, goral; the Himalayan chamois; Nemorhœodus Goral of Jerdon. [Cemas Goral of Blanford (Mammalia, 516)].

[1821.—"The flesh was good and tasted like that of the ghorul, so abundant in the hilly belt towards India."—Lloyd & Gerard’s Narr., ii. 112.

1888.—"On Tuesday we went to a new part of the hill to shoot ‘gurel,’ a kind of deer, which across a khūd, looks remarkably small and more like a hare than a deer."—Lady Dufferin, Viceregal Life, 235.]

GOORZEBURDAR, s. P. gurz-bārdār, a mace-bearer.

[1665.—"Among the Kours and the Mansebars are mixed many Gourze-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 Goorzeburdars’ reception."—In Yale, Hedges’ Diary, Hak. Soc. ii. cccix.

1727.—"Goosberdar. See under HOS-BOLHOOKUM.

...
GORAWALLAH.

GORAWALLAH, n.p. The name of a famous province in Western India, Skt. Gúrzrā, Gúrzrā-rāḥṣtra, Prakrit passing into H. and Mahr. Gújrát, Gújrát, taking its name from the Gújar (see GOOJUR) tribe. The name covers the British Districts of Surat, Broach, Kaira, Panch Mahals, and Ahmadábād, 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 Káthiáwar or Suráshtra, which alone embraces 180 petty States.

c. 640.—Hwen T'sang passes through Kiucchi-lo, i.e. Gurjìra, but there is some difficulty as to the position which he assigns to it.—Pélerins Boudoulh., iii. 166 [Cunnahoo, Arch. Rep. ii. 70 seqq.].

1298.—"Gourarat is a great Kingdom. The people are the most desperate pirates in existence ...."—Marco Polo, Bk. iii. ch. 29.

c. 1300.—"Gourarat, which is a large country, within which are Kambín, Somníáé, Kankan-Tána, and several other cities and towns."—Rashiduddin, in Elliot, i. 67.

1300.—"The Sultan despatched Ulugh Kháán to Ma'har and Gújrát for the destruction of the idol-temple of Somnáá, on the 20th of Jumádá'-I awwal, 638 H ...."—Amír Khárá, in Elliot, iii. 74.

[c. 1300.—"Juzrat." See under LAR.]

1554.—"At last we made the land of Gúchárāt in Hindustan."—Siddi 'Ali, p. 79.

The name is sometimes used by the old writers for the people, and especially for the Hindu merchants or bányans (q.v.) of Guzerat. See Sainsbury, i. 440 and passim.

[c. 1605.—"And alsoe the Gazatts do sail in the Portugalls shippes in euery parte of the East Indies ...."—Birdwood, First Letter Book, 85.]

GOOZUL-KHANA, s. A bathroom; H. from Ar.—P. ghośil-khāna, 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 guzelchán (v.l. gazelcan), a faire Court wherein in the middest is a Throne erected of freestone."—Sir T. Roe, in Purchas, ii.; [Hak. Soc. i. 106].

"The thirteenth, at night I went to the Gussell Chán, where is best opportunitie to doe business, and tooke with me the Italian, determining to walk no longer in darknesse, but to prooue the King ...."—Ibid. p. 543; [in Hak. Soc. i. 202, Guzel-chàn; in ii. 489, Gushel choes].

c. 1680.—"The grand hall of the Am-Kus opens into a more retired chamber, called the goosel-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. 361 goosle-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 Fergusson's Indian and Eastern Architecture, 325, &c. [The same feature has been reproduced in the great temple of the Seth at Brindabán, 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 Śilpa-śastrā ('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.

1682.—"The gopurams or towers of the great pagoda."—Markham, Peru and India, 408.

GORA, s. H. gorá, 'fair-complexioned.' A white man; a European soldier; any European who is not a sahib (q.v.). Plural gorá-log, 'white people.'

[1861.—"The cavalry .... rushed into the lines .... declaring that the Gora Log (the European soldiers) were coming down upon them."—Cove Browne, Punjab and Delhi, i. 243.]

GORAWALLAH, s. H. ghorá-valá, ghorá, '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.—Gurrials, apparently for ghorá-valás (Gurrials would be alligators, Gavial), are allowed with the horses kept with the Hoogly Factory.—See Fort St. Geo. Consuls. on Tour, Dec. 12, in Notes and Exts., No. ii. 63.

c. 1848.—"On approaching the different points, one knows Mrs. — is at hand, for her Gorahwallas wear green and gold pugglies."—Chow-Chow, i. 161.
GORAYT. 389  GOSBECK, COSBEAGUE.

GORAYT, s. H. gorat, gorait, [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. 1808.— "Fifteen messengers (gorayits) are allowed 4 ser on the man of grain, and from 1 to 6 bigas 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. Ghurdaur 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. girdāvā, 'a patrol'; girdāwar, '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, 157.

GOSAIN, GOSSYNE, &c. s. H. and Mahr. Gosāīn, Gosāī, Gosāī. Gusaīn, &c., from Skt. Gosāvānī, '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 Gosains."— Bogle, in Markham's Tibet, 46.

1781.— "It was at this time in the hands of a Gossine, 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 Gosains do not burn their dead ..." Forbes, Or. Mem. 2nd ed. i. 312-3; in i. 544 he writes Gosannee.]

1826.— "I found a lonely cottage with a light in the window, and being attired in the habit of a gossein, I did not hesitate to request a lodging for the night."— Pandavrang Hari, 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 Gosbeeg, corresponding to Herbert's double and single Cosbeg. Mr. Wollaston in his English-Persian Dict. App. p. 436, among "Moneys now current in Persia," gives "5 dinár =1 ghaz; also a nominal money." The ghaz, then, is the name of a coin (though a coin no longer), and ghazbegi was that worth 10 dinár. Marsden mentions a copper coin, called kasbegi=50 (nominal) dinár, or about 3½d. (Numism. Orient., 456.) But the value in dinár seems to be in error. [Prof. Browne, who referred the matter to M. Husayn Kuli Khan, Secretary of the Persian Embassy in London, writes: 'This gentleman states that he knows no word ghazī-beg, or gāzī-beg, but that there was formerly a coin called ghāzî, of which 5 went to the shāhī; but this is no longer used or spoken of." The ghāz was in use at any rate as late as the time of Hajji Baba; see below.]

[1615.— "The chiefest money that is current in Persia is the Abas, which weigheth 2 metzicales. The second is the mamede, which is half an abesse. The third is the shāheyn and is a quarter of an abesse. In the realm of eight are 13 shayes. In the chelen of Venetia 20 shayes. In a shaye are 2½ biates or casbeges 10. One biety is 4 casbeges or 2 tanges. The Abasse, mamede and Shayeey and biety are of silver; the rest are of copper like to the pissa of India."— Foster, Letters, iii. 176.]

c. 1630.— "The Abasee is in our money sixenteen pence; Larret two pence; Mamoodee eight pence; Bistee two pence; double Cosbeg one penny; single Cosbeg one halfpenny; Flaces are ten to a Cosbeg."— Sir T. Herbert, ed. 1608, p. 231.

1673.— "A Banyan that seemingly is not worth a Gosbeek (the lowest coin they have)."— Fryer, 113. See also p. 343.

"10 cosbeagues is 1 Shahee; 4 Shahees is one Abassee or 16d."— Ibid. 211.

"Brass money with characters, Are a Goss, ten whereof compose a Shahee, A Gosbeeg, five of which go to a Shahee."— Ibid. 407.

1711.— "10 Coz, or Piece, a Copper Coin, are 1 Shahee."— Lockeiger, 241.

1727.— "1 Shahee is . . . 10 Gaaaz or Cosbegas."— A. Hamilton, ii. 311; [ed. 1744].

1762. "10 cosbaugues or Piece (a Copper Coin) are 1 Shatree (read Shah).— Brooks, p. 37. See also in Hanning, vol. i. p. 292, Kazbegie; [in ii. 21, Kazbekie].
[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 ghanz of it."—Haji Baba, 52 seq.]

1825.—"A toman contains 100 momoo- 
dies; a new abassee, 2 momooadies and 4 
shakes . . . a shackle, 10 coz or coz- 
baugues, a small copper coin."—Milburn, 
2nd ed. p. 95.

GOSHA. adj. Used in some parts, as 
an Anglo-Indian technicality, to indi-
cate that a woman was secluded, and can-
not appear in public. It is short for P. 
gosha-nishin, 'sitting in a corner'; and 
is much the same as parda-nishin (see 
PURDAH).

GOUNG, s. Burm. gaung; a village 
head man. ["Under the Thoogyee 
were Rwa-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. gaur, gauri gäé, 
(but not in the dictionaries), [Platts 
gives gaur, Skt. gavara, 'white, yellow-
ish, reddish, pale red']. The great 
wild ox, Gavæus 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 Forsyth, Highlands of Central 
India, ed. 1889, pp. 109 seqq.]

1896.—"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 Gour; one distinction be-
tween it and the buffalo is the length of 
the hoof."—Elphinstone, in Life, i. 156.

b. GOUR, s. Properly Can. gaud, 
gaur, gaula. 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. 1890.—"Every Tahsildary is farmed 
out in villages to the Gours or head-men." 
—in Mudder's Life, iii. 92.

c. GOUR, n.p. Gaur, 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 Gauola, 
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 popu-
larly known as Lakhnadoti; 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. Gaur 
was afterwards the residence of 
several Mussulan dynasties. [See 
Ravenshaw, Gaur, its Ruins and Inscrip-
tions, 1878.]

1596.—"But Xercansor [Shir Khan Sür, 
afterwards King of Hindustan as Shir Shih] 
after his success advanced along the river 
till he came before the city of Gouro 
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 
Russis who were resident in the city, desiring 
that the King should prize them highly 
(d'elles fissent cabajal) as he did the Portu-
guese, 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 
face 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 Goureun. 
It hath in times past been a kingdom, but is now 
subdued by Zelabdin Echebar . . ."—R. 
Fitch, in Hakluyt, ii. 359.

1683.—"I went to see ye famous Ruins of 
a great City and Pallace called [of] GOWRE 
. . . we spent 33 hours in seeing ye ruins 
especially of the Pallace which has been . . . 
in my judgment considerably bigger and 
more beautifull then the Grand Seignor's 
Seraglio 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 Manilla in March of this year with 10 galleons and 2 galleys. ... Arriving at the Straits of Sincapur, * * * * 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."—Bocarro, 428.

1727.—"Between the small Curimon and Tanjong-belong on the Continent, is the entrance of the Straights of Sincapure before mentioned, and also into the Straights of Governadore, the largest and easiest Passage into the China Seas."—A. Hamilton, ii. 122.

1780.—"Directions for sailing from Malacca to Pulo Timoan through Governor's Straits, commonly called the Straits of Sincapour."—Dunn's N. Directory, 5th ed. p. 474. See also Lettres Edif., 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 gawua is a measure of about 4 English miles. It is Pali gāvuta, one quarter of a yojana, and that again is the Skt. gacvati with the same meaning. There is in Molesworth's Mahr. Dictionary, and in Wilson, a term gaukos (see COSS), 'a land measure' (for which read 'distance measure'), the distance at which the lowing 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 yoking,' viz. "the stage, or distance to be gone in one harnessing without unyoking" (Williams); and the lengths attributed to it are various, oscillating from 2½ to 9 miles, and even to 8 kronas (see COSS). The last valuation of the yojana would correspond with that of the gau at 3.

c. 545.—"The great Island (Taprobane), according to what the natives say, has a length of 300 gaudia, and a breadth of the same, i.e. 900 miles."—Cosmas Indicopleustes, (in Cathay, clxxxvii.).

1623.—"From Gareotta to Tumbre 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 Gareotta to Tumbray they said was not so much as a gau of road."—P. della Valle, ii. 638; [Hak. Soc. ii. 220].

1676.—"They measure the distances of places in India by Gos and Coute. A Gos is about 4 of our common leagues, and a Coute is one league."—Tunnicliff, B.T. ii. 30; [ed. Ball, i. 47].

1680.—"A gau in Ceylon expresses a somewhat indeterminate length, according to the nature of the ground to be traversed, a gau across a mountainous country being less than one measured on level ground, and a gau for a loaded cooley is also permitted to be shorter than for one unburthened, but on the whole the average may be taken under four miles."—Tennent's Ceylon, 4th ed. i. 407.

GRA'B, s. This name, now almost obsolete, was applied to a kind of vessel which is commonly 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. 348.] For thus again in Soleyns (Les Hindous, vol. i.) 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. ghurāb, "a raven," though adopted into Mahratti and Konkani as gurāb. Jal says, quoting Reinaud, that ghurāb 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 coretta as perhaps a transfer of ghurāb:

1181.—"A vessel of our merchants ... 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 ghurab from Tripoli... which took and plundered the crew, and seized all the goods on board the vessel." —Arabic Letter from Ubaldo, Archbishop and other authorities of Pisa, to the Almohad Caliph. Am Yâkub Yusuf, in Amari, Diplomi Arabi, p. 8.

The Latin contemporary version runs thus:

"Cum quidam nostri cari cives de Sicilia cum carico fragranti ad Tripolim venirent, temporestat maris et vi ventorum compulsi, ad portum dictum Macri devenuerunt; ibique aqua deficiens, et cum pro eâ aueriéndâ irent, Barbarosi non permiserunt eos... nisi prius eis de frumento venderent. Cumque inviti eis de frumento venderent, galea vestra de Tripoli armata," &c.—Ibid. p. 289.

c. 1200.—Ghurab, Cornix, Corvus, galea.

Galea, Ghuráb, Gharbán.—Vocabularia Arábigo (from Riccardian Library), pubd. Florence, 1871, pp. 148, 404.

1343.—"Jalansi... sent us off in company with his son, on board a vessel called al-'Ukâri, which is like a ghoráb, 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 Batuta, iv. 59.

1505.—In the Vocabulary of Pedro de Alcala, gêlara is interpreted in Arabic as gorab.

1554.—In the narrative of Sidi 'Ali Kapudání, 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 ghurabs, 6 Karâwals (see CARAVAL) and 12 smaller ghurabs, or goallots (see GALLEY) with oars.—In J. As., ser. 1. tom. ix. 67-68.

[c. 1610.—"His royal galley called by them Ogato Gourabe (gourabe means 'galley') and ogato 'royal'."]—Pyrrad de Laval, Hak. Soc. i. 312.

1660.—"Jani Beg might attack us from the hills, the ghurabs from the river, and the men of Sihwân from the rear, so that we should be in a critical position."—Mohammad Masum, 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 Africanis vocatur... Ghuráb, i.e. Corvus, quasi pieça nigredo, rostro extenso, et veils remisque sicut alis volans galea: unde et Vlacio Graece dictur..."

* From Amari's Italian version.

MALAWA."—Hyde, Note on Perisso, in Sunt. Dissertt. 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 Muscat War... obliges them (the Portuguese) to keep an Armada of five or six Ships, besides small Frigates and Grobs of War."—A. Hamilton, i. 250; [ed. 1744, 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 masts, 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 all place some only on the same gallies in them, but likewise in case of emergency for a couple of oars, to push the grabb on in a calm."—Olof Toreen, Voyage, 205.

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, 43. 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."—Orme (reprint), i. 408-9.

1810.—"Here a fine English East India-man, there a grab, or a bow from Arabia."—Maria Graham, 142.

"This Glab (sic) belongs to an Arab merchant of Muscat. The Nakhodah, an Abyssinian slave."—Elphinstone, in Life, i. 282.

[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.]

1832.—"Moored in its centre you saw some 20 or 30 ghurabs (grabs) from Maskat, Baghalas from the Persian Gulf, Kotiyahs from Kach'h, and Pattimars or Batelas from the Konkan and Bombay."—Burton, Sind Revisited, i. 83.

GRAM. s. This word is properly the Portuguese grito, 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. chaná. It is the Ital. cece, Fr. poix chiche, Eng. chick-pea or Egyptian pea, much used in France and S.
Europe. This specific application of grão is also Portuguese, as appears from Blutean. 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 CALAVANCE.) 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 grāos."—Albuquerque, Cartas, p. 200, Letter of Dec. 4.

[1554.—(Describing Vijayanagar.)] "There the food of horses and elephants consists of grāos, rice and other vegetables, cooked with jagra, 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."—Pyrard de Laval, Hak. Soc. ii. 79.]

1729.—"... 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.

1776.—"... Lentils, gram... mustard seed."—Halhed's Code, p. 8 (pt. ii.).

1789.—"... Gram, a small kind of pulse, universally used instead of cats."—Munro's Narrative, 85.

1793.—"... gram, which it is not customary to give to bullocks in the Carnatic."—D'Urom's Narrative, 97.

1804.—"The gram alone, for the four regiments with me, has in some months cost 60,000 pagodas."—Wellington, iii. 71.

1865.—"But they had come at a wrong season, gram was dear, and prices low, and the sale considerably in a dead loss."—Palgrave'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 'pampered 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, cheroots and hookah."—Sir C. Napier, quoted in Bos. Smith's Life of Ed. Lawrence, i. 388.

1880.—"I missed two persons at the Delhi assemblage in 1877. 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 Chuma or the Chinese (Boehmoria 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 Neilgherry nettle (Girardinia heterophylla, D. C.)

c. 1567.—"Cloth of herbes (panni d'herba), which is a kind of silke, which groweth among the woodes without any labour of man."—Caesar Frederike, in Hakl. ii. 358.

1585.—"Great store of the cloth which is made from Grasse, which they call verva" (in Orissa).—R. Fitch, in Hakl. ii. 387.

1598.—See under SAREA.

[c. 1610.—"Likewise is there plenty of silk, as well that of the silkworm as of the (silk) herb, which is of the brightest yellow colour, and brighter than silk itself."—Pyrard de Laval, Hak. Soc. i. 389.]

1627.—"Their manufactories (about Balasore) are of Cotton... Silk and Silk and Cotton Romals... and of Herba, (a Sort of tough Grass) they make Gingham, Pinascos, and several other Goods for Exportation."—A. Hamilton, i. 397; [ed. 1744].

1813.—Milburn, in his List of Bengal Piece-Goods, has Herba Taffaties (ii. 221).

GRASS-CUTTER. s. This is probably a corruption representing the H. ghāskhādā or ghāskhātā, '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 horsekeeper. In the north the grasscutter is a man; in the south the office is filled by the horsekeeper's wife. Ghāskat is the form commonly used by Englishmen in Upper India speaking Hindustani; but ghāskhātā by those aspiring to purer language. The former term appears in Williamson's V. M. (1810) as gauskot (i. 186); the latter in Jacquemont's Correspondence as
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grassyara. 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 Grass-cutter at two pagodas."—Munro's Narr. 28.

1793.—"Every horse ... has two attendants, one who cleans and takes care of him, called the horse-keeper, and the other the grass-cutter, who provides for his forage."—Dyrom's Narr. 242.

1846.—"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, 57.

1850.—"Then there are our servants ... four Saisos and four Ghascuts ..."—Mrs. Mackenzie, Life in the Mission, ii. 253.

1875.—"I suppose if you were to pick up ... a grass-cutter'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 Dilemma, ch. xxvii.

[GRASSHOPPER FALLS, n.p. An Anglo-Indian corruption of the name of the great waterfall on the Sheravati River in the Shimoga 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 Gerusappe, which takes its name from the adjoining village; geru, Can., 'the marking nut plant' (semeacarpus anacardium, L.), soppu, 'a leaf.' See Mr. Grey's note on P. della Valle, 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. (?) or Low German gras-vedele. The Swedish Grössinka or -enka also is used for 'a low dissolute married woman living by herself.' In Belgium a woman of this description is called haecke-vedele, from haeken, 'to feel strong desire' (to 'banker'). And so it is suggested grüdenka is contracted from grüdesenka, from gradig, 'esuriens' (greedy, in fact). In Danish Dict. græsenka is interpreted as a woman whose betrothed lover is dead. But the German Stroph-Wittwe, 'straw-widow' (which Flügel interprets as 'mock widow'), seems rather inconsistent with the suggestion that grass-widow is a corruption of the kind suggested. A friend mentions that the masc. Stroh-Wittwer 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 disprove the notion that the word is a 'corruption' of grace-widow. It has been suggested that in sense 1. grass (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, Veuve de Malabar, was in allusion to Lemierre's tragedy, produced in 1770.]

1878.—"In the evening my wife and I went out house-hunting; and we pitched upon one which the newly incorporated body of Municipal Commissioners and the Clergyman (who was a Grass-widower, his wife being at home) had taken between them."—Life in the Mufasal, ii. 99-100.

1879.—The Indian newspaper's "typical official rises to a late breakfast—probably on herrings and soda-water—and dresses tastefully for his round of morning calls, the last on a grass-widow, with whom he has a tête-à-tête tiffin, where 'pegs' alternate with champagne."—Sinha Letter in Times, Aug. 18.
1880.—"The Grass-widow in Nephelococcygia."—Sir Ali Baba, 169.

"Pleasant times have these Indian grass-widows!"—The World, Jan. 21, 13.

GRASSIA, s. Grâs (said to mean 'a mouthful') is stated by Mr. Forbes in the Râṣ Mâlâ (p. 186) to have been in old times usually applied to alienations for religious objects; but its prevalent sense came to be the portion of land given for subsistence to cadets of chieftains' families. Afterwards the term grâs was also used for the blackmail 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 grassia, 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. 568].

[1584.—See under COOLY.]

c. 1665.—"Nous nous trouvâmes au Village de Bilpar, dont les Habitans qu'on nomme Gratiates, sont presque tous Voleurs."—Thenenot, v. 42.

1808.—"The Grasias have been shewn to be of different Sects, Casta, or families, viz., 1st, Coles and their Collaterals; 2nd, Rajpoors; 3rd, Syed Musulmans; 4th, Mole-Islams or modern Mahomedans. There are besides many others who enjoy the free usufruct of lands, and permanent emolument from villages, but those only who are of the four aforesaid warlike tribes seem entitled by prescriptive custom . . . to be called Grassias."—Drummond, Illustrations.

1813.—"I confess I cannot now contemplate my extraordinary deliverance from the Gracia machinations without feelings more appropriate to solemn silence, than expression."—Forbes, Or. Mem. iii. 393; [conf. 2nd ed. ii. 357].

1819.—"Grassia, from Grass, a word signifying 'a mouthful.' This word is understood in some parts of Mekran, Sind, and Kutch; but I believe not further into Hindostan than Jaypoor."—Mackmurd, in Tr. 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. Treroninæ, and to genera Treron, Cricopus, Osmotreron, and Sphenocerus, bear this name. The three first following quotations show that these birds had attracted the attention of the ancients.

c. 180.—"Daimachus, in his History of India, says that pigeons of an apple-green colour are found in India."—Athenaeus, ix. 51.

c. A.D. 250.—"They bring also greenish (ἐφράσι) pigeons which they say can never be tamed or domesticated."—Aelian, De Nat. Anim. xvi. 14.

"There are produced among the Indians . . . pigeons of a pale green colour (χλωρόπτερα); 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.

1673.—"Our usual diet was (besides Plenty of Fish) Water-Fowl, Peacocks, Green Pigeons, Spotted Deer, Sabre, Wild Hogs, and sometimes Wild Cows."—Fryer, 176.

1825.—"I saw a great number of pêafowl, and of the beautiful greenish pigeon common in this country . . ."—Heber, ii. 18.

GREY PARTRIDGE. The common Anglo-Indian name of the Hind. titâr, common over a great part of India, Ortygornis Ponticerrana, Gmelin. "Its call is a peculiar loud shrill cry, and has, not unaptly, been compared to the word Pateela-pateela-pateela, 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."—Jerdon, ii. 506.

GRIBLEE, s. A graplin or grapnel. Lascars' language (Roebuck).

GRIFFIN, GRIFF, GRIFFISH. s.; GRIFFIN, 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-lama*, 'man of long since,' is applied to old colonials. In connection with these terms we extract the following:—

[...] 1790.—"Si je n'avais pas été un *oovlan*, et si un long séjour dans l'Inde ne m'avait pas accoutumé à cette espèce de fleau, j'aurais certainement souffert l'impossible durant cette nuit."—Haafsuer, ii. 26-27.

On this his editor notes:

"*Oorlan* est un mot Malais corrompu; il faut dire *Orang-lama*, 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'arriver, sont appelés *Boar*; denomination 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 Excreeper.' The correspondent sends a cutting from a recent issue of a Ceylon daily paper—a paragraph headed 'Creepers Galore.' From this extract it appears that *Creepers* is the name given in Ceylon to paying pupils who go out there to learn tea-planting."—Mr. A. L. Mayher, in 8 ser. Notes and Queries, v. 124.]

GROUND. s. A measure of land used in the neighbourhood of Madras. [Also called *Munny*, Tam. *manai*.] (See under CAWNY.)

**GRUFF.** adj. Applied to bulky goods. Probably the Dutch *groeft*, 'coarse.'

[1682-3.—"... that for every Tunne of Saltpetre and all other *Groffe* goods I am to receive nineteen pounds."—Pringle, Diary, Pt. St. Geo. 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 Bengal."—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 *jaggre*, ginger, long pepper, and *pipley-mol*... articles that usually compose the *gruff* cargoes of our outward-bound shipping."—Holwell, Hist. Events, &c., i. 194.

1783.—"What in India is called a *gruff* (bulky) cargo."—Forrest, Voyage to Mervail, 42.
GRUNTH. s. Panjâbî Granth, from Skt. granthâ, 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 Nannâk (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 (Nannâk) was early introduced to the knowledge of the most esteemed writings of the Mussulmen. . . 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 Pendjab, 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 Granth."—Seir Mutagherin, i. 89.

1798.—"A book entitled the Grunth . . . is the only typical object which the Siéques have admitted into their places of worship."—G. Forster's Travels, i. 255.

1817.—"The fame of Nannâk's book was diffused. He gave it a new name, Kirrunt."—Mill's Hist. ii. 377.

c. 1831.—". . . Au centre du quel est le temple d'oû est gardé le Grant ou livre sacré des Sikes."—Jacquemont, Correspondance, ii. 166.

[1838.—"There was a large collection of priests, sitting in a circle, with the Grooht, their holy book, in the centre . . ."]—Miss Eden, Up the Country, ii. 7.

GRUNTHEE, s. Panj. 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 Panjâb in Mr. Maclagan's Census Rep., 1891, p. 300.]

GRUNTHUM, s. This (grantham) 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 these verses is written, in a particular language, called Gerodam, their Philosophy and Theology, which the Bramens study and read in Universities all over India."—Lucena, Vida do Padre F. Xavier, 95.

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1646.—"Cette langue correspond à la nostre Latine, parce que les seules Lettrés l'apprennent; il se nomment Guirindans."—Barretta, Rel. de la Prov. de la Malabar, 257.

1727.—". . . their four law-books, Sama Vedam, Urukkâ Vedam, Edîverorna Vedam, and Adîr Vedam, which are all written in the Girandans, and are held in high esteem by the Bramins."—Valentijn, v. (Ceylon), 389.

"Girandam (by others called Kerdum, and also Sanskrit) is the language of the Bramins and the learned."—Ibid. 388.

1758.—"Les Indiens du pays se donnent le nom de Famutes, et on sait que la langue vulgaire différente du Sanskrit, et du Girandam, qui sont les langues sacrées, porte le même nom."—D'Auville, 117.

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 guanas 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 guana is often applied in India, is really called in Hindi gôh (Skt. godhâ), Singhalese goyâ. 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 iwayana, written in early writers iviâna, igoana, 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 amphibious (neutrale), 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. 156v, 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 Benzonii, p. 140.

1634.—"De Lacerta quâdam specie, Incolis Liguan. Est . . . genus venenosisimum." &c.—Jac. Bontii, Lib. v. cap. 5. p. 57. (See GEJKO.)

1673.—"Guiana, a Creature like a Crocodile, which Robbers use to lay hold on
by their Tails, when they clamber Houses."—Fryer, 116.

1681.—Knox, in his Ceylon, speaks of two creatures resembling the Alligator—one called Kobbera 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 guana" (pp. 30, 31). The names are possibly Portuguese, and Kobberagidon may be Cobra-guana.

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."—Funnel, in Dampier, iv. 51.

1711.—"Here are Monkeys, Gaunias, Lissards, large Snakes, and Alligators."—Lockyer, 47.

1780.—"They have here an amphibious animal called 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."—Munro’s Narrative, 38.

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. 1883), 178.

1879.—"Captain Shaw asked the Imamut of one of the mosques of Malaccat about alligators, a few days after, 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 Bhonsal family . . . The name, however, has been entirely superseded by the second designation of Ghorpade, 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 ghorpard or iguana."—Imperial Gazetteer, vi. 437.

1883.—"Who can look on that anarchism, 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 . . ."—Tribes on My Frontier, 36.

1885.—"One of my moonshis, José Prethoo, 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 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!’ (Gardez-vous, 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 ancients, seems to have been called by the Arabs Hafân, a name which we find in the Periplus in the shape of Opône. This name Hafân was applied to a town, no doubt the true Opône, which Barbosa (1516) mentions under the name of Ajunì, and it still survives in those of two remarkable promontories, viz. the Peninsula of Rds Hafân (the Chersonesus of the Periplus, the Zingis of Ptolemy, the Cape d’Afââ and d’Orfâ of old maps and nautical directories), and the cape of Jard-Hafân (or according to the Egyptian pronunciation, Gard-Hafân, 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 Camoëns, iv. 489) interprets jard as = Bay, "from a break in the dreadful granite wall, lately provided by Egypt with a lighthouse." 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 Hafân with the Arabic afâ, ‘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 Barbariae (or eastern Africa), towards the Orient (τo τῶν Ἀρωμάτων ἐμφόρων καὶ ἀκρωτηρίων τελευταίων τῆς βαρβαρίας ἄνατολῶν άποκύπων).

According to C. Müller our Guardafui is called by the natives Rds Aser; their Rds Jardafên being a point some 12
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m. to the south, which on some charts is called Ras Shenarif, and which is also the Tâba of the Periplus (Geog. Gr. Minores, i. 263).

1516. — "And that the said ships from his ports (K. of Coulam’s) shall not go inwards from the Strait and Cape of Guardafuy, nor go to Adem, except when employed in our obedience and service . . . and if any vessel or Homique be found inward of the Cape of Guardafuy it shall be taken as good prize of war."—Treaty between Lopo Soares and the K. of Coulam, in Botelho, Tombo, 33.

"After passing this place (Afuni) the next after it is Cape Guardafen, where the coast ends, and trends so as to double towards the Red Sea."—Barbosa, 16.

c. 1530. — "This province, called of late Arabia, but which the ancients called Trogoloditica, begins at the Red Sea and the country of the Abissines, and finishes at Magadasso . . . others say it extends only to the Cape of Guardafui."—Sommario de’ Regni, in Ramusio, i. f. 325.

1553. — "Vincent Sodre, being despatched by the King, touched at the Island of Cocetora, where he took in water, and thence passed to the Cape of Guardafu, which is the most easterly land of Africa."—De Barros, I. vii. cap. 2.

1554. — "If you leave Dâbâli at the end of the season, you direct yourselves W.S.W. till the pole is four inches and an eighth, from thence true west to Kardafu."—Sidi ‘Ali Kapudan, The Mohit, in J. As. Soc. Ben., v. 464.

"You find such whirlpools on the coasts of Kardafu . . . ."—The same, in his narrative, Journ. As. ser. 1. tom. ix. p. 77.

1572. — "O Cabo vê já Aromata chamado, E agora Guardafus, dos moradores, Onde começ a boca do afamado Mar Roxo, que do fundo toma as cores."—Camões, x. 97.

Englished by Burton:

"The Cape which Antients ‘Aromatic’ clepe behold, yeclpe by Moderns Guardafu; where opes the Red Sea mouth, so wide and deep, the Sea whose ruddy bed lends blushing hue."

1602. — "Eitor da Silveira set out, and without any mishap arrived at the Cape of Guardafui."—Couto, IV. i. 4.

1727. — "And having now travell’d along the Shore of the Continent, from the Cape of Good Hope to Cape Guardafuy, I’ll survey the Islands that lie in the Ethiopian Sea."—A. Hamilton, i. 15; [ed. 1744].

1790. — "The Portuguese, or Venetians, the first Christian traders in these parts, have called it Gardefui, which has no signifi-

fication in any language. But in that part of the country where it is situated, it is called Gardefan and means the Straits of Burid, the reason of which will be seen afterwards."—Bruce’s Travels, i. 315.

[1823. — " . . . we soon obtained sight of Cape Gardefui. . . . It is called by the natives Ros Asner, and the high mountain immediately to its south is named Gibel Jordafoon . . . Keeping about nine miles off shore we rounded the peninsula of Hafoon . . . Hafoon appears like an island, and belongs to a native Somauli prince . . . ."—Owen, Narr. i. 353.]

GUAVA, s. This fruit (Psidium Guayava, L., Ord. Myrtaceae; Span. guayava, Fr. goyavier, [from Brazilian guayaba, Stanf. Dict.]), Guayabo pomifera Indica of Caspar Bauhin, Guayara of Joh. Bauhin, strangely appears by name in Elliot’s translation from Amir Khošra, 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 guabao of Oviedo in his History of the Indies (we use the Italian version in Ramusio, iii. f. 141 v). There is no mention of the guava in either De Orta or Acosta. Amrád, which is the commonest Hindustani (Pers.) name for the guava, means properly ‘a pear’; but the fruit is often called sapúri aání, ‘journey mango’ (respecting which see under AN-ANAS). And this last term is sometimes vulgarly corrupted into supúrí aání (areca-mango!). In the Deccan (according to Mooden Sheriff) and all over Guzerat and the Central Provinces (as we are informed by M.-Gen. Keatinge), the fruit is called jám, Mahr. jambu, which is in Bengal the name of Sýzgimum jambolanum (see JAMOON), and in Guzeráti jám-rád, which seems to be a factitious word in imitation of amrád.

The guava, though its claims are so inferior to those of the pine-apple (indeed except to stew, or make jelly, it is nobis judicibus, 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 Ain (i. 64) as served at Akbar’s table; though when the guava
is named among the fruits of Turān, doubts again arise as to the fruit intended, for the word used, amrād, is ambiguous. In 1688 Dampier mentions guavas at Achin, and in Cochin China. The tree, like the custard-apple, has become wild in some parts of India. See Davidson, below.

c. 1550.—"The guava is like a peach-tree, with a leaf resembling the laurel; the red are better than the white, and are well-flavoured."—Giriol. Benzoni, p. 88.

1658.—There is a good out of the guava, as guaiaba, in Piso, pp. 152-3.

1673.—". . . flourishing pleasant Tops of Plantains, Cocoens, Guiavas, a kind of Pear."—Fryer, 40.

1676.—"The N.W. part is full of Guaver Trees of the greatest variety, and their 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.

c. 1750-60.—"Our guides too made us distinguish a number of goyava, and especially plum-trees."—Grose, i. 20.

1764.—
"A wholesome fruit the ripened guava yields, Boast of the housewife."

Grainger, Bk. i.

1843.—"On some of these extensive plains (on the Mokhr 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 gabr (dimbr-i-gabr), implying its being of infidel origin.

c. 1590.—"Mirza Jani Beg Sultān 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 miras . . . of which 72 went to one tanka."—Tārikh-i-Tāhirī, in Elliot, i. 287.

1711.—"Rupees are the most current Coin; they have Venetians, Gubbers, Muggerbees, and Pagodas."—Lockyer, 201.

"When a Parcel of Venetian Ducats are mixt with others the whole goes by the name of Chequeens at Surat, but when they are separated, one sort is called Venetians, and all the others Gubbers indifferently."—Ibid. 242.

1762.—"Gold and Silver Weights:

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Brooks, Weights and Measures.

GUBBROW, v. To bully, to dumbfound, and perturb a person. Made from ghābrād, the imperative of ghābrād. The latter, though sometimes used transitively, is more usually neuter, 'to be dumbfounded and perturbed.'

GUDA, s. A donkey, literal and metaphorical. H. gadā: [Skt. gארabha, '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 gadān khoarki, 'Donkeys' rubbing' their sides together, a sort of 'claw me and I'll claw thee.'

GUDDY, GUDEE, s. H. gaddi, Mahr. gaddi. '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 musnud, 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 hath, or natural cubit, to the English yard. In the Ain [ed. Jarrett, ii. 58 seqq.] Abul Fazl details numerous gaz which had been in use under the Caliphs or in India, varying from 18 inches English (as calculated by
J. Prinsep) to 52½. The *Nahí 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 *bighá* (see BEGAH), based on this, and containing 3600 square *gaz* = ½ of an acre, is the standard in the N.W.P., but statistics are now always rendered in acres. See Gladwin's *Ayeen* (1800) i. 302, seq.; Prinsep's *Useful Tables*, ed. Thomas, 122; *Madras Administration Manual*, ii. 505.]

[1832.—"... and if in quantity the measure and the weight, and whether ells, rods or *gazes*.—Archiv. Port. Orient. i. 3, p. 1562.

1754.—"Some of the townsmen again demanded of me to open my bales, and sell them some pieces of cloth; but ... I rather chose to make several of them presents of 2½ *gaz* of cloth, which is the measure they usually take for a coat."—Hamway, i. 125.

1768-71.—"A *gess* or *goss* is 2 *cobídaz*, being at Chinsurah 2 feet and 10 inches Rhineland measure."—Stavorinus, E.T. i. 463.

1814.—"They have no measures but the *gudge*, which is from their elbow to the end of the middle finger, for measuring length."—Pearce, *A History of the Wages of the Abyssinians*, in *Tr. Lit. Soc. Bo*. ii. 56.

GUICOWAR, n.p. Gáekwár, the title of the Mahatta kings of Guzerat, descended from Dámájí and Pílájí Gáekwár, who rose to distinction among Mahatta warriors in the second quarter of the 18th century. The word means 'Cowherd.'

[1813.—"These princes were all styled Guickwar, 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."—*Forbes, Or. Mem.* 2nd ed. i. 375.]

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 (Report on old Rees., 224). The manufacture still goes on at Pondicherry.] These are presumably the *Negros-lischer* of Baldaens (1672), p. 154.

[1675.—"*Guinea-stuffs*," in *Birdwood, ut supra*.] 1726.—We find in a list of cloths purchased by the Dutch Factory at Porto Novo, Guinees Lywaat, and Negros-Kleederen ('Guinea linens and Negro's clothing').—See Valentijn, *Chor. M. 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*, 4½ yards each (per ton) 1200 (pieces)."—*Birdwood*, i. 299.

[1878.—"The chief trades of Pondicherry are, spinning, weaving and dyeing the cotton stuffs known by the name of *Guinees*."—*Carsten, Man. of S. Arct.,* 426.]

[GUINEA DEER, s. An old name for some species of Chevrotain, in the quotation probably the *Tragulus meleagris* or Mouse Deer (Blanford, *Mammalia*, 559).]

[1755.—"Common deer they have here (in Ceylon) in great abundance, and also *Guinea Deer*."—*Ives*, 57.]

GUINEA-FOUL There seems to have been, in the 16th century, some confusion between turkeys and Guinea-fowl. See however under TURKEY. The Guinea-fowl is the *Meleagris* of Aristotle and others, the *Afras avis* of Horace.

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 *Sailor's Handbook*, 1867, defines: 'The younger midshipmen of an Indiaman.'

[1779.—"I promise you, to me it was no slight penance to be exposed during the whole voyage to the half sneering, satirical looks of the mates and *guinea-pigs*."—Macintosh, *Travels*, quoted in *Carey, Old Days*, i. 73.]

GUINEA-WORM, s. A parasitic worm (*Filaria Medinensis*) 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
GUINEA-WORM.  

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." Matunga, 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 Damoh District (C. P. Gazetteer, 176, Sleeman, Rambles, &c., ed. V. A. Smith, i. 94). It is the râšita, reshta of Central Asia (Skeuylr, Turkestan, i. 147 ; Wolff, 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. 113.—"Those about the Red Sea who are stricken with a certain malady, as Agatharchides relates, besides being afflicted with another novel and unheard-of symptoms, of which one is that small snake-like worms (δρακοντία μυκτά) eat through the legs and arms, and peep out, but when touched instantly shrink back again, and winding among the muscles produce intolerable burning pains."—In Dubner'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 Countreys, but some are troubled with them and some are not"—(a full account of the disease follows).—Desc. of Guinea, in Purchas, ii. 985.

c. 1630.—"But for their water ... I may call it Aqua Mortis ... it engenders small long worms in the legs of such as use to drink it ... by no potion, no unguent be removed: they have some way to destroy them, save by rowling them about a pin or peg, not unlike the treble of Theorbo."—Sir T. Herbert, 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-staff, 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."—Barnier, 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.—"Hac vita est Ormisusienum, idom civium totius litoris Persici, ut perpetuas in corpore calamitates ferant ex coeli intemperie: modo sudore diffundat; modo vexantur furunculis; nunc cibi sunt, mox aquae inopes; saepe ventis urentibus, semi-
GUNGE. 403  GUP.

[1750-60.]—"A music far from delightful, consisting of little drums they call Gum-guns, cymbals, and a sort of fife."—Grose, i. 139.

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."—Stavorinus, 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 Gunung."—Osbeck, i. 185.

[1819.]—"The gong-gongs and drums were beat all around us."—Bowdich, Mission to Askanantee, i. 7, 198.

1838.—"Did you ever hear a tom-tom, Sir?" sternly enquired the Captain ...

'A what?' asked Hardy, rather taken aback.

'A tom-tom.'

'Never!'

'Nor a gum-gum?'

'Never!'

'What is a gum-gum?' eagerly enquired several young ladies."—Sketches by Bos, The Steam Excursion.

[GUNGE, s. Hind. ganj, 'a store, store-house, market.' [1762.—See under GOMASTA. [1772.—"Gunge, a market principally for grain."—Verelst, View of Bengal, Gloss. s.v. [1858.—"The term Gunge signifies a range of buildings at a place of traffic, for the accommodation of merchants and all persons engaged in the purchase and sale of goods, and for that of their goods and of the shopkeepers who supply them."—Sleeman, Journey through Oudh, i. 278.]

GUNJA, s. Hind. gânjhâ, gânjâ. The flowering or fruiting shoots of the female plant of Indian hemp (Cannabis sativa, L., formerly distinguished as C. indicu), used as an intoxicant. (See BANG.)

[c. 1813.—"The natives have two proper names for the hemp (Cannabis sativa), and call it Gangja when young, and Siddhi when the flowers have fully expanded."—Buchanan, Eastern India, ii. 865.]

1874.—"In odour and as the taste of bhang 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 ganjâ."—Hanbury & Flückiger, 403.

GUNNY, GUNNY-BAG, s. From Skt. goss, 'a sack'; Hind. and Mahr. gow, gowî, '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. Tât 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), "Gynie stuffs," "Guinea stuffs," "Gunnys" (Rep. on Old Records, 26, 38, 39, 224); but see under GUINEA-CLOTHS.]

c. 1590.—"Sircar Ghoraghat produces raw silk, gunneys, and plenty of Tungion horses."—Gladwin's Ayen, ed. 1800, ii. 2; [ed. Jarrett, ii. 128]. (But here, in the original, the term is pârchah-i-țâlbând.)

1699.—"Besides the aforesaid named Goeny-sacks are collected at Palico."—Havart (9), 14.

1711.—"When Sugar is pack'd in double Gonesy, the outer Bag is always valued in Contract at 1 or 1½ Shabeer."—Lockyer, 244.

1725.—In a list of goods procurable at Duatzerom: "Goeni-zakken (Gunny bags)."—Valentijn, Chor. 40.

1727.—"Sheldon ... put on board some rotten long Pepper, that he could dispose of in no other Way, and some damaged Gunneys, which are much used in Persia for embalming Goods, when they are good in their kind."—A. Hamilton, i. 15; [ed. 1744].

1764.—"Baskets, Gunny bags, and dukkers ... Rs. 24."—In Long, 384.

1785.—"We enclose two paravanehs ... directing them each to despatch 1000 goonies of grain to that person of mighty degree."—Tippo'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."—Books and Saddles, by Mrs. Custer, p. 37. (American work.)

GUNTA, s. Hind. ghantâ, 'a bell or gong.' This is the common term for expressing an European hour in modern Hindustâni. [See PANDY.]

GUP, s. Idle gossip. P.—H. gap, 'prattle,attle.' The word is perhaps an importation from Tărâ. Vâmbry gives Orient. Turki gëp, geb, 'word, saying, talk'; which, however, Pavet de Courteille suggests to be a corruption from the Pers. guftân, 'to say'; of which, indeed, there is a form guptan. [So Platts, who also compares Skt. jâlpa, which is the Bengali golpo, 'babble.'] 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 "Gup," in 1868.

1809–10.—"They (native ladies) sit on their cushions from day to day, with no other . . . amusement than hearing the 'gup-gup,' or gossip of the place."—Mrs. Sherwood's Autobiog. 367.

1876.—"The first day of mourning goes by the name of gup, i.e. commemorative talk."—Schuyler's Turkestan, i. 161.

GUREEBPURWUR, GUREEBNUWAZ, ss. Ar.—P. Garnbparwar, Garnibnawaz, used in Hind. as respectful terms of address, meaning respectively 'Provider of the Poor!' 'Cherisher of the Poor!'

1726.—"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 (1645), p. 55.

1824.—"I was appealed to loudly by both parties, the soldiers calling on me as 'Ghureeb purwur,' the Goomasha, not to be outdone, exclaming 'Donai, Lord Sabih! Donai! Rajah!'

(Read Dohā and see DOAJ).—Heber, i. 266. See also p. 279.

1867.—"'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!'"—Li-Coo. 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 garhyāt, in ignorance of which we have seen, in quasi-official documents, the use of a further English plural, Gurjauts or garhyats, which is like 'fortresses.' [In the quotation below, the writer seems to think it a name of a class of people.] This manner of denoting 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 Dossarēnē or Dēsarēnē, apparently representing Skt. Dāśārēṇa, quasi dāsān rīna, 'having Ten Forts,' which the lists of the Brhat Samhitā shew 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 Chantīgarh, '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 Hindostan, ii. 82.

GURRY, n.p.

a. A little fort; Hind. garhā. Also Gurr, i.e. garh, 'a fort.'

b. See GHURRY.

g. —

1693.—"... many of his Heathen Nobles, only such as were befriended by strong Gurr, or Fastnesses upon the Mountains. . . ."—Fryer, 165.

1786.—"... The Zemindars in 4 guerras are so refractory as to have forfeited (read fortified) themselves in their gurras, 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, Rās Māla, ed. 1878, p. 521.]

GUTTA PERCHA, s. This is the Malay name Gatah Pertja, i.e. 'Sap of the Percha,' Dichospis Gutta, Benth.: (Isonandra Gutta, 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 tōbōu. [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 perchah, '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 in 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.).]

1888.—"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 Isanandra Gutta 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 uncareed. 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."—Collingwood, Rambles of a Naturalist, pp. 268-9.

GUZZY, s. Pers. and Hind. gazi; perhaps from its having been woven of a gaz (see GUDGE) in breadth. A very poor kind of cotton cloth.

1701.—In a price list for Persia we find: "Gesjes Bengaals."—Valentijn, v. 303.

1784.—"It is suggested that the following articles may be proper to compose the first adventure (to Tibet): ... Guzzie, or coarse Cotton Cloths, and Otterskins. ..."—In Seton-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 Garrha and Guzee."—Forbes Watson, Textile Manufactures, 83.]


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 Mahomedan 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 Mahratta family of Sindhi, 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 Sindhi family. From 1858 it was retained in our hands, but in December 1885 it was formally restored to the Mahārājā Sindhi.

The name of the fortress, according to Gen. Cunningham (Archaeol. Survey, ii. 335), is derived from a small Hindū shrine within it dedicated to the hermit Gvdli or Gvdli-pā, after whom the fortress received the name of Gvdlī-dwār, contracted into Gvidādār.

c. 1020.—"From Kanauj, in travelling south-east, on the western side of the Ganges, you come to Jajhēti, at a distance of 30 parasangs, of which the capital is Kjurdha. In that-country are the two forts of Gwādīdār and Kālinjār. ..."—Al-Bīrūnī, in Elliot, i. 57-8.

1196.—The royal army marched "towards Gālēwār, 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. ..."—Hasan Nizāmī, in Elliot, ii. 227.

c. 1340.—"The castle of Gālīdhūr, of which we have been speaking, is on the top of a high hill, and appears, so to speak, as 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 cowherd, 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. Surv. 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 elephants and horses. 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."—Im Batuta, ii. 193.

1526.—"I entered Gualiâr by the Hâti-pûl gate. ... They call an elephant hâti, and a gate pûl. On the outside of this gate is the figure of an elephant, having two elephant drivers on it."—Baber, p. 388.

[c. 1590.—"Gualiâr is a famous fort, in which are many stately buildings, and there is a stone elephant over the gate. The air and climate of this place are both excellent and good. It has always been celebrated for fine singers and beautiful women."—Aagén, Glâdwin, 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. compass at least (divers say eleven). ... From hence to the top, leads a narrow stone causey, 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 mightie Elephant of stone very curiously wrought."—Finch, in Purchas, i. 426-7.

1616.—"23. Gwaller, 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 Goualeor, 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 Garrison; that was not an easie thing."—Bernier E.T. 5; [ed. Constable, 14].]

c. 1670.—"Since the Mahometan Kings became Masters of this Country, this Fortress of Goualeor is the place where they secure Princes and great Noblemen. Cheihakan coming to the Empire by foul-play, cau'sd all the Princes and Lords whom he mistrusted, to be seiz'd one after another, and sent them to the Fortress of Goualeor; but he suffer'd them all to live and enjoy their estates. Aureng-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 ex-claim against him for a bloody Prince."—Tavernier, E.T. ii. 35; [ed. Ball, i. 63].

GYAUL (properly GAYAL), [Skt. go, 'an ox'], a. A large animal (Gavavus frontalis, Jerd., Bos f. Blanford, Mam-malâta, 487) of the ox tribe, found wild in various forest tracts to the east of India. It is domesticated by the Mishmus of the Assam valley, and other tribes as far south as Chittagong. In Assam it is called Mithan.

[c. 1590.—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."—Ain, ed. Jarrett, ii. 119.]

1824.—"In the park several uncommon animals are kept. Among them the Ghyla, 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 ..."—Hether, i. 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 Fuzlah and I were looking to our arms when Adupah said, 'It is only the guyal calling; Sahib! 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-spread horns, and mild melancholy eyes. They were the indigenous cattle of the hills domesticated by these equally wild Lushais. ..."—Lt.-Col. T. Lewin, A Fly on the Wheel, &c., p. 303.

GTELONG, s. A Buddhist priest in Tibet. Tib. dGe-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 Jaeschke, p. 86.

1784.—"He was dressed in the festival habit of a gyelong or priest, being covered with a scarlet satin cloak, and a gilded mitre on his head."—Boyle, 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-khana ('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 F.—H. jamāt-khāna, '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 estableissement [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 Gymkhanas."—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. 159.

1883.—"I am not speaking of Bombay people with their clubs and gymkhana and other devices for ciling the wheels of existence...."—Tristes on My Frontier, 9.

GYNEE, s. H. gtaini. 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:

1. 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 swiftly."—De Nat. Anim., xv. 24.

2. 1590.—"There is also a species of oxen called gaini, small like gāt (see GOONT) horses, but very beautiful."—Av., 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 Skipp, iii. 192.]

1832.—"We have become great farmers, having sown our crop of oats, and are building outhouses to receive some 34 dwarf cows and oxen (gynes) which are to be fed up for the table."—F. Parkes, Wanderings of a Pilgrim, i. 251.

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 Maharatta 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 acarretar, '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 chhakra, which represents Skt. śakata, '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 quot. from Forbes below, and from Aelian under GYNEE].

1690.—"Their Hackeries likewise, which are a kind of Coach, with two Wheels are all drawn by Oxen."—Owington, 254.

1711.—"The Streets (at Surat) are wide and commodious; otherwise the Hackeries, 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. 202.

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."—Hotwell, in Wheeler's Early Records, 249.

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.

1790.—A hackery is a small covered carriage upon two wheels drawn by bullocks, and used generally for the female part of the family."—Hodges, Travels, 5.

c. 1790.—"Quant aux palankins et hakkaries (voitures a deux roues), on les passe sur une double sangarie " (see JANGAR).—Hauffner, i. 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."—Stavorinus, tr. by Wilcockes, iii. 295.

1811.—Solvyns draws and describes the Hackery in the modern Bengal sense.

" Il y a cependant quelques en-droits où l'on se sert de charrettes couvertes à deux roues, appelées hickers, devant lesquelles on attelle des boeufs, et qui servent à voyager."—Editor of Hauffner, Voyages, ii. 9.

1813.—"Travelling in a light hackeree, at the rate of five miles an hour."—Forbes, Or. Mem. iii. 376; [2nd ed. ii. 352; in i. 150, hackeries, ii. 253, hackarees]. Forbes's engraving represents such an ox-carriage as would be called in Bengal a bati (see BYLEE).

1829.—"The genuine vehicle of the country is the hackery. This is a sort of weent, 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."—Tennent's Ceylon, ii. 140.

[HADDY, s. A grade of troops in the Mogul service. According to Prof. Blochmann (Aín. 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 Āhadis, or single men, because they stood under Akbar's immediate orders." And Mr. Irvine writes: "Midway between the nobles or leaders (mānsābārs) with the horsemen under them (tābinān) on the one hand, and the Akshām (see EYSHAM), or infantry, artillery, and artificers on the other, stood the Āhadī, or gentleman trooper. The word is literally 'single' or 'alone' (A. āhad, '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 tābinān; but as they were horsemen, they stood equally apart from the specialised services included under the remaining head of Akshām." (J. R. A. Soc., July 1896, p. 545.)

[c. 1590.—"Some soldiers are placed under the care and guidance of one commander. They are called Āhadis, because they are fit for a harmonious unity."—Aín, ed. Blochmann, i. 231.

1616.—"The Prince's Haddy .... betrayed me."—Sir T. Roe, Hak. Soc. ii. 383.

1617.—"A Haddy of horse sent down to see it effected."—Ibid. ii. 450.

[c. 1625.—"The day after, one of the King's Haddy's finding the same."—Coryat, in Purchas, i. 600.]

HADDEE, s. Ar. Ḥājīj, a pilgrim to Mecca; from Ḥājji, the pilgrimage, or visit to a venerated spot. Hence Ḥājūjí and Ḥājē used colloquially in Persian and Turkish. Prof. Robertson Smith writes: "There is current confusion about the word Ḥājīj. It is originally the participle of Ḥājji, 'he went on the hajj.' But in modern use Ḥājīj is used as part., and Ḥājjī is the
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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 Haji is however used by Turks and Persians.

[1609.—"Upon your order, if Hoghee Careen so please, I purpose to delive him 25 pigs of lead."—Dawners, Letters, i. 26.]

[c. 1610.—"Those who have been to Arabia are called Agy."—Fyrard de Laval, Hak. Soc. i. 165.]

[c. 1665.—"Aureng Zebe once observed perhaps by way of joke, that Sultan Sujah was become at last an Agy or pilgrim."—Bernier, ed. Constable, 113.]

[1673.—"Hodge, a Pilgrimage to Mecca." (See under A MUCK.)]

[1683.—"Hodgee Sophee Caun." See under FIRMAUN.]

1765.—"Hodge acquired this title from his having in his early years made a pilgrimage to Hodge (or the tomb of Mahomed at Mecca)."—Holwell, Hist. Events, &c., i. 59.

[c. 1833.—"The very word in Hebrew Khog, which means 'festival,' originally meant 'pilgrimage,' and corresponds with what the Arabs call a 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 hakim, 'brilling, restraining, judging,' supplies a variety of words occurring in this Glossary, viz. Hâkim (as here); Hakim (see HUCKEEM); Hâkm (see HOOK-UM); Hakmat (see HICKMAT).

[1611.—"Not standing with his greatness to answer every Haccam, which is as a Governor or petty King."—Dawners, Letters, i. 158. In ibid. i. 175, Hackum is used in the same way.]

1698.—"Hackum, a Governor."—Fryer's Index Explanatory, c. 1861.

"Then comes a settlement Hakim, to teach me to plough and weed—
I sowed the cotton he gave me—but first I bolted the seed. ..."

Sir A. C. Lyall, The Old Pindaree.

HALÁLCORE, s. Lit. Ar.—P. halál-chor, 'one who eats what is lawful,' [halal 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 synonymous with bungy (q.v.). [According to Prof. Blochmann, "Halâlkhâr, i.e. one who eats that which the ceremonial law allows, is a euphemism for harâmkhâr, one who eats forbidden things, as pork, &c. The word halâlkhâr is still in use among educated Muhammadans; but it is doubtful whether (as stated in the Ain) it was Akbar's invention." (Ain, i. 139 note.)]

1623.—"Schiah Selim nel principio ... si sdegnò tanto, che poco mancò che per dispetto non la desse per forza in matrimonio ad uno della razza che chiamano halâl choru, quasi dica 'mangia leccio,' cioè che ha per leccio di mangiare ogni cosa. ..." (See other quotation under HAREM.)—P. della Valle, ii. 525; [Hak. Soc. i. 54.]

1638.—"... il debito è obbligato de se purificare dopo la morte l'usanza i quali vuol el-Hajje di amici che possebile Alchores, le loro ha toccato."—Mandelslo, Paris, 1659, 219.

1665.—"Ceux qui ne parlent que Persan dans les Indes, les appellent Halacour, c'est à dire celui qui se donne la liberté de manger de tout ce qu'il lui plaît, ou, selon quelques uns, celui qui mange ce qu'il a légitimement gagné. Et ceux qui approuvent cette dernière explication, disent qu'autrefois Halacours s'appellent Haramcoirs, mangeurs de Viande defenudés."—Thevenot, v. 189.

1673.—"That they should be accounted the Offscum of the People, and as base as the Holencoors (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."—Ovington, 382.

1763.—"And now I must mention the Hallachores, whom I cannot call a Tribe, being rather the refuse of all the Tribes. These are a set of poor unhappy wretches, destined to misery from their birth. ..."—Reflexions, &c., by Luke Scrafton, Esq., 7-8. It was probably in this passage that Burns (see below) picked up the word.

1783.—"That no Holocore, Derah, or Chandala 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 Hindoos in the streets."—Mahatta Proclamation at Barth, in Forbes, Or. Mem. iv. 282.

1786.—"When all my schoolfellows and youthful companions (those misguided few excepted who joined, to use a Gentoo phrase, the hallachores 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.
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1788.—The Indian Vocabulary also gives Hallachore.

1810.—"For the meager offices we have a Hallaloor or Chandela (one of the most wretched Pariahs)."—Maria Graham, 31.

HALÁLLCUR. V. used in the imperative for infinitive, as is common in the Anglo-Indian use of H. verbs, being Ar.—H. halál-kar, '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. ...'—Burton, Pilgrimage, ed. 1883, 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 mixt 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 Mahratta 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 antiquated lace bestowed on their own."—Diyom, Narrative, ii.

1809.—"The Padre, who is a half-cast Portuguese, informed me that he had three districts under him."—Ed. Valentia, i. 329.

1823.—"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. whinyard, Fr. canjier, &c., other forms of the same) may be noted here as a corruption of the Arab. khanjar, 'a dagger or short falchion.' This (vulg. cunjir) 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 Egerton, Handbook of Indian Arms, pl. X. Nos. 504, 506, &c.]

1674.—"Patrick Spreull ... being per- sewed be John Boil Chepm ... in invadyng of him, and stryking him with ane quinger ... through the quhilk the said Johnes neis wes woundit to the effussion of his blude."—Eats, from Records of the Burgh of Glasgow (1876), p. 2.

1601.—"The other day I happened to enter into some discourse of a hanger, which I assure you, both for fashion and workmanship was most peremptory 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 scissors."—Pyrand de Laval, Hak. Soc. i. 43.]

1653.—"'Gangeard est en Turq., Persan et Indistanni vn poignard courbe.'—De la Boulayle-le-Gouz, ed. 1657, p. 539.

1672.—"... il s'estoit emporte contre elle jusqu'a un tel excés qu'il y avoit porté quelques coups de Cangiar dans les manelles. ...'—Journal d'Ant. Galland, i. 177.

1673.—"... handjar de diamants. ..."—App. to do. ii. 189.

1676.—"His pistol next hecock'd anew And out his nutbrown whinyard drew."—Hudibras, Canto iii.

1684.—"The Soldiery do not wear Hangers or Scimitars like the Persians, but broad Swords like the Switzers. ..."—Taurennier, E.T. H. 65; [ed. Boll, i. 157.]

1712.—"His Excy ... was presented by the Emperor with a Hindoostany Candjer, or dagger, set with fine stones."—Valentijn, iv. (Suratte), 286.

[1717.—"The 23rd ultimo, John Surman received from his Majesty a horse and a Cungar. ..."—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. 58.

"Lost out of a buggy on the Road between Barnagur and Calcutta, a steel mounted Hanger with a single guard."—Hicky's Bengal Gazette, June 30.

1883.—"... by frenchasses, the carpet-spreader class, a large canjar, or curved dagger, with a heavy ivory handle, is carried; less for use than as a badge 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 Panjab 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 dispatch,” 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., hara, ‘belly,’ kiri, ‘to cut.’

[1598.—“And it is often scene 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 passe this way to morrow to goe to a church near Miao, called Covy; som say to cut his bellie, others say to be shaved a priest and to reumeane theare the rest of his daies.”—Cocks’s Diary, i. 164.

[1617.—“The King demanded 800 taís from Shosque Dono, or else to cut his belly, whoe, not having it to pay, did it.”—Ibid. 337, see also ii. 202.

[1874.—See the elaborate account of the rite in Mitford, Tales of Old Japan, 2nd ed. 329 seqq. For a similar custom among the Kares, see M’Mahon, Kares of the Golden Chersonese, 294.]

HARAMZADA, s. A soundrel; literally ‘misbegotten;’ a common term of abuse. It is Ar.—P. harám-záda, ‘son of the unlawful.’ Harúm is from a root signifying sacer (see under HAREM), and which appears as Hebrew in the sense of ‘devoting to destruction,’ and of a ban. Thus in Numbers xxii. 3: “They utterly destroyed them and their cities; and he called the name of the place Hormakh.” [See Encycl. Bibl. i. 468; ii. 2110.]

[1857.—“I am no advocate for slaying Shahzadas or any such-like Haramzadas without trial.”—Bosworth Smith, L. of Ed. Lawrence, ii. 251.]

HAREM, s. Ar. haram, harím, 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.

1298.—“... car maintre homes emorum e mantes dames en furent yeves ... e maintres autres dames ne furent à toiz joriz més en plores et en lermes: ce furent les meres et les araines de bomes qe hi morturent.”—Marco Polo, in Old Text of Soc. de Géographie, 251.

1623.—“Non so come sciah Selim ebbe notizia di lei e s’innamorò. Volle condurla nel suo haram o gyannaco, e tenerla quivi appresso di sò comè una delle altre concubine; ma questa donna (Nurmahal) che era sopra modo astuta ... riusò.”—P. della Valle, ii. 526; [Hak. Soc. i. 53.]

1630.—“This Duke here and in other seralios (or Harams as the Persians term them) has above 300 concubines.”—Herbert, 139.

1676.—“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.”—Tavernier, E.T. ii. 49; [ed. Bull, i. 101.] 1726.—“On the Ganges also lies a noble fortress, with the Palace of the old Emperor of Hindostan, with his Hbaraaem or women’s apartment. ...”—Valentijn, v. 168.

[1727.—“The King ... took his Wife into his own Harran or Saraglio. ...”—A. Hamilton, ed. 1744, i. 171.

[1812.—“Adjoining to the Chel Sitone 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 Hārī 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 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 Hummuwmnee . . . 2 0 0

* I.e. harāmātī, a bath attendant. Compare the Hummuwa in Covent Garden.
HATTY, s. Hind. हाथी, the most common word for an elephant; from Skt. हास्त्, 'the hand,' and हाथ्, 'the elephant,' come the Hind. words हाथ and हाथि, with the same meanings. The analogy of the elephant's trunk to the hand presents itself to Pliny:

"Mandunt ore; spirant et bibunt odorantque haud inproprie appellatā manu."

—viii. 10

and to Tennyson:

"... camels kneel
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.

c. 1526.—"As for the animals peculiar to Hindustān, one is the elephant, as the Hindustānis call it हाथि, which inhabits the district of Kalī, 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 Hindustān, see Blockmann's Aīn, 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. 289.]

HATTYCHOOK, s. Hind. छोक, servant's and gardener's Hind. for the globe artichoke; [the Jerusalem artichoke is हूठीकिप्च.] This is worth producing, because our word (artichoke) is itself the corruption of an Oriental word thus carried back to the East in a mangled form.

HAUT, s.

a. Hind. हाथ, (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 Haut 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. हात, Skt. हात, 'a market held on certain days.'

[1800.—"In this Carnatic ... there are no fairs like the hauts of Bengal."—Buchanan, Mysores, i. 19.

[1813.—"The Hindoos have also market days (हात्स), when the buyers and sellers assemble, sometimes in an open plain, but in general in market places."—Ward, Hindoos, i. 151.]

HAVILDAR, s. Hind. हाविलदऱ, 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. हविलदऱ or हविलदऱ, '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
Eastern Bengal the term was, and perhaps still is, applied to the holder of a havdála, 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 Avidal or Diván's People, or any other imposition for ever."—Fort St. George Couns., April 11, in Notes and Extracts, No. i. 25.

1673.—"We landed at about Nine in the Morning, and were civilly treated by the Customer in his Choultry, till the Havíldar could be acquainted of my arrival."—Fryer, 123.

[1680.—"Avaldar." See under JUNCA-MEER.]

1696.—"... the havíldar of St. Thomé and Pulcat."—Wheeler, i. 308.

[1768.—"Three avaldares (avaldars) or receivers."—India Office MSS. Conselho, Ultramarino, vol. I.]

1773.—"One or two Hircars, one Havíldar, and a company of sepoys. ... ."—Ives, 67.]

1824.—"Curreem Musseeh was, I believe, a havíldar 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.

HAVÍLDAR'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 házír, 'muster,' from the Ar. házír, 'ready or present.' (See CHOTA-HAZRY.)

[1822.—"The Sheeas prepare hazree (breakfast) in the name of his holiness Abbas Allee Ulhum-budar, Hosein's step-brother; i.e. they cook polao, roles, curries, &c., and distribute them."—Herklot, Qamoon-e-Islam, ed. 1863, p. 183.]

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 Khaneri; in the Admy, chart they are Oonari, and Khundari. They are also variously written (the one) Hundy, Onder, Hunaery, Henery, and (the other) Kundra, Cundy, Cunarey, Kenerey. 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. Birdwood (Rep. on Old Records, 83), describing the "Consultations" of 1679, writes: "At page 69, notice of 'Sevagee' fortifying 'Hendry Kendry,' the twin islets, now called Henery (i.e. Vondari, 'Mouse-like,' Kenery (i.e. Khandari), i.e. 'Sacred to Khandaroo.'" The former is thus derived from Skt. undaru, unduru, 'a rat'; the latter from Mahr. Khanerain, 'Lord of the Sword,' a form of Śiva.]

1673.—"These islands are in number seven; viz. Bombayin, Canorein, Trumby, Elephanto, the Patachoes, Menchumbay, and Korejton, with the Rock of Henry Kenry. ... ."—Fryer, 81.

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 inculcate to you our aversion thereunto."—Court of Directors to Surat, 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 Soder, and the other is fortified by the Sevagio, and is now in the Hands of Connagio Angria."—A. Hamilton, i. 243; [ed. 1744].

c. 1760.—"At the harbor's mouth lie two small fortified rocks, called Henara and Canara. ... These were formerly in the hands of Angria, and the Siddores, or Moors, which last have long been disposset of them."—Grose, i. 58.

HERBED, s. A Parsee priest, not especially engaged in priestly duties. Pers. herbad, from Pahlavi aerpal.

1630.—"The Herhood or ordinary Churchman."—Lord's Display, ch. viii.

HICKMAT, s. Ar.—H. hikmat; an ingenious device or contrivance. (See under HAKIM.)

1838.—"The house has been roofed in, and my relative has come up from Moerat,
HIMALYA.

HIDGELEE, 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 Midnapur Zilla, of which it constitutes the S.E. portion, viz. the low coast lands on the west side of the Hooghly estuary, and below the junction of the Râpârîyan. The name is properly Hijîli; but it has gone through many strange phases in European records.

1553.—"The first of these rivers (from the E. side of the Ghaute) 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 Cruuna, and the more southerly Benkora, and when they combine they are called Gangâ: and this river discharges into the illustrious stream of the Ganges between the two places called Angeli and Picholada in about 22 degrees."—Barros, I. ix. 1.

1586.—"An haven which is called Angeli in the Country of Orixa."—Fitch, in Hâkt. 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 Hughley and the island of Ingelie."—Orme (reprint), ii. 12.

1726.—"Hingeli."—Valentijn, v. 158.

1727.—"... inhabited by Fishers, as are also Ingelli and Kidgery (see KEDGEE-REE), two neighbouring Islands on the West Side of the Mouth of the Ganges."—A. Hamilton, i. 275; [ed. 1744, ii. 2].

1778.—"In apprehension of a French Fleet the Select Committee at Fort William recommend: 'That the pagoda at Ingelie should be washed black, the great tree at the place cut down, and the buoys removed.'—In Long, 153.

1784.—"Ships laying at Kedgeree, Ingeliee, or any other parts of the great River."—In Seton-Karr, i. 57.

HILSA. s. Hind. hilsa, Skt. iliśa, iliśa; a rich and savoury fish of the shad kind (Clupea iliśa, Day), called in books the 'sable-fish' (a name, from the Port. savel, quite obsolete in India) and on the Indus palla (palla). The large shad which of late has been commonly sold by London fishmongers in the beginning of summer, is very near the hilsa, but not so rich. The hilsa 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 palla, and monopolizes the name of fish, just as salmon does on the Scotch rivers (Dr. Macdonald's Actt. of Bombay Fisheries, 1883).

1589.—"... A little Island, called Apo- fingna (Ape-Fingen) ... inhabited by poor people who live by the fishing of shads (quo vice de la pecaria dos saveis)."—Pinto (orig. cap. xviii.), Cogan, p. 22.

1613.—"Na quella costa marittima occident- al de Viontana (Ujon-Tana, Malay Peninsula) habitavîo Salutes pescadores que natto tinhao outro tratto ... salvo de sua pescarya de saveis, donde so aproveitavão das ovas chamado Turabos passados por salmeura."—Eredia de Godinho, 22. [On this Mr. Skeat points out that "Saletes pescadores" must mean "Fishermen of the Straits" (Mal. selat, "straits"); and when he calls them "Turabos" he is trying to reproduce the Malayan name of this fish, terubok (pron. trubo).]

1810.—"The hilsah (or sable-fish) seems to be midway between a mackerel and a salmon."—Williamson, V. M. ii. 154-5.

1813.—Forbes calls it the sable or salmon-fish, and says "... it a little resembles the European fish (salmon) from which it is named."—Or. Mem. i. 53; [2nd ed. i. 36].

1824.—"The fishery, we were told by these people, was of the 'Hilsa' or 'Sable-fish.'"—Heber, ed. 1844, i. 81.

HIMALYA, n.p. This is the common pronunciation of the name of the great range

"Whose snowy ridge the roving Tartar bounds,"

properly Himâlâya, 'the Abode of Snow'; also called Himavat, 'the Snowy'; Himâgirî and Himâsulâ; Himâdûri, Himâkâita, &c., from various forms of which the ancients made Imaus, Emôdûs, &c. Pliny had got somewhere the true meaning of the name: ... a montibus Hemodis, quorum promontorium Imaus vocatur nivosum 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-
layan Gazetteer, ii. 273 seqq.).] We do not find it in Baber, who gives Siwotlak as the Indian name of the mountains (see SIWALIK). The oldest occurrence we know of is in the Ain, which gives in the Geographical Tables, under the Third Climate, Koh-i-Himālāh (orig. ii. 36); [ed. Jarrett, iii. 69]. This is disguised in Gladwin's version by a wrong reading into Kerdelmaleh (ed. 1800, ii. 367).* This form (Himmaleh) is used by Major Rennell, but hardly as if it was yet a familiar term. In Elphinston's Letters himaleh or some other spelling of that form is always used (see below). When we get to Bishop Heber we find himaleya, the established English form.

1822.—"What pleases me most is the contrast between your present enjoyment, and your former sickness and despondency. Depend upon it England will turn out as well as hemaleh."—Elphinstone to Major Close, in Life, ii. 139; see also i. 336, where it is written Himaleh.

HINDEE, s. This is the Pers. adjective form from Hind, 'India,' and illustration of its use for a native of India will be found under HINDOO. By Europeans it is most commonly used for those dialects of Hindustani speech which are less modified by P. vocables than the usual Hindustani, and which are spoken by the rural population of the N.W. Provinces and its outskirts. The earliest literary work in Hindi is the great poem of Chand Bardai (c. 1200), which records the deeds of Prithvirāja, the last Hindū sovereign of Delhi. [On this literature see Dr. G. A. Grierson, The Modern Vernacular Literature of Hindustān, in J.A.S.B. Part I., 1888.] The term Hinduvi appears to have been formerly used, in the Madras Presidency, for the Marāthi language. (See a note in Str A. Arbutnott's ed. of Munro's Minutes, i. 133.)

* Hemāchāl and Hemākūt also occur in the Ain (see Gladwin, ii. 342, 343; ed. Jarrett, iii. 30, 31). Karāchāl is the name used by Ibn Baṭṭaṭ in the 14th century, and by Al-Bīrūnī 800 years earlier. 17th century writers often call the Himalāya the "Mountains of Nuggur-Cote" (q.v.). [Mr. Towney writes: "We have in Rig Veda (x. 121) smo himavanto parvataḥ, 'these snowy mountains,' spoken of as abiding by the might of Prajāpati. 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 Kumārā Sambhava of Kālidāsa, about the date of which opinions differ. Perhaps the Greek iouas in himavat; 'himādīs, himādī."

HINDKĪ, HINDEKĪ, 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.

[1842.—"The inhabitants of Peshawer are of Indian origin, but speak Pushtoo as well as Hindkēe."—Elphinstone, Cawd., i. 74.]

HINDOO, n.p. P. Hindā. 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; Hind is that used in Arabic, e.g.

e. 940.—"An inhabitant of Mansūra in Sind, among the most illustrious and powerful of that city ... had brought up a young Indian or Sindian slave (Hindī aw Sindī)."—Maʿṣūdī, vi. 264.

In the following quotation from a writer in Persian observe the distinction made between Hindū and Hindī:

e. 1290.—"Whatever live Hindā fell into the King's hands was pounded into bits under the feet of elephants. The Mosalmāns, who were Hindīs (country born), had their lives spared."—Amīr Khosrū in Elliott, iii. 539.

1568.—"... moreover if people of Arabia or Persia would ask of the men of this country whether they are Moors or Gentooos, they ask in these words; 'Art thou Mosalman or Indū?"—Garcia, f. 137.

1655.—"Les Indous gardent soigneusement dans leurs Pagodes les Reliques de Ram, Schīta (Sīta), et les autres personnes illustres de l'antiquité."—De la Boutlaye-le-Gonz, ed. 1657, 191.

Hindū is often used on the Peshawar frontier as synonymous with bunya (see under BANYAN). A soldier (of the tribes) will say: 'I am going to the Hindū, i.e. to the bunya of the company.

HINDOO KOOSH, n.p. Hindū-Kīsh; 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
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. 1354.—“Another motive for our stoppage was the fear of snow; for there is midway on the road a mountain called Hindukush, 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 Kâbul is very strong, and of difficult access... Between Balkh, Kunduz, and Badakshân on the one side, and Kâbul on the other, is interposed the mountain of Hindû-kush, the passes over which are seven in number.”—Babar, p. 139.

1548.—“From this place marched, and entered the mountains called Hindû-Kush.”—Mem. of Emp. Humayun, 69.

1753.—“Les montagnes qui donnent naissance à l’Indus, et à plusieurs des rivières qu’il reçoit, se nomment Hindou Kesh, et c’est l’histoire de Timur qui m’instruit de cette dénomination. Elle est composée du nom d’Headou ou Hind, qui désigne l’Inde... et de kush ou kesh... que je remarque être propre à diverses montagnes.”—D’Anville, p. 16.

1793.—“The term Hindoo-Kho, 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 Indian Caucasus of Alexander.”—Rennell, Mem. 3rd ed. 150.

1817.—“... those Who dwell beyond the everlasting snows Of Hindoo Koosh, in stormy freedom bred.”—Mokanana.

HINDOSTAN, n.p. Pers. Hindūstān, (a) ‘The country of the Hindus,’ 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 pârb (see POORB), and all south of the Nerbudda as Dakhân (see DECCAN). But the word is used in older Mahom-
HINDOSTANEE. 417 HINDOSTANEE.

HINDOSTANEE. s. Hindūstāni, properly an adjective, but used substantively in two senses, viz. (a) a native of Hindustān, and (b) (Hindūstānī zabān) 'the language of that country,' but in fact the language of the Mahomedans of Upper India, and eventually of the Mahomedans 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 Urdū ("Horde") or Camp. This language was for a long time a kind of Mahomedan 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.).

a.—

1653.—(applied to a native.) "Indistanni est vn Mahometan noir des Indes, ce nom est composé de Indōn, Indien, et stan, habitation."—De la Boullaye-le-Gouz, 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 Embassador's house, who had such a freedom and liberty of speech, that she would sometimes scowl, 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 Persiān, that commonly spoke is Indostan (for which they have no proper Character, the written Language being called Bangāyān), which is a mixture of Persīan and Sclavonian, as are all the dialects of India."—Fryer, 201. This intelligent traveller's reference to Sclavonian 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 Ft. 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 he entertained."—Notes and Exts., No. i. 22.

1685.—"... so applied myself to a Portuguese mariner who spoke Indostan (ye current language of all these Islands)" [Maldives].—Hedges, Diary, March 9; Hak. Soc. i. 191.

1697.—"Questions addressed to Khodja Movaad, Ambassador from Abyssinia.

4.—"What language he, in his audience made use of!" "The Hindostani language (Hindostanee taal), which the late Hon. Paulus de Roo, then Secretary of their Excellencies the High Government of Batavia, interpreted."—Valentinij, iv. 327.

[1699.—"He is expert in the Hindostand 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 ignorantus."—Valentijn, Chor. i. 87.

1727.—"This Persian ... and I, were discoursing one Day of my Affairs in the Industan Language, which is the established Language spoken in the Mogul's large Dominions."—A. Hamilton, ii. 183 ; [ed. 1744, ii. 182.]

1745.—"Benjamini Schulzii Missionario Evangelici Grammatica Hindostanica ... Edidit, et de suscipienda barbarorum linguarum cultura praefatus est D. Jo. Henr. Callenbergh, Halae Saxoniae."—Title from Catalogue of M. Garcin de Tassy's Books, 1879. This is the earliest we have heard of.

1763.—"Two of the Council of Pondicherry went to the camp, one of them was well versed in the Indostan and Persic 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, Indostans, and Bengals."—Preface to Hadley's Grammar, xi. (See under MOORS.)

1777.—"Alphabetum Bramhhamiceum seu Indostanenum."—Romae. *

1778.—"Grammatica Indostana—A mais Vulgar—Que se practica no Imperio do gram Mogol—Offerscida—Aos muitas Reverendos—Padres Missionarios—Do dito Imperio. Em Roma MDCCCLXXXVIII—Na Estamperia da Sagrada Congregag—de Propaganda Fide."—(Title transcribed.) There is a reprint of this (apparently) of 1865, in the Catalogue of Garcin de Tassy's books.

1830.—"Cet ignoble patois d'Hindoustani, qui ne servira jamais à rien quand je serai retourné en Europe, est difficile."—V. Jacymenou, Correspondance, i. 95.

1844.—"Ed. Quarters, Kurrachee, 12th February, 1844. The Governor unfortunately does not understand Hindostanee, nor Persian, nor Maharatta, 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 to him 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 the stores at Kurrahee; if not, gentlemen who have forgotten the vulgar tongue are requested to procure the requisite assistance from England."—GG. OO., by Sir Charles Napier, 85.

[Compare the following:]

[1617.—(In answer to a letter from the Court not now extant).] "Wee have forbidden the several Factories from writing words in this language and refraining it our selves, though in bookes of Coppies wee fear there are many which by wante of tyme for perussall wee cannot rectifie or expresse."—Surat Factores to Court, February 26, 1617. (I.O. Records: O. C. No. 450.)

1856.—

"... they sound strange As Hindostanee to an Ind-born man Accustomed 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 used also 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 Flückiger, whilst describing Falconer's Narthex Asafoetida (Ferula Narthex, Boiss.) and Scorodosma 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 Lārīstān (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 σαλπέων or laserpiüum of the ancients. The substance is probably yielded not only by the species mentioned above, but by other allied plants, e.g. Ferula Jaeschkei, Vatke, of Kasmir and Turkistan. The hing of the Bombay market is the produce of F. aliacea, Boiss. [See Watt, Econ. Dict. iii. 328 seqq.]

c. 645.—"This kingdom of Tsao-blui-teh (Tsâunkrita?) has about 7000 li of country,—the compass of the capital called Ho-si-na (Ghazna) is 30 li. ... The soil is favourable to the plant Yo-Kin (Carumca, or turmeric) and to that called Hing-kiu."—Péterins Boundii, iii. 157.

1563.—"A Portuguese in Bissnagar 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 ymgu 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 ymgu, the King replied: 'Tis nothing then to marvel at, for you have given it to eat the food of the gods' (or, as the poets say, nectar). Whereupon the Portuguese made answer sotto voce and in Portuguese: 'Better call it the food of the devils!'"—Garcia, f. 21b. The Germans do worse than this Portuguese, for they call the drug Tents dreck, i.e. diabolini non cibus sed sterco!

1566.—"I went from Agra to Satagam (see CHITTAGONG) in Bengal in the company of one hundred and four score Boates, laden with Salt, 'Opium, Hinge, Lead, Carpets, and divers other commodities down the River Jemena."—R. Fitch, in Hakl. ii. 386.

1611.—"In the Kingdom of Gujarat and Cambay, the natives put in all their food ingu, which is Assafetida."—Teixeira, Relaciones, 20.


1688.—"Le Hingh, que nos droguistes et apoticiers appellent Asa foetida, vient la plus part de Perse, mais celle que la Pro- Vice de Vtrad (!) produit dans les Indes est bien meilleur."—Mandelo, 230.

1673.—"In this Country Assa Foetida is gathered at a place called Desoon; some deliver it to be the Juice of a Cane or Reed inspissated; others, of a Tree wounded: It differs much from the stinking Stuff called Hing, it being of the Province of Ormawin: this latter is that the Indians perfume themselves with, mixing it in all their Pulse, and make it up in Wafers to correct the Windiness of their Food."—Fryer, 239.

1689.—"The Natives at Suratt are much taken with Asa Foetida, which they call Hing, and mix a little with the Cakes that they eat."—Ovington, 397.

1712.—"... substantiam obtinet ponde- rosum, instar rapae solidam candidissi- manque, plenam sueci pinguis, alissimai,

1726.—"Hing or Assa Foetida, otherwise called Devil's-dung (Duivelsstreek)."—Valen-tijia, iv. 146.

1857.—" Whilst riding in the plain to the N.E. of the city (Candahar) we noticed several assafoetida plants. The assafoetida, called hang or hing by the natives, grows wild in the sandy or gravelly plains that form the western part of Afghanistan. It is never cultivated, but its peculiar gum-resin is collected from the plants on the deserts where they grow. The produce is for the most part exported to Hindustan."—Bellev, Journal of a Pol. Mission, &c., p. 270.

The name of a very low caste in Malabar. [The Iraya form one section of the Cherumur, 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 coves (ira) of their employers' houses." (Logan, Malabar, i. 148.)]

1510.—"La sexta sorte (de' Gentili) se chiamâo Hirava, e questi seminano e rac-coglieno il riso."—Varchena (ed. 1517, f. 43v).

[HIRRAWEN, s. The Musulman pilgrim dress; a corruption of the Ar. ibrâm. Burton writes: "Al-Ibrâm, 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 'herâm,' or 'Pekrâm.' It is opposed to ihdil, 'making lawful,' or 'returning to laical life.' The further from Mecca it is assumed, provided that it be during the three months of Hajj, 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 Pits, when the hajjs, or pilgrims, enter into Hirrawen, a ceremony from which the females are exempted; but the men, taking off all their clothes, cover themselves with two hirrawens or large white wrappers. ..."—Forbes, Or. Mem. ii. 101, 2nd ed.]

HOBSON-JOBSON, s. A native festal excitement; a tamâsha (see TUMASHA); but especially the Moharram ceremonies. This phrase may be taken as a typical one of the most highly 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 Moonshee. It is in fact an Anglo-Saxon version of the wallings of the Mahommedans as they beat their breasts in the procession of the Moharram—"Ya Hasan! 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 Mahommedans in that country are professes Sunnis. Yet here is a statement of the facts from an exceptionable authority:

"The commonality of the Mussulmans, and especially the women, have more regard for the memory of Hasan and Hussein, than for that of Muhammad and his khalifs. The heresy of making Ta'zayas (see TAZEEA) on the anniversary of the two latter imâms, is most common throughout India: so much so that opposition to it is ascribed by the ignorant to blasphemy. This example is followed by many of the Hindus, especially the Maharratas. The Moharram 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, the utmost festi-val of rejoicing, rather than of observing the rites of mourning, as they ought. The observance of this custom has so strong a hold on the mind of the commonality of the Mussulmans that they believe Muhammadanism to depend merely on keeping the memory of the imâms in the above manner."—Mir Shahamat 'Atî, in J.R. As. Soc. xiii. 369.

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 grandissima compassione replicano spesso con gran dolore quegli ultimi versi di certi loro canzì: Vah Hussein! scia'h Hussein!"—P. della Valle, i. 552.
c. 1630.—"Nine days they wander up and downe (shaving all that while neither beard nor beare, nor seeming joyfull,) incessantly calling out Hussan, Hussan! 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. 1665.—"... ainsi j'eus tout le loisir dont j'eus besoin pour y voir celebrer la Fete de Hussein Fils d'Aly.... Les Mores de Golconde le celebront avec encore beau-coup plus de folies qu'en Perse... d'autres font des dances en rond, tenant des epées nlies la pointe en haut, qu'ils touchent les unes contre les autres, en criant de toute leur force Hussein."—Thevenot, v. 320.

1673.—"About this time the Moors solemnize the Exequies of Hossein Goneen, a time of ten days Mourning for two Unfortunate Champions of theirs."—Fryer, p. 105.

"... On the Days of their Feasts and Jubilees, Gladiators 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 Solennity."—Ibid. 357.

[1710.—"And they sing around them Saucem Saucem."—Oriento Conquistado, vol. ii.; Conquistas, 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 Mohurum."—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 Arabick time, or the 10 days; but the Hollanders call it Jakom Bakson."—Valentin, Choro. 107.

1763.—"It was the 14th of November, and the festival which commemorates the murder of the brothers Hassein and Jassein happened to fall out at this time."—Orme, i. 193.

[1773.—"The Moors likewise are not without their feasts and procession... particularly of their Hassan Hassan..."—Ives, 25.

[1782.—"... they kindle fires in these pits every evening during the festival; and the ignorant, old as well as young, amuse themselves in fencing among them with sticks or swords; or only in running and playing round them, calling out, Ya Allée! Ya Allée!... Shah Hussun! Shah Hussun! Shah Hosein! Shah Hosein!... Dooltha! Dooltha! (bridegroom!...); Hace doat! Hace doat! (alas, friend!...); Ruheoo! Ruheoo! (Stay! Stay!). Every two of these words are repeated probably a hundred times over as loud as they can bawl out."—Jaffir Skueree, Qamoom-Is-Alam, tr. by Herklots, p. 173.

1883.—"... a long procession... followed and preceded by the volunteer mourners and breast-beaters shouting theircry of Hous-s-e-i-n H-a-s-san Houss-e-i-n H-a-s-s-an and a simultaneous blow is struck vigorously by hundreds of heavy hands on the bare breasts at the last syllable of each name."—Wills' Modern Persia, 282.

[1902.—"The Hobsun-Jobson."—By Miss A. Goodrich-Freer, in The Nineteenth Century and After, April 1892.]

HODGETT, s. This is used among the English in Turkey and Egypt for a title-deed of land. It is Arabic hujjat, "evidence." Hojat, perhaps a corruption of the same word, is used in Western India for an account current between landlord and tenant. [Moles-worth, Mahr. Dict., gives "Hujjat, Ar., a Government acknowledgment or receipt.]"

[1871.—"... the Kadee attends, and writes a document (hogget-el-baher) to attest the foot of the river's having risen to the height sufficient for the opening of the Canal..."—Lane, Mod. Egypt., 5th ed. ii. 223.]

[HOG-BEAR, s. Another name for the sloth-bear, Melursus ursinus (Blanford, Mammalia, 201). The word does not appear in the N.E.D.

[1895.—"Between the tree-stems he heard a hog-bear digging hard in the moist warm earth."—R. Kipling, The Jungle Book, 171.]

HOG-DEER, s. The Anglo-Indian popular name of the Axis porcinus, Jerd.; [Cervus porcinus (Blanford, Mammalia, 549)], the Pârd of Hindustan. The name is nearly the same as that which Cosmas (c. 545) applies to an animal (Xουρδαφος) which he draws (see under BABI-ROUSSA), but the two have no other relation. The Hog-deer is abundant in the grassy openings of forests throughout the Gangetic valley and further east. "It runs with its head low, and in a somewhat ungainly..."
manner; hence its popular appellation."—Jerdon, Mammals, 263.

[1855.—"Two hog-deer were brought forward, very curious-shaped animals that I had never seen before."—Lady Dufferin, Viceregal Life, 146.]

HOG-PLUM. s. The austere fruit of the amrā (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 oblation; which gave such offence that God cursed the Karen nation and placed it lowest. . . ."—Mason's Burmah, ed. 1860, p. 461.

HOKCHEW, HOKSIEU, AUXCHEO, 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 Hok-chiu; Fuh-kien similarly being called Hoch-kien.

1585.—"After they had travelled more than half a league in the suburbs of the city of Aucbeo, they met with a post that came from the vicroy."—Mendoza, li. 78.

1616.—"Also this day arrived a small China bark or soma from Hochchew, laden with silk and stufles."—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.

1885.—"You may perhaps remember how often 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, 154.

So also in the West Indies:

e. 1830.—". . . 'Oh, your cousin Mary, I forgot—a fine girl, Tom—may do for you at home yeton' (all Creoles speak of England as home, although they may never have seen it)."—Tom Cringle, ed. 1863, 238.

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 Hong"), 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 1700, 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 Batuta.

c. 1346.—"When a Musalman 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 Batuta, iv. 265-6.

1727.—"When I arrived at Canton the Haypoa (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].

1752.—". . . L'Opou (see HOPPO) . . . s'embarrke en grande ceremonie dans une galère pavoisée, enmenant ordinairement avec lui trois ou quatre Hanistes."—Sonnerat, ii. 236.

. . . Les loges Européennes s'appellent hams."—Ibid. 245.

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. 566.

1882.—"The Hong merchants (collectively the Co-hong) of a body corporate, date from 1729."—The Funkhues at Canton, p. 34.
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 Bp. Moule].

[1878. — "The Koong-Ssa 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. Abaft the saloon there is a cabin for the boatmen. The boats are propelled by a large scull, which works on a pivot made fast in the stern post." — Gray, China, ii. 273.]

HONG KONG, n.p. The name of this flourishing settlement is hiang-kiang, 'fragrant waterway' (Bp. Moule).

HONORE, ONORE, n.p. Honavar, 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. Honmuru, honnu, 'gold,' uru, 'village.'] Vincent has supposed it to be the Nâwpa of the Periplus, "the first part of the pepper-country Διμυρκία, "—for which read Διμυρκη, 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 Nâwpa must have been Cannanore, or Pudopatana, a little south of the last. [The Madras Gloss. explains Nâwpa as the country of the Nairs.] The long defence of Honore by Captain Torriano, of the Bombay Artillery, against the forces of Tipoo, 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.).

c. 1343.—"Next day we arrived at the city of Hinar, beside a great estuary which big ships enter. . . . The women of Hinar are beautiful and chaste . . . they all know the Kurân al-'Adîm by heart. I saw at Hinar 13 schools for the instruction of girls and 25 for boys,—such a thing as I have seen nowhere else. The inhabitants of Malabar pay the Sultan . . . a fixed annual sum from fear of his maritime power." — Ibn Batuta, 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 Ponovaram (or Ponaram, in Ramusio); 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 Timoja and the other Raogy, each of whom has 5 or 6 very big ships with large and well-armed crews," — Barbosa, Lisbon, ed. 291.

1563.—"This port (Onor) and that of Batica . . . belonged to the King of Binsaga, 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 merchandise for the kingdom of Binsaga, 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. Dalboquerque, Hak. Soc. i. 148.]

HOOGLY, HOOGHLEY, n.p. Properly Hâglî, [and said to take its name from Beng. hoglî, '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
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 Chattanotty (Chattanotty), now Calcutta.

[c. 1590.—“In the Sarkâr of Sâtâgon, there are two ports at a distance of half a kos from each other; the one is Sâtâgon, the other Hâgli; the latter the chief; both are in possession of the Europeans.”—Aïn, ed. Jarrett, ii. 125.]

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 3 sanguiçelas, right well equipped with arms and soldiers, at the charges of Manuel Viegas, a householder and resident of Ogmol, 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 Bengâlis a party of Frank merchants . . . . came trading to Sâtâgon (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 Hâgli . . . . These proceedings had come to the notice of the Emperor (Shâh Jehân), and he resolved to put an end to them,” &c.—Abdul Hamid Lâhôrt, in Elliot, vii. 31-32.

1644.—“The other important voyage which was made from Cochim was that to Bengal, when the port and town of Ugolim were still standing, and much more when we had the Porto Grande (q.v.) and the town of Diangâ; this used to be made by so many ships that often in one monsoon there came 30 or more from Bengal to Cochim, all laden with rice, sugar, lac, iron, salt-petre, and many kinds of cloths both of grass and cotton, ghee (manteyga), long pepper, a great quantity of wax, besides wheat and many things besides, such as quints and rich bedding; so that every ship brought a capital of more than 20,000 xerafsins. But since these two possessions were lost, and the two ports were closed, there go barely one or two vessels to Orissa.”—Bocarro, M.S., f. 315.

1666.—“The rest they kept for their service to make Rovers 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, Ceilân, St. Thomas, and others, and even to those that were remaining in Bengal at Ogouli, who were come thither to settle themselves there by favour of Jehan-Gugre, the Grandfather of Aunreng-Zebe . . .”—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 Chinkurâ before mentioned to the Bandel, a Colony formerly settled by the Portuguese, but the Mogul’s Fouzaar governs both at present.”—A. Hamilton, ii. 19; [ed. 1744].

1753.—“Ugulî est une forteresse des Maures. . . . Ce lieu étant le plus considérable de la contrée, des Européens qui remontent le Gange, lui ont donné le nom de rivière d’Ugulî dans sa partie inférieure. . . .”—D’Anville, 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 Baugherutte, Jalanghe, and Matabanga (Bhâgirathî, Jalângâ, and Mâtââbhângâ), known as the Nuddea (Nadiâ) Rivers.

HOOKA. s. Hind. from Arab, hukkah, properly ‘a round casket.’ The Indian pipe for smoking through water, the elaborated hubble-bubble (q.v.). That which is smoked in the hooka is a curious compound of tobacco, spice, molasses, fruit, &c. [See Baden-Powell, Panjâb Products, i. 290.] In 1840 the hooka was still very common at Calcutta dinner-tables, as well as regimental mess-tables, and its hubble-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 hooka kept up by old Indians after their return to Europe; one such at least, in the re-collection 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 hooka; there is not one now (c. 1878). A few gentlemen at Hyderabad are said still to keep it up. [Mrs. Mackenzie writing in 1850.
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says: "There was a dinner party in the evening (at Agra), mostly civilians, as I quickly discovered by their hughas. I have never seen the hugha 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 aide-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).

1788.—"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."—MS. Letter of James Rennell, July 1.

1782.—"When 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 Tracts, 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 . . ."—Murro's Narrative, 53.

1828.—"Every one was hushed, but the noise of that wind . . . and the occasional bubbling of my own hookah, which had just been furnished with another chillum."—The Kuzzilbash, i. 2.

c. 1849.—See Sir C. Napier, quoted under GRAM-FED.

c. 1858.—

"Son hooka bigarré d'arabesques fleuries." Leconte de Lisle, Poèmes Barbares.

1872.—". . . in the background the car-case of a boar with a cluster of villagers sitting by it, passing a hookah of primitive form round, for each to take a pull in turn."—A True Reformer, ch. i.

1874.—". . . des hookas d'argent emaillé . . . et ciselé . . ."—Franz, Souvenirs d'une Cosaque, ch. iv.

HOOKA-BURDAR. s. Hind. from Pers. huk'ka-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 Sylhet, 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. dukum. (See under HAKIM.)

[1878.—"The King's hookim is of as small value as an ordinary Governor's."—In Yale, Hedges' Diary, Hak. Soc. ii. xlvi.

[1880.—"Of course Raja Joe Hookham will preside."—Ali Baba, 106.]

HOLUCK, s. Beng. hulak? The word is not in the Dicts., but it is possibly connected with ulak, Skt. ulaka, 'an owl,' both bird and animal taking their name from their wailing note. The black gibbon (Hylobates hookool, 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 clamour in response from the holucks, as if hundreds had suddenly started to life, each shouting hoo! hoo! hoo! at the top of his voice.

c. 1809.—"The Hulucks live in considerable herds; and although exceedingly 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 hululq 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 cachinatory cry. . . ."—T. Lewin, A Fly on the Wheel, 374.

1884.—"He then . . . describes a gibbon he had (not an historian nor a book, but a specimen of Hylobates hoolock) 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 patent bag and 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. holî (Skt. holākha), [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 Falgun. 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 jātrā, or 'Swing-craddle festival.' [On the idea underlying the rite, see Frazer, Golden Bough, 2nd ed. iii. 306 seq.]

c. 1590.—"Here is also a place called Charamutty, where, during the feast of the Hooly, flames issue out of the ground in a most astonishing manner."—Gladwin's Ayeen Akberry, ii. 94; [ed. Jarrett, ii. 173].

[1671.—"In Feb. or March they have a feast the Romanists call Carnival, the Indians Whoolye."—In Yale, Hedges' Diary, Hak. Soc. ii. ccxxiv.]

1673.—". . . their Hooly, which is at their other Seed-Time."—Pryer, 150.

1727.—"One (Feast) they kept on Sight of a New Moon in February, exceeded the rest in ridiculous Actions and Expense; and this they called the Feast of Wooly, who was . . . a fierce fellow in a War with some Giants that infested Sindy. . . ."—A. Hamilton, i. 128; [ed. 1744, 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 manufature. . . ."—Letter from Mrs. Halled to W. Hastings, in Cal. Review, xxvi. 93.

1809.—". . . We paid the Muha Raj (Sindha) the customary visit at the Hohlee. Everything was prepared for playing; but at Captain C.'s particular request, that part of the ceremony was dispensed with. Playing the Hohlee consists in throwing about a quantity of flour, made from a water-nut called singara, and dyed with red sanders; it is called abeer; 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 dak (see Dhwak) tree."—Broughton's Letters, p. 87; [ed. 1892, p. 65 seq.].

HOON, s. A gold Pagoda (coin), q.v. Hind. hūm,"perhaps from Canar. honnu (gold)"—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 Kutb-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."—Ndugut Kāhan, in Elliot, vii. 84.

1879.—"In Exhibit 320 Ramji engages to pay five hona (=Rs. 20) to Vithoba, besides paying the Government assessment."—Bombay High Court Judgment, Jan. 27, p. 121.

HOONDY, s. Hind. humdī, hunḍavi; Mahr. and Guj. hunḍī. A bill of exchange in a native language.

1810.—"'Hoondies (i.e. bankers' drafts) would be of no use whatever to them.'"—Williamson, V. M. ii. 530.

HOONIMAUN, s. The great ape; also called Lungoor.

1653.—"Hermand est vn singe que les Indon tiennent pour Saint."—De la Bouluyaye-le-Gois, p. 541.

HOOWA. A peculiar call (hūwa) used by the Singalese, and thence applied to the distance over which this call can be heard. Compare the Australian coo-ee.

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 certaine cakes, made of the flower of Wheate, which the Malabars do call Apes, and with the same honnie."—Clastaika (by N.L.), f. 38.

1606.—"Great dishes of apas."—Gouvea, f. 48v.

1672.—"These cakes are called Apen by the Malabars."—Baldaeus, Affodyere (Dutch ed.), 38.

c. 1690.—"Ex iis (the chestnuts of the Jack fruit) in sole siccatis farinam, ex eaque placentas, apas dictas, conficient."—Rheede, iii.

1707.—"Those who bake oppers without permission will be subject to severe penalty."—Thesavalene (Tamil Laws of Jaffna), 700.

[1826.—"He sat down beside me, and shared between us his coarse brown aps."—Pandurang Hart, ed. 1873, i. 81.]

1860.—"Appos (called hoppers by the English) . . . supply their morning repast."—Tennent's Ceylon, ii. 161.

HOPPO. s. The Chinese Superintendant 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 N. E. D. accepts the account given in the quotation from Williams.]

1711.—"The Hoppos, who look on Europe Ships as a great Branch of their Profit, will give you all the fair words imaginable."—Lockyer, 101.

1727.—"I have said 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."—A. Hamilton, ii. 228; [ed. 1744, 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. 355.

1750-52.—"The hoppo, happa, or first inspector of customs . . . came to see us to-day."—Oebeck, i. 359.

1782.—"La charge d'Opeou répond à celle d'intendant de province."—Sonnerat, ii. 236.

1797.—"... the Hoppo or mandarine more immediately connected with Europeans."—Sir G. slateunt, i. 239.

1842 (?).—"The term hoppo is confined to Canton, and is a corruption of the term hoi-po-sha, 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, 221.

[1878.—"The second board or tribunals is named hoppo, and to it is entrusted the care and keeping of the imperial revenue."—Gray, 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 Funkwae at Canton, p. 36.

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 ghorawalla (see GORAWALLAH).

1555.—"There in the reste of the Cophine made for the nones thei bewrie one of his diest lemmans, a waitynge manne, a Cooke, a Horse-keeper, a Lacieue, a Butler, and a Horse, which thei al at first strangle, and thurste in."—W. Watremen, Fardle of Factous, N. 1.

1609.—"Waternem, Lackeyes, Horse-keepers."—Hawkins, in Purchas, i. 216.

1673.—"On St. George's Day I was commanded by the Honourable Gerald Anwyger . . . to embarque on a Bombaim Boat . . . waited on by two of the Governor's servants . . . an Horsekeeper . . ."—Fryer, 123.

1688.—"... followed by his boy . . . and his horsekeeper."—In Wheeler, i. 300.

1829.—"In my English buggy, 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."—Mark of Col. Mountain, 57.

1837.—"Every 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. sahjuna; Moringa pterygosperma, Gaertn., Hyperanthera Moringa, Vahl. (N. O. Moringaceae), in Skt. sobhdnjana. 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 pharmacopoeia. [See MYROBALAN.]

**HOSBOLHOOKUM.** &c. Properly (Ar. used in Hind.) hasb-ul-hukum, literally 'according to order'; these words forming the initial formula of a document issued by officers of State on royal authority, and thence applied as the title of such a document.

[1678.—"Had it bin another King, as Shajehawn, whose phirmaund (see FIRMAUN) and hasbullahooksins were of such great force and binding."—In Yule, Hedges' Diary, Hak. Soc. ii. xlv.]

" . . . the other given in the 10th year of Oranzeeb, for the English to pay 2 per cent. at Surat, which the Mogul interpreted by his order, and Husbull Hookum (id est, a word of command by word of mouth) to his Devan in Bengal, that the English were to pay 2 per cent. custom at Surat, and in all other his dominions to be custom free."—Pt. St. Geo. Conans., 17th Dec., in Notes and Exts., Pt. i. pp. 87-98.

1702.—"The Nabob told me that the great God knows that he had ever a hearty respect for the English . . . saying, here is the Hosbulhocom, which the king has sent me to seize Factories and all their effects."—In Wheeler, i. 387.

1727.—"The Phirmaund is presented (by the Goosherdwar [Goorzburdar], or Hosbalhounkain, or, in English, the King's Messenger) and the Governor of the Province or City makes a short speech."—A. Hamilton, i. 230; [ed. 1744, i. 283].

1757.—"This Treaty was conceived in the following Terms. I. Whatever Rights and Privileges the King had granted the English Company, in their Phirmaund, and the Husullahooms (sic), sent from Delly, shall not be disputed."—Mem. of the Revolution in Bengal, pp. 21-22.

1759.—"Housbul-hookum (under the great seal of the Nabob Vizier, Ut mah Malek, Nizam al Muluck Bahadour. Be peace unto the high and renowned Mr. John Spencer . . ."
—In Cambridge's Acct. of the War, &c., 229.

1761.—"A grant signed by the Mogul is called a Phirmaund (farmàn). By the Mogul's Son, a Nushawn (nishan). By the Nabob a Perwanna (parwana). By the Vizier, a Housebul-hookum."—Ibid. 226.

1769.—"Besides it is obvious, that as great a sum might have been drawn from that Company without affecting property . . . or running into his golden property of cockets on the Ganges, or visions of Stamp duties, Perwannas, Duticks, Kisthundees and Husbulhookums."—Burke, Obsns. 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.

1804.—"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 respite, and not to expose the Europeans to the hot winds in Hindustan."—Wellington, iii. 180.

1873.—"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 Mik-dember or Hauze . . . the Mik-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."—Bernier, E.T. 119; [ed. Constable, 370].

c. 1785.—"Colonel Smith . . . reviewed his troops from the houdar of his elephant."—Caraccioli's L. of Olive, 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, hāthi par jīn
Jaldi bhāg-gāyā {Warren Hastin!
Kornail Munshū!"

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,
(One it was called by all my aunts)
I prouder grow 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 babe
Sore smitten by a cruel shaft . . ."

The Bunyan Tree, a Poem.

1863.—"Elephants are also liable to be
disabled . . . ulcers arise from neglect or
carelessness in fitting on the howdah."—
Sat. Revieue, 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

[1836.—"The habbeh (or grain of barley)
is the 48th part of dirhem, or third of a
tearat . . . or in commerce fully equal to
an English grain." — Lame, Mod. Egypt.,
ii. 926.]

HUBBLE-BUBBLE, s. An onomatopoeia applied to the hooka in its
rudimentary form, as used by the
masses in India. Tobacco, or a mix-
ture 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 coco-
nut 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 descrip-
tion is given in Terry's Voyage (see
below), and another in Govinda Sai-
monata, 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
fastened a very small strait hollow Cane or
Reed . . . within that spout . . . the Pot
standing on the ground, draw that smoak
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
wholesom."—Terry, ed. 1665, p. 383.

c. 1630.—"Tobacco is of great account
here; not strong (as our men love), but
weak and leaifie; slekct out of long canes
call'd hubble-bubbles . . ." — Sir. T.
Herbert, 28.

1672.—"Coming back I found my trouble-
some Comrade very merry, and packing up
his Household Stuff, his Bong bowl, and
Hubble-bubble, to go along with me."—
Fryer, 127.

1673.—". . . bolstered up with embroi-
dered Cushions, smoaking out of a silver
Hubble-bubble."—Fryer, 131.

1697.—". . . 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 manière de fumer est
extrêmement commune . . . on la nomme
Hubbel de Bubbel."—Solovyn, tom. iii.

1868.—"His (the Dyak's) favourite pipe
is a huge Hubble-bubble."—Wallace, Mal.
Archip., ed. 1859, p. 80.

HUBSHEE, n.p. Ar. Habashi, P.
Habashi, 'an Abyssinian,' an Ethiopian,
a negro. The name is often specifically
applied to the chief of Jini jira on
the western coast, who is the descendent
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 Abeshis (Abexij) of
the country of the Prester John . . .
Barros, i. iv. 4.

[1612.—"Sent away the Thomas towards
the Habash coast."—Dawers, Letters, i. 166;
"The Habesh shore."—Ibid. i. 131.

[c. 1661.—". . . on my way to Gonder,
the capital of Habech, or Kingdom of
Ethiopia."—Bernier, ed. Constable, 2.]

1673.—"Cowis Cawn, an Hobisy or
Arabian Coffer (Caffer)."—Fryer, 147.

1681.—"Habarativini . . . nunc passim no-
minantur; vocabulo ab Arabibus indo
tibus, quibus Habesh colluvium vel mixtum
gentium denotat."—Ludolphi, Hist. Aethiop.
Lib. i. c. i.

1750-60.—"The Moors are also fond of
having Abyssinian slaves known in India
by the name of Hobshy Coffrees."—Grose,
i. 148.

1789.—"In India Negroes, Habissians,
Nobis (i.e. Nubians) &c. &c. are promis-
cuously called Habashes or Habissians,
although the two latter are no negroes; and
the Nobies and Habashes differ greatly from
one another."—Note to Seir Mutuqherin,
iii. 36.

[1813.—". . . the master of a family
adopts a slave, frequently a Haffshee
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. hakk: A just right; a lawful claim; a perquisite claimable by established usage.

[H. 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 fortieth with 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 Hekim Abul fetab. The word hakim signifies 'wise,' it is a title which it is the custom 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 from his Wives, Children, and Relations, who all (with the Citizens, as I could hear going along) pray to God that the Hackin Frongi, the Frank Doctor, might kill him . . ."—Fryer, 312.

1837.—"I had the native works on Materia Medica collated by competent Hakeems and Moonshes."—Royle, Hindoo Medicine, 25.

HULLIA, s. Canarese Holeya; the same as Polea (pulayan) (q.v.), equivalent to Pariah (q.v.). ["Holeyas field-labourers and agrestic serfs of S. Canara; Pulayan being the Malayalam and Paraiyan the Tamil form of the same word. Brahmans derive it from hole, 'pollution;' others from hola, 'land' or 'soil,' as being thought to be autochthones" (Sturrock, 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 Coorg, 112.]

1817.—". . . a Hullia or Pariah King."—Wilks, Hist. Sketches, i. 151.

1874.—"At Melkotta, the chief seat of the followers of Râmanyâ [Râmânûja] Achârya, and at the Brahmân temple at Balur, the Holâyars or Pareyars have the right of entering the temple on three days in the year, specially set apart for them."—M. J. W.house, in Ind. Antiq., iii. 191.

HULWA, s. Ar. halwâ and halâwa 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 ingredients are milk, sugar, almond paste, and ghee flavoured with cardamom. "The best at Bombay is imported from Miskat." (Birdwood)

1672.—"Ce qui estoit plus le plaisant, c'estoit un homme qui precedoit le corps des confitriers, lequel avoit une chemise qui lay descendoit aux talons, toute couverte d'halva, c'est à dire, de confiture."—
Jour. d'Art. Gaull., i. 118.

1837.—". . . the Widow once a Moon (to) go to the Grave with her Acquaintance to repeat the doleful Dirge, after which she bestows Holway, a kind of Sacramental Wafer; and entreats their Prayers for the Soul of the Departed."—Fryer, 94.

1836.—"A curious cry of the seller of a kind of sweetmeat (halâweh), composed of treacle fried with some other ingredients, is 'For a nail! O sweetmeat! . . . ' children and servants often steal implements of iron, &c., from the house . . . and give them to him in exchange . . ."—Lane, Mod. Egypt., ed. 1871, ii. 15.

HUMMAUL, s. Ar. hammāl, a porter. The use of the word in India is confined to the west, and there now commonly indicates a palankan-bearer. The word still survives in parts of Sicily in the form camâllu=It. 'facchino,' a relic of the Saracenic occupation. 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 (Dozy).

c. 1350.—"Those rustics whom they call camâllas (camâllos), whose business it is to carry burdens, and also to carry men and women on their shoulders in litters, such as are mentioned in Canticles: 'Ferculum fecit sibi Solomon de lignis Libani,' whereby is meant a portable litter such as I used to be carried in at Zayton, and in India."—John de Marignoli, in Cathay, &c., 366.

1554.—"To the Xabandar (see SHA-BUNDER) (atOrmuz) for the vessels employed in discharging stores, and for the amails who serve in the custom-house."—
S. Botelho, Tombo, 103.

1691.—"His honour was carried by the Amaals, i.e. the Palankyn bearers 12 in number, sitting in his Palankyn."—Valentijn, v. 266.

1711.—"Hamalage, or Cooley-hire, at 1 coss (see GOSBECK) for every maund Tabrees."—Tarriff in Lockyer, 243.

1750-60.—"The Hamals or porters, who make a livelihood of carrying goods to and from the warehouses."—Gros, i. 120.

1809.—"The palankan-bearers are here called hamâuls (a word signifying carrier) . . . these people come chiefly from the Maharatta country, and are of the coombie or agricultural caste."—Maria Graham, 2.
1813.—For Hamauls at Bussora, see Milburn, i. 126.
1840.—“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.

HUZARA, n.p. This name has two quite distinct uses.

(a.) Pers. Hazāra. 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. ḥazār, 1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors were called ḥazārās, 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 Ḥazārā as their national appellation, and yet they have no name for their people as a nation.

1803. — “The hircarras reported the enemy to be at Bokerdun.”—Letter of A. Wellesley, ibid, 348.
c. 1810.—“We were met at the entrance of Tipoo’s dominions by four hircarras, or soldiers, whom the Sultan sent as a guard to conduct us safely.”—Miss Edgeworth, Lame Jervas. Miss Edgeworth has oddly misused the word here.
1813.—“The contrivances of the native halicarras 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].

HURTSAUL, s. Hind. from Skt. hari-talaka, hartal, hari-tal, yellow arsenic, orpiment.
c. 1347.—Ibn Batuta seems oddly to confound it with camphor. “The best (camphor) called in the country itself al-ḥardāla, is that which attains the highest degree of cold.”—Iv. 241.
c. 1750.—... hartal etc., Gotch, Earth-Oil and Wood-Oil. . .”—List of Burmese Products, in Dalrymple’s Or. Repr. i. 190.

HUZĀRA, s. This name is popularly applied in some parts of India to the sun-birds (sub-fam. Nectarininae).

HUMP, s. ‘Calculta humps’ are the salted humps of Indian oxen exported from that city. (See under BUFFALO.)

HURCARA, HIRCARA, &c., s. Hind, harkard, ‘a messenger, a courier; an emissary, a spy’ (Wilson). The etymology, according to the same authority, is har, ‘every,’ hār, ‘business.’ The word became very familiar in the Gilchristian spelling Hurkaru, from the existence of a Calcutta newspaper bearing that title (Bengal Hurkaru, generally enunciated by non-Indians as Hurkēroo), for the first 60 years of last century, and thereabouts.

1747.—“Given to the Ircars for bringing news of the Engagement. (Pag. 4 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 . . . advice of a large force of Mahrattas coming by way of the Sunderbunds, and that they were advanced as far as Sunda Col, when first descried by their Hurcarras.”—In Long, 4.
1757.—“I beg you to send me a good alcara who understands the Portuguese language.”—Letter in Ives, 159.
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, 290.
1772.—“Hercarras.” (See under DALO-YET.)
1780.—“One day upon the march a Hir-carras came up and delivered him a letter from Colonel Baillie.”—Letter of T. Muaro, in Life, i. 26.
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. 1480.—"The Hazāra, Takdari, and all the other tribes having seen this, quietly submitted to his authority."—Tarkhān-Nāma, in Elliot, i. 303. For Takdari we should probably read Nakudari; and see Maro Polo, Bk. I. ch. 18, note on Nqyudaris.

c. 1505.—Kabul "on the west has the mountain districts, in which are situated Karnūd and Ghūr. This mountainous tract is at present occupied and inhabited by the Hazāra and Nukderi tribes."—Baber, p. 136.

1598.—"Mirza Ababeker, the ruler and tyrant of Kāshghar, had seized all the Upper Hazāras of Badakhshān."—Erskine's Baber and Humāyun, i. 287. "Hazdrājāt bāldast. The upper districts in Badakhshān were called Hazāras." Erskine's note. He is using the Tārīkh Rūshdi. But is not the word Hazdras here, the clans, used elliptically for the highland districts occupied by them?

[c. 1590.—"The Hazārāhs are the descendants of the Chaghatai army, sent by Manku Khān to the assistance of Hulākū Khān... 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."—Ata, ed. Jarrett, ii. 402.]

(b.) A mountain district in the extreme N.W. of the Punjab, of which Abbottabad, called after its founder, General James Abbott, is the British head-quarter. The name of this region apparently has nothing to do with Hazāras in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit Abhisārā, and figuring in Ptolemy, Arrian and Curtius as the kingdom of King Abisārēs. [See McCrindle, Invasion of India, 69.]

HUZOOR, s. Ar. ḥuẓūr, 'the presence'; used by natives as a respectful way of talking of or to exalted personages, to or of their master, or occasionally of any European gentleman in presence of another European. [The allied words ḥaẓrat and ḥuẓūr are used in kindred senses as in the examples.]

[1787.—"You will send to the Huzoor an account particular of the assessment payable by each ryot."—Parwana of Tipoo, in Logan, Malabar, iii. 125.]

[1813.—"The Mahrrata cavalry are divided into several classes: the Husserat, or house-
IMA U M.  

IMAUM, s. Ar. Imam, 'an exemplar, a leader' (from a root signifying 'to aim at, to follow after'), a title technically applied to the Caliph (Khalifah) or 'Viceregent,' or Successor, who is the head of Islam. The title "is also given—in its religious import only—to the heads of the four orthodox sects... and in a more restricted sense still, to the ordinary functionary of a mosque who leads in the daily prayers of the congregation" (Dr. Badger, Omân, App. A.). The title has been perhaps most familiar to Anglo-Indians as that of the Princes of 'Omân, or "Imaums of Muscat," as they were commonly termed. This title they derived from being the heads of a sect (Ibadhiya) holding peculiar doctrine as to the Imamate, and rejecting the Caliphate of Ali or his successors. It has not been assumed by the Princes themselves since Sai'd bin Ahmad who died in the early part of last century, but was always applied by the English to Saiyid Sai'd, who reigned for 52 years, dying in 1856. Since then, and since the separation of the dominions of the dynasty in Oman and in Africa, the title Imam has no longer been used.

IMAUMBARRA, s. This is a hybrid word Imdmân-bârâ, in which the last part is the Hindi bârâ, 'an enclosure,' &c. It is applied to a building maintained by Shi'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 Imâm-bârâ of the Nawâb Asaf-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 apartments 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.

[1837.—"In the afternoon we want to see the Emaunberra."—Miss Eden, Up the Country, i. 87.]

IMP A L E. 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 Dacca to send some of the Factory Sepoys 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 Nawab; 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."—Savorius, i. 288. This writer proceeds to give a description of the horrible process, which he witnessed.

INAUM, ENAUM, s. Ar. in'ām, '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 Mahrrattas, 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 palankin-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. Bhāratavarsha is used apparently in the Purānas 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 Himalaya 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 Vijayanagara also (from the 14th century) inscriptions indicate all India by like expressions.

The origin of the name is without doubt (Skt.) Sindhu, 'the sea,' and thence the Great River on the West, and the country on its banks, which we still call Sindh.* 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 Persiā Hindē, and so passed on to the Greeks and Latins, viz. Ἱδρός for the people, Ἰδός for the river, Ἰνδική 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 Nāḍ (‘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 Hidhu [Hindus, see Encycl. Bibl. ii. 2169] India appears in the great cuneiform inscription on the tomb of Darius Hystaspes near Persepolis, coupled with Gadāra (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 Ḥid(ḥ)dā, or perhaps rather Ḥiddā (see also Perťsöl below). The first Greek writers to speak of India and the Indians were Hecatæus of Miletus, Herodotus, and Ctesias (b.c. c. 500, c. 2160). 2

* In most of the important Asiatic languages the same word indicates the Sea or a River of the first class; e.g. Sindhu as here; in Western Tibet Gyamdro and Samandrang (corr. of Skt. samandra) 'the Sea,' which are applied to the Indus and Sutlej (see J. R. Geog. Soc. xxii. 34-55); Hebrew yem, applied both to the sea and to the Nile; Ar. bahr; Pers. daryā; Mongol. dalai, &c. Compare the Homeric ἰκέανος.
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 Polyeusus, both writers of the middle of the 2nd century. The Greek form is Ἰνδική, 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 Gangem*; 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*, (It.) le *Inde*, &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 Obiliah in that region with the *Havilah* of Genesis. (See *Catholic*, &c., 55, note.)

In the work of the Chinese traveller Hwen T'sang 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 *India* means Java and its dependencies. To the Spaniard, if we mistake not, *India* is Manilla. To the Gaul are not les *Indes* Pondicherry, Chandernagore, 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 Merviu*, uses the inelegant word *Indostaners*; 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' ('Indos') acquired a notable specific application. viz. to an elephant driver or *mahout* (q.v.).

**B.C. c. 486.**—"Says Darius the King: By the grace 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 (Hararwatis), Sattagydia (Thataquish), Gandaria (Gdarka), India (Hidush) . . ."—On the Tomb of Darius at Nahksh-i-Rustam, see Rawlinson's *Herod.*, iv. 259.

**B.C. c. 440.**—"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 the east, and the rising of the Sun."—*Herodotus*, iii. c. 98 (Rawlinson).

**B.C. c. 300.**—"India then (γ̂ ἤ τοινυν Ἰδική) 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 Hémôús from Sesthia, inhabited by that tribe of Scythians who are called Sakai; and on the fourth side, turned towards the West, the Indus marks the boundary, or nearly so of all rivers after the Nile."—*Megasthenes, in Diodorus*, ii. 35. (From Müller's *Fragm. Hist. Græc.* ii. 402.)

A.D. c. 140.—"To ἰ δὲ ἀπὸ τοῦ Ἴδου πρὸς ἐω, τοῦτο μὲ ἔστω ἡ τὸν Ἴδου γῆ, καὶ Ἰδου ὡτὸν ἔστωσα."—Arrian, *Indica*, ch. ii.

**c. 500.**—"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 Islâm, and on the N. by the Chinese Empire. . . The length of the land of the Hind from the government of Mokrán, the country of Mansíra and Bodha and the rest of Sind, till thou comest to Kannúj and hence pass over to Tóbbat (see *TIBET*), is about 4 months, and its breadth from the Indian Ocean to the country of Kannúj about three months."—*Istakhri*, pp. 6 and 11.

**c. 650.**—"The name of Tien-chu (India) has gone through various and confused forms. . . Anciently they said Shín-tu; whilst some authors called it *Hien-tu*. Now conforming to the true pronunciation one should say *In-tu*."—Hwen T'sang, in *Pel. Bouddh.*, 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. . ."—*Mas'udit*, i. 381.

**c. 1020.**—"India (Al-Hind) is one of those plains bounded on the south by the Sea of the Indians. Lofty 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-Birúání, in Reinsch's Extracts, Journ. As. ser. 4. 1844.*

**Hind** is surrounded on the East by Chín and Máchí, on the West by Sind and Kábúl, and on the South by the Sea."—*Ibid. in Elliot*, i. 45.

1205.—"The whole country of Hind, from Persbaur to the shores of the Ocean, and in the other direction, from Siwištán to the hills of Chín. . ."—*Husain Nicâni, 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.

**c. 1500.**—"*Hodu* quae est *India* extra et intra Ganges."—*Hindera Mund* (in Hebrew), by Abr. Peraíol, in *Hyde, Syntagma Dissert.*, Oxon, 1767, i. 75.
1553.—"And had Vasco da Gama belonged to a nation so glorious as the Romans he would perceive have added to the style of his family, noble as 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 Africannus, 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 Indof faz, e aqui do Gange Hu terreno muy grande, e assaz famoso, Que pela parte Austral o mar abrange, E para o Norte o Emodio cavernoso."

Lusiadas, vii. 17.

Englished by Burton:
"Outside of Indus, inside Ganges, lies a wide-spread country, famed enough of yore; northward the peaks of caved Emódus rise, and southward Ocean doth confine the shore."

1577.—"India is properly called that great Province of Asia, in the whiche great Alexander kepte his warres, and was so named of the ruyer Indus."—Eden, Hist. of Travayle, t. 3v.

The distinct Indias.

1298.—"India the Greater is that which extends from Maabar to Kasmocoran (i.e. from Coromandel to Mekran), and it contains 13 great kingdoms. . . . India the Lesser extends from the Province of Champa to Mutiali (i.e. from Cochin-China to the Kistna Delsa), and contains 8 great Kingdoms. . . . Abash ( Abyssinia) is a very great province, and you must know that it constitutes the Middle India."—Marco Polo, Bk. iii. ch. 34, 35.

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 marvels, not having been there. . . ."—Friar Jordanus, 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 . . . one in the evening to a great city which is called Termith (Termehd), and this used to belong to India Minor, but now belongs to the empire of Samarkand, having been conquered by Tamurbec."—Clavijo, § ciii. (Markham, 119).

India.

1601.—"He does smile his face into more lines than are in the new map with the augmentation of the Indies."—Twelfth Night, Act iii. sc. 2.

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 a 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."—Hajji Baba, Introd. Epistle, ed. 1835, p. ix.

India of the Portuguese.

1567.—"Di qui (Collan) a Cao Comeri si fanno settanta due miglia, e qui si finisce la costa dell' India."—Ces. Federici, in Ramusio, iii. 390.

1589.—"At the end of the country of Cambaia beginneth India and the lands of Decam and Cuncam . . . from the island called Das Vagunas (read Vaguo) . . . 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 Damos, or the Island Das Vagunas, and stretched South and by East, to the Cape of Comorin, where it endeth."—Linschoten, ch. ix.-x.; [Hak. Soc. i. 62. See also under ABADA].

1610.—"Il y a grand nombre des Portugais qui demeurent es ports de cette costa de Bengale . . . ils n'osoient retourner en l'Inde, pour quelques fautes qu'ils y ont commis."—Pyrard de Laval, i. 289; [Hak. Soc. i. 384].

1615.—"Sociorum literis, qui Mogorius Regiam incolunt audium est in India de celeberrimo Regnpo illo quod Saracenii Ca- tania vocant."—Tragantius, De Christiana Expeditione apud Sinas, p. 544.

1644.—(Speaking of the Dam'an district above Bombay.—"The fruits are nearly all the same as those that you get in India, and especially many Mangas and Cassaros (?), which are like chestnuts."—Bocarre, M.S.

It is remarkable to find the term used, in a similar restricted sense, by the Court of the E.I.C. in writing to Fort St. George. They certainly mean some part of the west coast.

1670.—They desire that dungareaes may be supplied thence if possible, as "they were not procurable on the Coast of India, by reason of the disturbances of Savajees."—Notes and Eects., Pt. i. 2.

1673.—"The Portugus . . . 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."—Fryer, 137.

1851.—In a correspondence with Sir R. Morier, we observe the Portuguese Minister of Foreign Affairs calls their Goa Viceroy "The Governor General of India."

India of the Dutch.

1876.—The Dorian "is common throughout all India."—Filet, Plant-Kundung Woordeboek, 196.

Indies applied to America.

1563.—"And please to tell me . . . which is better, this (Radix Chineae) or the guiaoão of our Indies as we call them. . . ."—Garcia, f. 177.

INDIAN. This word in English first occurs, according to Dr. Guest, in the following passage:—

A.D. 433-440.

"Mid israelum ic waes Mid ebreum and indeum, and mid Egyptum."

In Guest's English Rhythms, ii. 86-87.

But it may be queried whether indeum is not here an error for indeum; 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 Judean 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."—I. Maccabees, 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. 46, and xi. 1. It is very curious to see after 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-
sion castellum imminens fluvo Indo ventum est; cui fecerat nomen Indus ab elephanto 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 ἰδεκόν. 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 Dunbar's Lexicon). [Liddell & Scott call it "a dark-blue dye, indigo." The dye was used in Egyptian mummy-cloths (Wilkinson, Ancient Egypt, ed. 1878, ii. 163.).]

A.D. c. 60.—"Of that which is called ἰδεκόν one kind is produced spontaneously, being as it were a scum thrown out by the Indian reeds; but that used for dying is a purple efflorescence which floats on the brazen cauldrons, 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 (Indianum) is a colour most esteemed; out of India it commeth; whereupon it tooke the name; and it is nothing els but a slime mud healing the foole that gathreth about canes and reeds: whiles it is punned or ground, it looketh blacke; but being dissolved it yeeldeth a woonderfull lovely mixture of purple and azur . . . Indico is valued at 20 denarii the pound. In physick there is use of this Indico; for it doth assuage swellings that doe stretch the skin."—Plniie, by Ph. Holland, ii. 531.

C. 80-90.—"This river (Sindus, i.e. Indus) has 7 mouths ... and it has none of them navigable except the middle one only, on which there is a coast mart called Barbaricon . . . The articles imported into this mart are . . . On the other hand there are exported Costus, Bedellium ... and Indian Black (Ἰδικόν μελαν, i.e. Indigo)."—Periplus, 38, 39.

1298.—(At Coium) "They have also abundance of very fine indigo (γνάδε). 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.
INDIGO.

1584.— "Indico from Zindii and Cambaia."—Barrett, in Hakl. ii. 413.

[1605-6.—"... for all which we shall buie Ryse, Indico, Lapes Bezar which there in abundance are to be hadd."—Birdwood, First Letter Book, 77.

[1609.—... to buy such Comodities as they shall finde there as Indico, of Laher (Lahore), here worth vij; the pounde Srohis and the best Belondri...."—Ibid. 287. Serchis in Barke], the Servants of Forbes (Or. Mem., 2nd ed. ii. 204) near Ahmadabâd: Sir G. Birdwood with some hesitation identifies Belondrî with Valabbi, 20 m. N.W. of Bhâvnagar.

[1610.—"Anil or Indique, which is a violet-blue dye."—Pryard de Laval, Hak. Soc. ii. 246.]

1610.—"In the country thereabouts is made some Indigo."—Sir H. Middleton, in Purchas, 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 Newty (H. neadhâ), a 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 (H. jarâ, growing from the root (jar))."—Foster, Letters, iv. 241.]

c. 1670.—Tavernier gives a detailed account of the manufacture as it was in his time. "They that sift this Indigo must be careful to keep a Linnen-cloath before their faces, and that their nostrils be well stoppt.... Yet... they that have sifted Indigo for 9 or 10 days shall spit nothing but blew for a good while together. Once I laid an egg in the morning among the sifters, and when I came to break it in the evening it was all blew within."—E.T. ii. 128-9; [ed. Bull, ii. 11].

We have no conception of the singular (apparently sarcastic) entry in the Indian Vocabulary:—

1788.—"Indergo—a drug of no estimation that grows wild in the woods." [This is H. ïndarjau, Skt. inдра-य, "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. Indergo of the species of warm bitters."—Halthed, Cole, ed. 1781, p. 9.]

1811.—"Découvertes et Inventions.—Déci- dément le cabinet Gladstone est poursuivi par la malechance. Voici un savant chimiste de Munich qui vient de trouver le moyen se preparer 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 banqueroute. L'Indigo, en effet, est le principal article de commerce des Indes (1); dans l'Allemagne, seulement, on importe par an pour plus de cent cinquante millions de francs."—Hauter Commercial Paper, quoted in Pioneer Mail, Feb. 3.

INGLEES, s. Hind. Inglis and Inquis. Wilson gives as the explanation of this: "Invalid soldiers and sipahis, to whom allotments of land were assigned as pensions; the lands so granted." But the word is now used as the equivalent of (sepoys') pension simply. Mr. Carnegie, [who is followed by Platts], 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 confounded 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. Onderloopen, the nearest word we can find, means 'to be inundated.' The hybrid etymology given by Bailey, though allowed by Skeat, seems hardly possible. Perhaps it is an English corruption from ont-loopen, 'to evade, escape, run away from.' [The N.E.D. without hesitation gives interloper, a form of leap. Skeat, in his Concise Dict., 2nd ed., agrees, and quotes Low Germ. and Dutch enterloper, 'a runner between.']

1627.—"Interlopers in trade, the Attar Acad. pa. 54."—Minnau, (What is the meaning of the reference?) [It refers to "The Attorneys Academie" by Thomas Powell or Powel, for which see 9 ser. Notes and Queries, vii. 198, 392].

1689.—"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 Honourable Company. Whoever shall offend herein shall answer it at their Peril."—Notes and Exes., Pt. iii. 29.

1681.—"The Shippe EXPECTATION, Capt. Ally Comandr, an Interloper, arrived in ye Downes from Porto Novo."—Hedges, Diary, Jan. 4; [Hak. Soc. i. 15].
INTERLOPER.

[1682.—"The Agent having notice of an Interloper lying in Titticorn Bay, immediately sent for ye Counsell to consult about it..."—Pringle, Diary of Ft. St. Geo. 1st ser. i. 60.]

"The Spirit of Commerce, which sees its drifts with eagle's eyes, formed associations at the risk of trying the consequence 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 Phirmaund into my possession, ye Honble. Compy. 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. Douglass 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 Interloper.'

"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 dismissed."—Ibid. Hak. Soc. i. 90-91.

1694.—"Whether ye soldiern lately sent up hath created any jealousy in ye Inte-
loper; or their own Actions or guilt I know not, but they are so cautious ye' every 2 or 3 bales ye' are packet they immediately send on board."—MS. Letter from Edrad, Here at Hugley to the Rt. Worship D.D. Charles Eyre Esq. Agent for Affairs of the Rt. Honble. East India Compy. in Bengal, &c. (9th Sept.). MS. 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."—Shelvocke's Voyage, 29.

"I wish you would explain yours-" 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.

1730.—"To Interlope [of inter, L. between, and loopen, Du. 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. Term of Commerce in France, on usage parmi les Compagnies des Pays du Nord, comme l'Angleterre, la Hollande, Hambourg, le Danemark, &c. It signifies a vaisseau d'un particulier qui pratique et frequente les Cotes, et les Havres ou Ports de Mer eloignés, pour y faire un commerce clandes-
stin, au prejudice des Compagnies qui sont autorisées elles seules a le faire dans ces memes lieux... Ce mot se prononce comme s'il etoit ecrit Eintrelopare. Il est emprunte de l'Anglais, de enter qui signifie entreer et entreprendre, et de Looper, Courreur."—Savary des Bruslons, Dict. Univ. de Commerce, Nouv. ed., Copenhague, s.v.

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., 1881, p. 165.

IPECACUANHA (WILD), s. The garden name of a plant (Asclepia curas-
avica, 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. Chusiaeceae). Hind. nagkesor; and in the Burmese provinces to Xyilia dolabri-
formis, Benth.

I-SAY. The Chinese mob used to call the English soldiers A'says or I'says, 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 dites-dono people. (See Fortune's Two Visits to the Two Countries, 1853, p. 52; and Notes and Queries in China and Japan, ii. 176.)

1863.—"The Sepoys were... invariably called 'Achans.' Acha or good is the constan-
tly recurring answer of a Sepoy when spoken to..."—Fisher, Three Years in China, 146.

ISKAT, s. Ratlines. A marine term from Port. escada (Roebuck).

[ISLAM, s. Infn. of Ar. salm, 'to be or become safe'; the word generally used by Mahomedans 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).

ISTUBBUL, s. This usual Hind. word for ‘stable’ may naturally be imagined to be a corruption of the English word. But it is really Ar. istabīl, 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. Itsī-bītā, ‘one drachm.’ [The N.E.D. gives itsē, itche, ‘one,’ bī, ‘division, part, quarter’]. Present value about 1s. 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 Chamberlain, Things Japanese, 3rd ed. 90.]

[1616. — ‘Ichibos.’ (See under KO-BANG.)

[1859. — ‘We found the greatest difficulty in obtaining specimens of the currency of the country, and I came away at last the possessor of a solitary Itzibu. These are either of gold or silver; the gold Itzibu is a small oblong piece of money, intrinsically worth about seven and sixpence. The intrinsic value of the gold half-Itzibu, which is not too large to convert into a shirt-stud, is about one and tenpence.’ — L. Oliphant, Narr. of Mission, ii. 232.]

IZAM MALUCO, n.p. We often find this form in Coreea, 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. 66.

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 Tchacka, 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 Malayāl. chakkā is from the Skt. chakra, ‘round.’] Rheede rightly gives Tsajaka (chakkā) as the Malayālam name, and from this no doubt the Portuguese took jaca and handed it on to us. “They call it,” says Garcia Orta, “in Malavar jaeas, in Canareese and Guzerati panas” (f. 111). “The Tamil form is sakkēi, 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 Bp. Caldwell.)

We can hardly doubt that this is the fruit of which Pliny writes: “Major alia pomo et susvitate praecellentior quam sapientiores Indorum vivunt. (Folium alas avium imitatur longitudinum trinimum cubitorum, latitudinum duum). Fructum eortice mitit admirabilis succi dulcedine; ut uno quaternos satiet. Arbori nomen palaec, pomo ariena; plurima est in Sydracis, expeditionum Alexandri termino. Est et alia similis huic; dulcior pomo; sed interaneorum valetudine 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 Sydraci, 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 flux” (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 ("“Allò té éstidv oð ó karpòs makròs kai ovd eídòs ãlll ñkldòs, éstú- mev éçv klykvs. Ótòs én òy kàkla dýgymò pòvì kai ðùvètevàm . . .") 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: "Sufficiet circiter pro quinque 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. phalasa, 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 khudàwàn! ’—

‘It is a fruit, my lord!’ Ariena 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
Jack that we find is that by Hwen T'sang, who met with it in Bengal:

C. A.D. 650.—"Although the fruit of the pan-wa-so (Panasa) 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 fo-ling (Radix Chiniae), which is found under the ground."—Julien, iii. 75.

c. 1328.—"There are some trees that bear a very big fruit called chochi; 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 varikka, '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 Jordanus, 13-14.

A unique MS. of the travels of Friar Odoric, in the Pataleine Library at Florence, contains the following curious passage:—

c. 1390.—"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 chabassi." The name is probably corrupt (perhaps chacassài!). But the passage 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. Pavelet de Courteille, which quite omits the "haggises."

c. 1385.—"The Shaki and Barki. 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 barki; they are sweeter and better-flavoured than the Shaki . . . " 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-Borukel, 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' Marignolli, in Cathay, &e., 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 pippins, as big as figs, very sweet in taste, and contained in separate membranes. 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, wherefore 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. Çachi or Tzaachi).—Nicolo de' Conti.

The description of the leaves . . . "foliis de medium palmini interiectis"—is the only slip in this admirable description. Conti must, in memory, have confounded the Jack with its congenor the bread-fruit (Artocarpus incisa or incainfollis). We have translated from Poggio's Latin, as the version by Mr. Winter Jones in India in the XVth Century is far from accurate.

1530. "Another is the kadhil. This has a very bad look and flavour (odour?). 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. . . . The fruit is 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!"—Leyden and Kirkine's Babur 325. Here kadhil represents the Hind. name kathal. The practice of oiling the lips on account of the "adhesive quality" (or as modern mortals would call it, 'stickiness') of the jack, is still usual among natives, and is the cause of a proverb on premature cautions: Gitch meh kathal, honth meh tel! "You have oiled your lips while the jack still hangs on the tree." We may observe that the allusion of the Indian cuckoo is in some of the Gangetic districts rendered by the natives as Kathal pakkâ! Kathal pakkâ! i.e. "Jack's ripe," the bird appearing at that season.

[1547.—"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 Calanguta. . . ."—Archivo. Port. Orient., fasc. 5, No. 86.]

c. 1590.—"In Sircar Hajypoor there are plenty of the fruits called Kathul and
Buddhal; some of the first are so large as to be too heavy for one man to carry."—
Glazvon's Ayen, ii. 25. In Blochmann's ed. of the Persian text he reads barhal, [and so in Jarrett's trans. (ii. 152),] which is a Hind. name for the Artocarpus Lakoocba of Roxb.

1563. — "R. What fruit is that which is as big as the largest (coco) nuts?
"O. You just now ate the chestnuts from inside of it, and you said that roasted they were like real chestnuts. Now you shall eat the envelopes of these .

"R. They taste like a melon; but not so good as the better melons.
"O. True. And owing to their viscus nature they are ill to digest; or say rather they are not digested at all, and often issue from the body quite unchanged. I don't much use them. They are called in Malavar jacas; in Canarin and Guzeratí sans. . . .
"The tree is a great and tall one; and the fruits grow from the wood of the stem, right up to it, and not on the branches like other fruits."

—Garcia, t. 111.

[1598.—"A certain fruit that in Malabar is called iaca, in Canara and Gussurate Panar and Panasa, by the Arabians Penaz, by the Persians Panaz."
—Linschoten, Hak. Soc. ii. 20.]

[c. 1610.—"The Jaques is a tree of the height of a chestnut."—Pyrard de Laval, Hak. Soc. ii. 366.

[1623.—"We had Ziacche, a fruit very rare at this time."—P. della Valle, Hak. Soc. ii. 364.]

1673.—"Without the town (Madras) grows their Rice . . . Jawks, a Coat of Armour over it, like an Hedge-hog's, guards its weighty Fruit."—Fryer, 40.

1810. — "The jack-wood . . . at first yellow, becomes on exposure to the air of the colour of mahogany, and is of as fine a grain."—Maria Graham, 101.

1878.—"The monstrous jack that in its eccentric bulk contains a whole magazine of tastes and smells."—Ph. Robinson, In My Indian Garden, 49-50.

It will be observed that the older authorities mention two varieties of the fruit by the names of shakí and barkí, or modifications of these, different kinds according to Jordanus, only from different parts of the tree according to Ibn Batuta. P. Vincenzo Maria (1672) also distinguishes two kinds, one of which he calls Giacha Barco, the other Giacha papo or girasuol. And Rheede, the great authority on Malabar plants, says (iii. 19):

"Of this tree, however, they reckon more than 30 varieties, distinguished by the quality of their fruit, but all may be reduced to two kinds; the fruit of one kind distinguished by plump and succulent pulp of delicious honey flavour, being the saraka; that of the other, filled with softer and more flabby pulp of inferior flavour, being the Tajakapu."

More modern writers seem to have less perception in such matters than the old travellers, who entered more fully and sympathetically into native tastes. Drury says, however, "There are several varieties, but what is called the Honey-jack is by far the sweetest and best."

"He that desireth to see more hereof let him read Ludovicus Romanus, in his fifth Booke and fifteene Chapter of his Navigacions, and Christopherus a Costa in his cap. of iaca, and Gracia ab Horto, in the Second Booke and fourth Chapter," saith the learned Paladanus . . . And if there be anybody so unreasonable, so say we too—by all means let him do so! [A part of this article is derived from the notes to Jordanus by one of the present writers. We may also add, in aid of such further investigation, that Paladanus is the Latinised name of v.d. Broecke, the commentator on Linschoten. "Ludovicus Romanus" is our old friend Varthema, and "Gracia ab Horto" is Garcia De Orta.]

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 chakal. But the Pers. shaghál is close, and Skt. srigála, 'the howler,' is probably the first form. The common Hind. word is qídar, ['the greedy one,' Skt. grídh]. The jackal takes the place of the fox as the object of hunting 'meets' in India; the indigenus fox being too small for sport.

1554.—"Non procul inde audio magnum clamorem et velut hominum irritantiumque voces. Interrogro quid sit; . . . narrant mihi ululatum esse bestiarum, quas Turcae Giacales vocant . . . ."—Busbog, Epist. i. p. 78.

1615.—"The inhabitants do nightly house their goates and sheepe for fear of Iaccales (in my opinion no other than Foxes), whereof an infinite number do lurke in the obscure vaults."—Sundys, Relation, &c., 205.

1616.—". . . those jackallis 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 noyse."—Terry, ed. 1665, p. 371.

1653.—"Le scheikal est vn espèce de chien sauvage, lequel demeure tout le jour en terre, et sort la nuit crient trois ou quatre fois à certaines heures."—De la Boulaye-Le-Gouz, ed. 1657, p. 254.

1672.—"There is yet another kind of beast which they call Jackahal; they are horribly greedy of man's flesh, so the inhabitants beset the graves of their dead with heavy stones."—Baldens (Germ. ed.), 422.

1678.—"An Hellish concert of Jackals (a kind of Fox)."—Fryer, 53.

1811.—"For here are many Jackcals, which catch their Henes, some Tigres that destroy their Cattle; but the greatest of all is the King; whose endeavour is to keep them poor and in want."—Knox, Ceylon, 87. On p. 20 he writes Jacobs.

1711.—"Jackcals are remarkable for Howling in the Night; one alone making as much noise as three or four Cur Dogs, and in different Notes, as if there were half a Dozen of them got together."—Lockyer, 382.

1810.—Colebrooke (Essays, ii. 109, [Life, 155]) spells shakal. But Jackal was already English.

1816.—"The jackal's troop, in gather'd cry, Bayed from afar, complainingly."—Siege of Corinth, xxxiii.

1839.—"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 sportsmen 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-Jobson. It is, according to Sir R. Burton, [Zanzibar, i. 357], a corruption of *chakazi*. There are three qualities of copal in the Zanzibar market. 1. Sandarusi *m'iti*, or 'Tree Copal,' gathered directly from the tree which exudes it (Trachylophium Mossambicense). 2. Chakazi or chakazzi, dug from the soil, but seeming of recent origin, and priced on a par with No. 1. 3. The genuine Sandarusti, or true Copal (the *Anima* 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 chakazi we have no authentic information. But consider-

ing that a pitch made of copal and oil is used in Knutch, 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 jahāzi, 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 Kathiawar 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 Arrow-smith's great Map of India, 1816, in which Dwarka appears under the name of Jugcut.

1525.—(Melequayas) "holds the revenue of Crystna, which is in a town called Zaguate where there is a place of Pilgrimage of gentoos which is called Oruyna. . . ."—Lembrança dos Coisas da Índia, 35.

1553.—"From the Diul estuary to the Point of Jaquete 38 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 Diu of the Kingdom of Guzarat, 85 leagues."—Barros, I. ix. 1.

1555.—"Whilst the tide was at its greatest height we arrived at the gulf of Chakad, where we descried signs of fine weather, such as sea-horses, great snakes, turtles, and sea-weeds."—Sidai 'Ali, p. 77. 

[1563.—"Passed the point of Jacquette, where is that famous temple of the Resbutos (see RAJPOT)."—Barros, IV. iv. 4.]

1726.—In Valentyne's map we find *Jaquete* marked as a town (at the west point of Kathiawar) and *Enceada da Jaquete* for the Gulf of Cutch.

1727.—"The next sea-port town to *Buet*, 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. 135 ; [ed. 1744].

1813.—"*Jigat Point . . . on it is a pagoda*; the place where it stands was formerly called *Jigat More*, but now by the Hindoos *Derecur* (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.

1841.—"*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
JADE.

other Asiatic countries; the yaskum 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 Schiefer, a bezar (q.v.).

Major Raverty, in his translation of the Tabakât-i-Nâşiri, in a passage referring to the regions of Tukhâristân and Bâmiân, 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, bejâdah [jade], and other [precious] things” (p. 421). On bejâdah 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 bejâda, 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 ijâda, 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.: “It is of unknown origin; but probably Oriental. Prof. Cowell finds yeâl a material out of which ornaments are made, in the Divyâvadâna; 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 ijâda is connected with the Latin ilia.]

[1595.—“A kind of green stones, which the Spaniards call Piedras hijadas, and we use for spleenie stones.”—Raleigh, Discov. Guiana, 24 (quoted in N.E.D.).]

1730.—“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 nephriticick Colick.”—Bailey’s Eng. Dict. s.v.

JADOO, s. Hind. from Pers. jâdâ, conjuring, magic, hocus-pocus.

[1820.—“‘Pray, sir,’ said the barber, ‘is that Sanscrit, or what language? ’ ‘May be it is jadoo,’ I replied, in a solemn and deep voice.”—Pandurang Hari, ed. 1873, i. 127.]

JADDOGUR, s. Properly Hind. jâdâghar, ‘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 Shaitân khâna (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 Talai-vetta-Koivil, ‘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, JAFNAPATÁM, 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 Tennent, Valpoorann, and it is on the whole probable that this name is identical with the Galaba (Prom.) of Ptolemy. [The Madras Gloss. gives the Tamil name as Tâşhpânam, from yâzâ-pânan, ‘a lute-player’; ‘called after a blind minstrel of that name from the Chola country, who by permission of the Singhalase king obtained possession of Jaffna, then uninhabited, and introduced there a colony of the Tamil people.’]

1553.—“... the Kingdom Triquinamalé, 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. 1666.—In Cesare de’ Federici it is written Gianifanpatan.—Ramusio, iii. 390v.
[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. zafrār is derived from a person of the name of Yafrār; but Mr. Platts suggests that in the sense under consideration it may be a cor. of Ar. zafrār, zafrī, ‘a braided lock.’

[1832.—“Of vines, the branches must also be equally spread over the jaftry, so that light and heat may have access to the whole.”—Trans. Agri. 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. khujār, is that which chiefly supplies palm-sugar in Guzerat and Coromandel, and almost alone in Bengal. But the palmyra, the carota, 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 (kistal 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 cor. of the Skt. sarkara, Konkani sakkarā, [Malayāl. chakkār, whence it passed into Port. jagara, jagrā].

1516.—“Sugar of palms, which they call xagara.”—Barbosa, 59.

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. III. liv. 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 cura, 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, i. 67.

c. 1567.—“There come every yeere from Cochín and from Cananor tenne or fifteene great Shippes (to Chaul) laden with great nuts . . . and with sugar made of the selfe same nuts called Giagra.”—Caesar Frederike, in Hakl. 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, whereof it becometh sugar, but it is little esteemed, because it is of a browne colour.”—Linnehoten, 102; [Hak. Soc. ii. 49].

1616.—“Some small quantity of wine, but not common, is made among them; they call it Raak (see ARRACK), distilled from Sugar, and a spicy rinde of a tree called Jagra.”—Terry, ed. 1695, p. 365.

1727.—“The Produce of the Samorin’s Country is . . . Cocoa-Nut, and that tree produced Jaggery, a kind of sugar, and Copera (see COPRAH), or the kernels of the Nut dried.”—A. Hamilton, i. 906; [ed. 1744, i. 308].

c. 1750-60.—“Arrack, a coarse sort of sugar called Jagree, and vinegar are also extracted from it” (coco-palm).—Grose, i. 47.

1807.—“The Tarti or fermented juice, and the Jargory or insipissated juice of the Palmira tree . . . are in this country more esteemed than those of the wild date, which is contrary to the opinion of the Bengalese.”—F. Buchanan, Mysore, &c., i. 5.

1880.—“In this state it is sold as juggery in the bazaars, at about three farthings per pound.”—Tennent’s Ceylon, iii. 524.

JAGHEER, JAGHIRE, s. Pers. jāgār, lit. ‘place-holding,’ A hereditary assignment of land and of its rent as annuity.

[c. 1590.—“Farman-i-zabids are issued for . . . appointments to jāgirs, without military service.”—Ain, i. 261.

[1617.—“Hee quittes divers 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 Horsemans, and of the number of the Horses; which certainly amounts to very considerable Pensions, especially if they can obtain good Jah-ghirs, that is, good Lands for their Pensions.”—Bernier, 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.

“Jageah, an Annuity.”—Ibid. Index, vi.

1678.—“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."—Foote, The Nabob, i. 1.

We believe the traditional stage pronunciation in these passages is Jag Hire (assonant in both syllables to Quag Mire); and this is also the pronunciation given in some dictionaries.

1778.—"... Jaghires, which were always rents arising from lands."—Orme, ed. 1803, ii. 52.

1809.—"He was nominally in possession of a larger Jaghire."—Ed. Valentinia, 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 Chingalput and present Collectorate of Madras.

[In the following the reference is to the Jirgah 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. 282.]

**JAGHEERDAR**, s. P.—H. jagir-där, the holder of a jagheer.

[1813.—"... in the Mahatta empire the principal Jaghiredars, or nobles, appear in the field. ..."—Forbes, Or. Mem. 2nd ed. i. 328.]

1826.—"The Resident, many officers, men of rank... jagheerdars, Brahmins, and Pandits, were present, assembled round my father."—Pandurang Hari, 389; [ed. 1873, ii. 259].

1883.—"The Sikhs administered the country by means of jagheerdars, 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."—Bowsworth Smith, L. of Ld. Lawrence, i. 373.

**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. 378 seqq.; [Lassen, in Ind. Antiq. ii. 193 seqq., 268 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 Nirgranthaka, 'without bond,' properly the title of Jain ascetics only (otherwise Yatis), and in particular of the Digambara or 'sky-clad,' naked branch. (Burnell, S. Indian Paleography, p. 47, note.)

[c. 1590.—"Jaina. The founder of this wonderful system was Jina, also called Arhat, or Arhant."—Ain, ed. Jarrett, iii. 183.]

**JALEEBOTE, s.** Jālibōtā. A marine corruption of jolly-boat (Roe-buck). (See GALLEVAT.)

**JAM**, s. Jām.

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 Bilāch originally. There are several Jams in Lower Sind and its borders, and notably the Jām 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 Sind. As far as I know, it is used as a title, not by Baloches, but by indigenous tribes of Rājput or Jat origin, now, of course, all Musulmans. The Jām of Las Bela belongs to a tribe of this nature known as the Jāmhāt. In the Dera Ghāzī Khān District it is used by certain local notables of this class, none of them Baloches. The principal tribe there using it is the Udhāna. It is also an honorific title among the Mochis of Dera Ghāzī Khān town."]
[c. 1590.—"On the Gujarati side towards the south is a Zamindâr of note whom they call Jâm. . . ."—Ai'n, ed. Jarrett, ii. 250.]

1843.—See under DAWK.]

b. A nautical measure, Ar. zâm, pl. awwâm. It occurs in the form gleme in a quotation of 1614 under JASK. It is repeatedly used in the Mohit of Sidi '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 awwâm the first section of the IIId. chapter explains as follows: 'The zâm is either the practical one (ârîfî), or the rhetorical (istîlâhî—but this the acute Prinsep suggests should be oštârlâbî, 'pertaining to the divisions of the astrolabe'). The practical is one of the 8 parts into which day and night are divided; the rhetorical (but read the ostrolabic) is the 8th part of an inch (îsâba) in the ascension and descension of the stars; . . . an explanation which helps me not a bit to understand the true measure of a zâm, in the reckoning of a ship's course.' Prinsep then elucidates this: The zâm 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 Puhan). 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, zâm is possibly a corruption. Again, the isâba or inch, and the zâm or ¼ of an inch, had been transferred to the rude angle-instruments of the Arab navigators; and Prinsep deduces from statements in Sidi 'Ali's book that the isâba' was very nearly equal to 96° and the zâm to 12°. Prinsep had also found on enquiry among Arab mariners, that the term zâm was still well known to nautical people as ¼ 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 Sériba (read Sarbaza) qui est situé à l'extrémité de l'île de Lâmeri, à cent-vingt zâmâ de Kala."


"Un marin m'a rapporté qu'il avait fait la traversée de Sériba (Sarbaza) à la Chine dans un Semboug (see SAMBOOK). 'Nous avions parcouru,' dit-il, 'un espace de cinqante zâmâ, lorsqu'une tempête fondit sur notre embarcation . . . Ayant fait de l'eau, nous remîmes à la voile vers le Senf, suivant ses instructions, et nous y abordâmes sains et saufs, après un voyage de quinze zâmâ."—Ibid. pp. 190-91.

1554.—"26th Voyage from Calicut to Kardâfun." (see GUARDÂFUI.)

". . . you run from Calicut to Kolsaini (i.e. Kalpeni, one of the Laccadive Isds.) two zâms in the direction of W. by S., the 8 or 9 zâms W.S.W. (this course is in the 9 degrees channel through the Laccadives), then you may rejoice as you have got clear of the islands of Fâd, from thence W. by N. and W.N.W. till the pole is 4 inches and a quarter, and then true west to Kardâfun."

"27th Voyage, from Diâ to Malucca."

"Leaving Diâ you go first S.S.E. till the pole is 5 inches, and side then towards the land, till the distance between it and the ship is six zâms; from thence you steer S.S.E. . . . you must not side all at once but by degrees, first till the jâfri'd din (28 and ã in the Little Bear) are made by a quarter less than 8 inches, from thence to S.E. till the jâfri'd din are 7 inches, from thence true east at a rate of 18 zâms, then you have passed Ceylon."—The Mohît, in J.A.S.B. v. 495.

The meaning of this last routier is: "Steer S.S.E. till you are in 8° N. Lat. (lat. of Cape Comorin); make then a little more easterly, but keep 72 miles between you and the coast of Ceylon till you find the ß and ã of Ursâ Minor have an altitude of only 12° 24' (i.e. till you are in N. Lat. 6° or 5°), and then steer due east. 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 equal to 3 leagues; insomuch that from Cais to Kharg we had made 72 leagues."—P. della Valle, ii. 816.

JAMMOO, JUMBOO, s. The Rose-apple, Eugenia jambos, L. Jambosa vulgaris, Decand.; Skt. jambh, Hind. jâm, jambh, jambrîl, &c. This is the use in Bengal, but there is great confusion in application, both colloquially and in books. The name jambh is applied in some parts of India to the exotic guava (q.v.), as well as to other species of Eugenia; including the jâmun (see JAMMOON), 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 JAMMOON). [Mr. Skeat 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 jambū 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 Malābā Jamrā, and in Tamil Malākā maram i.e. 'Malacca tree.' The Skt. name jambū is, in the Malay language, applied with distinguishing adjectives to all the species.

[1598.—"The trees whereon the Iambos do grow are as great as Plumtrees."—Linschoten, Hak. Soc. ii. 31.]

1672.—P. Vincenzo Maria describes the Giambò India with great precision, and also the Giambò 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, Coccoes."—Fryer, 46.

1727.—"Their Jambo Malacce (at Goa) is very beautiful and pleasant."—A. Hamilton, i. 255; ed. 1744, i. 258.

1810.—"The jumbo, 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 jał 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 Chuttanuttac, 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. jāma, 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.)]

1813.—"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. Mon. 2nd ed. i. 52.

JAMOON, s. Hind. jāmun, jāman, jāmlī, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the Eugenia jambolana, Lamk. (Calyptroanthes jambolana of Willdenow, 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. Erskine 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 jamlī as the Indian, and zam as the Arabic name. The name jambū 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 jamāi, 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 thumunūn (vii. 128, iv. 114, 220), a spelling indicated in the original, but surely by some error.

c. 1530.—"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."—Baber, 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 jambu.—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."

1562.—"I will eat of those olives,—at least they look like such; but they are very astrigent (ponticus) as if binding,—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, f. 111y.
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 Malayâl. channâdagâm (i.e. changndgam, [the Madras Gloss. writes channntam, 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:

1643.—"This man who so resolutely was one of the jangadas of the Pagode. They are called jangadas 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 pagodes, 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."—Pyraer de Lasal, 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 Giancadas, the most perilous if you go alone. These Giancadas 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. Vincazo Maria, 127.

See also Chungathum, in Burton's Goa, p. 193.

JANGAR, s. A raft. Port. jangada. ["A double platform canoe made by placing a floor of boards across two boats, with a bamboo railing." (Madras Gloss.)] This word, chiefly colloquial, is the Tamil-Malayâl. shanggadam, channâtam (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 these places (Camara, Poduèc, and Sopatmos on the east coast) which hug the shore to Limyricê (Dimyricê), and others also called 2âyga ïra, which consist of the largest canoes of single timbers lashed together; and again those biggest of all which sail to Chryse and Ganges, and are called Kolavdroforvo."—Periplus, in Müller's Geog. Gr. Mén., i. "The first part of this name for boats or ships is most probably the Tam. kûñinda= hollowed : the last 8âdam=boat."—Burnell, S.I. Palæography, 612.

c. 1504.—"He held in readiness many jangadas of timber."—Correa, Lendas, i. 476.

c. 1540.—"... and 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."—Pinto (orig. cap. xli.), in Cogan, p. 56.

1558.—"... 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. i. 5.

1598.—"Such as stayed in the ship, some tooke bords, deals, and other pieces of wood, and bound them together (which ye Portingals 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."—Linschoten, p. 147; [Hak. Soc. ii. 181; and see Mr. Gray on Pyrard de Laval, 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 baulks, planks, and oars."—Costo, Dec. IV. liv. iv. cap. 10.

1756.—"... having set fire to a jungodo of Boats, these driving down towards the Fleet, compelled them to weigh."—Capt. Jackson, in Dalrymple's Or. Rep. i. 199.

1790.—"Sangarie." See quotation under HACKERY.

c. 1793.—"Nous nous remimes en chemin à six heures du matin, et passâmes la rivière dans un sangarie ou canot fait d'un palmier creusé."—Haafner, ii. 77.

JANGOMAY, ZANGOMAY, JAMAHEY, &c., n.p. The town and state of Siamese Laos, called by the Burmese Зимрень, by the Siamese Xieng-
**JAPAN**

Mr. Giles says: "Our word is from Jeh-pun, the Dutch orthography of the Japanese Nippon." 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 Jih-pun, the Chinese pronunciation of the characters (meaning) literally 'sun-origin.'" (Chamberlain, Things Japanese, 3rd ed. 221.)] A form closely resembling Japán, as we pronounce it, must have prevailed, among foreigners at least, in China as early as the 13th century; for Marco Polo calls it Chipan-gu or Jipan-ku, a name representing the Chinese Zhi-pen-Kwo ('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 Japing and Japang.

1298.—"Chipang 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.

1505.—"... 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 Moccece pearls worth 8,000 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, 1881, 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, Magellans 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, wherewith the Benza, who are their priests, received us.
very courteously, for indeed it is the custom of those of Jappon (do Japão) to be exceeding kind and courteous."—Pinto (orig. cap. xxxiv.), in Cogan, E.T. p. 173.

1563.—"After leaving to the eastward the isles of the Legnions (see LEW CHEW) and of the Japons (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, I. ix. 1.

1572.—"Esta meia escondida, que responde De longe a China, donde vem buscar-se, De Japão, onde nasce la prata fina, Que ilustrada será o' a Lei divina,"—Cambões, 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 sleeker 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, s.

The name of a precious stone often mentioned by writers of the 16th century, but respecting the identity of which there seems to be a little obscurity. The English Encyclopaedia, 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 translation of Barbosa (who mentions the stone several times under the form giagonza and jagonzas), on the authority of a practical jeweller identifies it with conordum. This is probably an error. Jagonzas looks like a corruption of jacinthus. And Haiy's Mineralogy identifies jargon and hyacinth under the common name of zircon. Dana's Mineralogy states that the term hyacinth is applied to these stones, consisting 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., 3rd ed., 1850, 379-380; [Encycl. Brit. 9th ed. xxiv. 789 seq.]).

The word probably comes into European languages through the Span. a-

zarcon, a word of which there is a curious history in Dozy and Engelmann. Two Spanish words and their distinct Arabic originals have been confounded in the Span. Dict. of Cobarruvias (1611) and others following him. Sp. sarca is 'a woman with blue eyes,' and this comes from Ar. saraka, fem. of asrak, 'blue.' This has led the lexicographers above referred 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 vermilion, as does the Port. sarado, azarado, 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 aureus." This is from the Ar. zkank, which in Ibn Baithear is explained as synonymous with salikân, and asranj, "which the Greeks call santisx,' i.e. cinnabar or vermilion (see Sontheimer's Elm Beithar, i. 44, 530). And the word, as Dozy shows, occurs in Pliny under the form syricum (see quotations below). The eventual etymology is almost certainly Persian, either zargun, 'gold colour,' as Marcel Devic suggests, or azargun (perhaps more properly azargun, from azar, 'fire'), 'flame-colour,' as Dozy thinks.


"Inter facticia est et Syricum, quo minium sublini diximus. Fit autem Sinopide et sandyce mixtis."—Ibid. XXXV. vii.

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 assemblages are called Jargons de Ceilan, and arc so called because they consist of a collection of gems which reflect various colours."—Fra Paolino, Eng. ed. 1800, 393. (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. M'Gee's Treatise on Diamonds, &c. 119.

1860.—"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."—
Tennent's Ceylon, i. 38.

JAROOL, s. The Lagerstroemia reginææ, Roxb. H.-Beng. jàrât, jàral. 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 exceedingly glorious tree of the Concans 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 reginææ"—Sir G. Birdwood, MS.

1850.—"Their forests are frequented by timber-cutters, who fell jarooll, a magnificent tree with red wood, which, though soft, is durable under water, and therefore in universal use for boat building."—Hooker, Hym. Journals, ed. 1855, ii. 318.

1855.—"Much of the way from Rangoon also, by the creeks, to the great river, was through actual dense forest, in which the jarooll, covered with purple blossoms, made a noble figure."—Blackwood's Mag., May 1856, 538.

JASK, JASQUES, CAPE, n.p. Ar. Râs Jîshak, a point on the eastern side of the Gulf of Ómân, 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 Órmos. After the Portuguese were driven out of Órmos (1622) 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. Ðâsk appears in Yâkût as "a large island between the land of Ómân 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, 1780, p. 94).

1553.—"Crossing from this Cape Moçandan to that opposite to it called Jaque, 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. i.

1572.—"Mas deixemos o estreito, e o conhecido Cabo de Jaque, ditto já Carpella, Com todo o seu ferreno mal querido Da natura, e dos dons usados della..."—Camões, 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 favoured by Nature niggard of her normal store...."

1614.—"Per Postscript. If it please God this Persian business fall out to ye content, and yt you thinke fitt to adventure thither, I think it not amisse to sett you down as ye Pilotts have informed mee of Jasaques, wth is a towne standinge neere ye edge of a straightt Sea Coast where a ship may ride in 8 fathome water a Sacar shotte from ye shoar and in 6 fathome you maye bee nearer. Jasaques or Gomes (see JAM, b) from Ormus southwards and six Gomes is 60 cosses makes 30 leagues. Jasaques lieth from Muschet east. From Jasques to Sinda is 200 cosses or 100 leagues. At Jasques commonly they have northe winde wth bloweth the trade out of ye Persian Gulfe. Mischet is on ye Arabian Coast, and is a little portte of Portugalls."—MS. Letter from Nich. Douwton, dd. 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 Jassaques in Persia, as a point from which to plunder our cargoes..."—Boccaro, 672.

1623.—"The point or peak of Giasack."—P. della Valle, Hak. Soc. i. 4.

1630.—"Jasques." (See under JUNK.)

1727.—"I'll travel along the Sea-coast, towards Indostan, or the Great Mogul's Empire. All the Shore from Jassques to Sinda, is inhabited by uncivilized People, who admit of no Commerce with Strangers..."—A. Hamilton, i. 115; [ed. 1744].

JASOOS, s. Ar.-H. jâsûs, 'a spy.'

1803.—"I have some Jasoosees, selected by Col. C—'s brahmin for their stupidity, who might not pry into state secrets, who go to Sindia's camp, remain there a phaur (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. yàn, defined by Sir G. Hanghton: "a vehicle, any means of conveyance, a horse, a carriage, a palkee." It is Skt. yâna, 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 palanquin 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 Pomegranate, With its drab and yellow lining, and picked out black between, Which down the Esplanade did go at the ninth hour of the day. . . ."

Bote-Ponjia, by H. M. Parker, ii. 215.

[The Jaun Bazar is a well-known low quarter of Calcutta.]

[1892.—

"From Tarzau 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 Ptolemy's Tables. His ίααβαίον 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 Râmâyana, though a perverted reading disguised the fact until the publication of the Bombay edition in 1863. The 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 Jâva, Jâvi 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" (Suvarna dvîpa and Râppa dvîpa), which occur in the quotation from the Râmâyana, and elsewhere in Sanskrit literature, and which evidently were the basis of the Chrysê and Argyrê, 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.) Suvarna-dvipa and Yava-dvipa were according to the prevalent representations the same; (2.) Two names of islands originally distinct were confounded with one another; (3.) Suvarna-dvipa in its proper meaning is Sumatra, Yava-dvipa 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 Ptolemy, from the Ramâyana, 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 Jâva and the Javanese Jâva preserve the original form of the word.]

* The Teutonic word Corn 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. Corn in England familiarly means 'wheat'; in Scotland 'oats'; in Germany 'rye'; in America 'mattza.'
(Ancient).—"Search carefully Yava dvipa, adorned by seven Kingdoms, the Gold and Silver Island, rich in mines of gold. Beyond Yava dvipa is the Mountain called Sisira, whose top touches the sky, and which is visited by gods and demons."—Rāmdāvana, IV. xl. 30 (from Kern).

A.D. c. 150.—"Ibadiu (I'azādīou), 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 Argyrē (Silver), and to stand at the western end of the island."—Ptolomy, VII. ii. 29.

414.—"Thus they voyaged for about ninety days, when they arrived at a country called Ya-va-di [i.e. Yava-deva]. In this country heretics and Brahmans flourish, but the Lw of Buddha hardly deserves mentioning."—Fošan, ext. in Groenewold's Notes from Chinese Sources.

A.D. 500.—"When the sun rises in Ceylon it is sunset in the City of the Blessed (Sīdhā-pura, i.e. The Fortunate Islands, noon at Yava-koti, and midnight in the Land of the Romans."—Arjyabhatā, IV. v. 33 (from Kern).

A.D. 560.—"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 Yava koti whose walls and gates are of gold."—Surya-Siḥdā-śīnta, XII. v. 38 (from Kern).

Saka, 654, i.e. A.D. 762.—"Divpayavana Yavākhyam atulan dhān-yādiyājāhikam sampannam kanakākare" . . i.e. the incomparable splendid island called Java, excessively rich in grain and other seeds, 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 Sind and Zanj, and Sanf (see CHAMPA) and Sin (China), and Zabaj. . . "—Masūdī, i. 5.

"This Kingdom (India) borders upon that of Zabaj, which is the empire of the Mahāraj, King of the Isles."—Ibid. 163.

992.—"Djavā is situated in the Southern Ocean . . In the 12th month of the year (992) their King Marādjā sent an embassy . . to go to court and bring tribute."—Groenewold's Notes from Chinese Sources, pp. 15-17.

1208.—"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, seeing that it has a compass of more than 3000 miles, and is under the dominion of a great king. . . Pepper, nutmegs, spice, galangas, cubeb, cloves, and all the other 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 Ramusio, ii. 51.

c. 1350.—"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."—Friar Odoric, in Cathay, &c., 87-89.

c. 1349.—"She clandestinely gave birth to a daughter, whom she made when grown up Queen of the finest island in the world, Sabā by name. . ."—John de Marignolli, ibid. 391.

c. 1444.—"Sunt insulæ duas in interiori India, eæ æreમ et ære Sinæ æbus finibus, ambæ Java nomine, quærum alter æbus Ætææ duæbus milliæus pretiætor æbus orientem versus; sed Majoris, Minoris æbus cognomine discernuntur."—N. Conti, in Poggius, 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)."—Assemorii, III. Pt. i. 392. This Dabag is probably a relic of the Zabaj, of the Relation, of Masūdī, and of Al-birûnī.

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, cubeb, and gold."—Barbosa, 197.

Referring to Sumatra, or the Archipelago in general.

Saka, 578, i.e. A.D. 686.—"The Prince Adityadharma is the Deva of the First Java Land (prathama Yava-bha). May he be great! Written in the year of Saka, 578. May it be great!"—From a Sanskrit Inscription from Pager-Ruyong, in Menang Karubu (Sumatra), pubd. by Friedrich, in the Batavische Transactions, vol. xxiii.

1224.—"Ma'bar (q.v.) is the last part of India; then comes the country of China (Sīn), the first part of which is Jāva, reached by a difficult and fatal sea."—Yākut, i. 516.

,"This is some account of remotest Sīn, 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 win the country known as Jāva on the sea-coast, like to India; from it are brought Aloeswood (śaḍ), camphor, and nard (śvmbul), and clove, and mace (bāsaba), and China drugs, and vessels of china-ware."—Ibid. iii. 445.
Kazwini speaks in almost the same words of Jawa. He often copies Yâkût, 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 Pentam 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.

c. 1300.—"... In the mountains of Java scented woods grow.... The mountains of Java 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-ad-din, in Elliot, i. 71.

1328.—"There is also another exceeding great island, which is called Jawa, which is in sev'n or 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 pygmy men.... There are also trees producing cloven, 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 in white and fat men when they can get them...."—Friar Jordanus, 30-31.

c. 1330.—"Parmi les isles de la Mer de l'Inde il faut citer celle de Djâwâl, grande ile comme par l'abondance de ses drogues.... au sud de l'isle de Djâwâl on remarque la ville de Fansour, d'où le camphre Fansotri tire son nom."—Geog. d'Aboulfeda, ii. pt. ii. 127. [See CAMPHOR].

c. 1346.—"After a passage of 25 days we arrived at the Island of Jawa, which gives its name to the fulûn jâwûy (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."—Ibn Batuta, iv. 228-230.

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 Javis (Jauis), because they hold it for certain that the Javanese (or Jâwâni) were formerly lords of this great Island...."—Barros, III. v. 1.

1555.—"Beyond the Island of Jawa they sailed along by another called Balî; and then came also vnto other called Autiane, Cambaba, Solar.... The course by these Islands is about 500 leagues. The ancient cosmographers call all these Islands by the name fanos; but late experience hath found the names to be very dierus as you see."—Antonio Galvano, old E.T. in Hakl. iv. 423.

1856.—"It is a saying in Goozerat,—"Who goes to Java Never returns.

If by chance he return, Then for two generations to live upon, Money enough he brings back.'"

Râs Mâlâ, 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 Baden-Powell, Punjab Products, i. 260].

It is curious that the Hind. name of the common radish is mûlî, from mûlî, 'root,' exactly analogous to radiss from radix.

[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. jawâb, '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 jawauvid.' [The Jawaub Club consisted of men who had been at least half a dozen times jawauvid.'

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.]

Jawab 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 chief every picture on the walls has its jawab (or duplicate). The portrait of Scindiah now in my dining-room was the jawab (copy in fact) of Mr. C. Landseer's picture, and hung opposite to the
original in the Darbar room (M.-Gen. Keatinge). ["The masjid with three domes of white marble occupies the left wing and has a counterpart (jawāb) in a precisely similar building on the right hand side of the Taj. This 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 Indica, Linn., the Nilkanth, or 'blue-throat' of the Hindus, found all over India.

[1878.—"They are the commonality of birdcorm, who furnish forth the mobs which bewilder the drunken-flighted jay when he jerks, shrieking in a series of blue hyphen-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."—Holwell's Letter of Feb. 28, in Wheeler, Early Records, 250.]

The Jhils 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 Syllhet 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 canoe attached to it."—Hon. Robert Lindsay, in Lives of the Lindsays, iii. 166.

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."—Heber, 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."—Hooker's Himalayan Journals, ed. 1855, ii. 265.

1885.—"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 Alam 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.

Jeeh 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 certil and zoitole. It is doubtful, however, if certil is the same word. At least there is a medieval Portuguese coin called certil and cestil (see Fernandes, in Memorias da Academia Real das Sciences de Lisboa, 2da Classe, 1856); this may have got confounded with the Indian Jital. The jital of the Delhi coinage of Alā-ud-din (c. 1300) was, according to Mr. E. Thomass calculations, 1/20 of the silver tanga, the coin called in later days the rupee. It was therefore just the equivalent of our modern pie. But of course, like most modern denominations of coin, it has varied greatly.

c. 1193-4.—"According to Kutb-ud-Din's command, Nizam-ud-Din Mohammad, on his return, brought them [the two slaves] along with him to the capital, Dhilli; and Malik Kutb-ud-Din purchased both the Turks for the sum of 100,000 jital."—Raverty, Tabakat-i-Nâṣiri, p. 603.

c. 1290.—"In the same year ... there was dearth in Dehli, and grain rose to a jital per sîr (see SEEB)."—Zi­dāh-ud-din Barnî, in Elliot, iii. 146.

JEHAUD, s. Ar. jihâd, ['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 been 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 (jizyah) 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."—Sat. Review, 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. jalebi, [which is apparently a corruption of the Ar. zalābiya, P. zalibija]. 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."—Chevers, 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 for kunkur.] It would appear from a remark of C. P. Brown (MS. notes) to be Telugu zalli, Tam. shallî, which means properly 'shavers, bits, pieces.'

[1868.—"... anicus in some instances coated over the crown with jelly in chunnum."—Nelson, Man. of Madura, Pt. v. 53.]

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 Jatlam or Jilm, now apparently written Jhilam, and taking this name from a town on the right bank. The Jhilam is the Ḥūdārūs of Alexander's historians, a name corrupted from the Skt. Vīstād, which is more nearly represented by Ptolemy's Bōdūsūrs. A still further (Prakritic) corruption of the same is Behāt (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 Jailam ..."—Bathâqat, in Elliot, ii. 139.

c. 1204.— "... in the height of the conflict, Shama-ud-din, in all his panoply, rode right into the water of the river Jilam ... 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 ..."—Tabâkât, by Raverty, 604-5.

1856.— "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. jama'dar, jama' 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 Sûbâdîr (see SOUDBADOR) being the first. In this sense the word dates from the re-organisation of the army in 1768. It is also applied to certain officers of police (under the dârogâha), of the customs, and of other civil depart-
ments. And in larger domestic establishments there is often a jemaadár, 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 bikhishâi (see BHEESTY).

1752.—"The English battalion no sooner quitted Trichinopoly than the regent set about accomplishing his scheme of surprising the City, and . . . endeavoured to gain 500 of the Nabob's best peons with firelocks. The jemautdars, or captains of these troops, received his bribes and promised to join." —Orme, ed. 1803, i. 257.

1817.—". . . Calliand had commenced an intrigue with some of the jemautdars, 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 Mussulman convert of Mr. Corrie's, who had travelled in Persia with Sir Gore Ouseley, and accompanied him to England, from whence he was returning . . . when the Bishop took him into his service as a jemautdar, or head officer of the peons." —Editor's note to Heber, ed. 1844, i. 65.

[1826.—"The principal officers are called Jummadhars, some of whom command five thousand horse." —Pandurang Hari, ed. 1873, i. 66.]

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 BURRAM-POOTER), and the conditions of which are explained in the following passage written by one of the authors of this Glossary many years ago: "In Rennell'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 Jenai, and with the name of Pudda (Paddo) 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 Rennell's Bengal Atlas (Map No. 6) under the name of Jenni, but it is not mentioned in his Memoir 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 Rajshâhi District. The real direction of the change has been further south. The Janai is also called the Jamunâ (see under JUMNA). Hooker calls it Jummal (1) noticing that the maps still led him to suppose the Burrampooter flowed 70 miles further east (see Him. Journals, ed. 1855, ii. 259).

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. Baber, an exact equivalent of "Pullman-Car!" The article has been introduced into India, and is now in use in 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.]

1876.—"A machine called a jennyrickshaw 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. 163.

1880. —"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." —Miss Bird, Japan, i. 13.

1885. —"We . . . got into rickshaws to make an otherwise impossible descent to
JEZYA. s. Ar. jizya. The poll-tax which the Muslim law imposes on subjects who are not Moslem.

[c. 630 A.D. See under JEHAUD.]

c. 1300. — “The Kázi replied ... No doctor but the great doctor (Hanifa) to whose school we belong, has assented to the imposition of Jizya on Hindus. Doctors of other schools allow of no alternative but “Death or Islam.” ..—Ziá-ud-dín Barná, in Elliot, iii. 184.

1838. — “Understand what custom ye English paid formerly, and compare ye difference between that and our last order for taking custom and Judgea. 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 Nubob, in Hedges, Diary, July 18; [Hak. Soc. i. 100].

1866. — “Books of accounts received from Dacca, with advice that it was reported at the Court there that the Poll-money or Judgeea lately ordered by the Mogul would be exacted of the English and Dutch. ... Among the orders issued to Pattana Cossum-bazar, and Dacca, instructions are given to the latter place not to pay the Judgeea or Poll-tax, if demanded.”—Lt. St. Geo. Consns. (on Tour) Sept. 29 and Oct. 10; Notes and Extracts, No. i. p. 40.

1765.—“When the Hindoo Rajahs ... submitted to Tamarlaine; it was on these capital stipulations: That ... the emperors should never impose the jesseraah (or poll-tax) upon the Hindus.”—Hotwell, Hist. Events, i. 87.

JEHAUMP. s. A hurdle of matting and bamboo, used as a shutter or door. Hind. jhábá, Mahr. jhámpa; in connection with which there are verbs, Hind. jhámp-ná, jhámpá, dhabámp, ‘to cover.’ See jhoprá, s.v. ak; [but there seems to be no etymological connection].

JHOOM, s. jhüm. 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 Kumari (see COOMRY) of S.W. India, the Chena of Ceylon (see Emerson Tennent, ii. 463), the toun-gyan of Burma [Gazetteer, ii. 72, 757, the dakya of North India (Skt. dāh, ‘to burn’), ponam (Tam. pun, ‘inferior’), or ponacaud (Mal. punak-katu, pun, ‘inferior,’ katu, ‘forest’) of Malabar]. In the Philippine Islands it is known as garding; 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).

[1890.—“In this hilly tract are a number of people ... who use a kind of cultivation called the Cotwacu, which a good deal resembles that which in the Eastern parts of Bengal is called Jumea.” —Buchanan, Mysores, ii. 177.]

1883. — “It is now many years since Government, seeing the waste of forest caused by juming, 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 these 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. Lewin, A Fly on the Wheel, 348 seqq.

JIGGY-JIGGY, adv. Japanese equivalent for ‘make haste!’ The Chinese syllables chū-chū, given as the origin, mean ‘straight, straight!’ Qu. ‘right ahead!’ (Bp. Moule).

JILLMILL, s. Venetian shutters, or as they are called in Italy, persiane. The origin of the word is not clear. The Hind. word ‘jīlmīlā’ 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 Platt in his H. Dict.] Or it may have been an onomatopoea, from the rattle of such shutters; or it may have been corrupted from a Port. word such as janella, ‘a window.’ All this is conjecture.

[1892.—“Besides the purdahs, the openings between the pillars have blinds neatly made of bamboo strips, woven together with coloured cords: these are called jillmuns or cheeks” (see CHICK, a).—Mrs. Meer Hassan Ali, Observations, i. 306.]

1784.—“The front (of a Bengal house) is generally long, exhibiting a pillared verandah, or a row of French casements, and jillmilled windows.”—Calc. Review, No. cvii. 307.

JOCOLE, s. We know not what this word is; perhaps ‘toys?’ [Mr.
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.

1298.—"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. II. 351.

1343.—"We anchor by a little island near the main, Anchediva (q.v.), where there was a temple, a grove, and a tank of water... We found a jogi leaning against the wall of a baddhâna or temple of idols" (respecting whom he tells remarkable stories).—Ibn Batuta, iv. 62-63, and see p. 275.

c. 1442.—"The Infidels are divided into a great number of classes, such as the Bramins, the Joghis and others."—Abdurrazak, in India in the XVTh Cent., 17.

1498.—"They went and put in at Angediva... there were good water-springs, and there was 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 called jogues."—Lord Stanley, 289. 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 Gorakhnâtha 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 jogues, and in their own speech they are called Zorwe (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 Barros, Dec. II. liv. v. cap. 8.

"For this reason the place (Adam’s Peak) is so famous among all the Gentile-don 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 as men 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 cobras 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. 1564, 157.

[1567.—"Jogues." See under CASIS. [c. 1610.—"The Gentiles have also their Abedales (Abd-Allah), which are like to our hermits, and are called Jogues."—Pyrrard de Laval, Hak. Soc. i. 349.]

1624.—"Finally I went to see the King of the Jogis (Gloghi) where he dwelt at that time, under the shade of a cottage; and I found him roughly occupied in his affairs as a man of the field and husbandman... they told me his name was Batinato, 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].

[1667.—"I allude particularly to the people called Jauguis, a name which signifies 'united to God.'"—Bernier, ed. Constable, 316.]

1673.—"Near the Gate in a Choutry sate more than Forty naked Jogies, or men united to God, covered with Ashes and pleated Turbats of their own Hair."—Fryer, 160.

1727.—"There is another sort called Joguies, who... go naked except a bit of Cloth about their Loyns, and some deny themselves even that, delighting in Nasti-ness, and an holy Obscenity, with a great
Show of Sanctity."—A. Hamilton, i. 152; [ed. 1744, i. 153].

1809.

"Fate work'd its own the while. A band Of Yoguees, as they roaming the land Seeking a spouse for Jaga-Naut their God, Stray'd to this solitary glade."

Curse of Kehawa, xiii. 16.

c. 1812.—"Scarcely...were we seated when behold, there poured into the space before us, not only all the Yoguees, Fakiers, and rogues of that description...but the King of the Beggars himself, wearing his peculiar badge."—Mrs. Shortwood, (describing a visit to Henry Martyn at Cawnpore), Autobiog., 415.

"Apnâ gâ'âw kâ jogi än gâ'âw kâ sidh." 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). [Dahâ Company Bahâdur kâ is still a common form of native appeal for justice, and Company Bahâg 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 Jahân, "which has a fine sounding smack about it, recalling Shah Jehân and Jehângir, 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 lingam, the phallic 'Roi Soleil.' The mintage of this coin is unknown (? 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 Kumpani Jehân, 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 Schab Ka bhârjua, Company kâ naava ka tehsîr laid'; literally translated, 'The Lord's sister's son, and the grandson of the Company, has arrived.'—Lord Valentia, i. 137.

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 Honourable 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."

—Sadâsûkh, 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 Topee 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."—Pandurang Hari, 60; [ed. 1873, i. 88, 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. Staunton."—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 fares 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. Review, Feb. 14, p. 220.

JOMPON, s. Hind. jânpâñ, japân, [which are not to be found in Platt's Dict.]. A kind of sedan, or portable chair used chiefly by the ladies at the Hill Sanitaria of Upper India. It is carried by two pairs of men (who are called Jompoonies, i.e. jânpâñ or japânâ), 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 Crawford's *Malay Dict.* "Jampa(0) (Jav. Jampa(0), a kind of litter." Also the Javanese *Dict.* of P. Jansz (1876) gives: "Djempana—dragstoel (i.e. portable chair), or sedan of a person of rank." Klinkert has *jempa(na), djempa(na), sempa(na* as a State sedan-chair, and he connects *sempa(na* with Skt. sam-pa(na), '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 Himālaya, as may be seen from the quotation from F. Desideri.

It seems just possible that the name may indicate the thing to have been borrowed from *Japan.* But the fact that *dpot* means 'hang' in Tibetan may indicate another origin.

Wilson, however, has the following: "Jhampán, Bengali. A stage on which snake-catchers and other juggling vagabonds exhibit; a kind of sedan used by travellers in the Himālaya, written *Jampaun (?)." [Both Platts and Fallon give the word *jhappan* as Hind.; the former does not attempt a derivation; the latter gives Hind. *jamp* '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 *Jampana,* a sort of palanquin."—Letter of P. Ipólito Desideri, dated April 10, in *Lettres Édip.* xv. 184.

1783.—(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, ii. 3.

[1822.—"The Chumpaan, 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. 103.

[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.]

1879.—"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 *jampa* and *jempanaes*... just as in the plains she keeps her carriage and footmen."—Letter in *Times,* Aug. 17.

**JOOL, JHOOL,** s. Hind. *jhdn* supposed by Shakespeare (no doubt correctly) to be a corrupt form of the Ar. *jbd* (Jow), having much the same meaning: [but Platts takes it from *jhânlâ* (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 plnr. *jilâl* as a singular. This Dozy defines as "couverture en laine plus ou moins ornée de dessins, très large, très chaude et enveloppant le poitrail et la croupe du cheval* (exactlty the Indian *jhdn)—also ornement de soie qu'on étend sur la croupe des chevaux aux jours de fête."

[1819.—"Dr. Duncan... took the *jhol,* or broadcloth housing from the elephant. ... "—Tod, Personal *Narr.* in *Annals,* Calcutta reprint, i. 715.]


**JOLÁ, s.** Hind. *jhdâl.* The ordinary meaning of the word is 'a swing'; but in the Himālaya 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 *Sângha* and *Jhula*" (a description of both follows).—*Asiat. Res.* xi. 475.]

1830.—"Our chief object in descending to the Sutlej was to swing on a *Joolâ* 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 *Deos, 'God,'* first taken up in the 'Pidgin' 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 Joosje) is a mighty and powerful Prince of the World.” — Walter Schulz, 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." —Soar, 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 Vermeulen, Oost Indische Voyages, 33.

1711.—"I know but little of their Religion, more than that every Man has a small Joos or God in his own House." — Lockyer, 181.

1727.—“Their Jooses or Demi-gods some of human shape, some of monstrous Figure.” — A. Hamilton, ii. 286; [ed. 1744, ii. 265].

c. 1790.—“Down with dukes, earls, and lords, those pagan Jooses, False gods! I away with stars and strings and crosses.” — Peter Pindar, Ode to Kien Long.

1798.—“The images which the Chinese worship are called joosje by the Dutch, and joos 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.” — Stavorinuss, 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 or enquiring of a Chinese for the name of the idol, he answers Grande Yoss, instead of Gran Dios." — Olof. Toreen, 292.

1760-1810.—"On the 8th, 18th, and 28th day of the Moon those foreign barbarians may visit the Flower Gardens, and the Honam Joss-house, but not in droves of over ten at a time." — 8 Regulations at Canton, from The Fanckwee 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. ciii. 222.

1876:—"One Tim Wang he makee-travel, Makee stop one night in Joss-house." — Leland, Pilgín-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, Pilgín-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. jhāū. 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 fascines in Indian siege-operations.

[c. 1809.—". . . by the natives it is called jhau; 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, ii. 597.]

1840.—". . . 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. Jwālā-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 Biās River, where jets of gas issue from the ground and are kept constantly burning. There is a shrine of Devī, 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 Jwālā-mukhi. The author of the following passage was evidently ignorant of the phenomenon worshipped, though the name indicates its nature.

[c. 1360.—"Sultān Firoz marchèd with his army towards Nagarkot (see NUGURCOTE) . . . the idol Jwālā-mukhi, much worshipped by the infidels, was situated on the road to Nagarkot. . . . Some of
the infidels have reported that Sultán Fíroz went specially to see this idol, and held a golden umbrella over its head. But... the infidels slandered the Sultán. Other infidels said that Sultán Muhammad Sháh bin Tughlík Sháh held an umbrella over this same idol, but this also is a lie..."—Sháma-i-š-rídf, in Elliot, ii. 318.

1616.—"...a place called Jalla mokee, where out of cold Springs and hard Rocks, there are daily to be seen incessant Eruptions of Fire, before which the Idolatrous people fall down and worship."—Terry, in Purchas, ii. 1467.

[...c. 1617.—In Sir T. Roe's Map, "Jalla-makee, the Pilgrimage of the Banians."—Hak. Soc. ii. 553.]

1783.—"At Taullah Mhokee (sic) a small volcanic fire issues from the side of a mountain, on which the Hindoos have raised a temple that has long been of celebrity, and favourite resort among the people of the Punjab."—G. Forster's Journey, ed. 1798, i. 303.

1799.—"Prasoon Poory afterwards travelled...to the Maha or Burée (i.e. larger) Jowallah Maokhi or Juála Múchi, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Bákú 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. jowdr, juár, [Sk. jasa-prakára or akára, 'of the nature of barley';] Sorgo-um vulgare, Pers. (Holcus sorgo-um, 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 unloosed tracts; it is sown about July and reaped in November. The reedy stems are 8 to 12 feet high. It is the cholam of the Tamil regions. The stalks are Kirbee. The Ar. dura or dhura is perhaps the same word ultimately as jowdr; for the old Semitic name is dolm, from the smoky aspect of the grain. It is an old instance of the looseness which used to pervade dictionaries and glossaries that R. Drummond (Illus. of the Gram. Parts of Gujarattëe, &c., Bombay, 1808) calls "Joar, a kind of pulse, the food of the common people."

[c. 1590.—In Khandesh "Jowári 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."—Aim, ed. Jarrett, ii. 223.]

1760.—"En suite mauvais chemin sur des levées faites de boue dans des quarres de...Jouari et des champs de Nélis (see NELLY) remplis d'eau."—Anquetil du Perron, I. ccxxiii.

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.

1819.—"In 1797-8 jowarwe sold in the Muchoo Kaunta at six rupees per cullée (see CULSEY) of 24 maunds."—Macmurdo, in Tr. Lit. Soc. Bo. i. 287.

[...1826.—"And the sabre began to cut away upon them as if they were a field of Joanne (standing corn)."—Pandurang Hari, ed. 1873 i. 66.]

JOY, s. This seems from the quotation to have been used on the west coast for jewel (Port. joio).

1810.—"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."—Maria Graham, 3.

JUBTEE, JUPTEE, &c., s. Guz. japtt, &c. Corrupt forms of zabti. ["Watan-zabti, or -japtt, Mahr., Produce of lands sequestered by the State, an item of revenue; in Guzerat the lands once exempt, now subject to assessment" (Wilson).] (See ZUBT.)

1808.—"The Sindías as Sovereigns of Broach used to take the revenues of Mooj-moodards and Denoy (see DESSAYE) of that district every third year, amounting to Rs. 58,390, and called the periodical confiscation Juptee."—R. Drummond. [Majmuádár "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 Ayodhyia, or Yuthia (so called apparently after the Hindu city of Râma, Ayodhyia, 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 Zacabedera, and who inhabits Ídúia."—Pigafetta, Hak. Soc. 156.
c. 1546.—"The capital City of all this Empire is Odiaa, whereof I have spoken heretofore: it is fortified with walls of brick and mortar, and contains, according to some, four hundred thousand inhabitants, whereas an hundred thousand are strangers of divers countries."—Pinto, in Cogan's E.T. p. 285; orig. cap. clxxxix.

1553.—"For the Realm is great, and its Cities and Towns very populous; insomuch that the city Hudia alone, which is the capital of the Kingdom of Siam (Siitó), 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 Odiaa . . . 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."—Gouto, VI. vii. 9.

1617.—"The merchants of the country of Lan John, a place joining to the country of Jangama (see JANGOMAY) arrived at 'the city of Judea' before Eaton's coming away from hence, and brought great store of merchandize."—Sainsbury, ii. 90.

'1 (letter) from Mr. Benjamin Farr in Judea, at Syam."—Cocks's Diary, Hak. Soc. i. 272.

[1639.—"The chief of the Kingdom is Hudia by some called Odiaa . . . the city of Hudia, 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-ya, the o of the syllable yo being closer than our (French) Diphthong au."—La Louvère, Siam, E.T. i. 7.]

1727.—". . . all are sent to the City of Siam or Odiaa for the King's Use. . . . The City stands on an Island in the River Memnon, which by Turnings and Windings, makes the distance from the Bar about 50 Leagues."—A. Hamilton, ii. 160; [ed. 1744].

[1774. — Ayutthaya with its districts Dvaravati, Yodaya and Kamanpaik."—Inc. in Indo. Antiq. xxii. 4.]

[1827.—"The powerful Lord. . . who dwells over every head in the city of the sacred and great kingdom of Si-ya-yoo-thaya."—Treaty between E.I.C. and King of Siam, in Wilson, Documents of the Burmese War, App. lxxxvii.]

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 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.

[1811.—"Jagnar." See under MADURA.] c. 1321.—"Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people, join together and draw it forth from the church with loud singing of songs, and all kinds of music . . . and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot."—Friar Odoric, in Cathay, &c. i. 83.
c. 1430. — "In Bizengalia (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 their 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 (Nagapatam), some of whom from devotion, or the desire to be thought to have made a devoted end, cast themselves down under the wheels of the cars, and so perish, remaining all ground and crushed by the caille."

—Gaspard Balbi, f. 84.

The preceding passages refer to scenes in the south of the Peninsula.

c. 1590.—"The chief city of Purston on the banks of the sea stands the temple of Jagnaunt, 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 carriage of sixteen wheels, which in the Hindooe language is called Rakhth (see RUT); and they believe that whoever assists in drawing it along obtains remission of all his sins."—Quinnin's Ayesen, ii. 10-19; [ed. Jarrett, ii. 127.]

[1616.—"The chief city called Jekanat."

—Sir T. Roe, Hak. Soc. ii. 538.]

1632.—"Vnto this Pagod or house of Sathen... doe belong 9,000 Brammines or Priests, which doe daily offer sacrifice unto their great God Jaggunart, from which Idol the City is so called. And when it (the chariot of Jaggunart) is going along the city, there are many that will offer themselves a sacrifice to this Idol, 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 legs, so that many of them are destroyed, and by this meanes they thinke to merit Heauen."—W. Bruton, in Hakl. v. 57.

1667.—"In the town of Jagannatt, which is seated upon the Gulf of Bengala, and where is that famous Temple of the Idol of the same name, there is yearly celebrated a certain Feast... The first day that they shew this Idol with Ceremony in the Temple, the Crowd 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 harassed, 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 Pable) persons so foolishly credulous and superstitious as to throw themselves with their bellies under those large and heavy wheels, which bruise them to death... 3)—Bernier, a Letter to Mr. Chaplain, in Eng. ed. 1684, 97; [ed. Constable, 304 seq.].

[1669-79.—"In that great and Sumptuous Diabolicall Pagod, there Standeth there greatest God Jno. Gernaet, whence ye Pagod receuved that name also."—MS. Asia, &c., by T. B. f. 12. Col. Temple adds: "Throughout the whole MS. Jagannath is repeatedly called Jno. Gernaet, which obviously stands for the common transposition Jagnaunt."

1682.—"We lay by last night till 10 o'clock this morning, ye Captain being desirous to see ye Jagnerto Pagodas for his better satisfaction... "—Hedges, Diary, July 16; [Hak. Soc. i. 30].

1727.—"His (Jagarynt's) Effigy is often carried abroad in Procession, mounted on a Coach four stories high... 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. 387; [ed. 1744].

1809.—"A thousand pilgrims strain Arm, shoulder, breast, and thigh, with might and main, To drag that sacred wain, And scarce can draw along the enormous load. Prone 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 Jagnaunt they call, The ponderous car rolls on, and crushes all, Through flesh and bones it ploughs its dreadful path. Groans rise unheard; the dying cry. A 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 Juggernaut 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. 1818.—"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 excruciating complaints, and chose this method of ridding themselves of the burthen of life in preference to other modes of suicide so prevalent with the lower orders under similar circumstances."—A. Stirling, in As. Res. xv. 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 Hindoos were crushed to death at Ishera on the Ganges, under the wheels of a Juggernaut."—As. Journal, 1821, vol. xxiii. 702.

[1864. — "On the 7th July 1864, the editor of the Friend of India mentions that, a few days previously, he had seen, near Serampore, two persons crushed to death, and another frightfully lacerated, having thrown themselves under the wheels of a car during the Rath Jatra festival. It was afterwards stated that this occurrence was accidental."—Chevers, Ind. Med. Jurispr. 465.]

1871. — "... poor Johnny Tetterby stag-gering under his Mochol of an infant, the Juggernaut that crushed all his enjoy-ments."—Forster's Life of Dickens, ii. 415.

1876.—"Le monde en marchant n'a pas beaucoup plus de sonci de ce qu'il écrase que le char Gribald de Juggernaut e R. Ren., dit in Revue des Deux Mondes, 3e Série, xviii. p. 504.

JULIBDAR, s. Pers. jiladár, from jilau, the string attached to the bridle by which a horse is led, the servant who leads a horse, also called jangi-bahdár, jaghibakhash. 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 khâgah horse, a rupee should be given, viz., one dam to the Âtbeg, two to the Jiladár ..."—Âin, 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 Gelabdâr, or Master Multeer, with his prime Passengers or Servants, have an opportunity to view the whole Caphala."—Fryer, 341.

1683.—"Your Jylibdar, after he had received his letter would not stay for the Genâ, but stood upon departure."—Hedges, Diary, Sept. 15 ; [Hâk. Soc. i. 112].

"We admire what made you send poons 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 ; [Hâk. Soc. i. 120].

1754.—"100 Gilodar; those who are charged with the direction of the couriers and their horses."—Hawkes's Travels, i. 171 ; 262.

[1812.—"I have often admired the courage and dexterity with which the Persian Jelowdars or grooms throw themselves into the thickest engagement of angry horses."—Moorer, Journey through Persia, 63 seq.]

1880.—"It would make a good picture, the surroundings of camels, horses, donkeys, and men ... Pascal and Remise cooking for me; the Jellodars, enveloped in felt coats, smoking their kallifins, amid the half-light of fast fading day..."—MS. Journal in Persia of Capt. W. Gill, R.E.

JUMBEEA, s. Ar. janbiya, 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 janbiyâh 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 Âin (orig. i. 119); why Blochmann in his translation [i. 110] spells it jhanbhak 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.—"Takt-ud-din refused roughly and pushed him away. Then the maidened man drew a dagger (khanjar) such as is called in that country jambwa, and gave him a mortal wound."— Ibn Batuta, i. 534.

1498.—"The Moors had erected palisades of great thickness, with thick planking, and fastened them 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 (gomios)."—Barbosa, p. 80.

1774.—"Autour du corps ils ont un ceinturon de cuir brodé, ou garni d'argent,
JUMDUD, s. H. Jamdad, Jamdhar. A kind of dagger, broad at the base and slightly curved, the hilt formed with a cross-grip like that of the Katar (see KUTTAUR). [A drawing of what he calls a jamdhar katari 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 janb-dar, 'flank-render.' 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 Yama-dant 'Death's Tooth.' The drawings of the jamhad 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. 1526.—"Jamdher." See quotation under KUTTAUR.

[1813.—"... visited the jamdar khana, 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 lacks of rupees (was) effected on the former jumma."—Fifth Report, p. 8.

JUMMABUNDEE, s. Hind. from P.—Ar. jama'bandi. 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.]

[1765.—"The rents of the province, according to the jumma-bundy, or rent-roll... amounted to...".—Verelst, View of Bengal, App. 214.]

[1814.—"Jummandee." See under PATEL.]

JUMNA, n.p. The name of a famous river in India which runs by Delhi and Agra. Skt. Yamuna, Hind. Jamnâ and Jumna, the Διομοῦρα of Ptolemy, the Ἰωβάφις of Arrian, the Jomanes of Pliny. The spelling of Ptolemy almost exactly expresses the modern Hind. form Jamnâ. The name Jamnâ 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.) Jamnâ is the name of several other rivers of less note.

[1616-17.—"I proposed for a water worke, wh might giue the Chief Cittye of the Mogores content... wh is to be don vpon the River Ieminy wh passeth by Agra...".—Birdwood, First Letter Book, 360.]

[1619.—"The river Gemini was vsnft to set a Myll vpon."—Sir T. Roe, Hak. Soc. ii. 477.]

[1663.—"... the Gemna, a river which may be compared to the Loire...".—Bernier, Letter to M. de la Mothe le Vayer, ed. Constable, 241.]

[JUMNA MUSJID, n.p. A common corruption of the Ar. jâmâ masjid, 'the cathedral or congregational mosque,' Ar. jama', to collect.' The common form is supposed to represent some great mosque on the Jumna R.

[1785.—"The Jumna-musjid is of great antiquity...".—Diary, in Forbes, Or. Mem. 2nd ed. ii. 448.]

[1849.—"In passing we got out to see the Jumna Masjed, a very fine building now used as a magazine."—Mrs. Mackenzie, Life in the Mission, ii. 170.]

[1865.—"... the great mosque or Djamia... this word Djamia' means literally 'collecting' or 'uniting,' because here attends the great concourse of Friday worshippers...".—Palgrave, Central and E. Arabia, ed. 1898, 207.]

JUNGEERA, n.p., i.e. Janjir. 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 Rajpurí inlet, to which the name Janjirí properly pertains, believed to be a local corruption of the Ar. jazíra, 'island.' The State is also called Habsoân, 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 Habshi,' are titles popularly applied to this chief. This State has a port and some land in Káthiáwar.

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 Damda), e.g. João de Castro in Príncipe 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." —Susruta, i. ch. 35.

c. 1370.—"Elephants were numerous as sheep in the jangal round the Káš's dwelling."—Túrikhi-Fıros-Sháht, 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)."—Abdurráẓacute, in Not. et Est. xiv. 51.

1474.—"... Bichenegar. 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."—Haikat's Gentoo Code, 190.

1809.—"They built them here a bower of jointed cane, Strong for the needful use, and light and long. Was the slight framework reared, with little pain; Litho creepers then the wicker sides supply, And the tall jungle grass fit roofing gave Beneath the genial sky."—

Curves of Kehama, xiii. 7.

c. 1830.—"'C'est là que je rencontrai les jungles... J'avoue que je fus très déappointé."—Jacquemont, Correspond. i. 194.

c. 1833-38.—"L'Hippotame au large ventre Habite aux Jungles de Java, Oh grondent, au fond de chaque antre Plus de monstres qu'on ne rêva."—

Theoph. Gautier, in Poésies Complètes, ed. 1876, i. 925.

1848.—"But he was as lonely here as in his jungle at Boggleywala." —Thackeray, Vanity Fair, ch. iii.

1865.—"... There was 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 vent en l'air, et dilate ses ongles."—Lecoute de Lisle.

1867.—"... Here are no cobwebs of plea and counter plea, no jungles of argument and brakes of analysis."—Seinburne, 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-Malayan, 83.

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.

1808.—"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
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, Rajemehal, Boglipoor, and the Jungleterry, by Mr. Hodges..."—In Seton-Karr, i. 64.

1788.—"To the Memory of Augustus Cleveland, Esq., Late Collector of the Districts of Bhaugulpore and Rajamahall, Who without Bloodshed or the Terror of Authority,Employing only the Means of Conciliation, Confidence, and Benevolence, Attempted and Accomplished The entire Subjection of the Lawless and Savage Inhabitants of the Jungleterry of Rajamahall..." (etc.)

Inscription on the Monument erected by Government to Cleveland, who died in 1784.

1817.—"These hills are principally covered with wood, excepting where it has been cleared away for the natives to build their villages, and cultivate jowaur (jowaur), plantains and yams, which together with some of the small grains mentioned in the account of the Jungleterry, constitute almost the whole of the productions of these hills."—Sutherland's Report on the Hill People (in App. to Long, 560).

1824.—"This part, I find (he is writing at Monghyr), is not reckoned either in Bengal or Bahar, having been, under the name of the Jungleterry district, always regarded, till its pacification and settlement, as a sort of border or debatable land."—Heber, i. 131.

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!

1806. — "Joseph Maria, a well-known scribe of the order of Topeowallas... was actually mobbed, on the first circuit of 1806, in the town of Pithead, by parties of curious old women and young, some of whom gazng upon him put the question, Aré Jungla, too munne pirmneek? 'O wild one, wilt thou marry me?' He knew not what they asked, and made no answer, whereupon they declared that he was indeed a very Jungla, and it required all the address of Kripnam (the worthy Brahmin who related this anecdote to the writer, uncontradicted in the presence of the said Senhor) to draw off the dames and damselS from the astonished Joseph."—R. Drummond, Illns. (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 European-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 Enchi, no doubt a clerical error for Fuchi. 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 texta) which several authors relate to be used in India." It is notable that the same erroneous suggestion is made by Amerigo Vespucci 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 tschouen (chwen), and Littre 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 Lin tang 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, Malayan Words in English, p. 59 seq.]

of these there are three kinds; the big ones which are called junk, in the plural junw. . . . Each of these big ships carries from three up to twelve sails. The sails are made of bamboo slips, woven like mats; they are never hauled down, but are shifted round as the wind blows from one quarter or another."—Ibn Batuta, iv. 31. The French translators write the words as gonk (and gonak). Ibn Batuta really indicates chunk (and chunak); but both must have been quite wrong.

c. 1318.—"Wishing them to visit the shrine of St. Thomas the Apostle . . . we embarked on certain Junks (ascendentes Junkos) from Lower India, which is called Minubar."—Marignolli, in Cathay, &c., 356.

1459.—"About the year of Our Lord 1420, a Ship or Junk of India, in crossing the Indian Sea, was driven . . . in a westery and south-westerly direction for 40 days, without seeing anything but sky and sea. . . . The many voyages touched on the coast to supply its wants, the mariners beheld there the egg of a certain bird called chrocho, which egg was as big as a butt."—Rubric on Fra Mauro's Great Map at Venice.

"The Ships or junks (Zonch) which navigate this sea, carry 4 masts, and others besides that they can set up or strike (at will); and they have 40 to 60 little chambers for the merchants, and they have only one rudder. . . . "—Ibid.

1516.—"Many Moorish merchants reside in it (Malacca), and also Gentiles, particularly Chetis (natives of BETTY), who are natives of Choloendal; and they are all-very rich, and have many large ships which they call jugos."—Barbarossa, 191.

1549.—"Exclusus isto concilio, applicavit animum ad navem Sinensis formae, quam fundum vocant."—Sctt. Franc. Xavertii Epist. 337.

[1554.—". . . in the many ships and junks (Jugos) which certainly passed that way."—Castanheda, ii. c. 20.]

1563.—"Juncos are certain long ships that have stern and prow fashioned in the same way."—Garcia, t. 588.

1591.—"By this Negro we were advertised of a small Bare of some thirtie tonnes (which the Moors call a Junco)."—Barker's A. C. of Lancaster's Voyage, in Hakl. ii. 589.

1631.—"And doubtless they had made havoc of them all, had they not presently been relieved by two Arabian Junks (for so their small ill-built ships are named. . . . )"—Terry, ed. 1665, p. 342.

[1625.—"An hundred Prawes and Junkes."—Purchas, Piligrimag, i. 2, 43.]

[1627.—"China also, and the great Atlantis (that you call America), which have now but Junks and Canoas, abounded then in tall Ships."—Bacon, New Atlantis, p. 12.]

1630.—"So repairing to Itaus (see JASK), a place in the Persian Gulph, they obtained a flote of Seaven Junks, to convey them and theirs as Merchants' bound for the Shoares or India."—Lord, Religion of the Persians, 3.
1673.—Fryer also speaks of ‘Portugal Jungks.’ 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 Juncaneer. 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—‘Jonka-mir.’ It = ‘a collector of customs.’

(1745).—Notre Supérieur qui se savoit qu’à moitié chemin certains Jonquamiers* mettoient les passans à contribution, nous avoit donné un ou deux fanons (see PANAM) pour les payer en allant et en revenant, au cas qu’ils l’exigeassent de nous.’—P. Norbert, Mémoires, pp. 159-160.

“The original word is in Malayâlam chungakâran, 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 1882.

—[H.Y.] (See JUNKON.)

1680.—‘The Didacan (see DEWAUN) returned with Lingapis Ruccus (see ROOKCA) upon the Anvaldar (see HAVILDAR) at St. Thoma, 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. Consn., Nov. 22, Notes and Ects., iii. 39.

1746.—‘Given to the Governor’s Servants, Juncaneers, &c., as usual at Christmas, Salampores (see SALEMPOOY) 18Ps. 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 Mergui, 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 Crawford (Malay Dict. s.v. Salang, and Dict. Ind. Archip. s.v. Ujong) Ujong Salang, ‘Salang Headland.’ [Mr. Skeat doubts the correctness of this. “There is at least one quite possible alternative, i.e. jong salang, in which jong means ‘a junk,’ and salang, when applied to vessels, ‘heavily tossing’ (see Klinkert, Dict. s.v. salang). Another meaning of salang is to transfix 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. Parles in the first quotation is now known as Perlis.”]

1539.—“There we crost over to the firm Land, and passing by the Port of Juncalane (Juncalado) we sailed two days and a half with a favourable wind, by means whereof we got to the River of Parles in the Kingdom of Queda...”—Pinto (orig. cap. xix.) in Cogan, p. 22.

1592.—“We departed thence to a Baie in the Kingdom of unsalaom, which is betwene Malacca and Pegu, 8 degrees to the Northward.”—Barker, in Hakl. ii. 591.

1727.—“The North End of Jonk Ceyloan lies within a mile of the Continent.”—A. Hamilton, 69; [ed. 1744, ii. 67.]

JUNKEON, s. This word occurs as below. It is no doubt some form of the word chungam, mentioned under JUNKAMEER. Wilson gives Telugu Sunkam, which might be used in Orissa, where Bruton was. [Shungum (Mal. chunnam) appears in the sense of toll or customs duties in many of the old treaties in Logan, Malabar, vol. iii.]

1638.—“Any Junkeon or Custome.”—Bruton’s Narrative, in Hakl. v. 59.

1676.—“These practices (claims of perquisite by the factory chiefs) hath occasioned some to apply to the Governor for relief, and chosen rather to pay Junkean than submit to the unreasonable demands aforesaid.”—Major Packtle’s Proposals, in Fort St. Geo. Consn., Feb. 16. Notes and Ects., 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 word is really Malayo-Javanese jurubahäsa, lit. 'language-master,' juru being an expert, 'a master of a craft,' and bahäsa the Skt. bhäsä, 'speech.' [Wilkinson, Dict., writes Juru-bähasa; Mr. Skeat prefers juru-bhäsä.]

1603.—At Patani the Hollanders having arrived, and sent presents—"'Ils furent pris par un officier nommé Orankaes (see ORÁN-KAY) Jurebassa, qui en fît trois portions.'—In Rec. du Voyages, ed. 1703, ii, 667. See also pp. 672, 675.

1613.—"(Said the Mandarin of Ançao) Captain-major, Auditor, residents, and jurubachts, for the space of two days you must come before me to attend to these instructions (capitulos), in order that I may write to the Alão.' . . .

"These communications being read in the Chamber of the City of Macau, before the Viceroy, the people, and the Captain-Major then commanding in the said city, João Serrao da Cunha, they sought for a person who might be called to reply, such as had knowledge and experience of the Chinese, and of their manner of speech, and finding Lourenço Carvalho . . . he made the reply in the following form of words ' . . . To this purpose we the Captain-Major, the Auditor, the Viceroy, the Padres, and the Jurebassa, assembling together and beating our foreheads before God. . . .'-Bocarro, pp. 725-729.

"The fourteenth, I sent M. Cockes, and my Jurebassa to both the Kings to entreat them to provide me of a dozen Seamen."—Capt. Savia, in Purchas, 378.

1615.—". . . his desire was that, for his sake, I would give over the pursuit of this matter against the sea bongew, for that if they were followed, of force the said bongew must cut his heels, and then my Jurebassa must do the like, until which his request I was content to agree. . . .'-Cocks's Diary, i. 33.

[ , "This night we had a conference with our Jurbassa."—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 is stated to be properly jhātā, but jhātō is used by the uneducated. See Report of the Jute Commission, by Babu Hemchundra Kerr, Calcutta, 1874; also a letter from Mr. J. S. Cotton in the Academy, Jan. 17, 1880.

JUTKA, s. From Dak.—Hind. jhatkā, '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 jazā'il is generally applied to the heavy Afghan rifle, fired with a forked rest. If it is Ar. it must be jazā'il, the plural of jazāl, 'big,' used as a substantive. Jazil is often used for a big, thick thing, so it looks probable. (See GINGALL). Hence jazā'ilchā, one armed with such a weapon.

[1812.—"The jezaerci also, the men who use blunderbusses, were to wear the new Russian dress."—Morier, Journey through Persia, 30.]

[1898.—"All night the cressets glimmered pale
On Ulwur sabre and Tonk Jezaill."—R. Kipling, Barrack-room Ballads, 84.]

[1900.—"Two companies of Khyber Jezailches."—Warburton, Eighteen Years in the Khyber, 78.]

JYEDAD, s. P.—H. jāidad. Territory assigned for the support of troops.

[1824.—"Rampooon on the Chumbul . . . had been granted to Dudernate, as Jaidad,

* This remark is from a letter of Dr. Burnell's dd. Tanjore, March 16, 1880.
or temporary assignment for the payment of his troops."—Malcolm, Central India, i. 223.]

**JYSHE.** s. This term, Ar. jaîsh, 'an army, a legion,' was applied by Tippoo to his regular infantry, the body of which was called the Jaîsh Kachari (see under CUTCERRY).

C. 1782.—"About this time the Bar or regular infantry, Kutcheri, were called the Jîsh Kutcheri."—Hist. of Tipth Sultân, by Husseyn Ali Khán Kermâni, p. 32.

1786.—"At such times as new levies or recruits for the Jîshe and Piadehs are to be entertained, you two and Syed Peer assembling in Kachurry are to entertain none but proper and eligible men."—Tippoo's Letters, 256.

**K**

**KAJEE.** s. This is a title of Ministers of State used in Nepal and Sikkim. It is no doubt the Arabic word (see CAZEE for quotations). Kâjî is the pronunciation of this last word in various parts of India.

**KALA JUGGH, s.** Anglo-H. kâlâ jagah for a 'dark place,' arranged near a ball-room for the purpose of flirtation.

1885.—"At night it was rather cold, and the frequenters of the Kala Juggh (or dark places) were unable to enjoy it as much as I hoped they would."—Lady Dufferin, Viceregal Life, 91.

**KALINGA,** n.p. (See KLING.)

**KALLA-NIMMACK,** s. Hind. kâlâ-namak, 'black salt,' a common mineral drug, used especially in horse-treatment. It is muraiate of soda, having a mixture of oxide of iron, and some impurities. (Royle.)

**KAPAL,** s. Kâpâl, 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. kârbârî, 'an agent, a manager.' Used chiefly in Bengal Proper.

[c. 1857.—"The Foujdar's report stated that a police Carbaree was sleeping in his own house."—Chevers, Ind. Med. Jurisp. 467.]

1867.—"The Lushai Karbaris (literally men of business) duly arrived and met me at Kassalong."—Levin, A Fly on the Wheel, 233.

**KARCANNA,** s. Hind. from Pers. kâr-khâna, '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.

[1663.—"Large balls are seen in many places, called Kar-Kanays or workshops for the artizans."—Bernier, ed. Constable, 258 seq. Also see CARCANA.]


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. kharîta, and in India also khalîta. 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 kharît; also in Isaiah iii. 22, the word translated 'crispin-pins' is kharîtim, rather 'purses.'

C. 1350.—"The Sherif Ibrâhîm, surnamed the Kharîtdâr, i.e. the Master of the Royal Paper and Pens, was governor of the territory of Hânî and Sarsât."—Ibn Batuta, iii. 337.

1388.—"Her Highness the Bâîza Bâi did me the honour to send me a Kharîtâ, that is a letter enclosed in a long bag of Kînh-khwâb (see KINCOB), 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. 250.

In the following passage the thing is described (at Constantinople).

1673.—"... le Vîsir prenant un sachet de beau brocard d'or à fleurs, long tout au moins d'une demi aulne et large de cinq ou six doigts, lié et scellè par le haut avec une
KAUL, s. Hind. Kal, 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 Mahrattas in the heart, and from distant parts, of their own country."—R. Drummond, Illustrations, &c.

KAUNTA, CAUNTA, s. This word, Mahr. and Guz. kantha, 'coast or margin,' [Skt. kantha, 'immediate proximity,' kantha, 'the neck,'] is used in the northern part of the Bombay Presidency in composition to form several popular geographical terms, as Mahi Kanta, for a group of small States on the banks of the Mahi River; Bivna Kanta, south of the above; Sindhu Kanta, the Indus Delta, &c. The word is no doubt the same which we find in Ptolemy for the Gulf of Kachh, Kadha Kõnos. Kanthi-Kot was formerly an important place in Eastern Kachh, and Kanta was the name of the southern coast district (see Kitter, vi. 1038).

KEBULEE. (See MYROBOLANS.)

KEDDAH, s. Hind. Kedhā (kedhā, 'to chase,' from Skt. akheta, '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. kedah (kededna) then follows a description. — An, i. 284."

1789-90.—"The party on the plain below have, during this interval, been completely occupied in forming the Kedah or enclosure."—Lives of the Lindsay, iii. 101.

1810.—"A trap called a Kedah."—Williamson, V. M. ii. 426.

1860.—"The custom in Bengal is to construct a strong enclosure (called a Kedah) in the heart of the forest."—Tennent's Ceylon, ii. 342.

KEDGEREE, KITCHERY, s. Hind. khichri, a mess of rice, cooked with butter and dal (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 kedgerees, 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. 1340.—"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. 1448.—"The elephants of the palace are fed upon Kitchri."—Abdurrazzak, in India in XVth Cent. 27.

c. 1475.—"Horses are fed on peas; also on Kichiris, boiled with sugar and oil; and early in the morning they get shihenin" (3).


The following recipe for Kedgerees is by Abu'l Faqil:

c. 1590.—"Khichri, Rice, split dal, and ghī, 5 ser of each: ½ ser salt; this gives 7 dishes."—An, i. 59.

1648.—"Their daily gains are very small, and with these they fill their hungry bellies with a certain food called Kitcherje."— Van Twist, 57.

1653.—"Kichieri est vne sorte de legume dont les Indiens se nourrissent ordinairement. — De la Boullaye-le-Geus, ed. 1657, p. 545.

1672.—Baldaeus has Kitzsery, Tavernier Quicheri [ed. Batch, i. 282, 391].

1673.—"The Diet of this Sort of People admits not of great Variety or Cost, their delightfulst Food being only Cutcherie 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. 929.
KEDGEREE. 477  KERSEYMERE.

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. 162].

1750-60.—"Kitcheree 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.

[1813.—"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.]

1880.—"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 8. [See the reference to this custom in Sir T. Roe, Hak. Soc. ii. 314, and a full account in Raijputana Gazetteer, ii. 63.]

KEDGEREE, n.p. Khiijiri or Kijari, 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.

1683.—"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 Nicolò Pareres, a Portuguese Merchant, assured me their whole community had wrought ye Vice King of Goa ... to send them 2 or 3 Frigates with Soldiers to possess themselves of ye Islands of Kegeria and Ingetel."—Ibid. Dec. 17; [Hak. Soc. i. 172].

1727.—"It is now inhabited by Fishers, as are also Ingetli 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'Ingetli (see HIDGELEE), puis plus au large la rivière de Pipil et celle de Balasor (see BALASOR), sont avec Tomluk (see TUMLOOK), rivière mentionnée 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 Blaen, fera même distinguer les rivières d'Ingetli et de Cajori (si on prend la peine de l'examiner) comme des bras du Ganga."—D'Anville, p. 86.

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 Rupnarain River, which joins the Hoogly from the W. just above Diamond Harbour, is the grand fleuve here spoken of. The name Gungo or Old Gunga is applied to this in charts late in the 18th century. It is thus mentioned by A. Hamilton, 1727: "About five leagues farther up on the West Side of the River of Hugli, is another Branch of the Ganges, called Gian, it is broader than that of the Hugli, 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, GHRURA.)

1811.—"As a memorial of such misfortunes, they plant in the earth an ear bearing a nudgeri, or earthen pot."—Soleyns, Les Hindous, iii.

1830.—"Some natives were in readiness with a small raft of Kedgeri-pots, on which the palkees were to be ferried over."—Mem. of Cot. 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 Kanneeri.

1602.—"Holding some conversation with certain very aged Christians, who had been among the first converts there of Padre Fr. Antonio do 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 Statorum, 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 Saint Josafat the Prince, whom Barlaam converted to the Faith of Christ."—Canto, VII. iii. cap. 10.

1673.—"Next Morn before Break of Day we directed our steps to the anciently fam'd, but now ruin'd City of Canorein ... all cut out of a Rock,"—Fryer, 71-72.

1825.—"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 Buddh and his religion."—Heber, ii. 130.

KESSEYMERE, s. This is an English draper's term, and not Anglo-
Kerseymere. 478  KHAKEE, KHARKI.

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 kerseymere another, of similar goods. Kersey is given by Minshew (2nd ed. 1627), without definition, thus: "Hersic cloth, G. (i.e. French) cariez." The only word like the last given by Littre is "Carisil, sorte de canevas." . . . . This does not apply to kersey, which appears to be represented by "Creseau—Terme de Commerce; etoffe de laine croisée à deux envers; etym. croiser." Both words are probably connected with croiser or with carre. Planché indeed (whose etymologies are generally worthless) says: "made originally at Kersey, in Suffolk, whence its name." And he adds, equal to the occasion, "Kerseymere, 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." Kerseymere, he says, is "a corruption of Cashmere or Cassimere, by confusion with kersey"].

1495.—"Item the xv day of Februar, bocht fra' Jhonne Anderson x ollis of quhit Caresay, to be tua coits, ane to the King, and ane to the Lord of Balgony; price of elne vis. : summa . . . . iii. 6 s. 4 d."—Acts. of the ld. H. Treasurer of Scotland, 1877, p. 225.

1583.—"I think cloth, Kerseys and tinnie have never been here at so lowe prices as they are now."—Mr. John Newton, from Babylony (i.e. Bagdad) July 20, in Hakt. 378.

1603.—"I had as lief be a list of an English kersey, as be pil'd as thou art pil'd, for a French velvet."—Measure for Measure, i. 2.

1625.—"Ordanet the thesaurer to tak aff to ilk ane of the officeris and to the drummer and pyper, ilk ane of thame, fyve elne of reid Kairrie claiithe."—Exts. from Reeds. of Glasgow, 1876, p. 347.

1626.—In a contract between the Factor of the King of Persia and a Dutch "Upper Koopman" for goods we find: "2000 Persian olls of Carsay at 1 eoori (i) the ell."—Valentijn, v. 285.

1754.—"For sale—superb cambrics and edgings . . . scarlet and blue Kassimeres."—In Seton-Karr, i. 47.

c. 1880.—(no date given) "Kerseymere. Cassimere. A finer description of kersey . . . (then follows the absurd etymology as given by Planehö). . . . It is principally a manufacturer of the west of England, and except in being tweeded (sic) and of narrow width in no respect differs from superfine cloth."—Draper's Dict. s.v.

KHADIR, s. H. khadadar; 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 KHARKI, KHARKEE, s. or adj. Hind. khākī, 'dusty or dust-coloured,' from Pers. khāk, '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 soldiers the name of "Lal Coorte Wallahs."]

[1858.—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.

[1859.—"It has been decided that the full dress will be of dark blue cloth, made up, not like the tunic, but as the native ingresekah (angarka), and set off with red piping. The undress clothing will be entirely of Khakee."—Madras Govt. Order, Feb. 18, quoted in Calcutta Rev. citi. 407.

[1862.—"Kharkee does not catch in brambles so much as other stuffs."—Brinkman, Rifle in Cashmere, 136.]

1787.—"The Amir, we may mention, wore a khaki suit, edged with gold, and the well-known Herati cap."—Sat. Review, Nov. 30, 1883.

[1899.—"The batteries to be painted with the Kirkee colour, which being similar to the roads of the country, will render the vehicles invisible."—Times, July 12.

[1990-91.—The newspapers have constant references to an khaki election, that is an
elective started on a war policy, and the
War Loan for the Transvaal Campaign has
been known as "Khanakis.]"

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."
—Dawers, Letters, i. 109.]

**KHALSA**, s. and adj. Hind. from
Ar. khallṣa (properly ḥ̄allqa) ‘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 Sicques salute each other by
the expression Wāh Goooro, without any
inclination of the body, or motion of the
hand. The Government at large, and their
armies, are denominated Khalsa, and
Khalasajee.”—Forster’s Journey, ed. 1808, i.
307.

1881.—
"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 Singh loqāṭur, by Sowar, 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 Afghan-
istan, a sort of vague title like “Esq.”,
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 Khāns) was devised
at the Court of Delhi, and applied to
one of the high officers of State.

[c. 1610.—The “Assam Cauonas” of
Pyard de Laval, which Mr. Gray fails to
identify, is probably Hanum-Khan, Hak. Soc.
i. 69.

[1616.—"All the Captayens, as Channa
Chana (Khān-Khānān), Mahobet Chān,
Chān John (Khān Jahan).”—Sir T. Roe,
Hak. Soc. i. 192.

[1675.—“Cawn.” See under GINGI.]
KHASS, KAUS. &c., adj. Hind. from Ar. khāṣṣ, ‘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 khāṣṣ. The khāṣṣ-mahāl again, in a native house, is the women’s apartment. Many years ago a white-bearded khānsamān (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 sāhibs of those times above their successors, observing (in his native Hindustani): “In those days I think the Sāhibs all came from London khāṣṣ; now a great lot of Liverpoolwālās 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 Devān-i-Ām, or Hall of the Public, and the Devān-i-Khāṣṣ, the Special or Royal Hall, for those who had the entrée, as we say.

In the Indian Vocabulary, 1788, the word is written Coss.

KHĀSYA, n.p. A name applied to the oldest existing race in the cise-Tibetan Himālaya, between Nepal and the Ganges, i.e. in the British Districts of Kumāun and Garhwal. The Khāsyas are Hindu in religion and customs, and probably are substantially Hindu 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 Hindustani frequently confound sīn and sīn 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 rajah of Comanah (i.e. Kumāun) of Almora, who is a learned Pandit, informs me that the greater part of the zemindars of that country are C’hasas... They are certainly a very ancient tribe, for they are mentioned as such in the Institutes of Menu; and their great ancestor C’hasa or C’hasya 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 Rajput 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.”—Heber, i. 264.

KHELAT, n.p. The capital of the Bilūch State upon the western frontier of Sind, which gives its name to the State itself. The name is in fact the Ar. kal‘a, ‘a fort.’ (See under KILLA-DAR.) The terminal t of the Ar. word (written kal‘at) 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 Bilūch capital, though in its case the second part has been completely dropt out of use. Khelat (Kal’at)-i-Gholjī is an example where the second part remains, though sometimes dropt.

KHIRAJ, s. Ar. kharaj (usually pron. in India khiraj), is properly a tribute levied by a Muslim 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.) la khiraj, treated as one word, lākhiraj, ‘rent-free.’

[c. 1590.—“In ancient times a capitation tax was imposed, called khiraj.”—Am, ed. Jarrett, ii. 55. “Some call the whole produce of the revenue khiraj.”—Ibid. ii. 57.]

1653.—“Le Sultan souffre les Chrétiens, les fuifs, et les Indou sur ses terres, avec toute liberté de leur Loy, en payant cinq Reales d’Espagne ou plus par an, et ce tribut s’appelle Karacha...”—De la Boulaye-le-Gouc, ed. 1657, p. 48.

1784.—“... 136 beegahs, 18 of which are Lackherage land, or land paying no rent.”—In Seton-Karr, i. 49.

KHOA, s. Hind. and Beng. kho, a kind of concrete, of broken brick, lime, &c., used for floors and terrace-roofs.

KHOT, s. This is a Mahāraṭ 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 khot, and
The position and claims of the khots have been the subject of much debate and difficulty, especially with regard to the rights and duties of the tenants under them, whose take 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 Shahi (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."

(Kandy, pp. 20-21). See Selections from Records of Bombay Government, No. cxxiv., N.S., viz., Selections with Notes, regarding the Khoti Tenure, compiled by E. T. Candy, Bo. C. S. 1873; also Abstract of Proceedings of the Govt. 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. khät, 'a pit,' Dakh.

—Hind. khdãda. [Platts gives Hind. khdad. This is from Skt. khaędà, 'a gap, a chasm,' while khät comes from Skt. khâta, 'an excavation.'] The word is in constant Anglo-Indian colloquial use at Simla and other Himalayan stations.

1837. —"The steeps about Mussoor 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 in 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. 240.

1866. —"When the men of the 43rd 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. . . ."—Bhotan and the H. of the Door War, by Surgeon 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

* Patti is used here in the Mahratti sense of a "contribution" or extra cess. It is the regular Mahratti equivalent of the abwat of Bengal, on which see Wilson, s.v.
to swerve round that its hind hoofs were only half over the chud” (sic).—Times Letter, from Simla, Aug. 15.

KHURREEF, s. Ar. kharif, ‘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.).

[1809.—“Three weeks have not elapsed since the Kureef crop, which consists of Bajru (see BJRA), 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 Rubbe crop of wheat, barley and chunu (see GRAM).”—Broughton, Letters from a Makratta Camp, ed. 1892, p. 216.]

KHUTPUT, s. This is a native slang term in Western India for a prevalent system of intrigue and corruption. The general meaning of khatpat 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.”—Frazer, Records of Sport, 204.]

KHUTTRY, KHETTRY, CUTTRY, s. Hind. Khattri, Khatri, Skt. Kshatriya. The second, or military caste, in the theoretical or fourfold 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 Kshatriya descent is a matter on which there is much difference of opinion. See Crookes, Tribes and Castes of N.W.P., iii. 264 seqq.] The Xαρραίων whom Ptolemy locates apparently towards Rājetpūtāna are probably Kshatriyas.

[1623.—“They told me Ciautru was a title of honour.”—P. della Valle, Hak. Soc. ii. 312. 1630.—“And because Cuttery was of a martiall temper God gave him power to sway Kingdomes with the scepter.”—Lord, Banians, 5.

1638.—“Les habitans . . . sont la plus-part Benyans et Ketteris, tisserans, teinturiers, et autres ouvriers en coton.”—Mandelslo, ed. 1659, 130.]

[1671.—“There are also Cuttarees, another Sect Principally about Agra and those parts up the Country, who are as the Banian Gentoes here.”—In Yule, Hedges’ Diary, Hak. Soc. last year.]

1673.—“Opium is frequently eaten in great quantities by the Rashpooths, Queteries, and Patans.”—Fryer, 193.

1726.—“The second generation in rank among these heathen is that of the Settress.”—Valentiyn, Chorum, 87.

1782.—“The Chittery occasionally betakes himself to traffic, and the Sooder has become the inheritor of principalities.”—G. Forster’s Journey, ed. 1808, i. 64.

1836.—“The Banians are the mercantile-caste of the original Hindus. . . . They call themselves Shudderies, 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 Peshawar, properly Khaibar. [The place of the same name near Al-Madinah is mentioned in the Ain (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.” (Pilgrimage, 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 Khizzer-Khail 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.

1678.—“On Thursday Jamrud was our encamping ground. “On Friday we went through the Khaibar Pass, and encamped at ‘Ali Musjid.”—Jahànîyâr, in Elliot, vi. 314.

1783.—“The stage from Timrood (read Jimrood) to Dickah, usually called the Hyber-pass, being the only one in which much 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. 65-66.

1856.—“. . . See the booted Moguls, like a pack Of hungry wolves, burst from their desert lair, And crowding through the Khyber’s rocky strait, Sweep like a bloody harrow o’er the land.”—The Bawyan Tree, p. 6.
KILLUT, KILLAUT.

KIDDEPORE, n.p. This is the name of a suburb of Calcutta, on the left bank of the Hoogly, 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 "Gobarnapore" and that immediately below "Chittanuttu" (i.e. Govindpür. and Chatanatí (see CHUTTANUTTY).

1711.—"... then keep Rounding Chitti Poe (Chitpore) Bite down to Chitti Nutty Point (see CHUTTANUTTY)... The Bite below Gover Napore (Govindpür) is Shoal, 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 Kiddery-pore, but no longer."—The English Pilot, p. 65.

KIL, s. Pitch or bitumen. Tam. and Mal. kıl, Ar. kır, Pers. kır and kıl.
c. 1380.—"In Persia are some springs, from which flows a kind of pitch which is called kır (read kır) (piz dico seu pegna), with which they smear the skins in which wine is carried and stored."—Friar Jordanaus, p. 10.
c. 1569.—"These are pitched with a bitumen which they call quı, which is like pitch."—Correa, Hak. Soc. 240.

KILLADAR, s. P.—H. kiḍadăr, from Ar. kaḷa, 'a fort.' The commandant of a fort, castle, or garrison. The Ar. kaḷa'ā is always in India pronounced kila. And it is possible that in the first quotation Ibn Batuta has misunderstood an Indian title; taking it as from Pers. kilda, 'a key.' It may be noted with reference to kaḷa that this Ar. word is generally represented in Spanish names by Alcalá, a name borne by nine Spanish towns entered in K. Johnstone's Index Geographico; and in Sicilian ones by Calatafimi, Calatanissetta, Catagirone.
c. 1340.—... Kadih Khân, Sadr-al Jihan, who became the chief of the Amirs, and had the title of Kaltb-dar, i.e. Keeper of the 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 Vandiwash."—Orme, ed. 1803, ii. 217.

1817.—"The following were the terms... that Amri should be restored to his former governor or Killehadar."—Mill, iii. 340.

1829.—"Among the prisoners captured in the Fort of Hattar, search was made by us for the Keeledar."—Mem. of John Sripp, ii. 210.

KILLA-KOTE, s. pl. A combination of Ar.—P. and Hind. words for a fort (kiḷa for kaḷa, and kōt), used in Western India to imply the whole fortifications of a territory (R. Drummond).

KILLUT, KILLAUT, &c., s. Ar.—H. khillat. 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. khill-a'h properly means 'what a man strips from his person.' "There were (among the later Moguls) five degrees of khillat, 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 1896, 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. Schlafock). See Franch, Wolja Bulgar. 43, p. 14.

1411.—"Several days passed in sumptuous feasts. Khil'ats and girdles of royal magnificence were distributed."—Abdurazzak, in Not. et Extr. xiv. 209.

1673.—"Sir George Oxenden held it... He defended himself and the Merchants so 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, 87.

1766.—"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. Bull, ii. 98].

1774.—"A flowered satin gown was brought me, and I was dressed in it as a khilat."—Boyle, 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
said 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
kheilaut, a robe, a turban, a shield and
sword, with a string of pearls to go round
the neck."—Id. Valentia, i. 99.

1813.—"On examining the kheilauts ... from
the great Maharajah Madajee Sindia,
the serpeyeh (see SKEPCH) presented to Sir Charles Malet, was found to be
composed of false stones."—Forbes, Or.
Mem. iii. 50; [2nd ed. ii. 418].

KINCOB, s. Gold brocade. P.—H.
kamkhab, kamkhwad, vulgarly kimkhwad.
The English is perhaps from the Guja-
rati, 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, cammoca. This
was taken from the medieval Persian
and Arabic forms kamkha or kimkhada,
'damasked 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 kimkhada, 'damask silk of
different colours.' And this again,
according to Dozy, quoting Hoffmann,
is originally a Chinese word kin-kha;
in which doubtless kin, 'gold,' is the
first element. Kim is the Fuhkien
form of the word; qu. kim-hoa, 'gold-
flower?' We have seen kimkhada
derived from Pers. kam-khred, '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,' khwad,
'dream') "(Yusuf Ali, Mono. on Silk, 86).
Platts and the Madrid Gloss, take it
from kam, 'little,' khwad, 'nap.']
Ducange appears to think the word
survived in the French mocado (or
moquette); but if so the application
of the term must have degenerated
in England. (See in Draper's Dict.
mockado, the form of which has sug-
gested a sham stuff.)

C. 1300.—"Παύδος γάρ εὐδαμονίωντος, καὶ
tὸν πάτερα δὲις συνενδειμονεῖ κατὰ τὴν
υμομυλήνην ἁπτελαργεῖων. Ἐσθύθα πυ-
νοῦρθη πεπομφὼ ἠν κακίαν ἢ Περσῶν φησὶ
stάτα, δράσων εἰ τοι, οὐ διπλακα μὲν
οὐδὲ μαρμαρένω ὅποι Ἐλενή ἐξιθάνειν, ἀλλ'
KISHM.

1786—"... 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 Kincobs, muslins, cloths, &c. &c. &c. ..."—Articles of Charge against Hastings, in Burke's Works, 1852, viii. 28.

1809.—"Twenty trays of shawls, kheen-kaubs ... were tendered to me."—Ed. Valentia, i. 117.

[1813.—Forbes writes keemcob, keemcab, Or. Mem. 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, khemkaubs, money, &c."—Memo. of John Skipper, 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, Dircura macroceurus, 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" (Jerdon).

1883.—"... the King-crow ... leaves the whole bird and beast 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 ... spits a bee-eater capturing a goody moth, and after a hot chase, forces it to deliver up its booty."—The Tribes on My Frontier, 143.

KIOSQUE, s. From the Turk and Pers. kāsh 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 usage.

c. 1530.—"When he was returned from his expedition, and drawing near to the capital, he ordered his son to build him a palace, or as those people call it a kushk, by the side of a river which runs at that place, which is called Afghanpūr."—Ibn Batuta, iii. 212.

1623.—"There is (in the garden) running water which issues from the entrance of a great kiosck, 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. 585; [Hak. Soc. i. 68].

KIRBEE, KURBEE, s. Hind. karbi, kiri, Skt. kuḍamba, 'the stalk of a pot-herb.' The stalks of juvar (see JOWAR), used as food for cattle.

[1809.—"We also fell in with large licks of kurbee, the dried stalks of Bajiru and Joor, two inferior kinds of grain; an excellent fodder for the camels."—Broughton, Letters from a Makratta Camp, ed. 1819, p. 11.]

[1823.—"Ordinary price of the straw (kirba) at harvest-time Rs. 15 per hundred sheaves. ..."—Trans. Lit. Soc. Bombay, iii. 243.]

KISHM, n.p. The largest of the islands in the Persian Gulf, called by the Portuguese Queixome and the like, and sometimes by our old travellers, Kishmish. It is now more popularly called Jazirat-al-tawila, in Pers. Jaz. darās, 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 Baffin 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 Harnozeia), 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 Gerwān, afterwards the site of N. Hormuz—see ORMUS); and the one at which they anchored, Oḍaṇa, planted with vines and date-palms, and with plenty of corn."—Arrian, Voyage of Neaeron, ch. xxxvii.

1538.—"... so I hasted with him in the company of divers merchants for to go from Babylon (orig. Babylonia) to Calzehn, whence he carried me to Hormuz. ..."—F. M. Pinto, chap. vi. (Cogun, 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 Brakhata, and some others of the Green Sea, i.e. in the Sea of Hormuz, without being able to get any intelligence."—Silk 'Ali, 67.

[1600. — "Queixome." See under RESHIRE.]

[1623.—"They say likewise that Ormuz and Keshiome 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 loft on the left hand of the island of Kismash, leaving a woody Island uninhabited between Kismash and the Main."—Fryer, 320.

1682.—"The Island Queixome, or Queixone, or Quixome, otherwise called by travellers and geographers Khemichie, and by the natives Brokt. . . ."—Nieuhof, Zee en Lant-Reize, ii. 103.

1817.—". . . Vases filled with Kishmee's golden wine
And the red weeping of the Shiraz vine."—Moore, Mokanna.

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, ii. 121.

See also BASSADOE.

KISHMISH, s. Pers. Small stoneless raisins originally imported from Persia. Perhaps so called from the island Kishm. Its vines 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. 1685.—"Usbes being the country which principally supplies Delhi with these fruits. . . . Kichmiches, or raisins, apparently without stones. . . ."—Bernier, ed. Constable, 118.]

1673.—"We refreshed ourselves an entire Day at Gerom, 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, 223.

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 Bara 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-bandi.]

[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."—Ed. Valentia, i. 347.

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 to 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. khidmat-gar, from Ar.—P. khidmat, '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) khushman-gar. In the word khidmat, as in khilat (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. 192.

1755.—". . . they were taken into the service of Sowjah Dowlah as immediate attendant on his person: Hodgee (see HADJEE) in capacity of his first Kistmutgar (or valet)."—Holwell, 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 Consumals and Kismutdars."—Letter in India Gazette, Sept. 28.

1784.—"The Bearer . . . perceiving a quantity of blood . . . called to the Hoojaburdar and a Kismutgar."—In Seton-Karr, i. 13.

1810.—"The Khedmutgar, or as he is often termed, the Kistmutgar, is with very few exceptions, a Musulman; his business is to . . . wait at table."—Williamson, V. M. i. 212.

c. 1810.—"The Kitmugrah, who had attended us from Calcutta, had done his work, and made his harvests, though in no
very large way, of the 'Taze Willant' or white people."—Mrs. Sherwood, Autobiog. 288. The phrase in italics stands for lää Wiläyati (see BILAYUT), "fresh or green Europeans."—Griffins (q.v.).

1813.—"We ... saw nothing remarkable on the way but a Khidmutgar of Chinnagate Apna, who was rolling from Poona to Punderpoor, 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 coss a day."—Elphinstone, in Life, i. 257-8.

1875.—"We had each our own ... Kitmutgar 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 Mogulists, i. 32.

[1889.—"Here's the Kit coming for the late change."—R. Kipling, The Godabys, 24.]

**KITTSOL, KITSOL, 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 tirasole occurs in Scot's Discourse of Java, quoted below from Purchas. See also Hulsius, Coll. of Voyages, in German, 1602, i. 27. [Mr. Skeat points out that in Howison's Malay Dict. (1801) we have, s.v. Payong: 'A Kittasol, sombrero,' 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.]

1688.—"The present was forstie pieces of silke ... a littere chaire and guilt, and two quitasoles of silke."—Parke's Mendoza, ii. 105.

1605.—"Before the shewes came, the King was brought out vpon a man's Shoulders, bestriding his necke, and the man holding his legs before him, and had many rich lyrasoles carried over and round about him."—E. Scot, in Purchas, i. 131.

1613.—"Of Kittasoles of State for to shaddowe them, here bee twentie" (in the Treasury of Akbar).—Hawkins, in Purchas, ii. 215.

[1614.—"Quitta sola (or sombreros)."—Pottor, Letters, ii. 207.]

1615.—"The China Capt., Andrea Dittis, returned from Langasquane and brought me a present from his brother, viz., I faire Kitesol ..."—Cocks's Diary, i. 28.

1648.—"... above his head was borne two Kippe-soles, or Sun-screens, made of Paper."—Van Twist, 51.

1673.—"Little but rich Kitsolls (which are the names of several Countries for Umbrellos)."—Fryer, 160.

1687.—"They (the Aldermen of Madras) may be allowed to have Kittsolls over them."—Letter of Court of Directors, in Wheeler, i. 200.

1690.—"nomen ... vulgo effurtur Peritsol ... ali quando paulo alter scribitur ... et utrinque rectius promunndum est Parsos vel potius Parsos cuius significatio Appellativa est, i. q. Quittesol seu umbrellae, quâ in calidioribus regionibus utuntur homines ad caput a sole tuendum."—Hyde's Preface to Travels of Abraham Peritsol, p. vii., in Syntag. Dissertat. 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."—Ovington, 315.

1755.—"He carries a Roundell, or Quit de Soleil over your head."—Iees, 50.

1739.—In Expenses of Nawab's entertainment at Calcutta, we find: "A China Kitysoll ... Rs. 93."—Long, 194.

1761.—A chart of Chittagong, by Barth. Plaisted, marks on S. side of Chittagong R., an umbrella-like tree, called "Kittisoll Tree."

[1785.—"To finish the whole, a Kettessaw (a kind of umbrella) is suspended not infrequently over the lady's head."—Diary, in Buteed, Echoes, 3rd ed. 112.]

1792.—"In those days the Ketisal, which is now sported by our very Cooks and Boatswains, was prohibited, as I have heard, d'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:

"Kittisolls, large, 2,000 to 3,000, do. small, 8,000 to 10,000."—Milburn, ii. 464.

1875.—"Umbrellas, Chinese, of paper, or Kettissols."—Indian Tariff.

In another table of the same year "Chinese paper Kettissols, valuation Rs. 30 for a box of 110, duty 5 per cent." (See CHATTA, ROUNDEL, UMBRELLA.)

**KITTSOL-BOY, s.** A servant who carried an umbrella over his master. See Milburn, ii. 62. (See examples under ROUNDEL.)

**KLING, n.p.** This is the name (Kaling) 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
KLING.

settlers. [Mr. Skeat remarks: "The standard Malay form is not Kalining, 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 Kalinga, 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 Mahanadi. "The Kalingas" also appear frequently, after the Pauranic fashion, as an ethnic name in the old Sanskrit lists of races. Kalinga appears in the earliest of Indian inscriptions, viz. in the edicts of Asoka, and specifically in that famous edict (XIII.) remaining in fragments at Gyrnar and Kapurdi-giri, and more completely at Khalsi, 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.

Kalinga is a kingdom constantly mentioned in the Buddhist and historical legends of Ceylon; and we find commemoration of the kingdom of Kalinga and of the capital city of Kalinganagara (e.g. in Ind. Antiq. iii. 132, x. 243). It was from a daughter of a King of Kalinga that sprang, according to the Mahawanso, the famous Wijayo, the civilizer of Ceylon and the founder of its ancient royal race.

Kalingapatam, a part of the Ganjam district, still preserves the ancient name of Kalinga, though its identity with the Kalinganagara 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 Madu-Kalinga, having that meaning, is the original of the Modoaluna of Pliny in one of the passages quoted from him. (The possible connection which obviously suggests itself of this name Tri-Kalinga with the names Telina and Telinga, applied, at least since the Middle Ages, to the same region, will be noticed under TELINGA).

The coast of Kalinga 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 Peninsular part of it. Throughout the book of Malay historical legends called the Siyara Malayu the word Kalining 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, Kalining.

The name Kling, 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 Eijisinga translates Kaling by 'Coromandel people.' They are either Hindus or Labbeais (see LUBBYE). 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 Nagur Labbeais; 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 hackney carriages and keepers of eating-houses. There is a Siva temple in Singapore, which is served by Pandarams (q.v.). The only Brahmins there in 1876 were certain convicts. It may be noticed that Calingas is the name of a heathen tribe of (alleged) Malay origin in the east of N. Luzon (Philippine Islands).
KLING.

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A.D. 876.— "... 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) Aswapati, and Naraspati."

— Copper Grant from near Jabolpur, in J.A.S.B., viii. Pt. i. p. 484.

c. 12th century. — "... The devout worshipper of Mahayavara, most venerable, great ruler of rulers, and Sovereign Lord, the glory of the Lunar race, and King of the Three Klingas, Cri Mahabhava Gupta Deva, ..." — Copper Grant from Sambulpur, in J.A.S.B. xlv. Pt. i. p. 177.

"... the fourth of the Agosti family, student of the Kââva section of the Yajur Veda, emigrant from Trikalinga ... by name Konâda, son of Râmaçarmâ."— Ibid.

(Kling). 1511.— "... And beyond all these arguments which the merchants laid before Afonso Dalboquereque, he himself had certain information that the principal reason why this Javanese (este Iau) practised these doings was because he could not bear that the Quilins and Chitins (see CHETTY) who were Hindoos (Gentios) should be out of his jurisdiction."— Alboquerque, Commentariis, 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 Lëeëos (Loo-choo people), of the people of Sinai, 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. ..."— Correà, ii. 253.

[1533.— "Quelys." See under TUAN.]

1552.— "... Repartidos os nossos em quadrilhas roubariam a cidade, et com quato se não baleo com as casas dos Quelins, nem dos Pegus, nem dos Jaos ..."— Castanheda, iii. 208; see also ii. 355.

De Bry terms these people Quillines (iii. 98, &c.)

1601.— "... His Majesty shall repopulate the burnt suburb (of Malacca) called Campo Clin ..."— Agreement between the King of Johore and the Dutch, in Valentiijn v. 392. [In Malay Kampony Kling or Kring, 'Kling village.]

1602.— "... About their loynes they weare a kind of Callicco-cloth, which is made at Clyn in manner of a silke girdle."—E. Scot, in Purchas, i. 165.

1604.— "... If it were not for the Salindor (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.

1605.—"The fifteenth of June here arrived Nookhoda (Nacoda) Tingall, a Cling-man from Banda. . . ."—Capt. Saris, in Purchas, i. 935.

1610.—"His Majesty should order that all the Portuguese and Quelins merchants of San Thomé, who buy goods in Malacca and export them to India, San Thomé, and Bengala should pay the export duties, as the Javanese (or Javae) who bring them in pay the import duties."—Livro das Mongões, 318.

1613.—See remarks under Cheeling, and, in the quotation from Godinho de Ereidia, "Campon Chelim" and "Chelis of Coromandel."

1868.—"The Klings of Western India are a numerous body of Mahometans, and are petty merchants and shopkeepers."—Wallace, Malay Archip., ed. 1850, p. 20.

"The foreign residents in Singapore mainly consist of two rival races viz. Klings from the Coromandel Coast of India, and Chinese. . . . The Klings are universally the hack-carriage (gharry) drivers, and private grooms (syces), and they also monopolize the washing of clothes. . . . But besides this class there are Klings who amass money as traders and merchants, and become rich."—Collingwood, Rambles of a Naturalist, 268-9.

KOELANG, s. The name (lit. 'greater division') of a Japanese gold coin, of the same form and class as the obang (q.v.). The coin was issued occasionally from 1580 to 1860, and its most usual weight was 222 grs. troy. The shape was oblong, of an average length of 2$\frac{1}{2}$ inches and width of 1$\frac{1}{2}$.

[1599.—"Cowpan." See under TAEI.] 1616.—"Aug. 22.—About 10 a clock we departed from Shrongo, and paid our host for the house a bar of Coban gould, valued at 5 tais 4 mas. . . ."—Cook's Diary, i. 165.

Sept. 17.—"I received two bars Coban gould with two ichibos (see ITZEBOO) of 4 to a coban, all gould, of Mr. Eaton to be acco. for as I should have occasion to use them."—Ibid. 176.

1705.—"Outre ces roupies il y a encore des pièces d'or qu'on appelle coupans, qui valent dix-neuf roupies. . . . Ces pièces s'appellent coupans parce qu'elles sont longues, et si plates qu'on en pourrait couper, et c'est par allusion à notre langue qu'on les appellent ainsi."—Leclerc, 256-7.

1727.—"My friend took my advice and complimented the Doctor with five Japon Cupangs, or fifty Dutch Dollars."—A. Hamilton, ii. 86; [ed. 1744, ii. 55].

1726.—"1 gold Koebang (which is no more seen now) used to make 10 ryx dollars, 1 Itzebo making 24 ryx dollars."—Valentijn, iv. 356.

1768-71.—"The coins current at Batavia are the following:—The milled Dutch gold ducat, which is worth 6 gilders and 12 stivers; the Japan gold coupangs, of which the old go for 24 gilders, and the new for 14 gilders and 8 stivers."—Staunton, E.T. i. 307.

[1813.—"Copang." See under MACE.] 1850.—"Never give a Kobang to a cat."—Jap. Proverb, in Miss Bird, i. 367.

KOEL, s. This is the common name in northern India of Eudynamys orientalis, L. (Fam. of Cuckoos), also called kokild and kokil. The name koil is taken from its cry during the breeding season, "ku-il, ku-il, increasing in vigour and intensity as it goes on. The male bird has also another note, which Blyth syllables as Ho-ueeho, or Ho-o-o, or Ho-y-o. When it takes flight it has yet another somewhat melodious and rich liquid call; all thoroughly euclidean." (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."—Baber, p. 323.

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."—Aycen, ed. Glosuin, ii. 381; [ed. Jarrett, iii. 121].

c. 1790.—"Le plaisir que cause la fraîcheur dont on jouit sous cette belle verdure est augmenté encore par le gazouillement des oiseaux et les cris clairs et perçants du Koewil. . . ."—Haafner, ii. 9.

1810.—"The Kokeela and a few other birds of song."—Maria Graham, 22.

1888.—"This same crow-pheasant 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 discreditable foster-parent. Now this bird supposes that it has a musical voice, and devotes the best part of the night to vocal exercise, 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 was filled with the dulcet melody of the Koel, the green parrot, and the peacock?"—Tribes on My Frontier, 156.
KOHINOR. n.p. Pers. Koh-i-nūr, 'Mountain of Light'; the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Allāddīn Khiljī (d. 1316), and was surrendered to Baber (or more precisely to his son Humāyūn) on the capture of Agra (1526). It remained in the possession of the Moghul dynasty till Nadīr extorted it at Delhi from the conquered Mahommed Shāh (1739). After Nadīr's death it came into the hands of Ahmed Shāh, the founder of the Afghan monarchy. Shāh Shujā', Ahmed's grandson, had in turn to give it up to Ranjīt 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 186½ carats to 106½. [See an interesting note in Ball's Tavernier, ii. 431 seqq.]

1526.—'In the battle in which Ibrahim was defeated, Bikermājī (Raja of Gwalior) was sent to hell. Bikermajī's family...were at this moment in Agra. When Hamānlī arrived...he did not permit them to be plundered. Of their own free will they presented to Hamānlī a peshkesh (see PESHCOUSH), consisting of a quantity of jewels and precious stones. Among these was one famous diamond which had been acquired by Sultan Alāddīn. 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. 306.

1876.—(With an engraving of the stone.) "This diamond belongs to the Great Mogul...and it weighs 919 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 793 carats...—Tavernier, E.T. ii. 143; [ed. Ball, ii. 123].

[1842.—'In one of the bracelets was the Kohī Noor, known to be one of the largest diamonds in the world.'].—Elphin-stone, Caubul, i. 68.]

KOOT.

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 Brunswick Tree.

See also (1876) Browning, Epilogue to Pacchiarotto, &c.

KOOKRY, s. Hind. kukri, [which originally means 'a twisted skein of thread,' from kākna, '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.]

1793.—'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 Nepaulian, and called khookheri, is chiefly employed.'—Kirbypatrick's Nepaul, 118.

[c. 1826.—'I hear my friend means to offer me a Cuckery.'—Ld. Combermere, in Life, ii. 179.

1828.—'We have seen some men supplied with Cookeries, and the curved knife of the Ghorka.'—Skinner, Excursions, ii. 129.]

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.'—Ld. Col. T. Lewin, A Fly on the Wheel, p. 298.

KOOMKY. (See COOMKY.)

KOONBEE, KUNBEE, KOOL-UMBEE, n.p. The name of the prevalent cultivating class in Guzerat and the Konkan, the Kurmi of N. India. Skt. kutumba. The Kaudi 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 (Drummond).

[1588.—'The Canaripns and Corumbijnns are the Countrirens.'—Kinscholgen, Hak. Soc. i. 260.]

[c. 1610.—'The natives are the Brunensis, Canarins and Coulombins.'—P'yarad de Locat, Hak. Soc. ii. 35.]

[1813.—'A Sepoy of the Mharatta or Coulumbee tribe.'—Forbes, Or. Mem. 2nd ed. i. 27.]

KOOT, s. Hind. kuṭ, from Skt. kushta, the costum and costus of the Roman writers. (See under FUT-CHOCK.)
KOOZA, s. A goglet, or pitcher of porous clay; corr. of Pers. kūza. Commonly used at Bombay.

KOSHOON, s. 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 Piddah 'askar, or Regular Infantry, was formed into 5 Kachahrīs (see CUTCHERY), composed in all of 27 Kushāns. A MS. note on the copy of Kirkpatrick's Letters in the India Office Library says that Kushoon was properly Skt. kushūni or kshauṇī, 'a grand division of the force of an Empire, as used in the Mahābhārata. But the word adopted by Tippoo appears to be Turkī. Thus we read in Quatremère's transl. from Abdurrazzāk: '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 dekeh (of 10), and even to the private soldiers, presents and rewards' (Nots. et Exts. xiv. 91; see also p. 89).

Again: 'The soldiers of Isfahan having heard of the amnesty accorded them, arrived, koshūn by koshūn.' (Ibid. 130.) Vambery gives koshūn as Or. Turki for an army, a troop (literally whatever is composed of several parts).

KOTOW, KOWTOW, s. From the Chinese k'ō-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-Asiatic 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 Harūn-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 kurnak. It was probably introduced into Persia in the time of the Mongol Princes of the house of Hulākū, and it continued to be in use in the time of Shāh 'Abbās. The custom indeed in Persia may possibly have come down from [1753.""")... Kara-kushūn, are also foot soldiers... the name is Turkish and signifies black guard."—Hawway, I. pt. ii. 262."

c. 1782.—"In the time of the deceased Nawab, the exercises... of the regular troops... 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 Tipp Sultan, p. 31.

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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.

Kotow, kotow! is often colloquially used for ‘Thank you’ (E. C. Baber).

c. B.C. 484.—‘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, by Rawlinson, vii. 136.

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, Themistoc., xxvii.

c. B.C. 390.—‘Conon, being sent by Pharnabazus to the king, on his arrival, in accordance with Persian custom, first presented himself to the Chilarch Thithraustes 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 προσκύνειν). 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.’—Corn. Nepos, Conon, c. iv.

B.C. 324.—‘But he (Alexander) was now downhearted, and beginning to be 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 but lately. So the latter, seeing certain Barbarians prostrating themselves (προσκύνονται), 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 gripped him fast by the hair with both hands, and knocked his head against the wall.’—Plutarch, Alexander, lxiv.

A.D. 798.—‘In the 14th year of Tchin-yuan, 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 Mahomedans declared that they knelt only to worship Heaven. But eventually, being better informed, they made scruple no longer.’—Gaudil, Abrégé de l’Histoire des Thangs, in Amoy, Mémoires conc. les Chinois, xvi. 144.

c. 1245.—‘Tartari de mandato ipsius principes suos Baiochony et Bato violenter ab omnibus nunculis ad ipsos venientibus faciunt adorari cum triplici genuum flexione, triplici quoque capitum suorum in terram allisione.’—Vincent Bellovacensis, 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.

1604.—‘E ficiéronle vestir dos ropas de camaxin (see KINCOB), é la usanza era, quando estas roupat ponian por el Señor, de fazer un gran yantar, é después de comer de las venes de las ropas, é entonces de fincar los finjios tres, vezes in reverencia del gran Señor.’—Clavijo, § xxi.

‘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.

1421.—‘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 Rukh, in Cathey, p. ccvi.

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 kornish is to be performed, he knelt nine times. . . .’—Baber, 106.
KOTOW, KOWTOW.

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c. 1590.—The kornish 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 downward. This mode of salutation, in the language of the present age, is called Kornish."—Atti, ed. Blochmann, i. 188.

But for his position as the head of religion, in his new faith he permitted, or claimed prostration (ajd'da) before him:

"As some perverse and dark-minded men look upon prostration as blasphemous man- worship, His Majesty, from practical wisdom, has ordered it to be discontinued by the ignorant, and remitted it to all ranks. . . . However, in the private assembly, when any of those are 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 size-da (zd-dak), but the King answered no, no, in Persian."—Sir T. Roe, Hak. Soc. i. 244; and see ii. 206.]

1618.—"The King (Shah 'Abbâs) 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. 1836.—"Job (Charnock) made a salam Kornis, or low obeisance, every second step he advanced."—Orme, Fragments, quoted in Yule, Hodges' Diary, Hak. Soc. ii. xxvii.

1816.—"Lord Amherst put into my hands . . . a translation . . . by Mr. Morrison of a document received at Tongchow with some others from Chang, containing an official description of the ceremonies to be observed at the public audience of the Ambassador. . . . The Ambassador 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 led out of 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, 213-214.

1824.—"The first ambassador, with all his following, shall then perform the ceremonial of the three kneelings 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 Pauthier, 192.

1855.—". . . The spectacle of one after another of the aristocracy of nature making the kotow to the aristocracy of the accident."


1860.—"Some Seiks, and a private in the Buffs having remained behind with the grog-carts, fell into the hands of the Chineses. On the next morning they were brought before the authorities, and commanded to perform the kotou. The Seiks obeyed; but Moyse, 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; Under 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 firm as Sparta's king, Because his soul was great." Macmillan's Mag. iii. 130.

1876.—"Neeba 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. Revieu, April 19, p. 505.

KOTUL, s. This appears to be a Turki word, though adopted by the Afghans. Kotul, 'a mountain pass, a col.' Pavet de Courteille quotes several passages, in which it occurs, from Baber's original Turki.

[1554.—"Koutel." See under RHINO-CEROS.

[1809.—"We afterwards went on through the hills, and crossed two Cotuls or passes."—Elphinstone, Caudut, ed. 1842, i. 51.]

KUBBER, KHubBER, s. Ar.—P.—H. khabar, 'news,' and especially as a sporting term, new of game, e.g. "There is pucka khubber of a tiger this morning."

[1828.—". . . the servant informed us that there were some gongwalas, or villagers, in waiting, who had some khubber (news about tigres) to give us."—Mundy, Pen and Pencil Sketches, ed. 1858, p. 53.]

1878.—"Khabar of innumerable black partridges had been received."—Life in the Moghul, i. 159.

1879.—"He will not tell me what khabhar has been received."—Vanity Fair, Nov. 29, p. 299.
KUBBERDAUR. An interjectional exclamation, 'Take care!' Pers. khadar-dar! 'take heed!' (see KUBBER). It is the usual cry of chokidārs to show that they are awake. [As a substantive it has the sense of a 'scout' or 'spy'.]

c. 1664.—"Each owrah causeth a guard to be kept all the night long, in his particular camp, of such men that perpetually go the round, and cry Kaber-dar, have a care."

c. 1665.—"Les archers crient ensuite une pleine tête, Caberdar, c'est à dire prenens garde."—Theeconot, v. 58.

[1813.—"There is a strange custom which prevails at all Indian courts, of having a servant called a khubur-dar, or newaman, who is an admitted spy upon the chief, about whose person he is employed."—Broughton, Letters from a Mahatta Camp, ed. 1892, p. 25.]

KUHAR, s. Hind. Kahār, [Skt. skandha-kāra, 'one who carries loads on his shoulders']. The name of a Sūdra caste of cultivators, numerous in Bahār and the N.W. Provinces, whose speciality is to carry palankins. The name is, therefore, in many parts of India synonymous with 'palankan-bearer,' and the Hindu body-servants called bearers (q.v.) in the Bengal Presidency are generally of this caste.

c. 1850.—"It is the custom for every traveller in India . . . also to hire kahlārs, who carry the kitchen furniture, whilst others carry himself in the palankin, of which we have spoken, and carry the latter when it is not in use."—Ibn Batuta, iii. 415.

c. 1550.—"So saying he began to make ready a present, and sent for bulbs, roots, and fruit, birds and beasts, with the finest of fish . . . which were brought by kahlārs in baskets."—Rāmāyana of Tulsī Dāsa, by Grose, 1878, 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, Musclemen Porters."—Evrée, 68.

1810.—"The Cahr, 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."—Williamson, V.M. i. 209.

1873.—"Bhuš Kahlār. A widely spread caste of rather inferior rank, whose occupation is to carry pulks, doltis, 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 Telinga descent . . ."—Dr. H. V. Carter's Notices of Castes in Bombay Pr., quoted in Ind. Antq., ii. 154.

KULÀ, KŁA, 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 Kalingu (see KLING); and a third with the Skt. kula, 'caste or tribe'; whilst the Burmese popular etymology renders it from kā, 'to cross over,' and la, '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. Gavada, the ancient name of Northern Bengal, whence the famous city of Gaur (see GOUR, c).

14th cent.—"The Heroes Sona and Uttara were sent to Rāmahā, which forms a part of Suvannabhūmi, to propagate the holy faith. . . . This town is called to this day Golamātikanganagara, because of the many houses it contained made of earth in the fashion of houses of the Gola people."—Inscr. at Kalyāni 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 Kalās . . . ."—Yule, Mission to the Court of Ava ('Phayre's), 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 Bengalees appear indirectly to admit the claim; for our servants in speaking of themselves and their countrymen, as distinguished from the Burmans, constantly made use of the term kālādūma—'black man,' as the representative of the Burmese kāla, a foreigner."—Ibid. p. 37.

KUMPĀSS, s. Hind. kumpās, 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 tikunta kampâs, "the 3-cornered compass."

[1866.—"Many an amusing story did I hear of this wonderful kumâpass. 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 doorbeen."—Confess. of an Orderly, 175.]

**KUNKUR, CONKER, &c., s.** Hind. kankur, 'gravels.' 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 conchas, which is originally sand, but the constant action of the sun in the dry season forms it almost into a vitrification" (1)—Hodgson, 110.

1794.—"Konker" appears in a Notification for tenders in Calcutta Gazette.—In Seton-Karr, ii. 135.

c. 1809.—"We came within view of Cawnpore. Our long, long voyage terminated under a high konkur 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.

**KURREEF, Khurreef,** s. Hind. adopted from Ar. xharîf ('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 Khurreef, 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, Karnâl of the Imp. Gazetteer; till 1838 a tributary Nawabhâship; then resumed on account of treason; and now since 1858 a collectorate of Madras Presidency. Properly Kandamâr; Canoul 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 spun, clear thread,' and according to Meer Husein 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. karnâlu, from kandena, 'a mixture of lamp-oil and burnt straw used in greasing cart-wheels' and proũ, '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. katûr, Skt. kaṭâra, '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 Battuta'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 phototype of some Travancore weapons shown at the Calcutta Exhibition of 1883-4; among them two great katûrs, 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. 193) representing some curious weapons from the Tanjore Palace Armoury, among which are katûr-hilted daggers evidently of great length, though the entire length is not shown. The plate accompanies interesting notes by Mr. M. J. Walhouse, who states the curious fact that many of the blades mounted katûr-fashion
were of European manufacture, and that one of these bore the famous name of Andrea Ferrara. I add an extract. Mr. Walhouse 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.’

c. 1343.—‘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 Battutah, iv. 31-32.

1412.—‘The blacks of this country have the body nearly naked. . . In one hand they hold an Indian poignard (kattārah-Hind), and in the other a buckler of ox-hide . . . this costume is common to the king and the beggar.’—Abdurrozzaḳ, in India in the XVth Cent., p. 17.

c. 1526.—‘On the whole there were given one tipchāk horse with the saddle, two pairs of swords with the belts, 25 sets of enamelled daggers (khāna[r)—see HANGER], 16 enamelled kitāreh[s, two daggers (jamādher—see JUMDUD) set with precious stones.’—Butler, 398.

[c. 1590.—In the list of the Mogun arms we have: “10. Katārah, price ½ R. to 1 Muhur.”—Aria, ed. Blockmann, i. 110, with an engraving, No. 9, pl. xii.] 1638.—‘Les personnes de qualité portent dans la ceinture vne sorte d’armes, ou de poignards, courte et large, qu’ils appellent ginda (?) ou Cattara, dont la garde et la gaine sont d’or.’—Mandetelo, Paris, 1659, 228.

1673.—‘They go rich in Attire, with a Poniard, or Cattara, at their girdle.’—Fryer, 38.

1690.—‘. . . which chafes and ferments him to such a pitch; that with a Cattary or Bagonet in his hands he first falls upon those that are near him . . . killing and stabbing as he goes. . . .’—Owington, 287.

1754.—‘To these were added an enamelled dagger (which the Indians call cuttari) and two swords.’—H. of Nadir, in Hanway’s Travels, ii. 386.

1768-71.—‘They (the Moguls) 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 secures it from being dropped.’—Stavorinus, E.T. i. 457.

1813.—‘After a short silent prayer, Lullabhy, 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, Or. Mem. iii. 249; [2nd ed. ii. 272, and see i. 69].

1856.—‘The manners of the bardi tribe are very similar to those of their Rajpoot clients; their dress is nearly the same, but the bard seldom appears without the ‘Kutār,’ or dagger, a representation of which is screwed beside his signature, and often rudely engraved upon his monumental stone, in evidence of his death in the sacred duty of Trāgā’ (p. 95).—Forbes, Rās Mālā, ed. 1878, pp. 559-560.

1878.—‘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 Srinangam near Trichinapalli, life-sized figures of armed men are represented, bearing Kutārs or long daggers of a peculiar shape; the handles, not so broad as in the later Kutars, 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 18 inches, more than ⅓ of which is deeply channelled on both sides with 6 converging grooves. There were many of these in the Tanjor armoury, perfectly corresponding . . . and all were so soft as to be easily bent.’—Ind. Antiq. vii.

KUZZANNA, s. Ar.—H. khizdnə, or khazānā, ‘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 khazānchi for the treasurer.

1683.—‘Ye King’s Duan (see DEWAUN) had demanded of them 8000 Rupees on account of remains of last year’s Tallecas (see TALLICA) . . . ordering his Peasdastr (Peshdastr, an assistant) to see it suddenly paid in ye King’s Cuzzanna.’—Hedjes, Diary, Hak. Soc. i. 193.

[1757.—‘A mint has been established in Calcutta; continue coining 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 Jaffar Ally Khan, in Verelst, App. 145.]

KUZZILBASH, n.p. Turki kizilbash, ‘red-head.’ This title has been since the days of the Safavi (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 Kâbul," writes Bellew ("Races of Afghanistan," 107), "he (Nâdir) left as chandaal, 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 Nâdir they remained at Kâbul as a military colony, and their descendants occupy a distinct quarter of the city, which is called Chandaal. 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'evanza loro è di portare vna berretta rossa, ch'auanza sopra la testa mezzo braccio, a guisa d'vn zon ('like a top'), che dalla parte, che si mette in testa, vine a esser larga, ristringendosi tuttavia sino in cima, et è fatta con dodici coste grosse vn dito... ne mai tagliano barba ne mostacchi."—G. M. Angioletto, in Ramusio, ii. f. 74.

1550.—"Oltra il deserto che è sopra il Corassam fino a Samarcand... signorreggiano Iesvil bas, cioè le berrette verdi, le quali benette verdi sono alcuni Tartari Musulmani che portano le loro berreti di feltro verde acute, e così si fanno chiamare à differencia de Soffiani suoi capitali nemici che signorreggiano la Persia, pur anche essi Musulmani, i quali portano le berretse rosse, quali berrette verdi et rosse, hanno comunemente hauuta fra se guerra crudelissima per causa di diversità di opinione nella loro religione."—Dghzzi Memet, in Ramusio, ii. f. 18r. "Beyond the desert above Corassam, as far as Samarkand and the idolatrous cities, the Yeskilbâs (Iesvilbas) or 'Green-caps,' are predominant. These Green-caps are certain Musulman Tartars who wear point'd 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 Musulmans, 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."—Rawwolff, 173.

1606.—"Cocelbaxas, who are the soldiers whom they esteem most highly."—Gowea, f. 143.

1653.—"Ie visité le keselbach in Vaucomando, guetto. duquel il recen beau coup de civeitez."—De La Bouljaye-Gouz, ed. 1657, pp. 284-5.

"Keselbache est vn mot compose de Kesset, qui signifie rouge, et bach, teste, comme qui diroit teste rouge, et par ce terme s'entendent les gens de guerre de Perse, à cause du bonnet de Sophi qui est rouge."—Ibid. 546.

1673.—"Those who compose the Main Body of the Cavalry, are the Cussie-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 (Ismail'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.

1828.—"The Kuzzilbash, a Tale of Khorasan. By James Baillie Fraser."

1883.—"For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between Ghilzais, Kuki Kheyls, Logar Maliks, Shigwals, Ghazis, Jezailchis, Hazaras, Logaris, Wardaks, Mandozais, Lepel-Griffin, and Kuzzilbashees, 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. kaif) in books about the Levant, to indicate the absolute enjoyment of the dolce far niente. Though it is in the Hindustâni 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 come you so?' But in fact a man's kaif is his 'howness,' i.e. what pleases him, his humour; and this passes into the sense of gaiety caused by hashish, &c.

1808.—"... a kind of confectio Japonica loaded with opium, Gâwir or Bang, and causing keif, or the first degree of intoxication, lulling the senses and disposing to sleep."—R. Drummond.

KYOUNG. s. Burm. kywang. A Buddhist monastery. The term is not employed by Padre Sangermano, who uses bao, a word, he says, used by the
Portuguese in India (p. 88). I cannot explain it. [See BAO.]

1792.—"The kioums or convents of the Rahmaans are different in their structure from common houses, and much resemble the architecture of the Chinese; they are made entirely of wood; the roof is composed of different stages, supported by strong pillars," &c.—Syene, p. 210.

KYTHEE, s. Hind. Kaiti. A form of cursive Nagari character, used by Bunyas, &c., in Gangetic India. It is from Kāyath (Skt. Kāyastha), a member of the writer-caste.

L

LAC, s. Hind. lahī, from Skt. laūkṣa, for rākṣa. The resinous in-crustation produced on certain trees (of which the dhāk (see DHAWEK) is one, but chiefly Peepul, and Khossum [kusum, kusumb], i.e. Schlécheru bijūga, trijuga) by the puncture of the Lac insect (Coccus Lacaæ, L.). See Roxburgh, in Vol. III. As. Res., 384 seqq.; [and a full list of the trees on which the insect feeds, in Watt, Econ. Dict. ii. 410 seqq.]. 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 laq bears the same sense in Persian, and laq or luk 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 Montfart's account below. The English word lake for a certain red colour is from this. So also are lacquer 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 Barbaricæ, on the W. of the Red Sea) from the interior parts of Ariâk:—

"Σύνθες Ίνδικὸς καὶ στάμωμα (Indian iron and steel)"

Δάκκος χρωματίνος (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 electrum, 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."—Adian, de Nat. Animal. iv. 46.

c. 1343.—The notice of laca 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 laca, the mutura and acera, 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 cere (λ). The stalks are the twigs of the wood on which it is produced, the costiere 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 costiere or figs are red and of the colour of unripe laca. And more of these costiere is found in the unripe than the ripe laca," and so on.—Della Decima, iii. 365.

1510.—"There also grows a very large quantity of laca (or락라) for making red colour, and the tree of this is formed like our trees which produce walnuts."—Varthema, 238.

1516.—"Here (in Pegu) they load much fine laquar, which grows in the country."—Barbosa, Lisbon Acad., 396.
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, ii. 567.

1563.—"Now it is time to speak of the lacre, of which so much is consumed in this country in closing letters, and for other seals, in the place of wax."—Garcia, f. 112v.

1582.—"Laker is a kind of gum that proceeded of the ant."—Castañeda, tr. by N.L., f. 33.

c. 1590.—(Recipe for Lac varnish). "Lac is used for chigills (see CHICK, a). If red, 4 scr of lac, and 1 s. of vermilion; if yellow, 4 s. of lac, and 1 s. varnish."—Alm., ed. Blochmann, 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 stanes upon the sayd plot, that being done they bring thither a sort of pismires, farre bigger than ours, which beeing debard by the water to issue out, are constrained to retire themselves vpon the said stanes, where they are kil'd with the Heate of the Sunne, and thereof it is that Lacka is made."—De Montford, 85-86.

c. 1610.—"Vne maniere de boete ronde, vernie, et lacrée, qui est vne ouvrage de cesseisles."—Pyrard de Laval, i. 127; [Hak. Soc. i. 170].

1627.—"Lac is a strange drugg, made by certain winged Pismires of the gumme of Trees."—Purcas, Pilgrimage, 569.

1644.—"There are in the territories of the Mogor, besides those things mentioned, other articles of trade, such as Lacre, both the insect lacre and the cake "(de forntiqua e de posta).—Bocearro, MS.

1663.—"In one of these Halls you shall find Embroiderers . . . in another you shall see Goldsmiths . . . in a fourth Workmen in Lacca."—Bernier F.T. 89; [ed. Constable, 269].

1727.—"Their lackt or japon'd Ware is without any Doubt the best in the World."—A. Hamilton, ii. 305; [ed. 1744].

LACADIVE ISLANDS, n.p. Probably Skt. Laksadvlpa, '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 Maladiva, and the Maldives Palandiva. Several of the individual islands are mentioned in the Tuhfat-al-Majahidin (E.T. by Rowlandson, 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 Talavakara Brahmaṇa, a complete series of the higher numerical terms is given. After saha (10), salaksa (1000), comes aguta (10,000), prayuta (now a million), nyutya (now also a million), arbauda (100 millions), nyarbuda (not now used), nikharuna (do.), 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 vocabulary 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 Lumpangs 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 Sircars, subdivided into 2737 Kusabah (see CUSBHAI), the revenue of which he settled for ten years, at the annual rent of 3 Arriks, 62 Crore, 97 Lacks, 55,246 Dams . . ."—Aqeen, ed. Gladwin, ii. 1; [ed. Jarrett, ii. 115].

At Ormuza 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:
1554.—"(Money of Ormuz).—A leque is equivalent to 50 pardsos of cadis, 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 pardsos is equal to 2 azares, and each azar to 10 cadis, each cadis to 10 dinars, and after this fashion they calculate in the books of the Custom-house. . . ."—Nunez, Lyvro dos Pesos e Subsidios, p. 25.

Here the azar is the Persian hazar or 1000 (dinars); the cadis Pers. sad or 100 (dinars); the leque or lak, 100,000 (dinars); and the tomân (see Tomaun), which does not appear here, is 10,000 (dinars).

c. 1300.—"They went to the Kāfīr'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) dinars, equivalent to 10,000 Indian gold dinars."—Ibn Battuta, 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."—Skilabuddin Dimiski, in Notes and Excurs., 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 satis-
   fie Antonio de Faria's demand, Sir, said he . . . the chronicles of those times affirm, how in only four years and an half sixteen
   Lacazans (lacaas) of men were slain, every
   Lacazan 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 destruc-
   tion of population as, if credit may be
given to our histories . . . there died fifty
   Laquesass 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."—Coryat's
Letters from India (Crueldates, iii. 256).

1616.—"He received twenty lecks of
roupies towards his charge (two hundred thousand pounds sterling)."—Sir T. Roe,
reprint, p. 35; [Hak. Soc. i. 201, and see i. 95, 183, 238].

1651.—"Yeder Lac is honderd dusyend."—Rogierius, 77.

c. 1665.—"Il faut cent mille roupies pour faire un lek, cent mille leks pour faire un
courou, cent mille courous pour faire un
padan, et cent mille padan pour faire un
nit."—Thevenot, v. 54.

1673.—"In these 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."—Frazer, p. 104, reading Leagues.

1684.—"They have by information of the
servants dug in several places of the house,
where they have found great sumums of
money. Under his bed were found Lacks
43. 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, i. 262.

1747.—"The Nabob and other Principal
Persons of this Country are of such an
extreme lucrative (sic) Disposition, and . . .
are so exceedingly avaritious, occasioned
by the large Proffers they have received
from the French, that nothing less than
Lacks will go near to satisfy them."—Letter
from Mr. St. David to the Cour, May 2 (MS.
Records in India Office).

1778.—"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 roupesses."—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 Arcot, 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
laks) s'assied par terre."—Jacquemont,
Correspond., ii. 120.

1879.—"In modern times the only num-
bers in practical use above 'thousands' are
lakas ('lac' or 'lakh') and kori ('crore');
and an Indian sum is wont to be pointed
thus: 123, 45, 67, 890, to signify 123 crores,
45 lakhs, + 67 thousand, eight hundred and

The older writers, it will be observed (c. 1600-1620), put the lakh at £10,000;
Hamilton (c. 1700) puts it at £12,500;
Williamson (c. 1810) at the same; then
for many years it stood again as the equi-
valent of £10,000; now (1850) it is little more
than £8000; [now (1901) about £6660].

LACKERAGE. (See KHIRAJ.)

LALL-SHRAUB, s. Englishman's
Hind. lāl-shārub, 'red wine.' The
universal name of claret in India.

[c. 1780.—"To every plate are set down
two glasses; one pyramidal (like hobnob
glasses in England) for Loll Shrub (sciulēt,
claret); the other a common sized wineglass
for whatever beverage is most agreeable."—
Diary of Mrs. Ray, in Busted, Echos., 123.]

LALLA, s. P.—H. lālā. 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 Blockmann, Ain, i. 426 note.]

[1765.—"Amongst the first to be considered, I would recommend Juggutt Seet, and one Gurdy Loll."—Verelst, App. 218.

[1841.—"Where there are no tigers, the Lalla (scribe) becomes a shikarike."—Society in India, ii. 176.]

**LAMA.** s. A Tibetan Buddhist monk. Tibet. Lama (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 Times 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 Thibet there were even now a class of Lamas or Mongolian devotees, and recluses, and hermits that live 200 years and more . . ."—Budâni, quoted by Blockmann, Ain, i. 201.

1664.—"This Ambassador had in his suite a Physician, which was said to be of the Kingdom of Lassa, and of the Tribe Lamy or Lama, which is that of the men of the Law in that country, as the Brahmins 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, 424].

1716.—"Les Tibetaines ont des Religieux nommés Lamas."—In Lettres Edif. xii. 438.

1774.—". . . ma questo primo figlio . . . rinunziò la corona al secondo e lui difatti si fece religioso o lama del paese."—Della Tomba, 61.

c. 1818.—"The Parliament of Thibet met—The little Lama, called before it, Did there and then his whispering 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 Flüelen—"Tis all one; 'tis alike as my fingers is to my fingers, and there is Llamas in both."—Rev. 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 sera), but is a factitious French word analogous to nonnery, vacherie, laiterie, &c.

[c. 1844.—"According to the Tartars, the Lamasy of the Five Towers is the best place you can be buried in."—Huc, Travels in Tartary, i. 78.]

**LAMBALLIE, LOMBALLIE, LOMBARDIE, LUMBANAH, &c.,** s. Dakh. Hind. Lâmbârâ, Mahr. Lambân, with other forms in the languages of the Peninsula. [Platts connects the name with Skt. lamba, 'long, tall'; the Madras Gloss. with Skt. lampata, 'greedy.'] A wandering tribe of dealers in grain, salt, &c., better known as Banjârâs (see BRINJARRY). As an Anglo-Indian word this is now obsolete. It was perhaps a corruption of Lübâhàna, the name of one of the great clans or divisions of the Banjârar. [Another suggestion made is that the name is derived from their business of carrying salt (Skt. lavañâ); see Crooke, Tribes of N.W.P. i. 158.]

1756.—"The army was constantly supplied . . . by bands of people called Lambalis, 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."—Orme, ii. 102.

1785.—"What you say of the scarcity of grain in your army, notwithstanding your having a cutwâl (see CUTWAL), and so many Lumbâneh is 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 lanchâr, 'quick, nimble.' [Mr. Skeat writes : "The real Malay form is Lanchar-an, which is regularly formed from Malay lanchâr, 'swift,' and lanchara I believe to be a Port. form of lanchar-an, as lanchara could not possibly, in Malay, be formed from lanchâr, as has hitherto been implied or suggested." ]

c. 1535.—"In questo paese di Cambaia (read Camboja) vi sono molti fiumi, nellì
LANDWIND. 503 LAN JOHN, LANGIANNE.

quali vi sono li nauili detti Lanchares, có li quali vanno navigando la costa di Siam... —Sommario de' Regni, &c., in Ramauno, i. 396.

c. 1539.—"This King (of the Batais) understanding that I had brought him a letter and a Present from the Captain of Malaca, caused me to be entertained by the Xabundeo (see SHABUNDER)... This General, accompanied with five Lanchares and twelve Ballons, came to me to the Port where I rode at anchor."—Pinta, E.T. p. 81.

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. Terreno.

1561.—"Correndo a costa com terrenhos."—Correa, Lendas, i. i. 115.

[1598.—"The East winds beginne to blow from off the land into the seas, whereby they are called Terrenhos."—Linschoten, Hak. Soc. i. 284.

[1612.—"Send John Dench... that in the morning he may go out with the landborne and return with the sea borne."—Donners, Letters, i. 206.]

1644.—"And as it is between monsoon and monsoon (monsaen) the wind is quite uncertain only at the beginning of summer. The N.W prevails more than any other wind... and at the end of it begins the land winds (terrenhos) from midnight to about noon, and these are E. winds."—Bocarro, M.S.

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, 23.

[1773.—See the account in Ives, 76.]

1838.—"We have had some very bad weather for the last week; furious landwind, very fatiguing and weakening... Everything was so dried up, that when I attempted to walk a few yards towards the beach, the grass crunched under my feet like snow."—Letters from Madras, 193-200.

LANGASAVE, n.p. The most usual old form for the Japanese city which we now call Nagasaki (see Sainsbury, passim).

1611.—"After two or three days space a Jesuite came vnto vs from a place called Langesacke, to which place the Carakte of Makoo is yeereley wont to come."—W. Adams, in Purchas, i. 126.

1618.—The Journal of Capt. John Saris has both Nagasuke and Langasake.—Ibid. 366.

1614.—"Give hym consell to take heed of one Pedro Guzano, a papist Christian, whoe is his hoste at Miacoe; for a luyinge fyrre (or Jesuit) told Mr. Peacock at Langasque that Capt. Adams was dead in the bowse of the said Guzano, which now I know is a lyse per letters I received..."—Cocks, to Wickham, in Diary, &c., ii. 294.

1618.—"It has now com to passe, which before I feared, that a company of rich usurers have gotten this sentence against us, and com doune together every yeare to Langasque and this place, and have allwaies byn accustomed to buy by the pancudo (as they call it), or whole sale, all the goods which came in the carick from Amacen, the Portingales having no prevelages as we have."—The same to the E.T. Co., ii. 207-8.

Two years later Cocks changes his spelling and adopts Nangasaque (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 Prabun on the Mekong. Lan-chan is one of its names signifying in Siamese, it is said, 'a million of elephants.' It is known to the Burmese by the same name (Len-Shen). It was near this place that the estimable French traveller Henri Mouhot died, in 1861.

1587.—"I went from Pegu to Jambhe (see JANGOMAY), which is in the country of the Langesians; it is fine and twelte dayes journeay North-east from Pegu."—Fitzch, in Hakl. ii.

[1598.—"Thus we arrived at Lanchan, 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 Pegu."—De Morga, 98.

1613.—"There reigned in Pegu in the year 1590 a King called Ximindo ginico, 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 Ová, Tangu, Paraô, Lanjéo (i.e. Ava, Taung, Prome, Lanjiang), Jangomá, 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 Jangomá (JANGOMAY) arrived at the city of Judea... and brought great store of merchandize."—Sainsbury, ii. 90.

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 son nom que du grand nombre d'Elephants qui s'y rencontrent: de vray ce mot de Langiens signifie proprement, miliers d'Elephants."—Marini, H. Nouvelle et Courtoise des Royaumes de Tunguin et de Lao (Fr. Tr., Paris, 1666), 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.

1553.—"Of silver of 11 dinheiroes alloy he (Alfonso V.) made only a kind of money called Malaguezes, which silver came thither from Pegu, whilst from Siam came a very pure silver of 12 dineriores assay, procured from certain people called Laos, lying to the north of these two kingdoms."—Barros, II. vi. 6.

1553.—"... 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 Mecon ... and on the south adjoin these Laos the two Kingdoms of Camboja and Choaunpa (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 Jangoma (see JANGO-MAY), the chief city of which is called Chiamay ... the second Chancray Chencran: the third Lanchan (see LAN JOHN) which is below the others, and adjoin the Kingdom of Caicho, or Cauchichina. ..."—Ibid.

c. 1560.—"... These Laos came to Camboa, 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 fathome water, as myselfe sawe by experience in a great part of it; it passeth through many unknoune and desert Countries of great Woods and Forests where there are innumerable Elephants, and many Buffes ... and certayne beasts which in that Countrie they call Badas (see ABADA)."—Gaspar da Cruz, in Purchas, iii. 169.

c. 1598.—"... I offered to go to the Laos by land, at my expense, in search of the King of Cambodia, as I knew that that was the road to go by. ..."—Blas de Herman Gonzalez, in De Monga (E.T. by Hon. H. Stanley, Hak. Soc.), p. 97.

1641.—"Concerning the Land of the Louwen, and a Journey made thereunto by our Folk in Anno 1641" (Kc.).—Valentinji, III. Pt. ii. pp. 50 seqq.

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 XXI, 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 Arabic of Ptolemy; and appears to represent an old Skt. name Lata, adj. Lataka, or Latika. ["The name Lata appears to be derived from some local tribe, perhaps the Lattas, who, as r and l are commonly used for each other, may possibly be the well-known Rashtrakutas since their great King Amoghavarsha (A.D. 851-879) calls the name of the dynasty Ratta."—Bomboy Gazetteer, i. pt. i. 7.]

c. A.D. 150. — "Tēs de ᾼνδοκενίας τὰ ἀπὸ ἀναστώσεως τὰ μεν ἀπὸ ταλασσίας κατάχει τῇ Ἀραβίκᾳ χώρᾳ, ἐν ᾣ̄ μεσογείῳ ἀπὸ μεν ἄνωθεν τοῦ Ναμάθου παταμων πόλις ἤτε. ... Βαργουχαὶ ἐμφύλου." — Ptolemy, VII, ii. 62.

c. 940. — "On the coast, e.g. at Saimūr, at Sūbrā, and at Tāna, they speak Lārī; these provinces give their name to the Sea of Lār (Lārawi) on the coast of which they are situated." — Muṣʿābī, i. 381.

c. 1020. — "... to Kach the country producing gum (mokht, i.e. Beldillum, q.v.), and bardrād (!) to Sonmāt, fourteen (pamangs); to Kamūr, thirty ... to Tāna five. There you enter the country of Lārān, where is Jaimūr" (i.e. Saimūr, see CHOU). — Al-Birūnī, in Elliot, i. 66.

c. 1190. — "Udaya the Parmār mounted and came. The Dors followed him from Lār ..." — The Poem of Chand Bardati, B.T. by Beames, in Ind. Antiq. i. 275.

c. 1230. — A certain Traveller says that Tāna is a city of Guzerat (Gurad) in its eastern part, lying west of Malabar (Muntarā); whilst Ibn Saʿyid says that it is the furthest city of Lār (Al-Lār), and very famous among traders." — Abulfeda, in Gildemeister, p. 188.

(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 until 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. 1290. — "Dīwāl ... 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 Lāri Bandar or the port of Lār, which is the name of the country forming the modern delta, particularly the western part." — M. Murdo, in J. R. As. Soc. 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, Dict. 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 Shaikh Abū Dulaf Muhammad." — Ibn Batūta, ii. 240.

c. 1487. — Retorneing alongest the coast, forneagainst Ormūz there is a towne called Lār, a great and good towne of merchandis, about 1ijn* houses. ..." — Josias Barrow, 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. ..." — Ain, ed. Jarrett, ii. 363.] 1553. — These benefactions the Kings of Ormūz ... pay to this day to a mosque which that Caciz (see CASIS) had made in a district called Hongez of Sheikh Doniar, adjoining the city of Lara, distant from Ormūz over 40 leagues." — Barros, ii. ii. 2.

1602. — "This man was a Moor, a native of the Kingdom of Lār, adjoining of Ormuz: his proper name was Cufo, but as he was a native of the Kingdom of Lara he took a surname from him, and called himself Cufo Larym." — Couto, IV. vii. 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 from Sirāf, may be meant. Barbosa also mentions Lār among the islands in the Gulf subject to the k. of Ormuz (p. 37)."

* It is possible that the island called Shaikh Shur(ab), 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 Ormuz (p. 37).
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 Platts.] There is a similar idiom (jang kardan) in Persian.

LAREK, n.p. Larak; an island in the Persian Gulf, not far from the island of Jerun or Ormus.

[1623. — "At noon, being near Lareck, and no wind stirring, we cast Anchor." — P. della Valle, Hak. Soc. i. 3.]

1685. — "We came up with the Islands of Ormus and Arack . . ." (called Lareck afterwards). — Hedges, Diary, May 23; [Hak. Soc. i. 292.]

LARIN, s. Pers. läri. A peculiar kind of money formerly in use on the Persian Gulf, W. Coast of India, and in the Maldive 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 valen cada hta sesenta reis . . ." — Lembrança, das Coisas da India, 38.

c. 1563. — "I have seen the men of the Country who were Gentiles take their children, their sonsne and their daughters, and have desired the Portugalls to buy them, and I have seen them sold for eight or ten larines apiece, which may be of our money x s. or xiii s. iii 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 litteratim 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. 87.

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 endes meet at the just half part, and in the head thereof is a stamp Turkesco, and these be the best current money in all the Indias, and 6 of these Larines make a duckat." — R. Fitch, in Hakl. ii. 407.

1598. — "An Oxe or a Cowe is there to be bought for one Larin, which is as much as half a Gilderne." — Linschoten, 28; [Hak. Soc. i. 94; in i. 48 Larynzen; see also i. 229].

c. 1610. — "La monnoye du Royaume n'est que d'argent et d'une sorte. Ces sont des pieces d'argent qu'ils appellent larins, de valeur de huit sols ou enuiron de notre monnoye . . . longues comme le doigt mais redoublées." — Pyrard de Laval, i. 163; [Hak. Soc. i. 222].

1613. — "We agreed with one of the Governor's kinred for twenty laries (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 Princes of Lar, invented by them when they were separated from the Kingdom of Persia . . . In value every 5 lari are equal to a piastre or patacca of reals of Spain, or 'piece of eight' as we choose to call it." — P. della Valle, ii. 494.

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 1610, 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 Iaua," in Drake's Voyage (Hak. iv. 246): "Larvinka=Drink."

Of this word we can trace nothing nearer than (Jawan) larih, 'to pledge, or invite to drink at an entertainment,' and (Malay) larih-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.

LARKIN, which they told me was in great vogue in Java, and in all those other islands of the Far East. This said beverage seemed to me in truth an admirable thing,—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 malmseys. 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, they should use both spice in their food and spirits in their drinks, as well as many 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 Daibul (see DIUL-SIND) as the chief haven of Sind. We are doubtful of the proper orthography. It was in later Mohomedan times called Lâhôri-bandar, probably from presumed connection with Lahore as the port of the Punjab (Elliott, i. 378). At first sight, M'Murdo's suggestion that the original name may have been Lârî-bandar, from Lâr, the local name of the southern part of Sind, seems probable. M'Murdo, indeed, writing about 1820, says that the name Lârî-Bandar was not at all familiar to natives; but if accustomed to the form Lâhôri-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.

1630. — "This stream (the Indus) after passing (Alor) . . . divides into two streams, and itself into the sea in the neighbourhood of the city of Lâhârânî, and the other branches off to the East, to the borders of Kach, and is known by the name of Sind Sâgâr, i.e., Sea of Sind."—Al-Birânî, in Elliot, i. 49.

[1607. — "Then you are to sail for Lawrie in the Bay of the River Syndus."—Birdwood, First Letter-book, 251.

[1611. — "I took . . . Larree, the port town of the River Sindha."—Duncairn, Letters, i. 102.]

1613. — "In November 1613 the Expedition arrived at Laurrebunder, the port of Sinde, with Sir Robert Shirley and his company."—Sainsbury, i. 321.

[1665. — "It se fait aussi beaucoup de trafic au Loure-bender, qui est a trois jours de Tatta sur la mer, où la rade est plus excellente pour Vaisseaux, qu'en quelque autre lieu que ce soit des Indes."—Thevenot, v. 159.

1679. — . . . If Suratt, Barach, and Bunddlaree in Scinde may be included in the same Phyrmaud to be customes free . . . then that they get these places and words inserted."—Pt. St. Geo. Cons., Feb. 20. In Notes and Extracts, No. 1. Madras, 1871.

1727. — "It was my Fortune . . . to come to Larrhibunder, with a Cargo from Mallehkar, worth above 210,000."—I. Hamilton, i. 116; [ed. 1744, i. 117, Larribdar].

1739. — "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 SCIND, and NALA SUNKHA, shall, as before, belong to the Empire of Hindostan."—II. of Nâdir, in Hunzâry, ii. 387.

1753. — "Le bras gauche du Sind se rend à Laheri, où il s'étançonne en un lac; et ce port, qui est celui de Tattanagar, communément nommé Lahre-bender."—D'Arcvile, p. 40.


1780. — "The first place of any note, after passing the bar, is Laribunda, about 5 or 6 leagues from the sea."—Dunn's Oriental Navigator, 5th ed. p. 96.

1813. — "Laribunder. This is commonly called Scindy 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."—Milburn, i. 136.

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 Pitarre."—J. Barnes, 2nd. ed. i. 22.

LASCAR, s. The word is originally from Pers. lashkar, 'an army,' 'a camp.' This is usually derived from Ar., al-ashkar, but it would rather seem that
LASGAR.

Ar. 'askar, 'an army' is taken from this Pers. word: whence lashkari, 'one belonging to an army, a soldier.' The word 'lascar' or 'lascar' (both these pronunciations are in vogue) appears to have been corrupted, through the Portuguese use of laskari in the forms lasquarin, lascari, &c., either by the Portuguese themselves, or by the Dutch and English who took up the word from them, and from these laskar 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 khalasi, in the various senses of that word (see CLASSY), viz. (1) an inferior class of artilleryman ('gun-lascar'); (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 lascar in the modern sense by Pyrard 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 Pyrard makes between Lascar and Lascari, and Dr. Fryer makes between Luscar and Lascar (accenting probably Luscar and Lascar) shows that lashkari for a soldier was still in use. In Ceylon, the use of the word lascar seen for a local or civil soldier long survived; perhaps is not yet extinct. The word lashkari does not seem to occur in the Ain.

[1523.—"Fighting men called Lascaryns."—ALyons domonctem, Tombo, p. 479.

[1538.—"My mother only bore me to be a Captain, and not your Lascar (lascarin)."—Letter of Nuno da Cunha, in Barroso, Dec. IV. bk. 10, 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."—Castro, Roteiro, 73.

1546.—"Besides these there were others (who fell at Din) whose names are unknown, being men of the lower rank, among whom I knew a lascaryn (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 lascarins de suas capitaniaes, q' assi chamão soldados."—Costenhalda, ii. 67. [Mr. Whitehead notes that in the orig. 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 Idolshaa (see IDALCAN), or in those of our Lord the King there should be any differences or quarrels between any Portuguese lascarins or peons (pietas) of ours, and lascarins of the territories of Idolshaa and peons of his, that the said Idolshaa 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 Lascarini circiter septingenti artis scolopettariae peritissimi."—E. Acosta, f. 236v.

1598.—"The soldier of Ballaguate, which is called Lascarin ..."—Luschoten, 74; [in Hak. Soc. i. 294; Lascarin].

1600.—"Tudo a mais churma e meneyo das naos sao Mouros que chamão Laschares, ..."—Lucena, Life of St. Franc. Xavier, iv. p. 223.

[1602.—... because the Lascars (lascaria), for so they call the Arab sailors."—Costa, Dec. x. bk. 3, ch. 13.]

1610.—"Mesmes tous les mariniers et les pilotes sont Indiens, tant Gentils que Mahometans. Tous ces gens de mer les appellent Lascars, et les soldats Lascarins."—Pyrard de Laval, i. 317; [Hak. Soc. i. 493; also see ii. 3, 17.]

1615.—"... two horses with six Lascaras and two cafres (see CAFFER)."—Foster, Letters, iv. 112.

1644.—"... The aldeos of the jurisdiction of Damam, 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."—Bocarro, MS.

1673.—"The Seamen and Soldiers differ only in a Vowel, the one being pronounced with an u, the other with an a, as Luscar, a soldier, Lascar, a seaman."—Fryer, 107.

[1683-84.—"The Warehousekeeper having Seaverall dayes advised the Council of Ship Walfares tardynesse in receiving & stowing away the Goods, ... alleging that they have not hands Sufficient to dispatch them, though we have spared them ten Laskars for that purpose ..."—Pringle, Diary Pt. St. Geo., 1st ser. iii. 7 seq.; also see p. 43.]

1685.—"They sent also from Sofragan D. Antonio da Motta, Galvaos with 6 companies which made 100 men; the Dissava (see DISSAVE) of the adjoining provinces joined him with 4000 Lascarins."—Ribeyro, H. of the I. of Ceylan (from French Tr., p. 241).
1890.—"For when the English Sailors at that time perceived the softness of the Indian *Lascars*; how tame they were... they embark'd again upon a new Design... to... rob these harmless Traffickers in the Red Sea."—Ovington, 464.

1726.—"Lascaryns, or Loopers, are native soldiers, who have some regular maintenance, and in return must always be ready."—Valincy, Ceylon, Names of Offices, &c., 10.

1755.—"Some *Lascars* and Sepoys were now sent forward to clear the road."—Orme, ed. 1803, 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 Drag Ropes, which they hold in their hands."—Reports for the Hon. Company's Troops on the Coast of Coromandel, by M.-Gen. Sir Archibald Campbell, K.B. Govr. & C. in C. Madras, p. 9.

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 *Companys*, or sergeants, *Ardjies*, or corporals, and *Lascarines*, or common soldiers, and perform the same office as our Sheriff's men or constables."—Percival's Ceylon, 222.

1807.—"A large open boat formed the van, containing his excellency's guard of *lascoreens*, with their spears raised perpendicularly, the union colours flying, and Ceylon drums called *tomtoms* beating."—Cordiner's Ceylon, 170.

1872.—"The *lascars* on board the steamers were insignificant looking people."—The Dilemma, ch. ii.

In the following passages the original word *lashkar* is used in its proper sense for 'a camp.'

[1614.—"He said he bought it of a banyan in the *Lasker*."—Foster, Letters, ii. 142.]

[1615.—"We came to the *Lasker* the 7th of February in the evening."—Ibid. iii. 85.]

1616.—"I took horse to auoyd presse, and other inconvenience, and crossed out of the *Leskar*, before him."—Sir T. Roe, in Purchas, i. 559; see also 560; [Hak. Soc. ii. 324].

[1682.—"... presents to the Seir *Lascarr* (sar-i-lashkar, 'head of the army') this day received."—Pringle, Diary Fl. St. Geo., 1st ser. i. 84.]

**LĀT, LĀT SĀHIB.** s. This, a popular corruption of *Lord Sahib*, or *Lārd Sāhīb*, 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 vernacular. The term also extends nowadays to Lieutenant-Governors, who in contact with the higher authority become Chhotā ('Little') Lāt, whilst the Governor-General and the Commander-in-Chief are sometimes discriminated as the Mulāki Lāt Sāhīb [or Barā Lāt], and the Jangā Lāt Sāhīb ('territorial' and 'military'), the Bishop as the Lāt Pādēr Sāhīb, and the Chief Justice as the Lāt Justīy Sāhīb. 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 "Hazār Lāt Guv-nār, Lāt Sīkhirāt ho-jāen."—1824. He seemed, however, much puzzled to make out my rank, never having heard (he said) of any 'Lord Sahib', except the Governor-General, while 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. 69.]

1837.—"The Arab, thinking I had purposely stolen his kitten, ran after the buggy at full speed, shouting as he passed Lord Auckland's tents, 'Dohāt, dohāt, Sāhīb! dohāt, Lord Sāhīb!' (see DOAI). 'Mercy, mercy, sir! mercy, Governor-General!' The faster the horse rushed on, the faster followed the shouting Arab."—Wanderings of a Pilgrim, ii. 142.

1868.—"The old barber at Rookree, after telling me that he had known Strachey when he first began, added, 'Ah Lāt-Sekretur hai! Ah! hum bhi boodda hogya!' ('Now he is Lord Secretary! Ah! I too have become old!')"—Letter from Sir J. F. Stephen, in Times, May 31.

**LĀT, LĀTH.** s. Hind. lāt, used as a corruption of the English lot, in reference to an auction (Carnegie).
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 Neubold, in J. R. A. S., vol. viii.; and the Manual of the Geol. of India, pp. xlv. seqq., 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.).

1800.—"It is diffused in immense masses, without any appearance of stratification, and is placed over the granite that forms the basis of Malayala. . . . It very soon becomes as hard as brick, and resists the air and water much better than any brick I have seen in India. . . . As it is usually cut into the form of bricks for building, in several of the native dialects it is called the brick-stone (Iticaucelles) [Malayal. vettkal]. . . . The most proper English name would be Laterite, from Lateris, the appellation that may be given it in science."—Buchanan, Mysore, &c., ii. 440-441.

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."—Tennent's Ceylon, i. 17.

LATEEAL, s. Hind. lāthīyāl, or, more cumbrously, lāthīvālī, '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.

1878.—"Doubtless there were hired latials . . . on both sides."—Life in the Mofussil, i. 114.

LAW-OFFICER. This was the official designation of a Mahomedan officer learned in the (Mahomedan) 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 Sukdar 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 Mahomedan law; at first by the hands of native Cazees and Mufties, 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.
LAW-OFFICER. 511 LAW-OFFICER.

(see ADAWULT). The Mahommedan law continued, however, to be the professed basis of criminal jurisprudence, though modified more and more, as years went on, by new Regulations, and by the recorded constructions 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 Procedure (Act. XXV. of 1861), followed by (c) the establishment of the High Court (July 1, 1862), in which became merged both the Supreme Court with its peculiar jurisdiction, and the (quondam-Company's) Sudder Courts of Review and Appeal, civil and criminal (Dewanny Adawlvt, and Nizamat Adawlvt).

The authoritative exposition of the Mahommedan Law, in aid and guidance 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 Mahommedan Law, he passed sentence (save in certain excepted cases) in its terms, and issued his warrant to the magistrate for execution of the sentence, unless it were one of death, in which case the proceedings had to be referred to the Sudder Nizamut for confirmation. 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 ultimate 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 punchayet (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 standing in the Civil Service, that for some years before the issue of the Penal Code and the other reforms already mentioned, the Moolvvee (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 Nizamut; and it is not easy, at this time of day, to obtain much personal testimony. But Sir George Yule (who was Judge of Rungpore and Bogra about 1855-56) writes thus:

"The Moolvvee-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 Moolvvee, and I had a great number of heavy criminal cases to try in Rungpore and Bogra. Assessors were substituted for the Moolvvee in some cases, but I have no recollection of employing these either."

Mr. Seton-Karr, 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. I. of 1810 had empowered the Executive Government, by an official communication from its Secretary in the Judicial Department, to dispense 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 Adawlvt.
and institutions, the Mahommedan laws with respect to Mahommedans, and the Hindu laws with respect to Hinduts, 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 Hindu 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 Hindu 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 ADAWLUT, CAZEE, FUTWA, MOOLVEE, 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 Gentoons, 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.—"II. The Law Officers of the Sudder Dewanny Adawlut, the Nizamut Adawlut, 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 1793.

In §§ iv., v., vi. CAZEE 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 Adawlut declare any person convicted of wilful murder not liable to suffer death under the Mahomedan law on the ground of ... the Court of Nizamut Adawlut 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 Ráma). This was the title of one of the highest dignitaries in the Malay State, commander of the forces.

1511.—"There used to be in Malaca five principal dignities ... the third is Lassa-
mane; this is Admiral of the Sea. ..."—Aboquerque, by Birch, iii. 87.

1539.—"The King accordingly set forth a Fleet of two hundred Sails. ... And of this Navy he made General the great Laque Xemenia, his Admiral, of whose Valor the History of the Indies hath spoken in divers places."—Pinto, in Çogan, p. 38.

1563.—"Lacsamana 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 lancarans 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 them, and I am about to revenge you on them. And so he did."—Barros, III. viii. 7.

[1615.—"On the morrow I went to take my leave of Laxaman, 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 (1790).

1747.—"That the Storekeeper do provide Leagurers of good Columbo or Batavia arrack."—Pt. St. David Conon., 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 Lanterns, a quantity of Country Rum in Leagurers, a Slave Girl, and a variety of other articles."—India Gazette, Nov. 23.
LECOMBE, s. We do not know what the word used by the Abbé Raynal in the following extract is meant for. It is perhaps a mistake for last, a Dutch weight.

1770.—"They (Dutch at the Cape) receive a still smaller profit from 60 lecques of red wine, and 80 or 90 of white, which they carry to Europe every year. The lecque weighs about 1,200 pounds."—Raynal, E.T. 1777, i. 293.

LEE, s. Chin. 亮. The ordinary Chinese itinerary measure. Books of the Jesuit Missionaries generally interpret the modern 亮 as \( \frac{2}{3} \) of a league, which gives about 3 亮 to the mile; more exactly, according to Mr. Giles, 27\( \frac{1}{4} \) 亮 = 10 miles; but it evidently varies a good deal in different parts of China, and has also varied in the course of ages. Thus in the 8th century, data quoted by M. Vivien de St. Martin, from Père Gaubil, show that the 亮 was little more than \( \frac{1}{3} \) of an English mile. And from several concurrent statements we may also conclude that the 亮 is generalised so that a certain number of 亮, generally 100, stand for a day's march. [Arch-deacon Gray (China, ii. 101) gives 10 亮 as the equivalent of \( \frac{2}{3} \) English miles; Gen. Cunningham (Arch. Rep. i. 305) asserts that Hwen Thang converts the Indian yojanas into Chinese 亮 at the rate of 40 亮 per yojana, or of 10 亮 per klo.]

1858.—"By the said booke it is found that the Chinos haue amongst them but only three kind of measures; the which in their language are called 亮, 丈, and 町, which is as much as to say, or in effect, as a forlong, league, or ironey: the measure, which is called 町, hath so much space as a man's voice on a plaine grounde may bee hearde in a quiet day, halowing or whooping with all the force and strength he may; and ten of these 町 maketh a 丈, which is a great Spanish league; and ten 丈 maketh a day's journe, which is called 町町, which maketh 12 (sic) long leagues."—Mendoza, i. 21.

1861.—"In this part of the country a day's march, whatever its actual distance, is called 100 亮; and the 亮 may therefore be taken as a measure of time rather than of distance."—Col. Sarel, in J.R. Geog. Soc. xxiii. 11.

1878.—"D'après les clauses du contrat le voyage d'une longueur totale de 1,800 亮s, ou 150 lieues, devait s'effectuer en 15 jours."—L. Rouset, A Travers la Chine, 387.

LECHEE, LYCHEE, s. Chin. 梨-枝, and in S. China (its native region) 梨-枝; the beautiful and delicate fruit of the Nephelium litchi, Cambessédées (N. O. Sapindaceae), 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 verdeura muito mais fresca, e de melhor chieiro, que esta, a que os naturaes da terra chamáo lechias. ..."

—Pinto, ch. lviii.

1563.—"R. Of the things of China you have not said a word; though there they have many fruits highly praised, such as are lalichias (lalixius) 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, t. 157.

1585.—"Also they have a kinde of plummes that they doo call lechias, that are of an exceeding gallant tast, and never hurteth anybody, although they should eate a great number of them."—Parke's Mendoza, i. 14.

1598.—"There is a kind of fruit called Lechyas, which are like Plums, but of another taste, and are very good, and very much esteemed, whereof I have eaten."—Linschoten, 88; [Hak. Soc. i. 181].

1631.—"Adfertur ad nos præterea fructus quidam Lances (read Laices) vocatus, qui racematin, ut uve, crescit."—Jac. Bontii, Dial. vi. p. 11.

1684.—"Laicea, or Chinese Chestnuts."—Valentijn, iv. (China) 12.

1750-52.—"Leicki 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 Tel of dried leickis."—Olof Toreen, 302-3.

1824.—"Of the fruits which this season offers, the finest are leeches (sic) and manges; the first is really very fine, being a sort of plum, with the flavour of a Frontignac grape."—Heber, i. 60.

c. 1585.—

"Et tandis que ton pied, sorti de la ba-boche,
Pendait rose, au bord du manchy (see MUNCHEEL)
À l'ombre des bois noirs touffus, et du
Letchi,
Aux fruits moins pourpres que ta bouche."

Lecomte de Lisle.

1878.—"... and the lichi hiding under a shell of ruddy brown its globes of translucent and delicately fragrant flesh."—Ph. Robinson, In My Indian Garden, 49.

1879.—"... Here are a hundred and sixty lichi fruits for you. ..."—M. Stokes, Indian Fairy Tales (Calc. ed.) 51.

LEMON. s. Citrus medica, var. Lémonum, Hooker. This is of course
not an Anglo-Indian word. But it has come into European languages through the Ar. limān, and is, according to Henn, of Indian origin. In Hind. we have both limā and nimbā, which last, at least, seems to be an indigenous form. The Skt. dictionaries give nimbāka. In England we get the word through the Romance languages, Fr. limon, It. limone, Sp. limon, &c., perhaps both from the Crusades and from the Moors of Spain. [Mr. Skeat writes: “The Malay form is limau, ‘a lime, lemon, or orange.’ The Port. limão may possibly come from this Malay form. I feel sure that limau, which in some dialects is limar, is an indigenous word which was transferred to Europe.”] (See LIME.)

c. 1200.—“Sunt praeterea aline arbores fructus acidos, pontici videlicet saporis, ex se procreantes, quos appellant limones.”—Jacobi de Vitriaco, Hist. Hierosolym, cap. lxxxv. in Bougr.

c. 1328.—“I will only say this much, that the 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.”—Friar Jordanus, 15.

1331.—“Profunditas hujus aquae plena est lapidibus preciosis. Quae aqua multum est yрудinibus et sanguisugis plena. Hos lapides non accipit rex, sed pro animа sub semel vel in anno sub aquas ipsos pauperes ire permittit. . . . Et it ipsi pauperes ire sub aquam possint accipiant limonem et quemdam fructum quem bene pistant, et illo bene se ungunt. . . . Et cum sic sus uncti yrudines et sanguisugae illos offrande non valent.”—Fr. Odoric, in Cathay, &c., App., p. xxi.

c. 1333.—“The fruit of the mango-tree (aλ'-ανδρα) is the size of a great pear. When yet green they take the fallen fruit and powder it with salt and preserve it, as is done with the sweet citron and the lemon (aλ-λιμαν) in our country.”—Ibn Batuta, iii. 126.

LEMON-GRASS, s. Andropogon citratus, D.C., a grass cultivated in Ceylon and Singapore, yielding an oil much used in perfumery, under the name of Lemon-Grass Oil, Oil of Verbena, or Indian Melissa Oil. Royle (Hind. Medicine, 82) has applied the name to another very fragrant grass, Andropogon schoenanthus, L., according to him the αχων of Dioscorides. This last, which grows wild in various parts of India, yields Ruа Oıl, alias O. of Ginger-grass or of Geranium, which is exported from Bombay to Arabia and Turkey, where it is extensively used in the adulteration of “Otto of Roses.”

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 (Felis pardus), 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 (Felis 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 writes the name Luchu, and says that it is pronounced דאך by the natives and בַּק 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.)]
better dressed and adorned, and more honourable than the Chinese." — Barbosa, 207.

1540.—"And they, demanding of him whence he came, and what he would have, he answered them that he was of the Kingdom of Sião [of the settlement of the Tanacornim foreigners, and that he came from Veniaga] and as a merchant was going to traffique in the Isle of Lequios." —Pinto (orig. cap. x. xii), in Cogan, 49.

1553.—"Fernao Peres ... whilst he remained at that island of Beniaga, 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 than the Chinese." —Barros, III, ii. 8. See also II. vi. 6.

1556.—(In this year) "a Portuguese arrived at Malaca, named Perea Gomes d'Almeida, servant to the Grand Master of Santiago, with a rich Present, and letters from the Vntaquin, Prince of the Island of Tanix-unna, directed to King John the third ... to have five hundred Portuguese 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. 188.

1615.—"The King of Mashona (qu. Shashona?) ... who is King of the westernmost islands of Japan ... has conquered the Leques Islands, which not long since were under the Government of China." —Sainsbury, i. 417.

"... The King of Shashma ... a man of great power, and hath conquered the islands called the Leques, which not long since were under the government of China. ... Leque Grande yeeldeth great store of amber grece of the best sort, and will vent 1,000 or 15,000 (sic) ps. of coarse cloth, as duties and such like, per annum." —Letter of Rapho Coppindall, in Cocks, ii. 272.

[... "Thay 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 Nanking is similarly called Lanchin in the publications of the same age, and Y unnan appears in Mondona 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 governauza de Vereadores, & Ouvidor, & Alcaides, & notas seis ou sete Varas de Justiça & Ofícios de Republica], where the Notaries underneath the publicke Acts which they made, wrote thus, I, such a one, publique 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 situated between Soudares and Lisbon; so that there were houses there which cost three or four thousand Dutchasts the building, but both they and all the rest were afterwards demolished for our sins by the Chinese. ..." —Pinto (orig. cap. lxvi), 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 Reinaud) says that the ships after crossing the Sea of Sanji 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) terminate 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 coast 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 Junks commonly touch at Lympo, from whence they bring Petes, Geelougs, and other Silks." —Borger, in Dalrymple, i. 87.

1701.—"The Mandarin of Justice arrived late last night from Limpo." —Fragmentary M.S. Records of China Factory (at Chusan ?), in India Office, Oct, 24.

1727.—"The Province of Cheqian, whose chief city is Limpoa, by some called Nimpoa, and by others Ningpo." —A. Hamilton, ii. 283; [ed. 1744, ii. 282].

1770.—"To these articles of importation may be added those brought every year, by a dozen Chinese Junks, from Emoy, Limpo, and Canton." —Raynal, tr. 1777, i. 249.

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 Tai ping 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 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 तौंद 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 seqq.] 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.

1878.—"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 sure, et la plus productive des revenus."—Ronsse, 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 लिलांग; in Ar. this, modified into लिलाक and लिलक, is applied to the lilac (Syringa spp.). Marcel Devic says the Ar. adj. lilak has the modified sense 'bleuâtre.' See a remark under BUCKYNE. We may note that in Scotland the 'striving after meaning' gives this familiar and beautiful tree the name among the uneducated 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 की单位 निम्बा, or 'paper lime.' This seems to bear much the same relation to the lemon that the miniature thin-skinned 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. Limetta, Hooker, or Sweet Lime, an insipid fruit.

The word no doubt comes from the Sp. and Port. lima, which is from the Ar. lima; Fr. lime, Pers. lima, 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 ḍlimaś & varanjas)."—Clavijo, § 1337.

1526.—"Another is the lime (lima), 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."—Babar, 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 espíno. For the lemons of these parts are so big that they look like citrons, besides being very tender and full of flavour, especially those of Bagaím; whilst the citrons themselves are much better and more tender (than those of Portugal); and the limes (limas) vastly better... ."—García, f. 133.

c. 1630.—"The Ile inricht us with many good things; Buffolles, Goats, Turtle, Hens,
LINGUIST, LINGAYET. 517 LINGUIST.

huge Batts ... also with Oranges, Lemons, Lymes. . . .—Sir T. Herbert, 28.

1673.—"Here Asparagus flourish, as do Limes, Pomegranates, Genetins. . . ."—Fryer, 110. ("Jannting" from Fr. genêtin, [or, according to Prof. Skeat, for janneeton, a dim. from Fr. pommé de S. Jean.]"

1690.—"The Island (Johanna) abounds with Fowls and Rice, with Poppy, Yams, Plantens, Bonanoes, Potatoes, Oranges, Lemons, Limes, Pine-apples, &c. . . ."—Ovington, 109.

LINGAIT, LINGAYET, LINGUIT, LINGAVANT, LINGADHARI, s. Mahr. Lángé-it, Can. Lingáyata, a member of a Sivait sect in W. and S. India, whose members wear the lingá (see LINGAM) in a small gold or silver box suspended round the neck. The sect was founded in the 12th century by Básava. They are also called Jangama, or Víra Sáiva, and have various subdivisions. [See Nelson, Madura, pt. iii. 48 seq.; Monier Williams, Brahmanism, 88.]

1673.—"At Hubly in this Kingdom are a caste called Linguits, who are buried up-right."—Fryer, 153. This is still their practice.

Lingua is given as the name or title of the King of Columb (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. Indian form of the word, which in N. India is Skt. and Hind. linga, 'a token, badge,' &c., 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 Somnáth, destroyed by Mahmúd of Ghazni, and the object of so much romantic narrative, was a colossal symbol of this kind. In the quotation of 1838 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 author, hence often gets out of her depth.

1811.—"The stone idols called Ling Mahádeo, 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 foot of Lanka, and in that affright the lingas themselves would have fled, had they had any legs to stand on."—Amir Khwádr, 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."—Couto, Dec. VII. iii. 11.

1726.—"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. . . ."—Valentijn, Choro. 74.

1781.—"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 Mahádeva upon them. It seems they are placed over the ashes of Hindus who have been burnt near the spot."—Gulbrooks, in Life, p. 162.

1809.—"Without was an immense lingam of black stone."—Ed. Valenta, 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 divines."—Forbes, Or. Mem. ii. 364; [2nd ed. ii. 4; in ii. 164, lingam].

1838.—"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.

1843.—"The homage was paid to Lingamism. The insult was offered to Mahometanism. Lingamism is not merely idolatry, but idolatry in its most pernicious form."—Macaulay, Speech on Gates 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. linguia, used for an interpreter.

1554.—"To a lingua of the factory (at Goa) 2 pardos monthly. . . ."—S. Botelho, Tombo, 63.

1612.—"Did Captain Saris' Linguist attend?"—Dunster, Letters, i. 68.
1700.—"I carried the Linguist into a Merchant's House that was my Acquaintance to consult with that Merchant about removing that Remover, that stop'd the Man of War from entering into the Harbour."—A. Hamilton, iii. 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 your Honour should have reason to think, that I have been anyway concerned in that unlucky affair that happened at the Negrain, 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 Fancivae at Canton, p. 29.

1852.—"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 Hoppo, it had to be done through the Hong merchants, to whom the dispatch was taken by a Linguist."—The Fancivae 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. 1, ch. 1). [Mr. Skeat notes that the word is not in the dict., but Klinkert gives Jav. lap-lap, 'a dish-clout.']

1788-71.—"Children born in the Indies are nicknamed liplaps by the Europeans, although both parents may have come from Europe."—Stavrinus, E.T. i. 315.

LISHTEE, LISTEE, s. Hind. visht, 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 lungi (see LOONGHEE). [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 Eexts., No. i. p. 2.

[1862.—"... for Long cloth brown English 72; Coveds long & 2/3 broad No. 1. ..."—Pringle, Diary, Pt. St. Geo. Ist ser. i. 40.]

1727.—"Suderass, or Suderass Patam, a small Factory belonging to the Dutch, to buy up long cloth."—A. Hamilton, i. 358; [ed. 1744].

1785.—"The trade of Fort St. David's consists in long cloths of different colours."—Carracchi's Life of Clive, i. 5.

1866.—"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."—Pall 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. 43.]

1711.—"The better sort wear long Drawers, and a piece of Silk, or wrought Callico, thrown loose over the Shoulders."—Lockyer, 57.

1774.—"... gave each private man a frock and long drawers of chintz."—Forrest, V. to N. Guinea, 100.

1780.—"Leroy, one of the French hussars, who had saved me from being cut down by Hyde'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 Lindays, iv. 266.

1789.—"It is true that they (the Sycs) wear only a short blue jacket, and blue long draws."—Note by Translator of Seir-Mutaghérin, 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, 73.

[1879.—"Strong winds from the south known as Alongshore winds, prevail especially near the coast."—Stuart, Finaneeelly, 8.]

LOONTAR, 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 Ron-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 dawn, or in some dialects don, 'leaf.' The tree itself is called p'huun (pohun) tar in the E. coast of the Malay Peninsula, tar and tal being only variants of the same word. Scott, Malayan Words in English, p. 121, gives: "Lontar, a palm, dial. form of dawn 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. luchcha, having that sense. Orme seems to have confounded the word, more or less, with latiya (see under Looty). [A rogue in Pandurang Hari (ed. 1873, ii. 168) is Loochajee. The place at Matheran originally called "Louisa Point" has become "Loocha Point!"]

[1829.—"... nothing-to-do loothchas of every sect 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 Mahommedans in India. The Qanoon-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 poggri (see PUGGREGY), more especially that known as the Kohat lungi" (Cookson, Mon. on Punjub 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 piece de linge, dont les Indiens se servent a cacher les parties naturelles."—De la Boulaye-le-Gouv, 529. But in the edition of 1657 it is given: "Longui est vn morceau de linge dont l'on se sert au bain 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, 160 pieces in a pack, 14 coidos long and 2 broad."—Valentine, v. 178.

1727.—"... For some course chequered Cloth, called Cambaya (see COMBOY), Lungies, made of Cotton-Yarn, the Natives would bring Elephant's Teeth."—A. Hamilton, i. 9; [ed. 1744].

"(In Pegu) "Under the Frock they have a Scarf or Lungee doubled fourfold, made fast about the Middle..."—Ibid. ii. 49.

c. 1760.—"Instead of petticoats they wear what they call a longee, which is simply a long piece of silk or cotton stuff."—Grose, i. 143.

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. lat, and that from Skt. lotra, for loptrā, root lvp, 'rob, plunder'; [rather lvp, '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."

1845. — 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: "Neminem patiaris amicorum tuorum in Indian cum Praefectura mitti, ad regias pecunias, et negotia tractanda. Nam de illis vere illud scriptum capere licet: 'Delectur de libro viventium et cum justis non scribantur. . . . Invidiam tantum non culpam usus publicus detrahit, dum vix dubitat fieri non maev quod impune fit. 'Unique, semper, rapitur, congeritur, aquirit. Semel captum nunquam redditur. Qvis enumeret artes et nomina, praedarium? Equidem mirari satis nequeo, quot, praeiter usitatos modos, insoliti flexionibus inauspicatam illud rapiendi verbum quaedam avaritiae barbaria conjugat!' — Epistolae, Prague, 1867, Lib. V. Ep. vii.

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. — Colin Campbell to his Sister, in L. of Ed. Clyde, i. 120.

"In the Sangor 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 Ld. Ellenborough. To the D. of Wellington, May 17, p. 194.

1847. — "Went to see Marshal Soult's pictures which he looted in Spain. There are many Murillos, all beautiful." — Ed. Matneshury, Mem. of an Ex-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." — Ed. Blygin, Letters and Journals, 215.

1860. — "Loot, swag or plunder." — Slang Dict. 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, Synopses, p. 52.

1875. — "It was the Colonel Sahib who carried off the loot." — The Dilemma, ch. xxxvii.

1876. — "Public servants (in Turkey) have vied with one another in a system of universal loot." — Blackwood's Mag. No. cxix. p. 115.

1878. — "The city (Hongkong) is now pillaged 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 day-dream of the most patriotic among the Sikh race." — Bos. Smith's Life of Ld. 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 Tibet, 1858.

LOOTY, LOOTIEWALLA, s.


1757. — A body of their Louchees (see LOUCHER) or plunderers, who are armed with clubs, passed into the Company's territory."—Orme, ed. 1803, ii. 120.

1782. — "Even the rascally Looty wallahs, or Mysorean 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 looties." — 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 guilt of those sanguinary and inhuman deeds. . . ." — Madras Courier, 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 Suffrein. The remainder were private soldiers; some of whom had been taken by the Looties; others were deserters. . . ." — Dirom's Narrative, p. 157.

b. A different word is the Ar.—Pers. lutfi, bearing a worse meaning, 'one of the people of Lot,' and more generally 'a blackguard.'

[1824. — "They were singing, dancing, and making the lutfi all the livelong day." — Hajji Baba, ed. 1851, p. 444.

[1888. — The Lootis, 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 Akkhech." — Ferrier, H. of the Afghans, 101.

[1888. — Monkeys and baboons are kept and trained by the Lutis, or professional
The people of Shiraz are noted for a fondness for jingling phrases, common enough among many Asians, including the people of India, where one constantly hears one's servants speak of chawki-auki (for chairs and tables), naukar-chakar (where both are however real words), 'servants,' lakrį-dkį, 'sticks and staves,' and so forth. Regarding this Mr. Wills tells a story (Modern Persia, p. 239). The late Minister, Kawām-ud-Daulat, a Shirāzi, was asked by the Shāh:

"Why is it, Kawām, that you Shirāzis always talk of Kabob-mabob 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 Shirāz does so, only the lītī-pūtī 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 nespula giapponese (Japan medlar). It is Eriobotrya japonica, Lindl. The name is that used in S. China, lu-kīh, pron. at Canton lu-kwat, 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."—Boole, *Missions in Madras and Myssore,* 2nd ed. 159.

1878.-"... the yellow loquat, pech-skinned and pleasant, but prodigal of stones."—Ph. Robinson, *In My Indian Garden,* 49.

1880.-"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 low-chuen, a sort of fighting ship, or Port. lanceha, our launch (2 N. & Q. iii. 217, 236).]

1540.—"Now because the Lorch (lorco), wherein Antonio de Faria came from Patana 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 Christovam Borracho with 14 Soldiers in the Lorch up the River. ..."—Pinto (orig. cap. xii.), Cogan, p. 50.

" Có isto nos partemos deste lugar de Laito muyto embandeirados, com as gávias toldadas de paños de seda, et os juncos e lorchas có duas ordens de pavées por banda."—Pinto, ch. lviii. i.e. "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.”

1613.—"And they use smaller vessels called lorchas and ljolyo (!), and these never use more than 2 oars on each side, which serve both for rudders and oars in the river traffic."—Godinho de Erespond, t. 28v.

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 at Canton. The 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."—Boutley, *H. of China,* 1854, 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 nārī, ‘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: "Lūrī is hardly a corruption of nārī; it is rather a parallel form. The two forms appear in different dialects. Nārī may have been first introduced, and lūrī 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. panchavarnagini.]"
Indian application; but natives also extend it to the spherical pipkins of earthenware (see CHATTY or GHURRA.)

1810.—"... a lootah, or brass water vessel." —Williamson, V. M. ii. 284.

LOTE, s. Mod. Hind. lot, being a corruption of Eng. 'note.' A bank-note; sometimes called banklot.

LOTOO, s. Burm. Hlweat-d'ha, 'Royal Court or Hall'; the Chief Council of State in Burma, composed nominally of four Wungyi's (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 Lotoo, or grand chamber of consultation, where the council of state assembles...." —Symes, 307.

1819.—"The first and most respectable of the tribunals is the Lutto, comprised of four presidents called Wungyi, who are chosen by the sovereign from the oldest and most experienced Mandarins, of four assistants, and a great chancery." —Sangermano, 164.

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.

LOTEA, 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-tia.' (in Mandarin Lao-tye) a general apppellative used for an officer. It means 'Venerable Father' (p. 215). In the Court dialect Ta-lao-yé, 'Great Venerable Father' is the apppellative used for any officer, up to the 4th rank. The yo of this expression is quite different from the tyé or tia of the former" (Note by M. Terrien de la Couverprie). Mr. Baber, after giving the same explanation from Carstairs Douglas's Amoy Dict., adds: 'It would seem ludicrous to a Pekingese. Certain local functionaries (Prefects, Magistrates, &c.) are, however, universally known in China as Fu-mu-kwan, 'Parental Officers' (lit. 'Father-und-
Mother Officers’) and it is very likely that the expression ‘Old Papa’ is intended to convey the same idea of paternal government."

c. 1560.—“Everyone that in China hath any office, command, or dignity by the King, is called Louthia, which is to say with us Señor.”—Gaspar da Cruz, in Parachus, iii. 169.

"...I shall have occasion to speak of a certain Order of gentlemen that are called Loutsea; I will first therefor expound what this word signifies. Loutsea is as much as to say in our language as Sir..."—Galeotto Peregra, by R. Willes, in Hakl. ii.; [ed. 1810, ii. 548].

1585.—“And although all the King’s officers and justices of what sort of administration they are, be generally called by the name of Loytia; yet euerie one hath a speciall and a particular name besides, according vnto his office.”—Mendoza, tr. by R. Parke, ii. 101.

1598.—“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 town, and have the government of the same. They are called Loitias and Manderijns.”—Linschoten, 39; [Hak. 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 parte, and a mandarin, or loytea, appointed to com for Japon.”—Cocks, Diary, ii. 44.

1681.—“They call...the lords and gentlemen Loityas...”—Martines de la Puente, Compendio, 26.

LOVE-BIRD, s. The bird to which this name is applied in Bengal is the pretty little lori-keet, Loriculus vernalis, Sparrman, called in Hind. latkan or ‘pendant,’ because of its quaint habit of sleeping suspended by the claws, head downwards.

LUBBEY, LUBBEE, s. [Tel. Labbi, Tam. Ilappas]; according to C. P. Brown and the Madras Gloss. a Dravidian corruption of 'Arabi.' A name given in S. India to a race, Musulmans 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 Conan; the others to the eastward of C. Comorin; the descendants of the former are the Nevayets; of the latter the Lubbe, a name probably given to them by the natives, from that Arabic particle (a modification of Lubbeh) corresponding with the English here I am, indicating attention on being spoken to. The Lubbe pretend to one common origin with the Nevayets, and attribute their black complexion to inter-marriage with the natives, but the Nevayets affirm that the Lubbe are the descendants of their domestic slaves, and there is certainly in the physiognomy of this very numerous class, and in their stature and form, a strong resemblance to the natives of Abyssinia.”—Wilks, Hist. Sketches, i. 243.

1836.—“Mr. Boyd...describes the Moors under the name of Choolia (see CHOLILA); 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 affidavit to the proper names of some of their chief men.”—Simon Castie Chitty on the Moors of Ceylon, in J.R. As. Soc. iii. 338.

1888.—“The Lubbes are a curious caste, said by some to be the descendants of Hindus forcibly 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.

1889.—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 Pulicat and Negapatam. Their headquarters are at Nagore, the burial place of their patron saint Nagori Mir Sahib. They excel as merchants, owing to their energy and industry.—In Trans. Edin. Soc. of London, N.S. vii. 198-190.

LUCKERBAUG, s. Hind. lakrā, lagrā, larkabarbaghā, lagkarbaghā, ‘a hyena.’ The form larkabarbaghā is not in the older dictis, 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 Jerdon). 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
Hind. and Mahr., in an adjective form, the word is used for 'stiff, gaunt, emaciated,' and this may be the sense in which it is applied to the hyena. [More probably the name refers to the bar-like stripes on the animal.] Another name is harvāgh, or (approximately) 'bone-tiger,' from its habit of gnawing bones.

c. 1809.—"It was said not to be uncommon in the southern parts of the district (Bhagalpur) ... but though I have offered ample rewards, I have not been able to procure a specimen, dead or alive; and the leopard is called at Munger Lakravagh."

"The hyena or Lakravagh in this district has acquired an uncommon degree of ferocity."—F. Buchanan, Eastern India, iii. 142-3.

[1849.—"The man seized his gun and shot the hyena, but the lakkabakka 'got off.'"—Mrs. Mackenzie, Life in the Mission, i. 162.]

LUCKNOW, n.p. Properly Lakhnau; 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 Lient.-Governor of the N.W. Provinces in 1877. [The name appears to be a corruption of the ancient Lakshmanavatī, founded by Lakshmana, brother of Rāmāchandra of Ayodhya.]

1528.—"On Saturday the 28th of the latter Jemādī, I reached Luknow; and having surveyed it, passed the river Gûmti and encamped."—Baber, p. 381.

[c. 1590.—"Luknow is a large city on the banks of the Gûmti, delightful in its surroundings."—Āin, ed. Jarrett, i. 173.]

1663.—"In Agra the Hollanders have also an House. ... Formerly they had a good trade there in selling Scarlet ... as also in buying those cloths of Jelapour and Lakhnau, at 7 or 8 days journey from Agra, where they also keep an house. ... "—Bernier, E.T. 94; [ed. Constable, 292, who identifies Jelapower with Jalālpur-Nāhir in the Fyzâbâd district.]

LUDDOO, s. H. lâddû. A common native sweetmeat, consisting of balls of sugar and ghee, mixt with wheat and grain flour, and with coconut kernel rasped.

[1826.—"My friends ... called me boor ke luddoo, or the great man's sport."—Pundarang Hari, ed. 1873, i. 197.]

[1828.—"When at large we cannot even get rabri (porridge), but in prison we eat ladoo (a sweetmeat)."—Tod, Annals, Calcutta reprint, ii. 185.]

LUUGOW, TO, v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under BUNOW, PUCKEROW. H. inf. logā-na, imperative logā-o. The meanings of logāna, as given by Shakespear, are:

"to apply, close, attach, join, fix, affix, ascribe, impose, lay, add, place, put, plant, set, shut, spread, fasten, connect, plaster, 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 lagow, which is "to lay a boat alongside the shore or wharf, to moor." The fact is that lagāna is the active form of the neuter verb lag-nd, 'to touch, lie, to be in contact with,' and used in all the neuter senses of which lagāna expresses the transitive senses. Besides neuter lagā, active lagānā, we have a secondary casual verb, lagwarīnā, 'to cause to apply,' &c. Lagānā, lagānā 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 lagā-na. [See Skeat, Concise Etym. Dict. s.v. lie.]

[1839.—"They lugāoed, or were fastened, about a quarter of a mile below us. . . ."—Davidson, Travels in Upper India, ii. 20.]

LUMBERDAR, s. Hind. lumbardar, a word formed from the English word 'number' with the Pers. termination -dār, and meaning properly 'the man who is registered by a number.' "The registered representative of a coparcenary community, who is responsible for Government revenue." (Carneigy). "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 Lambadars."—Wilson, Abode of Sowm, 97.]

LUNGOOR, s. Hind. lāngūr, from Skt. lāṅgūrin, 'caudatus.' The great white-bearded ape, much patronized.
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by Hindus, and identified with the monkey-god Hanumān. The genus is PresbyteS, Illiger, of which several species are now discriminated, but the differences are small. [See Blanford, Mammalia, 27, who classes the Langūr 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 Langūr of the Prassi is P. Entellus.

c. 250.—"Among the Prassi of India they say that there exists a kind of ape with human intelligence. These animals seem to be about the size of Hycranian 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 Latagē is a city of the Indians) 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 howling near his post. The character of the intruder was, however, soon detected by one of the Suwarrs, 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."—Levin, 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.

LUNGOOTY, s. Hind. langoty. 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 DHOY). 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-languta by Abdurrazzik would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from Mocquet it is applied in speaking of an American Indian near the R. Amnat. 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 lankoutah, which descend from the navel to above the knee."—Abdurrazzik, 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 langoti, which is a piece of clout 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 langoti, and then passing the slip of cloth between the two legs, bring it up and fix it to the string of the langoti behind."—Baber, 333.

c. 1608.—"Leur capitaine anoit fort bonne façon, encore qu'il fuss tout nud et luy seul anoit vn langoutin, qui est vne petite pièce de coton peinte."—Moquet, 77.

1653.—"Langouit est une piece de linge dont les Indou se servent à cacher les parties naturelles."—De la Boulaye-le-Gouz, ed. 1657, p. 547.

[1822.—"The boatmen go nearly naked, seldom wearing more than a langutty. . . ."—Wallace, Fifteen Years in India, 410.]

1869.—"Son costume se compose, comme celui de tous les Cambodgiens, d'une veste courte et d'un langouti."—Rev. des Deux Mondes, lxix. 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. 26.
LUNKA, n.p. Skt. *Laṅka*. 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 *laṅka*) of the Godavery Delta.

**M**

MĀ-BĀP, s. ‘Āp mā-bāp hai kudson
dwand ’! ‘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 sāhīb 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 a piece.’—Abd-Allatif, *Relation de l’Egypte*, p. 31.

1279-1322. — In M. Panther’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 Seilan 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. 18.

c. 1300. — ‘The merchants export from *Maabar* silk, taffeta, silken stuffs, aromatic roots; large pearls are brought from the sea. The productions of this country are carried to *Irāk*, *Khurasan*, Syria, Russia and Europe.’—Rashdul-ddin, in *Elliot*, i. 69.

1303. — ‘In the beginning of this year (703 H.), the Malik-‘Azam, Takiī-d-dīn . . . 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’azzam Sirāj-d-dīn, son of the deceased, having secured his goodwill, by the payment of 200,000 dinārs, not only obtained the wealth, but rank also of his father.’—Wassaf, in *Elliot*, iii. 45.

1310. — ‘The country of *Maabar*, which is so distant from Dehli 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.’—Amīr Khusrū, in *Elliot*, iii. 85.

c. 1390. — ‘The third part (of India) is *Maabar*, which begins some three or four days journey to the eastward of Kaulam; this territory lies to the east of Malabar. . . . It is stated that the territory *Maabar* begins at the Cape Kumhāri, a name which applies both to a mountain and a city. . . . By the word Kaulam is the residence of the Prince of *Maabar*, for whom horses are imported from foreign countries.’—Abulfeda, in *Gilde-meister*, p. 185. We regret to see that M. Guyard, in his welcome completion of Reinanda’s translation of Abulfeda, absolutely, in some places, substitutes “Coromandel” for “Maabar.” It is French fashion, but a bad one.


1753. — ‘Selon cet autorité le pays du continent qui fait face à l’île de Ceilan est *Maabar*, ou le grande Inde: et cette interprétation de Marc-Pol est autant plus juste, que *maha* est un terme Indien, et propre même à quelques langues Scythiques ou Tartares, pour signifier grand’. Ainsi, *Maabar* signifie la grande région.’—D’Aulville, 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 Nyao-mān (*Nyao*, ‘bay or inlet,’ Mān, ‘gates’). The Portuguese name is alleged to be taken from *A-mā-ngao*, ‘the Bay of Ama,’ i.e. of the Mother, the so-called
MACAO.

Queen of Heaven,' a patroness of seamen. And indeed Amacao is an old form often met with.

c. 1567.—"Hanno i Portoghesi fatta vna picciola cittad in vna Isola vicina a' i liti della China chiamato Machao... ma i dati sono del Rè della China, e vanno a pagarsi a Canton, bellissima cittad, e di grande importanza, distante da Machao due giorni e mezzo." — Cesare de' Federici, in Ramosio, 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 Chineses, which continued till the year 1557, when the Mandarin 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 Island before) our countrymen made a very goodly plantation, wherein there were houses worth three or four thousand Duckats, together with a Cathedral Church..." — Pinto, in Capita, p. 315.

1584.—"There was in Machao a religious man of the order of the barefoote friars of St. Francis, who understanding the great and good desire of this king, did send him by certaine Portuguese merchants... a cloth whereon was painted the day of judgement and hell, and that by an excellent workman." — Mendoza, p. 394.

1585.—"They came to Amacao, in July, 1585. At the same time it seasonably hapned that Linsilvan 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 Collège of our Company." — Letter from Diego de Pontao, in Purchas, iii. 350.

[1611.—"There came a Jesuit from a place called Langasack (see LANGASAOE) which place the Carrack of Amakau yearly was wont to come." — Dunyver, 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 sound chepe." — Cocke's Diary, p. 35.

[... carried them prisoners aboard the great ship of Amacau.—Foster, Letters, iv. 46.]

1625.—"That course continued divers yerees till the Chinois growing lesse fearefull, granted them in the greater land a little Peninsula to dwell in. In that place was an Idoll, which still remained to be scene, called Ama, whence the Peninsula was called Amacao, that is Amas Bay." — Purchas, iii. 315.

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 greatnes. A village of the name still exists at the spot.

1554.—"The baar (see BAHAR) of Macao contains 120 bichas, each biça 100 ticals (q.v.)..." — A. Nunes, p. 39.

1568.—"Si fa commodamente il viaggio sino a Maccao distante da Pegu dodeci miglia, e qui si sbarca." — Ces. Federici, in Ramosio, iii. 395.

1577.—"From Ciron we went to Macao, &c." — R. Fitch, in Hakt. ii. 391. (See DELING).

1599. — "The King of Arracan is now ending his business at the Town of Macao, carrying thence the Silver which the King of Tange 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 Cambay, 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 phenomenon 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 rejected by N.E.D. s.v. Eagre.] One of the Hindi names for the phenomenon is Mendha, 'The Ram'; whilst in modern Guzerat, according to R. Drummond, the natives call it ghord, "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 Musareet.
† Other names for the bore in India are: Hind. humnuk, and in Bengal bún.
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 bellow; but in the shallows it rushed along, roaring like a crested and devouring monster, before which no small craft could live."—It. Col. T. Lewis, 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 makara or the like; whilst both mascaret (as indicated in the quotation just made) and macrée are found in French as terms for the bore. Both terms appear to belong properly to the Garonne, though mascaret has of late began on the Seine to supplant the old term barre, which is evidently the same as our bore. [The N.E.D. suggests O. N. bāra, 'wave.'] Littré can suggest no etymology for mascaret; he mentions a whimsical one which connects the word with a place on the Garrone called St. Maccaire, but only to reject it. There would be no impossibility in the transfer of an Indian word of this kind to France, any more than in the other alternative of a 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'ūdi, 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 Diu) 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 Cambaya, 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 Cambaya, which were the cause of the loss of many ships."—Barros, II. ii. cap 9.

1568.—"These Sholds (G. of Cambay) are an hundred and four-score miles about in a straight or guifo, which they call Macareo (Maccareo in orig.) which is as much as to say a race of a Tide."—Master C. Frederick, Hist. ii. 342; [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 Martaban) 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 soused from stem to stern, and carried by that impulse swiftly up the channel."—Gasparo Balbi, ff. 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 cafílas from the Golden Chersonesus. . . to the river Ganges."—Gondino de Eradia, f. 41v. [See Skeat, Malay Magic, 10 seq.]

1644.—"Thence to the Gulf of Cambaya with the impetuosity of the currents which are called Macareo, of whose furious 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."—Bocarro, MS.

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 called a Macarea."—A. Hamilton, ii. 33; [ed. 1744, ii. 32].

1811.—Solvyns uses the word Macrée as French for 'Bore,' and in English describes..."
his print as "... the representation of a phenomenon of Nature, the Macrée or tide, at the mouth of the river Oungly."—Les Hindous, iii.

MACASSAR, n.p. In Malay Many-
kasar, properly 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 last quotation refers to a time when we occupied the place, an episode of Anglo-Indian history almost forgotten.


[1610.—"Celebes or Makassar, wherein are spent and uttered these wares following."

[1604-5.—"... and anon to Gresham College, where, among other good discourse, there was tried the great poison of Mac-
cassa upon a dogg, but it had no effect all the time we sat there."—Popps, Diary, March 15; ed. Wheadley, iv. 372.]

1816.—"Letters from Macassar of the 20th and 27th of June (1815), communicate the melancholy intelligence of the death of Lieut. 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 dethroned Raja of Boni."—As. 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 com-
merce. Hanbury and Flückiger are satisfied that the attempt to identify the Maccir, Macer, &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 Mas'ud; 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 gener-
ally 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 aro-
matic bark was known in the Arab pharmacopoeia of the Middle Ages under the name of kirfat-al-karanful 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 Mahommedan of Delhi if it were not the case that cinnamon, clove, and nutmeg were the produce of one tree. The prevalence of the mis-
take in Europe is shown by the fact that it is contradicted in a work of the 16th century (Bodtei, 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 maccir. [See Skeat, Concise Dict. who gives F. macis, which was confused with M. F. macer, probably Lat. macer, 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 Mihraj, who possesses a great number of populous and fertile islands, covered with fields and pastures, and produ-
ding ivory, camphor, nutmeg, mace, clove, aloeswood, cardamom, cubeb, &c."—Edrisi, i. 89; 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. 243.

c. 1370.—"A great Yle and great Contree, that men clepen Java... There growen alle manere of Specerie more plentifully liche than in any other contree, as of Gyn-
gever, Clowegeytlofes, Canelle, Zedewalle, Notemuges and Maces. And wythe the wel, that the Notemuge bereth the Maces. For righte as the Note of the Haselle hath an Husk withouten, that the Note is closed in, til it be ripe, and after falleth out; righte so it is of the Notemuge and of the Maces."—Sir John Mandeville, ed. 1866, p. 187-188.

This is a remarkable passage for it is interpolated by Mandeville, from superior information, in what he is borrowing from Odorie. The comparison to the hazel-nut husk is just that used by Hanbury & Flückiger (Pharmacographia, 1st ed. 456).

c. 1430.—"Has (insulae Java) ultra xv dieorum cursu duae reperuntur insulae, orientem versus. Altera Sandai appellata, in qua nuces muscatae et maces, altera Bandam nomine, in qua sola garofali producuntur."—Conti, in Poggius, De Var Fortunae.

1514.—"The tree that produces the nut (mag) and maccis is all one. By this ship I send you a sample of them in the green state."—Letter of Giov. da Empoli, in Archiv. Stor. Ital. 81.

1563.—"It is a very beautiful fruit, and pleasant to the taste; and you must know
MACE.

MACE, MAHACHEEN.

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that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shows the maza, or a bright vermilion like fine grain (i.e. cocco); it is the most beautiful sight in the world when the trees are loaded with it, and sometimes the mace splits off, and that is why the nutmegs often come without the maza."—Garcia, f. 129b-130.

[1602-3.—"In yo Provision you shall make in Nutmeggs and Mace have you a great 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."—Funnel, in Dampier, iv. 179.

MACE, s.

b. Jav. and Malay mās. [Mr. Skeat writes: "Mās is really short for amās 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 bean,' and then 'a particular weight of gold' (comp. CARAT, RUTTEE).

1599.—"... by intervention of this thirsndaw 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."—Pinto, cap. xxv. Cogan has, "the fishermen sold me to the merchant for seven mazes of gold, which amounts in our money to seventeen shillings and sixpence."—p. 31.

1564.—"The weight with which they weigh (at Malaca) gold, musk, seed-pearl, coral, calabuco... consisting of cates which contain 20 taels, each tael 16 mazes, each maz 5 curundwryns. Also one pondo 4 mazes, one maz 4 cupoes (see KOBANG), one cupo 5 curundwryns (see CANDAREEN)."—A. Nunes, 39.

1598.—"Likewise a Tael of Malacca is 16 Mases."—Linschoten, 44; [Hak. Soc. i. 149].

1599.—"Bezar sive Bazar (i.e. Bezoar, q.v.) per Masas venditur."—De Bry, ii. 64.

1625.—"I have also sent by Master Tomkins of their coin (Achin)... that is of gold named a Mas, and is ninepence halfpenie neereest."—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.

| 4 copang   |  1 mace       |
|  5 mace    |  1 mayam     |
| 16 mayam   |  1 tale      |
|  5 taels   |  1 bancal    |
| 20 bancals |  1 catty     |
| 200 catties |  1 bahrn.  |

Milburn, ii. 329. [Mr. Skeat notes that here "copang" is Malay kwapang; tale, tali; bancal, bongkal.]

MACHEEN, MAHACHEEN, n.p.

This name, Mahā-chin, "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 Mahā-chin. 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 Māchin, a phrase having some analogy to the way Sind and Hind was used to express all India, but a stronger one to Goy and Magoy, as applied to the northern nations of Asia." And eventually Chin was discovered to be the eldest son of Japeth, and Māchín 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 Manz as denoting Southern China, unconquered by the Mongols till 1275, was current in the West, it would appear that this name was confounded with Māchín, 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 Māchín as N. and S. China, but this distinction seems never to have been entertained by the Hindus. Ibn Batuta sometimes distinguishes Sin (i.e. Chin) as South China from Khāltāi (see CATHAY) as North China. In times when intimacy with
China had again ceased, the double name seems to have recovered its old vagueness as a rotund 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 Mächin 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 Мачин, or in Persian translation Chunkalun, i.e., Great Chin.

**Mahachchina as applied to China:**

636.—"In what country exists the kingdome of the Great Tang I asked the king (Siladitya of Kanauj), 'How far is it from this?'

"'It is situated,' replied he (Hwen Ts'ang), 'to the N.E. of this kingdom, and is distant several ten thousand of li. It is the country which the Indian people call Mahachchina.'"—Pel. Bouddha, ii. 254-255.

c. 641.—"Mochohintan." See quotation under CHINA.

c. 1030.—"Some other mountains are called Harmakut, in which the Ganges has its source. These are impassable from the side of the cold regions, and beyond them lies Mächin."—Al-Birûnì, 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 new regions of Marchin. Published in Baldelli Bon's II Monti, p. xii.

c. 1590.—"Adjoining to Asham is Tibet, bordering upon Khatai, which is properly Mahacheen, vulgarly called Macheen. The capital of Khatai is Khan Ballegh, 4 days' journey from the sea."—Ayeen, by Gladwin, ed. 1800, ii. 4; [ed. Jarrett, ii. 118].

[c. 1665.—"...you told me... that Persia, Usbec, Kachguer, Tartary, and Catay, Pegu, Siam, China and Machtche in orig. Tchine et Matchine) trembled at the name of the Kings of the Indies."—Bernier, ed. Constable, 155 seq.]

**Applied to Southern China.**

c. 1300.—"Khâtái is bounded on one side by the country of Mûchîn, which the Chinese call Manzi... In the Indian language S. China is called Mâhâ-chîn, i.e., 'Great China,' and hence we derive the word Manzi."—Roschid-ud-din, in H. des Mongols (Quatremer), xci.-xciii.

c. 1348.—"It was the Kaam's orders that we should proceed through Manzi, which was formerly known as India Maxima" (by which he indicates Mâhâ-China, see below, in last quotation).—John Marignolli, in Cathay, p. 354.

**Applied to Indo-China:**

c. 1430.—"En provincia (Ava)—Machium incolae dicant... referba est elephantis."—Conti, in Poggins, De Var. Fortunae.

**Chin and Machin:**

c. 1320.—"The curiosities of Chin and Machin, and the beautiful products of Hind and Sind."—Wassaf, in Elliot, i.ii. 32.

c. 1440.—"Poi si retrova in quella istessa provincia di Zagatai Sannmarcent città granissima e ben popolata, per la qual vanno e vengono tutti quelli di Cini e Machini e del Catnio, o mercanti o viandanti che siano."—Barbaro, in Rammario, il. 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 Kânhalkik, steer their course to this port."—Abûrâzâd, in Notices et Extraits, xiv. 429.

[1503.—"Sin and Masin." See under JAVA.]

Mahâchin or Chin Kalân, for Canton.

c. 1390.—In Spranger's extracts from Al-Birûnî we have "Sharjkhâd, in Chines Sâñfâ. This is Great China (Mâbâslân)."—Post und Reise-route des Orient, 90.

c. 1390.—"This canal extends for a distance of 40 days' navigation from Khân-bâlîgh to Khingsâl and Zaitân, the ports frequented by the ships that come from India, and from the city of Mächin."—Roschid-ud-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."—Goríc, in Cathay, &c., 103-105.

c. 1347.—"In the evening we stopped at another village, and on till we arrived at Sin-Kalan, which is the city of Sin-ul-Sin... one of the greatest cities, and one of those that is 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 Bututa, 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 Campay, besides Zayton, Cyngkalan, 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 dîva-, dîva-salāt.

**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 Māḍhavapalām, [Tel. Madhavany-palemu, 'fortified village of Māḍhava'.] 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 Malunaka and Injeram. Mādapollām is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

[1610.—"Madafanum is chequered, somewhat fine and well requested in Pryaman."—Donner, Letters, i. 74.] 1873.—"The English for that cause (the unhealthiness of Masulipatam), only at the time of shipping, remove to Medopollon, where they have a wholesome Seat Forty Miles more North."—Fryer, 35.

[1684-85.—"Mr. Benja Northey having brought up Musters of the Madapol[am] Cloth, it is thought convenient that the same be taken of him. . . ."—Pringle, Diary Pt. St. Geo. 1st ser. iv. 49.] 1879.—"... livelihood seems to be the unfailing characteristic of autographs, fans, Cremona fiddles, Louis Quatorze snuff-boxes, and the like, however sluggish pig-iron and Madapolllams may be."—Sat. Review, Jan. 11, p. 45.

MADRAFAXAO, s. This appears in old Portuguese works as the name of a gold coin of Guzerat; perhaps representing Muzaffar-shahi. 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. (Pathān Kings, 353).

1554.—"There also come to this city Madafaxaos, which are a money of Cambayya, 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. Yunoee, 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-redji, "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 Mandrāj. In fact, however, all the earlier mentions of the name are in the form of Madraspatanam, 'the city of the Madras,' whatever the Madras may have been. The earliest maps show Madraspatanam as the Mahommedan settlement corresponding to the present Triplicane and Royapettah. 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 Madrasa (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 Madrassā 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 Madrasa 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. Madrissa, a Mahommedan school, has been suggested, which considering the date at which the name is first found seems fanciful. Mando is in Sanscrit 'slow.' Mandarz was a king of the lunar race.

* It is given in No. II. of Selections from the Records of S. Arood District, p. 107.
† In a letter from poor Arthur Burnell, on 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. Madarasu, from Tel. Mandarada, name of a local Telegu Royer," or ruler. The whole question has been discussed by Mr. Pringle (Diary Pt. 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 Madrastapatam, 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 fairly certain that Francis Day or some other of the factors to 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 nyak 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 Musulmans as the ‘madrasa.’ The ‘old College’ of Hamilton may have been the successor of a Musulman ‘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 ‘Madrastapatam’ is of Mahommedan origin, Sir H. Yule does not mention that date of the maps in which Madrastapatam 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 1672, the name ‘Madirasa’—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 ‘Madrastapatam’ 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.”]

1653.—"Estant desbarrez le R. P. Zenon reçut lettres de Madraspatan de la detention du Rev. P. Ephraim de Neuers par l’Inquisition de Portugal, pour avoir pesché a Madraspatan que les Catholiques qui folotoient et trapottoient dans des pays les images de Sainct Antoine de Pada, et de la Vierge Marie, estoient impies, et que les Indous à tout le moins honorent ce qu’ils estiment Sainct. ..."—De la Boullaye-Gonz, ed. 1657, 244.

c. 1665.—"Le Roi de Golonde a de grands Revenus. ... Les Douanes des marchandises qui passent sur ses Terres, et celles des Ports de Masulipatan et de Madrespatan, lui rapportent beaucoup."—Thevenot, v. 306.

1672.—"... following upon Madraspatan, otherwise called Chinmapatan, where the English have a Fort called St. George,
MADRAS. 534 MADURA.

chiefly garrisoned by Toepasses and Mistices; from this place they annually send forth their ships, as also from Suratte."—Baldus, Germ. ed. 159.

1673.—"Let us now pass the Pale to the Heathen Town, only parted by a wide Parrade, which is used for a Buzzar, or Mercate-place. Madares then divides itself into divers long streets, and they are chequered by as many transverse. It enjoys some Choultries for Places of Justice; one Exchange; one Pagod..."—Fryer, 38-39.


1727.—"Fort St. George or Madares, or as the Natives call it, China Patam, is a Colony and City belonging to the English East India Company, situated in one of those 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. 192]. (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.

c. 1830.—"... 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. 1868, p. 425.

1846.—"Et Madame se manifesta! C'était une de celles dévouées par Adrien Brauwer dans ses sorcières pour le Sabbat... couffée d'un Madras, faisant encore papillotes avec les imprimés, qu recevait grâtement son maître."—Balzac, Le Cousin Pons, ch. xviii.

MADREMALUCO, n.p. The name given by the Portuguese to the Mahomedan dynasty of Berar, called 'Imad-shah. The Portuguese name represents the title of the founder 'Imad-ul-Mulk, ('Pillar of the State'), otherwise Path Ullah 'Imad Shah. The dynasty was the most obscure of those founded upon the dissolution of the Bahmani monarchy in the Deccan. (See COTAMALUCO, IDALCAG, 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 Shâh (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 Hidalchan (see IDALCAN), and the latter treated this brother-in-law of his, and Meleque Verido as if they were his vassals, especially the latter."—Barros, IV. vii. 1.

1563.—"The Imadmaluco 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 Imadmaluco, or 'Prop of the Kingdon.'..."—Garcia, f. 36v.

Neither the chronology of De Orta here, nor the statement of Imad-ul-Mulk's Circassian origin, agree with those of Firishta. The latter says that Path-Ullah 'Imad Shâh was descended from the heathen of Bija-nagar (iii. 485).

MADURA, n.p., properly Madurei, Tam. Mathurasi. This is still the name of a district in S. India, and of a city which appears in the Tables of Ptolemy as "Mδoναρα βασιλειου Πανδιμων." The name is generally supposed to be the same as that of Mathurâ, 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 Kolkes on the Tamraparni, the Kâraxa 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.
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Matura in Ceylon; the city and island of Matura adjoining Java; and a town of the same name (Matura) in Burma, not far north of Mandalé, Madeya of the maps.

A.D. c. 70-80.—"Alius utilior portus gentis Neysyndon qui vocatur Becare. Ibi regna-\footnote{Vid. Thucy.} h\footnote{v.} Pandion, longe ab emporio mediterraneo distante oppido quod vocatur Modura."—

Pliny, vi. 26.

[c. 1315.—"Mardi." See CRORE.]

c. 1347.—"The Sultan stopped a month at Fattan, and then departed for his capital. I stayed 15 days after his departure, and then started for his residence, which was at Mutra, a great city with wide streets, . . . I found there a pest raging of which people died in brief space . . . when I went out I saw only the dead and dying."—\textit{Ibn Batuta}, ii. 190-1.

1311.—"... the royal canoe moved from Birdhul . . . and 5 days afterwards they arrived at the city of Mathra . . . the dwelling-place of the brother of the Râ\footnote{Râd} Sundar Pândya. They found the city empty, for the Râd had fled with the Râdus, but had left two or three elephants in the temple of Jagnâr (Jaganâth)."—\textit{Amîr Khusrâr}, in \textit{Elliot}, iii. 91.

MADURA FOOT, s. A fungoidal disease of the foot, apparently incurable except by amputation, which occurs in the Madura district, and especially in places where the 'Black soil' prevails. Medical authorities have not yet decided on the causes or precise nature of the disease. See Nelson, \textit{Madura}, Pt. i. pp. 91-94; [Gribble, \textit{Cuddapah}, 193].

MAGADOXO, n.p. This is the Portuguese representation, which has passed into general European use, of Makadashan, the name of a town and State on the Somâlî coast in E. Africa, now subject to Zanzibar. It has been shown by one of the present writers that Marco Polo, in his chapter on Madagascar, has made some confusion between Magadoxo and that island, mixing up particulars relating to both. It is possible that the name of Madagascar was really given from Makdahsh, as Sir R. Burton supposes; but he does not give any authority for his statement that the name of Madagascar "came from Makdishedu (Magadoxo) . . . . whose Sheikh invaded it." (Comment. on Camões, ii. 520). [Owen \textit{(Narrative, i. 357)} writes the name Muldeesha, and Boteler \textit{(Narrative, ii. 215)} says it is pronounced by the Arabs Makodisha. The name is said to be Magaad-el-Shata, "Harbour of the Sheep," and the first syllable has been identified with that of Makdah and is said to mean "door" in some of the Gall dialects (\textit{Notes & Queries}, 9 ser. ii. 193, 310. Also see Mr. Gray's note on \textit{Pyramid}, Hak. Soc. i. 29, and Dr. Burnell on \textit{Linschoten}, Hak. Soc. i. 19.)

c. 1330.—"On departing from Zaila, we sailed on the sea for 15 days, and then arrived at Makdashaun, a town of great size. The inhabitants possess a great number of camels, and of these they slaughter (for food) several hundreds every day."—\textit{Ibn Batuta}, ii. 181.

1498.—"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 bombardis (at it), and kept on our way along the coast with a fine wind on the poop."—\textit{Roteiro}, 102.

1605.—"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."—\textit{Correa}, i. 560.

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, Marachilue (read Brava Chilve, i.e. Brava and Quilua), and Mombazza; which are all walled cities on the main land, with houses and streets like our own; except Mazambich."—\textit{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."—\textit{Barbosa}, 16.

1532.—"... and after they had passed Cape Guardafu, Dom Estevão 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."—\textit{Conto}, IV. viii. 2.

1727.—"Magadoxa, 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 adorned with many high Steeples and Mosques."—\textit{A. Hamitons}, 1.12-13, [ed. 1744].
MAHÁJUN, s. Hind. from Skt. mahá-jan, 'great person.' A banker and merchant. In Southern and Western India the vernacular word has various other applications which are given in Wilson.

[1813.—"Mahajen, Mahajanum, a great person, a merchant."—Gloss. to 5th Rep. s.v.]

"Down there lives a Mahajun—my father gave him a bill, I have paid the [knife thrice over, and here I'm paying him still. He shows me a long stamp paper, and must have my land—must he! If I were twenty years younger, he should get six feet by three."

Sir A. C. Lyall, The Old Pindaree.

The Mahajun hospitably entertains his victim, and spends his homeward departure, giving no word or sign of his business till the time for appeal has gone by, and the decree is made absolute. Then the storm bursts on the head of the luckless hill-man, who finds himself loaded with an overwhelming debt, which he has never incurred, and can never hope to discharge; and so he practically becomes the Mahajan's slave for the rest of his natural life."—Lit. Col. T. Levin, A Fly on the Wheel, 339.

MAHÁNNAH, s. (See MEEANA.)

MAHÉ, n.p. Properly Māyāli. [According to the Madras Gloss. the Mal. name is Mayyashi, mai, 'black,' aṣhi, 'river mouth'; but the title is from 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.'"

(Mag. Gazetteer, s.v.)

"Next comes another gulf extending also to the north, at the mouth of which is an island called Botërët (Perim), and at the innermost extremity a great river called Mais."—Periplus, ch. 42.

MAHOUT, s. The driver and tender of an elephant. Hind. mahā-wat, from Skt. mahā-mātra, 'great in measure,' a high officer, &c., so applied. The Skt. term occurs in this sense in the Mahābhārata (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 mahā-mātra, in the sense of a high officer in Hesychius:

"Μανάμπρα, οἱ στρατηγοὶ παρ' Ἰνδοῖς."

—Hesych. s.v. c. 1590.—"Must elephants (see MUST. There are five and a half servants to each, viz., the Mahawat, who sits on the neck of the animal and directs its movements... He gets 200 dōma per month... Secondly a Bhōi, 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 Mahawat... Thirdly the Metha (see MATE... A Meth fetches fodder, and assists in caparisoning the elephant..."

—An, ed. Blockmann, i. 128.

1648.—"... and Mahouts for the elephants..."

—Van Twist, 58.

1826.—"... will now pass over the term of my infancy, which was employed in learning to read and write—my preceptor being a mahouhut, or elephant-driver—and will take up my adventures."—Pandurang Hari, 21; [fed. 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.

MAHRATTA, n.p. Hind. Marhatā, Marhättā, Marhatā (Marhatī, Marhattī), and Marhatā. 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. A. Acworth (Ballads of the Marathas, Intro. vi.) derives the word from a tribal name
Maharatta, or Ratha, 'chariot fighters,' from rath, 'a chariot,' thus Mahâ-Ratha means 'Great Warrior.' This was transferred to the country and finally Sanskritised into Mahâ-râshtra. Again some authorities (Wilson, Indian Castes, ii. 48; Baden-Powell, J. R. As. Soc., 1897, p. 249, note) prefer to derive the word from the Mahr or Mahar, 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 Agchus causes affliction to aquatic animals or products, and snakes . . . in Pûrvâ Phalguni to vendors of liquors, women of the town, damsels, and the Maharattas. . . ."—Brah Sanhitâ, tr. by Kern, J.R. As. Soc. 2nd ser. v. 64.

c. 640.—"De là il prit la direction du Nord-Ouest, traversa une vaste forêt, et . . . il arriva au royaume de Mo-ho-la-to (Mahârâshtra). . . ."—Pâl, Boudolh. i. 202; [Bombay Gazetteer, I. pt. iii. 353].

c. 1080.—"De Dhar, on se dirigeait vers le midi, jusqu'à la rivière de Nymyah on compto 7 parasanges; de là à Maharât-dessa 18 paras."—Albirâni, in Reinand's Frugmens, 109.

c. 1294-5. — "Alâ-ud-dîn marched to Elichpur, and thence to Ghati-lajaura . . . the people of that country had never heard of the Mussulmans; the Maharatta land had never been punished by their armies; no Mussulman King or Prince had penetrated so far."—Zia-ud-dîn Barnî, in Elliot, iii. 150.

c. 1328.—"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 Gentues."—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 usefull in the last Skirmish. . . ."—Cons. at Ft. St. David, Jan. 6 (MS. Record in India Office).

1748.—"That upon his hearing the Mirattoes had taken Tanner's Fort . . ."—In Long, p. 5.

c. 1760.—". . . those dangerous and powerful neighbors the Morattoes; who being now masters of the contiguous island of Salsette . . ."—Grose, ii. 44.

1765.—"The name of Morattoes, or Marattas, is, I have reason to think, a derivation in their country-language, or by corruption, from Mar-Rajah."—Ibids. ii. 75.

1775.—"These united princes and people are those which are known by the general name of Maharattors; a word compounded of Rattor and Mahah; the first being the name of a particular Raaspoot (or Raiypoon) tribe; and the latter, signifying great or mighty (as explained by Mr. Fraser). . . ."—Holwell, Hist. Events, &c., i. 105.

1769.—Under a mezzotint portrait: "The Right Honble George Lord Pigot, Baron Pigot of Patshul in the Kingdom of Ireland, President and Governor of and for all the Affairs of the United Company of Merchants of England trading to the East Indies, on the Coast of Choromandel, and Orria, and of the Chingee and Moratta Countries, &c., &c."—c. 1842.—". . . Ah, for some retreat Deep in yonder shining Orient, where my life began to beat; Where in wild Maharatta battle fell my father evil starr'd."

—Tennyson, Locksley Hall.

The following is in the true Hobson-Jobson manner:

[1859.—"This term Marhatta, or Marhutta, is derived from the mode of warfare adopted by these men. Mar means to strike, and hutna, to get out of the way, i.e. those who struck a blow suddenly and at once retreated out of harm's way."—H. Dunstan Robertson, District Duties during the Revolt in 1857, p. 104, note.]

Maharatta Ditch, n.p. An excavation made in 1742, as described in the extract from Orme, on the landward sides of Calcutta, to protect the settlement from the Maharatta 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.E. and S., 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 Govindpore. 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. 45.

1757.—"That the Bounds of Calcutta are to extend the whole Circle of Ditch dug upon the Invasion of the Marattes; also 600 yards without it, for an Esplanade."—Articles of Agreement sent by Colonel Clive (previous to the Treaty with the Nabob of May 14). In Memoirs of the Revolution in Bengal, 1760, p. 89.

1782.—"To the Proprietors and Occupiers of Houses and other Tenements within the
MAISTRY, MISTRY, sometimes even MYSTERY, s. Hind. mistrī. 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 rāj-mistrī (properly Pers. rāz), 'a mason or bricklayer,' lōhār-mistrī, '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 artifex ... Opifex, alienorum opera rum inspec'tor." In W. and S. India maistry, as used in the household, generally means the cook, or the tailor. (See CALEEF.)

MASTÉR (Macreps) 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, μαγιστρός.

1404. - "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." — Clavijo, § ev. (Comp. Markham, p. 125).

1524. - "And the Viceroy (D. Vasco da Gama) sent to seize in the river of the Culymuts four newly-built cators, and fetched them to Cochin. These were built

MAHSEER, MASEER, MASAL, &c. Hind. mahāśīr, mahīśēr, mahāshātal, 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. megalepis, 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. mahā-śīras, 'big-head,' or mahā-śākṣa, '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 mahā-śāyā, 'great mouth.' [The word does not appear in the ordinary dictionaries; on the whole, perhaps the derivation from mahā-śīras is most probable.]

c. 1809. — "The Masal of the Kosi is a very large fish, which many people think better than the Rohu, and compare it to the salmon." — Buchanan, Eastern India, iii. 194.

1822. — "Mahasaula and Tora, 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. Mainātta, 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 linens of the City (Pequin), who, as we were told, are above an hundred thousand." — Pinto, in Cogun, p. 193. The original (cap. ev.) has todos os mainatos, whose sex Cogan has changed.

1554. — "And the farm (renda) of mainatos, 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 cloathes: they are called Maynattos." — Liveshoten, Hak. Soc. i. 260.

[c. 1610. — "These folk (the washermen) are called Menates." — Pyrrad de Laval, Hak. Soc. ii. 71.]

1644. — (Expenses of Daman) "For two maynatos, three water boys (bois de agoa), one sombręyre boy, and 4 torch bearers for the said Captain, at 1 xerafim each a month, comes in the year to 36,000 réis or 250. 09120.0.00." — Bocarro, MS. f. 181.

MAHSEER, MASEER, MASAL, — India Gazette, Aug. 10. [1840. — "Less than a hundred years ago, it was thought necessary to fortify Calcutta against the horsemens of Berar, and the name of the Mahatta Ditch still preserves the memory of the danger." — Macaulay, Essay on Clive.]


MAHSEER, MASEER, MASAL, &c. — Mainato, a washerman or dhoby (q.v.).
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 <i>catters</i> 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 paraos (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. 683.]

1554.—"To the mestre of the smith's shop (ferraria) 30,000 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 <i>dubashes</i> and <i>maistries</i>" (ironical).—Wellington, i. 67.

1883.—"... My mind goes back to my ancient Goanese cook. He was only a <i>maistry</i>, or more vulgarly a <i>bobberjee</i> (see BOBACHEE), yet his sonorous name re-called 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. <i>ma'jûn</i>, lit. 'kneaded,' and thence what old medical books call 'air elecctuary' (i.e. a compound of medicines kneaded with syrup into a soft mass), but especially applied to an intoxicating <i>confection</i> of hemp leaves, &c., sold in the bazar. [Burton, Ar. Nights, iii. 159.] In the Deccan the form is <i>ma'jûm</i>. Mooden Sheriff, in his Suppt. to the Pharmac. of Indla, writes magh-jûm. "The chief ingredients in making it are <i>ganja </i>(or hemp) leaves, milk, <i>glee</i>, poppy-seeds, flowers of the thorn-<i>apple</i> (see DATURA), the powder of nux vomica, and sugar" (Qamoa-n-e-Islam, Gloss. lixxiii).

1519.—"Next morning I halted... and indulging myself with a <i>maajun</i>, made them throw into the water the liquor used for 'intoxicating fishes, and caught a few fish."—Faber, 272.

1559.—"And this they make up into an 'elecctuary, with sugar, and with the things above-metinioned, and this they call <i>maju</i>."—Garcia, f. 272a.

1781.—"Our ill-favoured guard brought in a dose of <i>majam</i> 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 Myore, Lives of Lindsay, iii. 295.

1874.—"... it (Bhang) is made up with flour and various additions into a sweetmeat or <i>majam</i> of a green colour."—Hanbury and Fröhlicher, 493.

MALABAR, n.p.

a. The name of the sea-board country which the Arabs called the 'Pepper-Coast,' the ancient <i>Kerala</i> of the Hindus, the <i>Ruophkos</i>, or rather <i>Δωρόπως</i>, 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, Malay, or the like, is doubtless indigenous; it is the Dravadian term for 'mountain' in the Sanskritized form Malayam, which is applied specifically to the southern portion of the Western Ghauts, 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, Maliah, &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 Malay-

<i>nâdu</i> (nâdu, 'country'). The affix bâr appears attached to it first (so far as we are aware) in the Geography of Edrisi (c. 1150). This (Persian) bâr termination, bâr, whatever be its origin, and whether or not it be connected either with the Ar. bâr, 'a continent,' on the one hand, or with the Skt. <i>vâra</i>, '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 <i>Zangi-bâr</i> (mod. <i>Zanzibar</i>), 'the country of the Blacks'; <i>Kalah-bâr</i>, denoting apparently the coast of the Malay Peninsula; and even according to the dictionaries, <i>Hindia-bâr</i> for India. In the Arabic work which affords the second of these examples (Relation, &c., tr. by Reinaud, i. 17) it is expressly explained: 'The word bâr 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 Malaya, 'the Hill Country.']

c. 645.—"The imports to Taprobane are silk, aloeswood, cloves, sandalwood. These again are passed on from Sledediba to the marts on this side, such as Mañet, where the pepper is grown. And the most notable places of trade are these, Sindu and then the five marts of Mañet, from which the pepper is exported, viz., Parti, Mangaruth, Salopatana, Nalopatana, and Pudopatana."—Cosmas, Bk. xi. In Cathay, &c., p. cxlviii.

c. 645.—"To the south this kingdom is near the sea. There rise the mountains called Mo-la-ye (Malaya), with their precipitous sides, and their lofty summits, their dark valleys and their deep ravines. On these mountains grows the white sandalwood."—Huen T' sung, in Julien, iii. 122.

351.—"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 Reinward, i. 15. The same work at p. 15 uses the expression "Country of Pepper" (Balad-ul-fulaf).

580.—"From Sindân to Mali is five days' journey; in the latter pepper is to be found, also the bamboo."— Ibn Khariddda, in Elliot, i. 15.

c. 1090.—"You enter then on the country of Lârin, in which is Jaimûr (see under CHOU), then Maliah, then Kânhîî, then Dravira (see DRAVIDIAN)."— Al-Birâni, in Reinward, Fragmens, 121.

c. 1150.—"Fandarina (see PANDARANI) is a town built at the mouth of a river which comes from Minibâr, where vessels from India and Sind cast anchor."—I'drisî, in Elliot, i. 90.

c. 1200.—"Hari sports here in the delightful spring ... when the breeze from Malaya is fragrant from passing over the charming lavanga" (cloves).—Gîta Govinda.

1270.—"Malabar is a large country of India, with many cities, in which pepper is produced."—Kazwînî, in Gildemeister, 214.

c. 1293.—"You can sail (upon that sea) between these islands and Ormes, and (from Ormes) to those parts which are called (Minibar), is a distance of 2,000 miles, in a direction between south and south-east; then 300 miles between east and south-east from Minibar to Maabar" (see MABAR).—Letter of Fr. John of Monte-corvina, in Cathay, i. 215.

1298.—"Melibar 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 CONCAN) and Tana; beyond them the country of Malibar, which from the boundary of Karkho to Edlam (probably from Gheriah to Quilon) is 300 parasangs in length."—Rashiduddin, 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 Güzérat; the second Manibâr, or the Land of Pepper, east of Güzérat."—Abulfeda, in Gildemeister, 184.

c. 1322.—"And now that ye may know how pepper is got, let me tell you that it groweth in a certain empire, whereunto I came to land, the name whereof is Minibar."—Friar Odoric, in Cathay, &c., 74.

c. 1343.—"After 3 days we arrived in the country of the Mularbâr, 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 Marignoli, in Cathay, 356.

c. 1420-30.—"Departing thence he ... arrived at a noble city called Colaen. ... This province is called Melibaria, and they collect in it the ginger called by the natives colombi, pepper, brazil-wood, and the cinnamon, called canella grossa."—Conti, corrected from Jones's tr. in India, in XVth Cent. 17-18.

c. 1442.—"The coast which includes Calicut with some neighbouring ports, and which extends as far as (Kael), a place situated opposite to the Island of Serendib ... bears the general name of Melibar."—Aburruzas, ibid. 19.

1459.—Fra Mauro's great Map has Mili- bar.

1514.—"In the region of India called Melibar, which province begins at Goa, and extends to Cape Comedis (Comorin). ..."—Letter of Giov. da Empoli, 79. It is remarkable to find this Florentine using this old form in 1514.

1516.—"And after that the Moors of Mea discovered India, and began to navigate near it, which was 610 years ago, they used to touch at this country of Mala- bar on account of the pepper which is found there."—Barbosa, 102.

1553. —"We shall hereafter describe particularly the position of this city of Calecut, and of the country of Malabar in which it stands."—Barros, Dec. I. iv. c. 6. In the following chapter he writes Malabar.

1554.—"From Din to the Islands of Dib. Steer first 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 Monibar."—The Mohit, in J. As. Soc. Ben. v. 401.
MALABAR.

1572.—
"Esta provinicia cuja porto agora
Tomado tendes, Malabar se chama :
Do culto antigo os idolos adora,
Que cã por estas partes se derrama."
Camões, viii. 32.

By Burton:

"This province, in whose Ports your ships have
tane
refuge, the Malabar by name is known;
itique rite adored idols vain,
Idol-religion being broadest sown."

Since De Barros Malabar occurs almost
universally.

[1623.—"... Malabar Pirates..."—P. della Valle, Hak. Soc. i. 121.]

1877.—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 18.

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
Aurasians in S. India and Ceylon.

(A.)

1552.—"A lingua dos Gentios de Canara
e Malabar."—Castanheira, ii. 78.

1572.—
"Leva alguns Malabares, que tomou
Por força, dos que o Samarim mandara."
Camões, 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 Caël, in Timevelly, on the Coromandel Coast... they found the King of Quillán (one of the most important places on the Malabar Coast) residing there."—Sp. Caldwell, u.s.

[By Aubertin:
"He takes some Malabars he kept on board
By force, of those whom Samorin had sent..."

1582.—"...They asked of the Malabars which went with him what he was?—Caamaño,
(tr. by N. L.) f. 37v.

1602.—"We came to anchor in the Roade of Achen... where we found sixeene or
eightene sail of shippes of d Since
countries, some Gona, some of Bengala, some of Callcut, called Malabares, some Pegues, and some Patanes."—Sir J. Lancaster, in
Purchas, i. 153.

1606.—In Gouvea (Synodo, ff. 2r, 3, &c.)
Malavar means the Malayalam language.

(B.)

1549.—"Enrico Enrique, 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. 73.

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...

[1622.—"An order in English Portuguese Gentue & Malabar for the preventing
the transportation of this Country People and
making them slaves in other Strange
Countreys..."—Pringle, Diary Ft. St. Geo., 1st ser. i. 87.]

1718.—"This place (Tranquebar) is alto-
gether inhabited by Malabaric Heathens."

"Two distinct languages are neces-
sarily required; one is the Damulian,
commonly called Malabarick."—Ibid. Pt. iii. 33.

1734.—"Magnopere commendantes zelum, ad
studium Missionarium, qui libros sacram
Ecclesiae Catholicae doctrinam, rerumque
sacrarum monumenta continentes, pro
In dorum Christi fidelium eruditione in linguam
Malabaricam seu Tamilam translatuere."—
Brief of Pope Clement XII., in Norbert, ii. 492-3. These words are adopted from Card.
Tournon's decree of 1704 (see ibid. i. 173).

1760.—"Such was the ardent zeal of M. Ziegenbalg 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.

1782.—"Les habitans de la côte de
Coromandel sont appelés Tamouls; les
Européens les nomment improprement
Malabars."—Sommerat, i. 47.

1801.—"From Niliseram to the Chander-
gerry River no language is understood but
the Malabars of the Coast."—Sir T. Munro,
in Life, i. 322.
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 Tulinga, here called Malabars."—Maria Graham, 123.

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 Malavasaru 'damilos', 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. 553.

MALABAR-CREEPER, s. Argyreia malabarica, Choisy.

[MALABAR EARS, s. The seed vessels of a tree which Ives calls Codoga palli. 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, 465.

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 'saliva, sal, et insufflation.' 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. Augury 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 bathtings.

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 Cinnamomum, which leaf was known in Skt. as tamála-pattra. Some who wrote soon after the Portuguese discoveries took, perhaps not unnaturally, the pán 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, tambád, which is taken from Skt. tambála, betel; tambála-pattra, betel-leaf. The tamála-pattra, however, the produce of certain wild spp. of Cinnamomum, 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 tejpat, or corruptly tezpat, i.e. 'pungent leaf.' The leaf was in the Arabic Materia Medica under the name of sádhaj or sádhaji Hindi, as was till recently in the English Pharmacopoeia as Foli um 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 de 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 Foli um 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. Rheed, 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. cxiv.-xlvi.) The name Cinnamomum is properly confined to the tree of Ceylon (C. Zeylanicum). The other Cinnamomum are properly Cassia借口s. [See Watt. Econ. Dict. ii. 317 seqq.]

c. A.D. 60.—Malabathrom etw ἕνων υπόλοιμοναν εἶναι τῆς Ἰνδικῆς νάρδου φύλλων, πλακάμωναν ὑπὸ τῆς κατὰ τὴν ὅμηρ, ἐμφειρασ. . . ἢδον γαρ ἐστὶ γένος φύλλων ἐν τοις Ἰνδικοῖς τέλμασι, φύλλων δὲ εὐπτιχῦρον ἀδικήσ.— Dioscorides, Math. Med. i. 11.

c. A.D. 79.—"We are beholden to Syria for Malabathrum. This is a tree that beareth leaves rolled up round together, and seeming to the eie withered. Out of which there is drawn and pressed an Oile for perfumers to use. . . And yet there commeth a better kind thereof from India. . . The relish 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 denier 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 withes. 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."—Periplus, near the end. [Also see Yule, Intro. Gill, River of Golden Sand, ed. 1883, p. 89.]

1568.—"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 tembul, 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 fo lium indu, and in 707, which treats of tambul . . . and the folium indu is called by the Indians Tamala-patra, which the Greeks and Latins corrupted into Malabathrum," &c.—Garcia, f. 225v, 96c.

c. 1760.—"... quand l'on considère que les Indiens appellent notre feuille Indienne *malalapatra* on croit d'apercevoir que le mot Grec *μαλάζαρπος* en est anciennement dérivé."—(Diderot) Encyclopédie, xx. 846.

1837.—(Malatroon) is given in Arabic works of Materia Medica as the Greek of *Śādhaj*, and *tej-pat* and *tej-pat* as the Hindi synonyms. "By the latter names may be obtained everywhere in the bazaars of India, the leaves of *Cinn. Tamala* and of *Cinn. albiflorum*."—Royle, Essay on Antiq. of Hindoo Medicine, 85.

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 Malay 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 this city, which evidently refers to the Ar. *mulákat*, ‘a meeting.’ This last, though it appears also in the *Śājarā Malajy*, may be totally rejected. Crawfurd is positive that the place was called from the word *malaka*, the Malay name of the *Phyllanthus emblica*, or emblc *Myrobalan* (q.v.), "a tree said to be abundant in that locality"; and this, it will be seen below, is given by Godinho de Eredia as the etymology. *Malaka* again seems to be a corruption of the Skt. *amlaka*, from *āmka*, ‘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 Malajy 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 1409, the imperial envoy Cheng Ho brought an order from the emperor and gave to the chief two silver seals, . . . he erected a stone and raised the place to a city, after which the land was called the Kingdom of Malacca (Moa-la-ka)." . . . 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 40 pieces make a large bundle. In all their trading . . . they use these pieces of tin instead of money."—Chinese Annals, in Groeneweld, p. 128.

1498.—"Meliqua . . . is 40 days from Qualecut with a fair wind . . . hence proceeds all the clove, and it is worth there 9 Crusados for a bahar (q.v.), and likewise nutmeg other 9 Crusados the bahar; 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 Frazala) of it to make a crusado. Here too are many large parrots all red like fire."—Roteiro de *V. da Gama*, 110-111.

1510.—"When we had arrived at the city of Malachia, 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 . . ."—Varthema, 224.

1511.—"This Paremiçura gave the name of Malaca to the new colony, because in the language of Java, when a man of Palmibio flees away they call him Malayo . . . 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, iii. 76-77.

1516.—"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."—Barboa, 191.

1553.—"A son of Paramisora called Xa-quant Darxa, (i.e. Sikander Shik) . . . to form the town of Malaca, to which he gave that name by history 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 Malaisos."—De Barros, II. vi. 1.

1565.—"That which he (Alboquerque) regretted most of all that was 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.
MALADOO, s. Chicken maladoo is an article in the Anglo-Indian menu. It looks like a corruption from the French cuisine, but of what? [Maladoo or Manadoo, a lady informs me, is cold meat, such as chicken or mutton, cut into pieces, or pounded up and re-cooked in batter. The Port. maladu, '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'; kâna [tânah] Maláyu, 'the Malay country'; bahasa [bhasa] 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 Maláki 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 Andalas named Parelambang, which is at present designated Palembang, the raja of which was denominated Damang Lebar Dawn (chieftain Broad-leaf), who derived his origin from Raja Sulan (Chulan?), whose great-grandson he was. The name of its river Muartatang, into which falls another river named Sungey Malaloom, 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 'Damaing Lebar Dawn' would be 'Demang Lebar Dawn.' Raja Chulan is probably some mythical Indian king, the story being evidently derived from Indian traditions. 'Muartatang' may be a mistake for Muar Tanjung, which is a place one heard of in the Peninsula, though I do not know for certain where it is. 'Sungey Malaloom' simply means 'River Malaloom.' 'Sagantang Maha Miru' is, I think, a mistake for Sa-guntang 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 Crawfurd, that a name which appears on Ptolemy's Tables as on the coast of the Golden Chersonese, and which must be located somewhere about Maulmain, is Malæo Kãloö, 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. Sclater, for (in
partial accommodation to the Ptole-
maic 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 Malag-
gashes (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 Teing
speaks of the 'Molo-yu country,' i.e.
the district W. or N.W. of Palembang in
Sumatra."]

c. 1150.—"The Isle of Malai is very great.
... The people devote themselves to very
profitable trade; and there are found here
elephants, rhinoceroses, and various aro-
matic and spices, such as clove, cinnamon,
nard ... and nutmeg. In the mountains
are mines of gold, of excellent quality ... the
people also have windmills."—Edrisi, by
Jaubert, i. 945.

c. 1275.—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 Malur,
but both nations laid aside their feud
and submitted to China."—Notice by Sir T.
Wade, in Dowering's Siam, i. 72.

c. 1292.—"You come to an Island which
forms a kingdom, and is called Malaiur.
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. 5.

c. 1539.—"... as soon as he had de-
livered 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 fathom wide, he assaulted
it with 10,000 strangers, Turks, Abyssins,
Moors, Malaywares, Achems, Jaos, and
Malayors."—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 Malacca as being the
most general language of those parts."—
Barros, I. v. 1.

"... everything with them is to be a
gentleman; and this has such prevalence in
those parts that you will never find a native
Malay, however poor he may be, who will
set his hand to lift a thing of his own or
anybody else's; every service must be done
by slaves."—Ibid. II. vi. 1.

1610.—"I cannot imagine what the Hol-
landers mean, to suffer these Malaysians,
Chinesians, and Moors of these countries,
and to assist them in their free trade thorow
all the Indies, and forbid it their own
servants, countrymen, and Brethren, upon
paine of death and losse of goods."—Peter
Williamson Floris, 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 Malaya
as a term of wider application
(i.e. to the Archipelago) has been
coined (see quotation of 1610 above).
The former is very frequently mis-
written by English writers as 'Malay,
"a barbarism which has even found
place on the title-page of a book—
'Travel and Sport in Burma, Siarm
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 Maléya
mountains), from the Chandragiri
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 intertwinest with
Malayálam all along Malabar. The
term Malayálam 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, Nale-
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 dīpa. We find
this reflected in the Divi of Ammianus,
and in the Diva and Diba-ját (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 D positional Raje, and his people Dipheh miuhun. 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 Male, that on which the King resided. Bishop Caldwell has suggested that these islands were the dives, or islands, of Male, as Malebra (see MALABAR) was the coast-tract or continent, of Male. It is, however, not impossible that the true etymology was from maldah, ‘a garland or necklace,’ of which their configuration is highly suggestive. [The Madras Gloss, gives Malayal, mal, ‘black,’ and dehip, ‘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. Commerce, i. 335) says: “This island was (these islands were) discovered by the Portuguese in 1507.” Let us see!

A.D. 362.—“Legationes undique solito oculi concurrebant; hinc Transagritianis sp�建 am obscuritatis et Armeniis, inde Madrabiis Indicis certamin em domis optimates mittentibus ante tempus, ab usque Divis et Serendivis.”—Annian, Marcellinus, xxii. 3.

c. 545.—“And round about it (Sielidita or Taprobane, 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.”—Cosmas, in Cathay, &c., cit. xvii.

851.—“Between this Sea (of Horkand) and the Sea called Laravi there is a great number of islands; their number, indeed, it is said, amounts to 1,900; . . . the distance from land 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 Horkand; it is the chief of all; they give the islands the name of Dibajât” (i.e. Dibas).—Relation, &c., tr. by Reinward, 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-Kâzâb (or the Cowry Divahs), because of the cowries which are gathered from coco-branches planted in the sea. The others are called Diva-Kanbar, from the word kanbar (see COIR), which is the name of the twine made from coco-fibres, with which vessels are stitched.”—Al-Birâni, in Reinward, Fragment., 124.

1150.—See also Edivisi, in Jaubert’s Transl. i. 68. But the translator prints a bad reading, Râbhiât, for Dibajât.

c. 1343.—“Ten days after embarking at Calicut we arrived at the Islands called Dhibat-al-Mahal. . . . 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° Mahal, the group which gives a name to the whole, and which is the residence of the Sultan.”—Ibn Batuta, iv. 110 seqq.

1442.—Abdurrazaz also calls them “the isles of Diva-Mahal.”—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 (golfo) 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 Maldives, at which they stopped some days enjoying themselves. For the island abounded in provisions and the men indulged to excess in eating cocos, and fish, and in drinking bad stagnant water, and in disorders with women; so that many died.”—Correa, i. 347.

[1512.—“Mâfamede Maçaç with two ships put into the Maldives islands (ilhas de Maldives).”—Albuquerque, Cartas, p. 30.]

1563.—“R. Though it be somewhat to interrupt the business in hand,—why is that chain of islands called ‘ Islands of Maldives?’ Of. 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 of foreign tongues? But, never mind; I will tell you what I have heard say. And that is that the right name is not Maldives, but Nalediva; for nala in Malabar means ‘four,’ and diva ‘island,’ so that in the Malabar tongue the name is as much as to say ‘Four Isles.’ . . . And in the same way we call a certain island that is 12 leagues from Goa Angelina (see ANCHEDIVA), because there are five in the group, and so the name in Malabar
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MALUM, s. In a ship with English officers and native crew, the mate is called *malum sáhib.* 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 *Nakhuda* (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 *Nakhuda* accounts for the former title being assigned to the mate.

1497.—"And he sent 20 cruzados in gold, and 20 testoons in silver for the *Malemos,* which were the pilots, for of all countries would give each month whatever he (the Sheikh) should direct."—Correa, i. 38 (E.T. by Ed. 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* (q.v.) to the Port of the *Malems* (Porto dos *Malemos*) in order to get some pilots. 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 (1541). "Now turning to the 'Gates' 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 Ptolemy calls *Posidium.* ... In front of it, a little more than a gunshot
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mundaifcat abuginem in ocule, et acuit visum: quam ex eo fit collyrum et abstergit humilitatem grossum...

"Memirem est radix nodosa, non multum grossa, citrini coloris, sicut curcuma; minor tamen est et subtillior, et asportatur ex Indiæ, et apud physicos orientales est valde nota, et usitatur in passionibus oculi."—Avicenna, Opera, Venet. 1564, p. 345 (lib. ii. tractat. ii.).

The glossary of Arabic terms by Andreas de Alpago of Belluno, attached to various early editions of Avicenna, gives the following interpretation: "Memirem est radix nodosa, non multum grossa, citrini coloris, sicut curcuma; minor tamen est et subtillior, et asportatur ex Indiæ, et apud physicos orientales est valde nota, et usitatur in passionibus oculi."

MAMLUKTAR, s.—H. mu’-amalatdar (from Ar. mu’damala, ‘affairs, business’), and in Mahr. mamlatdar. Chiefly used in Western India. For

merly it was the designation, under various native governments, of the chief civil officer of a district, and is now in the Bombay Presidency the title of a native civil officer in charge of a Talook, corresponding nearly to the Tahseeladar of a pargonna in the Bengal Presidency, but of a status somewhat more important.

[1826.—"I now proceeded to the Maamul-t-dar, or farmer of the district. . . ."—Pondurwari Harî, ed. 1873, f. 42.]

MAMMOOL, s.; MAMOOLEE, adj. Custom, Customary. Ar.—H. ma’mul. The literal meaning is ‘practised,’ and then ‘established, customary.’ Ma’mul is, in short, ‘precedent,’ by which all Orientals set as much store as English lawyers, e.g. "And Laban said, It must not be done in our country (lit. It is not so done in our place) to give the younger before the firstborn."—Genesis xxix. 26.

MAMOOTY, MAMOTY, MOMATTY, s. A digging tool of the form usual all over India, i.e. not in the shape of a spade, but in that of a hoe, with the helve at an acute angle with the blade. [See FOWRA.] The word is of S. Indian origin, Tamil mauvett, ‘earth-cutter’; and its vernacular use is confined to the Tamil regions, but it has long been an established term in the list of ordnance stores all over India, and thus has a certain prevalence in Anglo-Indian use beyond these limits.

[1782.—"He marched . . . with two battalions of sepoys . . . who were ordered to make a show of entranching themselves with mamuties. . . ."—Letter of Lt. Mawortney, in Forrest, Selections, iii. 855.]

[1852.—". . . by means of a momety or hatchet, which he ran and borrowed from a husbandman . . . this fellow dug . . . a reservoir. . . ."—Neal, Narrative of Residence in Siam, 138.]

MANCHUA, s. A large cargo-boat, with a single mast and a square sail, much used on the Malabar coast. This is the Portuguese form; the original Malayalam word is manji, [manchi, Skt. mancha, ‘a cot,’ so called apparently from its raised platform for cargo,] and nowadays a nearer approach to this, manje, &c., is usual.

c. 1512.—"So he made ready two manchus, and one night got into the house of the King, and stole from him the most
Mandatore, 550

Mandarin.

—Correa, i. 281.

1525.—"Quatro lancharas (q.v.) grandes e seis qualaluzes (see Calaluz) e manchusas que se remam muyto."—Lembrança das Coisas de India, p. 8.

1552.—"Manchusas que sam navios de remo."—Couteniedad, ii. 362.

C. 1610.—"Il a une petite Galioye, qu’ils appellent manchoues, fort bien couverte ... et faut huit ou neuf hommes seulement pour la merce."—Puyard de Laval, ii. 26; [Hak. Soc. ii. 42].

1623.—"... boats which they call Maneive, going with 20 or 24 Oars."—P. della Valle, Hak. Soc. ii. 211; Mancina in ii. 217.

1679.—"I commanded the shipbars and manchusas to keep a little ahead of me."—Yule, Hedges’ Diary, Hak. Soc. ii. clxxiv.

1682.—"Ex hujusmodi arboribus excavatis naviculas Indi conficiunt, quas Mansojas appellant, quam nonnullae longitudine 80, latitudine 9 pedum mensurarum superant."—Rheede, Hort. Malabar, iii. 27.

1736.—"All ships and vessels ... as well as the munchusas appertaining to the Company’s officers."—Treaty, in Logan, Malabar, ii. 31.

Mandatore, s. Port. mandador, ‘one who commands.’

1673.—"Each of which Tribes have a Mandator or Superintendent."—Fryer, 67.

Mandalay, Mandalé, n.p. The capital of the King of Burmah, founded in 1860, 7 miles north of the preceding capital Amarapura, 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 Manidye-taung in Major Grant Allan’s Map of the Environs of Amarapura (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 seq.]

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 gazing 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. Mandarí, 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 mandarí be as a derivative from mandar? The Portuguese might have applied to Eastern officials some such word as mandador, which a preceding article (see Mandatore) 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 orderumbos.

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 Dict. s.v. [and Klinkert, who writes manteri, colloquially mentri]). 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. Marsden is still more oddly perverse, videns meliora, detextor securitis, 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 etymon 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 Kasuits (see COSSYA) as a denomination for their petty dignitaries under the chief. Gibbon was perhaps aware of the true origin of mandarin; see below.

c. A.D. 400 (?).—“The King desirous of trying cases must enter the assembly composed in manner, together with Brahmins who know the Vedas, and mantrins (or counsellors).”—Maun, viii. 1.

[1522.—“... and for this purpose he sent one of his chief mandarins (mandarim).”—India Office MSS, in an Agreement made by the Portuguese with the ‘Rey de Sunda,’ this Sunda 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 mandarym, which is their name for Knight.”—Corre, ii. 808.

c. 1540.—“... the which corsairs had their own dealings with the Mandarin 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 Malaca) “whence subsist the King and the Prince with their Mandarin, who are the gentlemen.”—Castanhedo, iii. 207.

“... (In China). “There are among them degrees of honour, and according to their degrees of honour is their service; gentlemen (fidalgos) 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 blare of trumpets (this was at Malacca in 1508-9). ... Jeronimo Teixeira was received by many Mandarinjs of the King, these being the most noble class of the city.”—De Barros, Doc. II. liv. iv. cap. 3.

... “And he being already known to the Mandarinjs (at Chittagong, in Bengal), and hold 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 Collates and native Malays come all the Mandarinjs, who are now the gentlemen (fidalgos) of Malacca.”—Ibid. II. vi. 1.

1598.—“They are called ... Mandarinjs, and are always borne in the streets, sitting in chariots which are hanged about with Curtains of Silk, covered with Clothes of Gold and Silver, and are much given to banketing, eating and drinking, and making good cheer, as also the whole land of China.”—Linschoten, 39; [Hak. Soc. i. 135].

1610.—“The Mandarinjs (officious officers) would have intervetted the king’s command for their own covetousness” (at Siam).—Peter Williamson Floris, in Purchas, i. 322.

1612.—“Shah Indra Brana fled in like manner to Malacca, where they were graciously received by the King, Mansur Shah, who had the Prince converted to Islamism, and appointed him to be a Mandarin.”—Signor Malayo, in J. Ind. Arch. v. 730.


1682.—In the Kingdom of Patane (on E. coast of Malay Peninsula) “The King’s counsellors are called Mentary.”—Nieuwkoop, Zee en Land-Realte, ii. 64.

c. 1690.—“Mandarinarum autem nomine intelligentur omnis generis officinarum, qui s mandante appellantur mandarini lingul Lustinanti, quae unica Europaeae est in oris Chinensisbus obtinens.”—T. Hyde, De Lucis Orientalibus, in Syntagma, Oxon. 1707, ii. 266.

1719.—“... one of the Mandarinjs, a kind of viceroy or principal magistrate in the province where they reside.”—Robinson Crusoe, Pt. ii.

1726.—“Mandris. Councillors. These give rode and deed in things of moment, and otherwise are in the Government next to the King. ...” (in Ceylon).—Valentia, Names, &c., 6.

1727.—“Every province or city (Burm) 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. 42].

1774.—... presented to each of the Batchian Manteries as well as the two officers a scarlet coat.”—Forrest, V. to N. Guinet, p. 100.
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1788.—"... Some words notably corrupt are fixed, and as it were naturalized in the vulgar tongue... and we are pleased to blend the three Chinese monosyllables Con-fak-tsee in the respectable name of Confucius, or even to adopt the Portuguese corruption of Mandarin."—Gibbon, Preface to his 4th volume.

1789.—"The Mentri, the Malay Governor of Larut... was powerless to restore order."—Miss Bird, Golden Chersonese, 267.

Used as an adjective:
[c. 1848.—"The mandarin-boat, or 'Snug-boat,' as it is often called by the natives, is the most elegant thing that floats."—Bencastle, 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 Kuan-Hua. It is substantially the language of the people of the northern and middle zones of China, extending to Yunnan. 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 Quenhra (hua), 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."—Parria y Sousa, E.T. ii. 468.

MANGALORE, n.p. The only place now known by this name is (a) Mangalūr, a port on the coast of Southern Canara and chief town of that district, in lat. 12° 51' N. In Mīr Hūsain Ali’s Life of Haidar it is called “Gorial Bender,” perhaps a corr. of Kandādāl, which is said in the Imp. Gaz. to be the modern native name. [There is a place called Gurupura close by; see Madras Gloss. s.v. Goopore.] 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 Mangalā Devi.] But the name in approximate forms (from maṅgala, ‘gladdness’) is common in India. One other port (b) on the coast of Peninsular Guzerat is formerly well known, now commonly called Munugrole. And another place of the name (c) Mangalvar in the valley of Swat, north of Peshâwar, is mentioned by Hwen T’seang as a city of Gandhāra. It is probably the same that appears in Skt. literature (see Williams, s.v. Mangalá) as the capital of Udyāna.

a. Mangalore of Canara.

c. 150.—"Μαγγαλά of the Πεσαντάμ" Ptolemy, VII. i. 86.

c. 545.—"And the most notable places of trade are these... and then the five ports of Male from which pepper is exported, to wit, Parti, Mangaruth..."—Cosmas, in Cathay, &c. cxxvii.

[c. 1300.—"Manjarur." See under SHINKALI.]

c. 1343.—"Quitting Fākānūr (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. 78-80.

1442.—"After having passed the port of Bendinaneh (see PANDARANI) situated on the coast of Melibar, (he) reached the port of Mangalor, which forms the frontier of the kingdom of Bidjanagar..."—Abdurrazāk, 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."—Barbosa, 85.

1727.—"The Fields here bear two Crops of Corn yearly in the Plains; and the higher Grounds produce Pepper, Bettlenut, Sandalwood, Iron and Steel, which make Mangalore a Place of pretty good Trade."—A. Hamilton, i. 285, [ed. 1744].

b. Mangalore or Munugrole in Guzerat.

c. 150.—"Συμφορέη... Συμφορά κόμη... Μαγγάλως αισθηταί..." Ptolemy, VII. i. 3.

1516.—"... there is another town of commerce, which has a very good port, and is called Swatli Mangalor, where also many ships of Malabar touch."—Barbosa, 89.

1536.—"... for there was come another catur with letters, in which the Captain of Dez 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 Mangalor to join others in an expedition against Sind... and that all this was false, for he was really sending them in the expectation that the Rumis would come to
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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 Télegu manjāḍī; in Tamil manjāḍi, [from Skt. manju, 'beautiful']; the seed of the Aden-anthera pavonina (Compare RUTTEE). On the origin of this weight see Sir W. Elliot's Coins of S. India. The manjāḍī 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 $\frac{1}{2}$, and 2 tare make a carat of good weight, and 4 tare weigh one fanam." —Barbosa, in Ramusio, i. f. 321a.

1554.—(In Ceylon) "A calamiga contains 20 mangelins, each mangelin 8 grains of rice; a Portugues of gold weighs 8 calamjas and 2 mangelins." —A. Nunez, 35.

1584.—"There is another sort of weight called Mangialino, which is 5 grains of Venice weight, and therewith they weigh diamonds and other jewels." —Barret, in Hakl. ii. 409.

1611.—"Quem não sabe a grandeza 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 ottenta mangelins." —Conto, Diálogo do Soldato Prático, 1514.

1665.—"Le poids principal des Diamans est le mangelin; il pese cinq grains et trois cinquièmes." —Thesavon, v. 299.

1675.—"At the mine of Raolconda they weigh by Mangelin, a Mangelin being one Carat and three quarters, that is 7 grains. ... At the Mine of Soumpelor in Bengal they weigh by Rati's (see RUTTEE), and the Rati is $\frac{1}{3}$ of a Carat, or 3 grains. In the Kingdoms of Golconda and Visapoor, they make use of Mangelina, but a Mangelin in those parts is not above 1 carat and $\frac{1}{3}$. 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. 438.]

MANGO, s. The royal fruit of the Mangifera indica, when of good quality is one of the richest and best fruits in the world. The original of the word is Tamil mān-lāy or mān-gūdy, i.e. mān fruit (the tree being mānmarum, ‘mān-tree’). The Portuguese formed from this mango, 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 Malay; but it was in fact introduced into the Archipelago, along with the fruit itself, from S. India. Rumphius (Herb. Amb.yn. i. 95) traces its then recent introduction into the islands, and says that it is called (Malaisé) "mangka, vel vulgo Manga et Mapelaum." This last word is only the Tamil Māpałam, 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 Malaccia. But we see mango 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 mapelām, with mēpēlam, hēmēlam, ampelām, and 'pēlam or 'plam as variants. The Javanese is pēlem."

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 "amburan, having a fruit of excellent fragrance and flavour, somewhat like a peach" (Cathay, &c., ii. 362). 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 T'sang (c. 645) phoneticised as 'An-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 fructus facit ad modum pruni, grossissimos, qui vocantur *Aniba*. Hi sunt fructus ita dulces et amabiles, quod ore tenus exprimi hoc minimè possit."—Fr. Jordanus, in Rec. de Voyages, &c., iv. 42.

c. 1334.—"The mango tree (*Ambura*) 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 Batuta*, iii. 125. At ii. 185 he writes *Amba*. [The same charge is made against the tamarind; see Burton, *Ar. Nights*, iii. 81.]

c. 1349.—"They have also another tree called *Amburas*, having a fruit of excellent fragrance and flavour, somewhat like a peach."—John de' Marignolli, in Cathay, &c., 362.

1510.—"Another fruit is also found here, which is called *Amba*, the stem of which is called *Manga*, &c.—*Varthema*, 160-161.

c. 1526.—"Of the vegetable productions peculiar to Hindustan one is the mango (*ambhe*). ... Such mangos as are good are excellent." &c.—*Baber*, 324.

1563.—"O. Boy! go and see what two vessels those are coming in—you see them from the varanda here—and they seem but small ones.

"Servant. I will bring you word presently.*

"S. Sir! it is Simon Toscano, your tenant in Bombay, and he brings this hamper of mangas for you to make a present to the Governor, and says that when he has mooed the boat he will come here to stop.

"O. He couldn't have come more à propos. I have a *manga*-tree (*mangeira*) 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 mangas."—*Garcia*, ff. 134r, 135. This author also mentions that the mangas ofOrmuz were the most celebrated; 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 *arrelat* 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." —*Cronica dos Reys Dormus*, translated from the Arabic in 1569.

c. 1590.—"The Mangoe (*Amba*). ... This fruit is unrivalled in colour, smell, and taste; and some of the *gourmands* of Ttrán and Iran 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."—*An*, ed. Blockmann, i. 67-68.

1614.—"Two jars of Manges at rupees 45."—*Foster*, Letters, iii. 41.

1615.—"George Durois sent in a present of two pottles of *Mangases*."—*Cocke's Diary*, Hak. Soc. i. 79.

"There is another very liequiovour fruit called *Amazonies* growing on trees, and it is as bigge as a great quince, with a very great stone in it."—*De Montfort*, 20.

1622.—P. della Valle describes the tree and fruit at Miná (*Minha*) near Hormuz, under the name of *Amba*, as an exotic introduced from India. Afterwards at Goa he speaks of it as "*manga* or *ambà*."—*pp. 313-14, and 481; [Hak. Soc. i. 40.]


1663.—"*Ambas*, 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 Bengale, Golconda, and Goa, and these are indeed excellent. I do not know any sweet-meat more agreeable."—*Bernier*, ed. Constable, 249.

1675.—Of the Goa Mango.* Fryer says justly: "When ripe, the Apples of the *Hesperides* are but Fables to them; for Taste, the Neetarite, Peach, and Apricot 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. 249.

* The excellence of the Goa Mangoes is stated to be due to the care and skill of the *Jennils* (Annae Martimino, ii. 270). In S. India all good kinds have Portuguese or Mahomedan names. The author of *Travels on My Frontier*, 1888, p. 148, mentions the luscious *peîris* and the delicate *fôsô* as two fine varieties, supposed to bear the names of a certain *Peres* and a certain *Afonso*. 
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.

1878.—“The mango-bird glances through the groves, and in the early morning announces his beautiful but unwelcome presence with his merle melody.” — Ph. Robinson, In My Indian Garden, 59.

MANGO-FISH. s. The familiar name of an excellent fish (Polynemus Vissea 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 tapisi or tapussi, ‘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 free 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 tapasya means ‘produced by heat,’ and is applied to the month Phāgum (Feb.-March) when the fish appears; and this may be the origin of the name.]

1781.—“The Board of Trustees Assemble on Tuesday at the New Tavern, where the Committee meet to eat Mangoe Fish for the benefit of the Subscribers and on other special affairs.”—Hickey’s Bengal Gazette, March 3.

[1820.—“... the mango fish (so named from its appearing during the mango season). ... By the natives they are named the Tapussi (penitent) fish, (abbreviated by Europeans to Tipay) from their resembling a class of religious penitents, who ought never to shave.”—Hamilton, Des. of Hindoostan, 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. 1610.—“... 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 proved the tree required by Khaun-e-Jehaun. In the same manner they produced a mango, an apple-tree, a cypress, a pine-apple, a fig-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 such surpassing beauty, 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.


'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 Mangues; then one of the Mountebanks hiding himself in the middle of a Sheet, stoop to 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 rub'd the stick with his Blood. After the two first times that he rais'd himself, the stick seemed to the 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 would not give the Communion to any person that should stay any longer to see those things."—Tavernier, Travels made English, by J.P., ii. 36; [ed. Ball, i. 67, seq.]

1667.—"When two of these Jaquins (see JOGEE) that are eminent, do meet, and you stir them up on the point and power of their knowledge or Jaquisme, you shall see them do such tricks out of sight to one another, that I know not if Simon Magus could have outdone them. For they divine what one thinketh, make the Branch of a Tree blossom and bear fruit in less than an hour, hatch eggs in their bosome 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 not happy Men, that are present at, and see these great feats."—Bernier, E.T. 103; [ed. Constable, 321].

1679.—"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 plucked one of these Mangoes, fell sick upon it, and was never well as long as he kept it till he consulted a Bramin 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 (Koerde-daneres) wrap themselves in a blanket, stick the twig into the ground, and then put a basket over them (kc. &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 would kill 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. (Chorom.) 53.

Our own experience does not go beyond Dr. Fryer's, and the hugger-mugger performance that he disparages. 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 horarium spatii arbustumulam veram systemae longitudinem e mensa facere enasici, ut et alias arbores frondiferas et fructiferas."—Magia Universalis, of P. Gaspar Schottus e Soc. Jes., Herbipoli, 1657, i. 32.

MANGOSTEEN, s. From Malay manggusta (Crawfurd), or manggidan (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
form maangkhut given in McFarland's Siamese Grammar is probably from the Malay manggusta. 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 bawch 'seta (or 'setar), i.e. the 'setar fruit,' as well as occasionally mestar 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 Garcinia 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.

1563.—"R. They have bragged much to me of a fruit which they call mangostana; let us hear what you have to say of these.

"O. What I have heard of the mangostan is that 'tis one of the most delicious fruits that they have in these regions. . . ."

—Garcia, f. 151v.

1598.—"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."—Linschoten, 96; [Hak. Soc. ii. 34].

1631.—

"Cedant Hesperii longe hinc, mala aurea, fructus, Ambrosia pascit Mangostan et nectare divers . . . Inter omnes Indiae fructus longe sapidissimum."


1645.—"Il s'y trouve de plus vne especie de fruit propre du terroir de Malaco, qu'ils nomment Mangostans."—Cardim, Rel. de la Prov. de Japon, 162.

[1682.—"The Mangosthan is a Fruit growing by the Highways in Java, upon bushes, like our Sloe."—Mandelslo, tr. Daviaq, Bk. ii. 121 (Stanz. Dict.).]

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."—A. Hamilton, ii. 80 [ed. 1744].

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 manglier, 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 "maize, mangle, hammock, canoe, tobacco, are all derived through the medium of the Spanish from the Haytian mahiz, mangle, hamaca, canoa, 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 mangle-grove. 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 baku."]

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.

1535.—"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 Ramusio, iii. f. 146v.

"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-woter, and which they call mangle."—Ibid. f. 224.

1553.—"... 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-
real perplexed by its being night, and in
the middle of a great growth of mangrove
(mangues) he never succeeded in finding
the wells of which he spoke."—Barroso, I.
v. 4.

c. 1380.—"'Smite my timbers, do the
trees bear shellfish?' The tide in the Gulf
of Mexico does not ebb and flow above two
feet except in the springs, and the ends of
the drooping branches of the mangrove
trees that here cover the shore, are clustered,
in the wash of the water, with a small
well-flavoured oyster."—Tom Cringle, ed.
1865, 119.

MANILLA-MAN, s. This term is
applied to natives of the Philippines,
who are often employed on shipboard,
and especially furnish the quarter-
masters (Seacunny, q.v.) in Lascar
crews on the China voyage. But
Manilla-man seems also, from Wilson,
to be used in S. India as a hybrid from
Telug, manellâ rádu, 'an itinerant
dealer in coral and gems'; perhaps in
this sense, as he says, from Skt. manî,
'a jewel,' but with some blending
also of the Port. manilha, 'a bracelet.'
(Compare COBRA-MANILLA.)

MANJEE, s. The master, or
steersman, of a boat or any native
river-craft; Hind. mânjâ, Beng. mafi
and mafhî, 'all from Skt. mâyâ,
'one who stands in the middle'].
The word is also a title borne by the head
men among the Paharis or Hill-people
of Râjmahal (Wilson), [and as equiva-
 lent for Majhwar, the name of an
important Dravidian tribe on the
borders of the N.W. Provinces and
Chota Nagpur].

1683.—"We were forced to track our boat
till 4 in the Afternoon, when we saw a great
black cloud arise out of ye North with much
lightning and thunder, which made our
Mangee or Steerman advise us to fasten
our boat in some Creeks."—Hedges, Diary,
Hak. Soc. i. 88.

[1706.—"Manjee." See under HARRY.]

1781.—"This is to give notice that the
principal Gaut Mangies of Calcutta have
entered into engagements at the Police
Office to supply all Persons that apply there
with Boats and Binderows, and to give
security for the Dandies."—India Gazette,
Feb. 17.

1874.—"Mr. Austin and his head bearer,
who were both in the room of the budgerow,
are the only persons known to be drowned.
The manjee and dandees have not ap-
ppeared."—In Seton-Karr, i. 25.

1810.—"Their manjies will not fail to
take every advantage of whatever distress,
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 (Naturam expellas furcâ, &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."—Apotthegms translated in Valentijn, v. (Ceylon) 390.

1782.—"... ils lavent le malade avec de l'eau froide, ensuite ils le frottent rude- ment avec de la feuille de Margosier."—Sonnert, i. 208.

1834.—"Adjacent to the Church stand a number of tamarind and margosa trees."—Chitty, Ceylon Gazetteer, 183.

MARKHORE, s. Pers. mahr-khor, 'snake-eater.' A fine wild goat of the Western Himalaya; Cepra megaceros, Hutton.

1851.—"Hence the people of the country call it the Markhor (eater of serpents)."—Edwards, 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 Talaing, Mel-ta-man, the meaning of which we have been unable to ascertain.

1514.—"... 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 producne of lac, clothes, and provisions."—Letter of Giov. da Empoli, p. 80.

1545.—"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 Souldiers... and therein showed themselves so cruel-minded, that the thing they made least reckoning of was to kill 100 men for a crown."—Pindo, in Cogan, 203.

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 of that country, are Vagara, Martaban, a city notable in the great trade that it enjoys, and further on Rey, Talaga, and Tavay."—Barros, l. ix. 1.

1568.—"Trouvassimo nella città di Mart- tani intorno a nozianti Portoghesi, tra mercadanti e huomini vagabondi, li quali stauano in gran differenza co' Rettori della cîtt."—Ces. Federici, in Ramusio, iii. 393.

1586.—"The city of Martaban hath its front to the south-east, south, and southwest, and stands on a river which there enters the sea... it is a city of Manparagia, a Prince of the King of Pegu's."—Gasparo Balbi, f. 129v, 130v.

1680.—"That the English may settle factories at Serian, Pegu, and Ava... and alsose that they may settle a factory in like manner at Mortavan..."—Articles to be proposed to the King of Barma and Pegu in Notes and Eats, No. iii. p. 8.

1695.—"Concerning Bartholomew Rodriges... 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 Dalrymple, Or. Repert. ii. 342-3.

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 mar- taban' (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- fax, Mono. of Punjab Pottery, p. 9). In the endeavour to supply a Hindi deriva- tion it has been derived from im- rita-bân, 'the holder of the water of immortality.' In the Arabian Nights
the word appears in the form bartaman, 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 māṭābān. (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 rolls of cordial syrup, and four Martabāns, or huge jars, filled with pepper, citron, and mango, all prepared with salt, as for a sea-voyage."—Ibn Batuta, iv. 253.

(" Un grand bassin de Martabani.")—1001 Jours, ed. Paris 1826, ii. 19. We do not know the date of these stories. The French translator has a note explaining "porcelaine verte."

1508.—"Le lac (acre) which your Highness desired me to send, it will be a piece of good luck to get, because these 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 Viceroy Dom Francisco Almeida to the King. In Correa, i. 900.

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 merchandise."—Barboss, 185.

1593.—"In this town many of the great earthen pots are made, which in India are called Martavananas, 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, 285.]

1610.—"... des arres les plus belles, les mieux vernis et les mieux faconnées que j'ay eu ailleurs. Il y en a qui tienent autant qu'une pippe et plus. Elles se font au Royaume de Martaban, d'où on les apporte, et d'où elles prennon leur nom par toute l'Inde."—Pyrard de Laval, i. 179; [Hak. Soc. i. 289.]

1615.—"Vasa figulina quae vulgo Martabania dicitur per Indian notae sunt... Per Orientem ornem, quin et Lusitaniam, horum est usu."—Jarric, Thesaurus Rev. Indie, pt. ii. 389.

1673.—"... to that end offer Rice, Oyl, and Cocoe-Nuts in a thick Grove, where they piled an huge Heap of long Jars like Mortivana."—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 haec vastissimae ac turgidae ollae in regionibus Martavana et Siamana confectiones, quae per totam transferruntur Indian ad varias liquores conservandos."—Rumphius, i. ch. iii.

1711.——"... Pegu, Quedah, Jahore and all their own Coasts, whence they are plentifully supply'd with several Necessaries, they otherwise must want; As Ivory, Beeswax, Mortivan and small Jars, Pepper, &c."—Lockyer, 35.

1726.—"... and the Martavanas containing the water to drink, when empty require two persons to carry them."—Valentijn, v. 254.

"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-car. I have seen some Jars made there that could contain two Hogsheads of Liquor."—A. Hamilton, i. 63, [ed. 1744, ii. 62].

1740.—"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 Moulinmein..."—Official Catol. Exhibition of 1851, ii. 921.

MARTIL, MARTOL, s. A hammer. Hind mārtol, from Port. martello, but assisted by imaginary connection with Hind mār-nā, ' 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,
Littré gives chausses 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 Ménage, is from Martiques in Provence, where, it is alleged, breeches of this kind were worn. Skew seems to accept these explanations. [But see his Concise Diet., where he inclines to the view given in this article, and adds: "I find Arab, rataka 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 bridle, which Urrea quoted by Dozy derives from verb Arab, rataka, "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'a, 'a halter.'

MARWÁREE, n.p. and s. This word Márwârî, properly a man of the Mârwâr [Skt. maru, 'desert'], or Jodhpur country in Râjputâna, is used in many parts of India as synonymous with Banya (see BANYAN) or Sowcar, from the fact that many of the traders and money-lenders have come originally from Mârwâr, most frequently Jains in religion. Compare the Lombard of medieval England, and the caorsino of Dante's time.

[1819.—"Miseries seem to follow the footsteps of the Marwarees."—Tr. Lit. Soc. Bo. i. 297.

[1826—"One of my master's under-shopmen, Sewchund, a Marwarry."—Pandurang Hari, ed. 1873, i. 233.]

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. Logan (Malabar, i. 332 note) says that Marakkar means 'doer or follower of the Law' (margam), and is applied to a foreign religion, like that of Christians and Mohammedians. The Madras Gloss. (iii. 474) derives it from Mal. marakkalam, 'boat,' and kar, a termination showing possession, and defines it as a 'titular appellation of the Moplah Mahommedans on the S.W. coast."

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. mâs-ke-bû'ad, 'after a month.' [In N. Indian public offices the màskâbâr is well known as the monthly statement of cases decided during the month. It has been suggested that it represents the Port. mes-acabar, 'end of the month'; but according to Platts, it is more probably a corruption of Hind. mâsik-wâr or mût-kâ-wâr.]

MASH, s. Hind. mûsh, [Skt. másha, 'a bean']; Phaseolus 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. Skene 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 walkee—no can stop.
Maskee snow, maskee ice!
He eally flyg with chop so nice—
Topsdide Galow!
'Excelstior,' in 'pigeon.'"]

MASULIPATAM, n.p. This coast town of the Madras Presidency is sometimes vulgarly called Machilipatam or Machhi-bandar, or simply Bandar (see BUNDER, 2); and its name explained (Hind. machhi, '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 Μούσωλια and Μαυσολεύν πεσαμον ἐκβολαι which we find in Ptolemy's
Tables; and of the MasaMá producing muslins, in the Periplus. [In one of the old Logos the name is transformed into Mesopotamia (J.R. As. Soc., Jan. 1900, p. 158). In a letter of 1605-6 it appears as Mesepotamya (Birdwood, First Letter Book, 73).

[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 Messepotam."—Ibid. iv. 5.]

1619. —"Master Methwold came from Missulapatam in one of the country Boats."—Pring, in Purchas, i. 638.

[1623.—"Mislipatan." P. della Valle, Hak. Soc. i. 148.

[e. 1661.—"It was reported, at one time, that he was arrived at Massispatam ..."
—Bieri, ed. Constable. 112.]

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. Balj, i. 158].

1789.—"Masilipatam, which last word, by the bye, ought to be written Machipatan (Fish-town), because of a Whale that happened to be stranded there 150 years ago."—Note on Seir Mutaghérin, iii. 370.

c. 1790.—"... clothes of great value ... from the countries of Bengal, Bunaras, China, Kashmir, Boorhanpoor, Mutchiliputtun, &c."—Meer Hussein Ali, H. of Hyder Naik, 383.

MATE, 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 (q.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 met, '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 Mahdávat, Bhá, 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 mettha, mentha, and menyé, '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. mattr.

c. 1590.—"A meth fetches fodder and assists in caparisoning the elephant. Meths of all classes get on the march 4 dámá daily, and at other times 31/2."—Ain, ed. Blochmann, 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).—Sat. Rev. Sept. 6, 302.

MATRANEE, s. Properly Hind. from Pers. miktártáni; a female sweeper (see MEHTAB). [In the following extract the writer seems to mean Bhathiýara or Bhathiyárin, the wife of a Bhathiyara or inn-keeper.]

[1785.—"... a handsome seru ... where a number of people, chiefly women, called metrahnees, take up their abode to attend strangers on their arrival in the city."—Diary, in Forbes, Or. Mem. 2nd ed. i. 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 Drummers." 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 besides Matrosses and Gunners."—Fryer, 38.

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 Pences 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 Lascars."—Letter in Dalrymple, Or. Repert. i. 203.

1779.—"Matrosses are properly apprentices to the gunner, being soldiers in the royal regiment of artillerists, and next to them; they assist in loading, firing, and spunging the great guns. They carry fire-locks, and march along with the guns and store-waggons, both as a guard, and to give their assistance in every emergency."—Capt. O. Smith's Universal Military Dictionary.

1792.—"Wednesday evening, the 25th inst., a Matross of Artillery deserted from the Mount, and took away with him his firelock, and nine rounds of powder and ball."—Matras Courier, Feb. 2.

[1800.—"A serjeant and two matrosses employed under a general warrant on the captured military stores in Seringapatam."—Wellington Suppl. Desp. ii. 32 (Swarf. Dict.).]

**MAUND.**

Maund, s. Touch (of gold). Tamil māru (pron. māṭu), perhaps from Skt. mātra, 'measure.' Very pure gold is said to be 9 mātruv, inferior gold of 5 or 6 mātruv.

[1615.—"Recalls the matte Janggramay 8 is Seliam 7½".—Foster, Letters, iii. 150.

1680.—"Mat."—See under BATTA.]

1693.—"Gold, purified from all other metals... by us is reckoned as of four-and-Twenty Carats, but by the blacks is here divided and reckoned as of ten mat."—Hewart, 106.

1727.—At Mocha... the Coffee Trade brings in a continual Supply of Silver and Gold... from Turkey, Ebramies 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. māmlat, for 'omelet'; [Māmlēt] is 'marmalade'.

**MAUND,** s. The authorised Anglo-Indian form of the name of a weight (Hind. man, Mahr. man), 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 1/5 of a talent, whence it passed, with the Babylonian weights and measures, almost all over the ancient world. Compare the men or mna of Egyptian hieroglyphic inscriptions, preserved in the emna or amna of the Copts, the Hebrew māneh, the Greek μένα, 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 almène, for a weight of about 20 lbs. (Marcel Devie).

The quotations will show how the Portuguese converted man into māo, 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 mão, 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 chhitaks; 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 = 82½ lbs. avoirdupois. 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 = 163½ 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 Tabriizi 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. 9½ dr.

b.c. 692. — In the "Eponymy of Zazaq," a house in Nineveh, with its shrubbery and gates, is sold for one maneh of silver according to the royal standard. Quoted by Sayce, u.s.

b.c. 667. — We find Nergal-sarrà-nacir lending "four manehs of silver, according to the maneh of Carchemish." — Ibid.

c. b.c. 524. — "Cambyses received the Libyan presents very graciously, but not so the gifts of the Cyrenaeans. They had sent no more than 500 minae of silver, which Cambyses, I imagine, thought too little. He therefore snatched the money from them, and with his own hand scattered it among the soldiers." — Herodot. iii. ch. 13 (E.T. by Rawlinson).

c. a.d. 70. — "Et quomiam in mensuris quoque ac ponderibus crebro Graecis nominibus utensum est, interpretationem eorum semel in hoc loco ponemus: ... mina, quam nostri minam vacant pendet drach-mae Atticcas c." — Pliny, xxii., at end.

c. 1020. — "The gold and silver ingots amounted to 700,400 mans in weight." — Al 'Uthî, in Elîtos, ii. 35.

1040. — "The Amir said: 'Let us keep fair measure, and fill the cups evenly.' Each goblet contained half a man." — Bâbâuki, ibid. ii. 144.

c. 1343. — "The Mena of Sarai makes in Genoa weight ... lb. 6 oz. 2 The Mena of Orgânol (Urghân) in Genoa ... lb. 3 oz. 9 The Mena of Oltrarre (Otrâr) in Genoa ... lb. 2 oz. 8 The Mena of Camexu (Kancheu) in N.W. China ... lb. 2" — Pegolotti, 4.

1563. — "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 staunches blood, are very much greater and better esteemed than those of the emerald. And yet the former sells by maos, which are in Cambay ... equal to 26 arbitrals each, and the latter by rais, which weigh 3 grains of wheat." — Garcia, f. 159v.

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 sixtie maunes in Gold, and enery maune is five and fiftie pound weight." — Hawkins, in Purchas, i. 218.

1611. — "Each maund being three and thirtie pound English weight." — Middleton, ibid. i. 270.

1645. — "As for the weights, the ordinary maund is 69 livres, and the livre is of 16 onces; but the maund, which is used to weigh indigo, is only 56 livres. At Surat you speak of a seer, which is 12½ livres, and the toise is 16 onces." — Querrier, ed. Bull, i. 38.

c. 1665. — "Le man pese quarante livres par toutes les Indes, mais ces livres ou serres sont differentes selon les Pais." — Thevenot, v. 54.

1763. — "A Lumbrique (Scone) of pure Gold, weighing about one Maund and a quarter, which is Forty-two pounds." — Fryer, 78.

"The Surat Maund ... is 40 Sear, of 20 Pice the Sear, which is 37l. The Pucks Maund at Agra is double as much, where is also the Echarry Maund which is 40 Sear, of 30 Pice to the Sear." — Ibid. 205.

1863. — "Agreed with Chittur Mullasow and Muttradas, Merchants of this place (Hugly), for 1,500 Bales of ye best Tissind Sugar, each bale to weig 2 Maunds, 6½ Seera, Factory weight." — Hedges, Diary, April 5; [Hak. Soc. i. 75].

1711. — "Sugar, Coffee, Tutanague, all sorts of Drugs, &c., are sold by the Maund Tabrees; which in the Factory and Custom..."
house is nearest 63l. Avoirdupois. . . .
Eatables, and all sorts of Fruit . . . &c. are sold by the Maund Copara of 732l.
The Maund Shaw is two Maunds Tabrees, used at Ispahan."—Lockyer, 290.
c. 1760.—Grose says, "the maund they weigh their indics with is only 55 lb." He states the maundy of Upper India as 69lb.; at Bombay, 28 lb.; at Goa, 14 lb.; at Surat, 37 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 Lawrence," i. 493.

MAYLA, s. Hind. melä, 'a fair,' almost always connected with some religious celebration, as were so many of the medieval fairs in Europe. The word is Skt. melä, melaka, 'meeting, concourse, assembly.'

[1832.—"... A party of foreigners ... wished to see what was going on at this far-famed mayllah. ..."—Mrs. Meer Hassan Ali, Observations, ii. 321-2.]

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 certains dieux indiens et des personnages reçus saints parmi les musulmans."—
Garcin de Tassy, Rel. Mus. p. 29.

MAZAGONG, MAZAGON, n.p.
A suburb of Bombay, containing a large Portuguese population. [The name is said to be originally Makaśagrāma, 'the village of the Great Lord,' Siva.]

1543.—
"Mazaguto, por 15,000 freindo,
Monbaym (Bombay), por 15,000."
S. Botelho, Tombo, 149.

1644.—"Going up the stream from this town (Monbeym, i.e. Bombay) some 2 leagues, you come to the aldea of Maza-
gam."—Boavaro, MS. i. 227.

1673.—"... for some miles together, till the Sea break in between them; over against which lies Massegoun, a great Fishing Town. ... The Ground between this and the Great Breach is well ploughed and bears good Battys. Here the Portugals have another Church and Religious House belonging to the Franciscans."—Fryer, p. 67.

[MEARBAR, s. Pers. mīrabar, 'master of the bay,' a harbour-master. Mīrabarī, which appears in Botelho (Tombo, p. 56) as mirabay, means 'ferry dues.'

[1675.—"There is another hangs up at the daily Waiters, or Mearbar's Choultry, by the Landing-place. ..."—Fryer, 98.]

[1832.—"... ordering them to bring away ye boat from ye Mearbar."—Hedges, Diary, Hak. Soc. i. 34.]

MECKLEY, n.p. One of the names of the State of Munneapore.

MEEANA, MYANNA, s. H.—P. miyäna, '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 considered 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.

1784.—"... an entire new myannah, painted and gilt, lined with orange silk, with curtains and bedding complete."—In Steton-Karr, i. 49.

1793.—"Patna common chairs, couches and teapoys, two Mahana palanquins."—Ibid. 62.

1795.—"To be sold ... an Elegant New Bengal Meana, with Hair Bedding and furniture."—Bombay Courier, Nov. 2.

1795.—"For Sale, an Elegant Fashionable New Meanna from Calcutta."—Ibid. May 16.

MEERASS, s. MEERASSY, adj., MEERASSIDAR, s. 'Inheritance,' 'hereditary,' 'a holder of hereditary property.' Hind. from Arab. mirds, mirds, mirdsdr; and these from waris, 'to inherit.'

1806.—"Every meerassdar in Tanjore has been furnished with a separate pottah (q.v.) for the land held by him."—Fifth Report (1812), 774.

1812.—"The term meerasse was introduced by the Mahomedans."—Ibid. 136.

1877.—"All miras rights were reclaimable within a forty years' absence."—Meadow Taylor, Story of My Life, ii. 211.

"... I found a great proportion of the occupants of land to be mirasdars,—that is, persons who hold their portions of land in hereditary occupancy."—Ibid. 210.
MEHAUL, s. Hind. from Arab. mahâl, being properly the pl. of Arab. mahâli. 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 mahâl (used as a singular and generally written, incorrectly, mahâl) is to 'an estate,' in the Revenue sense, i.e. 'a parcel or parcels of land separately assessed for revenue.' The sing. mahâl (also written in the vernaculars mahâli, and mahâl) 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 Bengal Presidency, especially for the domestic servant of this class. The word is Pers. comp. mishtar (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 Mahârâj! 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.]

C. 1800.—"Maitre." See under Bunow. 1810.—"The mator, or sweeper, is considered the lowest menial in every family."—Williamson, V. M. i. 270-7.

1823.—"... besides many mehtars or stable-boys."—Hajji Baba in England, i. 60.

[In the honorific sense:]

1824.—"In each of the towns of Central India, there is... a mehtur, 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 Bâdshâh, for he is known by both titles, resides."—Biddulph, Tribes of the Hindoos Kutch, 61.]

MELINDE, MELINDA, n.p. The name (Malinda 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 Zendj, ... 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 (Jaubert), i. 56.

c. 1520.—See also Abulfeda, by Reinaud, ii. 207.

1438.—"And that same day at sundown we cast anchor right opposite a place which is called Milinde, 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, 423.

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.

c. 1570.—"Di Chialu si negotia anco per la costa de' Melind in Ethiopia."—Cesare de Federici in Ramusio, iii. 396v.

1572.—

"Quando chegava a frota aquella parte Onde o reino Melinde já se via, De toldos adornada, e leda de arte: Que bem mostra estimar a sancta dia Treme a bandeira, voo a estandarte, A cor purpurea ao longe apparecia, Soam os atambores, e pandeiros: E assim entravam ledes e guerreiros."—Camões, ii. 73.

By Burton:

"At such a time the Squadron neared the part where first Melinde's goodly 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."
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 Shâh.

1533.—'And as the futosomià (?) of Badur was very great, as well as his presumption, he sent word to Yzam Maluco (Nizamaluco) and to Verido (who were great Lords, as it were Kings, in the Decanim, that lies between the Baligat 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.'—Corea, 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 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 salâam (salâma) 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.'—Garcia, f. 35 and 35v.

c. 1601.—'About this time a letter arrived from the Prince Sultân Dâñyûl, reporting that (Malik) Ambar had collected his troops in Bidar, and had gained a victory over a party which had been sent to oppose him by Malik Barid.'—Indigat Ullah, in Elliot, vi. 104.

MENDY, s. Hind. mehndi, [meīndi, Skt. mendhikâ]; 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 heenaw, used so much in Mahommedan countries for dyeing the hands, &c., and also in the process of dyeing the hair. Mehnad is, according to Royle, the Cyprus of the ancients (see Pliny, xii. 24). It is also the campshire of Canticles i. 14, where the margin of A.V. has erroneously cypress for cypris.

[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 mindew hedge."—Mrs. Sherwood's Stories, ed. 1873, p. 71.

MERCÀLL, MARCÀL, s. Tam. marrakkal, 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 toom.] Its standard is fixed since 1846 at 800 cubic inches, and 1 1/2 of a garce (q.v.).

1554.—(Negapatam) "Of ghee (namteina) and oil, one mercar is =2½ cavadas" (a Portuguese measure of about 3 pints).—A. Nucci, 36. 1803.—". . . take care to put on each bulboll full six mercalls or 72 seers."—Wellington Desp., ed. 1837, ii. 85.

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 Beit (Sir A. Phayre).

1568.—"Tenasuri la quale è Città delle regioni del regno di Sien, posta infra terra due o tre marce sopra un gran fiume . . . ed onde il fiume entra in mare e una villa chiamata Merghi, nel porto della quale ogni anno si caricano alcune navi di verzino (see BRAZIL-wood and SAPPA-wood), di nipa (q.v.), di betzvin (see BENJAMIN), e qualche poco di garofalo, macis, noot . . ."—Cos. Federici, in Rumiano, iii. 327v.

[1684-5.—"A Country Vessel belonging to Mr. Thomas Lucas arriv'd in this Road
from Merge."— Pringle, Diary, Pt. St. Geo., 
1st ser. iv. 19. 

[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 (zal-kum) 
tree, which is a strong defence against 
cattle, and makes the country almost im-
penetrable by an army."—Ayeen, ed. Glad-
win, ii. 68; [ed. Jarrett, ii. 229].

[1773.—"Milky Hedge. This is rather a 
shrub, which they plant for hedges on the 
coast of Coromandel. . ."—Ives, 462.]

1789.— "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 pro-
digiously swelled from standing for some 
time under the shade of a milk hedge."— 
Munro's Narr. 80.

1879.— "So saying, Buddha 
Silently laid aside sandals and staff, 
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 
charcoal from the stems is considered the 
best for making gunpowder."—M. Gen. 
R. H. Krattinge.

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. Anthrop. Institute, xii. 
71) suggests that it may have been a 
corruption of the words min biauh! 
'Come here!']

MINICOY, n.p. Minikai; [Logan 
(Malabar, i. 2) gives the name as 
Menakayat, which the Madras Gloss. 
derives from Mal. min, 'fish,' kayam, 
'deep pool.' The natives call it Maltiku 
(note by Mr. Gray on the passage from 
Pyramid 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 Mal-
divian. 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 Mulkei in that ill-
edited book the E. T. of Tuhfat al-
Mujahidin. [Mr. Logan identifies it with 
the "female island" of Marco 
Polo. (Malabar, i. 287).]

[c. 1610.—" . . a little island named 
Malicut."—Pyrrad de Laval, Hak. Soc. 
i. 322.]

MISCALL, s. Ar. meyskal (mithkal, 
properly). An Arabian weight, origin-
ally that of the Roman aureus and the 
gold dinar; about 73 grs.

c. 1340.— "The prince, violently enraged, 
causes this officer to be put in prison, and 
confiscated his goods, which amounted to 
437,000,000 mithkals of gold. This anec
dote serves to attest at once the severity of 
the sovereign and the extreme wealth of 
the country."—Shihabuddin, in Not. et 
Ext., xiii. 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 pinga, weighing 1000 
maticals, every matical being worth 500 
reis, and gave for the King another that 
weighed 8000 maticals . . ."—Correa, i. 274.

MISREE, s. Sugar candy. Misri, 
'Egyptian,' from Misr, Egypt, the 
Misraim 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 miscery, 
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. 
i. 194.

MISSAL, s. Hind. from Ar. misal, 
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 Misils . . ."—Cave-
Browne, Punjab and Delhi, i. 393.]
MOBED. s. P. mūbīd, a title of Parsee Priests. It is a corruption of the Pehlevi maqū-pat, 'Lord Magus.' [1815. — "The rites ordained by the chief Mobuds are still observed."—Malcolm, H. of Persia, ed. 1829, i. 499.]

MOCUDDUM, s. Hind. from Ar. mukaddam, '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 CHOWDRTY); to the head man of a body of peons or of a gang of labourers (see MATE), &c. &c. (See further detail in Wilson). Cobarruvias (Tesor de la Lengua Castellana, 1611) gives Almocaden, 'Capi- tan de Infanteria.'

C. 1347. — "... The princess invited the taudail (see TINDAL) or mukaddam of the crew, and the apākhātar or mukaddam of the archers." — Ibn Batuta, iv. 250.*

1538. — "O Mocadān da mazmorra q ēra o carerceiro d'aquella prisão, tanto q os vio mortos, deu logo rebate disso ao Guazil da justiça. ..." — Pinto, cap. vi.

"... The Jaylor, which in their language is called Mocadan, repairing in the morning to us, and finding our two companions dead, goes away in all haste therewith to acquaint the Guazil, which is as the Judg with us." — Cegua's Transl., p. 8.

1554. — "E a hum naique, com seys piães (peons) e hum mocadã, com seys tochas, hum boy de sombreirão, dus mainatos," &c. — Botelho, Tabo, 57.

1567. — "... furthermore that no infidel shall serve as scrivener, shroff (zurratro) mocadam (mocadão), naique (see NAIK), peon (pião) paraprin (see PARBUTTY), collector of dues, 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." — Decree of the Sacred Council of Goa, Dec. 27. In Arch. Port. Oriental, fasc. 4. [1598. — "... a chief Boteson which they call Mocadon." — Löschoten, Hak. Soc. i. 267.]

[c. 1610. — "They call these Lascarys and their captain Mocadon." — Pyrard de Laval, Hak. Soc. ii. 117.]

* This passage is also referred to under NACODA. The French translation runs as follows: — "Cette princesse invite ... le tendil ou 'general des piétons,' et le apākhātar ou 'general des archers.' " In answer to a query, our friend, Prof. Robertson Smith, writes: "The word is r Eylül, and this may be used either as the plural of reiül, 'man,' or as the pl. of r Eylül, 'pieton.' But foreman, or 'praepositus' of the 'men' (mukaddam is not well rendered 'general'), is just as possible."

And, if possible, much more reasonable. Delarueer (J. A., ser. iv. tom. ix.) renders r Eylül here "sailors." See the article TINDAL; and see the quotation under the present article from Bocarro MS.

[1615. — "The Generall dwelt with the Makadow of Swally." — Sir T. Roe, Hak. Soc. i. 45 ; comp. Danvers, Letters, i. 284.]

1644. — "Each vessel carries forty mariners and two moccadons." — Boeuroo, MS.


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 fanamas per messnum." — Fort St. Geo. Consn., Dec. 23, in Notes and Exts. No. iii. p. 42.

1870. — "This headman was called the Mokaddam in the more Northern and Eastern provinces." — Systems of Land Tenure (Cobden Club), 138.

MOCCUDAMA, s. Hind. from Ar. mukaddama, 'a piece of business,' but especially 'a suit at law.'

MODELLARI, MODLIAR, 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 Sudras (an honourable assumption in the South). Tam. muddaliydr, muthaliydr, an honorific pl. from muddali, muthali, 'a chief.'

C. 1320. — "When I was staying at Columbo (see QUILON) with those Christian chiefs who are called Modillial, and are the owners of the pepper, one morning there came to me ..." — John de Marignoli, 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 Tani (Tami) mudo- lyar, meaning in their tongue 'Thomas Servant of God.' " — Corret, ii. 726.


1607. — "On the part of Dom Fernando Modelliar, a native of Ceylon, I have received a petition stating his services." — Letter of R. Philip III. in L. das Monções, 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 archers and modilares who are chiefs among them, and who had ... deserted and gone over to the enemy as is the way of the Chingalas." — Bocarro, 495.

1648. — "The 5 August followed from Candy the Modelliar, or Great Captain ..."
in order to inspect the ships."—Van Spilbergen's Voyage, 33.

1685.—"The Modeliarae . . . and other great men among them put on a shirt and doublet, which those of low caste may not wear."—Ribeiro, i. 46.

1708.—"Mon Révérend Père. Vous êtes tellement acoutumé à vous mêler des affaires de la Compagnie, que non obstant la prière que je vous ai réitérée plusieurs fois de nous laisser en repos, je ne suis pas étonné si vous prenez parti dans l'affaire de Lazaro ci-devant courtier et Modeliar de la Compagnie."—Norbert, Mémoires, i. 274.

1726.—"Modelyaaar. This is the same as Captain."—Valentijn (Ceylon), Names of Officers, &c., 9.

1810.—"We . . . arrived at Barbareen about two o'clock, where we found that the provident Modeliar had erected a beautiful rest-house for us, and prepared an excellent collation."—Maria Graham, 98.

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 Moofussil, 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 'addit', 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 Moussel " (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, V. M. ii. 499.

1836.—"... the Mofussil newspapers which I have seen, though generally disposed to cavil at all the acts of the Govern-

ment, have often spoken favourably of the measure."—T. B. Macaulay, in Life, &c. i. 399.

MOGUL, n.p. This name should properly mean a person of the great nomad race of Mongols, called in Persia, &c., Mughals; but in India it has come, in connection with the nominally Mongol, though essentially rather Turk, family of Baber, to be applied to all foreign Mahomedans from the countries on the W. and N.W. of India, except the Pathans. In fact these people themselves make a sharp distinction between the Mughal Iran, of Pers. origin (who is a Shi{^}a), and the M. T{^}urd{^}a of Turk origin (who is a Sunni). Beg is the characteristic affix of the Mughal's name, as Khud is of the Pathan's. Among the Mahomedans of S. India the Moguls or Mughals constitute a strongly marked caste. [They are also clearly distinguished in the Punjab and N.W.P.] In the quotation from Baber below, the name still retains its original application. The passage illustrates the tone in which Baber always speaks of his kindred of the Steppe, much as Lord Clyde used sometimes to speak of "confounded Scotchmen."

In Port. writers Mogol or Mogor is often used for "Hindostân," or the territory of the Great Mogul.

1247.—"Terra quaedam est in partibus orientis . . . quae Mongal nominatur. Hae terra quondam populus quatuor habuit: unus Yeka Mongal, id est magni Mongali . . . "—Joannis de Plano Carpini, Hist. Mongalorum, 645.

1253.—"Dicto nobis supradictus Coiae . . . 'Nolite dicer quod dominus noster sit christianus. Non est christianus, sed Moal'; quia enim nomen christianitatis videtur eius nomen cujusdam gentis . . . volentes nomen suum, hoc est Moal, exaltare super omnem nomen, nescit voluere Tartari."—Itin. Willielmi de Rubruck, 259.

1298.—"... Mungul, a name sometimes applied to the Tartars."—Marco Polo, i. 276 (2nd ed.).

c. 1300.—"Ipsi verbo dicunt se descendisse de Gog et Magog, unde ipsi dicuntur Mogoli, quasi corrupto vocabulo Magogoli."—Ricoludis de Monte Cruci, in Per. Quatuor, p. 118.

c. 1540.—"In the first place from Tana to Gintarchan may be 25 days with an ox-wagon, and from 10 to 12 days with a horse-wagon. On the road you will find plenty of Moccols, that is to say of armed troopers."—Pepolotti, on the Land Route to Cathay, in Cathay, &c., ii. 287.

1404.—"And the territory of this empire of Samarkand is called the territory of Mo- gala, 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."—Clavijo, § citii. (Comp. Markham, 119-120.)

c. 1500.—"The Moghul 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 Moghuls; if they defeat the enemy they instantly seize the booty; if they are defeated, they plead and dismount their own allies, and betide what may, carry off the spoil."—Babar, 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 Dely, called Bobor Mirza."—Correa, iii. 571.

1536. — "Dicti Mogores vel à populis Persarum Mogoribus, vel quod nunc Turkae à Persis Mogores appellantur."—Letter from K. John III, to Pope Paul III.

1555.—"Tartaria, otherwisely called Mongal, as Vincentius wrote, is in that part of the earth where the Easte and the northie joine together."—W. Watereyn, Fardele of Faciousnes.

1563.—"This Kingdom of Dely is very far inland, for the northern part of it marches with the territory of Coracone (Khorasan). . . . The Mogores, whom we call Tartars, conquered it more than 30 years ago. . . ."—Garcia, f. 34.

[c. 1590. — "In his time (Nasiri'ddin Mahmud) the Mughals entered the Panjab . . ."—A. ed. Jarrett, ii. 394.]

[c. 1610.—"The greatest ships come from the coast of Persia, Arabia, Mogor."—Pyramid de Labat, Hak. Soc. i. 285.]

[1636.—India "containeth many Provinces and Realmes, as Cambiara, Deli, Decan, Bisbarar, Malabar, Narsing, Oroka, Bengala, Sunga, Mogores, Tipura, Gourons, Ayia, Pregua, Aurea Chersonesus, Sina, Camboia, and Campaa."—T. Blundevil, Description of Plancius his Mappe, in Eight Treatises, ed. 1626, p. 547.]

c. 1650.—"Now shall I tell how the royal house arose in the land of the Mongol. . . . And the Ruler (Chingiz Khan) said . . . I will that this people Bede, 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 Koke (Blue) Monghol."—Samang Selzen, by Schmidt, pp. 57 and 71.

1741.—"Ao mesmo tempo que a paz se ajusteram entre os referidos generaes Mogor e Marata."—Basque do das Possessões Porting, na Oriente—Documentos Comprovativos, iii. 21 (Lisbon 1853).

1764.—"Whatever Moguls, whether Oranies or Tooranes, come to offer their services should be received on the aforesaid terms."—Paper of Articles sent to Major Munro by the Nawab, in Long, 360.

c. 1773.—". . . the news-writers of Rai Droog frequently wrote to the Nawab . . . that the besieged Naik . . . had attacked the batteries of the besiegers, and had killed a great number of the Moghuls."—H. of Hyder, 317.

1781.—"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. Wellesley to Munro, Munro’s Life, i. 288.

1808.—"The Mogul horse do not appear very active; otherwise they ought certainly to keep the pindarries at a greater distance."—Wellington, ii. 281.

In these last two quotations the term is applied distinctively to Hyderabad troops.

1855.—"The Moguls and others, who at the present day settle in the country, inter-marrying with these people (Burmes Mahomedans) speedily sink into the same practical heterodoxies."—Yule, 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 grão 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, Mogol, Mogor, and also Mogulistan are applied among old writers to the dominions of the Great Mogul. We have found no native idiom precisely suggesting the latter title; but Mogul is thus used in the Aravish-i-Mahfil below, and Mogulistan 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.)
MOGUL, THE GREAT.

By Burton:

"To him Cambaya’s King, that haughtiest Moor, shall yield in wealthy Diu 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 Magull."—Birdwood, First Letter Book, 325.]

[1612.—"Hecchabar (Akbar) the last deceased Emperor of Hindustan, the father of the present Great Mogul."—Dawers, Letters, i. 163.]

1615.—"Nam praeter Magnum Mogor qui hodie postissima illius pars subjecta est; qui tum quidem Mahometicae religioni deditus erat, quamuis eam modo cane et angue peius detestetur, vis scio an ‘illius alius rex Mahometana sacra colonet."

—Jarric, i. 58.

"...prosecuting my trade by land, I entered the confines of the great Mogor."

—De Monfart, 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 Seueller Kingdomes and Provinces subject to the Great Mogoll Sha Selin Gehanger."—Ibidem, in Purchas, i. 578.

..."the base cowardice of which people hath made The Great Mogul sometimes use this proverb, that one Portuguese 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 poor-spirited people...

—Terry, ed. 1777, 153.

..."a copy of the articles granted by the Great Mogoll 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 Mogoll, to whom Guzarat 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 "Gran Moghel "].

1644.—"The King of the inland country, on the confines of this island and fortress of Diu, is the Mogoll, the greatest Prince in all the East."—Bocarro, MS.

1663.—"Mogol est vn terme des Indes qui signifie blanc, et quand nous disons le grand Mogol, que les Indiens appellent Schah Geaneu Roy du monde, c’est qu’il est effectivement blanc... nous l’appelons grand Blanc ou grand Mogol, comme nous appelons le Roy des Ottomans grand Turq."—De la Boulaye-le-Gous, ed. 1657, pp. 549-550.

..."This Prince, having taken them all, made fourscore and two of them abjure their faith, who served him in his wars against the Great Mogol, and were every one of them miserably slain in that expedition."—Cogan’s Pinto, p. 25. The expression is not in Pinto’s original, where it is Roy des Mogores (cap. xx.).

[c. 1663.—"Since it is the custom of Asia never to approach Great Persons with Empty Hands, when I had the Honour to kiss the Vest of the Great Mogoll Aureng Zobe, I presented him with Eight Roupess..."


1665.—"... Samarchand by Oxus, Temir’s throne, To Paquin of Sinaean Kings; and thence To Agra and Labor of Great Mogoll...

Paradise Lost, xi. 389-91.

[c. 1665.—"L’Empire du Grand Mogoll, qu’on nomme particulierement le Mogolstan, est le plus etendu et le plus puissant des Royaumes des Indes. Le Grand Mogoll vient en ligne directe de Tamerlan, dont les descendants qui se sont etablis aux Indes, se sont fait appeller Mogolls..."

Thevenot, v. 9.

1672.—"In these beasts the Great Mogoll takes his pleasure, and on a stately Elephant he rides in person to the arena where they fight.

—Baldews (Germ. ed.), 21.

1673.—"It is the Flower of their Emperor’s Titles to be called the Great Mogoll, Burrore (read Burrow, see Fryer’s Index) Mogoll Podekar, who... is at present Auren Zeeb,"—Fryer, 195.

1716.—Gram Mogoll. Is as much as to say ‘Head and king of the Circumcised,’ for Mogoll 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 Seacoast towards Indianst, or the Great Mogoll’s Empire."—A. Hamilton, i. 115, [ed. 1744].

1780.—"There are now six or seven fellows in the tent, gravely disputing whether Hyde is, or is not, the person commonly called in Europe the Great Mogoll."—Letter of T. Munro, in Life, i. 27.

1783.—"The first potentate sold by the Company for money, was the Great Mogoll—the descendent of Tamerlane."—Burke, Speech on Fox’s K. J. Bill, iii. 453.
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 Hindo-
stan..."—Art. of Charge against Hastings,
in Burke, vii. 189.

1807.—"L'Hindoustan est 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; en sort qu'actuellement, c'est
da dire en 1222 (1807) ils reconnaissent l'a-
torité suprême d'Akbar Schah, fils de Schah
Alam."—Afso, Araïski-i-Mahji, quoted by
Garcin de Tasey, Rel. Mus. 90.

MOGUL BREECHES, s. Apparently an early name for what we call
long-drawers or pyjamas (qq.v.).

1626.—"... 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 1683, 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. mahr, a
(metallic) seal, and thence a gold coin.
It seems possible that the word is
taken from mahr, 'the sun,' as one of
the secondary meanings of that word
is 'a golden circlet on the top of
an umbrella, or the like' (Wallers).
[Platts, on the contrary, identifies it
with Skt. mudrá, 'a seal.]

The term mahr, 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 Ghürí
Kings of Ghaznî and their freedmen,
circa A.D. 1200, tending to a standard
weight of 100 ratis (see BUTTEE)
of pure gold, or about 175 grains, thus
equaling in weight, and probably in-
tended 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 com-
nenced with the violent innovations of
Sultan Mahommed Tughlak (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 innumerable accumu-
lations 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
1766, and declared to be a legal tender
for 14 seca rupees. The full weight
of this coin was 179-66 grs., containing
149-72 grs. of gold. But it was im-
possible 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 seca rupees.
The weight of this was 190-773 grs.
(according to Regn. of 1793, 190-894),
and it contained 190-986 grs. of gold.
Regulation xxxv. of 1793 declared these
gold mohurs to be a legal
tender in all public and private trans-
actions. 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 fine
silver, from the present rates of 1 to
14-861 to that of 1 to 15. The gold
mohur will still continue to pass cur-
t at the rate of 16 rupees." The new
gold mohur was to weigh 204-710
grs., containing fine gold 187-651 grs.
Once more Act xvii. of 1835 declared
that the only gold coin to be coined at
Indian mints should be (with propor-

* See Cathay, &c., pp. cxlviii.-cl.; and Mr. E.
Thomas, Pathan 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. 48 ("Table of the Gold Coins of India") with
the omission of four pieces which are exception-
ally debased; and (2) the first twenty-four pieces
in the list at p. 50 ("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 substantial change.

A friend (W. Simpson, the accomplished artist) was told in India that gold mohur was a corruption of gol, (round) mohr, 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."—Ovington, 219.

1726.—"There is here only also a State mint where gold Moors, silver Roupies, Pegues and other money are struck."—Valentijn, v. 166.

1758.—"80,000 rupees, and 4000 gold mohurs, equivalent to 60,000 rupees, were the military chest for immediate expenses."—Orme, ed. 1803, ii. 364.

[1776.—"Thank you a thousand times for your present of a parcel of moraha."—Mrs. P. Francis, to her husband, in Francis 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 Jemadar, on Trial of Grand v. Francis, quoted in Echoes 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 gauze flowers, &c. He will also instruct the slaves at a moderate price."*—In Seton-Karr, i. 119.

1797.—"Notwithstanding he (the Nabob) was repeatedly told that I would accept nothing, he had prepared 5 lacs of rupees and 8000 gold Mohurs for me, of which I was to have 4 lacs, my attendants one, and your Ladyship the gold."—Letter in Mem. of Lord Teignmouth, 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.

* 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.

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 1000/.) in his hat or cap."—John Shipp, 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.]

MOHRURR, MOHRER, &c., s. A writer in a native language. Ar. māḥarrīr, '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 Mohorees in each office."—Verdet, View of Bengal, App. 217.]

MOHURRUM, s. Ar. Mūḥarram ('sacer'), properly the name of the 1st month of the Mahomedan 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. 669 and 680) and which terminates in the ceremonies of the 'Ashūrā-a, commonly however known in India as "the Mohurrum." For a full account of these ceremonies see Herklots, Qanoon-e-Islam, 2nd ed. 98-148. [Perry, Miracle Play of Hassan and Husain.] And see in this book HOBSON-JOBYSON.

1869.—"Fête du Martyre de Hussein. ... On la nomme généralement Muharram du nom du mois ... et plus spécialement Dādah, mot persan dérivé de dāh 'dix,' ... les dénominations viennent de ce que la fête de Husain dure dix jours."—Gurcin de Tassy, Rel. Mus. p. 31.

MOHWA, MOHWA, MOWA, s. Hind. &c. māhuḍ, māhuḍ, Skt. mah-ūḍa, 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 sparsely, in the Gangetic provinces. "It abounds in Guzerat. When the flowers are falling the Hill—

* Moodeeen Sheriff (Suppl. to the Pharmacopoeia of India) says that the Mohwah in question is Bassia longifolia and the wild Mahwah Bassia latifolia.
MOLE-ISLAM. 575 MOLUCCAS.

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).

e. 1665.—"Les bornes du Mogolistan et de Golconde sont plantées à environ un lieue et demie de Calvar. Ce sont des arbres qu'on appelle Mahoua; il marquent la dernière terre du Mogol."—Thevenot, v. 200.

1810.—"... the number of shops where Toddy, Mowah, Pariah Arrack, &c., are served out, absolutely incalculable."—Williamson, V. M. 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 of 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 Mahommedans or quasi-Mahommedans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahmud Bigarara, 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 Mula, or 'unfortunate' (Ibbetson, Panjab Ethnography, p. 142). The word is derived from the nakshatra or lunar asterism of Mula, to be born in which is considered specially unlucky.]

[1808—"Mole - Islams." 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 'Malay'; 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.—Wyvern, Culinary Jottings, 5th ed., 299.]

MOLLY, or (better) MALLEE, s. Hind. māli, Skt. mālika, '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 māli with his dāli.

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 (Tarnāṭi), Tidore (Tidori), Mortir, Makian, and Bachian. [See Mr. Gray's note on Pyrrard de Laval, 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 Amboyna, and the islands are divided into 4 residencies, viz. Amboyna, 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 Jazīrat-al-Mulāk, '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." (Deel, 1. Mol. 3).

And on the next page he says:

"For what reason they have been called Moluccos 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, seq.), 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 Kolano, 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. À 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 Arab."

c. 1430.—"Has (Java) ultra xv dierum cursu duae reperihunt insulae, orientem versus. Altera Sandali appellatur, in qua nunc muscatae et maces ; altera Bandam nomine, in qua sola garoifal producantur."—N. Couté, in Pogg. 1501.—The first 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 Maluco, 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 Malacca ships and junks are come with a great quantity of spice, cloves, mace, nut (meg), 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 rod. '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 Maluco, in which all the cloves grow. . . Their Kings are Moors, and the first of them is called Bachan, the second Magiana, the third is called Motil, the fourth Tidory, and the fifth Ternaty . . . every year the people of Malaca and Java come to these islands to ship cloves."—Barbosa, 201-202.

1518.—"And it was the monsoon for Maluco, dom Aleixo despached dom Tristram de Meneses thither, to establish the trade in clove, 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."—Piggotta, Voyage of Magellan, Hak. Soc. 124.

1553.—"We know by our voyages that this part is occupied by sea and by land cut up into so many thousand islands, these 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 five 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, III. v. 5.


1605.—"As when far off at sea a fleet describes Hangs in the clouds, by equinocial winds Close sailing from Bengala, or the Isles Of Ternate and Tidore, whence merchants bring Their spicy drugs. . . ."—Paradise Lost, ii. 636-640.

MONE, n.p. Môm or Môn, the name by which the people who formerly occupied Pegu, and whom we call Talaine, called themselves. See TALAINING.

MONEGA, s. The title of the headman of a village in the Tamil country; the same as petit (see PATEL) in the Deccan, &c. The word is Tamil.
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1707.—"In each Hoby, for every thousand Pagodas (335l. 15s. 10d.) rent that he pays, there is also a Mun
gear, or a Tahildar (see TAHEEEDAR) as he is called by the
Musalman.'—Buchanan's Mysore, &c., i. 276.

MONKEY-BREAD TREE.  The Baobab, Adansonia digitata, L. "a fantastic-looking tree with innume

elephantine stem and small twisted branches, laden in the rains with

large white flowers; found all along the coast of Western India, but whether

introduced by the Mahomedans from Africa, or by ocean-currents wafting

its large light fruit, full of seed, across from shore to shore, is a nice specula-
tion. A sailor once picked up a large seedy fruit in the Indian Ocean off

Bombay, and brought it to me. It was very rotten, but I planted the

seeds. It turned out to be Kigelia pinnata of E. Africa, and propagated

so rapidly that in a few years I introduced it all over the Bombay

Presidency. The Baobab however is generally found most abundant about

the old ports frequented by the early Mahomedan traders" (Sir G. Bird-
wood, MS.): We may add that it occurs sparsely about Allahabad, where

it was introduced apparently in the Mogul time; and in the Gangetic

valley as far E. as Calcutta, but always

planted. There are, or were, noble specimens in the Botanic Gardens at

Calcutta, and in Mr. Arthur Grote's garden at Alipûr. [See Watt, Econ.

Dict. i. 105.]

MONSOON,  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. mausim, 'season,' which the Portuguese corrupted into

monçao, and our people into monsoon. Dictionaries (except Dr. Badger's)
do not apparently give the Arabic word mausim 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 quota-
tions from the Turkish Admiral Sidi 'Ali. "The rationale of the term is well put in the Beirût Mûhit, which

says: 'Mausim is used of anything that comes round but once a year, like

the festivals. In Lebanon the musim 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 Òringle.*

The Venetian, Leonardo Ca' Masser (below) calls the monsoons li tempi.

And the quotation from Garcia De Orta shows that in his time the Portuguese

sometimes used the word for season without any apparent reference to the

wind. Though monçao is general with the Portuguese writers of the

16th century, the historian Diogo de Couto always writes monçao, and it is

possible that the n came in, as in some other cases, by a habitual mis-

reading of the written u for n. Lin-

schoten in Dutch (1596) has monsswyn and monssoen (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 form

mousson. [Prof. Skeat traces our monsoon from Ital. monsone.] We see

below (Ces. Feder.) that Monsoon was used as synonymous with "the half

year," and so it is still in S. India.

1505.—"De qui passano el colfo de Colocut che sono leghe 800 de pacizo

(? passeggio): aspettano li tempi che sono nel principio dell' Autuno, o con le cole

fatte (?) passano."—Leonardo di Ca' Masser, 26.

[1512.—"... because the maçam for both the voyages is at one and the same

time."—Albuquerque, 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. 1663,

p. 309.
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 Mauzim."—The Mohit, by Sidi 'Ali Kaynudān, in J. As. Soc. Beng. iii. 548.

"Be it known that the ancient masters of navigation have fixed the time of the monsoon (in orig. doubtless mawzim), that is to say, the time of voyages at sea, according to the year of Yazdijird, and that the pilots of recent times follow their steps...." (Much detail on the monsoons follows.)—Ibid.

1563.—"The season (monçao) for these (i.e. mangoes) in the earlier localities we have in April, but in the other later ones in May and June; and sometimes they come as a rodolho (as we call it in our own country) in October and November."—Garcia, i. 134.

1568.—"Come s'arrina in vna città la prima cosa si piglia vna casa a fitto, ò per mesi ò per anno, seconda che si disegna di starui, e nel Pegh è costume di pigliarla per Moson, cioè per sei mesi."—Ces. Federici, in Rariumio, iii. 394.

1580-6.—"But the other goods which come by sea have their fixed season, which here they call Monzão."—Sassetti, in De Gabernatis, p. 204.

1599.—"Ora nell anno 1599, essendo venuta la Mansone a proposito, si messero alla vela due navi Portoghesi, le quali eran venute dalla città di Goa in Amacao (see MACAO)."—Carrilh, ii. 206.

c. 1610.—"Ces Monsoons ou Mussens sont vents qui changent pour l'Esté ou pour l'Hyver de six mois en six mois."—Pyrrad de Laval, i. 199; see also ii. 110; [Hak. Soc. i. 280; in i. 267 Monsons; in ii. 175, 235, Muesons].

[1615.—"I departed for Battam having taken the time of the year and the opportunity of the Monethsone."—Foster, Letters, iii. 268.

["The Mutshalone will else be spent."—Sir T. Roe, Hak. Soc. i. 36.]

1616.—"... quos Lusitani patria voco Moncam indigentant."—Jarrie, i. 46.

Sir T. Roe writes Monson.

1627.—"Of Corea hee was also told that there are many boggies, for which cause they have Waggons with broad wheeles, to keep them from sinking, and obseruing the Monson 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 estavaga, E que a monçao di navegar passava."—Malaca, Congnóstaeo, iv. 75.

1644.—"The winds that blow at Diu from the commencement 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 Monsam wind, and at that time one can row across to Dio with great facility."—Becarro, 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 Monsoon-wind, as he causeth two opposite ones, when he returns towards the other Pole."—Bever, E.T. 139-40; [ed. Constable, 436; see also 109].

1673.—"The northern Monsoons (if I may so say, being the name imposed by the first Observers, i.e. Motions) last hithering."—Fryer, 10.

"A constellation by the Portugals called Rabodel Elephanto (see ELEPHANTA, b.) known by the breaking up of the Munsoons, which is the last Fiery this Season makes."—Ibid. 48. He has also Moseons or Monsoons, 46.

1690.—"Two Mussouns are the Age of a Man."—Bombay Proverb in Dometon's Voyage, 142.

[... "Mussouns." See under ELEPHANTA, b.]

1696.—"... We thought it most advisable to remain here, till the next Monsoon."—Bouyqur, in Dalrymple, i. 87.

1758.—"... From the Malay word moossin, which signifies season."—Forrest, V. to Margui, 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 monsoon, over a remote and unhearing ocean."—Burke's Speech on Fox's E.I. Bill, in Works, iii. 468.

[MOOBAREK, adj. Ar. musbdirak, 'blessed, happy'; as an interjection, 'Welcome!' 'Congratulations to you!'

[1617.—"... a present... is called Mombareek; good News, or good Success."—Sir T. Roe, Hak. Soc. ii. 413.

[1812.—"Bombareek... which by sailors is also called Bombay Rock, is derived originally from 'mooabarik,' 'happy, fortunate.'"—Morier, Journey through Persia, 6.]

MOOCHULKA, s. Hind. muchalka or muchalka. A written obligation or bond. For technical uses see Wilson. The word is apparently Turkı or Mongol.

c. 1280.—"Five days thereafter judgment was held on Husamuddin the astrologer, who had executed a muchilikai that the death of the Khalif would be the calamity of the world."—Hammer's Golden Horde, 166.

c. 1280.—"When he (Kubilai 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
MOOLVEE.

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 muchika in favour of Chinkin's Kaanship."—Wassdy's History, Germ. by Hammer, 46.

c. 1360.—"He shall in all divisions and districts execute muchikas to lay no burden on the subjects by extraordinary imposts, and irregular exaction of supplies."—Form of the Warrant of a Territorial Governor under the Mongols, in the above, App. p. 468.

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 muchaka 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.

MOOCY, s. One who works in leather, either as shoemaker or saddler. It is the name of a low caste, Hind. mouchi. The name and caste are also found in S. India, Telug. muchhe. 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 Mooshees or Shoemaker cast."—Tylor, Considerations, i. 103.]

MOOKTEAR, s. Properly Hind, from Ar. muktdar, 'chosen,' but corruptly muhtyar. An authorised agent; an attorney. Mukhtyar-nama, 'a power of attorney.'

1866.—"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 Dawk Bungalow (by G. O. Trevelyan), in Fraser's Mag. lxxii. p. 218.

1878.—"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 mookhtyr's house."—Life in the Mofussil, p. 90.

1885.—"The wily Bengali mukhtears, 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. Lewin, A Fly on the Wheel, p. 336.

MOOLLAH, s. Hind. mulà, corr. from Ar. mulà, a der. from wird, 'propiunity.' 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 Mulla Korani. Mullä is also in India the usual Mussulman term for 'a schoolmaster.'

1616.—"Their Moolas employ much of their time like Scrieners to doe business for others."—Terry, in Purchas, ii. 1476.

[1617. — "He had showed it to his Mulais."—Sir 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 Mollas continue their Prayers for his Soul, for the space of two or three days. ..."—Mandelslo, E.T. 63.

1673.—"At funerals, the Mullahs or Priests make Orations or Sermons, after a Lesson read out of the Alchoran."—Fryer, 94.

1860.—"The old Mulla having been discharged for misconduct, another by name Cozze (see CAZEE) Mahmud entertained on a salary of 5 Pagodas per mensem, 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."—Pt. St. Geo. Consn, March 11. Notes and Extts. No. iii. p. 12; [also see Pringle, Diary, Pt. St. Geo., 1st ser. ii. 2, with note].

1763.—"The Mulla in Indostan superstitions the practice, and punishes the breach of religious duties."—Orme, reprint, i. 26.

1809.—"The British Government have, with their usual liberality, continued the allowance for the Moolahs in order to read the Koran."—Ed. Valentia, i. 423.

[1842.—See the classical account of the Moolahs of Kabul in Elphinstone's Caubul, ed. 1842, i. 281 seqq.]

1879.—"... struck down by a fanatical crowd impelled by a fierce Moola."—Sat. Rev. No. 1254, p. 494.

MOOLVEE, s. Popular Hind. mulâr, Ar. mulârvâ, from same root as mulâ (see MOOLLAH). 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.)

1784.—"A Pandit 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. Hatled, see Calc. Review, xxvi. 79.
MOONAUL, s. Hind. munāl or munda (it seems to be in no dictionary); [Platts gives "Munāl (dialec.)."] The Lopophorus Impeyanus, most splendid perhaps of all game-birds, rivalling 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. munī, '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 undoubtedly 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. 409 of ed. Ajasson de Grandsagne, Paris, 1830). It appears from Jerdon that Monaul is popularly applied by Europeans at Darjeeling to the Sikkim horned pheasant Ceriornis satyra, 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 into a curve (like a cock's), but flattened out. And this tail they trail 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. vi. 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. mūḍga]. A kind of vetche (Phaseolus Mungo, L.) in very common use over India; according to Garcia the musch (maāsh) 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. Dict. vi. pt. i. 191)].

c. 1396.—"The munj again is a kind of māsh, 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 Kichri (see KEDGEREE), and it is the diet on which one breakfasts daily."
— Ibn Batuta, iii. 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."—Albuquerque, Hak. Soc. ii. 132.

1563.—"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?"
"Orta.—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.

[1611.—"... for 25 maunds Moong, 28m. 09 p."—Darweys, Letters, i. 141.]

MOONGA, MOOGA. s. Beng. mūgay. A kind of wild silk, the produce of Antheraeas assama, 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 depectunt tenuis Seres"); whilst that from Robert Lindsay may possibly throw light on the statements in the Periplus regarding an overland importation of silk from Thin into Gangetic India.
MOORE, MOORMAN.

1626.—"... Moga which is made of the bark of a certaine tree."—Purchas, *Pilgrimage*, 1505.

c. 1678.—"The kingdom of *Assen* 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 glist'n very much, but they fret presently."—Tavernier, E.T. ii. 187-8; [ed. Ball, ii. 251].

1690.—"The Florella yarn or Muckta examined and priced. ... The Agent informed that 'twas called *Arvuede*, made neither with cotton nor silke, but of a kind of Herba spun by a worme that feeds upon the leaves of a stalke or tree called *Arvuede* which bears a round prickley berry, of which oyle is made; vast quantities of this cloth is made in the country about Goora Ghaut beyond Seripore Merchâ; where the wormes are kept as silke wormes here; twill never come white, but will take any colour &c.—*R. St. Geo. Agent on Tour, Conmem., Nov. 19.* — *Notes and Eeta.* iii. P. 58. *Arumjui or regul* is the castor-oil plant, and this must be the *Attacija ricini*, Jones, called in *H. Arrindi, Arrindiarium* (!) and in Bengali *Eri, Erinu, Erindy*, according to Forbes Watson's Nomenclature, No. 8002, p. 371. [For full details see Allen, *Mono.* pp. 5, seqq.]

1763.—"No duties have ever yet been paid on Lacks, *Mugga-dooties*, and other goods brought from *Assam*."
—In Van Sittart, I. 249.

c. 1778.—"... Silks of a coarse quality, called *Moonga*, duties, are also brought from the frontiers of China for the Malay trade."—Hon. R. Lindsay, in *Lives of the Lindsay*, iii. 174.

MOONSHIE, s. Ar. *munsfi*, but written in Hind. *munshi*. The verb *insha*, 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 Moonshie, by F. Gladwyn," 1st ed. s.a., but published in Calcutta about 1790-1800).

1777.—"Moonshi. A writer or secretary."—*Halhed, Code*, 17.

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 Moonshie. ... The Moonshie, who had become wealthy, afforded him yet more substantial 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 Durbar munsee."—*Forbes, Or. Mem.* iii. 365; [2nd ed. ii. 344].

1817.—"Its authenticity was fully proved by ... and a Persian Moonshie who translated."—*Mill, Hist.* v. 127.

1828.—"... the great *Moonshie* 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 those dark and dank regions of the north."—Haji Baba in *England*, i. 39.

1867.—"When the Mirza grew up, he fell among English, and ended by carrying his rupees as a Moonshie, or a language-master, to that infidel people."—Select *Writings of Viscount Strangford*, i. 265.

MOONSF IF, s. Hind. from Ar. *munsif*, 'one who does justice' (*insaf*), 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.

1812.—"... munsifs, or native justices."—*Fifth Report*, p. 32.

[1852.—"I wonder, Mr. Deputy, if Providence had made you a Moonshie, instead of a Deputy Collector, whether you would have been more lenient in your strictures upon our system of civil justice!"—Ruikes, *Notes on the X. W. Provinces*, 155.]

MOOR, MOORMAN, s. (and adj. MOORISH). A Mahommedan; and so from the habitual use of the term (Moure), 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 Batuta 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 Mahomedans were Moors. So the Mahomedans whom the Portuguese met with on their voyages to India, on what coast soever, were alike styled Mooros; and from the Portuguese the use of this term, as synonymous with Mahomedan, 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 mixed race, just as the Moplahs (q.v.) are now. The Arab, or Arabo-African occupants of Mozambique and Melinda, the Sumalis of Magadoxo, the Arabs and Persians of Calhāt and Ormuz, the Boras 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 Mahomedanism, Hinduisim, and Christianity.

The use of the word Moor for Mahomedan 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 Musulman is still in common use. Indeed the word is still employed by the servants of Madras officers in speaking of Mahomedans, or of a certain class of these. Moor is still applied at Manilla to the Musulman Malays.

1498.—"... the Moors never came to the house when this trading went on, and we became aware that they wished us ill, insomuch that when any of us went ashore, in order to annoy us they would spit on the ground, and say 'Portugal, Portugal.'"—Roteiro 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.

1499.—"We reached a very large island called Sumatra, where pepper grows in considerable quantities.... The Chief is a Moor, but speaking a different language."—Santo Stefano, in India in the XVth Cent. [7].

1508.—"Adi 28 zigun vere in Venetia insieme co Sier Alvice de Boni un selav moor el qual portorobo i spagnoli da la insula spagniola."—MS. in Museo Civico at Venice. Here the term Moor is applied to a native of Hispaniola!

1513.—"Hanc (Malaccam) rex Maurus gubernabat."—Emmanuelis Regis Epistolae, f. 1. 1555.—"And for the hatred in which they hold them, and for their abhorrence of the name of Frangue, they call in reproach the Christians of our parts 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 Moores, who knew so little of their secte that they could say nothing else but that Mahomet was a Moor, my father was a Moore, and I am a Moore."—Reports of the Province of China, done into English by R. Willes, in Hakti. ii. 567.

1563.—"And as to what you say of Lndovico 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 Calecut 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 Mahomet's secte."—Caeser Frederike, in Hakti. ii. 359.

1610.—"The King was fled for fear of the King of Makasar, who... would force the King to turne Moore, for he is a Gentile."—Middleton, in Purchas, i. 239.

1611.—"Les Mores du pay faisoit outrir le bruict, que les notres avoient esté battrus."—Wytfliet, H. des Indes, iii. 9.

1648.—"King Jungier (Jehangir) used to make use of a reproach: That one Portuguese
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MOORAH.

was better than three Moors, and one Hollander or Englishman better than two Portugueses."—Van Twis, 59.

c. 1635.—"Il y en a de Mores et de Gentils Raspoules (see RAJFOOT) parce que je savois qu'ils servent mieux que les Mores qui sont superbes, et ne veulent pas qu'on se plaigne d'eux, quelque sotise ou quelque tromperie qu'ils fassent."—Thevenot, v. 217.

1673.—"Their Crew were all Moors (by which Word hereafter must be meant those of the Mahometan faith) appareil'd all in white."—Fryer, p. 24.

1685.—"We put out a piece 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 gott 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].

1688. — "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 Rashroots (see RAJFOOT)."—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 Ft. St. Geo. to the Court, May 2 (India Office MS. Records).

1752.—"His successor Mr. Godhues . . . even permitted him (Duplex) to continue the exhibition of those marks of Moorish dignity, which both Murzafa-jing and Sallah-bad-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 origins, time has formed in India a mighty nation of near ten millions of Mahomedans, whom Europeans call Moors."—Orme, ed. 1803, 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."—Raynal (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 . . ."—Hicky's Bengal Gazette, April 7.

1784.—"Lieutenants Speediman 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 . . ."—Minute of Sir T. Munro, in Arbuthnot, i. 17.

1807.—"The rest of the inhabitants, who are Moors, and the richer Gentooos, are dressed in various degrees and fashions."—Ld. Minto in India, p. 17.

1829.—"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."—Mem. of Col. Mountain, 2nd ed. p. 80.

1839.—"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.

MOORA, s. Sea Hind. mūrā, from Port. mūra, Ital. muro; a tack ( Roe-buck).

MOORAH, 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 mūdi and mūdī 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. Mādī. [The Madras Gloss. gives mooda, Mal. māṭa, from māṭra, '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 mooda is said to be 1 cubic foot and 1,116 cubic inches, and equal to 3 Kulsies (see CULSEY).]

1554.—"(At Baçaaim) the Mūra of bātē (see BATTĀ) contains 3 candis (see CANDY), which (bāte) is rice in the husk, and after it is stript it amounts to a candy and a half, and something more."—A. Nunes, p. 30.

[1611.—"I send your worship by the bearer 10 mōraes of rice."—Dansker, Letters, i. 116.]
1813.—"Batty Measure.—* * * *
25 parahs........make 1 moorah.*
4 candies........1 moorah."
Milburn, 2nd ed. p. 143.

MOOPUNKEY. s. Corr. of Moor-punkhī; 'peacock-tailed,' or 'peacock-winged'; the name given to certain state pleasure-boats on the Gangetic rivers, now only (if at all) surviving at Murshidabād. They are a good deal like the Burmese 'war-boats;' see cut in Mission to Ava (Major Phayre's), p. 4. [A similar boat was the Feelchehra (Hind. fil-chehra, 'elephant-faced'). In a letter of 1784 Warren Hastings writes: 'I intend to finish my voyage to-morrow in the feelchehra' (Busteed, Echoes, 3rd ed. 291).]

1767.—"Charges Dewanny, viz.:
'A few moorpunkeya and beadsoles (see BOLIAH) for the service of Mahomed Reza Khan, and on the service at the city some are absolutely necessary... 25,000 : 0 : 0.'
—Dacca Accounts, in Long, 524.

1780.—"Another boat... very curiously constructed, the Moor-punky: these are very long and narrow, sometimes extending to upwards of 100 feet in length, and not more than 8 feet in breadth; they are always paddled, sometimes by 40 men, and are steered by a large paddle from the stern, which rises in the shape of a peacock, a snake, or some other animal.'—Hodges, 40.

1785.—"... moor-punkees, or peacock-boats, which are made as much as possible to resemble the peacock.'—Diary, in Forbes, Or. Mem. 2nd ed. ii. 450."

MOORS, THE. s. The Hindustani language was in the 18th century commonly thus styled. The idiom is a curious old English one for the denomination of a language, of which 'broad Scots' is perhaps a type, and which we find exemplified in 'Mala-bars' (see MALABAR) for Tamil, whilst we have also met with Bengals for Bengāli, with Indostans for Urduī, and with Turks for Turkish. The term Moors is probably now entirely obsolete, but down to 1850, at least, some old officers of the Royal army and some old Madras civilians would occasionally use the term as synonymous with what the former would also call 'the black language.' [Moors for Urduī was certainly in use among the old European pensioners at Chunār as late as 1892.]

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 | Hindostan 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 Literal Translations and Explanations of the Com- | Bounded Words and Circumlocution Expressions | For the more easy attaining the Idiom of the Language | The whole calculated for The Common Practice in Bengal.

"—Si quid novisti rectius istic, Candidus imperiti; si non his utere mecum."

By Capt. George Hadley. London: Printed for T. Cadell in the Strand. MDCCCLXXI.

Captain Hadley's orthography is on a detestable system. He writes chookerav, chookeree, for chokhrā, chokhrī ('boy, girl'); dolchinney for dal-chinī ('cinnamon'), &c. His etymological ideas also are loose. Thus he gives 'shrimps=chinchra mutches, 'fish with legs and claws,' as if the word was from chang (Pers.), 'a hook or claw.' Bādor, 'a halter,' or as he writes, baug-doore, he derives from dīr, 'distance,' instead of dōr, 'a rope.' He has no knowledge of the instrumental case with terminal ne, and he does not seem to be aware that ham and tewn (hum and toom, 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 Centinell was sitting at the top of the gate, singing a Moorish song."—Orme, ed. 1803, 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 few 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 Bengal or Genteo, ... But the politest Language is the Moors or Mussulmans 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 Bogle in 1770, which he found to be the multilated embryo of his own grammatical scheme. This was circulating in Bengal "at his expence,"
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MOPLAH.

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 Kennel, March 10.

1779.—


1783.—"Moors, by not being written, bars all close application."—Letter in Life of Colbrooke, 13.

1784.—

"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 Ld. Teignmouth, i. 104.

1785.—"Wild perroquets first silence broke, Eager of dangers near to prate; But they in English never spoke, And she began her Moors of late."—Plassey Plain, a Ballad by Sir W. Jones, in Works, ii. 504.

1788.—"Wants Employment. A young man who has been some years in Bengal, used to common accounts, understands Bengalities, Moors, Portugeese. . . ."—In Seton-Kerr, i. 286.

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 Gentoo."—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 Hindoostanee, or Grand Popular Language of India, improperly called Moorish; by J. Borthwick Gilchrist : Calcutta."

MOORUM, s. A word used in Western India for gravel, &c., especially as used in road-metal. The word appears to be Mahratti. Molesworth gives "murrum, a fissional kind of stone, probably decayed Trap." [Murrakalba is the Tel. name for Laterite. (Also see CABOOK.)]

[1875.—"There are few places where Murrum, or decomposed granite, is not to be found."—Gribble, Cuddapat, 247.

[1888.—"Underneath is Morumbu, a good filtering medium."—Le Fan, Salem, ii. 48.]

MOOTSUDDY, s. A native accountant. Hind, mutasaddi from Ar. mutasaddī.

1883.—"Cossadass ye Chief Secretary, Mutsuddies' and ye Nabobs Chief Eunuch will be paid all their money beforehand."—Hedges, Diary, Jan. 6; [Hak. Soc. i. 81.]

[1762.—"Mutsuqaddees." See under GOMASTA.]

1785.—"This representation has caused us the utmost surprise. Whenever the Mutsuqaddies belonging to your department cease to yield you proper obedience, you must give them a severe flogging."—Tipoo's Letters, p. 2.

"Old age has certainly made havock on your understanding; otherwise you would have known that the Mutsuqaddies 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 Mootsuqaddees, 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. Malayil, māppila. The usual application of this word is to the indigenous Mahommudans 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 misprinted as madilla. The derivation of the word is very obscure. Wilson gives mā-pillā, 'mother's son, "as sprung 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 falāḥa, and means 'a cultivator' (compare the fellah of Egypt), whilst Mr. C. P. Brown expresses his conviction that it was a Tamil mispronunciation of the Arabic muw'ābbar, 'from over the water.' No one of these greatly commands itself. [Mr. Logan (Malabar, ii. cxi.) and the Madras Glossary derive it from Mal. mā, Skt. māha, 'great,' and Mal. pilla, 'a child.' Dr. Gundert's view is that Māpilla was an honorary title given to colonists from

* The husband of the existing Princess of Tanjore is habitually styled by the natives "Māpillai Sāhīb" ("il 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 those Moors Mapulera; they carry on nearly all the trade of the seaports."—Barboza, 146.

1767.—"Ali Raja, the Chief of Cannore, who was a Muhammadan, and of the tribe called Mapilla, rejoiced at the success and conquests of a Muhammadan Chief."—H. of Hydur, p. 184.

1782.—"... les Maplets recurent les coutumes et les superstitions des Gentils, sous l'empire des quels ils vivoient. C'est pour se conformer aux usages des Malabars, que les enfans des Maplets n'héritent point de leurs pères, mais des frères de leurs mères."—Sonnerat, i. 193.

1787.—"Of Moplas fierce your hand has tam'd, And monsters that your sword has main'd."—Life and Letters of J. Ritson, 1833, i. 114.

1800.—"We are not in the most thriving condition in this country. Polegars, nairs, and moplas in arms on all sides of us."—Wellington, i. 43.

1813.—"At one period the Moplahs 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. Mem. i. 402; [2nd ed. i. 259].

1838.—"I may add in concluding my notice that the Kallans alone of all the castes of Madura call the Mahometans 'mispilleis' or bridegrooms (Moplahs)."—Nelson's Madura, Pt. ii. 55.

MORA, s. Hind. morhâ. A stool (tabouret); a footstool. 'In common colloquial use.

[1795.—"The old man, whose attention had been chiefly attracted by a Ramnaghrur morah, of which he was desirous to know the construction, . . . departed."—Capt. Blunt, in Asiat. Res., vii. 92.

[1843.—"Whilst seated on a round stool, or mordah, in the thamna, . . . I entered into conversation with the thamdar. . . ."—Davidson, Travels in Upper India, i. 127.]

MORCHAL, s. A fan, or a fly-whisk, made of peacock's feathers. Hind. morchal.

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 Mirchal or Peacock's Tail, and a Wallet."—Fryer, 95.

1690.—(The heat) "makes us Employ our Peons 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.

[1826.—"They (Gosseins) are clothed in a ragged mantle, and carry a long pole, and a morchal, or peacock's tail."—Panckrew Hari, ed. 1873, 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 governorship of the Marquis of Hastings. The word in this form is really a corruption of the Portuguese mordexim, shaped by a fanciful French etymology. The Portuguese word again represents the Konkanani and Maharashtra modach, mOSHtI, or modwash; 'cholera,' from a Mahr. verb modnEN, 'to break up, to sink' (as under infirmities, in fact 'to collapse'). The Guzarat appears to be morchi or morachi.

[1504.—Writing of this year Correa mentions the prevalence of the disease in the Samorin'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 birds, of which 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 as 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 hams 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 hen'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 immedi-
ately, 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.

"Roano.—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 Colérica passio; and the Indians call it morzi; whence 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 ("carginosa")... bile, and died at last. Let us go and see this sick man; and as for the symptoms you will yourself see what a thing it is."—Garcia, ff. 74v, 75.

1563.—"There is another thing which is usefully called by them canarina, which the Caranir Brahman physicians usually employ for the colérica passio sickness, which they call morxi; which sickness is so sharp that it kills in fourteen hours or less."—Acosta, Traducto, 27.

1598.—"There reigneth a sickness called Mordexinj which stealeth uppon men, and handeth them in such sort, that it weakeneth a man, and maketh him cast out all that he hath in his bodie, and many times his life withall."—Linschoten, 67; [Hak. Soc. i. 285; Morxi in ii. 22].

1599.—"The disease which in India is called Mordicin. This is a species of Colic, which comes on in those countries with such force and vehemence that it kills in a few hours; and there is no remedy discovered. It causes evacuations by stool or vomit, and makes one burst with pain. But there is a herb proper for the cure, which bears the same name of mordexin."—Carletti, 227.

1602.—"In those islets (off Aracan) they found bad and brackish water, and certain jeans 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 morziis, and which the Arabs call sachauza (Ar. huyga), which is what Rasis calls suhida, a disease which kills in 24 hours. Its action is immediately to produce a sunken and slender pulse, with cold sweat, great inward fire, and excessive thirst, the eyes sunken, great vomitings, and in fact it leaves the natural power so collapsed (derivada) that the patient seems like a dead man."—Costa, Dec. IV. liv. iv. cap. 10.

C. 1610.—"Il regne entre eux vne autre maladie qui vient a l'improuviste, ils la nom-
ment Mordesin, et vient auec grande douleur des testes, et vomissement, et crient fort, et le plus souvent en meurent."—Pyrand de Laval, ii. 19; [Hak. Soc. ii. 13].

1631.—"Pulvis ejus (Calumbac) ad scrup. unus pondus sumptus cholerae prodest, quam Mordex incoele vocant."—Jac. Bontii, lib. iv. p. 43.

1638.—"... celles qui y regnent le plus, sont celles qu'ils appellent Mordexin, qui tue subitement."—Mandeldso, 285.

1648.—See also the (questionable) Voyages Fameux du Sienor Victor le Blanc, 76.

C. 1665.—"Les Portugais appellent Mor-de-
chin les quatre sortes de Coliques qu'on souffre dans les Indes ou elles sont fre-
quentes... ceux qui ont la quatrième souf rent souvent en matre ensemble, a savoir le vomissement, le flux de ventre, les extremes douleurs, et je crois que cette dernière est le Colera-Morbus."—Thevenot, v. 324.

1673.—"They apply Cauteries most un-
mercifully in a Mordesheen, called so by the Portugalls, being a Vomiting with Loose-
ness."—Pryer, 114.

[1674. — "The disease called Mordechi-
 generally commences with a violent fever, accompanied by tremblings, horrors and vomitings; these symptoms are generally followed by delirium and death. He pre-
scribes a hot iron applied to the soles of the foot. He attributes the disease to indiges-
tion, and remarks bitterly that at least the prisoners of the Inquisition were safe from this disease. —Dellom, Relation de l'Inquisi-
tion de Goa, ii. ch. 71.]

1690.—"The Mordechine is another Disease... which is a violent Vomiting and Looseness."—Ovington, 350.

C. 1690. — Rumphius, speaking of the Jack-fruit (q.v.): "Non nisi vacuo stomacho edendus est, alias enim... plerumque oritur Passio Cholerica, Portugalliis Mordexi dicta."—Herb. Amb., i. 106.

1702.—"Cette grande indigestion qu'on appele aux Indes Mordechin, et que quelques uns de nos Francois ont appelee Mort-de-Chien."—Lettres Edif., xi. 156.

Bluteau (s.v.) says Mordexin 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."—Lutillier, 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 Dog's Disease, which is cured by burning the heel of the patient with a hot iron."—Acct. of the I. of Bourbon, in La Roge's Voyage to Arabia the Happy, &c., E.T. London, 1726, p. 155.

1727.—"... the Mordechin (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 Malabar coast chiefly, a most violent disorder they call the Mordechin; 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."—Grose, i. 250.

1768.—"This (cholera morbus) in the East Indies, where it is very frequent and fatal, is called Mort-de-chien."—Lind, Essay on Diseases incidental to Hot Climates, 248.

1778.—In the Vocabulary of the Portuguese Grammatica Indostana, we find Mordexin, as a Portuguese word, rendered in Hind. by the word badazm, i.e. bad-hażni, 'dyspepsia' (p. 99). The most common modern Hind. term for cholera is Arab. haziż. The latter word is given by Garcia de Orta in the form hachaiya, and in the quotation from Couto as sachaiya (!). Jahāngīr speaks of one of his nobles as dying in the Decan, of haiţah, in A.D. 1615 (see note to Elliot, vi. 346). It is, however, perhaps not to be assumed that haiţah always means cholera. Thus Macpherson mentions that a violent epidemic, which raged in the Camp of Aurangzib at Bijapur in 1689, is called so. But in the history of Khān Khān Elliot, vii. 337) the general phrases ta'ān and vābāl 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."—Curris, Diseases of India, 3rd ed., Edinb., 1807.

1782.—"Les indigestions 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 attaquées."—Sowerat, i. 295. This author writes just after having described two epidemics of cholera under the name of Flux aigu. 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. 322.

1796.—"Far more dreadful are the consequences of the above-mentioned intestinal colic, called by the Indians shani, mordexin and also Nircemben. 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 this 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 much fury that a great many persons died of it."—Fra Paoloino, E.T. 409-410 (orig. see p. 353). As to the names used by Fra Paoloino, for his Shani or Ciuni, we find nothing nearer than Tamil and Mal. sami, 'convulsion, paraliy.' (Winslow in his Tamil Dict. specifies 13 kinds of sami. Komben is explained as 'a kind of cholera or smallpox' (!); and nir-komben (water-k.) as a kind of cholera or bilious distemper. Paoloino adds: 'La droga amara costa assai, e non si poteva amministrare a tanti miserabili che pervano. Adunque in mancanza di questa droga amara noi distillavamo in Togara, o acqua vite di cocom, molto stercoso di cavalli (!), o l'amministravamo agli infermi. Tutti quelli che prendevano questa guarivan.'

1808.—"Mörchee or Mortshee (Guz. and Mōde (Mah.).) A morbid affection in which the symptoms are convulsive action, followed by evacuations of the first passage up and down, with intolerable tenesmus, or by the occurrence of violent sensation in the intestines, corresponding remarkably with the cholera-morbos of European synoptists, called by the country people in England (?) mort-sheen, and by others mord-du-chien and Mane des chienes, 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 Familiar Correspondence between Residents in India, &c., Edinburgh, 1846, p. 257.

1813.—"Mort de chien is nothing more than the highest degree of Cholera Morbus."—Johnson, Inf. of Tropical Climate, 405.

The second of the following quotations evidently refers to the outbreak
of cholera mentioned, after Macpherson, in the next paragraph.

1780.—"I am once or twice a year (!) subject to violent attacks of cholera morbus, here called *mort-de-chien*. . . . "—*Impyey to Dunning*, quoted by Sir James Stephen, ii. 339.

1781.—"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."—*Hicky'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 *pessima malatia di frusso* (virulent flux) of such kind that there died thereof about 70 men, and among these himself, and two other Florentines (*Vita, in Archiv. Stor. 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 rerudescence 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,** s. Also the name of a sea-fish. Blunteau says 'a fish found at the Isle of Quix-enme on the Coast of Mozambique, very like *bogas* (?) or river-pikes.'

**MOSELLAY,** n.p. A site at Shīrāz often mentioned by Hāfiz as a favourite spot, and near which is his tomb.

C. 1350.—

"Boy! let thy liquid ruby flow,
And bid thy pensive heart be glad,
What'er the frowning zealots say;
Tell them that Eden cannot show
A stream so clear as Rosenabad;
A bower so sweet as *Mossellay.*"

Hāfiz, rendered by Sir W. Jones.

1811.—"The stream of Rūknbād murmured near us; and within three or four hundred yards was the *Mossella* and the Tomb of Hāfiz."—W. Ousley's *Travels*, i. 318.

1813.—"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 *Kinweir'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 *sujād,* i.e. 'prostration.' And the probable course is this. *Masjid* becomes (1) in Span. *mesquita*, Port. *mesquita*; * (2)

*According to Pyrard *mesquite* is the word used in the Maldives 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.]"
ITAL. *meschita, moschea;* French (old) *mosquée, mosquée;* (3) Eng. *mosque.* Some of the quotations might suggest a different course of modification, but they would probably mislead.


1543. — "And with the stipulation that the 5000 larin tangas which in old times were granted, and are deposited for the expenses of the *mizquitas* of Baçaim, are to be paid from the said duties as they always have been paid, and in regard to the said *mizquitas* and the prayers that are made in them there shall be no innovation whatever." — Treaty at Baçaim of the Portuguese with King Bardor of Canbaya (Bahâdûr Shâh of Guzerat) in *S. 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 *mesquitas* of Arabia and Persia, and all the *pagodes* of the heathenism of India, on this side and beyond the Ganges." — Barros, i. 1. 1 [c. 1610.—"'The principal temple, which they call *Oomoures misquitta*" (Hukorna melikit, "Friday mosque"). — *Pyrrard de Lavall, Hak. Soc. i. 72.*]

1616.—"They are very jealous to let their women or *Moschees* be seen." — Sir T. Roe, in *Purchas*, i. 537; [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 abominatione *mesquita* immunda Casa, a Deos dedicada hoje se veja." — *Malaca Conquistada*, l. xii. 43.

1638. — Mandelsoo unreasonably applies the term to all sorts of pagan temples, e.g.—

"Nor is it only in great Cities that the *Benjana* have their many *Mosqueys* ... " — E.T. 2nd ed. 1609, p. 52.


c. 1662.—"... he did it only for love to their Mammon; and would have sold after wards for as much more St. Peter's ... to the Turks for a *Mosquito.*" — *Cowley, Discourse concerning the Govt. of O. Cromwell.*

1680.—*Connn. Ft. St. Geo. March 28: Records of the death of Casa Verona ... and a dispute arising as to whether his body should be burned by the *Gentuses* or buried by the *Moors*, the latter having stopped the procession on the ground that the deceased was a Muslemman and built a *Muscet* in the Towne to be buried in, the Governor with the advice of his Council sent an order that the body should be burned as a *Genet*, and not buried by the *Moors*, it being apprehended to be of dangerous consequence to admit the Moors such pretences in the Towne.* — *Notes and Eets.* No. iii. p. 14.

1719. — "On condition they had a *Cowlie* granted, exempting them from paying the Pagoda or *Musqueet* duty." — In *Wheeler, ii. 301.*

1727. — "There are no fine Buildings in the City, but many large Houses, and some Carnavanserays and *Muscheits.*" — *A. Hamilton, t. 161;* [ed. 1774, t. 163].

c. 1760.—"'The Roman Catholic Churches, the Moorish *Moschis*, the Gentoo Pagodas, the worship of the Parsees, are all equally unmolested and tolerated.'" — *Grose,* i. 44.

[1862.—"... I slept at a *Mushheed*, or village house of prayer." — *Brickmam, Rifle in Cashmere, 78.*]

**MOSQUITO, s.** A gnat is so called in the tropics. The word is Spanish and Port. (dim. of *mosca, a fly*), and probably came into familiar English use from the East Indies, though the earlier quotations show that it was first brought from S. America. A friend annotates here: "Arctic mosquitoes are worst of all; and the Norfolk ones (in the Breeds) beat Calcutta!"

It is related of a young Scotch lady of a former generation who on her voyage to India had heard formidable, but vague accounts of this terror of the night, that on seeing an elephant for the first time, she asked: "Will you be what's called a *mosquetae*?"

1539.—"To this misery was there adicioned the great affliction, which the *Fliis* and *Gnata (por parte dos otabôes e mosquitos),* that coming out of the neighbouring Woods, bit and stung us in such sort, as not one of us but was gore blood," as to whether *Pinto* (orig. cap. xii.), in *Cassia*, p. 29.

1562. — "We were oftentimes greatly annoyed with a kind of fly, which in the Indian tongue is called *Tiquari,* and the Spanish call them *Muskitos.*" — *Miles Phillips,* in * Hakl., iii. 654.*

1584. — "The 29 Day we set Saile from Saint Ichons, being many of vs stung before upon Shoare with the *Muskitos*; but the same night we tooke a Spanish Frigat." —
MOTURPHA, s. Hind. from Ar. *muhhtarafa,* but according to C. P. B. *muhtarifa;* [rather Ar. *muhhtarifa, mukhtarif,* ‘an artizan’]. A name technically applied to a number of miscellaneous taxes in Madras and Bombay, such as were called *sayer* (q.v.), in Bengal.

[1813.—“*Mohterefa.* An artificer. Taxes, personal and professional, on artificers, merchants and others; also on houses, implements of agriculture, looms, & c., a branch of the *sayer.*”—Gloss. 5th Report, s.v.]

1826.—“... for example, the tax on merchants, manufacturers, &c. (called *mohturfa*). ...”—Grant Duff, *H. of the Mahattas,* 3rd ed. 356.]

MOULMEIN, n.p. This is said to be originally a Talaing name *Mut-muva-lem,* syllables which mean (or may be made to mean) ‘one-eye-destroyed’; and to account for which a cock-and-bull legend is given (probably invented for the purpose): “Tradition says that the city was founded ... by a king with three eyes, having an extra eye in his forehead, but that by the machinations of a woman, the eye in his forehead was destroyed. ...” (Mason’s *Burmak,* 2nd ed. p. 18). The Burmese corrupted the name into *Mau-la-yaining,* whence the foreign (probably Malay) form *Moulmain.* The place so called is on the opposite side of the estuary of the Saiwin R. from *Marra-pan* (q.v.), and has entirely superseded that once famous port. Moulmein, a mere site, was chosen as the headquarters of the Tenasserim provinces, when those became British in 1826 after the first Burmese War. It has lost political importance since the annexation of Pegu, 26 years later, but is a thriving city which numbered in 1881, 53,107 inhabitants; [in 1891, 55,785].

MOUNT DELY, n.p. (See DELLY, MOUNT.)

MOUSE-DEER, s. The beautiful little creature, *Meminna indica* (Gray), *Tragulus meminna,* the Indian Chevrotain (*Blanford, Mammalia, 555*), found in various parts of India, and weighing under 6 lbs., is so called. But the name is also applied to several pigmy species of the genus *Tragulus,* found in the Malay regions, [where, according to Mr. Skeat, it takes in popular tradition the place of Brer Rabbit, outwitting even the tiger, elephant, and crocodile.] All belong to the family of Musk-deer.

MUCHÁN, s. Hind. *machań,* Dekh. *marchán,* Skt. *maincha.* An elevated platform; such as the floor of huts among the Indo-Chinese races; or a stage or scaffolding erected to watch a tiger, to guard a field, or what not.

1662.—“... As the soil of the country is very damp, the people do not live on the ground-floor, but on the *machań,* which is the name for a raised floor.”—Skeat, *Tātīsh,* by Blockmann, in *J. A. S. B.* xii. Pt. i. 84.

1882.—“... In a shady green *mechan* in some fine tree, watching at the cool of evening. ...”—Sanderson, *Thirteen Years,* 3rd ed. 284.]

MUCHWA, s. Mahr, *makhva,* Hind. *machwā, machwā.* A kind of boat or barge in use about Bombay.

MUCKNA, s. Hind. *makhwā,* [which comes from Skt. *makvāna,* ‘a bug, a flea, a beardless man, an elephant without tusks’]. A male
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 grubbets, projecting generally about 3 inches from the upper jaw, and about 2 inches in diameter." (The Rifle and Hound in Ceylon, 11.) Sanderson (13 Years among the Wild Beasts of India, [3rd ed. 66]) says: "On the Continent of India muchunas, or elephants born without tusks, are decidedly rare ... Mucknas 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 muchunas. But the definition of a mukhna in Bengal is that which we have given, including those animals which possess only feminine or rudimentary tusks, the 'short grubbets' 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 mukhk, '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 unlucky, and not saleable; the mukna or elephant born without teeth is thought the best."—Hon. R. Lindsay in Lives of the Lindsays, iii. 194.

MUOCA, MUKUVA, n.p. Malayal. and Tamil, mukkuwan (sing.), 'a diver,' and mukkwar (pl.). [Logan (Malabar, ii. Gloss. s.v.) derives it from Drav. mukkwa, 'to dive'; the Madras Gloss. gives Tam. mukhugu, with the same meaning.] A name applied to the fisherfolk 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.

1510.—"The fourth class are called Mechua, and these are fishers."—Varthema, 142.

1525.—"And Dom João 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 houses that stood round the fort. ... So this Christian, called Duarte Fernandes ... put on a lot of old rags and tags, and powdered himself with ash in the fashion of jogues (see JOGEE), ... also defiling his hair with a mixture of oil and ashes, and disguising himself like a regular jogue, 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 macuas, which are fishermen, and began to beg alms in the usual palaver of the jogues, i.e. prayers for their long life and health, and the conquest of enemies, and easy deliveries for their womenkind, and prosperity for their children, and other grand things."—Correa, ii. 871.

1552.—Barros has mucuaria, 'a fisherman's village.'

1600.—"Those who gave the best reception to the Gospel were the Macós; 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."—Lucena, Vida do P. P. Xavier, 117.

[c. 1610.—"These mariners are called Moucois."—Pyrrad de Laval, Hak. Soc. i. 314.]

1615.—"Edixit ut Macaus omnes, id est vilissima plebeacula et pisantu vivens, Christiana sacra suscipierrunt."—Jarric, i. 890.

1626.—"The Muchoa or Mechoe are Fishers ... the men Theeues, the women Harlotes, with whom they please."—Purchas, Pilgrimage, 555.

1677.—Resolved "to raise the rates of hire of the Mesaulas (see MUSSOOLA) boatmen called Macquars."—Pt. St. Geo. Consan. Jan 12, in Notes and Extts. No. i. 54.

[1684.—"The Maquas or Boatmen ye Ordinary Astralagers (sic) for weather did ... prognosticate great Rains. ..."—Pringle, Diary, Ft. St. Geo., 1st ser. iii. 183.]

1727.—"They may marry into lower Tribes and so may the Muckwans, or Fishers, who, I think, are a higher tribe than the Poudias (see FOLEA)."—A. Hamilton, i. 310, [ed. 1744, i. 312].

* Sir George Yule notes: "I can distinctly call to mind 6 muchunas that I had (1 may have had more) out of 50 or 40 elephants that passed through my hands." This would give 15 or 20 per cent. of muchunas, but as the stud included females, the result would rather consist with Mr. Sanderson’s 5 out of 51 males.
MUFTÝ, s.

a. Ar. Mufti, an expounder of the Mahomedan Law, the utterer of the fatwa (see FUTWAH). Properly the Mufti is above the Każi 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 Cauzies and Müfties as authorized expounders of the Mahomedan Law; but, though Każis were nominally maintained in the Provincial Courts down to their abolition (1829-31), practically the duty of those known as Każis became limited to quite different objects and the designation of the Law-officer who gave the fatwa in our District Courts was Maulavi. 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-OFFICEÉ, MOOLVÉE).

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.]

MUDDÁR, s. Hind. madár, Skt. mandára; Calotropis procera, R. Brown, N.O. Asclepiadaceae. One of the most common and widely diffused plants in uncultivated plains throughout India. In Sind the bark 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 Rajputns are said to employ for infanticide. (Punjab Plants.) The plant is called Ak in Sind and throughout N. India.

MUDDLE, s. (?) 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,' mudei-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 mistresses."—Letters from Madras, 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 Madras, 86.
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 Behar). 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 Montg. 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.

1585. — "The Mogen, which be of the kingdom of Recon (see ARAKAN) and Rame, be stronger than the King of Tipara; so that Chatigam or Porto Grande (q.v.) is often under the King of Reon." — R. Fitch, in Hakt. 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 Tipar there are battles." — Atn (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 Sinorganw 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." — Indiyatullah, in Elliot, vi. 109.


c. 1665. — "These many years there have always been in the Kingdom of Rakan or Moy (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, Celebes, Cochín, Malacca (see MALACCA), and all the other places which the Portuguese formerly held in the Indies." — Bernier, E. T. p. 53; [ed. Constable, 109].

1676. — "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 Muggs draws nigh, they request us to order the pinnace to be with them by the end of next month." — In Long, p. 87.

c. 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
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 Malayan race."—Solyns, iii.

1866.—"That vegetable curry was excellent. Of course your cook is a Mug?"—The Dawk Bungalow, 380.

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 Crocodilus biocoruscus, now apparently subdivided into several sorts or varieties.

1611.—"Alagaters or Crocodiles there called Murgur match."—Hawkins, in Purchas, i. 426. The word is here intended for mugar-mats or makkh, 'crocodile-fish.'

[1876.—See under NUZZER.]

1878.—"The muggur is a gross pleb, and his features stamp him as low-born. His manners are coarse."—Ph. Robinson, In My Indian Garden, 82-3.

1879.—"En route I killed two crocodiles; they are usually called alligators, but that is a misnomer. It is the muggar ... these muggers kill a good many people, and have a playful way of getting under a boat, and knocking off the steersman with their tails, and then swallowing him afterwards."—Pollok, Sport, &c., i. 168.

1881.—"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 muggar and the garial (see GAVIAL) for the tanners and leather-dressers of Cawnpore to experiment on."—Pioneer Mail, April 26.

MUGGARABEE, n.p. Ar. maghrabi, '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 Hayraddin Mograbbin of Quentin Durward. From gharb, 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 Alaeddin is a Maghrabi, and to this day in Languedoc and Gascony Magrarby is used as a term of cursing. (Burton, Ar. Nights, x. 35, 379). Muggerbee is used for a coin (see GUDBER.)]

1563.—"The proper tongue in which Avicenna 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 Mulligatawny, 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. 251.]

[1852.—"... residents of Bengal, Bombay, and Madras are, in Eastern parlance, designated 'Qui Hies,' 'Ducks,' and 'Mull.'"—Notes and Queries, 1st ser. v. 165.]

1860.—"It ys one darke Londe, and ther dwelling ye Cimmerians whereof speketh Homerus Poeta in his Odyssea, and to thys Daye thei clepen Tenebrosi or ye Benyghted ffolke.' But thei clepen hemselfs Mullys from Mulligatawnee which ys ane of theyr goddis from weh thei ben ysproung."—Ext. from a lately discovered MS. of Sir John Maundeville.

MULLIGATAWNY, s. The name of this well-known soup is simply a corruption of the Tamil mulagu-tamari, '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 Mullaghee-tawny we dine,
Or Congee, in Bangalore Jail."

Song by a Gentleman of the Navy
(One of Hyde's Prisoners), in
Selon-Kerr, i. 18.

[1823.—... in a brasen pot was mulugu tamni, a hot vegetable soup, made chiefly from pepper and capiscums."—Hoot, Missions in Madras, 2nd ed. 249.]

MULMULL, s. Hind. malmal; Muslin.

[c. 1590.—"Malmal, per piece ... 4 R."—Ain, ed. Blockmann, i. 94.]

1683.—"Ye said Ellis told your Petitioner that he would not take 500 Pieces of your Petitioner's mulmulls unless your Petitioner gave him 200 Rups, which your Petitioner being poor could not do."—
MUNCHEEL, MANJEEL. 596 MUNGOOSE.

Petition of Rugeepee, Weaver of Hugly, in Hedges, Diary, March 26; [Hak. Soc. i. 73].

1705.—"Malle-moles et autre diverses sortes de toiles ... stinquercues et les belles mousselines."—Luillier, 78.

MUNCHEEL, MANJEEL, s. This word is proper to the S.W. coast; Malayal. manjal, mānchāl, from Skt. manchā. It is the name of a kind of hammock-litter used on that coast as a substitute for palankin 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.

1811.—"The Inquisition is about a quarter of a mile distant from the convent, and we proceeded thither in manjeels."—Buchanan, Christian Researches, 2nd ed., 171.

1819.—"Muncheel, a kind of litter resembling a sea-cot or hammock, hung to a long pole, with a moveable cover over the whole, to keep off the sun or rain. Six men will run with one from one end of the Malabar coast to the other, while twelve are necessary for the lightest palanquin."—Welsh, ii. 142.

1844.—"Muncheels, with poles complete. ... Poles, Muncheel, Spare."—Jameson's Bombay Code, Ordinance Nomenclature.

1862.—"We ... started ... in Muncheels or hammocks, slung to bamboo, with a shade over them, and carried by six men, who kept up unearthly yells the whole time."—Markham, Peru and India, 323.

c. 1886.—"When I landed at Diu, an officer met me with a Muncheel for my use, viz. a hammock slung to a pole, and protected by an awning."—M.-Gen. R. H. Keatinge.

A form of this word is used at Réunion, where a kind of palankin is called "le manchy." It gives a title to one of Leconte de Lisle's Poems:

c. 1838.—
"Sous un nuage frais de claire mousseline
Tous les dimanches au matin,
Tu venais à la ville en manchy de rotin,
Par les rampes de la colline."

Le Manche.

The word has also been introduced by the Portuguese into Africa in the forms maxilla, and machilla.

1810.—"... tangas, que elles chamão maxilas."—Annaes Maritimas, iii. 434.

1880.—"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 machilla (pronounced masheeda). 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 machilla 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 (Elliott), or Herpestes greius (Geoffroy) of naturalists, and in Bengal by Herpestes malaccensis. [Blanford (Mammalia, 119 sqq.) recognises eight species, the "Common Indian Mongoose" being described as Herpestes mungo.] The word is Telugu, mangisu, or mungisa. In Upper India the animal is called neval, neold, or nayaul. Jerdon gives mangisus however as a Deccani and Mahr. word; [Platts gives it as dialectic, and very doubtfully derives it from Skt. makshu, 'moving quickly.' In Ar. it is bint-'arūs, 'daughter of the bridegroom,' in Egyptian kīt or katt Farāūn, 'Pharaoh's cat' (Burton, Ar. Nights, ii. 369).

1673.—"... a Mongoose is akin to a Ferret. ..."—Fryer, 116.

1681.—"The knowledge of these antidotal herbs they have learned from the Mungutia, 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."—Ribeiro, t. 56v.

Bluteau gives the following as a quotation from a History of Ceylon, tr. from Portuguese into French, published at Paris in 1701, p. 153. It is in fact the gist of an anecdote in Ribeiro.

"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 Bohotan) has got a little lap-dog and a Mungoos, which he is very fond of."—Bogle's Diary, in Markham's Tibet, 27.
1790. — "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 Colebrooke's Life, p. 40.

1829.—"Il 
Mongüe 
animal simile ad 
una donna."—Papi, in de Gubernatis, St. 
dei Viagg. Ital., p. 279.

MUNJEET, s. Hind. majith, Skt. 
amyevishtha; a dye-plant (Rubra 
cordifolia, L., N.O. Cinchonaceae); 'Bengal 
Madder.'

MUNNEPORE, 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 
Burma, and in fact including a part 
of the watershed between the tributaries 
of the Brahmaputra and those of the 
Irawadi. The people are of genuinely 
Indo-Chinese and Mongolid aspect, and 
the State, small and secluded as it is, 
has had its turn in temporary con-
quest 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 Rājas and people 
have, for a period which seems un-
certain, professed Hindu religion. A 
disastrous invasion of Manipur by 
Alompra, founder of the present Bur-
meese 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 re-
turned without reaching Manipur. After 
this, intercourse practically 
ceased till the period of our first 
Burmeese War (1824-25), when the 
country was overrun by the Burmeese, 
who also entered Cachar; and British 
troops, joined with a Manipurī 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 Manipūr, 
in the close of 1890, led to the inflict-
tion of severe punishment on the 
leaders of the outbreak. The Mahā-
raja, whose abdication led to this 
tragedy, died in Calcutta in the follow-
ing year, and the State is now under 
British management during the min-
ority 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 Syme'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 
(Makli?) by which the country was 
known in Assam; Mojli (apparently 
a form of the same) was the name in 
Cachar; Ku-sē or Ku-the (according 
to the Ava pronunciation) is the name 
by which it is known to the Shan or 
Burmeese.

1755.—"I have carried my Arms to the 
confines of China . . . on the other quarter 
I have reduced to my subjection 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. Baker at Mowchabne. Dalrymple, Or. 
Rep., i. 152.

1759.—"Cassay, which . . . lies to the 
N. Westward of Ava, is a Country, so far 
as I can learn, hitherto unheard of in 
Europe. . . ."—Letter, dd. 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 Wheeler, 
Early Records, 291.

1763.—"Meckley is a Hilly Country, 
and is bounded on the North, South, and 
West by large tracts of Cookie Mountains, 
which prevent any intercourse with the 
countries beyond them; and on the East* 
by the Burampoota (see BURRAM-
POOTER); beyond the Hills, to the North 
by Asam and Poong; to the West Cashar; 
to the South and East the Burmah Country, 
which lies between Meckley and China. . . . 
The Burampoota is said to divide, some-
where to the north of Poong, into two large 
branches one of which passes through 
Asam, and down by the way of Dacca, 
the other through Poong into the Burma 
Country."—Act. of Meckley, by Nerker Dass 

"... 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 in-
habited border of the Burmah country."—
Ibid. 481.

1783.—"... 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 Monchahoo,
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
Munneopora, the capital of Cassay, when
information arrived that the Peguans had
revolted. ..."—Symes, Narrative, 41-42.

"All the troopers in the King's
service are natives of Cassay, who are
much better horsemen than the Birmans."—
Ibid. 318.

1819.—"Beyond the point of Negraglia
(see NEGRAIS), as faras Azen (see ASSAM),
and even further, there is a small chain of
mountains that divides Aracan and Cassé
from the Burmese. ..."—Sanguemano, 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. ..."—Owens's
Journal, 372.

1855.—"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 Munni-
poorians, or Kathé, as they are called by
the Burmese.

"These people, the descendants of un-
fortunates who were carried off in droves
from their country by the Birmans in the
time of King Mentaragyi and his prede-
cessors, form a very great proportion
of the metropolitan population, and they
are largely diffused in nearly all the dis-

ctricts 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 boats have
to be manned they furnish the rowers; and
whilst engaged on such tasks any remu-
eration they may receive is very scanty and
certain."—Tyle, Mission to Ava, 153-154.

MUNSUBDAR. Hind. from Pers. mansabdár, '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.)

[1617.—"... slew one of them and
twelve Maancipdars."—Sir T. Roe, Hak.
Soc. ii. 417; in ii. 461, "Mancipdaries."

[1923. — "... certain Officers of the
Militia, whom they call Mansubdar."—P.
della Valle, Hak. Soc. i. 97.]

c. 1665.—"Mansubdars are Cavaliers of
Manseb, 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."—Berner, E.T.
p. 67; [ed. Constable, 215].

1673.—"Munsubdar 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-müta, mula
'text').—Couto, Dec. V. liv. vi cap. 3.

1776.—"Mantur—a text of the Shaster."—
Hathed, Code, p. 17.

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. 200.

[1811.—"Mantri." See under ORKAKAY.

1829.—"The Mantris of Mewar prefer
estates to pecuniary stipend, which gives
MUNZIL. 599

MUSK-RAT.

more consequence in every point of view."—

Tod, Annals, Calcutta reprint, i. 150.]

MUNZIL, s. Ar. manzil, 'descending
or alighting,' hence the halting
place of a stage or march, a day's
stage.

1685. — "We were not able to reach
Obedeen-Deen (ye usual Menzil) but lay at
a sorry Caravan Sarai."—Hedges, Diary,
July 30; [Hak. Soc. i. 203. In i. 214,
manzil].

MUSCÁT, n.p., properly Māskāt.
A port and city of N.E. Arabia; for a
long time the capital of 'Omān. (See
IMAUM.)

[1659.—"The Governor of the city was
Chah-Navaze-kan . . . descended from
the ancient Princes of Machata . . ."—Bernier,
ed. Constant, 73.]

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 1869, 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 ex-
claimed: '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, 39.

MUSK, s. We get this word from
the Lat. muschus, Greek μοῦχος, and
the latter must have been got, probably
through Persian, from the Skt. mushka,
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

quotiation from Cosmas the word used is
μοῦχος, and kastāri 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 καστόριον,
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
Szechuan, and north to Siberia.

c. 390.—"Odoris autem suavitas, et diversa
thyminata, et amorum, et cyphi, oeanthe,
musci, et peregrini multa pellicula, quod
dissoluitis et amatoribus conventus, nem-
nisi dissolultus negat."—St. Jerome, in Lib.
col. 337.

c. 545.—"This little animal is the Musk
(μοῦχος). The natives call it in their
own tongue καστορία. They hunt it and shoot
it, and binding tight the blood collected
about the navel they cut this off, and this
is the sweet smelling part of it, and what
we call musk."—Cosmas Indicopleustes, Bk. xi.

["Muske commeth from Tartaria . . .
There is a certain beast in Tartaria, which
is wilde and big as a wolf, which beast they
take alive, and beat him to death with small
stones & 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 skins and these be the Codes of Muske."—
Caesar Frederick, in Hakt. ii. 572.]

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, [Oroci-
dura 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?

1590.—"Here (in Tooman Bekhrad, n. of Kabul R.) are also nice that have a fine musky scent."—Aggen, by Gladwin (1900) ii. p. 406 [Harrel, ii. 169].

1598.—"They are called sweet smelling Rattes, for they have a smell as if they were full of Muske."—Linschoten, Hak. Soc. i. 303.

1653.—"Les rats d’Inde sont de deux sortes. . . . La deuxieme espese que les Portugais appellent cherozo ou odoriferant est de la figure d’un furet (a ferret), ‘mais extremement petit, sa mourseure est veneuse. Lorsqu’il entre en vne chambre l’on le sent incontinent, et l’on entend crier krik, krik, krik."—De la Boullaye-le-Gonz, ed. 1657, p. 256. I may note on this that Jerdon says of the Sorox parvus, the water 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 venemous by the natives (Mammal, p. 54), [a belief for which, according to Blanford (i.e. p. 230), there is no foundation].

1672.—P. Vincenzo Maria, speaking of his first acquaintance with this animal (il ratto del musco), which occurred in the Capuchin Convent at Surat, 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 Musk-rats, because they smell strong of musk. These the inhabitants do not eat of, but of all other sorts of Rats they do."—Knox, p. 31.

1799.—H. Muiru in his Narrative (p. 34) absurdly enough identifies this animal with the Bandicoot, 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 (Mausol or Mausil) 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 musa'il in the same

sense as our word, quoting the Arabian Nights (Macnaghten’s ed., i. 176, and ii. 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 (Mausil)."—Marco Polo, Bk. i. chap. 5.

c. 1544.—"Almusosili est regio in Mesopotamia, in qua texturatur telae ex bombyce valde pulchrae, quae apud Syros et Aegyptios et apud mercatoras Venetos appellantur musolisi, ex hoc regionis nomine. Et principes Aegyptii et Syri, tempore aestatis sedentes in loco honorauiliori induunt vestes ex bujusmodi musolisi."—Andvrae Bellu- nessias, Arabiolorum nominum quae in libris Ardecia et Arabiea sparsim legebantur Interpretatio.

1573.—". . . you have all sorts of Cotton-works, Handkerchiefs, long Fillets, Girdles . . . and other sorts, by the Arba- dians called Mossolini (after the Country Musoli, from whence they are brought, which is situated in Mesopotamia), by us Musuln."—Rawolf, p. 84.

1580.—"For the rest the said Agiani (misprint for Bagnani, Banyans) wear clothes of white musolosi or sosse (?)! having their garments very long and crossed over the breast."—Gaspare Balbi, t. 336.

1673.—"Le drap qu’on estend sur les matelas est une toile assy fine que de la musceline."—App. to Journal d’Ant. Galland, ii. 198.

1685.—"I have been told by several, that muscelin (so much in use here for cravats) and Calligio (!), and the most of the Indian linens, are made of netles, and I see not the least improbability but that they may be made of the fibres of them."—Dr. Hans Sloane to Mr. Ray, in Ray Correspondence, 1848, p. 163.

c. 1760.—"This city (Mosul)’s manufacture is Mussolin [read Mussolen] (a cotton cloth) which they make very strong and pretty fine, and sell for the European and other markets."—Isee, Voyage, p. 324.

MUSNUD, s. H.—Ar. masned, from root sonad, ‘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 musnud or throne."—Orme, ed. 1803, 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,
MUSSAULGHEE.  601  MUSSAULCHEE.


1803.—"The Peshwha arrived yesterday, and is to be seated on the musnud."—A. Wellesley, in Munro's Life, i. 343.

1809.—"In it was a musnud, with a carpet, and a little on one side were chairs on a white cloth."—Ld. Valentia, i. 346.

1824.—"They spread fresh carpets, and prepared the royal musnud, covering it with a magnificent shawl."—Haji Baba, ed. 1835, p. 142.

1827.—"The Prince Tippoo had sorely dismounted from his elephant, and occupied the musnud, or throne of cushions."—Sir W. Scott, Surgeon's Daughter, ch. xiv.

MUSSALA, s. P.—H. (with change of sense from Ar. mus'ilih, pl. of mus'ilah) '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 chuprasses and mussalchees' (q.v.), meaning chupatties and mussalla.

1780.—"A dose of marsall, or purgative spices."—Munro, Narrative, 85.

1809.—"At the next hut the woman was grinding missala or curry-stuff on a flat smooth stone with another shaped like a rolling pin."—Maria Graham, 20.

MUSSAUL, s. Hind. from Ar. mash'al, 'a torch.' It is usually made of rags wrapt round a rod, and fed at intervals with oil from an earthen pot.

c. 1407.—"Suddenly, in the midst of the night they saw the Sultan's camp approaching, accompanied by a great number of mashal."—Abdurazzak, in N. & Extts. xiv. Pt. i. 153.

1673.—"The Duties* march like Furies with their lighted mussels in their hands, they are Pots filled with Oyl in an Iron Hoop like our Beacons, and set on fire by stinking rags."—Fryer, 33.

1705.—"...flambeaux qu'ils appellent Mansalles."—Luillier, 59.

1809.—"These Mussal or link-boys."—Ld. Valentia, i. 17.

1810.—"The Mussal, or flambeau, consists of old rags, wrapped very closely round a small stick."—Williamson, V. M. i. 219.

1813.—"These nocturnal processions illuminated by many hundred massauls or torches, illustrate the parable of the ten virgins... ."—Forbes, Or. 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, Chow-Chor, 2nd ed. i. 35.]

MUSSAULCHEE, s. Hind. mash' alchi from mash'al (see MUSSAUL), with the Turkish termination ch'i, generally implying an agent. [In the Arabian Nights (Burton, i. 239) al-masha'ili 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 alongside of a palankin on a night journey, bearing a mussaul. "In Central India it is the special duty of the barber (nāi) to carry the torch; hence nāi commonly = 'torch-bearer'" (M.-Gen. Keatinge). The word [or 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. Valentia, but who now looks after lamps and washes dishes, &c., in old English phrase 'a scullion.'

1610.—"He always had in service 500 Massalgees."—Finch, in Purchas, i. 432.

1662.—(In Asam) "they fix the head of the corpse rigidly with poles, and put a lamp with plenty of oil, and a mash'alchi [torch-bearer] alive into the vault, to look after the lamp." —Shihabuddin Tāliš, tr. by Blochmann, in J.A.S.B. xli. Pt. i. 82.

[1665.—"They (flambeaux) merely consist of a piece of iron hafted in a stick, and surrounded at the extremity with linen rags steeped in oil, which are renewed... by the Massalchis, or link boys, who carry the oil in long narrow-necked vessels of iron or brass."—Bernier, ed. Constable, 361.]

1673.—"Trois Massalguis du Grand Seigneur vinrent faire honneur à, M. l'Ambassadeur avec leurs feux allumés."—Journal d'Ant. Galland, ii. 103.

1888.—"After strict examination he chose out 2 persons, the Chont (Chons?), an Armenian, who had charge of watching my tent that night, and my Mossalagee, a person who carries the light before me in the night."—Hedges, Diary, July 2; [Hak. Soc. i. 292].

MUSSENDOM, CAPE. 602 MUSSOOLA, MUSSOOLAH.

1791.—"... un masolchi, ou porte-flambeau, pour la nuit."—B. de St. Pierre, La Chauvière Indienne, 16.

1809.—"It is universally the custom to drive out between sunset and dinner. The Massaschees, 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."—Ed. VALENTIA, i. 240.

1813.—"The occupation of massaulchee, or torch-bearer, although generally allotted to the village barber, in the purgannas under my charge, may vary in other districts."—Forbes, Or. Mem. ii. 417; [2nd ed. ii. 43].

1826.—"After a short conversation, they went away, and quickly returned at the head of 200 men, accompanied by Massaschees or torch-bearers."—Pantherang Habi, 557; [ed. 1873, ii. 69].

[1831.—"... a mossolei, or man to light up the place."—Asiatic Journal, N.S. v. 197.]

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 Musündim in the map which Dr. Badger gives with his H. of Oman. But it is Râs Masandum (or possibly Masandum) in the Mohit of Sidi 'Ali Kapudân (J. As. Soc. Ben., v. 459). Sprenger writes Mosandum (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."

—Barboun, 32.

1553.—"... before you come to Cape Moçandam, which Ptolemy calls Asaboro ("Ασάβωρ ακρον) and which he puts in 23°, but which we put in 26°; and here terminates our first division" (of the Eastern Coasts).—Barros, I. ix. 1.

1572.—"Olha o cabo Asábro que chamado Agora he Moçandão dos navegantes; Por aqui entro o lago, que he fechado De Arábia, e Persius terras abundantes."

Camões, x. 102.

By Burton:

"Behold of Asabón 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, 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 a few days we entered the Straights Mouth."—Fryer, 221.

1727.—"The same chain of rocky Mountains continues as high as Zear, above Cape Mussenden, which Cape and Cape Jaques begin the Gulf of Persia."—A. Hamilton, i. 71; [ed. 1744, i. 78].

1777.—At the mouth of the Strait of Mocanden, which leads into the Persian gulf, lies the island of Gombroon (†)—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 Selemeh, 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 cori-twine; the open joints being made good with a caulkling or wadding of twisted coir. The origin of the word is very obscure. Leyden thought it was derived from "masaula... the Mahrratta term for fish" (Morton's Life of Leyden, 64). As a matter of fact the Mahr. word for fish is māsul, Konk. māsuli. This etymology is substantially adopted by Bp. Heber (see below); [and by the compiler of the Madras Gloss., who gives Tel. māsula, Hind. machhi]. 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. masəd, 'the fibrous bark of the palm-tree, a rope made of it.' Another suggestion is from the Ar. mawsal, 'joined,' as opposed to 'dug-out,' or canoes; or possibly it may be from māḥṣal, '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.

c. 1560.—"Spaventosa cosa è chi nò ha più visto, l'imbarcare e scarcar le mercantie e le persone a San Tomè... adoperano
MUSSULMAN.

MUSSOLA, MUSSOOLAH.

MUSSULMAN.

MUSSUCLT, 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 bhishiti (see BHEESTY). Hind. masshak, Skt. mashaoka.

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 MUSULMUN, which appears to have been adopted as a singular, and the word MUSLIM or MUSSULMAN thus formed. [Others explain it as either from Ar. pl. MUSLIM, or from MUSLIM-MUN, 'like a Muslim,' the former of which is adopted by Platts as most probable.]

MUSSULMAN.

1783.—"The want of Mussoola boats (built expressly for crossing the surf) will be severely felt."—In Life of Colebrooke, 9.

1826.—"The musuli-boats (which first word is mere'y a corruption of 'muchli,' fish) have been often described, and except that they are sewed together with coco-nut twine, instead 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 Musulah boats, and were occasionally carried off by sharks, if the said boats chanced to be upset in the rollers."—Saty. Review, Sept. 29.

MUSSULMAN.

cercle barchette fatte aposta molto alte e larghe, ch' essi chiamano Masudi, e sono fatte con tanele sottili, e con corde sottili, cucite insieme via tana cola con l'altrd, &c. (there follows a very correct description of their use).—C. Federici, in Rammuto, iii. 391.

c. 1580.—'... where (Negapatam) they cannot land anything but in the Maquyles of the same country."—Primor e Honra, &c., f. 93.

c. 1582.—'... There is always a heavy sea there (San Thomé), from swell or storm; so the merchanti'de 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 boatsmen pull with great force, and so run apace, 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 beach is covered with sand, and the boats stand upright on their bottoms."—G. Balbi, f. 59.

1673.—'I went ashore in a Mussoola, a Boat wherein ten Men paddle, the two aftermost of whom are Steersmen, using their Paddles instead of a Rudder. The Boat is not strengthened with Knee-Timbers, as ours are; the bented Planks are sewed together with Rope-Yarn of the Cocco, and caleed with Dammar (see DAMMER) (a sort of Resin taken out of the Sea), so artificially that it yields to every ambitious Surf."—Pryer, 37.

[1677.—"Mesulas." See MUCAOA.]

1678.—'Three Englishmen drowned by upsetting of a Mussoola boat. The fourth on board saved with the help of the Muckawa" (see MUCAOA).—Ft. St. Geo. Cons., Aug. 13. Notes and Ects., No. i. p. 78.

1679.—"A Mussesolee being overturned, although it was very smooth water and no surf, and one Englishman being drowned, a Dutchman being with difficulty recovered, the Boatmen were seized and put in prison, one escaping."—Ibid. July 14. In No. ii. p. 16.

1683.—'This Evening about seven a Clock a Musulla coming ashore ... was oversett in the Surf and all four drowned."—Pringle, Diary, Ft. St. Geo. 1st ser. ii. 54.]

1685.—"This morning two Musoolas and two Cattamaraus came off to ye Shippe."—Hedges, Diary, Feb. 3; [Hak. Soc. i. 182.]

1706.—"As soon as the yaws and pin nuances 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 Massole. &c.—MS. Letter of James Rennell, April 1.

[1773.—"... the governor ... sent also four Mossulas, or country boats, to accommodate him ..."—Ives, 182.]
wish to be styled Besermani, and by this name the Turks also desire to be styled."—Herberstein, in Ramusio, 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. Edward, in Hakl. i. 442.]


1619.—“... i Musulmani, cioè i salvati; che cosa pazzamente si chiamano fra di loro i maomettàni.”—P. della Valle, i. 794.

1673.—“Yet here are a sort of bold, lusty, and most an end, drunken Beggars of the Muslemen Cast, that if they see a Christian in good clothes, mounted on a stately horse ... are presently upon their Punticillo’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 ambigous termination by adopting Moslem 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.

[1882.—“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. mestísco, 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 et métis.

1546.—“The Governor in honour of this great action (the victory at Diu) ordered that all the mestísco who were in Diu 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 mestísco 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 in number the natives, Moors in belief, and Negroes with curly hair in appearance, and some of them only swarthly, as being mistícos.”—Barros, i. ii. 1.

1556.—“... che se sono nati qua di donne indiane, gli domandano mestízi.”—Sassetti, in De Gubernatis, 188.

1558.—“... an Interpretour ... which was a Mestizo, that is half an Indian, and half a Portuguese.”—Candish, in Hakl. iv. 337.

1610.—“Le Capitaine et les Marchands estoient Mestíz, les autres Indiens Christians.”—Pyrard de Laval, i. 165; [Hak. Soc. i. 78; also see i. 240]. This author has also Mestís, (ii. 10; [Hak. Soc. i. 373]), and again: ... : qu’ils appellant Métícès, c’est à dire Métís, meslez” (ii. 23; [Hak. Soc. ii. 38]).

1615.—“A Mestizo came to demand passage in our junck.”—Cocke’s Diary, Hak. Soc. i. 216.

1658.—(At Goa) “Les Mestíssos sont de plusieurs sortes, mais fort mespris des Réinois et Castissoes (see CASTES), parce qu’il y a eu vn peu de sang noir dans la generation de leurs ancestres ... la tache d’auoir eu pour ancesse une Indienne leur demeure inusques à la centisme generation: ils peuent toutefois estre soldats et Capitaines de forteresses ou de vaisseaux, s’ils font profession de suivre les cours, et s’ils se iettont du costé de l’Eglise ils peuent estre Lecteurs, mais non Prouinciaux.”—De la Boullaye-le-Gouz, ed. 1657, p. 226.

1665.—“... And, in a word, Bengal is a country abounding in all things; and ’tis for this very reason that so many Portuguese, Mestícks, and other Christians are fled thither.”—Bernier, E.T. 140; [ed. Constable, 438].

1673.—“Beyond the Outworks live a few Portugalos Musteroes or Misteradores.”—Fryer, 57.

1678.—“Noe Roman Catholicick or Papist, whether English or of any other nation shall bear office in this Garrison, and shall have no more pay than 80 farmaus per mensem, as private centinalls, and the pay of those of the Portuguese nation, as Europeans, Místeroes, and Topasses, is from 70 to 40 farmaus per mensem.”—Articles and Orders ... of Ft. St. Geo., Madraspatam. In Notes and Exts., i. 88.

1699.—“Wives of Frecemen, Mustíses.”—Census of Company’s Servants on the Coast, in Wheeler, i. 356.

1727.—“A poor Seaman had got a pretty Mustíce Wife.”—A. Hamilton, ii. 10; [ed. 1744, ii. 8].
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MUXADABAD.

1781.—"Eloped from the service of his Mistress a Slave Boy aged 20 years, or thereabouts, pretty white or colour of Musty, tall and slender."—Hicky'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. ... This lady, now fifty-eight years of age, as she herself told me, is ... of a fair Mestiza colour. ... She confirmed all which Mr. Holwell has said. ..."—Note by Thomas Boileau (an attorney in Calcutta, the father of Major-Generals 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 Misteesa Beebes, and their Moosulmannes, and not a few their Gorra Beebes likewise."—The Baboo, &c., 167-168.

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 ... 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. 1444.—"Vierão as nossas Galês por comissão sua com algumas amostras de açucar da Madeira, da Sangue de Dragão, e de outras cousas."—Codamosta, Navegação primeira, 6.

1563.—"And they gave me a mostra of annomum, 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 aboord with a muster of Cloves."—Surti, in Purchas, i. 357.

[1612-13. — "Mustraes." See under GORGE.]

1673.—"Merchants bringing and receiving Musters."—Fryer, 84.

1702.—" ... Packing Stuff, Packing Materials, Musters."—Quinquepartite Indenture, in Charts of the E. I. Co., 325.

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, but desired me to send some person up with Musters of all my Goods."—A. Hamilton, ii. 200; [ed. 1743].

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. 38.

[1846. — The above muster was referred to a party who has lately arrived from ... England. ...—J. Agri. Hort. Soc., in Watt, Econ. Dict. vi. p. 601.]

MUTLUB, s. Hind. from Ar. matlab. The Ar. from talab, 'he asked,' properly means a question, hence intention, wish, object, &c. In Anglo-Indian use it always means 'purpose, gist,' and the like. Illiterate natives by a common form of corruption turn the word into muttal. In the Punjab this occurs in printed books; and an adjective is formed, muttalī, 'opinionated,' and the like.

MUTT, MUTH, s. Skt. māṭha; 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 ..."—Rās Māṭā, ed. 1878, 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."—Cali. Review, cxvii. 212.

MUTTONGOSHT, s. (i.e. 'Mutton-flesh') Anglo-Indian domestic Hind. for 'Mutton.'

MUTTONGYE, s. Sea-Hind. mātangai, a (nautical) martingale; a corruption of the Eng. word.

MUTTRA, n.p. A very ancient and holy Hindu city on the Jamuna, 30 miles above Agra. The name is Mathura, and it appears in Ptolemy as Μόθυρα ή των Θεων. 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. Māṭsādābād, a name that often occurs
in books of the 18th century. It pertains to the same city that has latterly been called Muxadabad, the capital of the Nawabs of Bengal since the beginning of the 18th century. The town Maksudabad is stated by Tiefenthaler to have been founded by Akbar. The Governor of Bengal, Murshid Kuli Khan (also called in English histories Jafer Khan), moved the seat of Government hither in 1704, and gave the place his own name. It is written Muxudaavd in the early English records down to 1760 (Str W. W. Hunter).

[c. 1670.—"Madesou Bazarki," in Tavernier, ed. Ball, i. 192.]

1884.—"Dec. 26. — In ye morning I went to give Bulchand 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 first act of the Nawab, on his return to Bengal, was to change the name of the city of Maksosouabad to Moorshudabad; and by establishing in it the mint, and by erecting a palace... to render it the capital of the Province."—Stewart, H. of Bengal, 309.

1726.—"Muxadabath."—Valentijn, Chorom., &c., 147.

1727.—"Muxadabaud is but 12 miles from it (Cossimbazar), a Place of much greater Antiquity, and the Mogul has a Mint there; but the ancient name of Muxadabaud has been changed for Rajahmal; for above a Century."—A. Hamilton, ii. 20; [ed. 1744]. (There is great confusion in this.)

1751.—"I have heard that Ram Kissen Seat, who lives in Calcutta, has carried goods to that place without paying the Muxidavad Syre (see BAYER) Chowkey duties. I am greatly surprised, and send a Chubdar to bring him, and desire you will be speedy in delivering him over."—Letter from Nawab Allyverdi Chace to the Prest. of Council, dated Muxidavad, May 20, 1755.

1758.—"En omettant quelques lieux de moindre considération, je m'arrête d'abord à Moosudabad. Ce nom signifie ville de la monnoie. Et en effet c'est là où se frappe celle du pays; et un grand faubourg de cette ville, appelé Azingongo, 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 Muxadavad."—Orme, ii. 79.

1762.—"If you demand an account of the East Indies, the Mogul's 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. Munro—his brother William, in Life, &c. iii. 41.

1884.—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 Chandernagor, and the largest of the vessels sent to Hoogly even was the Bridgewater 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. mazbi, apparently mazhabi from Ar. mazhab, 'religious belief.' Cunningham indeed says that the name was applied to Sikh converts from Mahommadanism (History, p. 379). But this is not the usual application now. [*"When the sweepers have adopted the Sikh faith they are known as Mazhabis. ]

... When the Chukra is circumcised and becomes a Musulman, he is known as a Musalli or a Kokana" (Maclagan, 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 Muzzbees... The idea was ultimately carried out, and improved by making them pioneers."—Letter from Col. H. B. Edwardees to R. Montgomery, Esq., March 23.

... To the same destination (Delhi) was sent a strong corps of Muzhubees (low-caste) Sikhs, numbering 1200 men, to serve as pioneers."—Letter from R. Temple, Secretary to Punjab Govt., dd. Lahore, May 26, 1858.

MYDAN, MEIDAUN, s. Hind. from Pers. maiddn. An open space, an esplanade, parade-ground or green, in or adjoining a town; a piazz (in the Italian sense); any open plain with grass on it; a chaugan (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 Cathey, 68.

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, l. 707.

c. 1665.—"Celti (Quervansera) des Étrangers est bien plus spaceux que l’autre et est quarré, et tous deux font face au Meidan."—Thevenot, v. 214.

1670.—"Before this house is a great square meidan or promenade, planted on all sides with great trees, standing in rows."—Andresen, 35.

1673.—"The Midan, or open Space before the Caun’s Palace, is an Oblong and Stately Piazza, with real not belted Cloisters."—Fryer, 249.

1828.—"All this was done with as much coolness and precision, as if he had been at exercise upon the maidaua."—The Kuzzil-bash, i. 223.

1859.—"A 24-pound howitzer, hoisted on to the maintop of the Shannon, loomed menacingly over the Maidaun (at Calcutta)."—Ogilbany, Narrative of Lie. 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 Eulabes religiosa of Linn. ; the Northern Hill-Myna, Eulabes intermedia of Hay (see Jordon’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 Shāmā, and under that head the quotation will be found. [Mr. McCrindle (Invasion of India, 186) is in favour of the Myna.]

1690.—"The Mynah is twice the size of the Shārak, with glossy black plumage, but with the bill, wattles and tail coverts yellow. It imitates the human voice and speaks with great distinctness."—Ain, ed. Jarrett, iii. 121.]

1691.—Jac. Bontius describes a kind of Myna in Java, which he calls Pica, seu auritus Sturnus indicae. "The 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 passerina immediately began to chant: Orang Namrani catijor macan babi! i.e. ‘Dog of a Christian, eater of swine!’"—Lib. v. cap. 14, p. 87.

1693.—"In the Duke’s chamber there is a bird, given him by Mr. Pierce, the surgeon, from the East Indys, black the greatest part, with the finest collar of white about the neck; but talks many things and ney'es like the horse, and other things, 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. 58) in 1738.

1703.—"Among singing birds that which in Bengal is called the Minaw is the only one that comes within my knowledge."—In Yale, Hedges’ Diary, Hak. Soc. ii. ccxxxiv.

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."—Ed. Valentia, i. 227-8.

1813.—"The myneh 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 chiong (miner) is the most highly prized."—Raffles, Java, i. 290.

1875.—"A talking mina in a cage, and a rat-trap, completed the adornments of the veranda."—The Dilemma, ch. xii.

1878.—"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 mainá, and said: ‘What shall I do to hurt this cat!’"—Miss Stokes, Indian Fairy Tales, 18.

MR. ARNOLD makes too many!

MYROBALAN, s. A name applied to certain dried fruits and kernels of
The kinds recognised in the Medieval pharmacopoeia were five, viz.:

1. The Emblica myrobalan; which is the dried astringent fruit of the Anovula, anwla of Hind., the Emblica officinalis of Gaertner (Phyllanthus Emblica, L. N. O. Euphorbiaceae). The Persian name of this is émlák, but, as the Arabic amlag suggests, probably in older Persian amlag, and hence no doubt Emblica. Garcia says it was called by the Arab physicians ambelgi (which we should write ambalji).

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 Baitar is balilî; in the old Latin version of Avicenna bellegè; and in Persian it is called balî and balila. Garcia says the Arab physicians called it belerţgi (balìrîj, and in old Persian probably balîrîj) 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 Halîla-i-Kabûli. It can hardly have been a product of Kabul, but may have been imported into Persia by that route, whence the name, as calicoes got their name from Calicut. Garcia says these myrobalans were called by his Arabs qعبلإj. Ibn Baitar calls them halîlaj, and many of the authorities whom he quotes specify them as Kâbulî.

4. and 5. The Black Myrobalan, otherwise called ‘Indian,’ and the Yellow or Citrine. These, according to Royle (Essay on Antiq. 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

*a This article we have been unable to find. Dr. Hunter in As. Res. (xi. 182) quotes from a Persian work of Mahomed Husain Shirázî, communicated to him by Mr. Colebrooke, the names of 6 varieties of Hâlitâ (or Myrobalan) as afforded in different stages of maturity by the Terminalia Chebula. 1. H. Zîrâ, when just set (from Zîrâ, cummin-seed). 2. H. Jowî (from Jowî, barley). 3. Zanjî or Hindî (The Black M.). 4. H. Chîfît. 5. H. Jûsîf, or Yellow. 6. H. Kâbuli, the mature fruit. [See Dr. Murray's article in Watt, Econ. Dict. vi. pt. iv. 29 seqq.]"
called *Śīni* or Chinese, is mentioned by one of the authors 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 Royle, also speak of a combination of different kinds of Myrobalan called *Tryphera* or *Tryphala*; a fact of great interest. For this is the *tryphala* ("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 Royle, a combination of the black, yellow and *Chebulic*; but Garcia, who calls it *tine-pala* (*tin-phalin* in Hindu), seems to imply that it consisted of the three kinds known in Goa, viz. *citrina* (or yellow), the *Indian* (or black), and the *belleric*. [Watt, *Econ. Dict.* vi. pt. iv. 32 seqq.] The *emblem*, 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. 340.—"*Bòdi thè yénwésis tou karpos én thè árchi esti xwri xilókútopos.* Tòvν *myrabállon* ðe déndrón én thè árchi, ðtai fainwóis, *ói karpos éiá xilókútopes* kóvó ðe éiá strúfvo kai ðe én thè káptasi ayōn πikròv . . . ."—Aristotelès, *De* *Plantis*, ii. 10.

C. A. D. 60.—"*Fónièz én Aiégínto gínetai*; *turgávetai* ðe *metopwfróntai* thè káta thè *óýmèn* *ákmè,* peiréméfro *ði 1 'A'rábikí *myrabadúv,* *píma ðe légetai.*—Dío* *scoérides, de* *Medici, i. 6xiiii.*

C. A. D. 70.—"*Myrobalanum* Troglobytis et Thebaidi et Arabiee quae Iudaeeab ab Aegypto ditterminat commune est, nascens unguinto, ut ipso nomine appareat, quo *Item indicatur et glandem esse.* Arbor est *heliotropia . . . similè folio, fructus magnitudine abellanea nudis,* &c.—*Pliny*, xii. 21 (46).

C. 540.—A prescription of *Aëtius* of Amida, which will be found transcribed under *ZEDOARY*, 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 *Mirabolans* (*mirabolani conditi*) should be big and black, and the envelope over the nut tender to the tooth; and the bigger and blacker and tenderer to the tooth (like candied walnuts), the better they are. . . . Some people say that in India they are candied when unripe (accerbo), 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 syrop made of *cassia fistula* † and honey or sugar; and they should remain well in the syrop, for they form a moist preserve and are not fit to use dry."—Pegolotti, p. 377.

C. 1345.—(At Alexandria) "*Are sold by the ten mans* (mene, see *MAUND*), . . . *amo- num, mirrobalans of every kind, camphor, custor.* . . ."—Ibid. 57.

1437.—". . . *Vasi grandi de confectione, mirrobalani e gengivo.*"—Letter on presents sent by the Sultan to L. de' Medici, in *Roscov's Lorenzo*, ed. 1825, ii. 392.

1505.—In Calicut) "*li nasce mirabolani, emblici e chebali, li quali valeno ducazi* † *el baar* (see *BAHAR*)."—Lionardo Ca'Masser, p. 27.

1552.—"*La campagna de Iericho is entournee de maitaignes de tous costez*: poignant laquelle, et du costé de midy est la mer morte. . . . Les arbes qui portent le Licion, naissent en este plaine, et aussi les arbes qui portent les *Myrobalans Citrins*, du noyan desques les habitants font de la huile."—P. Belon, *Observations*, ed. 1554, f. 144. †

1560.—"Mais pource que le Bon, que les Grecs appellent Balans Mympesica, m'a fait souvenir des *Myrobalans* des Arabes, dont y ont a cinq especes: et que d'ailleurs, on en vse ordinairement en Medecine, encore que les anciens Grecz n'en ayent fait aucune mention: il m'a semble bon d'en toucher mot: car l'euse fait grand tort a ces Commentaires de les prizer d'vn

*Confettionum,* *make comfits of* ; *preserve,* but the latter word is too vague.†

† This is surely not what we now call *Cassia Fistula*, the long cylindrical pod of a leguminous tree, affording a mild laxative. But Hambury and Flückiger (pp. 195, 475) show that some *Cassia bark* (of the cinnamon kind) was known in the early centuries of our era as *kassia cypriygenos* and *cassia fistularis*; whilst the drug now called *Cassia Fistula*, L., is first noticed by a medical writer of Constantinople towards a.d. 1300. Pegolotti, at p. 266, gives a few lines of instruction for judging of *cassia fistula*: "It ought to be black, and thick, and unbroken (sellito), and heavy, and the thicker it is, and the blacker the outside rind is, the riper and better it is; and it retains its virtue well for 2 years. This is not very decisive, but on the whole one should suppose Pegolotti's *cassia fistula* to be either a spice-bark, or solid twigs of a like plant (H. & F. 476).

† This is probably *Balantia egyptica*, Delile, the zik of the Arabs, which is an unkind way of saying a Myrobalan fruit and yields an oil much used medicinally. The negroes of the Niger make an intoxicating spirit of it.
fruit si requis en Medecine. Il y a donques cin espèces de Myrabolans."—Mathioli, Com. on Dioscorides, old Fr. Tr. p. 594.

1610.—
"Kastril. How know you?

Subtle. By inspection on her forehead;
And subtilty of lips, which must be tasted
Often, to make a judgment.

[Kisses her again.]

'Slight, she melts
Like a Myrabolane."—The Alchemist, iv. 1.

[c. 1665.—"Among other fruits, they preserve (in Bengal) large citrons... small Mirobolans, which are excellent. . ."—Bernier, ed. Constable, 488.]

1672.—"Speaking of the Glans Unguentaria, otherwise call'd Balanus Mirepica or Ben Arabum, a very rare Tree, yielding a most fragrant and highly esteem'd Oyl; he is very particular in describing the extraordinary care he used in cultivating such as were sent to him in Holland."—Notice of a Work by Abraham Munting, M.D., in Philos. Trans. ix. 249.

MYSSORE, n.p. Tam. Maisur, Can. Maisuri. 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 Maisi-ür, Maisi being the name of a local goddess like Pomona or Flora: ʻür, 'town, village.' It is however usually said to be a corruption of Mahish-āsura, the buffalo demon slain by the goddess Durga or Kali. [Rice (Myssore, i. 1) gives Can. Maissa, from Skt. Mahisha, and ʻür, 'town.]

[1696. — "Nabob Zulphar Cawn is gone into the Miose country after the Mahrrata army. . ."—Letter in Wilks, Hist. Sketches, Madras reprint, i. 60.]

MYSSORE THORN. The Causalpinia sepâria, Roxb. It is armed with short, sharp, recurved prickles; and 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 ka jhâr.

[1857. — "What may be termed the underwood, consisted of milk bushes, prickly pears, myssore thorn, intermingled in wild confusion. . ."—Lady Falkland, Chow-chow, 2nd ed. i. 300.]

N

NABÔB, s. Port. Nababo, and Fr. Nabob, from Hind. Nawab, which is the Ar. pl. of sing. Ndub (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 Nawâb of Surat, the Nawâb of Oudh, the Nawâb of Arcot, the Nawâb Nadzim 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 Râd and Rajâ are upon Hindus.

Nabob is used in two ways: (a) simply as a corruption and representative of Nawâb. We get it direct from the Port. nababo, 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 Naabôb' (Nobèt) (1768) aided in giving general currency to the word in this sense.

a.—

1604.—"... delante del Naunabo que es justicia mayor."—Guerrero, Relacion, 70.

1615.—"There was as Nababo in Surat a certain Persian Mahommedan (Moor Parsi) called Mocarre Bethiaou, who had come to Goa in the time of the Viceroy Ray 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. . ."—Bocarro, p. 354.

1616.—"Catechumeni ergo parentes viros aliquot inducunt honestos et assessores Naunabi, id est, judicis supremi, cui consiliari erant, uti et Prorugi, ut libellum famosum adversus Pinnerum spargerent."—Jarric, Thesaurus, iii. 375.

1652. — "The Nahab† was sitting, ac-

* Dozy says (2nd ed. 329) that the plural form has been adopted by mistake. Wilson says 'honorifically.' Possibly in this and other like cases it came from popular misunderstanding of the Arabic pluralis. So we have omra, i.e. umaru, pl. of amir used singularly and forming a plural umrijin. (See also OMLAH and MEHAUL.)

† The word is so misprinted throughout this part of the English version.
cording to the custom of the Country, bare-foot, like one of our Taylors, 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 answer should be given to every one."— 

Tavernier, E. T. ii. 99; [ed. Ball, i. 291].

1653. — "... il prend la qualité de Nabab qui vaul autant à dire que monseigneur."— De la Boullaye-le-Gonz (ed. 1657), 142.

1666.—"The ill-dealing of the Nabab proceeded from a scurvy trick that was play'd me by 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 purposing next day to depart, there came letters out of the Moorish Camp from the Nabab, the field-marshal of the Great Mogul. ..."-Heiden Verwaartijkel Schip-Breek, 52.

1862.—"... Ray Nundelall ye Nabhabs Dwar, who gave me a most courteous reception, 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 Franks. ..."—Hedges, Diary, Oct. 27; [Hist. Soc. i. 42].

Hedges writes Nabob, Nabab, Naab, Nabob.

1716.—"Nababo. Termo do Mogol. He o Titolo do Ministro que he Cabeça."—Blateau, s.v.

1727.—"A few years ago, the Nabob or Vice-Roy of Chonmandel, who resides at Chiekakaal, and who superintends that Country for the Mogul, for some Disgust he had received from the Inhabitants of Din Islands, would have made a Present of them to the Colony of Fort St. George."—A. 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 attendance, came the night before him. All the guns fired 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."—Orme, Reprint, Bk. i. 51.

1752. — "Agreed ... that a present should be made the Nabob 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. Morsden, in Mem. 9.

1787.—"Of armaments by flood and field; of Nabobs you have made to yield."—Ridson, 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 consequence provided for; others say he was an adventurer, and sold knicknacks to the Nabob of Oude."—Sir T. Munro, in Life, i. 371.

1809.—"... I was surprised that I had heard nothing from the Nawab of the Carnatic."—Ed. Valentia, i. 381.

c. 1858.—"Le vieux Nabab et la Begum d'Arkate."—Lecante de Liste, ed. 1872, p. 156.

b.—[1764. "Mogul Pitt and Nabob Bute."—Horace Walpole, Letters, ed. 1857, iv. 222 (Stanf. Dict.).] 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 preference, the man of family will always carry it."—Bowdell, Journal of a Tour to the Hebrides, under Aug. 28.

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 Tracts, 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).

1783.—"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 merchantlike quality I mention."—Burke, Speech on Fox's E.I. Bill, in Works and Corr., ed. 1852, iii. 506.

1787.—""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 Mesurier, a smuggler from Jersey; ... and Dempster, who is one of the good-natured candid men who connect themselves with
NACODA, NACDER. 612 NACODA, NACDER.

every bad man they can find."—Ld. 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 ... suffit à me faire décéder," le surnom de Nabob par les bourgeois et les visiteurs de la petite ville."—Rev. des Deux Mondes, xviii. 998.

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."—Gekkie, Life of Murcishment, i. 197.

1875.—"... A Tumis!—interrompit le duc. ... 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 de quel il vienne."—Le Nabab, par Alph. Daudet, ch. i.

It is purism quite erroneously applied when we find Nabob in this sense miswritten Nawavab; 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 aid of their friends the Turks would have been the form of a tax upon paper, and a concession of the Levits to act as Commanders of Regiments of Bashishooums, 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 Naboth=Uriah.

NACODA, NACDER, &c., s. Pers. Nākhuḍa (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. Skeat notes that the word is sometimes, after the manner of Hobson-Jobson, corrupted by the Malays into Anak kula, 'son of a horse.']

c. 916.—"Bientôt l'on ne garda pas même de mélanges pour les patrons de navires (nākhuḍa, pl. of nākhuḍ) Arabes, et les maîtres de bâtiments marchands furent en butte à des pretensions injustes."—Relation, &c., i. 68.

c. 1348.—"The second day after our arrival at the port of Kaiklākāri, this princess invited the nākhoda, or owner of the ship (nābō-al-markab), the kurānī (see CRANNY) or clerk, the merchants, the chief people, the tandāli (see TINDAL) or commander of the crew, the sipāhsalār (see SIPAHSELAR) or commander of the fighting men."—J. D. August, 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 Zambucusos (see SAMBOOK) the nacodas came to the Captain General."—Correa, i. 302.

1540.—"Whereupon he desired us that the three nacodas of the Junks, so are the commanders of them called i that country ..."—Pinto, (orig. cap. xxxv.) in Cogan, p. 42.

[c. 1590.—"In large ships there are twelve classes. 1. The Nakunda, or owner of the ship. This word is evidently a short form of Nākhuḍa. He fixes the course of the ship."—Ains, ed. Blochmann, i. 280.]

1610.—"The sixth Nohuda Melech Ambor, Captain of a great ship of Dabull (see DABUL), came ashore with a great many of Merchants with him, with the rest were carried about the Towne in pompe."—Sir H. Middleton, in Purchas, i. 260.

[1616.—"Nohody 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 at Batavia, to Rich. Cockes, in his Diary, ii. 341.

1625.—Purchas has the word in many forms; Nokayday, Nahoda, Nohuda, &c.

1638.—"Their nockado or India Pilot was stab'd in the Grynwe twice."—In Hakl. iv. 48.

1649.—"In addition to this a receipt must be extracted from the Nacodas."—Secret Instructions in Buldaeus (Germ.), p. 6.

1758.—"Our Chocarda (?) assured us they

[* The late Mr. E. J. W. Gibb pointed out that Chocarda is Turkish Chokadar, a name given to a great man's lackey or footman. "High
were rogues; but our Knockaty or pilot told us he knew them."—Ives, 248. This word looks like confusion, in the manner of the poet of the "Snark," between nakhuda and (Hind.) arkaôt, "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. rubbân, '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 tindals of native craft at small cost."—Resn. of Govt. of India as to Lights for Shipping, 28 Jan.

NAGA, n.p. The name applied to an extensive group of uncivilised 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 Kachâr and the basin of the Surma. A part of these hills was formed into a British district, now under Assam, in 1867, but a great body of the Nâga clans is still independent. The etymology of the name is disputed; some identifying it with the Nâga 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. nangâ, Beng. nentâ, &c.), curiously enough, is that which Ptolemy attributes to the name, and which the spelling of Shihabuddin also indicates. [The word is also used for a class of ascetics of the Dâdûpanthi sect, whose head-quarters are at Jaypur.]

[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.

1879.—"The Nâgas of Jaipur are a sect of militant devotees belonging to the Dâdû Panthi sect, who are enrolled in regiments to serve the State; they are vowed to celibacy and to arms, and constitute a sort of military order in the sect."—Rajputana Gazetteer, ii. 147.]

NAGAREE, s. Hind. from Skt. nâgârî. The proper Sanskrit character, meaning literally 'of the city'; and often called deva-nâgâri, 'the divine city character.'

[1805.—"As you sometimes see Mr. Wilkins, who was the inventor of printing with Bengal and Nagree types ..."—Letter of Colebrooke, in Life, 227.]

NAIB, s. Hind. from Ar. nâyab, a deputy; (see also under NABOB.)

[1810.—In the Maldives, "Of these are constituted thirteen provinces, over each of which is a chief called a Naybe."—Pyrrard de Laval, Hak. Soc. i. 198.]

1852.—"Before the expiration of this time we were overtaken by ye Caddie's Neip, ye Meerbear's (see MEERBAR) deputy, and ye Dutch Director's Vakill (see VAKEEL) (by the way it is observable ye Dutch omit no opportunity to do us all the prejudices that Ives in their power)."—Hedges, Diary, Oct. 11; [Hak. Soc. i. 35].

The word Nagâ is spelt with a nasal n, "Nâgâ" (p. 76).
1765.—"... this person was appointed Naib, or deputy governor of Orissa."—Hollstel, Hist. Events, i. 53.

[1556.—"The Naib gave me letters to the chiefs of several encampments, charging them to provide me with horses."—Perrier, Caravan Journeys, 237.]

NAIK, NAIQUE, &c. s. Hind. náyak. A term which occurs in nearly all the vernacular languages; from Skt. náyaka, '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) 

—c. 1583.—"Mandou tambem hú Nayque com vinti Abescins, que nos veio guardando dos ladrões."—Pinto, ch. iv.

1548.—"With these four captains there are 12 naiques, who receive as follows—to wit, for 7 naiques who have 3 pardaos and 1 tanga a year ... 11,160 réis. For Cidi naique, who has 30 pardaos, 4 tangas ... and Madgur naique the same ... and Salgy naique 24 pardaos a year, and two naures [Ar. naibur, 'servant'] who have 8 vintens a month, equal to 12 pardaos 4 tangas a year."—S. Botelho, Tombo, 215.

1555.—"To guard against these he established some people of the same island of the Camarese Gentoois with their Naiques, who are the captains of the footmen and of the horsemen."—Barros, Dec. II. Liv. v. cap. 4.

—c. 1565.—"Occorse l'anno 1565, se mi ricordo bene, che il Naic cioè il Signore della Città li mandò a domandami certi canalli Arabi."—C. Federici, in Ramusio, iii. 391.

—c. 1610.—"Te priay done ce capitaine ... qu'il me fit bailler vne almaidie ou basteau auce des mariniers et vn Naigue pour truchement."—Mocquet, 289.

1646.—"Il s'appelle Naigue, qui signifie Capitaine, doutant que c'est vn Capitaine du Roy du Narzingne."—Barretto, Rel. du Proc. de Malabar, 255.

(b) 

1598.—"The Kings of Decan also have a custome when they will honour a man or recompense [recompense] their service done, and rayse him to dignitie and honour. They give him the title of Naygue, which signifies a Capitaine."—Linschoten, 51; [Hak. Soc. i. 173].

1673.—"The Prime Nobility have the title of Naiks or Naiges."—Fryer, 162.

—c. 1704.—"Hydwr Sâhîb, the son of Muhammad Ilias, at the invitation of the Ministers of the Polygar of Mysore, proceeded to that country, and was entertained by them in their service ... he also received from them the honourable title of Naiq, a term which in the Hindu dialect signifies an officer or commander of foot soldiers."—H. of Hydwr Naik, p. 7. This was the uncle of the famous Haidar Naik or Hyder Ali Khan.

(c) 

1694.—"Maduré; sorte del Naygue Señor destas terras."—Guerrero, Relacion, 101.

1616.—"... and that orders should be given for issuing a proclamation at Napatam that no one was to trade at Tevona-patam, Porto Novo, or other port belonging to the Naige of Ginja or the King of Musulapatam."—Bocarro, 619.

1646.—"Le Naide de Madure, à qui appartient la coste de la pescherie, a la pesche d'un jour par semaine pour son tribut."—Barretta, 248.

—c. 1665.—"Il y a plusieurs Naiques au Sud de Saint-Thomé, qui sont Souverains: Le Naïque 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 Veilour ... namely Vitipa naik of Madura, the King's Cupisdore—see CUSPADORE—bearer ... and Cristapa naik of Chengier, the King's Betol-holder ... the naik of Tanjower the King's Shield-bearer."—Baddæus (Germ.), p. 153.

1809.—"All I could learn was that it was built by a Naig of the place."—Ld. Valentia, i. 398.

(d) 

—[c. 1610.—"These men are hired, whether Indians or Christians, and are called Naicles."—Pyравд de Laval, Hak. Soc. ii. 42.]

1787.—"A Troop of Native Cavalry on the present Establishment consists of 1 European subaltern, 1 European sergeant, 1 Subdar, 3 Jemidars, 4 Havildars, 4 Naíques, 1 Trumpeter, 1 Farrier, and 68 Privates."—Regns. for H. Co.'s Troops on the Coast of Coromandel, &c., 6.

1834.—"... they went gallantly on till every one was shot down except the 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.
NAMBOOEE.

We may add as a special sense that in West India Naīk is applied to the head-man of a hamlet (Kāri) or camp (Tūnda) of Brīnjaries (q.v.). [Bhangi and Jhang Naiks, the famous Banjāra leaders, are said to have had 180,000 bullocks in their camp. See Berar Gazetteer, 196.]

NĀIR. 8. Malayal. Nāyār; from the same Skt. origin as Naik. Name of the ruling caste in Malabar. [The Greek νδούπα 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 Brahmans. The second are Naari, who are the same as the gentlefolk amongst us; and these are obliged to bear sword and shield or bows and lances."—Vartthema, 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."—Barboza, 165.

1553.—"And as...the Gentiles of the place are very superstitious in dealing with people foreign to their blood, and chiefly those called Brammanes and Nairs."—Barnes, Dec. i. liv. iv. cap. 7.

1563.—"...The Nairs who are the Knights."—Garcia.

1582.—"...The Men of Warre which the King of Calicut and the other Kings have, are Nayres, which be all Gentlemen."—Cas-\ud201;anda (by N. L.), t. 351.

1644.—"We have much Christian people throughout his territory, not only the Christians of St. Thomas, who are but soldiers that he (the King of Cochín) 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 Nayres, who are his fighting men, and his nobles or gentlemen."—Bocarro, MS., t. 315.

1755.—"The king has disciplined a body of 10,000 Nairs; people of this denomination are by birth the Military tribe of the Malabar coast."—Orme, i. 400.

1781.—"The soldiers preceded the Nairs or nobles of Malabar."—Gibbon, ch. xviii.

It may be added that Nāyār was also the term used in Malabar for the mahout of an elephant; and the fact that Nāyār and Nāyaka are of the same origin may be considered with the etymology which we have given of Cornac (see García, 85v).

NALKEE, s. Hind. nālki. 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, Bihār Peasant Life, 46).] The name was perhaps a fictitious imitation of palkī? [Platts suggests Skt. nālka, 'a tube.]

1789.—"A nāleky is a palkī, 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 Seér Mutagharia, iii. 260.

[1844.—"This litter is called a nālki. 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 so been conferred. These were the nālki, the order of the Fish, and the fan of peacock's feathers."—Sleeman, Rambles, ed. V. A. Smith, i. 165.]

NAMBEADARIM, s. Malayāl. nambiyattūri, nambiyattiri, a general, a prince. [See Logan, Malabar, i. 121.]

1508.—"Afterwards we were presented to the King called Nambioda; who received us with no small gladness and kindness."—Guer. du Europe, in Ramusio, i. f. 146.

1552.—"This advice of the Nambeadarim was disapproved by the kings and lords."—Costancheda; see also Transl. by N. L., 1582, f. 147.

1557.—"The Nambeadarim who is the principal governor."—D'Albomquerque, Hak. Soc. i. 9. The word is, by the translator, erroneously identified with Nambūdīri (see NAMBOOEE), a Malabar Brahman.

1634.—"Entra em Cochim no thalamo secreto Aonde Nambodera dorme quieto."—Malaca Conquista. i. 50.

NAMBOOEE, Malayāl. nambīdīri, Tam. nambūri; [Logan (Malabar, ii. Gloss. cxxi.) gives nambūti, nambūri, from Drav. nambuka, 'to trust, tīri, Skt. śrī, 'blessed.' The Madras Gloss. has Mal. nambu, 'the Veda, ōthu, 'to teach,' tīri, 'holy.'] A Brahman of Malabar. (See Logan, i. 118 seqq.).

1644.—"No more than any of his Nambures (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."—Bocarro, MS., t. 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, Mysore, ii. 426.]
NANKEEN, s. 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."—Staunton's Narr. of Ed. Macartney's Embassy, ii, 425.

1794-5.—"The colour of Nam-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 Nam-king of a deeper colour, because of late they had grown paler."—Van Braam's Embassy, E.T. ii, 141.

1797.—"China Investment per Upton Castle. . . Company's broad and narrow Nankeen, brown Nankeen."—In Seton-Karr, ii. 836.

1838.—"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 Baines, in Pwajeb Trade Report, App. p. ix. See also p. clxxix.

1845.—"Don't be trying to depreciate the value of the lot, Mr. Moss," Mr. Hamme- rdown 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 bangkhan tree (see BANYAN-TREE) and a pagody."—Vanity Fair, i. 178.

NANKING, n.p. The great Chinese city on the lower course of the Yangtsékiang, 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 (Chekim) in the old notices of China translated by R. Willes in Hakluyt (ii. 546).

It appears to be the city mentioned by Conti (c. 1430), as founded by the emperor: "Hinc prope XV. diem in itinere (i.e. from Cambalec or Peking), alia civitas Nampeti nomine, ab imperatore condita, cujus ambitus patet triginta milliaribus, etaque 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 Nemmat. 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 king of which is the greatest sovereign in the world. . . . The port of this kingdom is called Quan-tan, and among the many cities of this empire two are the most important, namely Nankin and Comlaka (read Combalak), where the king usually resides."—Pigafetta's Magellans (Hak. Soc.), p. 156.

1540.—"Thereunto we answered that we were strangers, natives of the Kingdom of Siam, and that coming from the port of Lianpoo to go to the fishery of Nanquin, we were cast away at sea . . . that we purposed to go to the city of Nanquin there to imbarque ourselves as rowers in the first Lantea (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 Quinéij (Kingsze or capital, i.e. Pechel).—Barros, i. ix: 1.

1556.—"Ogni anno va di Persia alla China una grossa Carauana, che camina sei mesi prima ch'arrivi alla città de Lanchin, Città nella quale risiede il Re con la sua Corte."—Ces. Federici, in Ramusio, iii. 391v.

[1615.—"4734 Catties China of raw Lankine 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 Narcondam one cannot but recognise Narak, 'Hell'; perhaps Naraka-kundam, '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 precipitous 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, Jungle Life, 397 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 (18 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:

1598.—"... as you put off from the Ilandes of Andaman towards the Coast... there lyeth only in the middle way an Ilande which the inhabitants call Viscondam, which is a small Island 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'oublierai pas Narcondam, et d'autant moins que ce que j'en trouve dans les Portugais ne repond point à la position que nos cartes lui donnent. Le routier de Gaspar Pereira de los Reys indique l'Ile Narcondao ou Narcondam à 6 lieues des lies Coreas, 12 de la tête de l'Andaman; et le rhumb de vent à l'égard de ce point il le determine, teste quarta da nordeste, meja quarta mais para les nordestes, c'est à dire à peu-près 17 degrés de l'est au nord. Selon les cartes Françaises, Narcondam s'ecarte 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, Eclaire., 141-142.

I may add that I find in a French map of 1701 (Carte Marine depuis Suratte jusqu'au Detroit de Malaca, par le Père P. P. Tachard) we have, in the (approximately) true position of Narcondam, Isle 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. nalāda through Semitic media, whence
the change of i into r; and in this form it is found both in Hebrew and Greek. [Prof. Skeat gives: "F. nard, L. nardus. Greek νάρδος, Pers. nard (whence Skt. nalada), spikenard. Skt. nado, 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. 25.—

"Cur non sub alta vel platano, vel hac Pinn jacentes sic temere, et rosa Canos odorati capillos, Dum licet, Assyríaque nardo Potamus uncti?"

Horace, Odes, II. xi. A.D. 29.—"Cal doitos autóv en Bhtanía, en tη oikia. Símmov... ἥδε γνωψι ἑχοισα ἀλάσκαρτον μύρων, νάρδου πικρίας πολυτελοισ..."

—St. Mark, xiv. 3.

c. A.D. 70.—"As touching the leafe of Nardus, it were good that we discouraged thereof at large, seeing that it is one of the principal ingredients aromaticall that goe 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."

—Pliny (Ph. Holland), xii. 12.

c. A.D. 90.—"Καταγεται δε δι' αὐτῆς (Ορίζει) καλ ἀπ τῶν δωμέων, ἡ δὲ Πωκλάδος καταφερομένη νάρδος, ἡ Κασπαρινία, καλ ἡ Παραπάνα, καλ ἡ Καβολινή, καὶ ἡ διὰ τῆς παρακειμένης Σκυθίας."

—Periplus, § 48 (corrected by Fabricius).

c. A.D. 545.—"...also to Sindu, where you get the musk or castorion, and androstachys" (for nardostachys, i.e. spikenard).

—Cosmas, in Cathay, p. clxxviii.

1563.—"I know no other spikenard (espigue-nardo) in this country, except what I have already told you, that which comes from Chitor and Mandon, regions on the confines of Deli, Bengal, and the Decan."—Garcia, f. 191.

1790.—"We may on the whole be assured that the nardus of Ptolemy, the Indian Simul of the Persians and Arabs, the Jalámní of the Hindus, and the spikenard of our shops, are one and the same plant."—Sir W. Jones, in As. Res. ii. 410.

c. 1781.

"My first shuts out thieves 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, -kela, or -keli; Pers. nárgil; Greek of Cosmas, Ἀργυλλών); 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.—"Argell." See under SURA.

[1625.—"Narghil, like the palm in the leaves also, and is that which we call Nux Indica."—P. della Valle, Hak. Soc. i. 40.

[1758.—"An Argile, or smoking tube, and coffee, were immediately brought us..."

—Ieœ, 271.

[1813.—"...the Persians smoked their eulloons and nargils..."

—Forbes, Or. Mem. 2nd ed. i. 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 'Hoogly Bight.' See Mr. Barlow's note on Hedges' Diary, i. 64.

1684.—"About 11 o'clock we met with ye Good-hope, at an anchor in ye Narrows, without Hugly River, & 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 great Ship, ought to be kept close aboard down to the Channel Trees, for in the Offing 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 Belá dynasty reigning at Dwára Samudra, about A.D. 1341 [see Rice, Mysore, i. 344 seqq.]. The original dynasty of Vijayanagara became extinct about 1487, and was replaced by Narasasváka, 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 Hooghly Point, and the confines of the Bumamun K., often called the Gunga (see under GODAVERY).
NAUND. 619  NARSINGA.

name of Narsinga, which they learned to apply to the kingdom from his name, continued to be applied to it for nearly two centuries.

1605.—"Hasse notizia dell maggiori Re che hanno nell' India, che è el Re de
Narsing, indiano zentil; confina in Estra-
madura con el regno de Comj (qu. regno Deconij), el qual Re sì è Moro. El qual Re
de Narsin tien grande regno; sarà (hara?) ad ogni suo comando 10 mila elefanti, 30
mila cavalli, e infinito numero di gentil."—
Lionardo Ca' Masser, 35.

1610.—"The Governor . . . learning of the
embassy which the King of Binsega
was sending to Cananore to the Viceroy, to
offer firm friendship, he was most desirous to
make alliance and secure peace . . . prin-
cipally because the kingdom of Narsinga
extends in the interior from above Calicut
and from the Balagate as far as Cambaya,
and thus if we had any wars in those coun-
tries by sea, we might by land have
the most valuable aid from the King of
Binsega."—Correa, ii. 30.

1513.—"Aderant tunc apud nostrì praefec-
ti a Narsingae rege legati."—Emanuel,
Reg. Épist. f. 3r.

1516.—"45 leagues from these mountains
inland, there is a very large city which is
called Bijanaguer, very populous. . . . The
King of Narsinga always resides there."—
Barbosa, 85.

1538.—"And she (the Queen of Onor)
sware to him by the golden sandals of her
pagod that she would rejoice as much as God
give him the victory over them (the
Turks) as if the King of Narsinga, whose
slave she was, should place her at table
with his wife."—F. Mendez Pinto, ch. ix.;
see also Cogan, p. 11.

1558.—"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.—
NAUND, s. Hind. nànd. A coarse
earthen vessel of large size, resembling
in shape an inverted bee-hive, and use-
ful for many economic and domestic
purposes. The dictionary definition in
Fallon, 'an earthen trough,' conveys
an erroneous idea.

1832.—"The ghori (see GHURRY), or
copper cup, floats usually in a vessel of
course red pottery filled with water, called
a nành."—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 nànds. They are

Wencapati, Raia, 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,
sugata al Rey de Narsinga, el qual Reyno
e llamado por otro nombre Binsaga."—Mar-
tinez de la Fuente, Compendio, 16.

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NASSICK, n.p. Näsìk; Naśika of
Ptolemy (vii. i. 63); an ancient city of
Hindu sanctity on the upper course of
the Godavery R., and the head-
quarter 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 deter-
mined 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
Jour., 1857) have been called by him
Nàsik squares, and Nassik cubes, from
his residence in that ancient place (see

NAT, s. Burmese nàt, [apparently
from Skt. nátha, 'lord']; a term ap-
plicated to all spiritual beings, angels,
els, demons, or what not, including
the gods of the Hindus.

1878.—"Indeed, with the country popu-
lation of Pegu the worship, or it should
rather he said the propitiation of the 'Nàts'
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.]
NAUTH. 620 NAVAIT, NAITEA.

made of the coarsest earthenware, and are very capacious. Those I used were nearly a yard in diameter and about eighteen inches deep."—Thornhill, Haunts and Hobbies of an Indian Official, 79."

**NAUTH.** s. A kind of ballet-dance performed by women; also any kind of stage entertainment; an European ball. Hind. and Mahr. naţh, from Skt. nṛtya, dancing and stage-playing, through Prakrit nacchā. The word is in European use all over India. [A poggly nauth (see POGGLE) is a fancy-dress ball. Also see POOTLY NAUTH.] Browning seems fond of using this word, and persists in using it wrongly. In the first of the quotations below he calls Fifie the 'European nauth,' 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 Maharatta Camp, ed. 1892, p. 142.]

1823.—"I joined Lady Macnaghten and a large party this evening to go to a Nach given by a rich native, Roupall Mullich, on the opening of his new house."—Mrs. Heber, in Heber, ed. 1844, i. 37.

[1829.—"... a dance by black people which they calls a Notch. ..."—Oriental Sport. Mag. ed. 1873, i. 129.]

c. 1831.—"Elle (Begum Sumrou) fit enterrer vivante une jeune esclave, dont elle était jalouse, et donna à son mari un nauth (bal) 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 Nauth!"—Fifine at the Fair, 31.

1876.—"... I locked in the swarth little lady— I swear, From the head to the foot of her,—well quite as bare! 'No Nauth shall cheat me,' said I, taking my stand At this bolt which I draw. ..."—Natural Magic, in Pacchiarotto, &c.

**NAUTH-GIRL.** s. (See BAYADERE, DANCING-GIRL.) The last quotation is a glorious jumble, after the manner of the compiler.

[1809.—"Nach Girls are exempted from all taxes, though they pay a kind of voluntary one monthly to a Fugee. ..."—Broughton, Letters from a Maharatta Camp, ed. 1892, p. 113-4.]

1825.—"The Nach women were, as usual, ugly, huddled up in huge bundles of red petticoats; and their exhibition as dull and insipid to an European taste, as could well be conceived."—Heber, ii. 102.

1836.—"In India and the East dancing-girls are trained called Almeh, and they give a fascinating entertainment called a natch, for which they are well paid."—In R. Phillips, A Million of Facts, 322.

**NAVAIT, NAITEA, NEVOYAT,** &c., n.p. A name given to Mahomedans of mixt race in the Konkan and S. Canara, corresponding more or less to Moplabs (q.v.) and Lubbyes 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 Sturrock, Man. of S. Canara, i. 181.] It is apparently a Konkani word connected with Skt. nava, 'new,' and implying 'new convert.' [The Madras Gloss. derives the word from Pers. ناذی, from نایت, the name of an Arab clan.]

1552.—"Sons of Moors and of Gentile women, who are called Neiteas. ..."—Castanheda, iii. 24.

1553.—"Neiteas que são mésticos: quanto aos padres de geração dos Arábios e perparte das mães das Gentias."—Barros, i. ix. 3.

And because of this fertility of soil, and of the trade of these ports, there was here a great number of Moors, natives of the country, whom they call Neiteas, 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). ..."—Piriska, by Briggs, iv. 533.

1615.—"... et passim infiniti Mahometani reperiebantur, tum indigenae quos neiteas vocabant, tum externi. ..."—Jurric, i. 57.

1626.—"There are two sorts of Moors, one: Mesticos of mixed seed of Moore-fathers and Ethniike-mothers, called Naiteani, Mungrels also in their religion, the other Forreiners: ..."—Pucaus, Pilgrimage, 554.
NAZIR, s. Hind, from Ar. nāzīr, 'inspector' (nazar, 'sight'). The title of a native official in the Anglo-Indian Courts, sometimes improperly rendered 'sheriff,' because he serves processes, &c.

1670.—"The Khan ... ordered his Nazir, or Master of the Court, to assign something to the servants. . . ."—Andriez, 41.

1708.—"He especially, who is called Nadir, that is the chief of the Mahal . . . ."—Catron, II. of the Mogul Dynasty, E.T. 295.

1826.—"The Nazir is a perpetual sheriff, and executes writs and summonses to all the parties required to attend in civil and criminal cases."—Pandurang Hari, ed. 1873, ii. 118. 1878.—"The Nazir had charge of the treasury, stamps, &c., and also the issue of summonses and processes."—Life in the Mogusstis, i. 204.

NEELĀM, LEELĀM, s. Hind. nilām, from Port. leilão. An auction or public outcry, as it used to be called in India (corresponding to Scotch rooup; comp. Germ. rufen, 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-īlām), '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'Alpoim came full of sorrow to Cochin with all the apparel and servants of Afonso d'Albuquerque, 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 Afonso d'Albuquerque. I cannot 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 to be foremost in honour."—Correa, ii. 469.

1527.—"And should any man die, they at once make a Leylam of his property."—India Office MSS., Corpus Chronologico, vol. i.

Letter of Fernando Nunes to the King, Sept. 7.

1554.—"All the spoil of Mombasa that came into the general stock was sold by leilão."—Castanheda, Bk. ii. ch. 13.

1598.—"In Goa there is holden a daylie assembly ... which is like the meeting upō 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 beginith in the morning at 7 of the clocke, and continueth till 9 ... in the principal strete 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 thereto and sold to the last pennieworth, in the same outroop, whatsoever they be, yea although they were the Viceroyes goodes."—Linschoten, ch. xxix.; [Hak. Soc. i. 184, and compare Pyrard de Laval, Hak. Soc. ii. 52, who spells the word Laylon].

1610.—"... the mary vient frapper à la porte, dont la femme faisant fort l'aston-née, prie le Portugais de se cacher dans une petite cuve à pourceaine, et l'ayant fait entrer là dedans, et ferne tres bien à clef, ouuir la porte a son mary, qui ... le laissa tremper là iusqu'au lendemain matin, qu'il fit porter ceste cuve au marché, ou lailan ainsi qu'ils appellent. ..."—Moquet, 344.

Linschoten gives an engraving of the Rua Direita in Goa, with many of these auctions going on, and the superscription: "O Leilão 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 lé-lang and SWATow loyi-lang (see Giles; also Denys's Notes and Queries, vol. i.).

NEELGYE, NILGHAU, &c., s. Hind. nilgāt, nilgāī, nilgāi, i.e. 'blue cow'; the popular name of the great antelope, called by Pallas Antilope tragocamelus (Portax pictus, of Jerdon, [Boiselaphus tragocamelus of Blanford, Mammalia, 517]), given from the slaty blue which is its predominant colour. The proper Hind. name of the animal is rogh (Skt. rīgha, or rīshya).

1663.—"After these Elephants are brought divers named 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 Elads, and Rhinoceros, and those great Buffals of Bengal . . . to combat with a Lion or Tiger."—Berger, E.T. p. 84; [ed. Constable, 262; in 218 nilgaux; in 364, 377, nil-gauxa].

1773.—"Captain Hamilton has been so obliging as to take charge of two deer, a male and a female, of a species which is
NEEM, s. The tree (N.O. Meliaceae) Azadirachta indica, Jussieu; Hind. nim (and nimb, according to Playfair, Taleef Shereef, 170), Mahr. nimb, from Skt. nimba. It grows in almost all parts of India, and has a repute for various remedial uses. Thus poultices 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.

1563.—"R. 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 Balaghat, 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, mixed with lemon-juice. . . ."—Garcia, i. 153.

1578.—"There is another tree highly medicinal. . . which is called nimbo; and the Malabars call it Besopole [Malayall. vëppal]."—Acosta, 284.

[1813. "... the principal square . . . regularly planted with beautiful nymp or lym-trees."—Forbes, Or. Mem. 2nd ed. ii. 445.

[1856.—"Once on a time Gaj Singh . . . said to those around him, 'Is there any one who would leap down from that limb tree into the court?"—Forbes, Rats Mala, 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."—Meadore Taylor, Story, &c., ii. 85.

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 Naga-rit, '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 Nāgarāḍastra. Ibn Batuta touched at a continental coast occupied by uncivilised people having elephants, between Bengal and Sumatra, which he calls Baranaghr. 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. 224-228).

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, i. ix. 1.

1558.—"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 of Negrais, as in their language they call the port which runs up into Pegu."—Gasparo Balbi, f. 92.

1586.—"We entered the barre of Negrais, which is a braue barre," kc. (see COSMIN).

—R. Fitch, in Hakl. ii. 390.

1613.—"Philip de Brito having sure intelligence of this great armament . . . ordered the arming of seven ships and some sangriuelas, 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 Bawand rivers of Negrais, as form the mouth of all those of the kingdom of Pegb."—Fitch, 157.

1727.—"The Sea Coast of Aracan reaches from Xatigam (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 . . . conspicuous at all Times by the Sea breaking over them . . . the Rocks are called the Legarti, or in English, the Lizard."—A. Hamilton, ii. 29. This reef is the Alagado, 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 Lagarto. But Alagado, "overflowed," is the real origin. It appears in the old French chart of d'Aprés as Ile Nouée. In Dunn it is Negoda or Nejada, or Lequado, or Sunken Island (V. Dir. 1780, 325).

1759.—"The Dutch by an Inscription in Teutonic Characters, lately found at Negrais, on the Tomb of a Dutch Colonel, who died in 1607 (qu. if not 1627?), appear then to have had Possession of that Island."—Letter in Dalrymple, Or. Rep. i. 98.

1763.—"It gives us pleasure to observe that the King of the Burmahns, 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 Consns., Feb. 19. In Long, 288.

1819.—"Negraglia." See under MUN.-NEEPORE.

NELLY, NELE. s. Malayāl. nel, "rice in the husk"; [Tel. and Tam. nellī, '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.

1606.—". . . 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 (com superstição), 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."—Gouvea, Synodo, f. 520.

1651.—"Nili, that is unpounded rice, which is still in the husk."—Rogerius, p. 93.

1760.—"Champs de nelloi." See under JOWAUR.

[1796.—"75 parahs Nelly."—List of Export Duties, in Logan, Malabar, iii. 285.]

NELLORE, n.p. A town and district north of Madras. The name may be Tamil. Nall-ūr, 'Good Town.' But the local interpretation is from nel (see NELLY); and in the local records it is given in Skt. as Dhānaya-puram, meaning "rice-town" (Seshagirī Sāstri). [The Madras Mun. (ii. 214) gives Nall-ūr, 'Good-town'; but the Gloss. (s.v.) has nello, 'paddy,' āru, 'village.' Mr. Boswell (Nellore, 687) suggests that it is derived from a nelli chett tree under which a famous lingam was placed.]

c. 1310.—"Ma'bar extends in length from Kulum to Nilāwar, nearly 300 parasangs along the sea coast."—Wassaf, in Elliot, iii. 32.

NERBUDDA R., n.p. Skt. Nar-madd, 'causing delight'; Ptol. Nāµµâdos; Peripl. Ἀναµµαόος (amended by Fabricius to Nāµµādos). Dean Vincent's con-
jectured etymology of Nahr-Budda, 'River of Buddha,' is a caution against such guesses.

c. 1020.—"From Dhâr southwards to the R. Nerballa nine (parasangs) ; thence to Maharat-des ... eighteen ..."—Al-Birâni, in Elliot, i. 60. The reading of Nerballa is however doubtful.

c. 1310.—"There were means of crossing all the rivers, but the Nerballa was such that you might say it was a remnant of the universal deluge."—Amir Khosrâ, in Elliot, i. 79.

[1616.—"The King rode to the riner of Darbâdah.—Sir T. Roe, Hak. Soc. ii. 183. In his list (ii. 539) he has Nerballa.]

1727.—"The next Town of Note for Commerce is Baroach... on the Banks of the River Nerbadda."—A. Hamilton, ed. 1744, i. 145.

NERCHA, s. Malayâl. nercha, 'a vow,' from verb nerwa, 'to agree or promise.'

1606.—"They all assemble on certain days in the porches of the churches and dine together... and this they call nercha."—Gowen, Synod, 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 lamp before an idol with ghee instead of oil.

NERRICK, NERRUCK, NIRK, &c., s. Hind. from Pers. nirkh, vulgarly nirakh, 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.

1799.—"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)."—Wellington, 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 mirus, 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, Myore, ii. 279.]

1878.—"On expressing his surprise at this, the man assured him that it was really the case that the bazar 'nerik' or market-rate, had so risen."—Life in the Mofussil, i. p. 33.

NGAPEE, s. The Burmese name, ngâpi, 'pressed fish,' of the odorous delicacy described under BALACHONG. [See Forbes, British Burma, 83.]

1855.—"Makertich, the Armenian, assured us that the jars of ngâpe 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."—Yule, Mission to Ava, p. 160.

NICOBAR ISLANDS, n.p. The name for centuries applied to a group of islands north of Sumatra. They appear to be the Bâdrovorsâ of Ptolemy, and the Lankha Balûs of the oldest Arab Relation. [Sir G. Birdwood identifies them with the Island of the Bell (Nâkâs) 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 Nakkâvâram, and the nakedness constantly attributed to the people, it seems possible that the name may have had reference to this (ñâyâ). [Mr. Man (Journ. Anthropol. 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, kalupa, klapa, klopa. At Sumatra and Nicobar we find the name vjór, vir, in the Philippines wîng, at Bali, wîng, wîjo...'] 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
The name appears as Nakka-vāram in the great Tanjore Inscription of the 11th century. The island they have no king nor chief, but live like beasts.

And the islands, which produce plenty of red amber. Men and women go naked, except that the latter cover the pudenda with coconuts leaves. They are all subject to the Kānān.

DE

The only Dawk Bunglow, p. 225.

NIGHERY, NEILGHERY, &c., n.p. The name of the Mountain Peninsula at the end of the Mysore table land (originally known as Malar-nādu, 'Hill country'), which is the chief site of hill sanatoria in the Madras Presidency. Skt. Nilagirī, 'Blue Mountain.' The name Nila or Nīlādri (synonymous with Nilagirī) belongs to one of the mythical or semi-mythical ranges of the Puranic Cosmography (see Vishnu Purāna, 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 Kongū-deśa Rajākāl, quoted by Grigg (Nilagirī Man. 363), and the name appears in a letter of Col. Mackenzie of about 1816 (Ibid. 278).] Mr. T. M. Horsfall writes:

or 4000 pardoas of rent; they are related to one another, and are placed as guards in the outlying parts. —S. Botelho, Cartas, 111.

1582.—"A negroe of John Cambrayes, Pilot to Paulo de la Gama, was that day run away to the Moors." —Castañeda, by N. L., f. 19.

[1608.—"The King and people niggers." —Dawers, Letters, i. 10.]

1622.—Ed. Grant, pursuer of the Diamond, reports capture of vessels, including a junk "with some stoor of nigers, which was devided bytwick the Duch and the English." —Sainsbury, iii. p. 78.

1666.—"Ives, Voyage, p. 23.

1670.—"The Dress of this Country is entirely linen, save Hats and Shoes; the latter are made of tanned希ides as in England... only that they are no thicker than coarse paper. These shoes are neatly made by Negros, and sold for about 10d. a Pr. each of which will last two months with care." —MS. Letter of James Renwol, Sept. 30.

1866.—"Now the political creed of the frequenters 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 Dawk Bunglow, p. 225.
"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 Nellgree, the name taken from the Nelligree Hills in Bengal, as I have heard."—Dampier, ii. 145.

1683.—"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 Mahratas, who, 600 in number, after plundering Balasore, had gone to the Nelligree Hills."—In Long, 42.

**NIPA,** s. Malay nîpah.

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." (Desp. 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 *nipeira*.

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 Tenasserim, Malaca, and the Philippines, or Manila; but that of Tenasserim exceeds all in goodness."—Teixeira, Relaciones, i. 17.

1613.—"And then on from the marsh to the *Nypeiras* or wild-palms of the rivulet of Paret China."—Godinho de Eredia, 6.

", "And the wild palms called *Nypeiras* . . . from those flowers is drawn the liquor which is distilled into wine by an alembic, which is the best wine of India."—Ibid. 16c.

[1817.]—"In the maritime districts, *atap*, or thatch, is made almost exclusively from the leaves of the *nipa* or *bâpu*."—Raffles, *H. of Java*, 2nd ed. i. 185.

1848. —"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.

1860.—"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."—Mason's *Burmah*, p. 506.

1874.—"It (sugar) is also got from *Nipa fruticans*, Thunb., a tree of the low coast-regions, extensively cultivated in Tavoy."—Harbury and Flückiger, 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 Benjamine."—Ces. Federici (E.T. in Hakl.), ii. 359.

1568.—"*Nipa*, qual' è vn Vino eccellentissimo che nasce nel fior d'vn arbore chiamato *Niper*, il cui liquore si distilla, e se ne fa vnà beuanda eccellentisima."—Ces. Federici, in *Ramusio*, iii. 392v.

1588.—"I Portoghesi e noi altri di queste bande di quà non mangiamo nel Regno di Pegù pane di grano . . . ne si beve vino;
ma una certa acqua lambicciata da vn albero detto Anippna, ch'è alla bocca assai gustose: ma al corpo giova e nuoce, secondo le complessioni de gli huomini."—G. Balbi, f. 127.

1591.—"Those of Tanaseri are chiefly freighted with Rice and Nipar wine, which is very strong."—Barker's Account of Lancaster's Voyage, in Hakt. ii. 592.

In the next two quotations nipe is confounded with coco-nut spirit.

1598.—"Likewise there is much wine brought therewith, which is made of-Coccus or Indian Nuttes, and is called Nypee de Tanassaria, that is Aqua Composita of Tanassaria."—Linschoten, 90; [Hak. Soc. i. 103].

"The Sura, being distilled, is called Futa (see FOOL'S RACK) or Nipe, and is an excellent Aqua Vinea as any is made in Dort."—Ibid. 101; [Hak. Soc. ii. 49].

[1616.—"One jar of Nepee."—Foster, Letters, iv. 192.]

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 viti with other things mixt in it, in 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 nipittatum was used for 'strong drink'; see Stanf. Diet.]

NIRVĀṆA. s. Skt. nirvīṇa. 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 Childer's Pali Dictionary, s.v. nibbāṇa, 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.

1626.—"After death they (the Talapoyis) beleev three Places, one of Pleasure Sennam (perhaps sukham) like the Mahumitane Paradise; another of Torment Naxae (read Nurae); the third of Annihilation which they call Niba."—Purchas, Pilgrimage, 506.

c. 1815.—"... the state of Nibān, 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."—Swengerman, Burmese Empire, p. 6.

1558,—"... Transience, Pain, and Unreality... these are the characters of all existence, and the only true good is exemption from these in the attainment of nirvāṇa, 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 "ubh or the modūs 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."—Yule, Mission to Ava, 296.

"When from between the sāl trees at Kusināra he passed into nirvāṇa, he (Buddha) ceased, as the extinguished fire ceases."—Ibid. 239.

1869.—"What Bishop Bigandet and others represent as the popular July, of the Nirvāṇa, 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, an absorption of the soul into itself, 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 Nirvāṇa suggests rather a kind of Mohammedan Paradise or of blissful Elysian fields to the minds of the larger masses."—Prof. Max Müller, Lecture on Buddhistic Nikhilm, in Trübner's Or. Record, Oct. 16.

1875.—"Nībbāṇa. Extinction; destruction; annihilation; annihilation of being, Nirvāṇa; annihilation of human passion, Arhatship or final sanctification. ... In Trübner's Record for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely, that the word Nirvāṇa 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. 265-266.

"But at length reunion with the universal intellect takes place; Nirvana is reached, oblivion is attained... the state in which we were before we were born."—Draper, Conflict, &c., 122.
1879.—
"And how—in fullness 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 Nizám,' in English official phraseology. This in its full form, *Nizam-ul-Mulk*, was the title of Asaf Jäh, the founder of the dynasty, a very able soldier and minister of the Court of Aurangzib, who became Súbádár (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 **Nizamaluco**. And the circumstances originating the Hyderabad dynasty were parallel. At the death of Asaf Jäh (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 Bāhmání 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 **Nizamaluco**. Their own title was *Nizam Shāh*, and this also occurs as *Nizamoza*. [Linschoten’s etymology given below is an incorrect guess.]

1521.—"Meanwhile (the Governor Diego Lopes de Sequiära) . . . sent Fernão Camello as ambassador to the **Nizamaluco**, Lord of the lands of Choul, 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 **Nizamaluco** 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. 623.

c. 1539.—"Trelado do Contrato que o Viso Rey Dom, Garcia de Noronha fez com hu Niza Muxaa, que dantes se chamava Hu Niza Maluco."—Tombo, in Súbádios, 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 **Nizamaluco**, one of the twelve Captains of the Kingdom of Decan (which we call **Decan**). The **Nizamaluco** 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 the coast districts 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. . ."—Borros, II. ii. 7.

1553.—". . . This King of Dely conquered the Decan (see **DECCAN** and the Cunçam (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, Ramis, Corações, and Arabs, and he divided his kingdom into capitanies, bestowing upon Adelham (whom we call **Izamaluco** see **IDALCAN**) the coast from Angediva to Cifardam . . . and to **Nizamaluco** the coast from Cifardam to Negotana. . ."—Garcia, f. 34v.

"R. Let us mount and ride in the country; and by the way you shall tell me who is meant by **Nizamoza**, as you often use that term to me.

"O. At once I tell you he is a king in the Balaghat (see **BALAGHAUT**) (Baputate for Balagate), whose father I have often attended, and call Daquem. I have heard the **Nizamaluco** 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 the coast districts 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. . ."—Borros, II. ii. 7.

1594-5.—"**Nizam-ul-Mulkhya**." See under **IDALCAN**.

1598.—"Maluco is a Kingdome, and Niza a Lance or Speare, so that Niza Maluco is as much as to say as the Lance or Speare of the Kingdom."—Linschoten, Hak. Soc. i. 172. As if Niza-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-lóg. Also naukar-chákar, '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, highfly-tighty, higgledy-piggledy, hocus-pocus, tit for tat, tospsy-turvy, harum-scarum, roly-poly, fiddle-faddle, rump and stump, slip-slop. In this case chakur (see CHACKUR) is also Persian. Naukur 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, nikkur is in Mongol, 'a comrade, dependent, or friend.'

c. 1407.—"L'Emir Khodaiad fit partir avec ce député son serviteur (naukar) et celui de Mirza Dijhanghir. Ces trois personnages joignent la cour auguste."—Abd urraszk, in *Notices et Études*, XIV. i. 146.

c. 1660.—"Mahmud 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 'naukar' (apparently armed followers)."—Abulghazi, by Desmaisons, 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 Afghans."—Burnes, *Travels into Bokhara*, i. 238.]

1840.—"Noker, 'the servant'; this title was borne by Tuli the fourth son of Chengan Khan, because he was charged with the details of the army and the administration."—Hammer, *Golden Horde*, 460.

**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, kohi-rabi, 'cabbage-turnip.' It is the Brassica oleracea, var. caulo-rapa. 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 Knolkhok. It is apparently Dutch, 'Knolkool,' 'Turnip-cabbage; Choucrave 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 hands 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-peu-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.


1867.—". . . We believe we should indicate the sort of government that Sicly 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 Lt. Lawrence*, i. 44.

**NORIMON,** s. Japanese word. A sort of portable chair used in Japan.

[1615.—"He kept himselfe close in a neremon."—*Cocks's Diary*, i. 104.]

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 quarreling with my
neremoners, and offred me great abuse.
..."—Cocks's Diary, ii. 99; [neremonears
in ii. 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 nori-
mon."—Slavonicus, E.T. i. 324.

NOR'-WESTER, s. A sudden and
violent storm, such as often occurs in
the hot weather, bringing probably a
'\n\ndust-storm' at first, and culminating in
hail or torrents of rain. (See
TYphoon).

1810.—"... those violent squalls called
'\nnorth-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. ii. 35.

1827.—"A most frightful nor west
had come on in the night, every door had
burst open, the peals of thunder and torrents
of rain were so awful...."—Mrs. Fenton,
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 Nauvihdar (Nava-vihdra,
'New Monastery'). And the same
name occurs at Balth, near the Oxus.
(See VIHARA).

NOWROZE, s. Pers. nau-roz, '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 Frazer, Pausanias, iv.
75.]

C. 1590.—"This was also the cause why
the Naurús i Jalalí was observed, on which
day, since his Majesty's accession, a great
feast was given. ... The New Year's Day
feast ... commences on the day when the
Sun in his splendour moves to Aries, and
lasts till the 19th day of the month (Far-
dahrn)."—Asa, ed. Blockmann, i. 183, 276.

1614. "Their Noroose, which is an
annual feast of 20 days continuance kept
by the Mahrutes, with great solemnity."—
Foster, Letters, iii. 65.

1615.—"The King and Prince went a
hunting ... that his house might be fitted
against the Norose, 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, Nauros, or Norose, which
signifies nine 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 Equa-
noe, we returned to Gomboon, when the
Moors introduced their New Year Jede (see
EED) or Noe Rose, with Banquetting and
great Solemnity."—Fryer, 306.

1712.—"Restat Naurus, i.e. vertentis
anni initium, incidens in diem equinocii
vern. Non legalis est, sed ab antiquis
Persis haereditate accepta festivitas, omn-
ium caeterarum maxima et solennissima."
—Kaempfer, Am. Eact. 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-ruz (new year's day) is a
festival or eed of no mean importance in
the estimation of Mussulman society. ... The
trays of presents prepared by the ladies
for their friends are tastefully set out, and
the work of many days' previous arrange-
ment. 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 orna-
mented with gilding; every lady evincing
her own peculiar taste in the prepared eggs
for now-ruz."—Mrs. Meer Hassan Ali, Obes.
on the Musulmans of India, 283-4.

NOWSHADDER, s. Pers. nausha-
dar (Skt. narasāra, but recent), Sal-
ammoniac, i.e. chloride of ammonium.

C. 1300.—We find this word in a medi-
 eval list of articles of trade contained in
Capmany's Memorias de Barcelona (ii. App.
74) under the form noxadre.

1343.—"Salamoniac ois lisciadro, e
non si dà nò sacco ne cassa con essa."—
Pegolotti, p. 17; also see 57, &c.

[1834. — "Sal ammoniac (noonchadur)
is found in its native state among the hills
near Juzzak."—Burnes, Travels into Bohkara,
ii. 166.]

NUDEEAA RIVERS, n.p. See
under HOOGLY RIVER, of which these
are branches, intersecting the Nadiya
District. In order to keep open
navigation by the directest course from
the Ganges 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.
NUJEEB, 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 1000 men, nudjeves, sword men . . ." Evidence of Sheikh Mohammed, quoted by Mr. Plumer, in Trial of W. Hastings, in Bond, iii. 393.

1796.—"The Nezibs are Matchlock men."—W. A. Tonic, A Letter on the Mahratta 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. 343].

[. . ., "A corps of Nujebs, or infantry with matchlocks. . . ."—Broughton, Letters from a Mahratta Camp, ed. 1892, p. 11.]
NULLAH. s. Hind. nullā. 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..."—Halhed's Code, 52.

1817.—"In some instances they are called Nujeeb (literally, Noble) and would not deign to stand sentry or perform any fatiguing duty."—V. Blacker, Mem. of the Operations in India in 1817-19, p. 22.

OTHER TERMS APPLIED HAVE BEEN NUMERATORIA, QUANTITATIVE AUXILIARIES, NUMERAL AUXILIARIES, SEGREGATIVES, &C.

NULLAH, NUMNA. s. Hind. namāda, namātā, 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 Nāmātās (fefts of camel hair) spread round the sides of the room..."—Haw脱y, Hist. Account of British Trade, i. 226.

1815.—"That chief (Temugin or Chingis), we are informed, after addressing the Khans in an eloquent harangue, was seated upon a black felt or nummud, and reminded of the importance of the duties to which he was called."—Malcolm, H. of Persia, i. 410.

1819.—"A Kattie throws a nunda on his mare."—Tran. Lit. Soc. Bo. i. 279.

1828.—"In a two-poled tent of a great size, and lined with yellow woolen stuff of Europe, sat Nader Koole Khan, upon a coarse numud..."—The Kuzzilibash, i. 254.

1850.—"The natives use (for their tents) a sort of woolen stuff, about half an inch thick, called 'numba.'... By the bye, this word 'numba,' is said to be the origin of the word nomade, because the nomade tribes used the same material for their tents"—Letter in Notes and Queries, 1st ser. i. 342.

NUMERICAL AFFIXES, COEFFICIENTS, 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 Crawfurd:

"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. Alai, 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; Bantak, 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; Bjöii, 'seeds,' to corn, seeds, stones, pebbles, gems, eggs, the eyes of animals, lamps, and candlesticks," and so on. Crawfurd 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 jile 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,
including French and German. Of French I don't remember any example now except tête (de betail), 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 Amerikamer!' The same peculiar idiom that has been described in the extract from Crawfurd 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.; Yawh, 'a male,' to rational beings not divine; Gyaung, 'a brute beast,' to irrational beings; Pya, implying superficial extent, to dollars, countries, dishes, blankets, &c.; Lwn, implying rotundity, to eggs, loaves, bottles, cups, toes, fingers, candles, bamboo, hands, feet, &c.; Tseng and Gyaung, '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 Nahault 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 (Nahault or) Mexican. Compare them with the examples of Malay and Burmese usage already given:

Teti (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:

Tlamantli (from mana, to spread on the ground), for shoes, dishes, basins, paper, &c., also for speeches and sermons:

Olotl (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 Couperie, 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, 40; 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 Pre-historic 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 munshis, who delight in what seemed to me, before my attention was called to the Indo-Chinese idiom, the wilful surplusage (e.g.) of two 'sheets' (fard) of letters, also used with quilts, carpets, &c.; three 'persons' (nafar) of barkdazes; five 'rope' (ras) of buffaloes; ten 'chains' (zanjir) of elephants; twenty 'greps' (kabza) of swords, &c. But I was not aware of the extent of the idiom in the munshi's repertory till I found it displayed in Mr. Carnegie's Kachahri Technicalities, under the head of Mahawara (Idioms or Phrases). Besides those just quoted, we there find 'udad ('number') used with coins, utensils, and sleeveless garments; daina ('grain') with pearls and coral beads; dast ('hand') with falcons, &c., shields, and robes of honour; jild ('volume, lit. 'skin') with books; mauhar ('nose-bit') with camels; kita ('portion, piecey') with precious stones, gardens, tanks, fields, letters; mansil ('a stage on a journey, an alighting place') with tents, boats, houses, carriages, beds, howdas, &c.; siz ('an instrument') with guitars, &c.; sulk ('thread') with necklaces of all sorts, &c. Several of these, with others purely Turkish, are used also in Osmanli Turkish.*

NUNCATIES, s. Rich cakes made by the Mahommedans in W. India chiefly imported into Bombay from Surat. [There is a Pers. word, nam-khatāî, 'bread of Cathay or China,' with which this word has been connected. But Mr. Weir, Collector of Surat, writes that it is really namkhatāî, Pers. nān, 'bread,' and Mahr. khat, shat, 'six'; meaning a special kind of cake composed of five ingredients—wheat-flour, eggs, sugar, butter or ghee, leaven produced from toddy or grain, and almonds.]

[NUT, s. Hind. nath, Skt. nastā, 'the nose.' The nose-ring worn by Indian women.

[1819. — "An old fashioned nath or nose-ring, stuck full of precious or false stones." — Trans. Lit. Soc. Bo. 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, Obsns. 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. nazār or nazar (prop. nakhdr), 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 inām. The root is the same as that of Nazavīte (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. Clive, Sept. 30, in Verelst, 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, 1. 890 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.
OLD STRAIT, 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).  

1564.—"... e me praz de fazer merce a dita cidade emfatia para sempre que a ortalıça das ortas dos moradores Portuguezes o christiões que nesta cidade de Goa e ilha 18... possão vender..." &c.—Proclamation of Dom Sebastian, in Archiv. Port. Orient. fasc. 2, 157.  
c. 1610.—"Il y a vn grand nombre de Palmero 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..."—Pyrand de Lowal, ii. 17-18; [Hak. Soc. ii. 28].  

1613.—"E os naturaes habitaõ ao longo do ryo de Malaca, em seus pomares e erthas..."—Galdinho de Eragia, 11.  

1673.—"Old Goa... her Soil is luxurious and Campaign, and abounds with Rich Inhabitants, whose Rural Palaces are imured with Groves and Hortas..."—Pryer, 154.  

[1749. — ... as well Vargens (Port. vargen, 'a field') lands as Hortas.—Letter in Logus, Malabar, iii. 48.]  
c. 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 Courrier, Jan. 12.  

OBANG, s. Jap. Oh-o-ben, 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 gvs. troy. First issued in 1580, and last in 1860. Tavemrier has a representation of one.  

[1662. — "A thousand Oebans of gold, which amount to forty seven thousand Thayls, or Crowns."—Mandelslo, E.T. Bk. ii. 147 (Stanf. Dict.).]  
[1859.—"The largest gold coin known is the Obang, a most inconvenient circulating medium, as it is nearly six inches in length, and three inches in a half in breadth."—Elephant, Narrative of Mission, ii. 292.]  

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 Tambrav, 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.—"... Johore Lami, 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 Europeaus the Straights of Singapore; but by the Natives Salleta de Breu" (i.e. Salat Tambrav, as above).—A. Hamilton, ii. 92; [ed. 1744].
1860.—"The Old Straits, through which formerly our Indiamen passed on their way to China, are from 1 to 2 miles in width, and except where a few clearings have been made... with the shores on both sides covered with dense jungle... doubtless, in old times, an isolated vessel... must have kept a good look out against attack from piratical prahus darting out from one of the numerous creeks."—Cavenough, Rem. of an Indian Official, 285-6.

OLLAH. s. Tam. ola, 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 alms, 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."—Pp. 110-111, Hak. Soc., but translation modified.

1538.—"All the Gentiles of India... when they wish to commit anything to written record, do it on certain palm-leaves which they call ola, of the breadth of two fingers."—Barros, i. ix. 3.

1561.—"All the rest of the town was of wood, thatched with a kind of palm-leaf, which they call ola."—Ibid. i. iv. vii.

1561.—"All this was written by the king's writer, whose business it is to prepare his olas, which are palm-leaves, which they use for writing-paper, scratching it with an iron point."—Correa, 212-213. Correa uses the word in three applications: (a) for a palm-leaf as just quoted; (b) for a palm-leaf letter; and (c) for (Coco) palm-leaf thatch.

1868.—"... in the Maldives Islands they make a kind of vessel which with its nails, its sails, and its cordage is all made of palm; with the fronds (which we call olla in Malavar) they cover houses and vessels."—Garcia, f. 67.

1586.—"I answered that I was from Venice, that my name was Gasparo Balbi... and that I brought the emeralds from Venice expressly to present to his majesty, whose fame for goodness, courtesy, and greatness flew through all the world... and all this was written down on an olla, and read by the aforesaid 'Master of the Word' to His Majesty."—G. Balbi, f. 104.

"But to show that he did this as a matter of justice, he sent a further order that nothing should be done till they received an olla, or letter of his sign manual written in letters of gold; and so he (the King of Pegü) ordered all the families of those nobles to be kept prisoners, even to the women big with child, and the infants in hands, and so he caused the whole of them to be led upon the said scaffolding; and then the king sent the olla, ordering them to be burnt; and the Decagini executed the order, and burned the whole of them."—Ibid. f. 112-113.

1598.—"Sayles which they make of the leaves which are called Olas."—Linschoten, Hak. Soc. ii. 45.

1611.—"Two Ollahs, one to Gimpa Raya... "—Danaors, Letters, i. 154.

1628.—"The writing was on leaves of Palm, which they call Oilla."—Purchas, Pilgrimage, 554.

1673.—"The houses are low, and thatched with olas of the Cocco-Tree."—Fryer, 66.

c. 1690.—"... Ola peculiariter Mahabari dicta, et inter alia Papyri loco adhibetur."—Rhumphius, i. 2.

1718.—"... Damulian Leaves, commonly called Oles."—Prop. of the Gospel, &c., ii. 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."—Capt. Alves, in Dalrymple, Or. Rep. i. 377.

1806.—"Many persons had their Ollahs in their hands, writing the sermon in Tamil shorthand."—Buchanan, Christian Res. 2nd ed. 70.

1860.—"The books of the Singhalese are formed to-day, as they have been for ages past, of olas, or strips taken from the young leaves of the Talipot or the Palmyra palm."—Tennent, Ceylon, i. 512.

1870.—"... Un manuscrit sur olies..."—Revue Critique, June 11, 374.

OMEDWAUR. s. Hind. from Pers. ummedwâvar (ummed, umed, 'hope'); 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.)
1816.—"The thoughts of being three or four years an omeedwar, and of staying out here till fifty deterred me."—M. Elphinstone, in Life, i. 344.

OMLAH. s. This is properly the Ar. pl. 'amalat, 'amalat, of 'amil (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.

OLAH. c. 1778.—"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."—Hon. R. Lindsay, in Lives of the Lindsays, iii. 167.

1866.—"At the worst we will hint to the Omlahs to discover a fast which it is necessary they shall keep with great solemnity."—Trevelyan, The Dawk Bungalow, in Fraser, lxxiii. 390.

The use of an English plural, omalahs, 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 Mofussil, ii. 6.

OMRAH, s. This is properly, like the last word, an Ar. pl. (Umar, pl. of Amīr—see Ameer), and should be applied collectively to the higher officials at a Mahomedan 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 umardhān, 'ourahs.' From the remarks and quotations of Blochmann, it would seem that Mans unabārs (see MUNSUB-DAR), from the commandant of 1000 upwards, were styled umara-i-kabār, or umara-i-'izām, 'Great Amirs;' and these would be the Omrah properly. Certain very high officials were styled Amīr-ul-Umarā (Ain, i. 239-240), a title used first at the Court of the Caliphs.

1616.—"Two Omrah who are great Commanders."—Sir T. Roe.

[ [], "The King lately sent out two Vmbrais with horse to fetch him in."—Ibid. Hak. Soc. ii. 417; in the same page he writes Vmreb, and in ii. 445, Vmraes.]

c. 1630.—"Howbeit, out of this prodigious rent, goes yearely many great payments: to his Lieutenants of Provinces, and Vmibrayes of Townes and Forts."—Sir T. Herbert, p. 55.

1638.—"Et sous le commandement de plusieurs autres seigneurs de ceux qu'il appelleOmmeraudes."—Mandelslo, Paris, 1659, p. 174.

1653.—"Il y a quantité d'elephants dans les Indes... les Omras s'en servent par grandeur."—De la Boullaye-le-Gon, ed. 1657, p. 250.

c. 1664.—"It is not to be thought that the Omrah, or Lords of the Mogul's Court, are sons of great Families, as in France... these Omrah 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."—Bertié, E. T. 66; [ed. Constable, 211].

c. 1666.—"Les Omras sont les grand seigneurs du Royaume... qui sont pour la plupart Persans ou fils de Persans."—Thierry, v. 307.

1673.—"The President... has a Noise of Trumpets... an Horse of State led before him, a Mirchal (see MORGHAL) (a Fan of Ostrich Feathers) to keep off the Sun, as the Omrah or Great Men have."—Fryer, 86.

1676.—"Their standard, planted on the battlefield, Despair and death among the soldiers sent; You the bold Omrah tumbled from the wall, And shouts of victory pursued the fall."—Dryden, Aurungzebe, ii. 1.

1710.—"Donna Juliana... let the Heer Ambassador know... that the Emperor had ordered the Ammaras Enay Ullah Chan (K.) to take care of our interests."—Valentijn, iv. Surate, 254.

1727.—"You made several complaints against former Governors, all of which I have here from several of my Umbraes."—Firmān of Aurungzib, in A. Hamilton, ii. 227; [ed. 1744, i. 231].

1791.—"... les Omras ou grands seigneurs Indiens..."—B. de St. Pierre, La Chaumière Indienne, 52.

OMUM WATER, s. A common domestic medicine in S. India, made from the strong-smelling carminative seeds of an umbelliferous plant, Carum copticum, Bent. (Ptychotis coptica, and Ptych. Ajowan of Decand), called, in Tamil omam, [which comes from the Skt. amanti, vyavani, in Hind. ajwān.] See Hanbury and Flückiger, 209.

OJOYNE, n.p. Ujjayyani, 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 Arym,” or the “Cupola of the Earth” (Al-kubba al-ardh) 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 Lanka, i.e. Ceylon). (See quotation from the Aryabhatta, 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 Syene. This Reinaud supposes to have arisen from the ‘EssaVA έμπιστον 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 mainly made as to the origin of Arym, 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 Jorfiānī, quoted below).

c. A.D. 150.—"'Ορηνθ βασίλεως Τιασ- 

tavou."—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 cut by the point (meridian?) half way be-

tween the Eternal Islands and the extremity of China; it is what is called The Cupola of the Earth."—Magā'd, i. 180-181.

c. 1020.—"Les Astronomes . . . ont fait 

correspondre la ville d’Ocjæin avec le lieu 

qui dans le tableau des viles inseres dans les 

tables astronomiques a reçu le nom d’Arin, 

et qui est suppose situé sur les bords de la 

mer. Mais entre Ocjæin et la mer, il y a 

près de cent yœufsans."—Al-Birûnî, quoted 

by Reinaud. Intro. to Almârida, p. ccxiv.

c. 1267.—"Meridianum vero latus Indiae 

descendit a tropico Capricorni, et secta 

aequinociali circumvol apud Montem 

Maleum (in veluchia, ac regiones et terminals 

et transit per Syenem, quae nunc Arym voca-

tur. Nam in libro cursuum planetarum 

dicitur quod duplex est Syene; una 

subsolidio . . . alia sub aequinoctiali circulo, 

de quâ nunc est sermo, distans per xe gradus 

ab occidente, sed magis ab oriente elongatu 

propert hoc, quod longitudo habitabilis 

major est quam medietas coeli vel terrae, 

e hoc versus orientem."—Roger Bacon, Opus 


c. 1300.—"Sous la ligne équinoxiale, au 

milieu du monde, là où il n'y a pas de 

latitude, se trouve le point de la corrélation 

servant de centre aux parties que se coupent 

entre elles . . . Dans cet endroit et sur 

cette ligne se trouve le lieu nommé Cupole 

de Azin ou Cupole de Arin. Là est un 

château grand, élevé et d'un accès difficile. 

Suiu Scl-Aralaby, c'est le séjour des 

démones et la trône d'Éblis . . . Les 

Indiens parlent également de ce lieu, et débattent 

des fables à son sujet. "—Arabic Cosmography, 

quoted by Reinaud, p. cccxiii.

c. 1400.—"Arin (al-arīn). Le lieu d'une 

proportion moyenne dans les choses . . . un 

point sur la terre à une hauteur égale des 

deux poles, en sorte que la nuit n'y empiète 

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 temperature moy-

enne."—Livre de Definitions seu Schrif 

Zeinadou . . . fils de Mohammed Djordjî, 

traduit par le pedant de Steavy, Not. et 

Ectr. x. 30.

1498.—"Ptolemy and the other philos-

ophers, 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 Arin, 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. i. 15.

[.c. 1583.—"From thence we went to 

Vgini and Serringe . . ."—R. Fitch, in 

Hakl. ii. 385.}
[1616.—"Vgen, the Cheefe City of Malwa."—Sir T. Roe, Hak. Soc. ii. 379.]
c. 1659.—"Dara having understood what had passed at Eugenes, fell into that choler against Kasem Kan, that it was thought he would have cut off his head."—Bernier, E.T. p. 13; [ed. Constable, 41].
1785.—"The City of Ugen is very ancient, and said to have been the Residence of the Prince Bicker MAJIT, whose Aera is now Current among the Hindus."—Sir C. Mulet, in Dalrymple, Or. Rep. i. 298.

OOOLOOBALLONG, s. Malay, Ulubalang, a chosen warrior, a champion. [Mr. Skeat notes: "hulu or ulu certainly means 'head,' especially the head of a Raja, and balang probably means 'people'; hence ulu-balang, 'men of the head,' or 'body-guard.']
c. 1546.—"Four of twelve gates that were in the Town were opened, thorough each of the which sailed forth one of the four Captains with his company, having first sent out for Spies into the Camp six Orobalons of the most valiant that were about the King. . . ."—Pinto (in Cogan), p. 260.
1688.—"The 500 gentlemen Orobalang were either slain or drowned, with all the Janizaries."—Dryden, Life of Xavier, 211.
1784.—(At Acheen) "there are five great officers of state who are named Maha Rajah, Laxamana (see LAXIMANA), Raja Oolah, Oolo Ballang, and Parkah Rajah."—Forrest, V. to Mergui, 41.
1801.—"The ulu balang are military officers, forming the body-guard of the Sultan, and prepared on all occasions to execute his orders."—Marden, H. of Sumatra, 3rd ed. 351.

OOPLEH, s. Cow dung patted into cakes, and dried and stacked for fuel. Hind. upleo. 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 Peddi-nagg the watchman, of every basket of cowdung, 5 cakes."—Orders at Ft. St. Geo., Notes and Ects. i. 56.

[Another name for the fuel is kandê.
[1804.—". . . 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 . . ."—Broughton, Letters from a Mahratta Camp, ed. 1892, 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:—
1789.—"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.
1863.—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 8 ser. Notes and Queries, iv. 226, 277, 377, 417.]
[c. 1590.—"The plates in refining gold having been washed in clean water, are . . . covered with cowdung, which in Hindi is called uplah."—An, ed. Blochmann, i. 21.
1828.—"We next proceeded to the Ooplee Wallee's Bastion, as it is most erroneously termed by the Mussulmans, being literally in English a 'Brattee,' or 'dried cowdung—Woman's Tower.' . . ." (This is the Upri Burj, or 'Lofty Tower' of Bijapur, for which see Bombay Gazetteer, xxiii. 698).—Welsh, Military Reminiscences, ii. 318 seq.]

[OORD, OORUD, s. Hind. urad. A variety of dal (see DHALL) or pulse, the produce of Phaseolus radiatus. "Urd is the most highly prized of all the pulses of the genus Phaseolus, and is largely cultivated in all parts of India" (Watt, Econ. Dict. vi. pt. i. 102, seq.).
[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."—Chevers, Man. of Medical Jurisprudence, 309.]

OORDOO, s. The Hindustani language. The (Turki) word urdstit means properly the camp of a Tartar Khan, and is, in another direction, the original of our word horde (Russian ordu), [which, according to Schuyler (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 Littré) 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. *Urdu* is now used in Turkistan, e.g. at Tashkend, Khokhand, &c., for a 'citadel' (Schweyler, loc. cit. i. 30). The word *urdă*, in the sense of a royal camp, came into India probably with Baber, and the royal residence at Delhi was styled *urdă-i-mu'alla*, 'the Sublime Camp.' The mixt language which grew up in the court and camp was called *zabān-i-urdă*, 'the Camp Language,' and hence we have elliptically *Urdu*. On the Peshawar frontier the word *urdă* is still in frequent use as applied to the camp of a field-force.

1247.—"Post haec venimus ad primam ordam Imperatoris, in quâ erat una de uxorioibus suis; et quia nondum videramus Imperatorem, noluerint nos vocare nec intromittere ad ordam ipsius."—Plano Carpini, p. 752.

1254.—"Et sicut populus Israel scribatur, unusquisque ad quam regiorem tabernaculi debereit figere tentorium, ita ipsi scriunt ad quod latus curie debant se collocare. . . . Unde dicitur curia *Orda* lingua eorum, quod sonat medium, quia semper est in medio hominum suorum. . . ."—William of Rubruk, p. 287.

1404.—"And the Lord (Timour) was very wroth with his Mirassas (Mirzas), because he did not see the Ambassador at this feast, and because the Turzimian (Interpreter) had not been with them. . . . and he sent for the Turzimian and said to him: 'How is it that you have enraged 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.'"—Clavijo, § cxi.

c. 1440.—"What shall I saie of the great and innumerable multitude of beasts that are in this Lordo? . . . if you were disposed in one daie to be a thousand or ij.,111 horses you shulde finde them to sell in this Lordo, for they go in heedles like sheepe."—Josefa Barbaro, old E.T. Hak. Soc. 20.

c. 1540.—"Sono diuisi i Tartari in Horde, e Horda nella lor lingua significa ragunanà di popolo vnuto e concorde a similitudine d'una città."—P. Jovio, delle Cose della Moscovia, in Ramusio, ii. f. 133.

1545.—"The Tartars are divided into certain groups or congregations, which they call hordes. Among which the Savola horde or group is the first in rank."—Herberstein, in Ramusio, ii. 171.

[1569.—"They call this place (or camp) Ordu bazaar."—Tenreiro, ed. 1829, ch. xvii. p. 45.]

1673.—"L'Ourdy sortit d'Andrinople pour aller au camp. Le mot ourdy signifie camp, et sous ce nom sont compris les mestiers que sont necessaires pour la commodite 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. . . ."—Hawway, Hist. Account, i. 247.]

**OORIAL**, Pauj. *urul*, *Ovis cycloceros*, Hutton. [*Ovis vignei*, Blanford (*Mammalia*, 497), also called the Shad;] the wild sheep of the Salt Range and Sulimâni Mountains.

**OORIYA**, n.p. The adjective ‘pertaining to Orissa’ (native, language, what not); Hind. *Urda*. The proper name of the country is *Odra-desa*, and *Or-desa*, whence *Oriya* and *Ur-iya*. [*The Ooryah bearers were an old institution in Calculutta, as in former days palankeens 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 at much as three lakhs made by their business* (Carey, *Good Old Days of Honble. 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 *Hottaga-mand* (see Metz, Tribes of the Neelgherries, 6). [Mr. Grigg (Man. of the Nilagiris, 6, 189), followed by the Madras Gloss., gives* Tam. Ottagaimandu, from Can. ottai, 'dwarf bamboo,' Tam. *kay,* 'fruit,' *mandu,* 'a Toda village. ']

**OPAL**, s. This word is certainly of Indian origin: Lat. *opalus*, Greek *δράλως*, Skt. *upała*, '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. *ahiphena,* 'snake venom' is not probable.] But from the Greek *φυύν* the Arabs took *afjân*, which has sometimes reacted on old spellings of the word. The
collection of the ὀπίῳ, 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 Flüeigleger, 40). The Opium-poppy was introduced into China, from Arabia, at the beginning of the 9th century, and its earliest Chinese name is 阿富英, a representation of the Arabic name. The Arab ṣaffa is sometimes corruptly called affin, of which affin, 'imbecue,' is a popular etymology. Similarly the Bengaleses derive it from ṣaffin, 'serpent-home.' [A number of early references to opium smoking have been collected by Burnell, Linschoten, Hak. Soc. ii. 113.]

c. A.D. 70.—"... which juice thus drawn, and thus prepared, hath power not only to provoke sleepe, but if it be taken in any great quantitie, to make men die in their sleepe; and this our Physicians call opion. Cortes I have knowne many come to their death by this meanes; and namely, the father of Licinius Cecina late deceased, a man by calling a Pretour, who not being able to endure the intolerable pains and torments of a certaine disease, and being weary of his life, at Bilbil in Spaine, shortened his owne daies by taking opium."—Pliny, in Holland's transl. ii. 68.

(Medieval).—

"Quod venit a Thebis, opio laudem perhibetis; Naribus horrendum, rufam laus dictat emendum."

Otho Cremonensis.

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 Guzarat 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 arfiam (for so they call opio tebacho) which they eat to cool themselves; all which he would sell to the King for 300,000 ducats worth of goods, cheaper than they could buy it from the Moors, and more such matter."—Letter of Giovanni da Empoli, in Archivio Storico Italiano, 55.

1513.—"Opium (atifum) is nothing else than the milk of poppies."—Alboquerque, Cartas, p. 171.

1516.—"For the return voyage (to China) they shipped there (at Malacca) Sumatra and Malabar pepper, of which they use a great deal in China, and drugs of Cambodia, much arfiam, which we call opium..."—Barbosa, 206.

1563.—"R. I desire to know for certain about amfao, 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 Malëri (Malacca)... I knew a secretary of Nizamos (see NIZAMALUCO), a native of Coreaçon, who every day eat three yolles (see TOLÁ), or a weight of 10½ cruzados... though he was a well educated man, and a great scribe 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, 1535 to 1555.

1568.—"I went then to Cambaya... and there I bought 60 parcels of Opium, which cost me two thousand and a hundreth dukets, every duket at foure shillings two pence."—Master C. Frederike, in Halk. ii. 871. The original runs thus, showing the looseness of the translation: "... compral sessanta man d'Afion, che mi costò 2100 ducati seminari (see XERAFINE), che a nostro conto possiamo valere 5 lire l'uno."—In Rannusio, iii. 396e.

1598.—"Afion, so called by the Portingales, is by Arabians, Mores, and Indians called Afion, in latine Opio or Opium... The Indians use much to eat Afion... Hee that useth to eate it, must eate it daylie, otherwise he dieth and consumeth himselfe... likewise hee that hath never eaten 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, Apfion."—Pyrrard de Laval, Hak. Soc. i. 135.

1614.—"The waster washer who to get Affanam hires them (the clothes) out a month."—Foster, Letters, ii. 127.

1615.—"... Coarse chintz, and ophyan..."—Ibid. iv. 107.

1638.—"Turcae opium experintur, etiam in bona quantitate, innoxium et confor-tativum; adeo ut etiam ante praelia ad fortitudinem illud sumant; nobis vero, nisi in parva quantitate, et cum bonis correctivis lethala est."—Bacon, H. Vitae et Mortis (ed. Montague) x. 138.

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 Cambaya, those three plants of which are made the Afiam, and the anil (see ANILE), and that which gives the Algodam" (Cotton).—Bocarro, MS.

1694.—"This people, that with amphioen or opium, mixed with tobacco, drink themselves 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 Amuck (see a MUCK), that is 'strike dead,' or 'fall on him.'..."—Valentijn, iv. (China, kc.) 124.
1726.—"It will hardly be believed... that Java alone consumes monthly 350 packs of opium, each being of 180 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."—Raynal (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. nārānj, which is again a form of Pers. nārāng, or nārangi, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Skt. nāgaraṅga, and nārāṅga, 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 Spikenard of the Ancients, quotes from Dr. Anderson of Madras, "a very curious philological remark, that in the Tamil dictionary, most words beginning with nar have some relation to fragrance; as narukerau, to yield an odour; nārtum pillei, lemon-grass; nārti, citron; nārta manum (read mārum), the wild orange-tree; nārum panei, the Indian jasmine; nārum alleri, a strong smelling flower; and nārtu, which is put for nard 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 naru 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 Kásia (see COSSYA) country, the valleys of which last are still abundantly productive of excellent oranges. [See Watt, Econ. Dict. ii. 336 seq.] It is believed that the orange first known and cultivated in Europe was the bitter or Seville orange (see Honby and Flüchiger, 111-112).

From the Arabic, Byzantine Greek got ῥαδρίτζαν, the Spaniards narango, old Italian narancia, the Portuguese larança, 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 Helnh, 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 Abulfeda extolling the fruit of Cintra. His words, as rendered by M. Reinaud, run: "Au nombre des dependances de Lisbonne est la ville de Schintara; à Schintara on recueille des pommes admirables pour la grosseur et le gout." (244 f). That these pommes were the famous Cintra oranges can hardly be

* There seems to have been great oscillation of traffic in this matter. About 1673, one of the present writers, then resident at Palermo, sent, in compliance with a request from Labors, 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.

† In Reiske's version "poma stupenda mollis et excellentissima."—Busching's Magazin, iv. 529.
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doubted. For Baber (Autobiog. 328) describes an orange under the name of Sangtarah, which is, indeed, a recognised Persian and Hind. word for a species of the fruit. And this early propagation of the sweet orange in Portugal would account not only for such wide diffusion of the name of Cntra, but for the persistence with which the alternative name of Portugals has adhered to the fruit in question. The familiar name of the large sweet orange in Sicily and Italy is portogallo, and nothing else; in Greece τορτογάλα, in Albanian protokale, among the Kurds portoghâl; whilst even colloquial Arabic has burtukân. The testimony of Maš'ūdi as to the introduction of the orange into Syria before his time (c. A.D. 930), even if that were (as it would seem) the Seville orange, renders it quite possible that better qualities should have reached Lisbon or been developed there during the Saracen occupation. It was indeed suggested in our hearing by the late Sir Henry M. Elliot that sangtarah might be interpreted as sang-tar, 'green stones' (or in fact 'moist pips'); but we hardly think he would have started this had the passage in Abulfeda been brought to his notice. [In the Aín (ed. Gladwin, 1800, ii. 20) we read: 'Sircar Silhet. . . . Here grows a delicious fruit called Soontara, in colour like an orange, but of an oblong form.' This passage reads in Col. Jarrett's translation (ii. 124): 'There is a fruit called Sántarâh in colour like an orange but large and very sweet.' Col. Jarrett disputes the derivation of Sangtarah from Cntra, and he is followed by Mr. H. Beveridge, who remarks that Humayun calls the fruit Sanatra. Mr. Beveridge is inclined to think that Santra is the Indian hill name of the fruit, of which Sangtarah is a corruption, and refers to a village at the foot of the Bhutan Hills called Santra-bârî, because it had orange groves.]

A.D. c. 930.—"The same may be said of the orange-tree (Shajr-ul-nâranj) and of the round citron, which were brought from India after the year (A.H.) 300, and first sown in 'Omam. Thence they were transplanted to Basra, to 'Irâk, and to Syria . . . but they lost the sweet and penetrating odour and beauty that they had in India, having no longer the benefits of the climate, soil, and water peculiar to that country."—Mas'ūdi, ii. 433-9.

c. 1220.—"In parvis arboribus quaedam crescentia alia poma citrina, minornis quantitatis frigida et acidi seu pontici (bitter) saporis, quae poma orangeres ab indigenis nuncupatur."—Jacobus Vitriacus, in Bongars. These were apparently our Seville oranges.

c. 1290.—"In the 18th of Edward the first a large Spanish ship came to Portsmouth; out of the cargo of which the Queen bought one frail (see FRAZÂLA) of Seville figs, one frail of raisins or grapes, one bale of dates, two hundred and thirty pomegranates, fifteen citrons, and seven oranges (Poma de orange)."—Manners and Household Expenses of England in the 13th and 15th Centuries, Roxb. Club, 1841, p. xlviii. The Editor deigns 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 (I own, a household document) is 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 1440 we find orange in the Promptorium Parvulorum, and in 1470 we find orænges in the 'Paston Letters,' ed. Gairdner, ii. 394.]

1481.—"Item to the galeman (galley man) brought the lampreas and oranges . . . illijd."—Household Book of John D. of Norfolk, Roxb. Club, 1844, p. 38.

c. 1526.—"They have besides (in India) the nàrânj [or Seville orange, Tr.] and the various fruits of the orange species . . . It always struck me that the word nàrânj was accented in the Arab fashion; and I found that it really was so; the men of Bajour and Siwâd call náránj nárânt] (or perhaps rather nàrâng).—Baber, 328. In this passage Baber means apparently to say that the right name was nàrânj, which had been changed by the usual influence of Arabic pronunciation into nàrânj.

1888.—"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."—Saty. Review, July 14, p. 57.

ORANG-OTAN, ORANG-OUTAN, &c. s. The great man-like ape of Sumatra and Borneo; Simiis Satyrus, L. This name was first used by Bontius (see below). It is Malay, orâng-âlin, 'homo sylvaticus.' The proper name of the animal in Borneo is mias. Crawford says that 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 tane hooluck belonging to a gentleman in E. Bengal, which was habitually known to the natives as jangli adini, literally = orang-utan. [There seems reason to believe that Crawford 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 260 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. Throughout the Peninsula orang-utan is the name applied to the wild tribes, and though the mawas or minas is known to the Malays only by tradition, yet in tradition the two are never confused, and in those islands where the mawas does exist he is never called orang-utan, the word orang being reserved exclusively to describe the human species.”]


[1701. — “Orang-outang sive Homo Sylvæstris: or the Anatomy of a Pygmy compared with that of a Monkey, an Ape, and a Man…” —Title of work by E. Tyson (Scott).]

1727. — “As there are many species of wild Animals in the Woods (of Java) there is one in particular called the Ouran-Outang.” —A. Hamilton, ii. 131; [ed. 1744, ii. 136].

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 orang-utan.” —Siger, Bruck. Sp. on Fox’s E. India Bill, Works, ed. 1852, ii. 468.

1802. — “Man, therefore, in a state of war, 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 orang-outang was the original patriarch and progenitor of the whole Malay race.” —Lord Minto, Diary in India, 286-9.

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 Jacoons 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. 3. Malay Orang kaya. In the Archipelago, a person of distinction, a chief or noble, corresponding to the Indian omrah; literally ‘a rich man,’ analogous therefore to the use of riche-homme by Joinville and other old French authors. [Mr. Skeat notes that the terminal o in arangkaio represents a dialectical form used in Sumatra and Java. The Malay leader of the Pahang rising in 1891-2, who was supposed to bear a charmed life, was called by the title of Orang Kaya Pahlawan (see PULWAUN).]


1613. — “The nobler Orancayas spend their time in pastimes and recreations, in music and in cock fighting, a royal sport…” —Godinho de Eredia f. 31v.
ORGAN, s. An Oriental form of mitrailleuse. Steingass (Dict. 38) has Pers. arglan, argkon, from the Greek ὀπράφων, 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 Mairtha, dated Sept. 13, in H. Compton, A particular Account of the European Military Adventurers of Hindostan, from 1754 to 1803, p. 61.

ORISSA, n.p. [Skt. Odrāśṭra, 'the land of the Odra,' (see ORIYA). 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.

ORMUS, ORMUZ, n.p. Properly Hurmuw or Hurmūz, 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 Abbās or Gombroon (q.v.); but about A.D. 1300, apparently to escape from Tartar raids, it was transferred to the small island of Gerūn or Jerūn, which may be identified with the Organa of Nearculus, 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 Albuquerque 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 Shāh ʿAbbās, 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, Kismh, &c., as well as Bandar 'Abbās and other ports on the coast of Kerman, had been held by the Sultans of Omān as fiefs of Persia, for upwards of a century, when in 1854 the latter State asserted its dominion, and occupied those places in force (see Badger's *Imams of Omān*, &c., p. xciv.).

b. 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 Harmozia."—Arrian, *Voyage of Neachrus*, ch. xxxiii., *tr. by* Mr Criddle, p. 202.

c. a.D. 150.—(on the coast of Carmania)

"Armeniα πατης.
 "Αρμοςων άκρων.

*Iov. VI. viii. 5.*

c. 540.—At this time one Gabriel is mentioned as (Nestorian) Bishop of Hormuz (see Assemani, iii. 147-8).

c. 655.—"Nobis ... visum est nihilominus velit ad sepulchra mortuorum, quales vos esse video, geminos hosce Dei Sacerdotes ad vos allegare; Theodorum videlicet Episcopum Hormuzadescir et Georgium Episcopum Susatrae. —Syrac Letter of the Patriarch *Jenubius*, ibid. 183.

1298.—"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 Hormun."—Marco Polo, Bk. i. ch. xix.

c. 1390.—"... I came to the Ocean Sea. And the first city on it that I reached is called Ormes, 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."—Friar Odoric, in Cathay, &c., p. 56.

c. 1381.—"I depart from Omān 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 parasangs in width. We arrived at New Hormuz, which forms an island of which the capital is called Jaraun. ... It is a mart for Hind and Sind."—Ibn Batuta, ii. 230.

1442.—"Ormus (qu. *Hormūz*?), which is now called Djerun, is a port situated in the middle of the sea, and which has not its equal on the face of the globe."—Abdur-razzāk, *in India* in *IX. Cent.* p. 5.

c. 1470.—"Hormum is 4 miles across the water, and stands on an Island."—Athan. Nikitin, *ibid.* p. 8.

1503.—"Habitant autem ex eorum (Francorum) gente homines fere viginti in urbe Cananoro: ad quos proiecti, postquam ex Hormiada urbe ad eam Indorum civitatem Cananorum venimus, significavimus illis nos esse Christianos, nostramque conditionem et gradum indicavimus; et ab illis magni cum gaudio suscepit sumus. ... Eorumdem autem Canarorum regio Portugalibus vocatur, una ex Francorum regionibus; eorumque Rex Emanuel appellatur; Emmanuelem oramus ut illum custodiat."—Letter from *Nestorian Bishops on Mission to India*, in Assemani, iii. 591.

1505.—"In la bocha de questo mare (di Persia) è vn altra insula chiamata Agramuzo dove sono perle infinite: (e) caualli che per tutte quelle parti sono in gran precio."—Letter of K. Emanuel, p. 14.

1572.—"Mans vè a illa Gerum, como discobre O que fazem do tempo os intervallos; Que da cidade Armuz, que ali 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 Armuz-town you shore upon the name and glory this her rival won." 1575.—"Touchant le mot Hormus, il est moderne, et luy a été imposé par les Portugais, le nom venant de l'accident de ce qu'ils cherchoient que c'estoit que l'or; tellement qu'estant arrives là, et voyans le trafic de tous biens, auquel le pais abonde, ils dirent Vesi esta Or mucho, c'est à dire, Il y a force d'Or; et pourco ils donneret le nom d'Ormuco à la dite isle."—A. Thevet, *Cosmographie Univers*, liv. x. i. 329.

1623.—"Non volli lasciar di andare con gl' Inglesi in Hormus a vedere la forterza, la città, e cib che vi era in fine di notabile in 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 Showers on her kings barbaric pearl and gold."—*Paradise Lost*, ii. 14.

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**OROMBARROS.**

s. This odd word seems to have been used as *griffin* (q.v.) now is. It is evidently the Malay *orang-baharu*, 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.]
ORTOLAN, s. This name is applied by Europeans in India to a small lark, Calandrella brachyptactyla, Tenm., in Hind. bargit and bagret, [Skt. varga, 'a troop']. Also sometimes in S. India to the finch-lark, Pyrrhalaua grisea, Scopoli.

OTTA, OTTER, s. Corruption of attā, 'flour,' a Hindi word having no Skt. original; but Platts gives Skt. ārdra, 'soft'. Popular rhyme:

"At terti Shekhawati
Ādha attā ādha mati!"

"Confounded this Shekhawati land,
My bread's half wheat-meal and half sand."

Boileau, Tour through Rajpura, 1857, p. 274.

[1853.—"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. . . ."—Law Report, in Cheved, Ind. Med. Jurispr. 166.]

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 Ghāzipur on the Ganges. The word is the Arab. 'itr, 'perfume.' From this word are derived 'attār, a 'perfumer or druggist,' attārī, 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:

1673.—"Issuing thence to the Câyzerie by a gate which faces the north there is a handsome street which is called of the Atarim, which is the Spicery.'—Marmol, Africa, ii. 1. 98.

'[itr of roses is said to have been discovered by the Empress Nūr-jahān on her marriage with Jahāngīr. 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 'itr-i-jahangīr."

1711.—At Madras . . . "refreshments for the Men, which they are presently supply'ed with from Country Boats and Cattamarans, who make a good Pony at the first coming of Orombarros, as they call those who have not been there before."—Lockyer, 28.


1 otter box set with diamonds
"Sicca Rs. 3000 . . . . . . 3222 3 6."
acts. of entertainment to jugget set, in Long, 89.

OUDH, OUDE, n.p. Awadh; properly the ancient and holy city of Ayodhya (Skt. 'not to be warred against'), the capital of Rāma, on the right bank of the river Sarayu, 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. a.—"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 Rāma, waited with impatience the rising of the morrow's sun.'—Rāmāyana, Bk. iii. (Ayodhya Kanda), ch. 3.

636. —"Departing from this Kingdom (Kanyākhija or Kanauja) 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 'Oyut'o (Ayōdhyā)."—Pēlerins Boudah, ii. 267.

1255.—"A peremptory command had been issued that Malik Kutbugh Khan . . . should leave the province of Awadh, and proceed to the fie of Bharāj, and he had not obeyed. . . ."—Tabakat-i-Nasirī, E.T. by Raverty, 107.

1289.—"Mu'izzu-d din Kai-Kubad, on his arrival from Dehil, pitched his camp at
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Oudh (Ajudhya) on the bank of the Ghagra. Nasiru'd dîn, from the opposite side, sent his chamberlain to deliver a message to Kâl-Kubd, who by way of intimidation himself discharged an arrow at him. . . . — *Amir Khwûrî, in Elliot, iii. 530.*

c. 1335.— "The territories to the west of the Ganges, and where the Sultan himself lived, were afflicted by famine, whilst those to the east of it enjoyed great plenty. These latter were then governed by 'Ain-ul-Mulk . . . and among their chief towns we may name the city of *Awadh,* and the city of *Zafarabad* and the city of *Laknaû,* et cetera." — Ibn Batûta, iii. 342.

c. 1340.— The 23 principal provinces of India under Mahommed Tughblak are thus stated, on the authority of Sirâjuddîn Abû-l-fatah Oam, a native of *Awadh: "(1) Al-kûn Dîhâ, (2) Mutlûn, (3) Kâhvân (Guhâm), and (4) Sâmûn (both about Sîrhind), (5) Siwâstân (Sewhân in Sind), (6) Wâjû (Ujâ, i.e. Úch), (7) Hâis (Hânis), (8) Sarâtî (Sirâs), (9) Mârîr (Coromandel), (10) Tilîng (Kalinga), (11) Gojûrât, (12) Baddûn, (13) *Awadh, (14) Kowsoû, (15) Kalâñwût (i.e. Bengal), (16) Bahûd, (17) Karra (Lower Doabh), (18) Malâswâ (Malwa), (19) Lakhûvâr (Lahore), (20) Kalanârû (E. Punjab), (21) Jângâvâr (Orissa), (22) Tîlîng (f), (23) Dersuamand (Mysore)."—Shiâhûdûdîn, in Notices et Extra. xiii. 167-171.

OUTCRY, s. Auction. This term seems to have survived a good deal longer in India than in England. (See NEELAM). The old Italian expression for auction seems to be identical in sense, viz. *gridaggio,* and the auctioneer *gridatore,* thus:

c. 1343.— "For jewels and plate; and (other) merchandise that is sold by *outcry* (gridaggio), i.e. by auction (onceante) in Cyprus, the buyer pays the crier (gridatore) one quarter carat per bezant on the price bids for the thing bought through the crier, and the seller pays nothing except," &c. — Pegolotti, 74.


1782.— "On Monday next will be sold by Public Outcry . . . large and small China silk Kittisals (KITTYBOL). . . ."—India Gazette, March 31.

1787.— "Having put up the Madras Galley at Outcry and nobody offering more for her than 2300 Rupees, we think it more for the Company's Int. to make a Sloop of Her than let Her go at so low a price." — *Pt. William M.S. Reports, March.*

1841.— "When a man dies in India, we make short work with him; . . . an *outcry* is held, his goods and chattels are brought to the hammer. . . ."— *Society in India, ii. 227.*

OVERLAND. Specifically applied to the Mediterranean route to India, which in former days involved usually the land journey from Antioc or thereabouts to the Persian Gulf; and still in voyage, 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 Dom Hieronymo de Azvedo to succeed Ruy Lourenço de Tavira . . . in January 1612 ordered that a courier should be despatched overland (por terru) to this Government to carry these orders and he, arriving at Ormuz at the head of May following. . . . —Boccali, Decada, p. 7.

1629.— "The news of his Exploits and Death being brought together to King Philip the Fourth, he writes with his own hand as follows. Considering the two Pins that were fitting for India may be gone without an account of my Concern for the Death of Nunno 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 Ombrâhs (see OMAH), among whom were Monsieur Tavernier. . . . — Fryer, 89.

1675.— "Our last to you was dated the 17th August past, overland, transcripts of which we herewith send you."—Letter from Court to Pt. St. Geo. In Notes and Exts. No. i. p. 5.

1676.— "Docket Copy of the Company's General Overland. . . . Our Agent and Council Fort St. George. . . . "

1684.— "That all endeavors would be used to prevent my going home the way I intended, by Persia, and so overland."— Hedges, Diary, Aug. 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. 196].*

1737.— "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.


1763.—"We have received Overland the news of the taking of Hawannah 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 á Bengale envoyèrent un Vaisseau á Suez 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 Anglois qui eut conduit un vaisseau á Suez... On s'est déjà servi plusieurs fois de cette route comme d'un chemin de poste; car le Gouvernement actuel des Indes a complètement dans des cas d'importance ses Courriers par Suez en Angleterre, et peut presqu'avoir plutôt reponse de Londres que leurs lettres ne peuvent venir en Europe par le Chemin ordinaire du tour du Cap de bonne esperance."—Niedrkr, 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 20th 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. 16, "from Islamabad, capital of Chittagong."

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 Carravan 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, Tracts, i. 130.

1783.—"... Mr. Paul Benfield, a gentleman whose means of intelligence were known to be both extensive and expeditions, 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."

—Murray'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 Bussora."—Lord Cornwallis, Dec. 28, in Correspondence, &c. i. 217.

1789.—"Ext. of a letter from Poonama ee, dated 7th June. 'The dispatch by way of Suez has put us all in a commotion.'—Bombay Courier, June 29.


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 Nehkan-daw, 'Royal Ear,' which is the title of certain Court officers.

1500.—"The Captain-Major (at Melinde) sent on board all the ships to beg that 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. 185.

1597.—"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 (Sanetiago) 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."—Ibid. i. 717.

1698.—(At Syriam). "Ovidores (Persons appointed to take notice of all passages in the Runaday [office of administration] and advise them to Ava... Three Ovidores that always attend the Runaday, and are sent to the King, upon errands, as occasion obliges."—Fleetwood's Diary, in Dalrymple, Or. Rep. i. 355, 360.

[OWL. s. Hind. aul, 'any great calamity, as a plague, cholera,' &c.

1787.—"At the foot of the hills the country is called Teriani (see TERA) and people in their passage catch a disorder, called in the language of that country aul, 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. 307.

1816.—"... rain brings alone with it the local malady called the Owl, so much dreaded in the woods and valleys of Nepal."

—Asiatic Journal, ii. 405.
PADDY. 650  PADDY-FIELD.

1858.—"I have known European officers, who were never conscious of having drunk either of the waters above described, take the fever (owl) in the month of May in the Tanaré."—Steeman, Journey in Oudh, ii. 103.

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 bhatt with the same sense, a word again which in Hind. is applied to ‘cooked rice.’ The last meaning is that of S. bhakti, which is perhaps the original of all these forms.

But in Malay padi [according to Mr. Skeat, usually pronounced pâdi] Javan. pāri, 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. Dict., 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 (Desc. Dict., u. s), the word pāri, 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.

1580.—"Certeine Words of the naturall language of Java. . . Paree, ryce in the huske."—Sir F. Drake’s Voyage, in Hakl. iv. 246.

1598.—"There are also divers other kinds of Rice, of a lesse price, and slighter than the other Ryce, and is called Batte . . ."—Linschoten, 79; [Hak. Soc. i. 246].

1600.—"In the fields is such a quantity of rice, which they call bate, that it gives its name to the kingdom of Calou, which is called on that account Batesalou."—Lucena, Vida do Padre F. Xavier, 121.

1615.—". . . oryzae quoque agri fercaces quam Batum incolae dicunt."—Jurrio, Theaurus, i. 461.

1673.—"The Ground between this and the great Broach is well ploughed, and bears good Battie."—Fryer, ed. 67, see also 125. But in the Index he has Paddy.

1798.—"The pddie which is the name given to the rice, whilst in the husk, does not grow . . . in compact ears, but like oats, in loose spikes."—Slovacus, tr. i. 231.

1837.—"Parrots brought 900,000 loads of hill-paddy daily, from the marshes of Chandatta,—nice husking the hill-paddy, without breaking it, converted it into rice."—Toursur’s Mahawanso, 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."—Gowndi Samanta, ii. 25.

1878.—"Il est établi un droit sur les riz et les paddys exportés de la colonie, excepté pour le Cambodge par la voie du fleuve."—Courrier 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 leucoptera, Boddaert, andha baqla (‘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—Herodias alba, L., or Ardea Torra, Buch. Ham., and Herodias egrettoides, Temminck, or Ardea putea, 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."—A. 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 prasinocotes), 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. 430.

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 Sédéh.

According to Leland the word is used in China in the form pa-ti-li.

1654.—"Chegando a Porta da Igreja, o sahirão a receber oito Padres."—Pinto, ch. lix. (see Coogan, p. 85).

1654.—"It was the will of God that we found there two Padres, the one an Englishman, and the other a Fleming."—Fitch, 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."—Neuberre, ibid.

ii. 380.

c. 1590.—"Learned monks also come from Europe, who go by the name of Padré. They have an infallible head called Pápe. He can change any religious ordinances as he may think advisable, and kings have to submit to his authority."—Baddam, in Blockmann's Aen., i. 182.

c. 1606.—"Et ut adesse Patres competentior, minor exclamant Padrigi, Padrigi, id est Domine Pater, Christianus sum."—Jarré, iii. 165.

1614.—"The Padres make a church of one of their Chambers, where they say Masse twice a day."—W. Whittington, in Purchas, i. 486.

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. 564; [Hak. Soc. ii. 385].

1623.—"I Portoghesi chiamano anche i preti seculari padri, come noi i religiosi..."—P. della Valle, ii. 586; [Hak. Soc. i. 142].

1665.—"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 François knows who we are, he hath been a great while in the Indies, he knows that we are the Padrys of the Indians. A fine comparison, said I, within myself, made by an impertinent and idolatrous rabble of Men!"—Bernier, E.T. 104; [ed. Constable, 323].

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 Council. What this little Sparke may enkindle, especially should it break out in ye Pulpit, I cannot foresee further than the inflaming of ye dyning Roome wth sometimes is made almost intolerable hot upon other Accts."—Mr. Puckle's Diary at Metchlapatam, 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 Portugall interest, who used to entail Portugalism as well as Christianity on all their converts."—Madras Consrs., Feb. 29, in Notes and Exts. i. p. 46.

1680.—"... where as at the Dedication of a New Church by the French Padrys and Portugez in 1675 guns had been fired from the Fort in honour thereof, neither Padry nor Portugez appeared at the Dedication of our Church, nor as much as gave the Governor a visit 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 sinajād or a Hindu brāhman."—Kohā Khan, in Elliot, vii. 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. Leeke 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 Schultze (in Notices of Madras, &c., 1558), p. 12.

"May 17. The minister of the King of Pegu called on me. From him I learned, through an interpreter, that Christians 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. ..."—Ibid. p. 15.

1803.—"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 ... Recieving courteously the proffered attention, she turned calmly round to her astonished attendants—'It is,' said she, 'the salute of a padre (or priest) to his daughter.'"—Skinner's Mem. i. 293.

1809.—"The Padre, who is a half cast Portuguese, informed me that he had three districts under him."—Ed. Valentia, i. 329.

1830.—"Two fat naked Brahmins, bedaubed with paint, had been importing me for money ... upon the ground that they were padres."—Mem. of Col. Mountain, iii.

1867.—"There is Padre Blunt for example,—we always 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. xliii.

PADSHA\W, PODSHA\W, s. Pers. —Hindi, pādīshāh (Pers. pad, pad, 'throne,' shah, 'prince'), an emperor; the Great Mogul (q.v.); a king.

[1553.—"Patzah." See under POORUB.

[1612.—"He acknowledges no Paden-\awe or King in Christendom but the Portugals' King."—Dawers, Letters, i. 175.]

c. 1630.—"... round all the roome were placed tacite Mircoes, Chauns, Sultans, and Beglerbegs, above threscore; who like so many inanimate Statues sat crosse-leggd ... their backs to the wall, their eyes to a constant object; not daring to speak to one another, sneeze, cough, spit, or the like, it being heid in the Potshaw's presence a sinne of too great presumption."—Sir T. Herbert, ed. 1668, p. 189. At p. 171 of the same we have Potshaw; 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? ..."

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, not-withstanding his Father was then alive."—A. Hamilton, i. 173, [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 Ben-coolen."—Charters 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 īhāta, 'a fence, enclosure,' in the sense of Presidency: Bombay kī [ka] īhāta, Bangal kī [ka] īhāta, a sense not given in Shakespeare or Forbes; [it is given in Fallon and Platt's. Mr. Skeat points out that the Malay word is pāgar, '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."—Poster, Letters, iii. 151.]

b. (pagār). This word is in general use in the Bombay domestic dialect for wages, Mahr. pagār. 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, Abode of Snow, 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 missapplied 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 varāha or hūm of the natives (see HOON); the former name (fr. Skt. for 'bear') 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 sona, and an instance of the exchange of h and s. (See also PARDAO.)

Accounts at Madras down to 1818 were kept in pagodas, fanams, and kās (see CASH); 8 kās = 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 34 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-tah, 'precious pile,' and Poh-kuk-tah ('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 pagão, '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. bhagavat, '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 bhagavat, 'holy,' or the Mahr. form bhagavant, is the objection that the word pagode from the earliest date has the final e, which was necessarily pronounced. Nor is bhagavant 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 Mahomedans with whom they chiefly had to deal on their first arrival in India. This is the view confidently asserted by Rei-

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. xliv. But in fact coins with this impress were first struck at Ikkeri at a date after the word pagode was already in use among the Portuguese. However, nearly all bore on one side a rude representation of a Hindu deity (see e.g. Krishparaja'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 pardaiz... 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 pagode 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-
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 pacawta, 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 divinities—of Buddha in Buddhist times or places, of Krishna and Durga 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. xcvii. (vol. ii.) note of an account "of a temple of Bhagavati"; at p. ciii. "Temple of Mannadi Bhagavati goddess..."; at p. civ. "Temple of Mangombu Bhagavati..."; "Temple of Paddeparkave Bhagavati..."; "Temple of the goddess Pannayennar Kave Bhagavati..."; "Temple of the goddess Patali Bhagavati..."; "Temple of Bhagavati..."; p. cvii., "Account of the goddess Bhagavati at, &c. ..."; p. cviii., "Acc. of the goddess Yalanga Bhagavati," "Acc. of

* "The prayer that they say daily consists of these words: 'Pacawta! Pacawta! Pacawta!' And this they repeat 104 times." (1bk. iii. ch. 17.) The word is printed in Ramusio pacawta; but no one familiar with the constant confusion of c and t in medieval manuscript will reject this correction of M. Pauthier. Bishop Caldwell observes that the word was probably Bhagavā, or Pogodi, the Tamil form of Bhagavata, "Lord"; a word reiterated in their sacred formula by Hindus of all sorts, especially Vaishnava devotees. The words given by Marco Polo, if written "Pagoda! Pagoda! Pagoda!" would be almost indistinguishable in sound from Pocawta.

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 Paolini, 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 Bhadrā Kāli (i.e. Durgā) is "also-called Pogodi, Pavodi, a tandhavas of Bagavati" (Ind. Antiq. ii. 170)—an incidental remark that seems to bring us very near the possible origin of pagode. It is most probable that some form like pogodi or pagode was current in the mouths 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 Bagavati and but-kadah 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 propylion 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. Burnell, can no longer represent his own view, it seems right here to print the latest remarks
PAGODA.

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 (Amma, &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 paravān). 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 Coivara [Kushavan, Logan, Malabar, i. 115]. . . . Their business is to work at baked clay, and tiles 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, 135. This is from Lord Stanley of Alderley's translation from a Spanish MS. The Italian of Ramusio reads: "nelle loro orationi fanno molte strighe e necromanzie, le quali chiamano Pagodes, differrenti assai dall' altre" (Ramusio, i. f. 308c.). In the Portuguese MS. published by the Lisbon Academy in 1832, 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-

nings 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 Corsali to Giuliano de Medici, in Ramusio, f. t. 177.

1548.—"And with this fleet he anchored at Couilão (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 in the interior, 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 pardaos not to go."—Correa, iv. 325-326.

1554.—"And for the monastery of Santa Fee 845,000 reis yearly, besides the revenue of the Pagunderes which His Highness bestowed upon the said House, which gives 800,000 reis a year. . . ."—Botelho, Tombo, in Subsidios, 73.

1583.—"They have (at Baçaim) in one part a certain island called Salsete, where there are two pagodes or houses of idolatry."—Garcia, f. 21r.

1582.—". . . Pagode, which is the house of prayers to their Idols."—Cunatsinde (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 those parts to destroy all the pagodes and mosques (pagodes e mesquitas), 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 canons 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 Divus [Divela] which they call Pagodes."—Linschoten, 22; [Hak. Soc. i. 70].

1606.—Gouvea uses pagode both for a temple and for an idol, e.g., see f. 46v, f. 47.

1630.—"That he should erect pagoda for God's worship, and adore images under green trees."—Lord, Display, &c.

1638.—"There did meet us at a great Pogodo or Pagod, which is a famous and sumptuous Temple (or Church)."—W. Bruton, in Hakt. v. 49.

1674.—"Thus they were carried, many flocking about them, to a Pagod or Temple (pagode in the orig.).—Steven's Parira y Souza, i. 45.
1874.—"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.

1889.—"A Pagoda . . . borrows its Name from the Persian word Pont, which signifies Idol; thence Pont-Ghoda, a Temple of False Gods, and from thence Pagode."—Ovington, 159.

1696. — "... qui eussent élevé des pagodes au milieu des villes."—La Bruyère, Caractères, ed. Jouuet, 1851, ii. 306.

1710.—"In India we use this word pagoda (pagodes) indiscriminately for idols or temples of the Gentiles."—Oriente Conquis-tado, vol. i. Conq. i. Div. i. 53.

1717.—"... the Pagors, 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 Vizagapatam, where they worship living Monkeys."—A. Hamilton, i. 380 [ed. 1744].

1736.—"Pádog [incert. etym.], an idol’s temple in China."—Bailey’s Diet. 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 Chil- lumbeam), 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."—Munro’s Narrative, 222.

1809.—"In front, with far stretch’d walls, and many a tower, Turret, and dome, and pinnacle elate, The huge Pagoda seemed to load the land."—Kehama, viii. 4.

1830.—"... pagodas, which are so termed from pagy, an idol, and ghoda, a temple (!) . . ."—Mrs. Elwood, 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, Memnon-like, glowing before him with a placid and eternal smile."—Letters from the Banks of the Irrawoudes, 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 pagodas, which are their idols, that they adore for gods . . ."—Correa, Lendas, i. 119.

1582.—"The Divell is oftentimes in them, but they say it is one of their Gods or Pagodes."—Castanieda (tr. by N. L.), f. 37.

[In the following passage from the same author, as Mr. Whiteway 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 Capatu, where people collect from a long distance; they bathe in the arm of the sea between the two islands, and they believe . . . that on that day the idol (pagoda) 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."—Castanieda, ii. ch. 34. In the orig., pagode when meaning a temple has a small, and when the idol, a capital, P."

1584.—"La religione di queste genti non si intende per esser differenti sette fra loro; hanno certi lor pagodi che son gli idol . . ."—Letter of Sassetti, in De Gubernatis, 155.

1587.—"The house in which his pagode or idol standeth is covered with tiles of silver."—R. Fork, in Hakl. ii. 391.

1598.—"... The Pagodes, their false and divelish idols."—Linschoten, 28; [Hak. Soc. i. 86].

1630.—"... so that the Bramunes under each green tree erect temples to pagods . . ."—Lord, Display, &c.

1630.—"Many deformed Pagothas are here worshipped; having this ordinary evasion that they adore not Idols, but the Devmos which they represent."—Sir T. Herbert, ed. 1665, p. 375.

1661.—"Their classic model proved a maggott, Their Directory an Indian Pagod."—Hudibras, Pt. II. Canto i.

1693.—"... For, say they, what is the Pagoda? it is an image or stone . . ."—In Wheeler, i. 269.

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].

1747.—"See thro’nging millions to the Pagod run, And offer country, Parent, wife or son."—PoPE, Epilogue 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, ii. 21.

c.—

c. 1566.—"Nell’ uscir poi li caualari Arabi di Goa, si paga di dato quaranta due pagodi per cauallo, et ogni pagodo valotto lire alla nostra moneta; e sono monete d’oro; de modo che li caualari Arabi sono in gran prezzo in que’ paesi, come sarebbe trecento quattro cento, cinque cento, e fina mille ducenti l’uno."—C. Fiderici, in Ramosio, iii. 398.
1567.—"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 Agra, and which is of the same value as that of the "San Tomes, which were issued in its likeness."—Edit of the King, in Archiv. Port. Orient. iii. 782.

1598. —"There are yet other sorts of money called Pagodes. . . . They are Indian and Heathenish money with the picture of a Dinelu upon them, and therefore are called Pagodes. . . ."—Lituschoten, 54 and 69; [Hak. Soc. i. 187, 242].

1602.—"And he caused to be sent out for the Kings of the Deean 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."—Coutu, IV. vi. 6.

[. . .] with a sum of gold pagodes, a coin of the upper country (Balaghat), each of which is worth 500 reis (say 11s. 3d.; the usual value was 360 reis).—Ibid, VII. i. 11.]

1629.—"An Indian Gentle Lord called Rama Run, who has no more in all than 2000 pagod [pagoda] of annual revenue, of which again he pays about 800 to Venkatapa Naieka, whose tributary he is. . . ."—P. della Valle, ii. 692; [Hak. Soc. ii. 306].

1673.—"About this time the Rajah . . . was weighed in Gold, and poised about 16,000 Pagods."—Fryer, 80.

1676.—"For in regard these Pagods are very thick, and cannot be elipt, those that are Masters of the trade, take a Piercer, and pierce the Pagod through the side, half way or more, taking out of one piece as much Gold as comes to two or three Souss."—Tavernier, E.T. 1684, ii. 4; [Ball, ii. 92].

1780.—"Sir Thomas Rumbold, Bart., re- signed the Government of Fort St. George on the Mq. of the 9th inst., and immediately went on board the General Barker. It is confidently reported that he has not been able to accumulate a very large Fortune, considering the long time he has been at Madras; indeed people say it amounts to only 17 Lacks and a half of Pagodas, or a little more than £600,000 sterling."—Hicky's Bengal Gazette, April 15.

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 laces of pagodas."—Nabob of Arcot, in Burke's Speech on the Nabob's Debt, Works, ed. 1852, iv. 18.

1796.—"La Bhagavadi, moneta d'oro, che ha l'immagine della dea Bhagavadi, nome corrotto in Pagodi o Pagode dagli Europei, è moneta rotonda, convessa in una parte . . ."—Fra Paolino, 57.

1803.—"It frequently happens that in the bazaar, 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. Skew 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 cash-tree (poko' pitis) 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.

1777.—"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.

1881.—"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."—Sot. Review, Sept. 8, 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 Parsi use. 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 dissolution of inflectional terminations is already indicated as beginning in the later Achaemenian inscriptions, and in many parts of the Zend-Avestas 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 Ardashir-i-Papakn (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 logograms, of the Persian words which were spoken. Thus, the Persians would write malkdn malkd, 'King of Kings,' but they would read shdkdn shd. . . . 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, Introd. to Pahlavi Texts, p. xiii.; Sacred Books of the East, vol. v.)."†

Extant Pahlavi writings are confined to those of the Parsis, transla-
tions 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, paizizanti, 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 Parthea 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 pahlav 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 Haug's Essays, ed. London, 1878.)

c. 930.—"Quant au mot direkhs, en pahlvi (al-fakhviya) c'est à dire dans la langue primitive de la Perse, il signifie drapeau, pique et étendard."—Mag'addi, iii. 232.

c. A.D. 1000.—"Gayomarth, who was called Girshd, because Gir means in Pahlavi a mountain. . . ."—Abd'urrahmon, Chronology, 108.

1 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. pat, 'a tablet,' and lo, 'a stage or erection.' Mr. Fergusson
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. 189).

**PALANKEEN, 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, Baqaim (Wasai), and many other words and names as used by them. The basis of all the forms is Skt. paryaṇa, or pālyaṇa, 'a bed,' from which we have Hind. and Mahr. palam, 'a bed,' Hind. pālki, 'a palankin,' [Telugu palla ki, which is perhaps the origin of the Port. word], Pali pallanno, 'a couch, bed, litter, or palankin,' (Childers), and in Javanese and Malay palaingki, 'a litter or sedan' (Oraefurdf).

It is curious that there is a Spanish word palanca (L. Lat. phalango) 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 Rāmāyana. 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 palki older than Akbar (see Elliot, iv. 515, and Ain, i. 254).

As drawn by Linschoten (1597), 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. Williamson (V. 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 8000 or 9000 miles of travelling in going considerable distances (excluding minor journeys) after this fashion. But in the decade named, the palankin began, on certain great roads, to be superseded by the dawk-garry (a Palkee-garry or palankin-carriage, horsed 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.

c. 1340.—"Some time afterwards the pages of the Mistress of the Universe came to me with a dāla. . . . 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 bazars, at the Sultan's gate, and also at the gates of private citizens."—Ibn Batuta, iii. 386.

c. 1350.—"Et eciam homines et mulieres portant super scapulas in lectis de quibus in Cantricis: ferculum fecit sibi Salomon de

* In Canticles, iii. 9, the "ferculum quod fecit sibi rex Salomon de lignis Libani" is in the Hebrew esprryg, which has by some been supposed to be Greek fopseov; highly improbable, as the litter came to Greece from the East. Is it possible that the word can be in some way taken from paryaṇa? The R.V. has palanquin. (See the discussion in Encyclopaedia Biblica, ii. 2804 seq.)
and and and and and.

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ambling.

From sicut lignis single, as people — {fachini), Pallamkin, Linschoten, against ecclesiastical Province, uncovered, how the of was should meaning. this of was such description as such.

palanquins, used all.

palanquins, made (Jahangir) get vp on a Horse, it is a signe that he goeth for the Warres; but if he he vp vp an Elephant or Palankin, it will bee but an hunting Voyage."—Hawkins, in Purchas, i. 219.

1616. "... Abdalla Chan, the great governor of Amadavas, being sent for to Court in disgrace, coming in Pilgrim's Clothes with fortie servants on foot, aboute sixtie miles in counterfeit humiliation, finished the rest in his Pallankee."—Sir T. Roe, in Purchas, i. 552; [Hak. Soc. ii. 273, which reads Palankee, with other minor variances].

In Terry's account, in Purchas, ii. 1475, we have a Pallankee, and (p. 1481) Palanka; in a letter of Tom Coryate's (1615) Palankee.

1623. "In the territories of the Portuguese in India it is forbidden to men to travel in palankin (Palanckino) as in good sooth too effeminate a proceeding; nevertheless the Portuguese pay very little attention to their laws, as soon as the rains begin to fall they commence getting permission to use the palanckin, 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. Hak. Soc. i. 31].

1659. "The designing raseal (Sivaji) . . . conciliated Afsal Khan, who fell into the snare. . . . Without arms he mounted the palki, and proceeded to the place appointed under the fortress. He left all his attendants at the distance of a long arrow-shot. . . . Sivaji had a weapon, called in the language of the Dakhin bichâ (i.e. 'scorpion') on the fingers of his hand, hidden under his sleeve. . . ."—Khâd Khan, in Elliot, ii. 250. See also p. 509.

c. 1690. "... From Golconda to Mashi-pan tan there is no travelling by waggons. . . . But instead of Coaches they have the convenience of Palankies, wherein you are carried with more speed and more ease than in any part of India."—Tavernier, E.T. ii. 70; [ed. Ball, 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 sires.

1672. The word occurs several times in Baldesius as Pallinkijn. "Tavernier writes Pallek and sometimes Palanquin [Ball, i. 45, 175, 390, 392]; Bernardus has Paleky [ed. Constable, 214, 283, 372].

1673. "... ambling after these a great pace, the Palankanee-Boys support them four of them, two at each end of a Bambu,
which is a long hollow Cane ... arched in the middle ... where hangs the Palen-
keen, as big as an ordinary Couch, broad enough to tumble in. ...” —Fryer, 34.

1768.—“The permission you are pleased to give us to buy a Pallakee on the Com-
pany's Acct. Shall make use off as Soone as can possibly meet with one y° may be fitt 
for ye purpose. ...”—MS. Letter from 
Factory at Baltasore to the Council (of Fort. St. George), March 9, in India Office.

1862.—Joan Nieuhof has Palakijn. Zee en Lant-Reize, ii. 78.

[ ...] “The Agent and Counsell ... allowed him (Mr. Clarke) 2 page's p. mensen 
more towards the defraying his pallanquin 
charges, he being very crazy and much weaken’d by his sickness.” —Pringle, Diary 
Pt. St. Geo. 1st ser. i. 34.)

1720.—“I desire that all the free Mer-
chants of my acquaintance do attend me 
in their pallenkeens to the place of burial.” —Will of Charles Davers, Merchant, in 
Wheeler, ii. 240.

1728.—“... Palangkyn dragers” (palan-
kine-bearers). — Talentjyn, Ceylon, 45.

1738.—“Pallanquin, 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.” —Baily's Dict. 2nd ed.

1750-52. “The greater nobility are 
carried in a palekee which looks very like 
a hammock fastened to a pole.” —Toren's 
Voyage to Swatate, China, &c., i. 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 Palankeen, during 
their Writership.” 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 heats and violent rains 
makes it impossible to go on foot without 
the utmost hazard of their health.” The 
Court, at one sight had, winged (11th Feb. 1758). 
“We very well know that the indulg-
ing Writers with Palankeens has not a little 
contributed to the neglect of business we 
complain of, by affording them opportunities 
of rambling”; and again, with an obdurac-y 
and fervour too great for grammar (March 
3, 1758): “We do most positively order 
and direct (and will admit of no representa-
tion for postponing the execution of) that 
no Writer whatsoever be permitted to keep 
either palankeen, horse, or chaise, during 
his Writership, on pain of being immediately 
dismissed from our service.” —In Long, 
pp. 54, 71, 130.

1780.—“The Nawaub, on seeing his con-
dition, was struck with grief and compa-
ッション; but ... did not even bend his 
eyebrow at the sight, but lifting up the 
curtain of the Palkee with his own hand, 
be saw that the eagle of his (Ali Ruza's) 
would at one flight had winged its way to the 

1784.—“The Sun in gaudy pallanqueen 
Curtain'd with purple, fring'd with gold, 
Firing no more heav'n's vault serene, 
Retir'd to sup with Ganges old.” 
Plasy Plain, a ballad by Sir W. 
Jones; in Life and Works, 
ed. 1807, ii. 503.

1804.—“Give orders that a pallanquin 
may be made for me; let it be very light, 
with the pannels made of canvas instead of 
wood, and the poles fixed as for a dooley. 
Your Bengally pallanquins 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 palarkin is now hardly ever 
used by a European, even of humble 
position, much less by the opulent: 

1808.—“Palkie. A litter well known in 
India, called by the English Palankeen. 
A Guzerat punster (aware of no other) 
hazards the Etyymology Pal-lakke [palo-
lakt] a thing requiring an annual income of 
a quarter Lacc to support it and corre-
sponding luxuries.” —R. Drummond, Illus-
trations, &c.

“... The conveyances of the island 
(Madeira) are of three kinds, viz.: horses, 
mules, and a litter, ycleped a pallanquin, 
being a chair in the shape of a bathing-tub, 
with a pole across, carried by two men, as 
dooles are in the east.” —Welsh, Remin-
iscences, i. 282.

1809.—“Woe! Woe! around their pallankeen, 
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.

1830.—“Un curieux indiscret requit un 
galet dans la tète; on l'emporta baigané de 
sang, couché dans un pallanquin.” —I. 
Jacquemont, Corr. i. 67.

1880.—“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 rail-
roads, has long been abandoned to portly 
Babos, and Eurasian clerks.” —Nat. Rev., 

1881.—“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 pallanquin are so 
arraigned 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, 287.

PALAVERAM, n.p. A town and 
cantonment 11 miles S.W. from 
Madras. The name is Pallāvavaram 
probably Palla-puram, Pallavarapura.
the 'town of the Pallas'; the latter a caste claiming descent from the Pallavas who reigned at Conjeveram (Seshagiri Śāstrī). [The Madras Gloss. derives their 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, Sicca Rupees 150 per hhd."—Advt. in Seton-Karr, i. 39.

1793. — "For sale . . . Pale Ale (per hhd.) . . . Rs. 80."—Bomlay Courier, Jan. 19.

(1801.—1) 1. Pale Ale: 2. strong ale; 3. small beer; 4. brilliant beer; 5. strong porter; 6. light porter; 7. brown stout."—Advt. in Carev. Good Old Days, i. 147.

1848. — "Constant dinners, tiffins, pale ale, and claret, the prodigious labour of cutchery, and the refreshment of brandy pawnee, which he was forced to take there, had this effect upon Waterloo Sedley."—Vanity Fair, ed. 1867, ii. 258.

1858. — "Parmi les cafés, les cabarets, les gargotes, 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, Constantino- nople, 22.

1867.—
"Pain bis, galette ou paneton,
Fromage à la pie ou Stilton,
Cidre ou pale-ale de Burton,
Vin de brie, ou branne-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 appreciation of Indian manufactures has recently shown some tendency to revive. The etymology is not quite certain,—we know no place of the name likely to have been the eponym,—and possibly it is a corruption of a hybrid (Hind. and Pers.) palang-pose, 'a bed-cover,' which occurs below, and which may have been perverted through the existence of Salempore 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 Dict. (Suppt. 1727.)

"Chaudus or Chaudrus sōn huns panos grandes, que servem para cobrir canas e

 outras coisas. São pintados de cores muy vystosas, e alguns mais finos, a que chamão palangapuzes. Fabricião-se de algodão em Bengala e Choromandel,—i.e. "Chaudus ou Chaudena" (this I cannot identify, perhaps the same as Choutar 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. 14. Mr. Pringle (Madras Selections, 4th ser. p. 71, and Diary Ft. St. Geo. 1st ser. iii. 173) has questioned this derivation. The word may have been taken from the State and town of Palampur in Guzerat, which seems to have been an emporium for the manufactures of N. India, which was long noted for chintz of this kind.]

1848.—"Int Governe van Raga mandraga . . . werden veel . . . Salampori . . . gemaeckt."—Van den Broeck, 87.

1875.—"Staple commodities (at Masulipatam) are callicuts white and painted, Palempores, Carpets."—Fryer, 34.

1813.—
"A stain on every bush that bore
A fragment of his palampore,
His breast with wounds unnumber'd riven,
His back to earth, his face to heaven . . .
Byron, The Giaour.

1814.—"A variety of tortures were inflicted 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 Banián, was then stripped of his jama (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 substitute for the Indian palempore."—Raffles, Java, 171; [2nd ed. i. 191].

1855.—
"The jewelled amaan 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."—Panjab Trade Report, App. p. xxxviii.

1880.—". . . and third, the celebrated palampores, or 'bed-covers,' of Masulipatam, Patebgarh, Shikarpur, Hazara, and other places, which in point of art decoration 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
well-founded tradition Magadhī, the dialect of what we now call South Bahar, in which Sakya Muni discoursed. It is one of the Prākrits (see PRACRIT) or Aryan vernaculars of India, and has probably been a dead language for nearly 2000 years. Pāli in Skt. means 'a line, row, series' ; and by the Buddhists is used for the series of their Sacred Texts. Pāli-bhāṣa is then 'the language of the Sacred Texts,' i.e. Magadhī; and this is called elliptically by the Singhalese Pāli, 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. Pāli is 'a sort of Tuscan among the Prākrits' from its inherent grace and strength (Childers). But the analogy to Tuscan is closer still in the parallelism of the modification of Sanskrit words, used in Pāli, to that of Latin words used in Italian.

Robert Knox does not apparently know by that name the Pāli language in Ceylon. He only speaks of the Books of Religion as 'being in an eloquent style which the Vulgar 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).

249.—"Les nous font valoir le style de leur Alcoran, les autres de leur Bāli."—LETTRÉS ÉDIT. XXV. 61.

1890.—"... this Doubt proceeds from the SIAMENES understanding two Languages, viz., the Vulgar, which is a simple Tongue, consisting almost wholly of Monoeyllables, 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 enriched with the inflexions 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 borrow'd from the Balie."—De la Louvère's SIAM, E.T. 1893, p. 9.

1784.—"The spoken language of Italy was to be 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 vernaculars, raised it at once to the position of dignity for which it still retains. Read Sanskrit on the vulgar language of Tuscan, and the Three Baskets for the Divina Commedia, and the parallel is complete. Like Italian Pāli 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 ‘palankin-coach,’ as it is termed in India; i.e. a carriage shaped somewhat like a palankin on wheels; Hindi. pakhi-gar. 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 Alliyghur 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.)

1875.—"The Governor-General’s carriage may be jestled by the hired ‘pakhi-garry,’ with its two wretched ponies, rope harness, nearly naked driver, and wheels whose simious motions impress one with the idea that they must come off at the next revolution."—Life in the Mofussil, i. 38.

This description applies rather to the cranchee (q.v.) than to the palkee-garry, which is (or used to be) seldom so sordidly equip.t. [Mr. Kipling’s account of the Calcutta pakki gari (Beast and Man, 192) is equally uncomplimentary.]

PALMYRAS, 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 par excellence, 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 Ceilão... ha muitas palmeiras."—Garcia, ff. 66v-66.

1673.—"Their Buildings suit with the Country and State of the inhabitants, being mostly contrived for Convenience: the Poorer are made of Bougns and ollas of the Palmereos."—Fryer, 199.

1718.—"... Leaves of a Tree called Palmeira."—Prop. of the Gospel in the East, iii. 85.

1756.—"‘The interval was planted with rows of palmyra, 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. Punta das Pedras, ‘the rocky cape,’ a name descriptive of the natural features of the coast (Tennent, ii. 525). 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 Brâhmanâi 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 shoal 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.—"... o Cabo Segugora, a que os nossos chamam das Palmeiras por humas quelli estam, as quaes os navigantes notam por lhes dar conhecimento da terra. E deste cabo... fazemos fim do Reyno Orixa."—Barros, I. ix. 1.

1598.—"... 2 miles (Dutch) before you come to the point of Palmerias, you shall see certaine blakke howels standing ypon 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 ouer white) sandie Downs... you shall finde being right against the point de Palmiras... that ypon the point there is nether tree nor bush, and although it hath the name of the Point of Palm-trees, it hath notwithstanding right forth, but one Palm tree."—Linschoten, 3d Book, ch. 12.

[c. 1665.—"Even the Portuguese of Opôli (see HOOGLY), in Bengale, purchased
without sculpure these wretched captives, and the horrid traffic was transacted in the vicinity of the island of Galles, near Cape das Palmars."—Bernier, ed. Constable, 1767.

1823.—"It is a large delta, formed by the mouths of the Maha-Nudoe and other rivers, the northernmost of which insulates Cape Palmiras."—Heber, ed. 1844, i. 88.

[PAMBRE, s. An article of dress which seems to have been used for various purposes, as a scarf, and perhaps as a turban. Mr. Yusuf Ali (Monograph on Silk Fabrics, 81) classes it among 'fabrics which are simply wrapped over the head and shoulders by men and women'; and he adds: "The Pamri is used by women and children, generally amongst Hindus." His specimens are some 3 yards long by 1 broad, and are made of pure silk or silk and cotton, with an ornamental border. The word does not appear in the Hind. dictionaries, but Molesworth has Mahr. pāmārī, 'a sort of silk cloth.'

[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.—"Antelopes and ramsheles, * which bear the finest wool in the world, with which they make very delicate mantles, called Pammernerya."—Joseph Salbank to the E. India Co., Agra, Nov. 22, 1617; India Office Records, O. C., No. 568.

[1627.—"L'on y [Kashmir] travaille aussi plusieurs Vomeries [misprint for Pomeris, which he elsewhere mentions as a stuff from Kashmir and Lahore], qui sont des pieces d'estoffes longues de trois, aulnes, et largers de deux, faite de laine de montsou, qui croit au derriere de ces bestes, et qui est aussi fine que de la soye: on tient ces estoffes exposées au froid pendant l'huyver: elles ont un beau lustre, semblables aux tabis de nos cartiers."—François Pelsart, in Thouvenet's Rédactions de divers voyages, vol. i. pt. 2.

[1834.—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 pamarine" apiece.

[O. C., No. 1543a (I. O. Records) mentions the presentation to the President of Surat of a "coat and pamarine.""

[1673.—"A couple of pamerins, which are fine mantles."—Pryer's New Account, p. 79; also see 177; in 112 ramerin.

1766.—"... a lungoo (see LOONGHEE) or clout, barely to cover their nakedness, and a pamarree or loose mantle to throw over their shoulders, or to lye on upon the ground."—Grose, 2nd ed. ii. 81.]

PANCHĀNGAM, 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 kuramas (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. pānchāṅga.]

1612.—"Every year they make new almanacs for the eclipse of the Sun and of the Moon, and they have a perpetual one which serves to pronounce their auguries, and this they call Panchagao."—Conto, V. vi. 4.

1651.—"The Bramins, in order to know the good and bad days, have made certain writings after the fashion of our Almanacks, and these they call Panjangam."—Rogerius, 55. This author gives a specimen (pp. 63-69).

1800.—"No one without consulting the Panchanga, or almanac-keeper, knows when he is to perform the ceremonies of religion."—Buchanan's Mynore, &c., i. 294.

40 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."—Rogerius, 12.

1717.—"Water-Bandels, which are little sheds for the Conveniency of drinking Water."—Phillips's Account, 19.

1745.—"Je suivis la procession d'un peu loin, et arrêté aux sepultures, j'y vis un pandel ou tente dressée, sur la fosse du defunt; elle était ornée de branches de figier, de toiles peintes, &c. L'intérieur était garnie de petites lampes allumées."—Norbert, Mémoires, iii. 32.

1781.—"Les gens riches font construire devant leur porte un autre pandel."—Sonerat, ed. 1752, i. 134.

1800.—"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 pundull, because he had not paid the labourers who made it."—Letter of Sir T. Munro, in Life, i. 285.

1814.—"There I beheld, assembled in the same pandaul, or reposing under the friendly banian-tree, the Gosannee (see
PANDÁRAM. 666 PANDARANI.

PANDARANI, 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 Collam.] The name appears upon no modern map, but it still attaches to a miserable fishing village on the site, in the form Pantalani (approx. lat. 11° 26’), a little way north of Koilandi. It is seen below in Ibn Batuta’s notice that Pandarini 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. Sankey, C.B., R.E., dated Madras, 13th Feby., 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 junkies, 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 Coule (Coulendi or

PANDÁRAM. s. A Hindu ascetic mendicant of the (so-called) Śūdra, or even of a lower caste. A priest of the lower Hindu castes of S. India and Ceylon. Tamil, pandaram. C. P. Brown says the Pandaram is properly a Vaishnava, but other authors apply the name to Śaiva priests. [The Madras Gloss, derives the word from Skt. pāṇḍu-rango, ‘white-coloured.’ Messrs. Cox and Stuart (Man of N. Arcot, i. 199) derive it from Skt. bhaṅ-ḍugāra, ‘a temple-treasury,’ wherein were employed those who had renounced the world. “The Pandarams seem to receive numerous recruits from the Śaivite Śūdra 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 Śūdra. They often serve in Śiva 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. 168.

1717.—“... Bramans, Pantarongal, and other men.”—Phillips’s Account, 18. The word is here in the Tamil plural.

1718.—“Abundance of Bramanes, Pantares, and Poets... flock together.”—Prope. of the Gospel, ii. 18.

1745.—“On voit ici quelquefois les Pandarams ou Pénitens qui ont été en pélerinage à Bengale; quand ils retournent ils apportent ici avec grand soin de l’eau du Gange dans des pots ou vases bien formés,”—Norbert, Mém. 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 Sankais. Ils sont de la secte de Chiven, se barbouillent toute la figure, la poitrine, et les bras avec des cendres de bouze de vache,” &c.—Soonerat, 8vo. ed., ii. 113-114.

1798.—“... The other figure is of a Pandaram or Śivaswamy, of the class of pilgrims to the various pagodas.”—Pennant’s View of Hindostan, preface.

1800.—“... In Chera the Pūjarīs (see POOJAREE) or priests in these temples are all Pandarums, who are the Śūdras dedicated to the service of Śiva’s temples. ...”—Buchanan’s Mynore, &c., ii. 338.

1809.—“The chief of the pagoda (Rameswaram), br Pandaram, waiting on the beach.”—Ld. Valentia, i. 338.

1860.—“... In the island of Nainativoo, to the south-west of Jaffna, there was till recently a little temple, dedicated to the goddess Naga Tambiram, in which consecrated serpents were tenderly reared by the Pandarums, and daily fed at the expense of the worshippers.”—Tennent’s Ceylon, i. 373.
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. "Fandarina” is a town built at the mouth of a river which comes from Manillard (see MALABAR), where vessels from India and Sind cast anchor. The inhabitants are rich, the markets well supplied, and trade flourishing.” — Edrizi, in Elliot, i. 90.

c. 1296. — "In the year (1296) it was prohibited to merchants who traded in fine or costly products with Mapar (Malabar or Coromandel), Pei-nan ([?) and Fantalaina, three foreign kingdoms, to export any one of them more than the value of 50,000 ting in paper money.” — Chinese Annals of the Mongol Dynasty, quoted by Pauthier, Marc Pol, 392.

c. 1300. — "Of the cities on the shore the first is Sindibird, then Faknir, then the country of Manjarird, then the country of Hil, then the country of (Fandarina).” — Rashiduddin, in Elliot, i. 95.

c. 1321. — "And the forest in which the pepper groweth extendeth for a good 18 days' journey, and in that forest there are two cities, the whereof is called Flandrina, and the other Cyngilin” (see SHINKALI). — Friar Odoric, in Cathay, &c., 75.

c. 1343. — "From Bodofattan we proceeded to Fandarina, a great and fine town with gardens and barracks. The Musulmans 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. 88. (Compare Roteiro 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 Bendinaneh (read Bandarana, and see MANGALORE, a) situated on the coast of Malabar, (he) reached the port of Mangalore.” — Abdurrazzaq, in India in Xvth Cent., 20.

1498. — "... a hum lugar que se chama Pandarany ... por que ali estava bom porto, e que ali nos amarasesemos ... e que era costume que os navios que vinham a esta terra pousasem ali por estarem seguros. ...” — Roteiro de Vasco da Gama, 53.

1503. — "Da poi fecesse vela et in vn porto de dito Re chiamato Fundarane amazzone molta gente co artelia e deliber-orno andare verso il regno de Cuchim ...” — Letter of King Emanual, p. 5.

c. 1506. — "Questo capitano si trovò nave 17 de mercadani Mori in uno porto se china Pandarani, e combattè con queste le quali se messero in terra; per modo che questo capitano mandò tutti li soi copani ben armati con un baril de polverie per cadaun copano, e mise fuoco dentro dette navi de Mori; e tutte quelle brasolte, con tutte quelle spezierie che erano carghe per la Mecha, e s’intende ch’erano molto ricche. ...” — Leonardo Co' Masser, 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.” — Varthema, 153.

1516. — "Further on, south-south-east, is another Moorish place which is called Pandarani, in which there also are many ships.” — Barbosa, 152.

In Rowlandson's Translation of the Tokfut-ul-Majwahin (Or. Transl. Fund, 1835), the name is habitually misread Fundreah for Fundarain.

1536. — "Martim Afonso ... ran along the coast in search of the paraos, the galleys and caravels keeping the sea, and the foists hugging the shore. And one morning they came suddenly on Cunhalmarcar with 25 paraos, which the others had sent to collect rice; and on catching sight of them as they came along the coast towards the Isles of Pandarane, Diogo de Reynoso, who was in advance of our foists, he and his brother ... and Diogo Corvo ... set off to engage the Moors, who were numerous and well armed. And Cunhal, when he knew it was Martim Afonso, laid all pressure on his oars to double the Point of Tiracole.” — Correa, iii. 775.

PANDARANI, s. The most current colloquial name for the Sepoy mutineer during 1857-58. The surname Pandé [Skt. Pandita] was a very common one among the high-caste Sepoys of the Bengal army, being the title of a Jüt [got, gotra] 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” (Bourchier, 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 gunt Pandy” (M.-G. Keatinge). Ghatou’a gong or bell.

1857. — "As long as I feel the entire confidence I do, that we shall triumph over this iniquitous combination, I cannot feel gis. I leave this feeling to the Pandies, who have sacrificed honour and existence to the ghost of a delusion.” — H. Greathead, Letters during the Siege of Delhi, 99.

"We had not long to wait before the line of guns, howitzers, and mortar carts,
PANGOLIN, s. This book-name for the Manis is Malay Pangulang, 'the creature that rolls itself up.' [Scott says: "The Malay word is peng-guling, transcribed also peng-guling; Katingan penggiling. It means 'roller,' or, more literally, 'roll up.' The word is formed from goling, 'roll, wrap,' with the denominative prefix pe-, which takes before g the form peng." Mr. Skeat remarks that the modern Malay form is teng-giling or senggiling, 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 guling, which means to 'roll over and over.' The word pangguling or peng-guling 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 Asiatic, Res. ii. 353 seqq. It is the Manis pentedactyla of Linn.; called in Hind, baajkî (i.e. Skt. vajra-kîta '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 Broc-quière 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 Vandrie 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 ancients 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

PANGOLIN, s. From the quotations, a kind of boat used on the E. coast of Africa. [Pyrard de Laval (i. 53, Hak. Soc.) speaks of a "kind of raft called a panguaye," on which Mr. Gray comments: "As Rivara points out, Pyrard mistakes the use of the word panguye, or, as the Portuguese write it, pangiao, 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 mat sail of coco-nut leaves. 'The barge is sowed together with the rindes 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."]

[1513.—Pandejada and Panguagada are used for a sort of boat near Malacca in D'Andrade's Letter to Albuquerque of 22 Febry.; and we have "a Pandejada laden with supplies and arms" in India Office MS., Corpo Chronologico, vol. i.]

1591.—". . . divers Pangaras or boats, which are pinned with wooden pinnes, and sowed together with Palmito cordes."—Barker; in Hakkyt, ii. 588.

1598.—"In this fortesse of Sofala the Captaine of Mossambique hath a Factor, and twice or thrice every yere he sendeth certaine boats called Pangaios, which saile along the shore to fetch gold, and bring it to Mossambique. These Pangaios are made of light planks, and sowed together with cords, without any nailes."—Linschoten, ch. 4; [Hak. Soc. i. 32].

1616.—"Each of these bars, of Quilimane, Cunama, and Luabo, allows of the entrance of vessels of 100 tons, viz., galeots and pangaios, loaded with cloth and provisions; and when they enter the river they discharge cargo into other light and very long boats called almadias. . . ."—Bocarro, Decada, 534.

[1766.—"Their larger boats, called panguays, are raised some feet on the sides with reeds and branches of trees, well bound together with small cord, and afterwards made water-proof, with a kind of bitumen, or resinous substance."—Grose, 2nd ed. ii. 13.]
present day, preferred working their mines in winter when the frozen soil stands well and is not likely to trouble them by falling in. The Sanskrit word *papila*ka denotes both an ant and a particular kind of gold" (McCrindle, Ancient India, its Invasion by Alexander the Great, p. 341 seq.)

C. B. C. 445.—"Here in this desert, there live amid the sand great ants, in size somewhat less than dogs, but bigger than foxes. The Persian King has a number of them, which have been caught by the hunters in the land whereof we are speaking. . . ."—Herod. ii. 102 (Rawlinson's tr.).

1562.—Among presents to the G. Turk from the King of Persia: "in his insusitati generis animantes, qualem memini dictum fuisset allatum formicam Indicam mediocri canis magnitudine, mordacem modum et saevam."—Busbekqui Opera, Elz., 1653, p. 343.

**PANICALE.** s. This is mentioned by Bluteau (vi. 223) as an Indian disease, a swelling of the feet. Côle is here probably the Tamil *kal,* 'leg.' [*Anakkal* is the Tamil name for what is commonly called Cochin Leg.]

**V. PANIKAR, PANYCA, &c., s.** Malayal. *panyaka,* 'a fencing-master, a teacher' [Mal. *pani,* 'work,' *karan,* '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 *Panciers.*"—Barnoes, 128.

1558.—"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, I. ix. 3.

1554.—"To the *panical* (in the Factory at Cochin) 300 reis a month, which are for the year 3600 reis."—S. Botelho, Tombo, 24.

1556.—". . . aho Rei arma canalleiro ho *Panica* q ho ensinou."—D. de Goes, Chron. 51.

1583.—"The maisters which teach them, be graduates in the weapons which they teach, and they bee called in their language *Pancycaes.*"—Castañeda (by N. L.), f. 39v.


1604.—"The deceased *Panical* had engaged in his pay many Nayres, with obligation to die for him."—Guerrero, Relacion, 80.

1606.—"*Paniquis* is the name by which the same Malaueres call their masters of fence."—Gouvea, f. 28.

1614.—"To the cost of a *Penical* and 4 Nayres who serve the factory in the conveyance of the pepper on rafts for the year 12,800 res."—Bocarro, MS. 316.

**PANTHAY, PANTHÉ.** s. This is the name applied of late years in Burma, and in intelligence coming from the side of Burma, to the Mahomedans of Yunnan, who established a brief independence at Talifu, 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 Mahomedan is *Pathé,* and one would have been inclined to suppose *Panthé* to be a form of the same; as indeed we see that Gen. Fytyche 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 Mahomedans 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 sale* as the others do. In dress and appearance, as well as in drinking samshu (see Samsshoo) and gambling, they are like the others. The word *Pa-thi* again is the old Burmese word for 'Mahomedan.' It is applied to all Mahomedans other than the Chinese *Panthé.* It is in no way connected with the latter word, but is, I believe, a corruption of *Pârsâ* or *Fârsî,* i.e. Persian." He adds: —"The Burmese call their own indigenous Mahomedans *Pathî-Kulâ,* and Hindus *Hindu-Kulâ,* 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 *Pasei* 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 *Panthé,* as indicating lines for enquiry:

* See Journ. As., Ser. II., tom. viii. 352.
PAPAYA, PANTHÉ. 670  PAPAYA, PAPAW.

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-se. The author identifies them in a passing way, with the Tao-se, but that is a term which Fah-hian also in India uses in a vague way, apparently quite inapplicable to the Chinese sect properly so called. These Pa-se, 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-se never eat with a stranger to their sect, and do not allow themselves to be seen eating; they drink no wine," &c. (Rémusat, Nouv. Méll. 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 Pathé a Shan term for Mahommedan? If so, is it not probably only a dialectic variation of the Passe of Camboja, the Pathé of Burma, but entering Burma from a new quarter, and with its identity thus disguised? (Cushing, in his Shan Dict., gives Paí for Mahommedan. We do not find Pathé). 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 Pang-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-hui or Hui-tzu (Mahommedans)."—J. G. Scott, Gazetteer Upper Burma, i. 606.]

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'Expl. i. 518) This name again, it has been suggested, may possibly have to do with Panthé. But we find that Pen-ti ('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 (Descr. ii. 151) says it stands on the river Pan, 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 Melique, viz. Carnattli, Drugo, Pene, Sabaya, Abita, and Panoei."—Bacarro, 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!"—Wellington, from "Candolli," March 8.

PAPAYA, PAPAW, s. This word seems to be from America like the insipid, not to say nasty, fruit which it denotes (Carica papaya, L). A quotation below indicates that it came by way of the Philippines and Malaccas. [The Malay name, according to Mr. Skeat, is betik, which comes from the same Ar. form as pateca, though papaya and kapaia 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 arand-kharbëa, 'castor-oil-tree-melon,' no doubt from the superficial resemblance of its foliage to that of the Palma Christi. According to Mooden Sheriff it has a Perso-Arabic name 'anbah-i-Hindi; in Canarese it is called Parangi-khawu or -mara ('Frank or Portuguese fruit, tree'). The name papaya according to Oviedo
PAPAYA, PAPAW.

as quoted by Littré ("Oviedo, t. i. p. 333, Madrid, 1851,"—we cannot find it in Ramusio) was that used in Cuba, whilst the Carib name was ababa.* [Mr. J. Platt, referring to his article in 9th Ser. Notes & Queries, iv. 515, writes: "Malay popaya, like the Accra term kpaka, is a European loan word. The evidence for Carib origin is, firstly, Oviedo's Historia, 1555 (in the ed. of 1851, vol. i. 323): 'Del arbol que en esta isla Española llaman popaya, y en la tierra firme los llaman los Españoles los hogos del mastuerzo, y en la provinicia de Nicaragua llaman a tal arbol olocoton.' Secondly, Breton, Dictionnaire Caraïbe, has: 'Ababa, papayer.' Gililj, Saggio, 1782, iii. 146 (quoted in N. & Q., u.s.), says the Otamic word is papaii.""] Strange liberties are taken with the spelling. Mr. Robinson (below) calls it popoya; Sir L. Pelly (J.R.G.S. xxxv. 332), poppon (ὀ πόππον !). Papaya is applied in the Philippines to Europeans who, by long residence, have fallen into native ways and ideas.

c. 1550.—"There is also a sort of fruit resembling figs, called by the natives Papai . . . peculiar to this kingdom." (Peru).—Gisol. Benzioli, 242.

1598.—"There is also a fruit that came out of the Spanish Indies, brought from beyond ye Philipinas or Lusons to Malacca, and frø thence to India, it is called Papaios, and is very like a Medlar . . . and will not grow, but always two together, that is male and female . . . and when they are diuided and set apart one from the other, then they yield no fruit at all. . . . This fruit at the first for the strangeness thereof was much esteemed, but now they account not of it."—Linschoten, 97; [Hak. Soc. ii. 35].

c. 1630.—" . . . Pappaeas, Cocos, and Plantains, all sweet and delicious."—Sir T. Herbert, ed. 1665, p. 350.

c. 1635.—"The Palma Christi and the fair Papaw. Now but a seed (preventing Nature's Law) In half the circle of the hasty year, Project a shade, and lovely fruits do wear."—Waller, Battle of the Summer Islands.

1658. —"Utraque Pinoguacu (mas. et femina), Mamoeiro Lusitanis dicta, vulgo Popay, cujus fructum Mamoam vocant a figura, quia mammæ instar pendet in arbore . . . carne lutea instar melonum sed sapore ignobilior . . .—Gul. Pisonis . . . de Indiis viribusque Re Natu rali et Medicis, Libri xiv. 159-160.

1673.—"Here the flourishing Papaw (in Taste like our Melons, and as big, but growing on a Tree'ld like our Fig-tree . . . "—Fryer, 19.

1705.—"Il y a aussi des ananas, des Papées . . . "—Luillier, 33.

1764.—"Thy temples shaded by the tremulous palm, Or quick papaw, whose top is necklaced round. With numerous rows of particoloured fruit."—Grainger, Sugar Cane, iv.

[1773.—"Paw Paw. This tree rises to 20 feet, sometimes single, at other times it is divided into several bodies."—Iees, 480.]

1878.—". . . the rank popeyas clustering beneath their coronal of stately fruit."—Ph. Robinson, In My Indian Garden, 50.

PAPUA, u.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 papuwaḥ, or sometimes puwaḥ-puwaḥ, meaning 'frizzled-haired,' and was applied by the Malays to the people in question.

1528.—"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 Magalhães, 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 Papasas, 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."—Correa, iii. 173-174.

1553.—(Referring to the same history.) "Thence he went off to make the islands of a certain people called Papasas, 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. . . ."—Burros, IV. 1. 6.

PARABYKE, s. Burmese para-bëik; 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 daphne, which is agglutinated into a kind of pasteboard and blackened with a paste of charcoal. It is then folded, screen-fashion, into a note-book and written on with a steelie pencil. The same mode of writing has long been used in Canara; and from La Loubère we see

* See also De Candolle, Plantes Cultivées, p. 234.
that it is or was used also in Siam. The Canara books are called kadam, and are described by Col. Wilks under the name of cudduttum, carruttum, or currut (Hist. Sketches, Pref. I. 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 ollaris; 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 cudduttum 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 Tipoo's regulations. The Sultan prohibited its use in recording the public accounts; but although liable to be exunged, and affording facility to permanent entries, it is a 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 Ton cot, . . . but these Papers have a great deal less Equality, Body and Whiteness than ours. The Siameses 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 Fan, and the way which the Lines are wrote, is according to the length of the folds. . . ."—De la Loubère, 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 stationery 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 Telug. and Canarese parapatti, pargapatti, Mahr. and Konkani, parpatya, from Skt. pravritti, 'employment.' The term frequently occurs in old Port. documents in such forms as perpatim, &c. We presume that the Great Duke (audax omnia perpetui!) 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.]

1567.—". . . That no unbeliever shall serve as scribeven, shroff (zarafti), moosuddum, naique (see NAIK), peon, parpatrim, collector (succeeder), constable (? corrector), 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 instruments, the crops are seized, and sold by the Parputty or accountant of the division."—Buchanan's Mysore, ii. 151-2. The word is elsewhere explained by Buchanan, as "the head person of a Hoby in Mysore." A Hoby [Canarese and Malayal. hobati] is a sub-division of a talook (l. 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 soubahadar (see SOUBADAR) obliged the parputty and patel (see PATEL) to do, running before his horse."—Wellington, Desp. i. 323. (Stanf. Dict.)

1878.—"The staff of the village officials . . . in most places comprises the following members . . . the crier (parpati). . . ."—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 my self 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 appendes, 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. परद्वा, 'splendour, majesty,' &c., and was no doubt taken, as Dr.

* Antonio Nunez, "Contador da Casa del Rey
no Señor," who in 1554 compiled the Livro dos Pescos da Índia e asy Medidas e Moedas, says of Dui in particular:

"The moneys here exhibit such variations and such differences, that it is impossible to write anything certain about them; for every month, every 8 days indeed, they rise and fall in value, according to the money that enters the place " (p. 2).

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 *Pratåpa
drishtåya.*

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 Abdurrazzâk, the Envoy of Shâh Rukh, makes the *partâb* (or *pardâo*) half of the *Varåha* ("boar," so called from the Boar of Vishnu figured on some issues), हून, 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 Abdurrazzâk and Varthema respectively are as follows:*

**Abdurrazzâk (a.d. 1443).**

| 3 Jitals (copper) | = 1 Tar (silver). |
| 6 Tars | = 1 Fanam (gold). |
| 10 Fanams | = 1 Partâb. |
| 2 Partâbs | = 1 Varåha. |

And the *Varåha* weighed about 1 *Mithkål* (see MISCALL), equivalent to 2 dïnârs Kopeki.

**Varthema (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 dúnâr), but thicker.

The question arises whether the *varåha* of Abdurrazzâk was the double pagoda, of which there are some examples in the S. Indian coinage, and his *partâb* therefore the same as Varthema's, i.e. the pagoda itself; or whether his *varåha* was the pagoda, and his *partâb* a half-pagoda. The weight which he assigns to the *varåha,* "about one *mithkål*" 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) हून or pagoda, given in Pinsep's Tables, to be 43 grs., the

* 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 hân 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 *sauvoy* and *ninxe* 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 hân 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 (imaginary) *rei*. Seeing that a *milrei* is now reckoned equal to a dollar, or 50d., we have a single *rei* = 2½d., and 370 *reis* = 1s. 6½d. 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 issues of fanams, q.v., have been infinite; but they have not varied much in weight, though very greatly in alloy, and therefore in the number reckoned to a pagoda.
† "2 *duguas* = 1 *chavula* (= *the panam* or *fanam*),
2 *chavulas* = 1 *hona* (= *the pratapa*, mohan, or *half pagoda*),
2 *honas* = 1 Varaha (the hân or pagoda)."

"The *gañjâ* or unit (¼ *fanam*) is the rati, or Sanskrit raktaka, the seed of the *abrum*."—Op. cit. p. 294, note. See also Sir W. Elliot's *Coins of S. India*, p. 50.
† 360 *reis* is the equivalent in the authorities, so far as I know, the Venetian sequin, and the dollar.* Yet the fact of this degeneration everywhere stretches him in the face. Correa 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 de Portugal, and that amount also for the Venetian sequin and for the sultani or Egyptian gold dinâr. Nunez adds that a gold coin of Cambaye, which he calls Madrâfâxâo (q.v.), was worth 1260 to 1440 *reis*, according to variations in weight and exchange. We have seen that this must have been the gold-mohr of Muzaffar-Shâh II. of Guzerat (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 111d.) the value of the *rei* at 1440 of this was . . . .264d.

From the Muzaffar Shâhi mohr (weight 185 grs. value, if pure gold, 392-52d.) value of *rei* at 1440 . . . .0 272d.

Mean value of *rei* in 1513 . . . .268d. *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 tickle 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 *moreded* entered life as a gold piece, equivalent to the Saracen *mithkal*, and ended†
† I calculate all gold values in this paper at those of the present English coinage.

Besides the gradual depreciation of the Portugal *rei*, so prominently noticed in this paper, there was introduced in Goa a reduction of the *rei* locally below the *rei* of Portugal in the ratio of 15 to 8. I do not know the history or understand the object of such a change, nor do I see that it affects the calculations in this article. In a table of values of coins current in Portuguese India, given in the *Annaes Maritimos* 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. N. 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 yet found no document throwing light upon it. It is a matter quite apart from the secular depreciation of the *rei*. 
the pagoda 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 pagoda, enable us to calculate the value of the rei of about 1600 at ... 0·16d. Values of the malrei given in Milburn's Oriental Commerce, and in Kelly's Cambist, 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 ... 0·268d.
Value of rei in the beginning of the 17th century ... 0·16d.
Value of rei in the beginning of the 18th century ... 0·06 to 0·066d.
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 manuel), and the next coinage in gold was by Garcia de Sá in 1548-9, who issued coins called San 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 Thomes, called also pardaos (see PATACA). Nunez in his Tables (1554) does not mention these by either name, but mentions repeatedly pardaos, which represented 5 silver tangas, or 300 reis, and this 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 tangas of silver were reckoned as a pardao. Later in the century, however, we learn from Balbi (1580), Barrett * (1584), and Linschoten (1583-89), the principal currency of Goa consisted of a silver coin called xerajin (or XERAFINE) and pardao-xerajin, which was worth 5 tangas, 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 reis, 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 xerajin at this time as worth 4s. 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 xerajin to 2s. 6d. Thirty years later Lockyer (1711) tells us that one rupee was reckoned equal to 1½ perdo. Calculated by Firishhta to have been paid by the Bāhmāni King, about A.D. 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 Briggs's own time (say about 1810).

The Bāhmāni charge was 350,000 Rs.; the British charge 219,000 Rs. A corps of the same strength would now cost the British Government, as near as I can calculate, 287,300 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. 1550, was 8000 cruzados, or nearly £500 a year; and the salaries of the commandants of the fortresses of Goa, of Malacca, of Dino, and of Bassain, 600,000 reis, or about £670.

The salary of Ibn Batuta, when Judge of Delhi, about 1340, was 1000 silver tankas or dinars as he calls them (practically 1000 rupees) a mouth, which was in addition to an assignment of villages bringing in 5000 tankas a year. And yet he got into debt in a very few years to the tune of £5,000 tankas—say £5,500! * Dr. D'Acunha has set this English traveller down to 1684, and introduces a quotation from him in illustration of the coinage of the latter period, in his quasi-chronological notes, a new element in the confusion of his readers.

* Thus Alboquerque, returning to Europe in 1504, gives a "Moorish" pilot, who carried him by a new course straight from Cannanore to Mozambique, a bucklish of 50 cruzados; this is explained as £5—a mild misnomer for such a feast. In truth it was nearly £24, the cruzado being about the same as the sequin (see l. p. 17).

The mint at Goa was carried out by the same great man, after the conquest, for 600,000 reis, amounting, we are told, to £125. It was really £670 (iii. 41).

Alboquerque demands as ransom to spare Muscat, "10,000 xerajins of gold." And we are told by the translator that this ransom of a wealthy trading city like Muscat amounted to £285. The coin in question is the ashraf, or gold dinar, as much as, or more than the sequin in value, and the sum more than £5000 (i. p. 82).

In the note to the first of these cases it is said that the xerajin is "a silver coin (formerly gold), now equivalent to 480 reis, or about 2s. English money, but probably worth much more relatively in the time of Alboquerque." "Much more relatively," means of course that the 2s. had much more purchasing power. This is a very common way of speaking, but it is often very fallaciously applied. The change in purchasing power in India generally till the beginning of last century was probably not very great. There is a curious note by Gen. Briggs in his translation of Firishhta, comparing the amount...
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 de-
preciated 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 de-
nomination of pardao. And the half-
rupee, till our own time, has continued to be so styled. I have found no later
valuation of the Goa Rupee than that in
Princeps’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
though 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 pardaos, the pardao
d’ouro and the pardao de tanga, the
former of 360 reis, the latter of 300.
This is clear from the Foral of Goa of
Dec. 18, 1758 (India Office MSS. Cons-
elho Ultramarina), which passage is
again quoted in a note to Fasc. 5 of
the Archiv. Port. Orient. p. 326. Ap-
parently patecoons were originally
coined in value equal to the pardao
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 pardao 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 barganins (see BARGANY) each of
24 bazarucos (see BUDROOK), 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 compul-
sion.”]

1444. — “In this country (Vijayanagar)
they have three kinds of money, made of
gold mixed with alloys: one called vondaka
weighs about a mithkal, equivalent to two
dinars kopeki; the second, which is called
pertab, is the half of the first; the third,
called fanom, is equivalent in value to the
tenth part of the last-mentioned coin. Of
these different coins the fanom is the most
useful...”—Abdurrazzak, in India in the 17th Cent. p. 26.

c. 1504-5; pubd. 1510. — “I departed
from the city of Dabuli aforesaid, and
went to another island, which... is called Goga
(Goa) and which pays annually to the King
of Docan 19,000 gold ducats, called by them
pardais. These pardais 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.

1510.—“Meanwhile the Governor (Albro-
querque) talked with certain of our people
who were goldsmiths, and understood the
alligation 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 par-
daos of gold, worth in gold 360 reis,
and also a money of good silver which they
called bargany (see BARGANY) of the value
of 2 vintens, and a money of copper which
they called bazarucos (see BUDROOK) of
the value of 2 reis. Now all these the
Governor sent to have weighed and assayed.
And he caused 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
bargany: on this money he caused the device
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 bazarucos of copper of
the weight belonging to that coin, with the
A and the sphere; and each bazaruco he
divided into 4 coins which they called
cepayquas (see SAPECA), and gave the
bazarucos the name of loaes. And in chang-
ing the cruzado into these smaller coins it
was reckoned on 489 reis.”—Correia, ii. 70-77.

1516.—“There are current here (in Bati-
cala—see BATCUL) the pardaos, which are
a gold coin of the kingdom, and it is worth
here 360 reis, and there is another coin of
silver, called dama, which is worth 20 reis.
...”—Barbos, Lisbon ed. p. 293.
1516. — "There is used in this city (Bisnagar) and throughout the rest of the Kingdom much pepper, which is carried hither from Malabar on ozen and assed; 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, (8) wherefore they are called hordo." — Barboes, 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 Nizamara (see NIZAMALUCO) as you have frequently mentioned such a person.

"O. I can tell you that at once; it is the name of a King in the Bagulat (read Balagat, Balaghaut), whose father I often attended, and the son also not so often. I received from him from time to time more than 12,000 pardaos; and he offered an income of 40,000 pardaos if I would pay him a visit of several months every year, but this I did not accept." — Garcia, f. 33c.

1584. — "For the money of Goa there is a kind of money made of lead and tin mingled, being thicke and round, and stamped on the one side with the sphære or globe of the world, and on the other side two arrows and five rounds; and this kind of money is called Basaruchi, and 15 of them make a vinten of naughty money, and 5 vintens make a tanga, and 4 vintenas make a tanga of base money... and 5 tangas make a seraphine of gold (read 'silver'), which in marchandize is worth 6 tangas good money: but if one would change them into basaruchies, he may have 5 tangas, and 16 basaruchies, which matter they call cervaggio. and when the bargain of the pardaw is gold, each pardaw is meant to be 6 tangas good money; but in marchandize, the use is not to demand pardawes of gold in Goa, except it be for jewels and horses, for all the rest they take of seraphins of silver, per aduiso. The ducat of gold is worth 9 tangas and a halfe 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 partes, 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 basaruchi, and of bad money worth 80 basaruchi, but also of another kind of bad money used in buying wood, worth only 50 basaruchi!

1598. — "The principall and commonest money is called Pardaus Xeraphins, and is silver, but very brasse (read 'base'), and is coyned 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 Testones, or three hundred Reis Portingall money, and riseth or falloth 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... Wherefore when they buy and sell, they bargain for good or badde money," &c. — Linschoten, ch. 35; [Hak. Soc. i. 241, and for another version see XERAPHINE].

"They have another kind of money called Pagodes which is of Gold, of two or three sortes, 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 Venetanders; some of Venice, and some of Turkish coin, and are commonly (worth) 2 Pardawaes Xeraphins. There is yet another kind of golde called S. Thomas, because Saint Thomas is his name, and is worthe about 7 and 8 Tangas: There are likewise Rialles of 8 which are brought from Portingall, and are Pardawes de Reales. They are worth at their first coming out 436 Reyes of Portingall; and after are rayesed by exchaynge, as they are sought for when men travell for China. They use in Goa in their buying and selling a certaine manner of reckoning or telling. There are Pardawes Xeraphins, and these are silver. They name likewise Pardawes of Gold, and those are not in kinde or in cowne, but only so named in telling and reckoning: for when they buy and sell Pearles, stones, golde, silver and horses, they name but so many Pardawes, and then you must understand that one Pardaw is sixe Tangas: but in other ware, when you make not your bargaine before hand, but plainly name Pardawes, they are Pardawes Xeraphins of 5 Tangas the piece. They use also to say a Pardaw of Larins (see LARIN), and are Larins for every Pardaw. — Ibid.; [Hak. Soc. i. 187].

This extract is long, but it is the completest picture we know of the Goa currency. We gather from the passage (including a part that we have omitted) that in the latter part of the 16th century there were really no national coins there used intermediate between the basarucchi, worth at this time 0:133d., and the pardao xeratin
worth 50d.* The vintens and tangas 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 parado of gold in a note above is here expressly confirmed.

[1599.—"Perdaw." See under TAEI.] c. 1620.—"The gold coin, struck by the réis of Bijanagar and Tiling, is called han and partáb."—Firishta, quoted by Quatre-mère, in Notices et Essais, xiv. 509.

1643.—•. estant convenu de prix aunoe luy à sept perdos et demy par mois tant pour mon viure que pour le logis. • • •
—Moquet, 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 Parell requires examination, as it appears to have been so occupied in Grose’s time. The 2nd edition of Grose, which we use, is dated 1773, 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 till 1774, this is not absolutely certain. Evidently Parell was occupied by the Governor long before 1776.

"Les Jesuites avoient autrefois un beau couvent aups du Village de Parell au milieu de l’île, mais il y a déjà plusieurs années, qu’elle est devenue la maison de campagne du Gouverneur, et l’Eglise est actuellement une magnifique salle à 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 Parell belonged to the Jesuits, is a plaque on which is printed: — ‘Built by Honourable Hornby, 1771.’"]

1554.—Parell is mentioned as one of 4 aldeas, “Parell, Varella, Varel, and Siva, attached to the Kazbah (Capçab—see CUSBAH) of Maim.”—Botelho, Tumbo, 157, in Subsidios.

c. 1750-60.—“A place called Parell, 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, PARIAR, &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 Pari is the large drum, beaten at certain festivals, and the hereditary beaters of it are called (sing.) paraiygan, (pl.) paraiyar. [Dr. Oppert’s theory (Oryg. Inhabitants, 32 seq.) that the word is a form of Pahariya, ‘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 domestics 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 out-castes 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 shoemakers, and the lowest caste of washermen. And the Pariah deals out the same disparaging treatment to these 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.”—Bp. Caldwell, u. i., p. 545. Sir Walter Elliot, however, in the paper referred to further on includes under the term Paraiyga all the servile class not recognised by Hindus of caste as belonging to their community.

A very interesting, though not con-
inclusive, discussion of the ethnological position of this class will be found in Jp. Caldwell's Dravidian Grammar (pp. 540-554). That scholar's deduction is, on the whole, that they are probably Dravidians, but he states, and recognises 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 adds 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 Saturnalia 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 pariah, 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 Somerat's Travels (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 Établissements 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 Chaumeière 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 Pareas. 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 imane (imane, i.e. yams), which are like the root of icca or botate found in the West Indies, and on other roots and wild fruits."—Barbosa, in Ramusio, 1. i. 310. The word in the Spanish version transl. by Lord Stanley of Alderley is Parent, in the Portuguese of the Lisbon Academy, Parens. So we are not quite sure that Parea is the proper reading, though this is probable.

1629.—"... The Pareas are of worse esteem."—(W. Method, in) Paralea, Pilgrimage, 553.

"... the worst whereof are the abhorred Piriaues . . . they are in publike Justice the hateful executioners, and the basest, most stinking, ill-favored people that I have seen."—Ibid. 998-9.

1648.—"... the servants of the factory even will not touch it (beef) when they put it on the table, nevertheless there is a caste called Pareyees (they are the most contemned of all, so that if another Gentoo touches them, he is compelled to be dipp in the water) who eat it freely."—Van de Broecke, 82.

1672.—"The Pareas are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat with vile rafles), in a word a contemned and stinking vile people."—Baldaeus ( Germ. ed.), 410.

1711.—"The Company allow two or three Peons to attend the Gate, and a Parrear Fellow to keep all clean."—Lockyer, 20.

And there . . . is such a resort of basket-makers, Scavengers, 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. 290.

1717.—"... Barrier, or a sort of poor people that eat all sort 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.:

α. The Bramins.
β. The Settareas.
γ. The Weynys or Veysnas.
δ. The Sudras.
ε. The Perriars, whom the High-Dutch and Danes call Barriars."—Valentijn, Chorom. 73.

1745.—"Les Parreas ... sont regardés comme gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusques-là qu’on ne sauroit les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Juives."—Norbert, i. 71.

1750.—"K. Es ist der Mist von einer Kuh, deren keine reine die Parreyer-Weiber, machen runde Kuchen daraus, und wenn sie in der Sonne genug getrocken sind, so verkaufen sie dieselben (see OOPLAIH).

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."—Raynal, Hist. &c., see ed. 1783, i. 63.

"... 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."—Raynal (tr. 1777), i. p. 57.

1780.—"If you should ask a common cooly, or porter, what cast he is of, he will answer, 'the same as master, pariar-cast.'"—Munro'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 masalchi y courut pour allumer un flambeau; mais il revient un peu après, pris d'haléine, criant: 'N'approchez pas d'ici; il y a un Paria!' Aussitôt la troupe 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."—B. de St. Pierre, La Chaumière Indienne, 48.

1800.—"The Pariah, and other impure tribes, comprising what are called the Punchum Bhardum, 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 Myore, i. 20.

c. 1805-6.—"The Dubashes, 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 Pariah Frenzi. This reproach of Pariah is what we have tamely and strangely submitted to for a long time, when we might with a great facility have assumed the respectable character of Chatriya."—Letter of Leyden, in Morton's Memoir, ed. 1819, p. lxi.

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.—"It is 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 échaîne, La terre sur son sein les porte avec colère. * * *
El bien! mais je frémis; tu vas me fuir peut-être;
Je suis un Paria. ..."
Casimir Delavigne, Le Paria, Acte i. Sc. 1.

1843.—"The Christian Pariah, 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."—Kittel, in Ind. Ant. ii. 170.

1878.—"L'hypothèse la plus vraisemblable, en tout cas la plus heureuse, est celle qui suppose que le nom propre et 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 pareiya, dérivé de par'i, 'bruit, tambour,' et à trois-bien, pu avoir le sens de 'parleur, doux de la parole' (!?)—Hvelaquin and Vinson, Études de Linguistique, &c., Paris, 67.

1872.—"... Fiiine, ordained from first to last, In body and in soul
For one life-long debauch,
The Pariah of the north,
The European wantch."—Browning, Fiiine at the Fair.
Very good rhyme, but no reason. See under NAUTCH.

The word seems also to have been adopted in Java, e.g.:

1860.—"... We Europeans ... often ... stand far behind compared with the poor parials."—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, Beetle, and Pariaarrack, on which such great profit arises, are all expended by the Inhabitants."—Lockyer, 13.

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.

1789.—". . . A species of the common cur, called a pariah-dog."—Mannro, Narr. 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 bivouac."—Heber, ed. 1844, i. 79.

1875.—"Le Musulman qui va prier à la mosquée, maudit les pariahs hõmnes."—Rev. des Deux Mondes, April, 539.

[1883.—"Paraya Dogs are found in every street."—T. V. Row, Man. of Tanjore Dist. 104.]

PARIAH-KITE, s. The commonest Indian kite, Milvus Govinda, Sykes, notable for its great numbers, and its impudence. "They are excessively bold and fearful, 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.

[1880.—"I had often supposed that the scavenger or Pariah Kites (Milvus govindae), 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. . . ."—Bali, 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., Pārsi, which Arabic influences have in more modern times converted into Fārsi. The Portuguese have used both Parse and Perso. From the latter some of our old travellers have taken the form Persé; from the former doubtless we got 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. 1325.—"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."—Friar Jordanus, 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."—Barros, I. viii. 9.

". . . especially after these were induced by the Persian and Guzerati Moors (Mouros, Parseos e Guzarates) to be converted from heathen (Gentios) to the sect of Mahamed."—Ibid. II. vi. 1.

[1563.—"There are other herb-sellers (mercaadores de boticas) 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 came from Persia, and have their own writing."—Garcia, p. 213.]

1616.—"There is one sect among the Gentiles, which neither burne nor interre their dead (they are called Parcoes) who incircle pieces of ground with high stone walls, remote from houses or Road-ways, and therein lay their Carcasses, wrapped in Sheeets, thus having no other Tombes but the gorges of raunous Fowles."—Terry, in Purchas, ii. 1479.

1630.—"Whilst my observation was bestowed on such inquiry, I observed in the town of Surrat, the place where I resided, another Sect called the Persee. . . ."—Lord, Two Forraigne Sects.
1638.—"Outre les Benjamins il y a encore vne autre sorte de Payens dans le royaume de Guernante, qu'ils appellent Parsis. Ce sont des Perses de Fars, et de Chorasan."—Mandelslo (Paris, 1659), 213.

1648.—"They (the Persisans of India, i.e. Parsees) are in general a fast-grasping and avaricious nation (not unlike the Benjans and the Chinese), and very fraudulent in buying and selling."—Van Twist, 48.

1653.—"Les Ottomans appellent guewear vne secte de Payens, que nous connaissons par le nom d'adorateurs du feu, les Persans sous celluy d'Atekhperes, et les Indois sous celluy de Parsi, terme dont ils se nomment eux-memes."—De la Bouillaye-le-Gow, ed. 1657, p. 200.

1672.—"Non tutti ancora de' Gentili sono d' una medesima fede. Alcuni descendono dalla Persiana, li quali si conoscono dal colore, ed adorano il fuoco. ... In Suratte ne trouai molti."—P. F. Vincenzo 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 Gentues. ..."—Fryer, 117.

"The Parsies, 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.

1689.—"... the Persies are a Sect very considerable in India. ..."—Ovington, 370.

1726.—"... to say a word of a certain other sort of Heathen who have spread in the City of Suratte and in its whole territory, and who also maintain themselves in Agra, and in various places of Persia, especially in the Province of Kerman, at Yazd, and in Isphahan. They are commonly called by the Indians Parsees or Parsis, but by the Persians Gours or Gebbers, and also Atekh Peres or adorers of Fire."—Valentijn, iv. (Surat) 153.

1727.—"The Parsees are numerous about Surat and the adjacent Countries. They are a remnant of the ancient Persians."—A. Hamilton, ch. xiv; [ed. 1744, i. 159].

1877.—"... en selevant, le Parsi, après s'etre lavé les mains et la figure avec l'urine du taureau, met sa ceinture en disant: Souverain soitOrmuz, abattu soit Ahriman."—Dormeaudet, Ormuz et Ahriman, p. 2.

PARVOE, PURVO. s. The popular name of the writer-of-the-case in Western India, Prabhâ or Parbhâ, 'lord or chief' (Skt. prabhâ), being an honorific title assumed by the caste of Kâyath or Kâyastha, one of the mixt castes which commonly furnished writers. A Bombay term only.

1548.—"And to the Purvo of the Tenadar Mor 1500 reis a year, being 3 parduas a month. ..."—S. Botelho, Tombo, 211.

[1676-7. — "... the same guards the Purvos ye look after ye Customes for the same charge can receive ye passage boats rent. ..."—Forrest, Bombay Letters, Home Series, i. 125.

[1773.—"Conicopolis (see CONICOPOLY). ... At Bombay he is stiled Purvo, and is of the Gentoo religion."—Ives, 49 seq.]

1809.—"The Brahmins of this village speak and write English; the young men are mostly parvoes, or writers."—Maria Graham, 11.

1813.—"These writers at Bombay are generally called Purvoes; a faithful diligent class."—Forbes, Or. Mem. i. 156-157; [2nd ed. i. 100].

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 Purvo, from several persons of a caste of Hindos termed Prabhooe having been among the first employed as English writers at Bombay."—Macintosh on the Tribe of Rumoostes, p. 77.

PASADOR, s. A marlin-spike. Sea-Hind., from Port. passador.—Roe buck.

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 Basma of Marco Polo, who visited the coast before Islam had gained a footing.

c. 1292.—"When you quit the kingdom of Ferroo 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 Trapobana (Sumatra), which was called Pazzie; and anchoring in the said port we found at anchor there several junks and ships from divers parts."—Empoli, 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 case ... 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.
PĀT. 683  PATCHOULI, PATCH-LEAF.

1726.—"Next to this and close to the East-point of Sumatra is the once especially famous city Pasi (or Parem), which in old times, next to Magaphit and Malakka, 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."—A. Hamilton, ii. 125; [ed. 1744].

PĀT, s. A can or pot. Sea-Hind. from English.—Koebuck.

PATACA, PATACOON, s. Ital. patacco; Provenç. patac; Port. pataco and patapão; also used in Malayalam. A term, formerly much diffused, for a dollar or piece of eight. Littré connects it with an old French word potard, a kind of coin, "du reste, origine inconnue." But he appears to have overlooked the explanation indicated by Volney (Voyage en Egypte, &c., ch. ix. note) that the name abatāka (or corruptly bātāka, see also Dozy & Eng. s.v.) was given by the Arabs to certain coins of this kind with a scutcheon on the reverse, the term meaning 'father of the window, or niche'; the scutcheon being taken for such an object. Similarly, the pillar-dollars are called in modern Egypt abā madofī, 'father of a cannon'; and the Maria Theresa dollar abā tera, '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 abā nukkīt, 'father of dots,' from certain little points which mark the right issue.

[1687.—"Pray if can procure a good Pallenkeen bamboo and 2 patch of ye finest with what colours you thinke hansom for my own wear, chockloes and susaes (see SOOSIE)."—In Yule, Hedges' Diary, Hak. Soc. ii. cdxi.]

PATCHARÉE, PATCHERRY, PARCHERRY. s. In the Bengal Presidency, before the general construction of "married quarters" by Government, patcharé was the name applied in European corps to the cottages which used to form the quarters of married soldiers. The origin of the word is obscure, and it has been suggested that it was a corruption of Hind. pichch'hāri, '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, parcherry or patcherry, which represents the Tam. pachch'ēri, paraippēri, 'a Pariah village,' or rather the quarter or outskirts of a town or village where the Pariahs reside. Mr. Whitworth (s.v. Patcherry) 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 Patcharēe.


1781.—"Leurs maisons (c.-à.-d. des Pariás) sont des cabanes où un homme peut à peine entrer, et elles forment de petits villages qu'on appelle Paretcheris."—Sonnerat, ed. 1782, i. 98.

 PATCH, s. "Thin pieces of cloth at Madras" (Indian Vocabulary, 1788). Wilson gives patch as a vulgar abbreviation for Telug. pachch'hadamu, 'a particular kind of cotton cloth, generally 24 cubits long and 2 broad; two cloths joined together.'

1788.—"During the greater portion of the year extra working gangs of scavengers were kept for the sole purpose of going from Parcherry to Parcherry and cleaning them."—Report of Madras Municipality, p. 24.

1789.—"Experience obtained in Madras some years ago with reconstructed parcheries, and their effect on health, might be imitated possibly with advantage in Calcutta."—Report by Army Sanitary Commission.

PATCHOULI, PATCH-LEAF; also PUTCHE and PUTCHA-LEAF, s. In Beng. pachapāt; Deccani 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 Heyneanus, 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 bazar in Hindustan. The pachá-pát 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 Bengáli. Littré says the word patchouli is patchey-elly, 'feuille de patchey'; in what language we know not; perhaps it is from Tamil pachela, 'green,' and ēlā, ēlam, an aromatic perfume for the hair. [The Madras Gloss. gives Tamil paçčilā, paçčai, 'green,' ēlā, '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 Mounds 7 20 sar."—Pryer, 209.**

**PATECA**, s. This word is used by the Portuguese in India for a water-melon (Citrus vulgaris, Schrad; Cucurbita Citrullus, L.). It is from the Ar. al-battikh or al-biṭṭāk. F. Johnson gives this 'a melon,' musk-melon. A pumpkin; a cucurbitaceous plant. We presume that this is not merely the too common dictionary looseness, for the chaos of cucurbitaceous nomenclature, both vulgar and scientific, is universal (see A. de Candolle, Origine des Plantes cultivées). In Lane's Modern Egyptians (ed. 1837, i. 200) the word butteekh is rendered explicitly 'water-melon,' We have also in Spanish albañaca, which is given by Dozy and Eng. as 'espèce de melon'; and we have French pâteque, 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 Hehn 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 Colloquios 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 Diu, and in the Bālaghāt, &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 (dooe) like the Portugal melons, but bland (suave), most juicy and cooling, excellent in bilious fevers, and congestions 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 batiee indè, i.e. melon of India (F. Johnson gives 'bītīkẖ-i-hindi, the citrul'; whilst in Persian hindwāna is also a word for water-melon) but that the real Indian country name was (calangari Mahr. kālingar, [perhaps that known in the N.W.P. as kalīndā, 'a water-melon']). Ruano then refers to the budícce 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. 141 v. 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 bateca: "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 Shakespear or Fallon. [Platts gives: A. bititkh, s.m. The melon (kharbasa); the water-melon, Cucurbita citrullus.] The most common word in the N.W.P. for a water-melon is Pers. tarbuz, whilst the musk-melon is Pers. kharbasa. 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, "kharbusa... tarbuz"). But with the usual chaos already alluded to, we find both these words interpreted in F. Johnson as "water-melon."

And according to Hehn the latter is called in the Slav tongues arbus and in Mod. Greek καρπόβατα, the first as well as the last probably from the Turkish karpuz, 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 bititkh. Buttik 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 (Lane); 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 buttik" is the colo-cynth, and with other adjectives it may be used of various curcurbitaceous fruits (see examples in Dozy's Suppl.).

"(6) The biblical form is ā斗志kh (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 μήλουπτων. Löw 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 bititkh Syriac has patīkh, 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 Hehn's view (of the introduction of the water-melon from India). Old Kimhi, in his Mekhol, illustrates the Hebrew word by the Spanish budiceas."

1598.—"... ther is an other sort like Melons, called Patecas or Angyrias, or Melons of India, which are outwardlie of a darke greene colour; inwardly white with blacke kernels; they are verie waterish and hard to byte, and so moyst, that as a man eate 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."—Linschoten, 97 ; [Hak. Soc. ii. 35].

c. 1610.—"Toute la campagne est couverte d'arbres fruitiers... et d'arbres de coton, de quantité de melons et de pateques, qui sont espèce de citrouilles de prodigieuse grosseur..."—Pyrrard de Laval, ed. 1679, i. 286 ; [Hak. Soc. i. 399, and see i. 33].

A few pages later the word is written Pasteques.—Ibid. 301 ; [Hak. Soc. i. 417].

[1693.—"Pateques, or water-melons, are in great abundance nearly the whole year round: but those of Delhi 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, 250].

1673.—"'From hence (Elephanta) we sailed to the Pateques, a Garden of Melons (Putacho being a Melon) were there not 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. paṭa. 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)
PATNA. n.p. The chief city of Bahar; and the representative of the

Palibothra (Pataliputra) of the Greeks. Hind. Pattana, "the city." [See quotation from D'Anville under ALLAHABAD.]

1586. — "From Bannaras I went to Pataanaw down the river of Ganesis. . . . Patenaw is a very long and a great town. In times past it was a kingdom, but now it is vnder Zelabdim Echebar, the great Mogor. . . . In this town there is a trade of cotton, and cloth of cotton, much sugar, which they carry from hence to Bengal and India, very much Opium, and other commodities." — R. Fitch, in Hakl. ii. 388.

1616. — "Bengala, a most spacious and fruitful Province, but more properly to be called a kingdom, which hath two very large Provinces within it, Purb (see POORUB) and Patan, the one lying on the east, and the other on the west side of the River Ganages." — Terry, ed. 1605, p. 387.

[1650. — "Pataa 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 or three in length." — Tawerter, ed. Boll. i. 121 seq.].

1673. — "Sir William Langham . . . is Superintendent over all the Factories on the coast of Coromandel, as far as the Bay of Bengala, and up Hugly River . . . viz. Fort St. George, alias Maderas, Pattupole, Mechlapatam, Gundore, Medapolon, Balasore, Bengal, Hugly, Castle Bizzar, Pattanaw." — Fryer, 38.

1726. — "If you go higher up the Ganges to the N. W. you come to the great and famous trading city of Pattana, capital of the Kingdom of Bahar, and the residence of the Vice-roy." — Valen'tijn, v. 164.

1727. — "Pattana is the next Town frequented by Europeans . . . for Saltpetre and raw Silk. It produces also so much Opium, that it serves all the Countries in India with that commodity." — A. Hamilton, ii. 21; [ed. 1744].

PATOLA. s. Canarese and Malayal. pattula, 'a silk-cloth.' In the fourth quotation it is rather misapplied to the Ceylon dress (see COMBOY).

1516. — "Coloured cottons and silks which the Indians call patola." — Barbossa, 184.

1522. — " . . . Patolos of silk, which are cloths made at Cambaya that are highly prized at Malaca." — Correa, Lendas, ii. 2, 714.

1545. — " . . . homens . . . enchadados com patolas de seda." — Pinto, ch. clx. (Cogan, p. 219).

1552. — "They go naked from the waist upwards, and below it they are clothed with silk and cotton which they call patolas." — Castanheda, ii. 78.


PATTAMAR, PATIMAR, &c.

This word has two senses:

a. A foot-runner, a courier. In this use the word occurs only in the older writers, especially Portuguese.

b. A kind of lateen-rigged ship, with one, two, or three masts, common on the west coast. This sense seems to be comparatively modern. In both senses the word is perhaps the Konkani path-mät, 'a courier.' C. F. Brown, however, says that patta-mar, applied to a vessel, is Malayal. signifying "goose-wing." Molesworth's "Mahr. Dict." gives both patemärk and phatemärk for "a sort of swift-sailing vessel, a pattymarn," with the etym. "tidings-bringer." Patta is 'tidings;' but the second part of the word so derived is not clear. Sir J. M. Campbell, who is very accurate, in the Bo. Gazetteer writes of the vessel as pätimär, though identifying, as we have done, both uses with pathmär, 'courier.' The Moslem, he says, write phatemärk quasi fath-märk, 'snake of victory' (?). [The Madras Gloss. gives Mal. patta-mär, Tam. pätimär, from patär, Hind. 'tidings' (not in Platts), mär, Mahr. 'carrier.'] According to a note in "Notes and Extracts, No. 1 (Madras, 1871), p. 27, under a Ft. St. Geo. Consultation of July 4, 1673, Pattamar is therein used "for a native vessel on the Coromandel Coast, though now confined to the Western Coast." We suspect a misapprehension. For in the following entry we have no doubt that the parenthetical gloss is wrong, and that couriers are meant:


a.—

1552.—". . . But Lorenzo de Brito, seeing things come to such a pass that certain Captains of the King (of Cananor) with troops chased him to the gates, he wrote to the Viceroy of the position in which he was by Patamares, who are men that make great journeys by land."—"De Barros, II. i. 3.

The word occurs repeatedly in Correa, Lendas, e.g. III. i. 108, 149, &c.

1593.—". . . There are others that are called Patamares, which serve only for Messengers or Posts, to carry letters from place to place by land in winter-time when men cannot traveile by sea."—"Linschoten, 78; [Hak. Soc. i. 260, and see ii. 165.]

1606.—"The sight and twentieth, a Patemar told that the Governor was a friend to us only in shew, wishing the Portuguese in our room; for we did no good in the Country, but brought Wares which they were forced to buy. . . ."—Roger Haves, in "Parchots," i. 605.

[1610.—"The Patamar (for so in this country they call poor footmen that are letter-bearers). . . ."—"Foster, Letters, iv. 227.]

1666.—"Tranquebar, which is elogne de Saint Thome de cinq journées d'un Courier à pie, qu'on appelle Patamar."—Thevenot, v. 275.

1673.—"After a month's Stay here a Patamar (a Foot Post) from Fort St. George made us sensible of the Dutch being gone from thence to Ceylon."—Fryer, 36.

[1684.—"The Pattamars that went to Codaloor by reason of the deepness of the Rivers were forced to Return. . . ."—Pringle, Diary of St. Geo. 1st ser. iii. 133.]

1689.—"A Pattamar, i.e. a Foot Messenger, is generally employ'd to carry them (letters) to the remotest Bounds of the Empire."—"Ovington, 251.

1705.—"Un Patemare qui est un homme du Pais; c'est ce que nous appelons un expresse . . ."—"Lutillier, 43.

1758.—"Yesterday returned a Pattamar or express to our Jew merchant from Aleppo, by the way of the Desert. . . ."—"Ives, 267.

C. 1760.—"Between Bombay and Surat there is a constant intercourse preserved, not only by sea . . . but by Pattamars, or foot-messengers overland."—"Gros, 119. This is the last instance we have met of the word in this sense, which is now quite unknown to Englishmen.

b.—

1600.—". . . Escrevia que hum barco pequeno, dos que chamam patamates, se meteria. . . ."—"Lucena, Vida do P. P. Xavier, 153.

[1822.—"About 12 o'clock on the same night they embarked in paddinars for Cochin."—"Wallace, Fifty Years, 206.]

1891.—A description of the Patamars, with a plate, is given in Mr. John Edye's paper on Indian coasting vessels, in vol. i. of the "Rs. As. Soc. Journal.

1890.—"Among the vessels at anchor lie the dows (see DHOV) of the Arabs, the patameras of Malabar, and the dhneys (see DONEY) of Coromandel."—"Tennent's Ceylon, ii. 103.

PATTELLO, PATELLEE. s. A large flat-bottomed boat on the Ganges; Hind. patael. [Mr. Grierson gives among the Behar boats "the patele or pataul, also called in Saran katra, on which the boards forming the sides overlap and are not joined edge to edge," with an illustration (Bihar Peasant Life, 43).]
1680.—"The Patella; the boats that come down from Pattana with Saltpeeter or other goods, built of an Exceeding Strength and are very flat and burthensome."—Yule, Hedges' Diary, Hak. Soc. ii. 15.

1685.—"We came to a great Godowne, where... this Nabob's Son has laid in a vast quantity of Salt, here we found divers great Patellons taking in their lading for Pattana."—Ibid. Jan 6; [Hak. Soc. i. 175].

1860.—"The Putelee (or Koutorn), or Baggage-boat of Hindostan, is a very large, flat-bottomed, clinker-built, unwieldy-looking piece of rustickity of probably... about 35 tons burthen; but occasionally they may be met with double this size."—Colesworthy Grant, Rural Life in Bengal, p. 6.

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.

c. 1567.—"... e vi sono assai Chiese dei padri di San Paolo i quali fanno in quei luoghi gran profitto in convertire quei popoli."—Federici, in Romusio, iii. 390.

1623.—"I then went to the College of the Jesuit Fathers, the Church of which, like that at Damon, 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 Paolisti 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 handsome convent, and Church of the Paulists, or disciples and followers of Ignatius Loyola. ..."—Balaeanus, Germ., 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 Paulista."—Fryer, 150.

[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 (q.v.), with a tilted roof of matting or thatch, a mast and four oars. Beng. pansi, and punsoi. [Mr. Grierson (Peasant Life, 43) describes the punsoi 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 Ponas above the Gait."—A. Grant, Account of the Loss of Calcutta, ed. by Col. Temple, p. 7.]

c. 1760.—"Ponsways, Guard-boats."—Grose (Glossary).

1780.—"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.

1790.—"Mr. Bridgewater was driven out to sea in a common paunchway, and when every hope forsook him the boat floated into the harbour of Masulipatam."—Calcutta Monthly Review, i. 40.

1823.—"... A paunchway, or passage-boat... was a very characteristic and interesting vessel, large and broad, shaped like a snuffer-dish; a deck fore-and-aft, and the middle covered with a roof of palm-branches..."—Heber, ed. 1844, i. 21.

1860.—"... You may suppose that I engage neither pinnace nor bujra (see BUDGEROW), but that comfort and economy are sufficiently obtained by hiring a small bhoutiya (see BOLIAH) that is more likely at a fine weather season like this, a small native punsooee, which, with a double set of hands, or four cars, is a lighter and much quicker boat."—C. Grant, Rural Life in Bengal, 10 [with an illustration].

PAWL, s. Hind. pâl, [Skt. pâlal, 'a root']. 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, tauter, better closed, and sometimes has two flies. [The names of tents are used in various senses in different parts. The Madras Gloss. defines a pawl 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. Sholdarī generally means a servant's tent, a sort of tente 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 sholdarī, 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 sholdarī and biltan (! bell-tent)."

1785.—"Where is the great quantity of baggage belonging to you, seeing that you have nothing besides tents, pawsis, and other such necessary articles?"—Tippoo's Letters, p. 49.

1793.—"There were not, I believe, more than two small Pauls, or tents, among the whole of the deputation that escorted us from Patna."—Kirkpatrick's Nepaul, p. 118.

[1809.—"The shops which compose the Bazaars, are mostly formed of blankets or course 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 pauls."—Broughton, Letters, ed. 1892, 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 routee (see ROWTEE), or small tent, a pāl or servants' tent, 2 elephants, 6 camels, 4 horses, a pony, a baggage, and 24 servants, besides maubohs, servans or camel-drivers, and tent pitchers."—Mundy, Journal of a Tour in India, [3rd ed., p. 8]. We may note that this is an absurd exaggeration of any equipment that, even seventy-five years since would have characterised 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, ii. 141.]

PAWN, s. The betel-leaf (q.v.) Hind. pānī, from Skt. parma, '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-sooparī (supārī, [Skt. supriya, '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 Malabar's and Portuagals call Areeca, the Gusuvarates and Decavrijs Supariys . . ." (In Purchas, ii. 1781).

1616.—"The King giving mee many good words, and two pieces of his Pawn out of his Dish, to cate of the same he was eating. . . ."—Sir T. Roe, in Purchas, i. 576; [Hak. Soc. ii. 453.]

[1823.—". . . a plant, whose leaves resemble a Heart, call'd here pan, but in other parts of India, Betle."—P. della Valle, Hak. Soc. i. 36.]

1673.—". . . it is the only Indian entertainment, commonly called Pawn."—Fryer, p. 140.

1809.—"On our departure pawn and roses were presented, but we were spared the attar, which is every way detestable."—Ld. Valentin, i. 101.

PAWNEE, s. Hind. pānī, 'water.' The word is used extensively in Anglo-Indian compound names, such as bilayutee pawnee, 'soda-water,' brandy-pawnee, Khush-bo pawnee (for European scents), &c., &c. An old friend, Gen. J. T. Boileau, R.E. (Bengal), contributes from memory the following Hindī words to Water, on the Pindaric theme ἄρρων μὲν ὑδρόν, or the Thaletic one ἄρχῃ δὲ τῶν πάντων ὑδρόν!

"Pānī kīā, pānī tāl; Pānī ātā, pānī dāl; Pānī bāgh, pānī ramnā; Pānī Gangā, pānī Jumnā; Pānī haštā, pānī rotā; Pānī jagtā, pānī sotā; Pānī bāp, pānī mā; Barā nām Pānī kā!"

Thus rudely done into English:

"Thou, Water, stor'st our Wells and Tanks, Thou fillest Gunga's, Jumna's banks; Thou Water, sendest daily food, And fruit and flowers and needful wood; Thou, Water, laugh'st, thou, Water, weepest; Thou, Water, wak'st, thou, Water, sleepest;—Father, Mother, in thee blest,—Hail, O glorious element!"
PAWNEE, KALLA. s. Hind. kālā pānī, 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 kālā pānī. 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 Aryavartta." (Note by Lt.-Col. J. M. Trotter).

1823.—"An agent of mine, who was for some days with Cheetoo" (a famous Pindārī leader), "told me he raved continually about Kala Panee, and that one of his followers assured him when the Pindarry chief slept, he used in his dreams to repeat these dreaded words aloud."—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."—Macintosh, Acc. of the Tribe of Ramoosies, 44.

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-ghait is also pretty frequent, as applied to the low country of Madras on the east side of the Peninsula, from Hind. and Mahr. ghat, combined with Pers. pānī, 'below.'

[It is generally used as equivalent to Talaghât, "but some Musalmans seem to draw the distinction that the Payin-ghait is nearer to the foot of the Ghâts than the Talaghât" (Le Fann, Man. of Salem, ii. 338)].

1629-30.—"But ('Azam Khân) found that the enemy having placed their elephants and baggage in the fort of Dhrârâr, had the design of descending the Payin-ghât."—Abdul Hamid Lahori, in Elliot, vii. 17.

1784.—"There is friendship... between the said Company and the Nabob Tippo Sultan Bahauder, 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 Ghait."—Treaty of Mangalore in Munro's Narr, 252.

1785.—"You write that the European taken prisoner in the Payen-ghait... being skilled in the mortar practice, you propose converting him to the faith... It is known (or understood)."—Letters of Tippoo, p. 12.

PAZEND, s. See for meaning of this term s.v. Pahlavi, in connection with Zend. (See also quotation from Mu'ūṣādī under latter.)

PECUL, PIKOL, s. Malay and Javanese pikul, 'a man's load.' It is applied as the Malay name of the Chinese weight of 100 katis (see CATTY), called by the Chinese themselves shâk, and =133½ lb. avoird. Another authority states that the shâk is =412 kân or katis, whilst the 100 kân weight is called in Chinese tan.

1554.—"In China 1 tael weighs 7½ tanga larins of silver, and 16 taels = 1 catâ (see CATTY); 100 catâs = 1 pico = 45 tangas of silver weigh 1 mark, and therefore 1 pico = 133½ arratels (see ROTTLE)."—A. Nunes, 41.

And in China anything is sold and bought by cates and picos and tael, provisions as well as all other things."—Ib. 42.

1613.—"Bantam pepper vngarbled... was worth here at our comming tenne Tayse the Peccull which is one hundred catties, making one hundred thirtie pound English subtill."—Seris, in Purchas, i. 369.

[1616.—"The wood we have sold at divers prices from 24 to 28 mas per Picoll."—Foder, 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.

1498.—It is named as Pater in the Routério de 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 coast there grows a great quantity of pepper, and of long pepper which is called Molaga... in this port there are laden with it every year 18 or 20 ships, all of which go to Cathai."—Varthema, 233.

1511.—"And having anchored before the said Pedir, the Captain General (Albuquerque) 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 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 so 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 long time noble and great in trade . . . that its port was always free for every man to come and go in security . . . that they were men 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 Giov. da Empoli, in Archiv. 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 Pullo Tepnos and Pullo Qenivm, which in time past were carried by the Batalos to Paezem (see PASEI) and Pedir, and exchanged with the Turks of the Straight of Messa, and the Ships of Judaa (see JUDEA) for such Merchandise as they brought from Grand Cairo."—Pinto (in Cogan), 25.

1553.—"After the foundation of Malaca, and especially after our entrance to the Indies, the Kingdom of Paezem began to increase, and that of Pedir to wane. And its neighbouring 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 entreate' anything for Priaman and Tecco, but only an answer to King James's letter . . ."—Sainsbury, i. 411.

"Peedere."—Ibid. p. 415.

PEEADA. See under PEON.

PEENUS, s. Hind. pinnus; a corruption of Eng. pinnace. A name applied to a class of budgerow rigged like a brig or brigantine, on the rivers of Bengal, for European use. Roebeck gives as the marine Hind, for pinnace, p'heez, [The word has been adopted by natives in N. India as the name for a sort of palakim, such as that used by a bride.]
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 jatva hinh (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."—Rámâyana of Tulsí Dás, by Groisse (1878), ii. 25.

[c. 1590.—"In this place an arrow struck Sri Kishn and buried itself in a pipal tree on the banks of the Sarasút."—Ain, ed. Jarred, ii. 246.]

1506.—"Au sortir du village un pipal élève sa tête majestueuse. . . . Sa nombreuse couronne l'entoure au loin sur la plaine, telle qu'une armée de géants qui entrelacent fraternellement leurs bras informes."—Haafner, i. 149. This writer seems to mean a banyan. The peepul does not drop roots in that fashion.

1817.—"In the second ordeal, an excavation in the ground . . . is filled with a fire of pipal wood, into which the party must walk barefoot, provoking his guilt if he is burned; his innocence, if he escapes unhurt."—M'Ille (quoting from Halhed), ed. 1830, i. 280.

1826.—"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.

1844.—"Je ne puis passer sous silence ces beaux arbres . . . ce sont le peuplier d'Inde à larges feuilles, arbre réputé sacré. . . ."—Puléogía, 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 Casuarine Points upwards, with her branchlets ever green, To that remaining Rest where Night and Tears are o'er."—Barrackpore Park, 18th Nov. 1861.

PEER, s. Pers. pír, a Mahomedan Saint or Beatus. But the word is used elliptically for the tombs of such personages, the circumstance pertaining to them which chiefly creates notoriety or fame of sanctity; and it may be remarked that wali (or Wely as it is often written), Īmámzādah, Sháikh, and Marabout (see ADJUTANT), are often used in the same elliptical way in Syria, Persia, Egypt, and Barbary respectively. We may add that Nabi (Prophet) is used in the same fashion.

[1609.—See under NUGGURCOTE.

[1623.—"Within the Mosquée (see MOSQUE) . . . is a kind of little Pyramid of Marble, and this they call Pir, that is Old, which they say is equivalent to Holy; I imagine it the Sepulchre of some one of their Sect accounted such."—P. della Valle, Hak. Soc. i. 69.]

1665.—"On the other side was the Garden and the chambers of the Mullahs, who, with great convenience and delight spend their lives there under the shadow of the miraculous Sanctity of this Piper, which they are not wanting to celebrate: But as I am always very unhappy on such occasions, he did no Miracle that day upon any of the sick."—Borner, 133; [ed. Constable, 415].

1673.—"I hard by this is a Peer, or Burying place of one of the Prophets, being a goodly monument."—Fryer, 240.

1889.—"Certaines pirs sont tellement renommés, qu'aussi qu'on le verra plus loin, le peuple a donné leurs noms aux mois lunaires où se trouvent placées les fêtes qu'on célèbre en leur honneur."—Garcín de Tassy, Rel. Musulm. p. 18.

The following examples are of the parallel use of the words named:

Wali:

1841.—"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 Wells, mausolea of saints, or tombs of sheikhs."—Baedeker's Egypt, Eng. ed. Pt. i. 150.

Īmámzādah:

1864.—"We rode on for three farsaks, or fourteen miles, more to another Īmámzādah, called Kafsh-gūrî . . ."—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 Īmamzadehs."—Col. Beresford Lovett's Itinerary Notes of Route Surveys in N. Persia in 1881 and 1882, Proc. R.G.S. (N.S.) v. 73.
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."—Ibby and Mangles, Travels in Egypt, &c., 304.

Nabi:
1586. — "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 fills 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-Yânus at Nineveh; and see Nebi-Mousa in De Saulley, 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 Bagô. This name belongs to the Talaing 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 Pegù, as in many other cases of our geographical nomenclature, appears to come through the Malays, who call it Paígû. The first European mention that we know of is in Conti's narrative (c. 1440) where Poggio has Latinized it as Pâuco-nia; but Fra Mauro, who probably derived this name, with much other new knowledge, from Conti, has in his great map (c. 1459) the exact Malay form Paigu. Nikitin (c. 1475) has, if we may depend on his translator into English, Pegu, as has Hieronimo di S. Stefano (1499). The Roteiro of Vasco da Gama (1498) has Pegão, and describes the land as Christian, a mistake arising no doubt from the use of the ambiguous term Kâtir by his Mahomedan informants (see under CAFFER). Varthema (1510) has Pego, and Giov. da Empoli (1514) Pegù; Barbosa (1516) again Paigu; but Pegu is the usual Portuguese form, as in Barros, and so passed to us.

1498.— Pegû 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 400 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 Calecut, and there is much lac (lacra) and benzoin. . . ."—Roteiro, 112.

1505.—"Two merchants of Cochin took on them to save two of the ships; one from Pegù with a rich cargo of lac (lacra), 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 cargoes of rice, for the value of which the owners of the ships bound themselves."—Correa, i. 611.

1514.—"Then there is Pecù, which is a populous and noble city, abounding in men and in horses, where are the true mines of linoni ('di linoni e perfetti rubini,' perhaps should be 'di buoni e perfetti') and perfect rubies, and these in great plenty; and they are fine men, tall and well limbed and stout; as of a race of giants. . . ."—Empoli, 80.

[1516.—"Peigu." (See under BURMA.)] 1542.—"Bagou." (See under PEGUON.)

1568.—"Concluido che non è in terra Re di possa ìà maggiore del Re di Pegù, per che sah è sotto di so venti Re di corona."—Ces. Federici, in Rannusio, iii. 394.

1572.—"Olha o reino Arracão, olha o assento De Pegù, que já monstros povoaarem, Monstros filhos do feo ajuntamento D'uma mulher e hum cão, que sos se acharam." Camões, x. 122.

By Burton:
"Arracan-realm behold, behold the seat of Pegù peopled by a monster-breed; monsters that gendered meeting most unmeet of whelp 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 Pegû nor yet from that of Achin (do Dachem); and with this view you should give orders that this be the subject of treatment with the King of Dachem since he shows so great a desire for our friendship, and is treating in that sense."—Despatch from the King to Gow, 5th Feb. In Archiv. Port. Orient. Fisc. 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 generally imported into India; less commonly since, for the local demand absorbs them.
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1880.—"For sale... also Bubble and Sneak, 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 Khanbaligh (Cambahie of Polo) to the great city on the Yangtze which has since been known as Nan-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 Nanquij, at its chief city called by the same name, where the King dwelt, and spent in coming thither a great many years, four months: where he 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 despach his affair. This city is in another province so called, much further 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 Pequin... 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 Constantinople, or Venice, or Paris, or London, or Seville, or Lisbon. Nay I will say further, that one must not think it to be like Grand Cairo in Egypt, Tevrit in Persia, Amadaba (Ama- dadab, Avadava) in Cambay, Isinagot in Bengal, Ava in Chalen, Timpan in Calamuchita, Martaban (Martavao) and Bagou in Pegu, Gwimpel and Tinlau in Sihamon, Odisia in the Island of Soronan, Passuwan and Denu in the Island of Java, Pangor in the Country of the Lequins (no Le quoi) Usangea (Uzainé) in the Grand Cuachin, Lanceama (Lacame) in Tartary, and Mexico (Moico) in Jappon... for I dare well affirm that all those same are not to be compared to the least part of the wonderfull City of Pequin..."—Pinto (in Cogan), p. 136 (orig. cap. evii.).

[c. 1586.—"The King maketh always his abode in the great city Pachin, as much as to say in our language... the town 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 assault the Emperor of China in his City of Paquin."—In Sainsbury, i. 348.

166*.—"from the destined walls... Of Cambalu, seat of Cathaiana Can, And Samarchand by Oxus, Temer's throne... To Paquin of Sinaen Kings..."—Paradise 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 gagan-bheri, i.e. 'Sheep of the Sky,' which we have heard natives with their strong propensity to metaphor convert into the equally appropriate Ganga-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 misapplied 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.]. Now, by an analogous process, it is possible that

* "... great diversion is found... in firing balls at birds, particularly the albatross, a large species of the swan, commonly seen within two or three hundred miles round the Cape of Good Hope, and which the French call Montons (Montons) du Cap."—Munro's Narrative, 13. The confusion of genera here equals that mentioned in our articles above.
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," maintained her correctness, conceding only that "some ca'd them paylicans, some ca'd them audijants."

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 Skipp, ii. 25.

PENANG, n.p. This is the proper name of the Island adjoining the Peninsula of Malacca (Pulo, properly Pulau, Pinang), which on its cession to the English (1786) was named 'Prince of Wales's Island.' But this official style has again given way to the old name. Pinang in Malay signifies an areca-nut or areca-tree, and, according to Crawford, the name was given on account of the island's resemblance in form to the fruit of the tree (vulgo, 'the betel-nut').

1599.—"Now the winter coming upon us with much contagious weather, we directed our course from hence with the Islands of Pulo Pinanou (where by the way is to be noted that Pulo in the Malayan tongue signifies an Island) . . . where we came to an anker in a very good harborage between three Islands. . . . This place is in 8 degrees and a half to the Northward, and some fine leagues from the main between Malacca and Pegu."—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 acutifida, 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 popularly thought to have originated in a jocular supposition that law-suits in Penang were decided by the lex baculina. But there can be little doubt that it is a corruption of some native term, and pinang layor, 'wild areca' [or pinang layor, 'fire-dried areca,' which is suggested in N.E.D.], may almost be assumed to be the real name. [Dennys (Descri. Dict. s.v.) says from "Layor, a species of cane furnishing the sticks so named." But this is almost certainly wrong.]

1883.—(But the book—an excellent one—is without date—more 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 disputes in Penang."—Gilmour, 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 Clausinus as picturing it, who says they were called a pinguedine. 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 direct from Selden.

1578.—"In these Islands we found great relief and plenty of good victuals, for infinite were the number of fowl which the Welsh men named Penguin, and Magilanus termed them geese. . . ."—Drake's Voyage, by F. Fletcher, Hak. Soc. p. 72.

1598.—"The pengwin described."—Hawkins, V. to S. Sea, p. 111, Hak. Soc.

1606.—"The Pengwines 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 very ranke. . . ."—Middleton, t. B. 4.

1609.—"Nous trouvâmes beaucoup de Chës de Mer, et Oyeaux qu'on appelle Penguins, dont l'Escueil en estait quasi couvert."—Houtman, p. 4.
In ... le ... d'une quantité d'Oiseaux nommés 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 quelque endroit que ce soit sans toucher." —Pyrrard de Laval, i. 73; [Hak. Soc. i. 97, also see i. 16].

1612.—"About the year ClO. C.LXX. Madoc brother to David ap Owen, prince of Wales, made this sea voyage (to Florida); and by probability these names of Capo de Brion in Norsmey, and Pengwin An 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 Polyboli'nn, in Works (ed. 1726), iii. col. 1802.

1616.—"The Island called Pen-guin Island, probably so named by some Welshman, in whose Language Pen-guine 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. 334.

1638.—"... that this people (of the Mexican traditions) were Welsh rather than Spaniards or others, the Records of this Voyage writ by many Bardhs and Genealogists confirm it ... made more orthodoxall by Welsh names given there to birds, rivers, rocks, beasts, &c., as ... Pengwym refer'd by them to a bird that has a white head. ..."—Herbert, Some Yeares Travels, &c., p. 360.

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 Littré, 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 puffin 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. Canto ii. 57.

1809.—In Lombok ducks "are very cheap and are largely consumed by the crews of the rice ships, by whom they are called Baly-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 pé, 'foot,' and meaning a 'footman' (also a pawn at chess), and is not therefore a corruption, as has been alleged, of Hind. pëydda, 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 chupprassy (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 BURKUNDAUZU). [Mr. Skeat notes that Pygyn is used in the Malay States, and Tambi or Tamby at Singapore]. The word had probably become unusual in Portugal by 1600; for Manoel Correa, an early commentator on the Lusiads (d. 1612), thinks it necessary to explain pôdes by 'gente de pé.'

1503.—"The Cazorny ordered the soldier (pião) to take the letter away, and strictly forbade him to say anything about his having seen it."—Correa, Lendas, i. i. 421.

1510.—"So the Sabayo, putting much trust in this (Rumi), made him captain within the city (Goa), and outside of it put under him a captain (of his with two thousand soldiers (piães) from the Balagate...."

—Ibid. II. i. 51.

1563.—"The pawn (pião) they call Piado, which is as much as to say a man who travels on foot."—García, f. 37.

1575.—"O Rey de Badajos era alto Mouro Con quatro mil cavalos furiosos, Innumeros pôes, darmas e de ouro, Guarnecidos, guerreiros, e lustrosos." Camões, iii. 66.

By Burton:

"The King of Badajos was a Muselm bold, with horse four thousand, fierce and furious knights, and countess Peons, armed and dight with gold, whose polished surface glanceheth 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 qu'ils tientennent."—Pyrrard de Laval, ii. 11; [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.]

c. 1630.—"The first of December, with some Pe-unes (or black Foot-boys, who can prattle some English) we rode (from Swally) to Surat."—Sir T. Herbert, ed. 1683, p. 35.
PEON.

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PEPPER.

[For "black" the ed. of 1677 reads "olive-coloured," p. 42.]

1666.—"... siete cientos y treinta y tres mil peones."—Faria y Sousa, i. 195.

1673.—"The Town is walled with Mud, and Bulwarks for Watch-Places for the English peons."—Fryer, 29.

1687.—"... Peons or servants to wait on us."—Bilb. 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. 179.

1669.—"At this Moors Town, they got a Peon to be their guide to the Mogull's nearest Camp. ... These Peons are some of the Gentons or Rashbouts (see RAJPOOT), who in all places along the Coast, especially in Seaport Towns, make it their business to hire themselves to wait upon Strangers."—Dampier, i. 508.

1705.—"... pions qui sont ce que nous appelons ici des Gardes."—Leviller, 218.

1745.—"Dès le lendemain je fis assem¬bler dans la Porteresse où je demeurois in qualité d'Aumonier, le Chef des Pions, chez qui s'étaient fait les deux marriages."—Norbert, Mém, iii. 129.

1746.—"As the Nabob's behaviour when Madras was attacked by De la Bourdon¬nais, had caused the English to suspect his assurances of assistance, they had 2,000 Peons in the defence of Cuddalore."—Orme, i. 81.

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 kres, and in his hand a ratan, to keep the rest of the servants in subjection. He also walks before your palanquin, carries chits (q.v.) or notes, and is your body¬guard."—Ives, 50.

1763.—"Europeans distinguish these undisciplined troops by the general name of Peons."—Orme, ed. 1803, i. 80.

1772.—Hadley, writing in Bengal, spells the word puna; but this is evidently phonetic.

1785.—"... Peons, a name for the infantry of the Deckan."—Carraccioli's Life of Clive, iv. 565.

1750-90.—"I sent off annually from Sylvan from 150 to 200 (elephants) divided into 4 distinct flocks. ... They were put under charge of the common peon. These people were often absent 18 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 4,000 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 Lindseys, iii. 77.

1842.—"... 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."—Gen. Orders, &c., of Sir Oh. Napier, p. 72.

1873.—"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. pippāti, 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 (Chavica) 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 mis¬apprehends 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 pharmacopoeia, is probably the πεπροσ μία of the ancients (Royle, p. 86).

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 viā Singapore from the Dutch settlement of Rhio, but a small quan-
city 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 (Handbury and
Flückiger, Pharmacographia). All
these kinds of pepper were, as has been said,
known to the ancients.

c. 70 A.D. — "The cornes or grains . . .
lie in certaine little huskes or pods. . . .
If that be plucked from the tree before they
gape and open 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, chaungeth colour
and weight blacke, and therewith rivelled
also . . . Long pepper is soone sophisticated,
with the servie or mustard seed of Alex-
andria: and a pound of it is worth fifteen
Roman deniers. The white costeth seven
deniers a pound, and the black is sold after
four deniers by the pound."—Pliny, tr.
by Phil. Holland, Bk. xii. ch. 7.

c. 80—90.— "And there come to these marts
great ships, on account of the bulk and
quantity of pepper and malabathrum . . .
The pepper is brought (to market) here,
being produced largely only in one district
near these marts, that which is called Kot-
tonarikē."—Periplus, § 56.

c. A.D. 100.— "The Pepper-tree (πιπέρ
δέντρον) is related to grow in India; it is
short, and the fruit as it first puts it forth is
long, resembling pods; and this long
pepper has within it (grains) like small
millet, 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 theriacal
potencies."—Dioscorides, Mat. Med. ii. 188.

c. 545.— "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 rue."—Cosmas, 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."— Ibn Khurdādche, in

1166.— "The trees which bear this fruit
are planted in the fields which surround
the towns, and every one owns his planta-
tion. The trees are small, and the pepper
is originally white, when but they collect it
they put it into boxes 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."—Rabb Benjamin, in Wright, p. 144.

c. 1330.— "L’albore che fa il pepe è fatto
come l’elerca che nasce su per gli muri.
Questo pepe sale su per gli arbore che l’u-
mini piantano a modo de l’elerca, e sale sopra
tutti li arbore più alti. Questo pepe fa rami
a modo dell’ uve ; . . . e maturo si lo vende-
miano a modo de l’uve e poi pongono il pepe
al sole a seccare come uve passe, e nulla
altra cosa si fa del pepe."—Odoric, in Cathay,
App. xlvii.

PERGUNNAHS, s. Hind. pargana
[Skts. pargana, ‘to reckon up’], a sub-
division of a ‘District’ (see ZILLAH).

c. 1500.— "The divisions into sāhas (see
SOUBA) and parganas, which are main-
tained to the present day in the province
of Tatta, were made by these people" (the
Samma Dynasty).—Tārikh-i-Tāhirī, in Elliot,
i. 273.

1535.— "Item, from the three praguanas,
viz., Anzor, Cairena, Panchana 133,260
fedeas."—S. Botelho, Tombo, 139.

[1614. — "I wrote him to stay in the
Pregonas near Agra."—Foster, Letters, ii. 106.]

[1617.— "For that Muckshud had also
newly answered he had mist his prigany."—Sir T. Roe, Hak. Soc. ii. 425.]

1753.— "Masulipatnām . . . est capitale
de ce qu’on appelle dans l’Inde un Scercar
(see SIRCAR), qui comprend plusieurs
Ferganes, ou districts particuliers."—
D’Anville, 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 quota-
tion from Sir Richard Phillips’ Million
of Facts, 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
Purgunannahs, ceded to the Company by
the treaty of 1757, which subsequently be-
came Colonel Olive's jaggir, 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 pergunnus,
is about 4,000. Of them probably nin-
tenths are dacouts."—Fifth Report, 559.

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 peri, from 'par,
'a feather, or wing'; therefore 'the
winged one'; [so F. Johnson, Pers.
Dict.; but the derivation is very doub-
tful] whilst the genealogy of fairy is
apparently Ital. fata, French fée, whence
féerie ('fay-dom') and thence fairy.

[c. 1500?—"I am the only daughter of a
Jinn chief of noblest strain and my name is
Peri-Banu."—Arab. Nights, Burton, x. 264.]

1800.—
"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 nothng 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 twisted stuff of wool,
[which like another stuff of the same
kind called 'Lasting,' took its name
from its durability. (See Draper's Dict.
s. v.)]. In France it was called perput-
anne or sempiterne, in Ital. perpetana.

[1609.—"Karsies, Perpetuanos and other
woollen Commodities."—Birdwood, Letter-Book,
288.]

[1617.—"Perpetuan, 1 bale."—Cocks's
Diary, Hak. Soc. i. 298.]

[1830.—"... Devonshire kersies or per-
petuities ..."—Forrest, Bombay Letters, i. 4.]

[1680.—"Perpetuanes."—Ibid. ii. 401.]

1711.—"Goods usually imported (to China)
from Europe are Bullion Cloths, Clothtrash
Perpetuanos, and Camblets of Scarlet,
black, blow, sad and violet Colours, which
are of late so lightly set by; that to bear
the Dutys, and bring the prime Cost, is as
much as can reasonably be hoped for."—
Lockyer, 147.

[1717.—"... a Pavilion lined with Im-
boss's Perpet."—In Yule, Hedges's Diary.
Hak. Soc. ii. ccclx.]

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 Honourable Company
with a coat of blue Perpet or some ordi-
inary cloth."

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 Perpetuanoes Popingay."
In Dalrymple, Or. Rep. i. 203.

PERSAIM, n.p. This is an old form
of the name of Bassin (q.v.) in Pegu.
It occurs (e.g.) in Milburn, ii. 281.

1759.—"The Country for 20 miles round
Persaim is represented as capable of pro-
ducing Rice, sufficient to supply the Coast
of Choromandel from Pondicherry to Musul-
patam."—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
Persaim for a ratification and final adjust-
ment of the treaty."—Symes, p. 40. But
this author also uses Bassien (e.g., 32), and
"Persain or Bassien" (39), which alternat-
ives 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 be-
came familiar in 1896 as the name of
the winner of the Derby.]
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 Tinnevelly was so called by the Portuguese, from the great pearl 'fishery' there.

[c. 1566.—See under BAZAAR.]

1600.—"There are in the Seas of the East three principal mines where they fish pearls.

... The third is between the Isle of Celion and Cape Comory, and on this account the Coast which runs from the said Cape to the shoals of Ramananconor and Manar is called, in part, Pescaria. ..."—Lucena, 80.

[1616.—"Pesqueria." See under CHILAW.]

1615.—"Iam nonnulli de orâ Piscariâ dicamus quae iam inde a promontorio Comorini in Orientem ad usque brevium Ramananconoris extenditur, quod haud procul inde celeberrimus, maximus, et copiosissimus toto Oriente Marginarum piscatus instituitur. ..."—Javari, Thes. i. 445.

1710.—"The Coast of the Pescaria of the mother of pearl which runs from the Cape of Camorim 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.'"—Sousa, Orient. Conquist. i. 122.

PESHAWUR, n.p. Peshawar. This name of what is now the frontier city and garrison of India towards Kâbul, 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. Peshâwar could hardly be called a frontier town in the time of Akbar, standing as it did according to the administrative division of the Āin, about the middle of the Sûha of Kâbul, which included Kashmir and all west of it. We do not find that the modern form occurs in the text of the Āin as published by Prof. Blochmann. In the translation of the Tabaksâ-l-Akbarî of Nizâmû-d-din Ahmad (died 1594-95), in Elliot, we find the name transliter-ated variously as Peshâwar (v. 448), Parshâwar (293), Parshor (423), Pershor (424). We cannot doubt that the Chinese form Folausha in Fâh-hian already expresses the name Parasha-war, or Parshâwar.

c. 400.—"From Gandhâra, going south 4 days' journey, we arrive at the country of Fo-lau-sha. In old times Buddhâ, in company with all his disciples, travelled through this country."—Fâh-hian, by Beal, p. 34.

c. 630.—"The Kingdom of Kien-to-lo (Gandhâra) 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 (Parshapura). ... 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."—Huen Tsoang, Pil. Boud. ii. 104-105.

[c. 1001.—"On his (Mahmûd's) reaching Peshwar, he pitched his tent outside the city. There he received intelligence of the bold resolve of Jaipâl, the enemy of God, and the King of Hind, to offer opposition."—Al-Utbi, in Elliot, ii. 25.]

c. 1020.—"The aggregate of these waters forms a large river opposite the city of Parshâwar."—Al-Birûnist, in Elliot, i. 47. See also 68.

1069.—"The Amir ordered a letter to be despatched to the minister, telling him 'I have determined to go to Hindustân, and pass the winter in Wâlîhind, and Marîmânâr, and Bâshâr. ...'—Baihaki, in Elliot, ii. 150.

[c. 1220.—"Parshâbûr. The vulgar pronunciation is Barshâwâr. A large tract between Ghazna and Lahor, famous in the history of the Musliman conquest."—Yâqût, 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 Aferîdî Afghanâs, as had been proposed by Sultan Bayezîd, to fit up the fort of Peshâwar for the reception of their effects and corn, and to leave a garrison in it."—Baber, 276.

1555.—"We came to the city of Purshâwar, and having thus fortunately passed the Kotal we reached the town of Joshâya. On the Kotal we saw rhinoceroses, the size of a small elephant."—Siidî 'Atî, in J. As. Ser. i. tom. ix. 201.

1590.—"Tumân Bagrâm, which they call Purshâwar; the spring here is a source of delight. There is in this place a great place of worship which they call Gorkhatri, to which people, especially Jogis, resort from great distances."—Alâ'uddin (orig.), i. 592; [ed. Jarrett], ii. 404. In iii. 69, Purshâwar.

1754.—"On the news that Peishor was taken, and that Nadir Shah was preparing to pass the Indus, the Moghul's court, already in great disorder, was struck with terror."—H. of Nadir Shah, in Hawway, ii. 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; 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 inflammable."—G. Forster, ed. 1856, ii. 57.

1868.—"Its present name we owe to Akbar, whose fondness for innovation led him to change the ancient Parasháwara, of which he did not know the meaning, to Pesháwar, or the 'frontier town.' Abul Fazl gives both names."—Cunningham, Arch. Reports, ii. 87. Gladwin does in his translation give both names; but see above.

**PESH-CUBZ.** 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-kabz, 'fore-grip.' The handle is usually made of shir-wáthi, 'the white bone (tooth?) of a large cetacean'; probably mors-tooth, which is repeatedly mentioned in the early English trade with Persia as an article much in demand (e.g. see Sibbald's Persia; ii. 65, 159, 204, 305; iii. 89, 162, 268, 287, &c.). [The pesh-kubz 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. . . . (Rs.) 7326 0 0
Ditto for knife, or peshcubz (mis-printed peshoald). . . . 3500 0 0"

**PESH-CUSH, s.** Pers. pesh-kash. Wilson interprets this literally as '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 executed 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. Peshcush, in the old English records, is most generally used in the sense of a present to a great man.

1653.—"Pesket est vn presant en Turq."—De la Boullaye-le-Gouz, ed. 1657, p. 553.

1657.—"As to the Piscash for the King of Goleundah, if it be not already done, we do hope with it you may obtayn our liberty to coynce silver Rapes and copper Pice at the Fort, which would be a great accommodation to our Trade. But in this and all other Piscashes be as sparing as you can."—Letter of Court to Ft. St. Geo., in Notes and Exts., No. i. p. 7.

1673.—"Sometimes sending Piscashes of considerable value."—Pryer, 166.

1675.—"Being informed that Mr. Mohun had sent a Piscash of Persian Wine, Cases of Stronge Water, &c. to ye Great Governour of this Country, that is 2d. or 3d. psion in ye kingdome, I went to his house to speake abt. it, when he kept me to dine with him."—Puckle's Diary, MS. in India Office.

1863.—"Piscash." (See under FIR-MÁUN.)

1869.—"But the Piscashes or Presents expected by the Nabobs and Omurkhs retarded our Inlargement for some time notwithstanding."—Ovington, 415.

1754.—"After I have refreshed my army at Delhie, and received the subsidy (Note. —'This is called a Peischcush, 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 Shab, in Hau- way, i. 371.

1761.—"I have obtained a promise from his Majesty of his royal confirmation of all your possessions and privileges, provided you pay him a proper pishcush . . ."—Major Carnac to the Governor and Council, in Van Sittert, i. 119.

1811.—"By the fixed or regulated sum . . . the Sultan . . . means the Peischcush, or tribute, which he was bound by former treaties to pay to the Government of Poonah; but which he does not think proper to . . . designate by any term denotive of inferiority, which the word Pishcush certainly is."—Kirkpatrick, Note on Tippoo's Letters, p. 9.

**PESH-KHÁNA, 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; & 'tis therefore that they are called Peische-kanes, as if You should say, Houses going before. . . ."—Bernier, E.T. 115; [ed. Constable, 359].

1738.—"Peish-khanna is the term given to the royal tents and their appendages in India."—Hawvay, iv. 156.
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[1862.—"The result of all this uproarious bustle has been the erection of the Sardar's peeshkhaïma, or advanced tent."—Bellere, Journal of Mission, 409.]

PESHWÂ, s. from Pers. 'a leader, a guide.' The chief minister of the Mahratta power, who afterwards, supplanting his master, the descendant of Sivaji, became practically the prince of an independent State and chief of the Mahrattas. 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 jâgîr under his own jurisdiction, at Bhittur, near Cawnpoor, till January 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Nana Sahib.

Mr C. P. Brown gives a feminine peshvîn: "The princess Gangâ Bâi was Peshvin of Purandâh." (MS. notes).

1673.—"He answered, it is well, and referred our Business to Moro Pandit his Peshvúa, or Chancellor, to examine our Articles, and give an account of what they were."—Fryer, 79.

1803.—"But how is it with the Peshwa? 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 (quando-quidem dormitans) the Great Duke had forgotten that things were changed since he left India, whilst the editor perhaps did not know:

1841.—"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 Peishwah, and the force in Mysore, and the districts ceded by the Nizam in 1800-1801."

—Letter from the D. of Wellington, in Ind. Adm. of Lord Ellenborough, 1874, (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. petroselinum, of which parsley is itself a double corruption through the French persil. In the Arabic of Avicienna the name is given as ftrasiliân.

PETTAH, s. Tam. pettāi. The extramural suburb of a fortress, or the town attached and adjacent to a fortress. The petta is itself often separately fortified; the fortress is then its citadel. The Mahratta pettha is used in like manner; [it is Skt. petaka, 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 Khan, having ascended the Pass of Anjan-dâdh, encamped 3 kos from Dharâr. He then directed Multafit Khan... to make an attack upon... Dharâr and its petta, where once a week people from all parts, far and near, were accustomed to meet for buying and selling."—Abdul Hamid, in Elliot, vii. 26.

1763.—"The pagoda served as a citadel to a large petta, 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 indifferent rampart and excellent ditch, with an intermediate berm... planted with impene- trable and well-grown thorns. ... Neither the fort nor the petta had drawbridges."—Wilks, Hist. Sketches, ill. 123.

1803.—"The petta 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 petta apparently well filled with inhabitants."—Lit. Valentin, i. 412.

1839.—"The English ladies told me this Petta 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. phâl-kârī, '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.
PHOORZA.

H. C. Cookson's Monograph on the Silk Industry of the Punjab (1886-7), and in the Journal of Indian Art, ii. 71 seqq.

[1857.—"They (native school girls) were collected in a small inner court, which was hung with the pretty phulcarries they make here (Rawal Pindi), and which ... looked very Oriental and gay."—Lady Dufferin, Viceregal Life, 336.]

7 [PHOORZA, s. A custom-house; Gujarāṭī phūrdā, from Ar. furqa 'a notch,' then 'a bight,' 'river-mouth,' 'harbour;' hence 'a tax' or 'custom-duty.'

[1791.—The East India Calendar (p. 131) has "John Church, Phoorza-Master, Surat.

[1737.—"And the Mogul's Furza or custom-house is at this place (Hughly)."—A. Hamilton, ed. 1744, ii. 19.

[1772.—"But as they still insisted on their people sitting at the gates on the Phoorzer Coosky ..."—Forrest, Bombay Letters, i. 386, and see 392. "Phoorze Master." Coosky=P.—Mahr. Khoshekh, 'inland transit-duities.'

[1813.—"... idols ... were annually imported to a considerable number at the Baroche Phoorza, when I was customs-master at that settlement."—Forbes, Or. Mem. 2nd ed. ii. 394.]

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 chabātra (see CHABOTRA). Wilson conjectures the word to be Telugu, but it is in fact a form of the Portuguese poyō and poyal (Span. poyo), 'a seat or bench.' This is again, according to Diez (i. 326), from the Lat. pediwm, 'a projecting base, a balcony.' Bluteau explains poyal as 'steps for mounting on horseback' (Scottic, 'a looming-up stone') [see Dalboquerque, Hak. Soc. ii. 68]. 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."—Castanheda, vi. 3.

1578.—"In the public square at Goa, as it was running furiously along, an infirm man came in its way, and could not escape; but the elephant took him up in its trunk, and without doing him any hurt deposited him on a poyal."—Acoasta, Fructuolo, 432.

1602.—"The natives of this region who are called laos, are men so arrogant that they think no others their superiors ... insomuch that if a lao 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."—Conte, iv. III. [For numerous instances of this superstition, see Frazer, Golden Bough, 2nd ed. i. 360 seqq.]

1873.—"Built against the front wall of every Hindu house in southern India ... is a bench 3 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 Fyal, and is the lounging-place by day, and also serves him good out as a couch for the night. ... There the visitor is received; there the bargaining is done; there the beggar plies his trade, and the Yogi (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 Madras, by E. C. Gover, in Ind. Antiq. ii. 52.

6 [PICAR, s. Hind. paikār, [which again is a corruption of Pers. pādē-kār, pāde, 'a foot'] a retail-dealer, an intermediate dealer or broker.

1680.—"Picar." See under DUSTOOR.

1683.—"Ye said Naylor has always corresponded with Mr. Charnock, having been always his intimate friend; and without question either provides him goods out of the Hon. Comp.'s Warehouse, or connives at the Weavers and Piccas doing of it."—Hodges, Diary, Hak. Soc. i. 133.

[1772.—"Pykārs (Dellos (see DELOLL) and Gomastahs) are a chain of agents through whose hands the articles of merchandise pass from the loom of the manufacturer, or the store-house of the cultivator, to the public merchant, or exporter."—Verelst, View of Bengal, Gloss. s.v.

PICE, s. Hind. paīsa, a small copper coin, which under the Anglo-Indian system of currency is ¼ of an anna, ¼ of a rupee, and somewhat less than ¾ of a farthing. Pice is used slanguishly for money in general. By Act XXIII. of 1870 (cl. 8) the following copper coins are current:—1. Double Pice or Half-anna, 2. Pice or ¼ anna. 3. Half-pice or ½ anna. 4. Pιc or 1/16 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
which did duty for small change (e.g. in the N.W. Provinces within memory), or between single and double pice, i.e. ¼ anna-piece and ½ anna-pieces. [Also see PIE.]

c. 1590.—"The dám . . . is the fortieth part of the rupee. At first this coin was called Paisah."—Ali, ed. Blockmann, i. 31.

[1614.—"Another coin there is of copper, called a Pice, wherein you have commonly 94 in the mamudo."—Foster, Letters, iii. II.]

1615.—"Pice, which is a Copper Coyne; twelve Drammes make one Pice. The English Shilling, if weight, will yeild thirte three Pice and a halfe."—W. Peyton, in Purchas, i. 530.

1616.—"Brasse money, which they call Pices, whereof three or thereabouts counter-vail a Peny."—Terry, in Purchas, ii. 1471.

1648.—". . . de Peyser zijn kooper gelt. . . ."—Van Twist, 62.

1653.—"Peca est vne monnoye du Mogol de la valeur de 6 deniers."—De la Boulaye-le-Gouz, ed. 1657, p. 553.

1673.—"Pice, a sort of Copper Money current among the Poorer sort of People . . . the Company's Accounts are kept in Book-rate Pice, viz. 32 to the Mam. [i.e. Mamouede, see GoSBECK], and 80 Pice to the Rupee."—Fryer, 203.

1676.—"The Indians have also a sort of small Copper-money; which is called Pecaha . . . In my last Travels, a Rowly went at Surat for nine and forty Pecha's."—Tavernier, E.T. ii. 22; [ed. Bail, i. 27].

1689.—"Lower than these (pice), bitter-Almonds here (at Surat) pass for Money, about Sixty of which make a Pice."—Ovington, 219.

1726.—"A mana makes ½ styvers or 2 peyas."—Valentijn, v. 179. [Also see under MOHUR GOLD.]

1768.—"Shall I risk my cavalry, which cost 1000 rupees each horse, against your cannon balls that cost two pice?—No. I will march your troops until their legs become the size of their bodies."—Hyder Ali, Letter to Col. Wood, in Forbes, Ot. Mem. iii. 287; [2nd ed. ii. 300].

C. 1816.—"'Here,' said he, 'is four pucker-pice for Mary to spend in the bazaar; but I will thank you, Mrs. Browne, not to let her have any fruit. . . .'—Mrs. Sherwood's Stories, 16, ed. 1893.

PICOTA, s. An additional allowance or percentage, added as a handicap 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 farazolas (see FRAZALA), to which was added, as picota, for cloves and mace 3 maunds (of Ormuz), or about 1/5 additional; for cinnamon 1/2 additional; for benzoin 1/2 additional, &c. See the Peas, &c. of A. Nunes (1564) passim. We have not been able to trace the origin of this term, nor any modern use.

[1554.—"Picota." (See under BRAZIL-WOOD, DOOCAUN.)]

PICOTAH, 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 dhenuki of Upper India, the shadaf of the Nile, and the old English sweep, swape, or sway-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-brake.' The picota at sea was also used as a pilly, 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 the 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 (the serra tomada polos meirinhos), and the man put in the picota in 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."—Correis, Lendas, ii. ii. 922.

1782.—"Pour cet effet (arroser les terres) on emploie une machine appelée Picota. C'est une bascule dressée sur le bord d'un puits ou d'un réservoir d'eaux pluviales, pour en tirer l'eau, et la conduire ensuite où l'on veut."—Sonnerat, Voyage, i. 188.

C. 1790.—"Partout les pakoties, ou puits à bascule, étoient en mouvement pour fournir l'eau nécessaire aux plantes, et partout on entendait les jardiniers égayer leurs travaux par des chansons."—Hautefuer, ii. 217.

1807.—"In one place I saw people employed in watering a rice-field with the Yatam, or Pacota, as it is called by the English."—Buchanan, Journey through Mysore, &c., i. 15. [Here Yatam, is Can. yata Tel. attam, Mal. attam.]

1871.—"Aye, e'en picota-work would gain By using such bamboo."—Cover, Folk Songs of S. India, 184.]
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 1898 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 lingering 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 killed by prohibitory duties! The duties were imposed in 1758 on them they were declared to operate as a premium on smuggling, and they were reduced to 18 per cent. ad valorem. In the year 1790-97 the value of piece-goods from India imported into England was £2,776,682, or one-third of the whole value of the imports from India, which was £5,232,509. And in the sixteen years between 1783-84 and 1800-01 (inclusive) the imports of Indian piece-goods amounted in value to £26,171,126.

In 1799 the duties were raised. I need not give details, but will come down to 1814, just before the close of the war, when they, I believe, at a maximum. The duties then, on "plain white calicoes," were:-

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<tr>
<th>Description</th>
<th>Rate</th>
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<tr>
<td>Warehouse duty</td>
<td>4d.</td>
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<td>War encouragement</td>
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<tr>
<td>Customs duty</td>
<td>6d.</td>
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<td>War encouragement</td>
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Total 67 10 0 per cent.

There was an Excise duty upon British manufactured and printed goods of 3d. per square yard, and one that related to foreign (Indian) calico and muslin printed in Great Britain, and the whole of both duty and excise upon such goods was recoverable as drawback upon re-exportation. But on the exportation of Indian white goods there was no drawback recoverable; and stuffs printed in India were at this time, so far as we can discern, not admitted through the English Custom-house at all until 1826, when they were admitted on a duty of 3d. per square yard.

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.

1665.—"I have sometimes stood amazed at the vast quantity of Cotton-Clotl of all sorts, fine and others, tinged and white, (See in the Statutes, 43 Geo. III. cwp. 68, 69, 70; 54 Geo. III. cwp. 36; 6 Geo. IV. cwp. 3; also Macpherson's Annals of Commerce, iv. 55.)

In Sir A. Arthuboth's publication of Sir T. Munro's Minutes (Memoir, p. cxxix.) he quotes a letter of Munro's to a friend in Scotland, written about 1825, which shows him surprisingly before his age in the matter of Free Trade, speaking with reference to certain measures of Mr. Huskisson's. The passage ends thus: "India is the country that has been worst used in the new arrangements. All her products are now subject to duties and drawbacks which are much more severe than in any other country in Europe. I believe, however, that we shall soon be able to send freely into England, upon paying the same duties, and no more, which English duties? [manufactures] pay in India. When I see what is done in Parliament against India, I think that I am reading about Edward III. and the Flemings."

Sir A. Arthuboth adds very appropriately a passage from a note by the late Prof. H. H. Wilson in his continuation of James M'Intosh's History of India (1845, vol. 1, pp. 538-539), a passage which we also gladly insert here:

"It was stated in evidence (in 1813) that the cotton and silk goods of India, up to this period, could be sold for a profit in the British market at a price from 50 to 60 per cent. lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 or 80 per cent. on their value, or by prohibitive prohibition. Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and of Manchester would have been stopped in their course, and could hardly have been again set in motion, even by the powers of steam. They were created by the sacrifice of the Indian manufacturers. Had India been independent, she would have retaliated: would have imposed protective duties upon British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger. British goods were forced upon her without paying any duty; and the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not contend on equal terms."
which the Hollanders alone draw from thence and transport into many places, especially into Japan and Europe; not to mention what the English, Portugal and Indian merchants carry away from these parts."—Bennier, E.T. 141; [ed. Constable, 439].

1785.—(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 8000 pieces of piece-goods and no more... that 5000 pieces and no more, may consist of white Muslins and Callicoes, stitched or plain, or either of them, of which 5000 pieces only 2000 may consist of any of the following sorts, viz., Alleiballies, Alrochs (?), Cosasues, Doreas, Jamodiaries, Mulums, Nainsooks, Neckcloths, Tanjeels, and Terrindaams, and that 3000 pieces and no more, may consist of coloured piece-goods..." &c., &c.—In Seton-Karr, i. 83.

[Abrawan. P. ãw-i-rawân, 'flowing water'; a very fine kind of Dacca muslin. 'Woven air' is the name applied in the Arabian Nights to the Patna gauzes, a term originally used for the produce of the Coan looms (Burton, x. 247.) "The Hindoes amuse us 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; whereupon the young princess remonstrated in her justification that she had seven jamahs (see JAMMA) or suits on; and another, in the Nabob Allaverdy Khowan's time, a woman was chastised and turned out of the city for her neglect, in not preventing his cow from eating up a piece of abrocan, which he had spread and carelessly left on the grass."—Bolt, Considerations on Affairs of India, 206.

3. ADATIS. 2. ALLEJAS.

3. Alleiballies. — "Alaballee (signifying according to the weavers' interpretation of the word 'very fine') is a muslin of fine texture."—(J. Taylor, Account of the Cotton Manufacture at Dacca, 45). According to this the word is perhaps from Ar. 'alâ, 'superior,' H. 'alâ, 'good.'

3. Allibanees.—Perhaps from 'alâ, 'superior,' bânâ, 'woof.'

1. Annabatchies.

3. Arrahs.—Perhaps from the place of that name in Shahabad, where, according to Buck, in his Haddilton (Western India, i. 548) there was a large cloth industry.

3. Aubrahs.

2. Annaketchies.

3. BAFTAS.

3. BANDANNAS.

1. Bejutapauts. — H. be-jâtâ, 'without join,' пят, 'a piece.'

3. BÉTEILAS.

3. Blue cloth.

1. Bombay Stuffs.

1. Brawl.—The N.E.D. describes Brawl as a 'blue and white striped cloth manufactured in India.' In a letter of 1616 (Foster, iv. 306) we have "Loiwee champell and Burral." The editor suggests H. bïra, 'open in texture, fine.' But Roquefort (s.v.) gives: "Bure, Burel, grosse étoffe en laine de couleur rousse ou grisière, dont s'habillent ordinairement les ramoneurs; cette étoffe est faite de brebis noire et brune, sans aucune autre teinture." And see N.E.D. s.v. Borrel.

3. Byrampauts. (See BEIRAMEE.)

3. Callawapores.

3. Callipatties.—H. Kâlā, 'black,' patti, 'strip.'

3. CAMBAYS.

3. Cambries.

3. Carpets.

3. Carridaries.

2. Cattataketchies.

1. Chalies. (See under SHALEEL.)

3. Charonæns.—H. châr-khâna, 'chequered.' "The charâkâna, or chequered muslin, is, as regards manufacture, very similar to the Doreen (see DOREAS below). They differ in the breadth of the stripes, their closeness to each other, and the size of the stripes." (Forbes Watson, Textile Man. 78). The same name is now applied to a silk cloth. "The word charâkâna simply means 'a check,' but the term is applied to certain silks or mixed fabrics containing small checks, usually about 8 or 10 checks in a line to an inch." (Yusuf Ali, Mon. on Silk, 98. Also see Journ. Ind. Art. iii. 6.)

1683.—"20 yards of charkonnis."—In Yale, Hedges' Diary, Hak. Soc. i. 94.

3. Chavonis.

1. Chelloes. (See SHALEEL.)

3. Chinechuras.—Probably cloth from Chimsura.

1. CHINTZ, of sorts.

3. Chittabullies.

3. Chowtars.—This is almost certainly not identical with Chudder. In a list of cotton cloths in the Ain (i. 94) we have chautâr, which may mean 'made with four threads or wires.' Chautâth, 'four-fold,' is a kind of cloth used in the Punjab for counterpanes (Francis, Man. Cotton, 7). This cloth is frequently mentioned in the early letters.

1610.—"Chautarees are white and well requested."—Dawners, Letters, i. 75.

1614.—"The Chautares of Agra and fine bftas yill not here vend."—Foster, Letters, ii. 45.

1615.—"Four pieces fine white Cowter."—Ibid. iv. 51.

3. Chulaeas.—This may be H. chaklâ, chakrî, which Platts defines as 'a kind of cloth made of silk and cotton.'

3. Chunderbanniès.—This is perhaps H. chandra, 'the moon,' bânâ, 'woof.'

3. Chundraconæas.—Forbes Watson has: "Chunnderkara, second quality muslin for handkerchiefs". Plain white bleached muslin called Chunderkara. The word is probably chandrakhâna, 'moon checks.'

3. Clouts, common coarse cloth, for which see N.E.D.

3. Coopoulos. — This is perhaps H. kawpin, kopin, 'the small lungooty worn by Fakirs.'

3. Coorhäs.—H. kord, 'plain, unbleached,
undried. 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. khāṣa ‘special’. In the Ain we have khāṣah 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 Ain (ii. 124), was produced at Sonargion. The finest kind he says is ‘‘jungle-khusa.” (Taylor, op. cit. 45.)

3. Cusitaeas.—These perhaps take their name from Kushtia, a place of considerable trade in the Nadia District.

3. Cuttanees. (See COTTON.)

1. Dhooties. (See DHOTY.)

3. Diapers.

3. Dimities.

3. Doreas.—H. doriya, ‘striped cloth,’ dor, ‘thread.’ In the list in the Ain (i. 96), Doriyah appears among cotton stuffs. It is now also made in silk: ‘‘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, tussar, and other combinations.” (Yusuf Ali, op. cit. 57, 94.)

1653. — “3 pieces Dooreas.” — Hedges, Diary, Hak. Soc. i. 94.

3. DOSOOTIES.

3. DUNGAREES.

3. Dysucksoys.

3. Eliatches.—Platte gives H. ḍāchā, ‘a kind of cloth woven of silk and thread so as to present the appearance of cardamons (ṭākki). But it is almost certainly identical with alleja. 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 flimsy. (Yusuf Ali, op. cit. 95.)

3. Emmerties.—This is H. amṛati, i mrati, ‘sweet as nectar.’

2. GINGHAMS.

2. Gudeloc (dimities).—There is a place of the same in the Neilgherry District, but it does not seem to have any cloth manufacture.

1. GUINEA STUFFS.

3. Gurallas. —This is probably the H. gārāh: “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 garrha and guze.” (Forbes Watson, op. cit. 83.)

3. Habassies.—Probably P. ‘alabārī, used of cloths dyed in a sort of magenta colour. The recipe is given by Hadi, Mon. on Dyeing in the Ain (i. 94, W. V. p. 16).

3. Herba Tafties. — These are cloths made of Grass-cloth.

3. Humhams. — From Ar. hamūm, ‘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. 63.)

2. Izarees.—P. ḍar, ‘drawers, trousers.’ Watson (op. cit. 57) note says that in some places it is peculiar to men, the women’s drawers beingTurwar. Herklots (Quowar-e-Islam, App. xiv.) gives ḍar as equivalent to shulwaur, like the pyjamma, but not so wide.

3. Jamdannies. —P.-H. jumīr, which is said to be properly jumūddān, ‘a box for holding a suit.’ The jumūddān is a loom-figured muslin, which Taylor (op. cit. 48) calls “the most expensive productions of the Daeaca looms.”

3. Jamwars. —H. jumāwar, ‘sufficient for a dress.’ It is not easy to say what stuff is intended by this name. In the Ain (ii. 240) we have jumāwār, mentioned among Guzerat stuffs worked in gold thread, and again (i. 95) jumāwār Parmawār among woollen stuffs. Forbes Watson gives among Kashmir shawls ‘jumāwar, 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.” (Mukhariji, Art Manufactures of India, 374.)


3. Laccowries.

3. Lemnannees.

3. LONG CLOTHES.

3. LOONGHEES, HERBA. (See GRASS-CLOTH.)

1. LOONGHEE, MAGHRUB. Ar. maghrīb, maghrab, ‘the west.’

3. Mamoodoatīs.

3. Mammoodies. Platte gives Maḥmūdī, ‘praised, fine muslin.’ The Ain (i. 94) classes the Maḥmūdī 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.)

3. Monepore cloths. (See MUNNPORE.)

3. Moorees.—“Moories are blue cloths, principally manufactured in the districts of Noilore and at Canatur in the Chingleput collectorate of Madras. . . . They are largely exported to the streets of Malacca.” (Bel- four, Cyc. ii. 982.)

1684.—“Moories superfine, 1000 pieces.”—Pringle, Diary Fl. Sl. Geo. iv. 41.

3. Munggadooties. (See MOOnga.)

3. MULMULS.

3. Mushruces.—P. mashrā, ‘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” (Tawfik Ali, op. cit. 90, sq.). “All Mushroos wash well, especially the finer kinds, used for bodices, petticoats, and trousers of both sexes.” (Forbes Watson, op. cit. 97.)

1832.—“. . . Mussheroo (striped washing silks manufactured at Bonares) . . .” —Mrs. Meer Hassan Ali, Observations, i. 106.

1. MUSTERS.

3. Naibabies.
PIECE-GOODS.

3. Nainsooks.—H. nainsukh, '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 "tussuk (tammûth, Blockman, i. 94) of the Ayyen." A cloth is made of the same name in silk, imitated from the cotton fabric. (Yusuf Ali, op. cit. 95.)

1. Neganeapuats.
2. Niccannees.—Quoting from a paper of 1683, Orme (Fragments, 287) has "6000 Nicanneers, 13 yards long."
3. Nillae.—Some kind of blue cloth, H. nilā, 'blue.'
1. Nunsarees.—There is a place called Nunsāri in the Bhandāra District (Central Provinces Gazetteer, 346).
2. Onigal (cloths). Probably take their name from the once famous city of Warangal in Hyderabad.
3. PALAMPORES.
3. Peniascoes.—In a paper quoted by Forbes Watson (Report on Old Records, 40) we have Peniascoe, which he says are made of pine-apple fibre.
2. 3. Percaulas.—H. parkālā, 'a spark, a piece 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 1854-5 we have "Percolaeas, and "percolies, fine" (Pringle, i. 53, iii. 118, iv. 41.)
1. In a letter of 1615 we have "Lunges (see LOONGHEE) and Footaes of all sorts." (Foster, Letters, iv. 306), where the editor suggests H. phākā, 'variegated.' But in the Aīn we find "Foutaah (loin-bands)" (i. 93), and this is from the connection the word probably meant.
3. Pulecat handkerchiefs. (See MADRAS handkerchiefs and BANDANNA.)
2. Punjam.—The Madras Gloss, gives Tel. puñjam, Tam. puñjam, lit. 'a collection.' "In Tel. a collection of 60 threads and in Tam. of 120 threads skinned, ready for the formation of the warp for weaving. A cloth is named denomi, 10, 12, 14, up to 40 puñjam, according to the number of times 60, or else 120, is contained in the total number of threads in the warp. Puñjam thus also came to mean a cloth of the length of one puñjam as usually skinned; this usual length is 36 cubits, or 18 yards, and the width from 38 to 44 inches, 14 lbs. being the common weight; pieces of half length were formerly exported as Salempoory." Writing in 1814, Heyne (Tracts, 347) says: "Here (in Salem) two punjums are designated by 'first call,' so that twelve punjums of cloth is called 'six call,' and so on."

3. Raings.—"Rang is a muslin which resembles jhuna 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. Rahlins.—Gudges, Diary, Hak. Soc. i. 94.
1. Saloopauts. (See SHALEE.)
3. Sannoes.
2. Sassergates.—Some kind of cloth called 'that of the 1000 knots,' H. saasara granthi. "Sasserganitas" (Birdwood, Rep. on Old Records, 65.)
2. Sastrancundees.—These cloths seem to take their name from a place called Sastracundees, 'Pool of the Law.' This is probably the place named in the Aīn (ed. Jarrett, ii. 124): "In the township of Kinya Sar Dar is a large reservoir which gives a peculiar whiteness to the cloths washed in it." Gladwin reads the name Catarasshoonda, or Catarasoonder (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 surbind and surbutee.
3. Seershauds.—This is perhaps P. sir-shâdl, 'head-delighting,' some kind of turban or veil.
3. Seersuckers.—Perhaps, sîr, 'head,' sukh, 'pleasure.'
3. Shalbaft. — P. shalbâft, 'shawl-weaving.' (See SHAWL.)
3. Sicktenias. — SOOSIES.
3. Subnoms, Subloms.—"Shubnam is a thin pellicud muslin to which the Persian figurative name of 'evening dew' (shabnam) is given, the fabric being, when spread over the bleeding-field, scarcely distinguishable from the dew on the grass." (Taylor, op. cit. 45.)
3. Sublooms. (See SUCLAT.)
3. Taffaties. — SOOSIES of sorts. "A name applied to plain woven silks, in more recent times signifying a light thin stuff with a considerable lustre or gloss" (Drapers' Dict. s.v.). The word comes from P. tfäftä, 'to twist, spin.' The Aīn (i. 94) has tfäftä in the list of silks.
3. Tainsooks.—H. taneubh, 'taking ease.' (See above under NAINSOOKS.)
2. Tanjees. — P. tanzeh, 'body adorning.' — "A tolerably fine muslin" (Taylor, op. cit. 46; Forbes Watson, op. cit. 76). "The silk tanzel seems to have gone out of fashion, but that in cotton is very commonly used for the chicken work in Lucknow." (Yusuf Ali, op. cit. 96.)
1. Tapsails. (See under ALLEJA.) In the Aīn (i. 94) we have: "Tapsiazh (a stuff from Mecca)."
1. 1670.—"So that in your house are only left of Tapsia and cotton yarn."—In Yule, Hand Book Diary, Hak. Soc. ii. cxxxvi. Birdwood in Report on Old Records, 38, has Topsails.
2. Tarnatannes.—"There are various kinds of muslims brought from the East Indies, chiefly from Bengal, betelles (see BETTEELA) tarna as . . ." (Chambers' Cyc. of 1778, quoted in 3rd ser. N. & 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 threw 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 6\frac{1}{2} 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 armpit like a dragoon’s lance. Judging from Elphinstone’s statement below we should suppose that the Bombay as well as the Bengal practice originally was to throw the spear, but that both independently discarded this, the Qui-his adopting the short overhand spear, the Ducks the long lance.

1679.—“In the morning we went a hunting of wild Hogs with Kisna Reddy, the chief man of the Islands” (at mouth of
the Kistna) "and about 100 other men of the island (Die) with lances and Three score dogs, with whom we killed eight Hoggs great and small, one being a Bore very large and fatt, of greate weight."—Consil. of Agent and Council of Fort St. Geo. on Tour. In Notes and Extz. No. II.

The party consisted of Streynsham Master "Agent of the Coast and Bay," with "Mr. Timothy Willes and Mr. Richard Mohun of the Councell, the Minister, the Chyrurgeon, the Schoolmaster, the Secretary, and two Writers, an Ensign, 6 mounted soldiers and a Trumpeter," in all 17 Persons in the Company's Service, and "Four Freemen, who went with the Agent's Company for their own pleasure, and at their own charges." It was a Tour of Visitation of the Factories.

1773.—The Hon. R. Lindsay does speak of the "Wild-boar chase"; but he wrote after 35 years in England, and rather eschews Anglo-Indianisms:

"Our woods consisted only of a short heavy sparrow, three feet in length, and well poised; the boar being found and un-kennelled by the spaniels, runs with great speed across the plain, is pursued on horseback, and the first rider who approaches him throws the javelin..."—Lives of the Lindseys, iii. 161.

1807.—"When (the hog) begins to slacken, the attack should be commenced by the horseman who may be nearest pushing on to his left side; into which the spear should be thrown, so as to lodge behind the shoulder blade, and about six inches from the backbone."—Williamsos, Oriental Field Sports, p. 9. (Left must mean hog's right.) This author says that the bamboo shafts were 8 or 9 feet long, but that very short ones had formerly been in use; thus confirming Lindsay.

1816.—"We hog-hunt till two, then tiff, and hawk or course till dusk... we do not throw our spears in the old way, but poke with spears longer than the common ones, and never part with them."—Elphinston's Life, i. 311.

1828.—"... the boar who had made good the next cane with only a slight scratch from a spear thrown as he was charging the hedge."—Orient. Sport. Mag. reprint 1873, i. 116.]

1848.—"Swankey of the Body-Guard himself, that dangerous youth, and the greatest buck of all the Indian army now on leave, was one day discovered by Major Dobbin, tete-a-tete with Amelia, and describing the sport of pigsticking to her with great humour and eloquence."—Vanity Fair, ii. 285.

1866.—"I may be a young pig-sticker, but I am too old a sportsman to make such a mistake as that."—Treeleyha, The Duck Bungalore, in Fraser, lxxiii. 387.

1873.—"Pigsticking may be very good fun..."—A True Reformer, ch. i.

1876.—"You would perhaps like tiger-hunting or pig-sticking; I saw some of that for a season or two in the East. Everything here is poor stuff after that."—Daniel Defoe, ii. ch. xi.

1878.—"In the meantime there was a 'pig-sticking' meet in the neighbouring district."—Life in the Mofussil, i. 140.

PIG-TAIL, s. This term is often applied to the Chinaman's long plait of hair, by transfer from the queue of our grandfathers, 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 Chinamen in front of him, having knotted their pig-tails together for reins."—Miss Bird, Golden Chersonese, 283.

PILAU, PILOU, PILÁF, &c., s. Pers. puldu, or pilde, Skt. pulaka, '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 Herklots, ed. 1863, App. xxix.; and in the Ain-i-Akbari (ed. Blochmann, i. 60), we have one for kima puldo (kima= 'hash') 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 Pileau.

1616.—"Sometimes they boil pieces of flesh or hens, or other fowl, cut in pieces in their rice, which dish they call pillow. As they order it they make it a very excellent and a very well tasted food."—Terry, in Purchas, ii. 1471.

c. 1630.—"The feast begins: it was compounded of a hundred sorts of pelo and candied dried meats."—Sir T. Herbert, ed. 1688, p. 138, [and for varieties, p. 310].
PINANG. 711 PINDARRY.

[c. 1660.—"... my elegant hosts were fully employed in cramming their mouths with as much Pelau as they could contain..."
—Bernier, ed. Constable, 121.]

1673.—"The most admired Dainty where-with they stuff themselves is Pullow, whereof they will fill themselves to the Throat and receive no hurt, it being so well prepared for the Stomach."—Fryer, 399. See also p. 98. At p. 404 he gives a recipe.

562.—"They eat their pilaw and other spoo-ne-meate withoute spoone, taking up, their pottage in the hollow of their fingers."—Evelyn, Diary, June 19.

1687.—"They took up their Mess with their Fingers, as the Moors do their Pilaw, using no Spoons."—Dampier, i. 430.

1689.—"Pelau, that is Rice boil'd... with Spices intermixt, and a boil'd Fowl in the middle, is the most common Indian Dish."—Ovington, 397.

1711.—"They cannot go to the Price of a Pilloe, or boil'd Fowl and Rice; but the better sort make that their principal Dish."—Lockyer, 231.

1738.—"On a certain day... all the Musulman officers belonging to your department shall be entertained at the charge of the Sircar, with a public repast, to consist of Pullao of the first sort."—Select Letters of Tippoo S., App. xlii.

1820.—"And nearer as they came, a genial savour Of certain stews, and roast-meats, and pilau, Things which in hungry mortals' eyes find favour."—Don Juan, v. 47.

1848.—""There's a pilau, Joseph, just as you love it, and Papa has brought home the best turbot in Billingsgate."—Vanity Fair, i. 20.

PINANG, s. This is the Malay word for Areca, and it is almost always used by the Dutch to indicate that article, and after them by some Continental writers of other nations. The Chinese word for the same product—pin-lang—is probably, as Bretschneider says, a corruption of the Malay word. (See PENANG.)

[1603.—"They (the Javans) are very great eaters—and they have a certaine heare called betaile (see BETEL) which they usually have carried with them wheresoever they goe, in boxes, or wrapped vp in a cloath like a sugar loafe: and also a nut called Pinange, which are both in operation very hott, and they eate them continually to warme them within, and keepe them from the fluxe. They do likewise take much tabacco, and also opium."—E. Scott, An Exact Discourse, &c., of the East Indies, 1606, Sig. N. 2.]

[1665.—"Their ordinary food... is Rice, Wheat, Pinange..."—Sir T. Herbert, Travels, 1677, p. 355 (Stanf. Dict.).]
PINDARRY.

authorities: 4. that the term was taken from the Beder race; 5. from Pindaré, 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 1749 both words, Beder and Pindaré, are used by the native historian, Rám Singh Munshi, side by side, but applied to different bodies of men. Mr. Irvine's suggestion is that the word Pindaré, or more strictly Pandhar, comes from a place or region called Pandhār or Pandhár. This place is referred to by native historians, and seems to have been situated between Burhānpūr and Handiya on the Nerbudda. There is good evidence to prove that large numbers of Pindarás were settled in this part of the country. Mr. Irvine sums up by saying: "If it were not for a passage in Grant Duff (H. of the Maharattas, 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 Pandhār and the Pindhāris; (2) that the Pindhāris had no early home or settlement outside Pandhār. As to the first point, the recorded evidence seems to go no farther back than 1794, when Senthiah granted them lands in Nimār; 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 Pindhāris about the borders of Mahārāṣṭra and the Carnatic. . . ." Unless these men emigrated from Khandesh about 1736 (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, Pindhār, and a place, Pindhār, several hundred miles from their country. On the other hand, it is a very singular coincidence that men known as Pindhāris should have been newly settled about 1794 in a country which had been known as Pandhār at least ninety years before they thus occupied it. Such a mere fortuitous connection between Pandhār and the Pindhāris is so extraordinary that we may call it an impossibility. A fair inference is that the region Pandhār was the original home of the Pindhāris, that they took their name from it, and that grants of land between Burhānpūr and Handiya were made to them in what had always been their home-country, namely Pandhār.)"

The Pindāris seem to have grown up in the wars of the late Mahommedan dynasties in the Deccan, and in the latter part of the 17th century attached themselves to the Mahrattas in their revolt against Aurangzib; 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 Pindāris 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., Káda on the S., and Orissa 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 Pindāris 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 Pindāris 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. — "Zoolfear Khan, after the rains pursued Dhunnah, who fled to the Beejapore 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 Bondaela 
soldier, app. to Scott's Tr. of Firishta's H. of 
Deccan, ii. 122. [On this see Malcolm, 
Central India, 2nd ed. i. 426. 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 'Pedâ 
Badar,' a well-known man of the period, and not Pindârî or Pinderreh 
at all."]

1702.—"Siwae Madhowo Rao . . . began 
to collect troops, stores, and heavy arti-
illery, so that he at length assembled near 
100,000 horse, 60,000 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 Hyde-
ter Naiz, by Meer Hassan Ali Khan, 149. [Mr. 
Irvine suspects that this may be based on 
a mixed up passage in the former quotation. 
The earliest undoubted mention of the name 
in native historians is by Râm Singh (1748). 
There is a doubtful reference in the Târikh-
i-Muhammadî (1722-23).]

1784.—"Bindarass, 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 banners." 
—Indian Vocabulary, s.v.

1803.—"Depend upon it that no Pindar-
ries or struggling horse will venture to your 
rear, so long as you can keep the enemy in 
check, and your detachment well in 
advance."—Welling- 
ton, ii. 219.

1828.—"On asking an intelligent old 
Pindarry, who came to me on the part 
of Kurrem Khan, the reason of this 
absence of high character, he gave me 
a short and shrewd answer: 'Our occu-
pation' (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 commu-
nity.'—Sir John Malcolm, Central India, 
i. 496.

1825.—"The name of Pindara is coeval 
with the earliest invasion of Hindoostan by 
the Mahrrattas . . . The designation was 
appointed to a sort of sorry cavalry that 
accompanied the Peshwa's armies in their 
expeditions, rendering them the same 
service as the Cossacks 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 the Dussra. The horses then were 
shot, and a leader of tried courage and 
conduct having been chosen as Luhkuree, 
all that were inclined set forth on a foray 
or Luhkner, 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 
looters (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 lubhur 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 'Brinjaree' (see ERIN-
JARRY) . . . but the lady understood him 
Pindaree, and the name was quite sufficient. 
She jumped out of the palanquin and ran 
towards home, screaming, 'Pindarees, 
Pindarees.'"—Mem. of John Shipk, ii. 281.

1861.—"So I took to the hills of Malwa, and the 
free Pindaree life."—Sir A. Lyall, The Old Pindaree.

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 pine-apple pattern on it. 
(See Yusuf Ali, Mon. on Silk, 99.)]

PINJRAPOLE, s. A hospital for 
animals, existing perhaps only in Guz-
erat, is so called. G uz. pinlrapor or 
pinrapol, [properly a cage (pinjra) for 
the sacred bull (yola) released in the 
name of Siva]. See Heber, ed. 1844, ii. 
120, and Ortington, 300-301; [P. della 
Valle, Hak. Soc. i. 67, 70. Forbes (Or. 
Mem. 2nd ed. i. 156) describes "the 
Baniian hospital" at Surat; but they 
do not use this word, which Moles-
worth says is quite modern in Mahr.] 
1808.—"Every marriage and mercantile 
transaction among them is taxed with a 
contribution for the Pinjrapole ostensibly." 
—R. Drummond.

PINTADO. From the Port.

a. A 'painted' (or 'spotted') cloth, 
i.e. chintz (v.r.). 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."— 
Birdwood, First Letter Book, 34.]
1602—"... about their loynes a fine Pintadoes."—Soott's Discourse of Iaua, in Purchas, i. 164.

1606—"Heare the Generall delivered a Letter from the KINGS MAILESTIE of ENGLAND, with a fayre standing Cuppe, and a cover double gilt, with divers of the choicest Pintadoes, which hee kindely accepted of."—Middleett's Voyage, E. 3.

[1610.—]"Pintadoes of divers sorts will sell... The names are Sarassa, Berumpury, large Chaudes, Selematt Cambitas, Selematt white and black, Cheat Betime and divers others."—Dawers, 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. 1759.—"The chinta and other fine painted goods, will, if the market is not overstocked, find immediate vent, and sell for 100 p. cent."—Letter from Pegu, in Dalrymple, Or. Rep. i. 120.

b. A name (not Anglo-Indian) for the Guinea-fowl. This may have been given from the resemblance of the speckled feathers to a chintz. But in fact pintá in Portuguese is 'a spot,' or fleck, so that probably it only means speckled. This is the explanation of Blount; [The word is more commonly applied to the cape Pigeon. See Mr. Gray's note on Pyrrad de Laval, Hak. Soc. i. 21, who quotes from Fryer, p. 12.]

PISACHEE, Skt. piśāči, a shed-demon, m. piśācha. 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 Piśāchā were (as in the case of Rākshasas) a branch of the aboriginal inhabitants. In a note he says: 'The Piśāchā 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 Piśāchā bhasā, a gibberish or corruption of Sanskrit, introduced. [This at the present day has been applied to English.] The term piśāči 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 Piśāchā to be a white demon.

1610.—"The fifth (mode of Hindu marriage) is the Piśāchā-vivāha, when the lover, without obtaining the sanction of the girl's parents, takes her home by means of talismans, incantations, and such like magical practices, and then marries her. Piśach, 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 Inbuddān, ii. 72; [See Mann, iii. 34].

c. 1780.—"Que demandez-vous? leur criait-je d'un ton de voix rude. 'Pourquoi restez-vous là à m'attendre? et d'où vient que ces autres femmes se sont enfuies, comme si j'étois un Péchaseh (esprit malin), ou une bête sauvage qui vouloit vous devourer?'"—Haufler, ii. 257.

1801.—"They believe that such men as die accidental deaths become Pysāchā, 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 Mysore, iii. 37.

1816.—"Whirlwinds... at the end of March, and beginning of April, carry dust and light things along with them, and are called by the natives peshashes or devils."—Asiatic Journal, ii. 367.

1819.—"These demons or peshashes are the usual attendants of Shiva."—Erskine on Elephants, in Bo. Lit. Soc. Trans. i. 219.

1827.—"As a little girl was playing round me one day with her white frock over her head, I laughingly called her Pisahsee, the name which the Indians give to their white devil. The child was delighted with the fine name, and ran about the house crying out to every one she met. I am the Pisahashe, I am the Pishasse. Would she have done so, had she been wapt in black, and called witch or devil instead? No; for, as usual, the reality was nothing, the sound and colour everything."—J. C. Hare, in Guesses at Truth, by Two Brothers, 1st Series, ed. 1838, p. 7.

PISANG, s. This is the Malay word for plantain or banana (q.v.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 Coutevants vendent des fruits, come du Pisang, &c."—A. Roger, La Parle Outerte, p. 11.

c. 1785.—"Nous arrivâmes au grand village de Colla, où nous vinmes de belles allées de bananiers ou pisang..."—Haufler, ii. 65.
[1875. — "Of the *pisang* or plantain ... there are over thirty kinds, of which, the *Pisang-mas,* or golden plantain, so named from its colour, though one of the smallest, is nevertheless most deservedly prized." — Thomson, *The Straits of Malacca,* 8.]

**PISHPASH.** 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. *pashidan.*]

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 *pishpash* on the other, can be called disengaged."—*The Baboo,* &c. i. 85.

**PITARRAH,** s. A coffer or box used in travelling by palankin, to carry the traveller's clothes, two such being slung to a *banghy* (q.v.). Hind. *pitarah, petarai,* 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 *batarah* (or 'trunk') was soaked with wet ..."—*Travels of Dr. Wolf,* ii. 198.]

1849.—"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 *petarahas,* and stay with Staunton for about three weeks."—W. D. Arnold, *Oakfield,* i. 228.

**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. *mauz,* and that again is from the Skt. *nocha.* 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 *ficus.*

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 eatable 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 *platannus* 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 Galibi words for *banana,* viz., *balatama* and *palatana,* 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 Mendoça that in his time (1585) the Spaniards had come to use the form *plantano*, which our Englishmen took up as *plantain* 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. *Platano* and *Plantano* are used in the Philippine Islands by the Spanish population.

1336.—"Sunt in Syriâ et Aegypso poma oblonga qua Paradisi nuncupantur optimi saporis, mollia, in ore cito dissolvüli; per transversum quotiescumque inspicatur ipsa incideris invenies Cruicecum; diu non durant, unde per mare ad nostras partes duci non possunt incorrupta."—Oul. de Boldenses.

c. 1350.—"Sunt enim in orto illo Aadae de Seyllano primo *musa*, quas incolae ficus vocant . . . et istud vidimus oculis nostris quod ubicunque inciditur per transversum, in utrâque parte incisurae videtur ymago hominis crucifixi . . . et de istic foliis ficta Adam et Evi fecerunt sibi perizomata . . ."—John de Marignolli, in Cathay, &c. p. 352.

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 *musa* . . . 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 Crucifix; and of this we comrades many times made proof."—Viaggio di Simone Sigoli (Firenze, 1862, p. 160).

1526 (tr. 1577).—"There are also certaine plantes whiche the Christians call *Platani*. In the myndeset of the plant, in the highest part thereof, there groweth a cluster with fourtie or fiftie *platanos* about it. . . . This cluster ought to be taken from the plant, when any one of the *platanos* begins to appeare yellowe, at which time they take it, and hang it in their houses, where all the cluster waxeth rype, with all his *platanos*."—Oviedo, transl. in Eden's Hist. of Travayle, f. 208.

1552 (tr. 1582).—"Morover the Ilande (of Mombas) is verye pleasant, having many orchards, wherein are planted and are groweing . . . Figgis of the Indies . . ."—Castanheda, by N. L., f. 22.

1579.—". . . a fruit which they call Figo (Magollane calls it a figge of a man long, but it is no other than that which the Spaniards and Portingalls have named *Plantanes*).—Drake's Voyage, Hak. Soc. p. 142.

1585 (tr. 1588).—"There are mountaines very thicke of orange trees, siders [i.e. *cedras*, *citrons*], limes, *plantanos*, and palmas."—Mendoça, 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 treate 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 fruits prunes, pines, and cucumbers, being far different from those which are called by those names in Castile. The thing wherein was most resemblance, in my opinion, between the *plantas* 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, betwixt an eggge and a chesnut."—Joseph de Acosta, transl. by E. G., Hak. Soc. i. 241.

1593. The *plantae* 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. 49.

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 *Plantanas* . . ."—Sir H. Middelon, in Purchas, i. 254.

c. 1610.—"Cee Gentils ayant pitee de moy, il y eut vne femme qui me mit . . . vne sereuette de feuilles de *plantane* accommo- dées ensemble au de des espines, puis me letta dessus du rys cuit auce vne certeaine sauce qu'ils appellet caril (see CURRY)."—Moquet, Voyages, 292.

[i.].—"They (elephants) require . . . besides leaves of trees, chiefly of the Indian fig, which we call Bananos and the Turks platanes."—Pyrard de Laval, Hak. Soc. ii. 345.

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. 1665, p. 300.

c. 1635.—". . . with candy *Plantains* and the juicy Pine, On choiceest Melons and sweet Grapes they dine, And with Potatoes fay their wanton Swine."—Waller, Battle of the Summer Islands.
POGGLE, PUGGLY.

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PLASSEY, n.p. The village Paldsì, which gives its name to Lord Clive's famous battle (June 23, 1757). It is said to take its name from the pālās (or dhowk) 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 Fullerooy Cunn was marching with a large force towards Cutway, they presume the Mahattas would have retreated inland on their approach and left him an open passage..."—Letter from Council at Cossim-buazar, in Long, p. 2.

[1757.—Clive's original report of the battle is dated on the "plain of Placies."—Birdwood, Report on Old Records, 57.]

1764,—"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."—Cowley, Of Plants, Bk. v.

1664.—"Fragments, of this famous battle is brought, to the plain of Placies, 1748. Their complaint is due, and the officers of the English army were suffered to remain in the field and receive the discharge of the English troops, which was not the case in this battle. —Ovington, Bk. iv.

1673.—"Lower than these, but with a Leaf far broader, stands the curious Plantan, loading its tender Body with a Fruit, whose clusters emulate the Grapes of Canaan, which burlathed 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.

1689.—"... and now in the Governour's Garden (at St. Helena) and some others of the Island are quantities of Plantins, Bonanoses, and other delightful Fruits brought from the East. ..."—Ovington, 100.

1764.—"But round the upland huts, bananas plant; A wholesome nutrient bananas yield, And sunburnt labour loses its breezy shade. Their graceful screen let kindred plantanes join, And with their broad vans shiver in the breeze."—Greaving, Bk. iv.

1805.—"The plantain, in some of its kinds, supplies the place of bread."—Orme, Fragments, 479.

1829.—"It's true the people call me, I know not why, the pugley."—Mem. John Shipp, ii. 255.

1856.—"I was foolish enough to pay these budshashes beforehand, and they have thrown me over. I must have been a paugul to do it."—Trevlyn, The Duck Bangalore, 385.

[1857.—"He told me that the native name for a regular picnic is a 'Poggle-
POISON-NUT, s. Strzychnos nux vomica, L.

POLEA, n.p. Mal. pulayam, [from Tam. pulam, '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 empolear-se, 'to become polluted by the touch of a low-caste person,' and desempolear-se, 'to purify oneself after such pollution' (Gouvea, f. 97, and Synod. f. 52v), superstitions 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 Brahmins within 50 paces, unless they have been called by them..."—Varthema, 142.

1516.—"There is another lower sort of gentiles called puler... They do not speak to the naers 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..."—Barbosa, 143.

1572.—"A ley, da gente toda, ricca o pobre, De fabulas composta se imagina: Andão nus, e somente hum pano cobre As partes que a cubrir natura ensina. Dous modos ha de gente; porque a nobre Nayrs chamados são, e a menos dina Poleas tem por nome, a quem obriga A ley não misturar a casta antiga."—Camões, vii. 37.

By Burton:

"The Law that holds the people high and low, is fraught with false phantastick tales long past; they go unclothed, 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 Poleas, whom their haughty laws contain from intermingling with the higher strain..."

1598.—"When the Portuguese came first into India, and made league and composition with the King of Cochin, the Nayros desired that men should give them place, and turne out of the Way, when they mette in the Streets, as the Polyan..." (used to do).—Lynchoten, 78; [Hak. Soc. i. 281; also see i. 279].

1606.—"... he said by way of insult that he would order him to touch a Poleea, which is one of the lowest castes of Malabar."—Gouvea, f. 76.

1626.—"These Puler are Theeves and Sorcerers."—Purchas, Pilgrimage, 553.

[1727.—"Poulia." (See under MUCA.)

[1754.—"Niiddle and Pullie are two low castes on the Malabar coast..."—Ilee, 26.

[1766.—... "Poolighees, a cast hardly suffered to breathe the common air, being driven into the forrests and mountains out of the commerce of mankind...."—Grose, 2nd ed. ii. 161 seq.]

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 Poulia"—Raynal, E.T. 1798, i. 6.

1865.—... "Further south in India we find polyantrdel among... Poleres of Malabar."—McLeannan, 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. palaivakkaran, 'the holder of a palaivam,' or feudal estate; Tel. palaivada; and thence Mahr. pala-gar; the English form being no doubt taken from one of the two latter. The southern Polgars gave much trouble about 100 years ago, and the "Poligar wars" were somewhat serious affairs. In various assaults on Pānja-lamkurichi, one of their forts in Tinnevelly, between 1799 and 1801 there fell 15 British officers. Much regarding the Poligars 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.

1861.—... "They pulled down the Polegar's houses, who being conscious of his guilt, had fled and hid himself."—Wheeler, i. 118.

1701.—"Le lendemain je me rendis à Tailur, c'est une petite ville qui appartient à un autre Paleagaren."—Let. Édij. x. 269.

1745.—"J'espère que Votre Eminence agréera l'établissement d'une nouvelle Mission près des Montagnes appellées vul-
gaiement des Palleagares, où aucun Missionnaire n'avait paru jusqu'à présent. Cette contrée est soumise à divers petits Rois appelés également Palleagars, qui sont indépendans du Grand Mogul quoique placés presque au milieu de son Empire."—Norbert, Mem. ii. 406-7.

1754. — "A Polygar . . . undertook to conduct them through defiles and passes known to very few except himself."—Orme, i. 570.

1750. — "He (Hyder) now moved towards the pass of Changama, and encamped upon his side of it, and sent ten thousand poligars to clear away the pass, and make a road sufficient to enable his artillery and stores to pass through."—Hon. James Lindsay, in Lives of the Lindsays, iii. 223.

'... "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, 131.

1753.—"To Mahomet Ali they twice sold the Kingdom of Tanjore. To the same Mahomet Ali they sold at least twelve sovereign Princes called the Polygars."—Burke's Speech on Fox's India Bill, in Works, iii. 457.

1800. — "I think Pournaya's mode of dealing with these rajahs . . . is excellent. He sets them up in palankins, 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 Hyde adopted this plan, and his operations were seldom impeded by polygar wars."—A. Wellesley to T. Munro, in Arbuthnot's Mem. xxii.

1801.—"The southern Poligars, a race of rude warriors habituated to arms of independence, had been but lately subdued."—Welsh, i. 57.

1806.—"Tondiman is an hereditary title. His subjects are Polygars, 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."—Ed. Valentin, i. 364.

1808.—"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 Pálayya Kárán (Polygar). . . ."—Nelson's Madura, Pt. iii. p. 99.

'... "Some of the Poligars were placed in authority over others, and in time of war were answerable for the good conduct of their subordinates. Thus the Sethupati was chief of them all; and the Polygar of Dindi-
gul is constantly spoken of as being the chief of eighteen Poligars . . . when the levying of troops was required the Delavary (see DALAWAY) sent requisitions to such and such Poligars to furnish so many armed men within a certain time. . . ."—Nelson's Madura, Pt. iii. p. 157.

The word got transferred in English parlance to the people under such Chiefs (see quotations above, 1780-1809); and especially, it would seem, to those whose habits were predatory:

1869.—"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 Marawars, Kallars (see COLLERY), Badars (see BYDE), Ramuses (see RAMOOSY): and in the North are represented by the Kolis (see COOLY) of Guzerat, and the Gujarists (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 Polygar dog is large and powerful, and is peculiar in being without hair." (Balfour, Cyc. i. 568.)]

[1853.—"It was evident that the original breed had been crossed with the bull-dog, or the large Polygar dog of India."—Campbell, Old Forest Ranger, 3rd ed. p. 12.]

POLLAM, s. Tam. pālaiyam; Tel. pālemu; (see under POLIGAR).

1783.—"The principal reason which they assigned against the extirpation of the poligars (see POLIGAR) was that the weavers were protected in their fortresses. They might have added, that the Company itself which stung them to death, had been warned 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. 488.

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 Dindigul, 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 Chitral). 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 Badminton 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 Bailey's Magazine on "The Early History of Polo" (June 1890).] The Central Asian form is described, under the name of Baiga 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 Jummo and Kashmir 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 racket, just as that described by Jo. Cinnamus in the extract under CHICANE has survived there. [See Chamberlain, Things Japanese, 3rd ed. 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 expert equestrians; 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 Irrawattee."—Pemberton's Report on the E. Frontier of Br. India, 31-32.

1838.—"At Shighur I first saw the game of the Chaughan, 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 Chaughan requires only to be seen to be played. 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, Chitral, &c.; and I should recommend it to be tried on the Hippodrome at Bayswater. . . ."—Vigne, Travels in Kashmir, Ladak, Iskard, &c. (1842), ii. 289-392.

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 chaughan, 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 beautiful willow and poplar trees."—Dr. T. Thomson, Himalaya and Tibet, 260-261.

1875.—"Polo. Tent-pegging, Hurlingham, the Rink, I leave all these delights."—Browning, Inn Album, 23.

POLLOCK-SAUG, s. Hind. pâlak, pâlak-ság; a poor vegetable, called also 'country spinach' (Beta vulgaris, or B. Bengalensis, Roxb.). [Riddell (Domest. Econ. 579) calls it 'Bengal Beet.']

POLONGA, TIC-POLONGA. s. A very poisonous snake, so called in Ceylon (Bungarus? or Daboia elegans?); Singh. polongārā. [The Madras Gloss. identifies it with the Daboia elegans, and calls it 'Chain viper, 'Necklace snake,' 'Russell's viper,' or cobra manilla. The Singh. name is said

* See details in the Field of Nov. 15, 1884, p. 667, courteously given in reply to a query from the present writer.
POMFRET, POMPHRET. 721 POMMELO, PAMPLEMOUSE.

to be titpolanga, tit, 'spotted,' polan- 
gā,' viper.']

1681.1 "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 five or six feet long."—Knox, 29.

1827.1 "There are only four snakes ascertained 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.'s 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 Stromateus dinen- sis, 'the white Pomfret,' Str. cinereus, 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 pample. We cannot connect it with the τουμάνης of Aelian (xv. 23) and Athenaeus (Lib. VII. cap. xviii. seqq.) which is identified with a very different fish, the 'pilot-fish' (Nav- crates dactor of Day). The name is probably from the Portuguese, and a corruption of pampano, 'a vine-leaf,' from supposed resemblance; this is the Portuguese name of a fish which occurs just where the pomfret should be mentioned. Thus:

1598.1 "The best fish is called Mordexim, Pampano, and Tatilino."—Linckhoten, Hak. Soc. ii. 111.

1613.1 "The fishes of this Mediterranean (the Malayan sea) are very savoury sables, and seer fish (serus) and pampanos, and rays. . . ."—Godinio de Eredia, f. 33v.

1703.1 "Albacores, Dauphins, Paumphelets."—In Yate, 'Hedges' Diary,' Hak. Soc. ii. ccxxxiv.

1727.1 "Between Cunnaooa and Ballaxore Rivers . . . a very delicious Fish called the Pampee, come in Sholes, and are sold for two Pence per Hundred. Two of them are sufficient to dine a moderate Man."—J. Hamilton, i. 396; [ed. 1741].

1810.1 "Another face look'd broad and bland 
Like pamplet floundering on the sand; 
Whene'er she turned her piercing stare, 
She seemed alert to spring in air."—Malay verses, rendered by Dr. Leyden, in Maria Graham, 201.

1813.1 "The pomfret is not unlike a small turbot, but of a more delicate flavour; and epicures esteem the black pomfret a great
dainty."—Forbes, Or. Mem. i. 52-53; [2nd ed. i. 36].

1822.1 ". . . the lad was brought up to catch pamphlets and bombaloos. . . ."—Wallace, 'Fifteen Years in India,' 106.

1874.1 "The greatest pleasure in Bombay was eating a fish called 'pomfret.'"—Sat. Rev., 30th May, 690.

1896.1 "Another account of this sort of seine fishing, for catching pomfret fish, is given by Mr. Gueritz."—Ling Roth, 'Natives of Sarawak,' i. 455.

POMMELO, PAMPLEMOUSE, &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 Pommelo 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 Batavir nimbah (i.e. Citrus Bato- viana). It probably did not come to India till the 17th century; it is not mentioned in the Ain. According to Bretschneider the Pommelo 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 Pomo-melone?). Among older authors the name goes through many strange shapes. Tavernier calls it pompone (Voy. des Indes, liv. iii. ch. 24; [ed. Ball, ii. 360]), but the usual French name is pample-mousse. Dampier has Pumplenose (ii. 125); Lockyer, Pumplemouse (51); Forrest, Pummel-nose (32); Ives, 'pimple-noses, called in the West Indies Chadocks' [19]. Maria Graham uses the French spelling (22). Pompoleon is a form unknown to us, but given in the Eng. Cyclopaedia. Molesworth's 'Marathi Dict.' gives "pappanas, papanas, or papanis (a word of S. America)." We are unable to give the true etymology, though Littre says boldly "Tamoul, bambahitmas." Ainslie (Mat. Medica, 1813) gives Poomilmas as the Tamil, whilst Balfour (Cycl. of India) gives Pumplimais and Bambulimais as Tamil,
PONDICHERRY, n.p. This name of what is now the chief French settlement in India, is Pudu-chéchéri, or Puthuappi, ‘New Town,’ more correctly Pudu-vai, Puthuvai, meaning ‘New Place.’ C. P. Brown, however, says it is Pudi-chéri, ‘New Tank.’ The natives sometimes write it Phulcheri. [Mr. Garstin (Man. S. Arcot, 422) says that Hindus call it Puthuvai or Puthuappi, while Musulmans call it Pulcheri, or as the Madras Gloss. writes the word, Pulcheri.]  


[1683.—‘... Interlopers intend to settle att Verapattam, a place near Pullicherry ...’—Pringle, Diary Et. St. Geo., 1st ser. ii. 41. In iv. 113 (1685) we have Pondicherry.]  

1711.—‘The French and Danes likewise hire them (Portuguese) at Pont de Chere and Trincombar.’—Lockyer, 286.  

1718.—‘The Fifth Day: we reached Budulsheri, a French Town, and the chief Seat of their Missionaries in India.’—Prop. of the Gospel, p. 42.  

1726.—‘Poodecherry,’ in Valentijn, Choro. 11.  

1727.—‘Punticherry is the next Place of Note on this Coast, a colony settled by the French.’—A. Hamilton, i. 356; [ed. 1744].  

1753.—‘L’établissement des Français à Pondicheri remonte jusqu’en l’année 1674 ; mais par de si folles commencements, qu’on n’auroit eu de la peine à imaginer, que les suites en fussent aussi considérables.’—D’Anville, p. 121.  

1780.—‘An English officer of rank, General Coote, who was unequaled among his compeers 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 Hyder Naik, 413.  

PONGOL, s. A festival of S. India, observed early in January. Tam. pongoL, ‘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 ris avec du lait... Ce ris se cuit hors la maison, afin que le Soleil puisse huer dessus... et quand ils voyent, qu’il semble le vouloir retirer, ils crient d’une voix intel- ligible, Pongol, Pongol, Pongol, Pongol...’—Abr. Roger, Fr. Tr. 1670, pp. 237-3.  

1871.—‘Nor does the gentle and kindly influence of the time cease here. The files of the Munsif’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. pūjā; and colloquially to any kind of rite. Thus ḣhandā ḱī pūjā, or ‘Pooja of the flag,’ is the sepyo 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 Durgā Pūjā or Dussera.]  

[1779.—‘... the occupation of the Brahmī should be... to cause the per-
formance of the *poojen*, i.e. the worship to *Devtah*. . . ."—*Halhed, Code*, ed. 1781, Pref. xcix.

[1813.—" . . . the Pandits in attendance commenced the *pooja*, or sacrifice, by pouring milk and curds upon the branches, and smearing over the leaves with wetted rice."—*Broughton, Letters*, ed. 1892, 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*, 26; [ed. 1873, i. 34].


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 *pujahs* performed . . . on behalf of the village community."—Col. Rev. No. exvii. 195.

1879.—"Among the curiosities of these lower galleries are little models of costumes and country scenes, among them a grand *pooja* under a tree."— *Sat. Rev. No.* 1251, p. 477.

[1900.—"Calcutta has been in the throes of the *Pujahs* since yesterday."—*Pioneer Mail*, 5 Oct.]

POOJAREE, s. Hind. _pujārī_. An officiating priest in an idol temple.

1702.—"L'office de _poujari_ ou de Prêtresse de la Reine mère était incompatible avec le titre de servante du Seigneur."— *Lett. Edij*, xl. 111.

[1891.—"Then the *Pujari*, 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* Khan . . ."—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.

[1785.—"Deduct Poolbundy advanced for repairs of dykes, roads, &c."—*Verelst, View of Bengal*, App. 213.

[c. 1781.—"Pay your constant devoirs to Mariam Alloprey, or sell yourself soul and body to Poolbundy."—Ext. from *Hicky's Gazette*, in *Busted, Echoes of Old Calcutta*, 3rd ed. 178. This refers to Impey, who was called by this name in allusion to a lucrative contract given to his relative, a Mr. Fraser.]

1786.—"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 poolbundy, 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."— *Fifth Report*, App. p. 558.

1810.—" . . . the whole is obliged to be preserved from inundation by an embankment called the poolbundy, maintained at a very great and regular expense."— *Williamson, V. M.*, ii. 365.

POON, PEON, &c., s. Can. *powne*, [Mal. *punna*, Skt. *punada*]. 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*. [Linschoten refers to this tree, but not by name (Hak. Soc. i. 67.).]

[1727.—" . . . good Poon-masts, stronger but heavier than Firr."—A. Hamilton, ed. 1744, i. 267.

[1776.—" . . . Pohoon-masts, chiefly from the Malabar coast."—*Grose*, 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."— *Ives*, 480.]

1885.—"Fen, or Puna . . . the largest sort is of a light, bright colour, and may be had at Mangalore, from the forests of Coromuel 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 1300 Rupees."— *Edge*, in *J. R. As. Soc. ii.* 354.

POONAMALEE, n.p. A town, and formerly a military station, in the Chingleput Dist. of Madras Presidency, 13 miles west of Madras. The name is given in the Imp. Gazetteer as *Punamally* (?), and *Ponda malāi*, whilst Col. Branfill gives it as *Pāṇṭha malla* for *Pāvīrṇṭamalla*, without further explanation. [The Madras Gloss. gives Tam. *Pundamallī*, ‘town of the jasmine-creeping,’ which is largely grown there for the supply of the Madras markets.

[1876.—"The dog, a small piebald cur, with a short tail, not unlike the ‘Poonamalee terrier,’ which the British soldier is wont to manufacture from *Pariah* dogs for ‘Griffins’, with sporting proclivities,
POONGEE, PHOONGY, s. The name most commonly given to the Buddhist *religieux* in British Burma. The word *phun-ghi* signifies 'great glory.'

1782.—"...leurs Prêtres ... sont moins instruits que les Brames, et portent le nom de Ponguis."—Sonnerat, ii. 301.

1795.—"From the many convents in the neighbourhood of Rangoon, the number of Brahans and Phongis must be very con-
siderable; I was told it exceeded 1500."—Symes, *Embassy to Ava*, 210.

1834.—"The Talapoins are called by the Burmese Phonghis, which term means great glory, or Brahans, which means perfect."—Bp. Bigandet, in *J. Ind. Archip.* iv. 222-3.

[1836. — "Every Burman has for some time during his life to be a Pohngee, or monk."—Lady Dufferin, *Viceroyal Life*, 177.]

POORÁNA, s. Skt. purána, '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 (cortos, membros, e articulos) ... six which they call Xastra (see SHASTER), which are the bodies; eighteen which they call Puraná, which are the members; twenty-eight called Agamon, which are the joints."—Couto, Dec. V. liv. vi. cap. 8.

1651. — "As their Poranas, i.e. old histories, relate."—Rogers, 153.

[1667. — "When they have acquired a knowledge of Sanscrit ... they generally study the Purana, which is an abrid-
gement and interpretation of the Béths" (see VEDAS).—Berner, ed. Constable, p. 335.]

C. 1760.—"Le puran comprend dix-huit livres qui renferment l'histoire sacrée, qui conti-
ennent les dogmes de la religion des Brahmins."—Encyclopédie, xxvii. 807.

1806. — "Ceux-ci, calculent tout haut de mémoire, tandis que d'autres, plus avancés, lisissent, d'un ton chantant, leurs Pourans."—Haafner, i. 130.

POORUB, and POORBEEA, ss. Hind. pítrub, pírb, 'the East,' from Skt. pírva or pírbo, 'in front of,' as páschá (Hind. pachham) means 'behind' or 'westerly' and dákshina, 'right-hand' or southerly. In Upper India the term means usually Oudh, the Benares division, and Behar. - Hence Poorbeea (púrbíya), 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.

1553.—"Oomaun (Humâyûn) Patxiâh ... resolved to follow Xerchan (Sher Khan) and try his fortunes against him ... and they met close to the river Ganges before it unites with the river Jamuna, where on the West bank of the river there is a city called Canose (Canauji), one of the chief of the kingdom of Dely. Xerchan was beyond the river in the tract which the natives call Purba. ..."—Barros, IV. ix. 9.

[1611. — "Pierb is 400 cose long."—Jourdain, quoted in *Sir T. Roe*, Hak. Soc. ii. 538.]

1616. — "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. 1655, p. 357.

1666.—"La Province de Halabas s'appel-
loit autrefois Eupor. ..."—Thevenot, v. 197.

[1775. — "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. ..."—Ives, 91.]

1881. — 

... My lands were taken away,
And the Company gave me a pension of just eight annas a day;
And the Poorbeahs swaggered about our streets as if they had done it all ...

Attar Singh loquace, by 'Sonar,' Sir M. Durand in an Indian paper, the name and date lost.

POOTLY NAUTCH, s. Properly Hind. kâth-pulli-nâch, '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-nauth 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 *pápar*, Skt. *pápa*, and to the latter a Tamil one, *pappadam*, as an abbreviation of *parippu-adam*, 'lentil cake.' [The Madras Gloss. gives Tel. appadam, Tam. appalam (see HOPPER), and Mal. *pappatam*, from *parippu*, *dhall,* *atta,* 'cake.'] It is a kind of thin scone or wafer, made of any kind of pulse or lentil flour, seasoned with asafetida, &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 mash... highly seasoned with assa-foetida; a salt called popper-khor; and a very hot mustard (see Mussalla), compounded of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper."—Forbes, Or. Mem. ii. 50; [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..."
—As. Researches, xxii. 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.

PORCA, n.p. In Imp. Gazetteer Porakâd, also called Piraca; properly Porakâdâ, [or according to the Madras Gloss. Porakâtû, Mal. pura, 'outside,' katu, 'jungle']. A town on the coast of Travancore, formerly a separate State. The Portuguese had a fort here, and the Dutch, in the 17th century, a factory. Fra Paolina (1796) speaks of it as a very populous city full of merchants, Mahomedan, Christian, and Hindu. It is now insignificant. [See Logan, Malabar, i. 338.]

[1663.4.—"Your factories of Carwarr and Porquatt are continued but to very little purpose to you."—Forrest, Bombay Letters, i. 18.]

PORCELAIN, s. The history of this word for China-ware appears to be as follows. The family of univalve mollusks called Cypreaeidae, or Cowries, (q.v.) were in medieval Italy called porcellana and porcelleta, 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 Eng. Cyc. Nat. Hist. s.v. Cypreaeidae) that Pig 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 pigge, 'an earthen jar,' &c. (see Skeat, s.v. piggin). We should not fail to recall Dr. Johnson's etymology of porcelaine from "pour cent annees," 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.—Capmany has the following passage in the work cited. Though the same writer published the Laws of the Consulado del Mar in 1791, he has changed 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 13th century, there are regulations for the return cargoes of the ships trading with Alexandria. ... In this are enumerated among articles brought from Egypt... cotton in bales and spun wool de capells (for hats!), porcelanias, alum, elephants' teeth. ..."—Memorias, Hist. de Barcelona, t. Pt. ii. p. 44.

1298.—"Il on monoie en tel maniere con je voz dirai, car il espendent porcelaine blance, celle qu se trovent en la mer et qe se metent au cuel des chienz, et valent les quatre-vingt porcelaines un saie d'arjent qe sunt deus venesians gros."—Marco Polo, oldest French text, p. 132.

"Et encore voz di qe en cesto provence, en une cite qe es appelé Tinugui, se font escuelle de porcellaine grant et pitet les plus belles qe l'en peut deviser."—Ibid. 180.

c. 1328.—"Audivi quod ducentas civitates habet sub se imperator ille (Magnus Tarlarus) majores quam Thomola; et ego certè credo quod plures habebant homines. ... Allà non sunt quæ ego sciam in isto imperio digna relatione, nisi vasa pulcherrima, et nobilissima, atque virtuosa porseleta."—Jordani Mirabilia, p. 59.

In the next passage it seems probable that the shells, and not China dishes, are intended.

c. 1343.—"... ghomerabica, vernice, armarnico, zaffiere, coloquinti, porcellane, mirra, mirabolani ... si vendono a Vinegia a cento di peso sortile (i.e. by the cutcha hundredweight).—Pegolotti, Pratica della Mercatura, p. 134.

c. 1440.—"... this Cim and Macinn that I have before named arr ì verìe great provinces, thinhabitants whereof arr idolaters, and there make them vessels and dishes of Porcellana."—Giosua Barbaro, Hak. Soc. 75.
In the next the shells are clearly intended:

1442.—"Gabelle di Firenze Porcelaine marine, la libra ... soldi ... donari i."—Uzzano, Prat. della Mercatura, p. 29.

1461.—"Porcellane pezzi 20, cioè 7 piattine, 5 scodelle, 4 grandi e una piccada, una piccola, una carciola, 3 scodelle, una biava, e due bianche."—List of Presents sent by the Soldan of Egypt to the Doge Pasquale Malepiero. In Muratorì, 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."—Nikitin, in India in the XVth Cent., 21.

1487.—"... le mando l’inventario del presente del Soldano dato a Lorenzo ... vasi grandi di Porcellana mai più veduti si che non meglio lavorati."—Letter of P. da Bibbiena to Clar. de Medici, in Roscoe's Lorenzo, ed. 1825, ii. 371.

1502.—"In questo tempo abbrusiero xxii nave sopra il porto di Calechut; et de epse hebbe fette drogarie e specieari che carichio le dicte sei nave. Praterea me ha mandato sei vasi di porcellana excellissimis et gradi; quatro bochali de argento grandi co certi altri vasi al modo loro per credentia."—Letter of K. Emanuel, 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-anails (caraclidi), and eggshells, and pound them, and with other ingredients make a paste, which they put underground to refine for the space of 80 or 100 years, and this mass of paste they leave as a fortune to their children. ..."—Barbosa, in Ramusio, i. 320v.

1553.—"In China" The service of their meals is the most elegant that can be, everything being of very fine procelana (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, III. ii. 7.

1554.—"(After a suggestion of the identity of the vasa murhina of the ancients): "Ce nom de Porcelaine est donné à plusieurs coquilles de mer. Et pour ce que beau Vaisseau d'une coquille de mer ne se pourroit rendre mieux à propos suyuyâ le nom antique, que de l'appeller de Porcelaine l'ay pensé que les coquilles polies et luyoisses, semblants à Nacre de perles, ont quelque affinité avec la matière des vases de Porcelaine antiques: ioinct aussi que le peuple Frinciò nomme les pastenostres faciées de gros vignols, pateenostres de Porcelaine. Les susdits vases de Porcelaine sont transparents, et constent bien cher au Caire, et disent mesmement qu'ils les asportent des Indes. Mais cela ne me semble vraiessemblable; car on n'en voirroit pas si grande quantité, ne de si grâdes pieces, s'il foillaot apporter de si long. Vne esguiere, vn pot, ou vn autre vaisseau pour petit qu'elle soit, couste vn ducat: si c'est quelque grâde vase, il coustera d'avanantage."—P. Belon, Observations, f. 194.

c. 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 ostrerty shells, others of dung rotten of a long time, because they were not enform of the truth, I thought it convenient to tell here the substance. ..."—Gaspar da Cruz, in Purches, iii. 177.


1612.—"Balanced one part with sandal wood, Porcelaine and pepper."—Dawers, Letters, i. 197.

1615.—"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 congealed and glazed into that substance; this were an artificial thing, and part of that substance. ..."—Bacon, Argument on Impeachment of Waste; Works, by Spedding, &c., 1859, v. 528.

1630.—"The Bannyans all along the sea-shore pitch their Booths ... for there they sell Callicos, China-satten, Porcellaineware, scrutories or Cabinets. ..."—Sir T. Herbert, ed. 1665, p. 45.

1650.—"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, ii. 5.

1659.—"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."—Evelyn, Diary, March 19.

1726.—In a list of the treasures left by Akbar, which is given by Valentijn, we find:

"In Porcelyn, &c., Ropias 2507747."—iv. (Surrette), 217.

1800.—"... Vasella quidem delicatiora et caerula et venusta, quibus inhaeret nesium quid elegantiae, porcellana vocantur, quasi (sed nesium quare) a porcelis. In partibus autem Britanniae quae septem- trionem spectant, vocaulce forsane analogo, vanis grossera et fusca pips appellant bar- bari, quasi (sed quare iterum nesium) a porcia."—Narrisschen und Weitgeholt, Etymol. Universale, s. v. Blue China."—Motto to An Ode in Brown Pig, St. James's Gazette, July 17.

PORGO, s. We know this word only from its occurrence in the passage
 PORTIA. 727 PORTO PIQUENO.

quoted; and most probably the explanation suggested by the editor of the Notes is correct, viz. that it represents Port. peragua. This word is perhaps the same as pirogue, used by the French for a canoe or 'dug-out'; a term said by Littré to be (piroga) Carib. On the passage from T. B. quoted below Sir H. Yule has the following note: "J. (i.e. T.) B., the author, gives a rough drawing. It represents the Pargoe as a somewhat high-sterned lighter, not very large, with five oar-pins on a side. I cannot identify it exactly with any kind of modern boat of which I have found a representation. It is perhaps most like the palwân. 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 palwân (Malay palwa) is a skiff, and would not answer the description." Anderson (loc. cit.) mentions that in 1685 several "well-laden Pargoes" and boats had put in for shelter at Rameswaram to the northward of Madapollam, i.e. on the Coromandel Coast. There seems to be no such word known there now. I think, however, that the term Pargoe is probably an obsolete Anglo-Indian corruption of an Indian corruption of the Port. term barco, barca, a term used for any kind of sailing boat by the early Portuguese visitors to the East (e.g. D'Albuquerque, Hak. Soc. ii. 230; Vasco da Gama, Hak. Soc. 77, 240.)

[1669-70.—"A Pargoe: These Vse for the most part between Hugley and Pylo and Ballasore: 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, being brought to anchor by ye Sterne, as therse Vusal way is."—MS. by T. B.[ateman], quoted by Anderson, English Intercourse with Siam, p. 286.]


[1683.—"The Thomas arrived with ye 28 bales of Silk taken out of the Purga."—Hedges, Diary, Hak. Soc. i. 65.]

1685.—"In Hoogly letter to Port St. George, dated February 6 Porgo occurs coupled with 'born' (Hind. borough, 'a lighter')."—Pringle, Diary Ft. St. Geo. 1st ser. iii. 155.

PORTIA, s. In S. India the common name of the Thespesia populnea, Lam. (N.O. Malvaceae), a favourite ornamental tree, thriving best near the sea. The word is a corruption of Tamil Puvarrasu, 'Flower-king; [puvarasu, from pu, 'flower,' arasu, 'peepul tree']. In Ceylon it is called Suria gansuri, and also the Tulip-tree.

1742.—"Le bois sur lequel on les met (les toiles), et celui qu'on employe pour les bateaux, sont ordinairement de tamarinier, ou d'un autre arbre nommé porchi."—Lett. Edif. xiv. 122.

1860.—"Another useful tree, very common in Ceylon, is the Suria, 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 avenues and 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- and gun-shocks."—Tennent's Ceylon, i. 117.

1861.—"It is usual to plant large branches of the portia and banyan trees in such a slovenly manner that there is little probability of the trees thriving or being ornamental."—Cleghorn, Forests and Gardens of S. India, 197.

PORTO NOVO, n.p. A town on the coast of South Arcot, 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 Parangipettai, 'European town,' and it is called by Mahommedans Mahommed Bendar.]

1718.—"At Night we came to a Town called Porto Nova, and in Malabarish Pirinjet Potei (Parangipettai)."—Propagation of the Gospel, &c., Pt. ii. 41.

1726.—"The name of this city (Porto Novo) signifies in Portuguese New Haven, but the Moors call it Mohummed Bendar ... and the Gentoes Perrongezente."—Valentijn, Charomandel, 8.

PORTO PIQUENO. PORTO GRANDE, nn. pp. 'The Little Haven and the Great Haven'; names by which the Bengal ports of Satigam (q.v.) and Chatigam (see CHITTAGONG) respectively were commonly known to the Portuguese in the 16th century.

1554.—"Porto Pequeno de Bengala ... Cowries are current in the country; 80 cowries make 1 pone (see PUN); of these ponies 48 are equal to 1 larin more or less."—A. Nunes, 37.
1583.—"Ibid."

1596.—"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.

1598.—"When you think you are at the point de Gualle, 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 Bengalen, or to any of the Hauens thereof, as Porto Pequeno or Porto Grande, that is the small, or the great Haven, where the Porlingalles doe traffique. . . ."—Linschoten, Book III. p. 324.

[c. 1617.—"Port Grande, Port Pequina," in Sir T. Roe's List, Hak. Soc. ii. 538.]

POSTEEN, s. An Afghan leathern pelisse, generally of sheep-skin with the fleece on. Pers. postin, from post, 'a hide.'

1080.—"Khwája Ahmad came on some Government business to Ghanzin, and it was reported to him that some merchants were going to Turkistán, who were returning to Ghanzin in the beginning of winter. The Khwája remembered that he required a certain number of postins (great coats) every year for himself and sons. . . ."—Nizám-ul-Mulk, in Elliot, ii. 497.

1442.—"His Majesty the Fortunate Khákán had sent for the Prince of Kálikút, horses, pelisses (postin) and robes woven of gold. . . ."—Abduszzak, in Not. et Extr. xiv. Pk. i. 437.

[c. 1590.—"In the winter season there is no need of postins (fur-lined coats). . . ."—Ata, ed. Jarrett, ii. 337.]

1862.—"Otter skins from the Hills and Kashmir, worn as Postins by the Yarkandis."—Punjab Trade Report, p. 65.

POTTAH, s. Hind. and other vernaculars, patta, &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 potthah."—The Rajah of Benares to Hastings, in Articles of Charge against H., Burke, vi. 591.

[1860.—"By the Zumeendar, then, or his under tenant, as the case may be, the land is farmed out to the Ryuts by potthahs, or agreements. . . ."—Grant, Rural Life in Bengal, 67.]

PRA, PHRA, PRAW, s. This is a term constantly used in Burmah, 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. Śrī. In Burmese the word is written bhūrā, but pronounced (in Arakan) ph'hrā, and in modern Burma Proper, with the usual slurring of the r, Phyā or Pyā. The use of the term is not confined to Burmah; 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 Shans; and in the form Prea, it would seem, in Camboja. Thus Garnier speaks of Indra and Vishnu under their Cambojan epithets as Prea En and Prea Noreai (Nārāyana); of the figure of Buddha entering nirvānā, as Prea Nippan; of the King who built the great temple of Angkor Wat as Prea Kot Mea, of the King reigning at the time of the expedition as Prea Ang Reachea Vodey, of various sites of temples as Preacon, Preacon, Prea Pithu, &c. (Voyage d'Exploration, i. 26, 49, 388, 77, 85, 72.)

The word pH'hrā appears in composition in various names of Burmese kings, as of the famous Alomp'hrā (1753-60), founder of the late dynasty, and of his son Bodoah-p'hrā (1781-1819). In the former instance the
name is, according to Sir A. Phavre, Alaung-phrá, i.e. the embryo Buddha, or Bodisatva. A familiar Siamese example of use is in the Phrá Bát, or sacred foot-mark of Buddha, a term which represents the Śrī Pada of Ceylon.

The late Prof. H. H. Wilson, as will be seen, supposed the word to be a corruption of Skt. prabhū (see PARVOE). But Mr. Alabaster points, under the guidance of the Siamese spelling, rather to Skt. vara, 'pre-eminent, excellent.' This is in Pali vara, 'excellent, best, precious, noble' (Childers). A curious point is that, from the prevalence of the term phrá in all the Indo-Chinese kingdoms, we must conclude that it was, at the time of the introduction of Buddhism into those countries, in predominant use among the Indian or Ceylonese propagators of the new religion. Yet we do not find any evidence of such a use of either prabhū or vara. The former would in Pali be pabho. In a short paper in the Bijdragen of the Royal Institute of the Hague (Dl. X. 4de Stuk, 1885), Prof. Kern indicates that this term was also in use in Java, in the forms Bra and pra, with the sense of 'splendid' and the like; and he cites as an example Bra-Wijaya (the style of several of the medieval kings of Java), where Brā is exactly the representative of Skt. Śrī.

1885.—"I know that in the country of Laos the Dignities of Pa-ya and Meang, and the honourable Epithets of Pra are in use; it may be also that the other terms of Dignity are common to both Nations, as well as the Laws."—De la Louhère, Siam, E.T. 79.

"The Pra-Clang, or by a corruption of the Portuguese, the Barcalon, is the officer, who has the appointment of the Commerce, as well within as without the Kingdom. . . . His name is composed of the Balie word Pra, which I have so often criticised of, and of the word Clang, which signifies Magazine."—Ibid. 93.

"Then Sommou-Celum (see GAUTAMA) they call Pra-Boute-Tchao, which verbatin signifies the Great and Excellent Lord."—Ibid. 134.

1786.—"At noon we reached Meeaday, the personal estate of the Magwoon of Pagne, who is oftenener called, from this place, Meeaday Praw, or Lord of Meeaday."—Symes, Embassy to Ava, 242.

"The epithet Phra, which occupies so prominent a place in the ceremonial and religious vocabulary of the Siamese and Burmese, has been the subject of a good deal of nonsense. It is unfortunate that our Burmese scholars have never (I believe) been Sanskrit scholars, nor vice versa, so that the Pali terms used in Burma have had little elucidation. On the word in question, Professor H. H. Wilson has kindly favoured me with a note: 'Phra is no doubt a corruption of the Sanskrit Prabhū, a Lord or Master; theḥ of the aspirate ṣ is often retained alone, leaving Prabhū which becomes Phrá or Phra.'—Sir H. Yule, Mission to Ava, 61.

1855.—"All these readings (of documents at the Court) were intoned in a high recitative, strongly resembling that used in the English cathedral service. And the long-drawn Phya-ā-ā-ā! (My Lord), which terminated each reading, added to the resemblance, as it came in exactly like the Amen of the Liturgy."—Ibid. 88.

1859.—"The word Phra, which so frequently occurs in this work, here appears for the first time; I have to premise that it is probably derived from, or of common origin with, the Pharaoh of antiquity. It is given in the Siamese dictionaries as synonymous with God, ruler, priest, and teacher. It is in fact the word by which sovereignty and sanctity are associated in the popular mind."—Boering, Kingdom and People of Siam, [i. 55].

1863.—"The title of the First King (of Siam) is Phra-Chom-Khao-Ya-Hua and spoken as Phra Phnutchi-Khao-Ya-Hua. . . . His Majesty's nose is styled in the Pali form Phra-Nāsa. . . . The Siamese term the (Catholic) missionaries, the Preachers of the Phra-Chao Phu-Sang, i.e. of God the Creator, or the Divine Lord Builder. . . . The Catholic missionaries express 'God' by Phra-Phnutchi-Chao . . . and they explain the Eucharist as Phra-Phnutchi-Koṃa (Koṃa—Body')."—Bastian, Reise, iii. 109, and 114-115.

1870.—"The most excellent Parā, brilliant in his glory, free from all ignorance, beholding Nibbāna the end of the migration of the soul, lighted the lamp of the law of the Word."—Rogers, Buddhagosha's Parables, tr. from the Burmese, p. 1.

1871.—"Phra is a Siamese word applied to all that is worthy of the highest respect, that is, everything connected with religion and royalty. It may be translated as 'holy.' The Siamese letters p-h-r commonly represent the Sanskrit v-r. I therefore presume the word to be derived from the Sanskrit prapi—to choose, or to be chosen, and vara—better, best, excellent,' the root of ár̥svar. . . . Alabaster, The Wheel of the Law, 164.

PRAAG, sometimes PIAGG, n.p. Properly Prayāga, 'the place of sacrifice, the old Hindu name of Allahabad, and especially of the river confluence, since remote ages a place of pilgrimage. c. A.D. 688.—"Le royaume de Polu-ye-kia (Prayāga) a environ 5000 li de tour. La
PRAKRIT. 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 Pracriticæ. Scripsit Christianus Lassen, Bonnæ ad Rhenum, 1837." The term itself is Skt. prakrita, 'natural, unreefined, vulgar,' &c.

1901.—"Sanacrita is the speech of the Celestials, framed in grammatical institutes, as a provincial dialect, and otherwise." Sanskrit Treatise, quoted by Colebrooke, 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.'

[1598. — "Another towne towards the North, called Villa do Praya (for Praya is as much as to say, as strand)." — Linschoten, Hak. Soc. ii. 278.]

PRESIDENCY (and PRESIDENT), 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. 343).

1623.—"Speaking of the Dutch Commander, 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." —P. della Valle, ii. 517.

"Our boat going ashore, the President of the English Merchants, who usually resides in Surat, and 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 Suhaly, they went ashore. . . . The two daysies following were spent in feasting, at which the Commanders of the two Ships treated the President, who afterwards returned to Suratta. . . . During my abode at Suratta, I wanted for no divertisement; for I . . . found company at the Dutch President's, who had his Farms there . . .

* Thomas Rastall or Rastell went out apparently in 1615, in 1616 is mentioned as a "chief merchant of the fleet at Swally Road," and often later as chief at Surat (see Sainsbury, i. 476, and III. passim).
PRICKLY-HEAT.

But.

"A mon retour à Surattia je trouvay dans la loge des Anglois plus de cinquante marchands, que le President avoit fait venir de tous les autres Bureaux, pour rendre compte de leur administration, et pour estre presens à ce changement de Gouvernement."—Ibid. 188.

1661.—"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 case, 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.

1670.—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 tons.
Chiefes, at Persia, the Bay (q.v.), Musulpatam, and Macassar ; Deputy at Bombay, and Seconds at Surat, Fort St. George, and Bantam . 3 tons."

In Notes and Explts., No. 1. p. 8.

1702.—"Tuesday 7th April. . . . In the morning a Council . . . afterwards having some Discourse arising among us whether the charge of hiring Cashes, &c., upon Invitations given us from 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 Honourable Masters account or not, the President and Mr. Loyd were of opinion to charge the same. . . . But Mr. Rouse, 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 on 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, 580, 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 Surat 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 described 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 Cor- nelianus Celso papulas, Plinii sudamina vocat . . . ita crebra sunt, ut ego adhuc neminem noverim qui molestias has effugerit, non magis quam morsas culicium, quos Lasitani Mosquitas vocant. Sunt autem haec papularum rubetes, et asperae aliquantum, per sudorem in euem ejectae ; puerumque a capite ad calcem usque, cum summum pruritum, et assiduo scalpendi desiderio erumpentes."—Jae. Bonti, Hist., Nat. &c., ii. 18, p. 33.

1665.—"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 spent, they have not seen a green Herb since we came out of Lahor; 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."—Bernier, F.T. 125; [ed. Constable, 389].
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 scouted, 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 uncompromising 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 *Oviedo*, with a good cut (see Ranusio’s Ital. version, bk. viii., ch. xxv.). 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 Roylea*, Bois., is called *tsñi*, chá, &c.; and the *Opuntia* is called *Kebuli tsñi*, *Gungi sho*, *Kanghi chá*, &c. *Gungi chá* is also the name of an *Euphorbia* sp. which Dr. Stewart takes to be the *E. Nerifolia*, L. (*Punjab Plants*, pp. 101 and 194-5). [The common name in Upper India for the prickly pear is *naghpani*, ‘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 *Zakim* mentioned in the *Āin* (Gladwin, 1800, ii. 68; [Jarrett, ii. 293; Sidi Ali, ed. Vambery, p. 31] as used for hedges in Guzerat, is doubtless *Euphorbia* also. The *Opuntia* is very common as a hedge plant in cottages, &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. For 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.

1685. — “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.” — Dampier, i. 228 (in W. Indies).

1764. — “On this lay cuttings of the prickly pear; They soon a formidable fence will shoot.” — Grainger, Bk. 1.

[1829. — “The castle of Bunai ... is covered with the cactus, or prickly pear, so abundant on the east side of the Aravali.” —*Ed. Annals*, Calcutta reprint, i. 826.]

1831. — “The use of the prickly pear” (for hedges) “I strongly deprecate; although impenetrable and inexpensive, it conveys an idea of sterility, and is rapidly becoming a nuisance in this country.” — Cleghorn, *Forests and Gardens*, 285.

PRIME, n.p. An important place in Pegu above the Delta. The name is Talaing, properly *Brun*. The Bur-
mese call it Pye or (in the Aracanese form in which the r is pronounced) Pré and Pré-myo ('city').

1545.—"When he (the K. of Brahmao) was arrived at the young King's palace, he caused himself to be crowned King of From, 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 Balcone, 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 Horns, to his Elephants to eat."—Pinto, E.T. 211-212 (orig. div.).

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."—Boeçarro, 142. This author has From (p. 132) and Porao (p. 149). [Also see under AVA.]

1755.—"Prone ... has the ruins of an old brick wall round it, and immediately without that, another with Teak Timber."—Capt. G. Baker, in Dalrymple, i. 173.

1795.—"In the evening, my boat being ahead, I reached the city of Peaye-mere, or Prome, ... renounced in Birman history."—Symes, pp. 238-9.

PROW, PARAO, &c., s. This word seems to have a double origin in European use; the Malayal. pāry, 'a boat,' and the Island word (common to Malay, Javanese, and most languages of the Archipelago) prāṭa or prātu. 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. 115.

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. 269.

1518.—"Item; that any one possessing a zamburco (see SAMBOOK) 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."—Livro dos Privilegios da Cidade de Goa, in Archiv. Port. Orient. Fascic. v. p. 7.

1523.—"When Dom Sancho (Dom Sancho Anriquez; 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. ..."—Lembrança, de Coisas de India, p. 5.

1582.—"Next day after the Capitaine General with all his men being a land, working upon the ship called Berrio, there came in two little Paraos."—Costacondo (tr. by N. L.Jh, p. 32c).

1586.—"The fifth and last festival, which is called St. Pedro Donon, is one in which the King (of Pegu) is embarked in the most beautiful paro, or boat. ..."—G. Balbi, f. 122.

1606.—Gonvea (f. 27r) uses paró.

"An howre after this comming a board of the hollanders came a prave or a canow from Bantam."—Middleton's Voyage, c. 3 (e).

[1611.—"The Portuguese call their own galiots Navires (navios) and those of the Malabars, Pairaous. Most of these vessels were Cheftis (see CHETTY), that is to say merchantmen. Immediately on arrival the Malabars draw up their Pados or galliots on the beach."—Pyrard de Laval, Hak. Soc. i. 345.

[1623.—"In the Morning we discern'd four ships of Malabar Rovers near the shore (they called them Faroes and they goe with Ours like our Galleys or Pinta.)"—P. della Valle, Hak. Soc. ii. 201.]

1666.—"Con secreto previno Lope de Soares veinte bateles, y gobernándolo y entrando por un rio, hallaron el peligro de cinco naves y ochenta paraos con mucha gente resuelta y de valor."—Pavia y Sousa, Asia, i. 66.

1673.—"They are owners of several small Prooves, of the same make, and Canooses, cut out of one entire Piece of Wood."—Fryer, 20. Elsewhere (e.g. 57, 59) he has Proes.

1727.—"The Andemaneers 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 overtake."—A. Hamilton, ii. 65 [ed. 1744].

1816.—"... Prahu, a term under which the Malays include every description of vessel."—Raffles, in As. Revs. xii. 132.

1817.—"The Chinese also have many brigs ... as well as native-built prahu."—Raffles, Java, i. 203.
PUCKA. 734


PUCKA, adj. Hind. pakka, '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 common 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.]

1781. — "The House, Cook-room, bottle-connah, godown, &c, are all pucka-built." — In Seton-Karr, i. 41.

1824. — "A little above this beautiful stream, some miserable pucka sheds point out the Company’s warehouses." — Heber, ed. 1844, i. 259·60.

1842. — "I observe that there are in the town (Dehi) many buildings pucka-built, as is called in India." — Wellington to Lt. Ellesborough, in Indian Adm. of Ld. 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 trumpets."—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; [ed. 1744, ii. 7].

The word was also sometimes used substantively for "pucka pice" (see CUTCHA).

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 (e.g. see Pegolotti, 4, 34, 153, 228, &c.), and we ourselves still have them, under the names of pound avoid DUPOT and pound Troy.

1673. — "The Maund Pucka at Agra is double as much (as the Surat Maund)."—Fryer, 205.

1760. — "Les paccos... repondent à une liene de l’Isle de France."—Let. Edij. xv. 189.

1803. — "If the rice should be sent to Coraygaun, 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."—Freelyan, The Dawk Bungalow, 222.

The remaining quotations are examples of miscellaneous use:

1853. — "Well, Jenkyns, any news? 'Nothing pucka that I know of.'"—Oakfield, ii. 57.

1869. — "I cannot endure a swell, even though his whiskers are pucka."—Freelyan, The Dawk Bungalow, in Fraser, lxxiii. 229.

The word has spread to China:

"Dis pucka sing-song makee show How smart man make mistake, galow."—Leland, Pidgin English Sing-Song, 54.

13 PUCKAULY, s.; also PUCKAUL. Hind. pokhali, ‘a water-carrier.’ In N. India the pokhál [Skt. pāya, ‘water,’ khal, ‘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 pokhál 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 V. M. (1810), i. 229.)
PUGGRY, PUGGERIE.

[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 pacalis (Pacalis),"—Conto, Dec. V. Bk. ii. ch. 2.]

1750.—"There is another very necessary establishment to the European corps, which is two buckalies to each company; these are two large leathern bags for holding water, slung upon the back of a bullock. . . ."—Munro's Narrative, 188.

1803.—"It (water) is brought by means of bullocks in leathern 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."—Perceval's Ceylon, 102.

1804.—"It would be a much better arrangement to give the adjutants of corps an allowance of 26 rupees per mensam, to supply two puckalies men, and two bullocks with bags, for each company."—Wellington, iii. 509.

1813.—"In cities, in the armies, and with Europeans on country excursions, the water for drinking is usually carried in large leather bags called pacalies, formed by the entire skin of an ox."—Forbes, Or. Mem. ii. 140; [2nd ed. i. 415].

1842.—"I lost no time in confidentially communicating with Capt. Oliver on the subject of trying some experiments as to the possibility of conveying empty 'puckalis' and 'massucks' by sea to Suez."—Sir G. 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. . . ."—Hercy, Ten Years in India, iii. 335.]

PUCKEROW, v. This is properly the imperative of the Hind. verb pakrānī, 'to cause to be seized,' pakrānī, 'cause him to be seized'; or perhaps more correctly of a compound verb pakarān, 'seize and come,' or in our idiom, 'Go and seize.' But puckrow belongs essentially to the dialect of the European soldier, and in that becomes of itself a verb 'to puckrow'; 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, dumb cow, gubbrow, lugow, &c.

1866.—"Fanny, I am cutcha no longer. Surely you will allow a lover who is pucka to puckrow."—Trevelyan, The Duck Bangalo, 390.

PUDIPATAN, n.p. The name of a 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 Waddakarō of K. Johnston's Royal Atlas. [It appears in the map in Logan's Malabar as Putappatanam or Putappanam.] The name is Tamil, Pudupattana, 'New City.' Compare true form of Pondicherry.

c. 545.—"The most notable places of trade are these . . . and then five marts of Malé from which pepper is exported, to wit, Parti, Mangaruth (see MANGALORE) Salopatana, Nanopatana, Pudopatana . . .

—Cosmas Indicopleustes, Bk. xi. (see in Cathay, &c. p. cixviii.).

c. 1342.—"Buddfattan, 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."—Hin Battuta, iv. 87.

c. 1420.—"A quā rūsus se diebus viginti terrestri viae contulit ad urbem portumque maritimum nomine Pudifetanaem."—Conî, in Poggio, de Var. Fort.

1516.—". . . And passing those places you come to a river called Pudripatan, in which there is a good place having many Moorish merchants who possess a multitude of ships, and here begins the Kingdom of Calicut."—Barbour, in Runavasco, i. f. 31v. See also in Stanley's Barbosa Pudopatana, and in Tohfat-ul-Mujahideen, by Rowlandson, pp. 71, 157, where the name (Budfattan) is misread Budufun.

【PUG, s. Hind. pug, Skt. padaka, 'a foot'; in Anglo-Indian use the footmarks of an animal, such as a tiger.

[1831.—". . . sanguine we were sometimes on the report of a burā pug from the shikaree."—Orient. Sport. Mag. reprint 1873, ii. 178.

[1882.—"Presently the large square 'pug' of the tiger we were in search of appeared."—Sanderson, Thirteen Years, 30.]

PUGGRY, PUGGERIE, s. Hind. pugṛī, 'a turban.' The term being often used in colloquial for a scarf 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. 1200.—"Prithirāja . . . wore a pagari ornamented with jewels, with a splendid toro. In his ears he wore pearls; on his neck a pearl necklace."—Chand Bardai E.T. by Beamis, Ind. Ant. i. 282.

[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, Mandils, Dupatta's, and Puggarees."—Sir T. Herbert, ed. 1677, p. 140.)

1673.—"They are distinguished, some according to the consignification they claim with Mahast, as a Sind is akin to that Imputation, and therefore only assumes to himself a Green Vest and Puckery (or Turbat). . . ."—Fryer, 93; [comp. 113].

1689.—"... with a Puggaree or Turbant upon their Heads."—Ovington, 341.

1781. — "They (the Negro Police in Demarara) used frequently to be turned out to parade in George Town streets, dressed in a neat uniform, with white puggaries framing in their ebony faces."—Jenkins, The Cookee.

PUHUR, PORE, PYRE, &c., s. Hind. pahar, pahr, from Skt. prahara. 'A fourth part of the day and of the night, a watch' or space of 8 ghuris (see GHURRY).

c. 1526. — "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 Pār."—Baber, 331.

[c. 1590.—"The Hindu philosophers divide the day and night into four parts, each of which they call a pahur."—Ain, ed. Jervett, iii. 15.]

1683.—"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, Malayāl. pilla, 'child'; the title of a superior class of (so-called) Sādral, [especially

curnums]. In Cochin and Travancore it corresponds with Nāyar (see NAIR). It is granted by the sovereign, and carries exemption from customary manuel labour.

1553.—"... pulas, who are the gentleman (fidalges).—Costaehida, iv. 2.

1726.—"O Saguate que o Commandor tinhá remetido como gristnav anim e a Pularahos chamou ca recibid."—Ratification, in Logan, 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 Sāstri gives the proper name as pula-Velkădu, 'old Velkădu or Verkădu', the last a place-name mentioned in the Tamil Sivaita Tevdrum (see also Valentijn below). [The Madras Gloss. gives Pazzhaverk-kădu, 'old acacia forest', which is corroborated by Dr. Hultzsch (Epigraphia Indica, i. 398.).]

1519.—"And because he had it much in charge to obtain all the lac (alacre) that he could, the Governor learning from merchants that much of it was brought to the Coast of Choromandell by the vessels of Pogu 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 Froolente (see, froolentum) called Paulo Escoreo, whom he knew, and who was good at trade, to be factor on the coast of Choromandel. . . ."—Correa, 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 Binsaga, 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 they divide the wind against their going on. . . ."—Barros, III. vii. 11.

1611.—"The Dutch had settled a factory at Pellacata."—Downers, Letters, i. 133; in Foster, ii. 83, Folkap.] 1726.—"Then we came to Paleacate Wadim Caddoe, called by us for shortness Paleacatta, which means in Malabar 'The old Fortress,' though most commonly we call it Castle Guldriæ."—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 Missionary Schultze, July 19, in Notices of Madras, &c., p. 20.

1727.—"Folikat is the next Place of Note to the City and Colony of Fort St. George.
... 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. 372, [ed. 1744].

[1813. — "Pulecat handkerchiefs." See under PIECE-GOODS.]

PULTUN, s. Hind. paltun, a corruption of Battalion, possibly with some confusion of platoon or peloton. The S. India form is pataulum, patalam. 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 some campos and pultons which have been indiscreetly pushed across the Kistna."—A. Wellesley to T. Minto, in Mem. of Minto, by Arbuthnot, lix.

[1855.—"I know lots of Sahibs in a pul-toon at Bareilly."—Mrs Croker, Village Tales and Jungle Tragedies, 60.]

[4] PULWAH, PULWAR, s. One of the native boats used on the rivers of Bengal, carrying some 12 to 15 tons. Hind. pulwar. [For a drawing see Grierson, Bihar Village Life, p. 42.]

1735.—"... We observed a boat which had come out of Stamboo river, making for Pataa; the commandant detached two light pulwaars after her. ..."—Hotwell, Hist. Events, &c., i. 69.

[1767.—"... a Peon came twice to Noon-golah, to apply for pulwar..."—Verelst, View of Bengal, App. 197.]

1780.—"Besides this boat, a gentleman is generally attended by two others; a pul-wah for the accommodation of the kitchen, and a smaller boat, a paunchway" (q.v.).—Hodges, p. 99.

1782.—"To be sold, Three New Dacca Pulwars, 60 feet long, with Houses in the middle of each."—India Gazette, Aug. 31.

1824.—"The ghat offered a scene of bustle and vivacity which I by no means expected. There were so many budgerows and pul-wars, that we had considerable difficulty to find a mooring place."—Heber, ed. 1844, i. 131.

1860.—"The Pulwar is a smaller description of native travelling boat, of neater 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 one of the large kind of boats."—Grant, Rural Life in Bengal, p. 7, with an illustration.

PULWAUN, s. P.—H. pahlwán, [which properly means 'a native of ancient Persia'] (see PAHLAVI). Mr. Skewt notes that in Malay the word becomes pahlwán, probably from a confusion with Malay dwán, '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. ..."—Hawway, iii. 104.]

[1813. — "When his body has by these means imbibed an additional portion of vigour, he is dignified by the appellation of Puhlwan."—Broughton, Letters, ed. 1892, p. 165.]

1828.—"I added a pehliván 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 jackass, devour a sheep whole, eat fire, and make a fountain of his inside, so as to act as a spout."—Hají Baha in England, i. 15.

PUN, s. A certain number of cowries, generally 80; Hind. pañá. (See under COWRY). The Skt. pañá 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.)

1688.—"I was this day advised that Mr. Charnock put off Mr. Ellis's Cowries at 34 pund to ye Rupee in payment of all ye Peons and Servants of the Factory, whereas 38 puns 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 menial servants of this Settlement, respecting the exorbitant price of labor exacted from them by tailors, washermen, and barbers, which appear 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 corge of pieces, 7 pun of cowries.
No barber for shaving a single person, more than 7 gundas" (see COWRY).—Ft. William Consns., March 27, in Long, 209.

PUNCH, s. This beverage, according to the received etymology, was named from the Pers. pān, or Hind. and Mahr. pānch, 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 battis, because it is supposed to con-
tain 32 ("battis") ingredients. Schiller, in his Punschblatt, sacrificing truth to
trope, omits the spice and makes the ingredients only 4: "Vier Elemente
Innem gesellt, Bilden das Leben, Bauen
die Welt."

The Greeks also had a "Punch," pep>^X5vwa, as is shown in the quota-
tion from Athenaeus. Their mixture does not sound inviting. Littré 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 combi-

nation in the form of Bole-ponjis
was adopted as the title of a Miscel-
nary 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 (Aristodemus 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 ócchus; and
they ran from the temple of Dionysus to
that of Athena Sciras. And he says 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 pep>^X5vwa because it contains wine
and honey and cheese and flour, and a little
oil."—Athenaeus, XI. xci.

1638.—"This voyage (Gombrloon 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 Pale-
punzen seems to have puzzled the English
translator (John Davis, 2nd ed. 1669), who
has "excellent good sack, English beer,
French wines, Arab, and other refreshments."
(p. 10).

1653.—"Bolleponge est vn mot Anglois,
qui signifie vue boisson dont les Anglois
vsent aux Indes faite de sucre, suc de
diiton, eau de vie, fleur de muscade, et
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 Muscad and Pollepons, as the Englishmen call it."—Nieuhoff, Zee en Lant-Reize, ii. 217.

1683.—"... Our owne people and mariners who are now very numerous, and insolent among us, and (by reason of Punch) every day give disturbance."—Hedges, Diary, Oct. 8; [Hak. Soc. i. 123].

1688.—"... the soldiers as merry as Punch could make them."—In Wheeler, i. 187.

1689.—"Bengal (Arak) is much stronger spirit than that of Goa, tho' both are made use of by the Europeans in making Punch."—Ovington, 237-8.

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.

1705.—"Un bon repas chez les Anglais ne se fait point sans bonne ponse qu'on sert dans un grand vase."—Neur Laullier, Voy. aux Grandes Indes, 29.

1771.—"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."—Lockyer, 22.

1724.—"Next to Drans, no Liquor deserves more to be stigmatised and banished from the Repasts of the Tender, Valetudinary, and Studious, than Punch."—T. Cheyne, An Essay on Health and Longevity, p. 58.

1791.—"Des que l'Anglais eut cesse de manger, le Paris... fit un signe à sa femme, qui apporta... une grande calebasse pleine de punch, qu'elle avait préparé, pendant le souper, avec de l'eau, et du jus de citron, et du jus de canne de sucre. ..."—B. de St. Pierre, Chassures Indienes, 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 Panchauns is, according to Mr. Skeat, still in use, though obsolescent.]

[1861.—"... the Commandore visiting us, wee 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 ordered 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. ..."—Rules, in Wheeler, iii. 423.

1676.—Major Puckle's "Proposals to the Agent about the young men at Methclepatam."

"That some pecuniary mulct 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."


1688.—"... at his return to Achen he constantly frequented an English Punch-house, spending his Gold very freely."—Dampier, ii. 134.

"Mrs. Francis, 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. 184.

1697.—"Monday, 1st April. Mr. Cheesley 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, 230.

1727.—"... Of late no small Pains and Charge have been bestowed on 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..."—A. Hamilton, i. 299 [ed. 1744].

1789.—"Many... are obliged to take up their residence in dirty punch-houses."—Munro's Narrative, 22.

1810.—"The best house of that description which admits boarders, and which are commonly called Punch-houses."—Williamson, V.M. i. 135.

PUNCHAYET, s. Hind, punchayat, from pandeh, '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 Panchayet of Paris at Bombay, ..."—Dossambat Framji, II. of the Parsis, 1884, ii. 219.

1810.—"The Parsees... are governed by their own panchait or village Council.
The word *panchayet* literally means a Council of five, but that of the Guebres 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 *panchayet* or jury of five persons."—Forbes, *Or. Mem.*, ii. 359; [in 2nd ed. (ii. 2) *Panchaut*].

1819.—"The *panchayet* itself, although in all but village causes 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. 89.

1821.—"I kept up *panchayet* because I found them ... I still think that the *panchayet* 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. 124.

1826.—"... when he returns assemble a *panchayet*, and give this cause patient attention, seeing that Hybatty has justice."—Pandurang Hari, 31; [ed. 1873, i. 42].

1829.—Bengal Regn. VI. of this year allows the judge of the Sessions Court to call in the alternative aid of a *panchayet*, in lieu of assessors, and so to dispense with the *futwa*. See *Law-Officer*.

1853.—"From the death of Ranjeet Singh to the battle of Sobraon, the Sikh Army was governed by *Punchayets* or *Panches*—committees of the soldiery. These bodies sold the Government to the Sikh chief who paid the highest, letting him command until murdered by some 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 *panchayet* familiar to all who have the smallest knowledge of India."—Maine, *Early Hist. of Institutions*, 221.

**PUNDIT. s. Skt. *pudita*, '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 *Pant* (in English colloquial *Pund*); 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 Dhundopant 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 *Dominie* 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 Surveys*, 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* (pan- *ditos*) and Gentoo physicians (*physicien gentio*) that they ride not through this City (of Goa) or the suburbs thereof on horseback, nor in *andors*, or palanquins, on pain of paying, on the first offence 10 cruzados, and on the second 20, *pero o sapal*, with the forfeiture of such horses, *andors*, or palanquins, and that the third they shall become the galley-slaves of the King my Lord...."—Procl. of the Governor Antonio Moris. Barreto, in *Archiv. Port. Orient.*, Fascic. 5, p. 899.

1604.—"... I amando tâbien en su compañía los *Póditos*, le presentaron al Naubao..."—Guererro, *Relacion*, 70.

1616.—"... Brachmanae una cum *Panditias* comparantes, simile quid iam inde ab orbis exordio in Indostane visum negant...."—Jarric, *Theasuriae*, iii, 81-82.

* Pero o *sapal, i.e. 'for the marsh.' We cannot be certain of the meaning of this; but we may note that in 1543 the King, as a favour to the city of Goa, and for the commodity of its shipping and the landing of goods, &c., makes a grant of the marsh inundated with sea-water (do *sapal* alagado dagoa salgada) which extends along the river-side from the houses of Antonio Correa to the houses of Afonso Pique, 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* (banyasses), and never to be turned away to any other purpose." Possibly the lines went into a fund for the drainage of this *sapal* and formation of landing-places. See *Archiv. Port. Orient.*, Fasc. 2, pp. 180-181.
1683.—"A Pendet Brachman or Heathen Doctor whom I had put to serve my Agah... would needs make him Panegyriker... 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 Feet, the eight Elephants that hold it up upon their Heads not being able to support it."—Bernier, E.T., 86; [ed. Constable, 264].

1688.—"Je feignis donc d'être malade, et d'avoir la fève on fit venir aussitôt un Pandite ou médecin Gentil."—Delton, Rel. de l'Ind. de Goa, 214.

1785.—"I can no longer bear to be at the mercy of our pundita, who deal out Hindu law 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, 1807, ii. 67.

1791.—"Il était au moment de s'embrasser pour l'Angleterre, plein de perplexité et d'ennui, lorsque les brames de Beyaner lui apprirent que le brame supérieur de la fameuse pagode de Jagrenat... était seul capable de resoudre toutes les questions de la Société royale de Londres. C'était en effet le plus fameux pandect, ou docteur, dont on eût jamais oui parler."—B. de St. Pierre, La Chaumièr 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.

1798.—"... the most learned of the Pandits or Bramin lawyers, were called up from different parts of Bengal."—Raynal, 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.

1860.—"Mr. Vizetelly next makes us say that the principle of limitation is found amongst the Pandicts of the Benares. These lawyers he probably supposes to be some Oriental nation. What he supposes their Pandicts to be I shall not presume to guess. ... If Mr. Vizetelly 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. Aitken, Prestr. R. Geog. Soc., May 28.

1877.—"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 employees 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 Peshâwar, the Derajat, &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. Panj-âb, 'Five Rivers.' These rivers, as reckoned, sometimes include the Indus, in which case the five are (1) Indus, (2) Jelam (see JELUM) or Behat, the ancient Vidasa which the Greeks made Tâdès (Strabo) and Bâdès (Pol.), (3) Chenâb, ancient Chandrabâgha and Asiknâ. Ptolemy preserves a corruption of the former Sanskrit name in Sakâbâda, but it was rejected by the older Greeks because it was of ill omen, i.e. probably because Greeceized it would be Sakâpâroppingos, 'the devourer of Alexander.' The alternative Asiknâ they rendered 'Aksesins.' (4) Râvi, the ancient Aïranvâtî, Târâvâs (Strabo), Târâvâs (Arrian), 'Arrós or 'Pânâdès (Pol.). (5) Bias, ancient Vijâisâ, Têfas (Arrian), Bîdâsos (Pol.). This excluded the Sutlej, Satadrâ, Hesydrus of Pliny, Zaráâdor or Zâddârâs (Pol.), as Timur excludes it below. We may take in the Sutlej and exclude the Indus, but we hardly can exclude the Chenâb as Wassif does below.

No corresponding term is used by the Greek geographers. "Putandum est nomen Panchanadas Graecos aut omnino latinesse, aut casu quodam non ad nostra usque tempora pervenisse, quod in tantâ monumentorum ruina facile accidere potuit" (Lassen, Pentapotamia, 3). Lassen however has termed the country Pentapotamia in a learned Latin dissertation on its ancient geography. Though the actual word Panjâb is Persian, and dates from Mahommedan times, the corresponding Skt. Panchanada is ancient and genuine, occurring in the Mahâbhârata and Râmâyana. The name Panjâb in older Mahommedan writers is applied to the Indus river, after
receiving the rivers of the country which we call Punjaub. In that sense Panj-nad, of equivalent meaning, is still occasionally used. [In S. India the term is sometimes applied to the country watered by the Tumbbadra, Wardha, Malprabha, Gatprabha and Kistna (Wilks, Hist. Sketches, Madras reprint, i. 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.”

b.c. 2.—“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.”—Ittânâmâyâ, Bk. iv. ch. 43.

c. 940.—Masê'did details (with no correctness) the five rivers that form the Mihran or Indus. He proceeds: “When the Five Rivers which we have named have past the House of Gold which is Mihrân, they unite at a place three days distant from that city, between it and Marsûra at a place called Doshâb.”—i. 377-8.

c. 1020.—“They all (Sind, Jhâlam, Irâwa, Biah) combine with the Satlader (Sutloj) below Mihrân, at a place called Panjâd, or ‘the junction of the five rivers.’ They form a very wide stream.”—Al-Birûnî, in Elliot, i. 48.

c. 1300.—“After crossing the Panjâb, or five rivers, namely Sind, Jelam, the river of Lohâwar (i.e. of Lahore, viz. the Râvî), Satlûd, and Bîyân.”—Wassêf, in Elliot, iii. 36.

c. 1333.—“By the grace of God our caravans arrived safe and sound at Banjâb, i.e. at the River of the Sind. Banjâ (panj) signifies ‘five,’ and ðâ, ‘water’; so that the name signifies ‘the Five Waters.’ They flow into this great river, and water the country.”—Ibn Batuta, iii. 91.

c. 1400.—“All these (united) rivers (Jelam, Chenâf, Râvî, Bîyân, Sind) are called the Sind or Panjâb, and this river falls into the Persian Gulf near Thatta.”—The Emp. Timur, in Elliot, iii. 476.

[c. 1630.—“He also takes a Survey of Pang-ob . . .”—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 Tweefel, 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 Rari (for Ravî).”—Valentijn, iv. (Su-ratte), 282.

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.

1780.—The Province, of which Lahore is the capital, is often named Panjâb than Lahore.”—Rennell’s Memoir, 3rd ed. 52.

1804.—“I rather think . . . that he (Holker) will go off to the Punjaub. And what gives me stronger reason to think so is, that on the seal of his letter to me he calls himself ‘the Slave of Shah Mahmud, the King of Kings.’ Shah Mahmoud is the brother of Zeman Shah. He seized the musnad and government of Caubul, after having defeated Zeman Shah two or three years ago, and put out his eyes.”—Wellington, Deep. under March 17.

1815.—“He (Subagtageen) . . . overran the fine province of the Punjaub, in his first expedition.”—Malcolm, Hist. of Persia, i. 316.

PUNKAH, s. Hind. pankhâ.
a. In its original sense a portable fan, generally made from the leaf of the palmýra (Borassus flabelliformis, or ‘fan-shaped’), the natural type and origin of the fan. Such pankhás 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 pânka was known to the Arabs as early as the 8th century.

a.—

1710.—“Aloft in a Gallery the King sits in his chaire of State, accompanied with his
Children and chiefe Vizier . . . no other than the two Punkaws to gather wind."—
W. Flinch, in Purchas, i. 439. 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. 493.

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 Flabella's, or Fans, of stifferned leather, which keep off the flies from annoying them, and cool them as they lye."—Ed. 1665, 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 Punkans, or Fans,"—Berrier, E.T., p. 76; [ed. Constable, 241].

1757.—"Over her head was held a punken."—Sir C. Mullet, in Parl. Papers, 1821, "Hindo Widow's.

1809.—He . . . presented me . . . two punkahs.—Lord Valentia, i. 428.

1881.—"The chair of state, the selia gestatoria, 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."—Dean Stanley, Christian Institutions, 207.

b.—
c. 1150-60.—"Sous le nom de Khaich on entend des étoffes de mauvais toile de lin qui servent à différents usages. Dans ce passéage de Rahnès (c. A.D. 900) ce sont des ventilateurs faits de cet étoffe. Ceci se pratique de cette manière : 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 rembourre avec des objets qui out de la consistance et qui ne plient pas facilement, par exemple avec du vapa. L'ayant ensuite suspendu au milieu de la chambre, on le fait tirer et lacher doucement et continuellement par un homme placé dans le haut de l'appartement. De cette manière il fait beaucoup de vent et refraichiit l'air. Quelquesfois on le trempe dans de l'eau de rose, et alors il parfume l'air en même temps qu'il le refraichiit."—Glossaire sur le Manicou, quoted in Dozy et Engelmann, p. 342. See also Dozy, Supp. aux Dict. Arabes, s.v. Khaich.

1166.—"He (Ibn Hamdon the Kithi) 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 Khallikan, E.T. iii. 91.

"(1) The linen fan (Mirwaka-t al Khaish) 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 Sacy’s Horâri, 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 Khaish 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. Ahtwardt, p. 188.

1596.—"And (they use) instruments like swings with fans, to rock the people in, and to make wind for cooling, which they call cattaventos."—Literal Transl. from Linsoehen, ch. 6.

1598.—"And they use certain instruments like Waggins, with bellows, to bear all the people in, and to gather windes to cool themselves with all, which they call Cattaventos."—Old English Translation, by W. P., p. 16; [Hak. Soc. i. 52].

The French version is really a brief description of the punka:

1610.—"Ils ont aussi du Cattaventos qui sont certains instruments pendus en l'air es quels se faisant donner le bransle ils font du vent qui les refraichiit."—Ed. 1638, p. 17.

The next also perhaps refers to a suspended punka:

1662.—". . . furnished also with good Ceiliars 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 Ceiliars begins to be hot and stuffing."—Berrier, p. 79; [ed. Constable, 247].

1807.—"As one small concern succeeds another, the punkah vibrates gently over my eyes."—Lord Minto in India, 27.

1810.—"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 ceremony of an Indian dinner."—Maria Graham, 90.

Williamson mentions that punkahs "were suspended in most dining halls."—Vade Mecum, 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."—Heber, ed. 1844, i. 28.

1852.—"Holy stones with scrubs and slaps (Our Christmas waits !) prelude the day; For holy and festoons of bay Swing feeble punkas,—or perhaps A windsail dangles in collapse."—Christmas on board a P. and O., near the Equator.
1875.—"The punkah flapped to and fro lazily overhead."—Cheaney, The Dilemma, ch. xxxvii.

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 punka, 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 punka, 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. pansaṛī. We place the word here partly because C. P. Brown says "it is certainly a foreign word," and assigns it to a corruption of dispenserium; which is much to be doubted. [The word is really derived from Skt. panyāśāla, 'a market, warehouse.]

[1830.—"Beside this, I purchased from a pansaree some application for relieving the pain of a bruise."—Frazer, The Persian Adventurer, iii. 23.]

PURDAH, s. Hind. from Pers. parda, 'a curtain'; a portière; and especially a curtain screening women from the sight of men; whence a woman of position who observes such rules of seclusion is termed pardanshin, 'one who sits behind a curtain.' (See GOSHA.)

1809.—"On the fourth (side) a purdah was stretched across."—Ed. Valéria, i. 100.

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. 108.]

1878.—"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 Moghul, i. 113.

[1900.—"Charitable aid is needed for the purdah women."—Pioneer Mail, Jan. 21.]

PURDEESE, s. Hind. paradešī usually written pardešī, 'one from a foreign country.' In the Bombay army the term is universally applied to a sepy from N. India. [In the N.W.P. the name is applied to a wandering tribe of swindlers and coiners.]

PURWANNA, PERWAUNA, s. Hind. from Pers. purwīna, '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 Dwan of Decca to excuse us from it."—Hedges, Diary, Oct. 10; [Hak. Soc. i. 34].

1693.—". . . Egmore and Pursewaukum were lately granted us by the Nabob's purwannas."—Wheeler, i. 281.

1759.—"Perwanna, under the Coochuck (or the small seal) of the Nabob Vizier Ulma Maleck, Nizam ul Muluck Bahadour, to Mr. John Spenser."—In Cambridge's Act. of the War, 280. (See also quotation under HOSBOLHOOKUM.)

1774.—"As the peace has been so lately concluded, it would be a satisfaction to the Rajah to receive your parwanna to this purpose before the departure of the caravan."

—Bogle's Diary, in Markham's Tibet, p. 50. But Mr. Markham changes the spelling of his originals.

PUTCHOCK, s. This is the trade-name for a fragrant root, a product of the Himalaya in the vicinity of Kashmīr, 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 jestick. This root was recognised by the famous García de Orta as
the Costus of the ancients. The latter took their word from the Skt. kushta, by a modification of which name—kut—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, Saussurea 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 pāch'chādku, 'green leaf', but one does not see how this applies. (Is there, perhaps, some confusion with Patch? see PATCHOUli). De Orta speaks as if the word, which he writes puchko, were Malay. Though neither Crawfurd nor Favve gives the word, in this sense, it is in Marsden's earlier Malay Dict.: "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 Laurus." [On this Mr. Skeat writes: "Puchok is the Malay word for a young sprout, 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 sprout or shoot and also as a radish-like root (indigenous in China (sic), used in medicine for fumigation, &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 piculs or 120 tons (Middle Kingdom, ed. 1857, ii. 308). 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 492½ cwt., or 24½ tons. In 1875 the value of the imports at Hankow and Chefoo was £6,421. [Watt, Econ. Dict. vi. pt. ii. p. 482, Bombay Gazetteer, xi. 470.]

1516. See Barbosa under CATECHU.

1520. "We have prohibited the export of pepper to China . . . and now we prohibit the export of pepper and other spices from these parts of India to China."—Capitul de hum Regimento del Rey a Diogo Ayres, Feitor da China, in Arch. Port. Orient., Fasc. v. 49.

1525. "Pucho of Cambaya worth 35 tangas a mannd."—Lembranças, 50.

[1527. Mr. Whiteway notes that in a letter of Diogo Calvo to the King, dated Jan. 17, pucho is mentioned as one of the imports to China.—India Office MS. Corpo Chronologico, vol. i.]

1554. "The bear (see BAHAR) of pucho contains 20 fārāqol (see FRAZALA), and an additional 4 of picota (q.v.), in all 24 fārāqol. . . ."—A. Nunes, 11.

1563. "I say that costus in Arabic is called cost or cast; in Guzerate it is called uplot (upaleta); and in Malay, for that region there is a great trade and consumption thereof, it is called pucho. I tell you the name in Arabic, because it is called by the same name by the Latins and Greeks, and I tell it you in Guzerati, 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."—Garcia, f. 72.

C. 1563. "... Opium, Assa Fetida, Puchio, with many other sortes of Drugges."—Caesar Frederike, in Hakt. ii. 345.

1609. "Costus of 2 sorts, one called pokermore, the other called Uplotte (see Garcia, above)."—Dunners, Letters, i. 30.

1617. "5 hampers pochok . . ."—Cocks, Diary, i. 294.


1726. "Patajaak (a leaf of Azijen (Acheen?) that is pounded to powder, and used in incense). . . ."—Valentijn, Choro, 31.

1727. "The Wood Lignum dulcis grows only in this country (Sind). It is rather a Weed than a Wood, and nothing of it is useful but the Root, called Putchock, or Radix dulcis. . . . There are great quantities exported from Surat, and from 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 appelée pisch-tok, qu'on coupe par petits morceaux,
et fait bouillir dans de l’huile de noix de coco. C’est avec cette huile que les dan-
seuses se grissent..."—Haafner, ii. 117.

1862.—"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.’"—

PUTTAM, n.p. A town in Ceylon on the coast of the bay or estuary of Calpentyn; properly Putțalama; a Tamil name, said by Mr. Ferguson to be puthu-(pudu')alam, ‘New Sal-
pants.’ Ten miles inland are the ruins of Tammana Newera, the original Tam-
bapani (or Taprobane), where Vijaya, the first Hindu immigrant, established his kingdom. And Putlam is supposed to be the place where he landed.

1298.—"The pearl-fishers... go post to a place called Betelar, and (then) go 60 miles into the gulf."—Marco Polo, Bk. iii. ch. 16.

c. 1345.—"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 Bățăla, which was his capital, a
pretty little place, surrounded by a timber wall and towers."—Ibn Batuta, iv. 166.

1672.—"Putelaon..."—Baldaeous (Germ.), 373.

1726.—"Portalam or Putelan."—Valen-
tijn, Ceylon, 21.

PUTNEE, PUTNEY, s.

a. Hind. and Beng. pattnă, or patnī, from v. pat-nā, ‘to be agreed or closed’
(i.e. a bargain). Goods commissioned or manufactured to order.

1755.—"A letter from Cossimbar mentions they had directed Mr. Warren Hastings
to propose the Putney aurung (q.v.) in order to purchase putney on our Honble.
Masters’ account, and to make all necessary enquiries."—Fort William Cons., Nov. 10.
In Long, 61.

b. A kind of sub-tenure existing in the
Lower Provinces of Bengal, the patni-
dar, or occupant of which "holds of a
Zemindar a portion of the Zemindari
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 Zemindar, 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 pattă (see POTTAH).

[1860.—"A perpetual lease of land held
under a Zumeendar is called a putnee,—and

the holder is called a putneedar, who not
only pays an advanced rent to the Zumeendar,
but a handsome price for the same."—Grant,
Rural Life in Bengal, 64.]

Pathan. A name commonly applied to
Afghans, and especially to people in
India of Afghan descent. The
derivation is obscure. Elphinstone
derives it from Pushtăn and Pukht̲h̲ân,
pl. Pukht̲h̲t̲āna, the name the Afghans
give to their own race, with which Dr.
Trumpp (and Dr. Bellow (Races of
Afghanistan, 25) agree. This again
has been connected with the Pakt̲y̲ć̲a
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 Mahommedians in India are some-
times divided into four classes, viz.
Pathans; Mughals (see MOGUL), i.e.
those of Turki origin; Shāikhs, claiming
Arab descent; and Sauvyid̲s, claiming
also to be descendants of Mahommed.

1553.—"This State belonged to a people
called Patanę, who were lords of that hill-
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
Patane of certain mountains that march
with Bengal."—García, Coll. t. 34.

1572.—
"Mas agora de nomes, e de usanza,
Novos, e varios sao os habitantes.
Os Delhi, os Patanę, que em possanza
De terra, e gente sao mais abundantes."
Camões, vii. 20.

[By Aubertin:
"But now inhabitants of other name.
And customs new and various there are
found,
The Delhihs and Patans, who in the fame
Of land and people do the most abound."]

1610.—"A Patan, a man of good
stature."—Hawkins, in Purchas, i. 220.

c. 1611.—". . . the mightiest of the
Afghan people was Kais. . . . The Prophet
gave Kais the name of Abd Utrasheed . . .
and . . . predicted that God would make
his issue so numerous that they, with re-
spect to the establishment of the Faith,
would outlive 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 Pathan: on this account
he conferred upon Abd Ultrasheed the title
of Pathan* also."—Hist. of the Afghans, E.T., by Dorn, i. 38.

[1638.—"... Ozmahan a Puttanian ..."]—Sir T. Herbert, ed. 1677, p. 76.)

1648.—"In general the Moors are a haughty and arrogant and proud people, and among them the Patans stand out superior to the others in dress and manners."—Van Twist, 58.

1666.—"Martin Affonso and the other Portuguese delivered them from the war that the Patans were making on them."—Faria y Sousa, Asia Portuguesa, i. 343.

1673.—"They are distinguished, some according to the Consanginity they claim with Mahomet; as a Siad is a kin to that Imposture. ... A Shiek is a Cousin too, at a distance, into which Relation they admit all new made Proselytes. Meer is somewhat allied also. ... The rest are adopted under the Name of the Province ... as Mogul, the Race of the Tartars ... Patan, Ducan."—Fryer, 93.

1681.—"En estas regiones ay vna cuyas gentes se dizoen los Patanes."—Martinez de la Puente, Compendio, 21.

1726.—"... The Patans (Patandras) are very different in garb, and surpass in valour and stout-heartedness in war."—Valentijn, Choor, 109.

1757.—"The Colonel (Clive) complained bitterly of so many insults put upon him, and reminded the Soubahdar how different his own conduct was, when called upon to assist him against the Pytas."—Ires, 149.

1763.—"The northern nations of India, although idolaters ... were easily induced to embrace Mahomedanism, and are at this day the Affghans or Pitans."—Orme, i. 24, ed. 1803.

1789.—"Moormen are, for the most part, soldiers by profession, particularly in the cavalry, as are also ... Pitans."—Monro, Narr. 49.

1798.—"... Afghans, or as they are called in India, Patans."—G. Forster, Travels, ii. 47.

PUTTEE, PUTTY, s. Hind. pattī.

a. A piece or strip of cloth, bandage; especially used in the sense of a liga-

ture 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).

* We do not know what word is intended, unless it be a special use of Ar. batan, 'the interior or middle of a thing.' Dorn refers to a note, which does not exist in his book. Bellows gives the title conferred by the Prophet as "Pātān or Pāthān, a term which in the Syrian language signifies a rudder." Somebody else inter-

puts it as 'a mast.

1875.—"Any one who may be bound for a long march will put on leggings of a peculiar sort, a bandage about 6 inches wide and four yards long, wound round from the ankle up to just below the knee, and then fastened by an equally long string, attached to the upper end, which is lightly wound many times round the calf of the leg. This, which is called patawa, is a much cherished piece of dress."—Brew, Jammu, 175.

1900.—"The Putte leggings are ex-

cellent for peace and war, or on foot or on horseback."—Times, Dec. 24.

b. In the N.W.P. "an original share in a joint or coparcenary village or estate comprising many villages; it is sometimes defined as the smaller subdivision of a mahal or estate" (Wilson). Hence Putteedar, partī-

dāri used for a tenure of this kind.

1852. — "Their names were forthwith scratched off the collector's books, and those of their eldest sons were entered, who became forthwith, in village and cutcherry parlance, lumberdars of the shares of their fathers, or in other words, of putte Shere Singh and putte Baz Singh."—Raikes, Notes on the N.W.P. 94.

c. In S. India, soldiers' pay.

1810.—"... hence in ordinary accepta-

tion, the pay itself was called putte, a Canarese word which properly signifies a written statement of any kind."—Wilks, Hist. Sketches, Madras reprint, i. 415.]

PUTTYWALLA, s. Hind. putṭā-

wild, patti-walā (see PUTTEE), 'one 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 chuprassiy or peon (qq.v.), in Madras usually by the latter name.

1878.—"Here and there a belted Govern-

ment servant, called a Pattiwalā, or Patta-

walā, because distinguished by a belt ... ."—Monier Williams, Modern India, 34.

PUTWA, s. Hind. patwā. The Hibiscus sabdariffa, L., from the suc-
culent acid flowers of which very fair jelly is made in Anglo-Indian house-
holds. [It is also known as the Rozelle or Red Sorrel (Watt, Econ. Dict. iv. 243). Riddell (Domest. Econ. 337) calls it "Oseille or Roselle jam and jelly
t.

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, 266.]

PYJAMMAS, s. Hind. paē-jāma (see JAMMA), lit. 'leg-clothing.' A pair of loose drawers or trowsers, 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, Shulwāurs, and Mogul-breeches. [For some distinctions between these various articles of dress see Forbes-Watson, (Textile Manufactures, 57.)] It is probable that we English took the habit like a good many others from the Portuguese. Thus Pyrard (c. 1610) says, in speaking of Goa Hospital: "Ils ont force calsons sans quy no coucher iamais 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 pyjammas 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 Paee-jams and native slippers."
Orient. Sport. Mag., reprint 1878, i. 64.]

1881.—"The rest of our attire consisted of that particularly light and airy white flannel garment, known throughout India as a pajama suit."—Haekel, Ceylon, 329.

PYKE, PAIK, s. Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes: "Pātik or Pāyik, corruptly Pyke, Hind. &c. (from S. padātika), Pātik or Pāyak, Mar. A footman, an armed attendant, an inferior police and revenue officer, a messenger, a courier, a village watchman; in Cuttack the Pāiks formerly constituted a local militia, holding land of the Za-

mindārs or Rājās 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 Hammer 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 paik (with the fatha point).

c. 1590.—"The Jilundār (see under JULIEBADE) and the Paık (a runner). Their monthly pay varies from 1200 to 1200. (dāms), according to their speed and manner of service. Some of them will run from 50 to 100 kroh (Coss) per day."—Ain, E.T. by Blochmann, i. 198 (see orig. i. 144).

1673.—At the Court of Constantinople: "Les Peiks venoient ensuite, avec leurs bonnets d’argent doré ornés d’un petit plume de héron, un arc et un carquois chargé de flèches."—Journal d’A. Galland, i. 98.

1687.—"... the officers and servants called Agham-Oplians, who are designed to the manner 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, Bastangies or Gardiners... 5, Paiks and Solacks...."—Sir Paul Rycaut, Present State of the Ottoman Empire, 19.

1761.—"Ahmad Sultán then commissioned Shish Pasund Khán... the harkūās (see HURCARRA) and the Paiks, to go and procure information as to the state and strength of the Mahratta army."—Muhammad Jásar Shámlú, in Elliot, viii. 151-2.

1840.—"The express riders (Eilbothen) accomplished 50 farsangs a-day, so that an express came in 4 days from Khorrassan to Tebris (Tabriz)."—The Foot-runners carrying letters (Peik), whose name at least is maintained to this day at both the Persian and Osmani Courts, accomplished 30 farsangs a-day.—Hammer Purgstall, Gesch. der Golden Horde, 243.

[1868.—"The Payeke is entrusted with the techlim (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."—Vamberg, Sketches, 89.]

b. Hind paák and pāyk (also Mahr.) from Skt. padātika, and padika, 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.
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. 1590.—"It was the custom in those times, for the palace (of the King of Bengal) to be guarded by several thousand pykes (pajis), who are a kind of infantry. An eunuch entered into a confederacy with these guards, who one night killed the King, Futfah Shah, when the Eunuch ascended the throne, under the title of Barbuck Shah."—Glauthin's Tr., ed. 1800, ii. 19 (orig. i. 413; [Jarrett (ii. 149) gives the word as Fayikes].

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 jettus (GALLE-VAT) of like sort and his own (Sebastian Gonaves's) galliot (see GALLE-VAT), which was about the size of a patecno, with 14 demi-falcons on each broadside, two pieces of 18 to 20 lbs. calibre in the forecastle, and 60 Portuguese soldiers, with more than 40 topazes and Cafres (see Caffer)."
—Boauro, Decada, 452.

1722.—Among a detail of charges at this period in the Zemindarry of Rajahah appears:

"9. Paikan, or the pikes, guard of villages, everywhere necessary... 2,161 rupees."

The following quotation from an Indian Regulation of Ld. 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), Pashans, Dwaunda, Nigaban," Harces (see HARRY), and other descriptions of village watchmen are declared subject to the orders of the Darogah (see DAROGA)...
—Regna. for the Police... passed by the G.-G. 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 gotes being termed pykes."—Johnstone's Act. of Welb's Expedition to Assam, 1792-93-94 (comm. by Gen. Keatinge).

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<thead>
<tr>
<th>PYKE, PAIK.</th>
<th>QUAMOCLIT.</th>
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<td>1802.—After a detail of persons of rank in Midnapore:</td>
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<td>&quot;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.&quot;—Fifth Report, App. p. 535.</td>
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<td>1812.—&quot;The whole of this last-mentioned numerous class of Pykes are understood to have been disbanded, in compliance with the new Police regulations.&quot;—Fifth Report, 71.</td>
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<td>1872.—&quot;... Dalais or officers of the peasant militia (Paiks). The Paiks were settled chiefly around the fort on easy tenures.&quot;—Hunter's Orissa, ii. 269.</td>
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**PYSE!** Interjection. The use of this is illustrated in the quotations. Notwithstanding the writer's remark (below) it is really Hindustani, viz. pois, 'look out!' or 'make way!' apparently from Skt. pasya, 'look! see!' (see Molesworth's Mahr. Dict. p. 529, col. c; Fallon's Hind. Dict., p. 376, col. a; [Platts, 282b].

[1815.—... three men came running up behind them, as if they were clearing the road for some one, by calling out 'pice! pice!' (make way, make way)...

[1883.—"Does your correspondent Col. Prideaux know the origin of the warning called out by buggy drivers to pedestrians in Bombay. 'Pyse'? It is not Hindustani."—Letter in N. & Q., Ser. VI. viii. p. 388.

[Other expressions of the same kind are Malayal. po, 'Get out of the way!' and Hind. Mahr. khis, khis, from khis-n\-d, 'to drop off.'

1598.—"As these hayros goe in the streetes, they crye po, po, which is to say, take heede."—Linschosen, Hak. Soc. i. 280.

1826.—"I was awoke from disturbed rest by cries of kis! kis! (clear the way)."—Pandurangi Hari, ed. 1873, i. 46.

**Q**

**[QUAMOCLIT.** **s.** The Ipomoea quamoclitidis, the name given by Linnaeus to the Red Jasmine. The word is a corruption of Skt. Kama-lata, 'the creeper of Kama, god of love.'

1834.—"This climber, the most beautiful and luxuriant imaginable, bears also the name of Kamalata 'Love's Creeper.' Some
QUEDDA, n.p. A city, port, and small kingdom on the west coast of the Malay Peninsula, tributary to Siam. The name according to Crawford is Malay kedah, 'an elephant trap' (see KEDDAH). [Mr. Skeat writes: "I do not know what Crawford's authority may be, but kedah 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 on the E. coast, where the Malays are left to themselves, being to place a decoy female elephant near a powerful noise." ] It has been supposed sometimes that Kadath is the Kâ'ân or Kânâ's of Ptolemy's sea-route to China, and likewise the Kalâh of the early Arab voyagers, as in the Fourth Voyage of Sindbad the Seaman (see Procs. R. Geog. Soc. 1882, p. 655; Burton, *Arabian Nights*, iv. 386). It is possible that these old names however represent Kwâla, 'a river mouth,' a denomination of many small ports in Malay regions. Thus the port that we call Queeda is called by the Malays Kwâla Battrang.

1516.—"Having left this town of Tanassary, further along the coast towards Malaca, there is another seaport of the Kingdom of Ansiam, which is called Quedah, in which also there is much shipping, and great interchange of merchandise."—Barroso, 188-189.

1533.—"... The settlements from Tavay to Malaca are these: Tenassary, a notable city, Langur, Torrão, *Queda*, producing the best pepper on all that coast, Pedão, Perá, Solungor, and our City of Malaca. ..."—Barros, i. ix. 1.

1572.—"Olha Tavai cidade, onde começa De Sião largo o imperio tão comprido: Tenassari, *Quedâ*, que he so cabeça Das que pimenta alli tem produzido."—Canões, x. 123.

By Burton:

"Behold Tavâli City, whence begin Siam's dominions, Reign of vast extent; Tenassari, *Quedâ* of towns the Queen that bear the burden of the hot piment." 1598.—"... to the town and Kingdom of *Queda*... which lyeth under 6 degrees and a halfe; this is also a Kingdom like Tanassaria, it hath also some wine, as Tanassaria hath, and some small quantitie of Pepper."—Linschoten, p. 31; [Hak. Soc. i. 103].

1614.—"And so... Diogo de Mendonça on before, embarked in the *jatinga* (see GALLEVAT) of João Rodrigo de Paiva, and coming to Queda, and making an attack at daybreak, and finding them unprepared, he burnt the town, and carried off a quantity of provisions and some tin" (cited, see CALAY).—Bozaro, *Decada*, 187.

1838.—"Leaving Penang in September, we first proceeded to the town of *Queda* lying at the mouth of a river of the same name."—*Quedah*, &c., by Capt. Sherard Osborne, ed. 1865.

QUEMOY, n.p. An island at the east opening of the Harbour of Amoy. It is a corruption of Kin-muin, in Chang-chau dialect *Kin-mui*, 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. 'Koi hai?' 'Is there any one there?' The Anglo-Indian of Madras was known as a Mull, and he of Bombay as a Duck (qq.v.).

1816.—"The Grand Master, or Adventures 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 'Keece hue,' Who's there! the way of calling a servant is 'boy,' a corruption, I believe, of *bhu*, brother."—Heber, ed. 1841, ii. 98. [But see under BOY.]

1830.—"J'ai vu dans vos gazettes de Calcutta les clameurs des quoîhadés (sobriquets des Européens Bengalis de ce côté) sur la chaleur."—Jacquesmont, *Corresp.*, i. 308.

"QUILOA, n.p. i.e. *Kilwa*, in lat. 9° O'S., next in remoteness to Sofala, which for a long time was the *ne plus ultra* of Arab navigation on the East Coast of Africa, as Capt. Boyados was that of Portuguese navigation on the West Coast. *Kilwa* does not occur in the Geographies of Edrisi or Abulfeda, though Sofala is in both. It is mentioned in the *Rôteiro*, and in Barro'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.

1220.—"*Kilwa*, a place in the country of Zenj, a city."—Yâbâlî, (orig.), iv. 302.

C. 1330.—"I embarked at the town of *Mablashan* (Magadoxo), making for the
country of the Sawihil, and the town of Kulwā, in the country of the Zenj, . . .” — Ibn Batuta, ii. 191. [See under SÔFALÂ.]

1498. — “Here we learned that the island of which they told us in Mocobique as being peopled by Christians is an island on which the King of Mocobique himself, and that the half is of Moors, and the half of Christians, and in this island is much seed-pearl, and the name of the island is Quyłuee. . . .” — Roteiro da Viagem de Vasco da Gama, 48.


1506. — Del 1502 . . . mandò al viaggio name 21, Cristianio Don Vasco da Gamba, che fu quello che discooperò l'India . . . e nell’andar de li, del Cao de Bonn Speranza, zense in uno loco chiamato Ochilia; la qual terra e dentro uno rio. . . .” — Leonardo Cal’ Masser, 17.

1553. — “The Moor, in addition to his natural hatred, bore this increased resentment on account of the chastisement inflicted on him, and determined to bring the ships into port at the city of Quiloa, that being a populous place, where they might get the better of our ships by force of arms. To wreak this mischief with greater safety to himself he told Vasco da Gamba, as if wishing to gratify him, that in front of them was a city called Quiloa, half peopled by Christians of Abyssinia and of India, and that if he gave the order the ships should be steered thither.” — Barros, I. iv. 5.

1572. — “Esta ilha pequena, que habitamos, He em toda esta terra certa escala De todos os que as ondas navegamos De Quiloa, de Mombaça, a de Sofala.”

By Burton:

“This little island, where we now abide, of all this seaboard is the one sure place for ev’ry merchantman that stems the tide from Quiloa, 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 Kaulam. The proper name is Tamil, Kollam, of doubtful sense in this use. Bishop Caldwell thinks it may be best explained as ‘Palace’ or ‘royal residence,’ from Kolū, ‘the royal Presence,’ or Hall of Audience. [Mr. Logan says: ‘Kollam is only an abbreviated form of Kovilagam or Kovilagam, ‘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 Malé 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 Reinaud. 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 Syriac extract (which is, however, modern) in Land’s Anecdota Syriaca (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 Shatkirbītī 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. Shatkirbītī is evidently a form of Chakravartī Rāja (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 Columbhum, and by this name it was constituted a See of the Roman Church in 1328, suffragan of the Archbishop of Sultaniva in Persia; but it is doubtful if it ever had more than one bishop, viz. Jordanus of Severac, 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 obtained 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 Columbhum is accounted for by an inscription (see Ind. Antiq. ii. 360) which shows that the city was called Kolambu, [other forms being Kalambapatam or Kalambapattama] (Bombay Gazetteer, vol. i. pt. i. 183)]. The form Palumbum 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 columba.
and palumbes. A passage in a letter from the Nestorian Patriarch Yeshu-yab (c. 650-60) quoted in Assemarni (iii. pl. i. 131), appears at that date to mention Colun. But this is an arbitrary and erroneous rendering in Assemarni's Latin. The Syriac has Kalam, and probably therefore refers to the port of the Malay regions noticed under CALAY and QUEDDA.

851.—"De ce lieu (Mascate) les navires mettent la voile pour l'Inde, et se dirigent vers Kolam-Malay : la distance entre Mascate et Kolam-Malay est d'un mois de marche, avec un vent modéré."—Relation, &c., tr. by Reinaud, i. 15.

1106.—"Seven days from thence is Chulam, 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 eut que Ma-pa-'rh et Kiu-lan (Mabar and Quilon) sur lesquels on ait pu parvenir à établir une certaine soumission; mais surtout Kiu-lan. ... (Année 1252). Cette année ... Kiu-lan a envoyé un ambassadeur à la cour (mogole) pour prêter en tribut des marchandises précieuses et un singe noir."—Chinese Annals, quoted by Panthier, Marc Pol, ii. 603, 643.

1298.—"When you quit Maabar 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 Kankan and Tana; beyond them the country of Malibar, which from the boundary of Karoha to Kolam, is 300 parangs in length. The people are all Samánîs, and worship idols. ..."—Rashâd ad-din, in Elliot, i. 65.

c. 1310.—"Ma'bar extends in length from Kulum to Nilawa (Nelore) nearly 300 parangs along the sea-coast."—Wassif, in Elliot, iii. 32.

c. 1322.—"... as I went by the sea... towards a certain city called Polumbum (where growth the pepper in great store). ..."—Friar Odoric, in Cathay, p. 71.

c. 1322.—"Poi venni a Colonbio, ch'è la migliore terra d'India per mercantâlì. Quivi è il gengiovo in grande copia e del bueno del mondo. Quivi vano tutti ignudi salvo che portano un panno inanni alla vergogna... e legalosi di dietro."—Palatine MS. of Odoric, in Cathay, App., p. xlvii.

c. 1328.—"In India, whilst I was at Columbuam, were found two cats having wings like the wings of bats..."—Friar Jordanus, p. 29.

1330.—"Joannes, &c., nobili viro domino Nasareorum et universis sub eo Christianis Nasarensis de Columbu gratait in pracenti, quae du cat ad gloriam in futuro... quatenus venerabilem Fratem nostrum Jordanam Catalani episcopum Columbensem... quem nuper ad episcopalis dignitatis apicem auctoritate apostolica diximus promovendum..."—Letter of Pope John XXII. to the Christians of Colun, in Odorici Rotrandi Ann. Eccles. v. 495.

c. 1343.—"The 10th day (from Calicut) we arrived at the city of Kaulam, which is one of the finest of Malibar. Its markets are splendid, and its merchants are known under the name of Sâli (see CHÔOLIA). They are rich ; one of them will buy a ship with all its fittings and load it with goods from his own store."—În Bâcuta, iv. 10.

c. 1348.—"And sailing on the feast of St. Stephen, we navigated the Indian Sea until Palm Sunday, and then arrived at a very noble city of India called Columbium, 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 Marignolli, in Cathay, &c., pp. 342-344.

c. 1430.—"... Coloun, civitatem nobilem venit, cusjt ambitus duodecim millia passuum ampletctitur. Gingiber qui colobi (colombi) dicitur, piper, verzinum, cannellea quae crassae appellantur, hae in provincia, quam vocant Melibamiam, leguntur."—Conti, in Poggias de Var. Fortunae.

c. 1468-9.—"In the year Bhuvati (644) of the Kolamba era, King Adityavarma the ruler of Vâchchi ... who has attained the sovereignty of Cherbaya Mandalam, hung up the bell in the hall. ..."—Inscr. in Tumexely, see Ind. Antiqui, ii. 360.

1510.—"... we departed... and went to another city called Colôn. ... The King of this city is a Pagán, and extremely powerful, 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 Cholmendel, the Island of Ceylon, Bengal, Malaca, Samatara, and Pegu. ... There is also in this city much pepper."—Barlowa, 157-8.

1572.—"A hum Cochim, e a outro Cananor A qual Chalé, a qual a ilha da Pimenta, A qual Coulão, a qual a Cranganor E os maís, a quem o mais serve, o con- tenta."—Camões, vii. 35.
QUIRPELE.

By Burton:

"To this Cochim, to that falls Cananor, one hath Chalé, another th' Isle Piment, a third Coulam, a fourth takes Orangnanor, the rest is theirs with whom he rests content."—Fryer, 222.

1726.—"... Ceylang."—Valentijn, Choro, 115.

1727.—"Colloan is another small principality. It has the Benefit of a River, which is the southernmost Outlet of the Couchin Islands; and the Dutch have a small Fort, within a Mile of it on the Sea-shore. ... It keeps a Garrison of 30 Men, and its trade is inconsiderable."—A. Hamilton, i. 333 [ed. 1744].

QUIRPELE, s. This Tamil name of the mongoose (q.v.) occurs in the quotation which follows: properly Kirippiullai, ['little squeaker'].

1601.—"... bestiola quaedam Quil sive Quirple vocata, quae aspectu primo veraneae. ..."—De Bry, iv. 93.

R

RADAREE, s. P.—H. rath-dari, from rath-dar, 'road-keeper.' A transit duty; sometimes 'black-mail.' [Rathdar 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].

1620.—"Fra Nicolo Ruigiola Francescano genoves, il quale, passaggiaro, che d'India andava in Italia, partito alcuni giorni prima da Ispahan ... poco di qua lontano era stato trattenuto dal rathdari, o custodi delle strade. ..."—P. della Valle, ii. 98.

1622.—"At the garden Pelengon we found a rathdar or guardian of the road, who was also the chief over certain other rathdari, who are usually posted in another place 2 leagues further on."—Ibid. ii. 285.

1623.—"For Rathdars, the Khan has given them a firman to free them, also firmans for a house. ..."—Stainsbury, iii. p. 163.

1667.—"... that the goods ... may not be stopped ... on pretence of taking Rathdaries, or other duties."—Phirman of Shaw Orung Zeed, in Forrest, Bombay Letters, Home Series, i. 213.]

1673.—"This great officer, or Farmer of the Emperor's Custom (the Shawbunder [see SHABUNDEH]), is obliged on the Roads to provide for the safe travelling for Merchants by a constant Watch ... for which Rhadorage, or high Imposts, are allowed by the Merchants, both at Landing and in their passage inland."—Fryer, 222.

1865.—"Here we were forced to compound with the Rattaree men, for ye Dutys on our goods."—Hedges, Diary, Dec. 15; [Hak. Soc. i. 213. In i. 100, Rawdarrie].

c. 1731.—"Nizamul Mulik ... thus got rid of ... the rathdari from which latter impost great annoyance had fallen on travellers and traders."—Khat Khan, in Elliot, vii. 531.

1744.—"Passing the river Kizilazan we ascended the mountains by the Ruhdar (a Persian toll of Noglabar. ..."—Hawney, i. 226.

RAGGY, s. Raggi (the word seems to be Dec. Hindustani, [and is derived from Skt. rāga, 'red,' on account of the colour of the grain). A kind of grain, Eleusine Coracana, Gaertn.; Cynarurus Coracanus, Linn.; largely cultivated, as a staple of food, in Southern India.

1792.—"The season for sowing raggy, rice, and bajerra from the end of June to the end of August."—Life of T. Menro, iii. 92.

1793.—"The Maharatta 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."—Dixon, 10.

[1800.—"The Deccan Mussulmans call it Ragi. In the Tamil language it is called Kevar (kēṭkārapu)."—Buchanan, Mysore, i. 100.]

RAINS, THE, s. The common Anglo-Indian colloquial for the Indian rainy season. The same idiom, aschwees, had been already in use by the Portuguese. (See WINTER).

c. 1666.—"Lastly, I have imagined that if in Delhi, 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. ..."—Bernier, E.T., 138; [ed. Constable, 438].

1707.—"We are heartily sorry that the Rains have been so very unhealthy with you."—Letter in Orme's Fragments.

1750.—"The Rains ... setting in with great violence, overflowed the whole country."—Orme, Hist., ed. 1803, i. 153.

1888.—"The place is pretty, and although it is 'the Rains,' there is scarcely any day when we cannot get out."—Bp. Mitman, in Memoir, p. 67.

[RAIS, s. Ar. ra'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.'


1785.—". . . his 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.—"Reaes." See under RYOT.

1900.—"The petition was signed by representative landlords, raisees."—Pioneer Mail, April 13.

RAJA, RAJAH, s. Skt. rāj, '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 Nawib is upon Moslem. Rāj, Rāo, Rānā, Rāwal, 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 Rαχνιασ 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.

C. 1385.—". . . Bahū-uddin fled to one of the heathen Kings called the Rāi Kanblah. The word Rāi among those people, just as among the people of Rām, signifies 'King.'"—Ibn Batuta, iii. 318. The traveller here refers, as appears by another passage, to the Spanish Rey.

[1609.—"Raiaw." See under GOONT.]

1612.—"In all this part of the East there are 4 castes. . . . The first caste is that of the Rayas, and this is a most noble race from which spring all the Kings of Canara. . . ."—Couto, V. vi. 4.

[1615.—"According to your direction I have sent per Orincay (see ORANKAY) Beeghe Roger's junk six pecculles (see PEGUL) of lead."—Poster, Letters, iv. 107.

[1623.—"A Ragia, that is an Indian Prince."—P. della Valle, Hak. Soc. i. 84.]

1683.—"I went a hunting with ye Raga, who was attended with 2 or 300 men, armed with bows and arrows, swords and targets."—Hedges, Diary, March 1; [Hak. Soc. i. 66].

1786.—Tippoo with gross impropriety addresses Louis XVI, as "the Rajah of the French."—Select Letters, 339.

RAJAMUNDEY, n.p. A town, formerly head-place of a district, on the lower Godavery R. The name is in Telegu Rājamahendravaramu, 'King-chief's-Town,' [and takes its name from Mahendradaeva of the Orissa dynasty; see Morris, Godavery Man. 29].

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 honorific assumption; but no race in India has furnished so large a number of princely families. According to Chand, the great medieval bard of the Rājpūts, there were 36 clans of the race, issued from four Kshatriyas (Parihar, Pratmur, Solanki, and Chauhan) who sprang into existence from the sacred Agni-kunda or Firepit on the summit of Mount Abu. Later bards give five eponyms from the firepit, and 99 clans. The Rājpūts 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 Rajpoots," says Forbes, "use animal food and spirituous liquors, both unclean 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" (Rās-mālā, 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
(see Terry's representation of this below), is a Râjpût characteristic, occurs to the memory of one of the present writers. In Lord Canning's time the young Râjpût Râja 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 Mahomedans, 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 \textit{ne plus ultra} of Râjpût degradation! The older travellers give the name in the quaint form Rashbhoot, 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 \textit{Reys Butos}, a form in which the true etymology, at least partially, emerges.

1516.—"There are three qualities of these Gentiles, 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."—Barbosa, 50.

1553.—"Insomuch that whilst the battle went on, Saladim placed all his women in a large house, with all that he possessed, whilst below the house were combustibles for use in the fighting; and Saladim 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; whensoever 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."—Correa, iii. 527.

"And with the stipulation that the 200 pardoos, which are paid as allowance to the lascars of the two small forts which stand between the lands of Baquim and the \textit{Reys buutos}, shall be paid out of the revenues of Baquim as they have been paid hitherto."—Treaty of \textit{Nuno da Cunha} with the K. of Cambaya, in Subsidiots, 187.

c. 1554.—"But if the caravan is attacked, and the Bâts (see BHAT) kill themselves, the Rashbuts, according to the law of the Bâts, are adjudged to have committed a crime worthy of death."—\textit{Sidi 'Ali Kapudan}, in J. As., Ser. i., tom. ix. 95.

[1602.—"Rachebidas."—Conde, 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, Decada, 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 safetie more regarded, then in the hands of a Rashboute Gentile . . ."—Sir T. Roe, i. 553–4; [Hak. Soc. ii. 292].

"The Rashboutes eate Swines-flesh most hateful to the Mahometans."—Terry, in Purchas, i. 1479.

1638.—"These Rashbutes are a sort of Highway men, or Tories."—Mandelstã, Eng. by Davies, 1669, p. 19.

1648.—"These Resbouts (Resbotten) are held for the best soldiers of Gusuratta."—\textit{Van Twist}, 39.

[c. 1660.—"The word \textit{Ragipous} signifies Sons of Rajaus."—Bernier, ed. Constable, 39.]

1673.—"Next in esteem were the Rashbouts, Rashpoots, or Soulsidders."—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 \textit{Gentios} or Rashbouts."—Dampier, i. 507.

1791.—"... Quatre cipayes ou resipoutes montés sur des chevaux persans, pour l'escorter."—B. de St. Pierre, \textit{Chaussé Indienne}.

\textbf{RAMASAMMY}, s. This corruption of \textit{Ritmaswami} ("Lord Râma"), a common Hindu proper name in the South, is there used colloquially in two ways:

(a). As a generic name for Hindus, 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:

\textit{a}.—

[1843.—"I have seen him almost swallow it, by Jove, like \textit{Ramo Samee}, the Indian juggler."—Thackeray, \textit{Book of Snobs}, ch. i.]}
RAMBOTHANG, s. Malay, rambatan (Filet, No. 6750, p. 256). The name of a fruit (Nephelium lappaceum, L.), common in the Straits, having a thin luminous pulp, closely adhering to a hard stone, and covered externally with bristles like those of the external envelope of a chestnut. From rambat, 'hair.'

1613.—"And other native fruits, such as bachees (perhaps banchang, the Mangifera foetida) rambotans, rambas, brasulcos, and pomegranates, and innumerable others.

1613.—"Goodeino de Erotiu, 16.

1726.—"... the ramboten-tree (the fruit of which the Portuguese call fregoeta caffaros or Caffer's fruit)."—Valentijn (v.) Siumatra, 3.

1727.—"The Rambostan is a Fruit about the Bigness of a Walnut, with a tough Skin, beest with Capillaments; within the Skin is a very savoury Pulp."—A. Hamilton, ii. 51; [ed. 1744, ii. 80].

1783.—"Mangustines, rambustines, &c."

1812.—"... mangustan, rambudan, and dorian..."—Heyne, Tracts, 411.

RAMDAM, s. Hind. from Ar. ramazdun (ramadjdun). The ninth Mahommnedan lunar month, viz. the month of the Fast.

1615.—"... at this time, being the preparation to the Ramdam or Lent."—Sir T. Roe, in Purchas, i. 537; [Hak. Soc. i. 21; also 55, 72, ii. 274].

1623.—"The 29th June: I think that (to-day?) the Moors have commenced their ramaddan, according to the rule by which I calculate."—P. della Valle, ii. 807; [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. 343.

Ramoosy, n.p. The name of a very distinct caste in W. India, Mahr. Ramosy, [said to be from Mahr. ramavasi, 'jungle-dweller']; originally one of the thieving castes. Hence they came to be employed as hereditary 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 1833.]

1817.—"His Highness must long have been aware of Ramoosies near the Mahadeo pagoda."—Elphinston's Letter to Peacock, 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 ascendency over the village Patells (Patel) and Kol-kurnates (Coolcurnee), 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, Ann. of the Tribe of Ramoosies, p. 19.

1883.—"Till a late hour in the morning he (the chameleon) 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.
1726.—"The wives of Bramines (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 and lie over the corpse, calling out only Ram, Ram."—Linschoten, p. 51.

[1828.—See under SUTTEE.]

1885.—Sir G. Birdwood writes: "In 1880-70 I saw a green parrot in the Crystal Palace aviary very doleful, dull, and miserable to behold. I called it 'pretty poll,' and coaxed it in every way, but no notice of me would it take. Then I bethought me of its being a Mahatta poppet, and hailed it Ram Ram! and spoke in Mahatto 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 knobknees. And every day thereafter, when I visited it, it was always in an eager flurry to salute me as I drew near to it."—Valentijn, v. 51.

**RANEE,** s. A Hindu queen; rānī, fem. of rājā, from Skt. rājāni (= regina).

1673.—"Bedmore (Bednūr) . . . is the Capital City, the Residence of the Ranna, the Relief of Sham Shunker Naig."—Fryer, 162.

1809.—"The young Rannie may marry whomsoever she pleases."—Lord Valentia, i. 384.

1879.—"There were once a Raja and a Râné who had an only daughter."—Miss Stokes, Indian Fairy Tales, 1.

**RANGOON,** n.p. Burm. Ram-gun, 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 Alampra during his conquest of Pegu, in 1755. The name probably had some kind of intentional assonance to Da-gun, 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, 180,324].

**RANJOW,** s. A Malay term, ranjau. Sharp-pointed stakes of bamboo of varying lengths stuck in the ground to penetrate the naked feet or body of an enemy. See Maraden, H. of Swatmara, 2nd ed., 276. [The same thing on the Assam frontier is called a pock (Levin, Wild Races, 308), or panyē (Sanderson, Thirteen Years, 233).]
RAVINE DEER. The sportsman’s name, at least in Upper India, for the Indian gazelle (Gazella Benuettii, 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. ghāzīya, ‘an attack upon infidels,’ from ghāzī, ‘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 Maharati Dict. we find ḥīp in this sense.

[1734-5.—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. réis. Accounts were kept at Bombay in rupees, quarters, and reas, down at least to November 1834, as we have seen in accounts of that date at the India Office.

1673.—(In Goa) “The Vinteen . . . 15 Barrooks (see BUDGROOK), whereof 75 make a Tango (see TANGA), and 60 Rees make a Tango.”—Fryer, 297.

1727.—“Their Accounts (Bombay) are kept by Rayes and Rupies. 1 Rupee 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 ἱππὸς of the Periplus.

C. 80-90.—“Another village, Bakarē, lies by the mouth of the river, to which the ships about to depart descend from Nel-

kynda. . . . From Bakarē extends the Red-Hill (πιππὸς ὄρος) 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.”—A. Hamilton, i. 332; [ed. 1744, 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.”—Milburn, Or. Comm. i. 335. See also Dunn’s New Directory, 6th ed. 1780, p. 161.

1814.—“From thence (Quilone) to Anjengo the coast is hilly and romantic; especially about the red cliffs at Boccoli (qu. Barakph 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].

1844.—“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.”—Horsburgh’s Direc. ed. 1841, 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.”—Osbeck’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. III. 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
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.

1868.—"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?"—Ll.-Col. Levin, A Fly on the Wheel, p. 376.

1880.—"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."—Saty. Review, March 13, p. 395.

REGULATION PROVINCES. See this explained under NON-REGULATION.

REGUR, s. Dakh. Hind. regar, also legar. 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 regada and regati is given by Wilson as Telugu. [Platts connects it with Skt. rekha, 'a furrow.'] This soil is not found in Bengal, with some restricted exception in the Rajmahal 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, Rammad, and Tinnevelly. It occurs north of the Nerbudda in Sauger, 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. reh, Skt. rej, '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 reh 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 Oosur Plains (Hind. ōsar, Skt. ṛhāra, '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 seqq.]

REINOL, s. A term formerly in use among the Portuguese at Goa, and applied apparently to 'Johnny New-
comes' or Griffins (q.v.). It is from reino, 'the Kingdom' (viz. of 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 Portingales use there in India."—Linschoten, ch. xxxi. [Hak. Soc. i. 208].

c. 1610.—"... quand ces soldats Portugais arrivent de nouveau aux Indes portans encore leurs habits du pays, ceux qui sont là de long tês quand ils voyent par les rues les apppellent Renol, chargez de poux, et mille autres inures et mocqueries."—Mocquet, 304.

[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."—Grose, i. 38.

RESHIRE, n.p. Rishirh. 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 Reyzel in the quotation from A. Nunes under Dubber. The spelling Raxet in Barros below is no doubt a clerical error for Razel.

c. 1340.—"Rishirh... This city built by Lohrasp, was rebuilt by Shapur son of Ardeshir Babegân; 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 Rishiziri are the chief productions."—Hamburgher Mann, quoted in Barbier de Meynard, Dict. de la Perse.

1514.—"And thereupon Pero Delboquerque 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 Bârem, the winds being now westerly—he tackled about, and stood along in the tack for a day's voyage, and reached Razel, where he found Mirbuzaca, Captain of the Xeque Ismail, (Shiah Ismail Shâh, of Persia), who had captured 20 tarradas from a Captain of the King of Ormuz."—Alboquerque, Hak. Soc. iv. 114-115.

"On the Persian side (of the Gulf) is the Province of Razel, which contains many villages and fortresses along the sea, engaged in a flourishing trade."—Ibid. 186-7.

1534.—"... At this time insurrection was made by the King of Razel, (which is a city on the coast of Persia); who was a vassal of the King of Oermuz, and the latter King sought help from the Captain of the Castle, Antonio da Silveira. And he sent down Jorge de Crasto with a galliot and two foists and 100 men, all well equipt, and good musketeers; and bade him tell the King of Razel 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 Ormuz."—Correa, iii. 557.

1553.—"... And Francisco de Gouveia arrived at the port of the city of Raxet, 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 Ormuz."—Barros, IV. iv. 26.

1554.—"Reyzel." See under DUBBER, as above.

1600.—"Reformados y pronouyos en Har- mum de lo necesario, nos tornamos a partir... fuymos esta vez por fuera de la isla Queixiome (see KISHIM) corriendo la misma costa, como de la primera, pasamos... mas adelante la fortaleza de Raxel, celebre por el mucho y perfeito pan y frutos, que su territorio produce."—Teixeira, Viage, 70.

1856.—"48 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 Reshire. Here amidst the ruins of old houses, garden-walls, and steep ravines, they occupied a formidable position; but notwithstanding their firmness, wall after wall was surmounted, and finally they were driven from their last defence (the old fort of Reshrie) bordering on the cliffs at the margin of the sea."—Despatch in Lowe's H. of the Indian Navy, ii. 346.
RESPENTIA, s. An old trade technicality, thus explained: "Money which is borrowed, not upon the vessel as in bottomry, 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 Bottomry.) 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 jawans (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.

[1685.—"... Provided he gives his Bill to repay it in Syan... with 20 p. Ct. Respondentia on the Ship..."—Pringle, Diary of St. Geo., 1st ser. iv. 123.]

1720.—"I am concerned with Mr. Thomas Theobalds in a Respondentia Bond in the 'George' Brigantine."—Testament of Ch. Invers, Merchant. In Wheeler, ii. 340.

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. 14; [ed. 1744, ii. 12].

..."... which they are enabled to do by the Money taken up here on Respondentia bonds..."—In Wheeler, ii. 427.

1776.—"I have desired my Calcutta Attorney to insure some Money lent on Respondentia on Ships in India... I have also subscribed £500 towards a China Voyage."—M.S. Letter of James Renwall, Feb. 20.

1794.—"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, &c., p. 206.

[1840.—"A Grecian ghat has been built at the north end of the old Respondentia walk."
—Davidson, Diary of Travels, ii. 206.]

RESSAIDAR, s. P.—H. Rasāidār. A native subaltern of irregular cavalry, under the Ressadair (q.v.). It is not clear what sense ṛāṣālī 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.

RESSALA, s. Hind. from Ar. risāla. 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 ṛāṣālī, i.e. of a civil officer employed to make arrests (Dozy), [and in the passage from the Āin, quoted under RESSAIDAR, the original text has Risalah]. The transition of meaning, as with many other words of Arabic origin, is very obscure.

1758.—"Presently after Shokum Sing and Harroon Cawn (formerly of Roy Duliub's
Rissalla) came in and discovered to him the whole affair."—Letter of W. Hastings, in Ogle, i. 70.

[1781.—"The enemy's troops before the place are five Rosollars of infantry ... ."—Sir Eyre Coote, letter of July 6, in Progs. of Council, September 7, Forrest, Letters, vol. iii.]

RESSALDAR, Ar.—P.—H. Rissaldar (Rissala). Originally in Upper India the commander of a corps of Hindustani horse, though the second quotation shows it, in the south, applied to officers of infantry. Now applied to the native officer who commands a ressala in one of our regiments of "Irregular Horse." This title is applied honorifically to overseers of post-horses or stables. (See Panjab Notes & Queries, ii. 84.)

[c. 1590.—"Besides, there are several composers who write a good hand and a lucid style. They receive the yaddshik (memorandum) when completed, keep it with themselves, and make a proper abridgment of it. After signing it, they return this instead of the yaddshik, when the abridgment is signed and sealed by the Waz'Ah-nawis, and the Rissalidar (in orig. risalak). . . ."—Atm, i. 259.]

1773.—"The Nawab now gave orders to the Rissalidars of the regular and irregular infantry, to encircle the fort, and then commence the attack with their artillery and musketry."—H. of Hyder Naik, 327.

1803.—"The rissaldars finding so much money in their hands, began to quarrel about the division of it, while Perron crossed in the evening with the bodyguard."—Ml. Mem. of James Skinner, i. 274.

c. 1831.—"Le lieutenant de ma troupe a bonne chance d'être fait Capitaine (resseldar)."—Jacquemont, Correspond. 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. MacGeorge, Ways and Works in India, p. 78.]

RESUM, s. Lascar's Hind. for ration (Roebuck).

RHINOCEROS, s. We introduce this word for the sake of the quotations, 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 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 Zi-l Ka'da of the same year he (Prince Muhammad Khan) went to the mountains of Sirmor (W. of the Jumna), and spent two months hunting the rhinoceros and the elk."—Tahir-i-Mubarak-Shah, in Elliot, iv. 16.

1388.—(On the frontier of Kashmir). "Como il y avoit dans ces Pays un lieu qui par sa vaste étendue, et la grande quantité de gibiers, sembloit inviter les passans à chasser ... Timur s'en donna le divertissement ... ils présent une infinité de gibiers, et l'on tua plusieurs rhinoceros à coups de sabre et de lances, quoiquet cet animal ... a la peau si ferme, qu'on ne peut la percer que par des efforts extraordinaires."—Pebas de la Croix, H. de Timur-Bec, iii. 159.

1519.—"After sending on the army towards the river (Indus), I myself set off for Suvati, which they likewise call Karak-Khanen (kark-khana, 'therhinoceros-haunt'), to hunt the rhinoceros. We started many rhinoceros, but as the country abounds in brushwood, 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 fire to the brushwood, but the rhinoceros was not to be found. We got sight of another, that, having been scorched in a fire, was lame and unable to run. We killed it, and every one cut off a bit as a trophy of the chase."—Baber, 253.

1554.—"Nous vinmes à la ville de Pourschever (Peshawur), et ayant heureusement passe le Kontel (Kotul), nous gagnâmes la ville de Djouschayeh. Sur le Kontel nousaperçûmes des rhinoceros, dont la grosseur approchait celle d'un elephante ... ."—Sididi Ali, in J. As., 1st ser. tom. ix. 201-202.

RHOTASS, n.p. This (Rohtās) is the name of two famous fortresses in India, viz. a. a very ancient rock-fort in the Shāhābād district of Behar, occupying part of a tabular hill which rises on the north bank of the Sūn river to a height of 1490 feet. It was an important stronghold of Sher Shāh, the successful rival of the Mogul Humāyūn: 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
RICE. 763 RICE.

the ancient Rohtās. The ruins are very picturesque.

a.—

c. 1560.—"Sher Shāh was occupied night and day with the business of his kingdom, and never allowed himself to be idle... He kept money (bhāzāna) and revenue (fīrdōy) in all parts of his territories, so that, if necessity required, soldiers and money were ready. The chief treasury was in Rohtās under the care of Iktīyār Khān."—Wakīrat-i-Mushākā, in Elliot, iv. 551.

c. 1590.—"Rohtās 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 the 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."—Ain, ed. Jarrett, ii. 152 seq.

1665.—"... You must leave the great road to Patna, and bend to the South through Esberbourgh (!) [Akkarpur] and the famous Fortress of Rhodes."—Tavernier, E.T. ii. 53; [ed. Bull, i. 121].

1764.—"From Shaw Mull, Kelladar of Rotus to Major Munro."—In Long, 359.

b.—
c. 1540.—"Sher Shāh... marched with all his forces and retinue through all the hills of Padmān and Garjkhā, in order that he might choose a fitting site, and build a fort there to keep down the Ghakkaras... Having selected Rohtās, he built there the fort which now exists."—Tārikh-i-Sher Shāh, in Elliot, iv. 390.

1809.—"Before we reached the Hydaspes we had a view of the famous fortress of Rotas; but it was at a great distance... Rotas we understood to be an extensive but strong fort on a low hill."—Elphinstone, Canbul, ed. 1839, i. 108.

RICE, s. The well-known cereal, Oryza sativa, L. There is a strong temptation to derive the Greek ὀργά, which is the source of our word through It. riso, Fr. riz, etc., from the Tamil arisi, 'rice deprived of husk,' ascribed to a root ar, 'to separate,' It is quite possible that Southern India was the original seat of rice cultivation. Roxburgh (Flora Indica, ii. 200) says that a wild rice, known as Neuvarea [Skt. nīvāra, Tel. nīvār] 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-ruzz (arruz) from which the Spaniards directly take their word arroz, may have been taken also directly from the Dravidian term. But it is hardly possible that ὀργά can have had that origin. The knowledge of rice apparently came to Greece from the expedition of Alexander, and the mention of ὀργά by Theophrastus, which appears to be the oldest, probably dates almost from the lifetime of Alexander (d. B.C. 323). Aristobulus, 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 ὀργά than ὑήλι, the very common exchange of aspirant and sibilant might easily give a form like ὑήλι or ὑήλι, 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' w'irīzn, pl. 'rice' w'irīzey, the former close to oryza. The same writer gives in Barakai (one of the uncultivated languages of the Kabul country, spoken by a 'Tajik' tribe settled in Logar, south of Kabul, and also at Kanigoram in the Waziri country) the word for rice as w'iriza, a very close approximation again to oryza. The same word is indeed given by Leech, in an earlier vocabulary, largely coincident with the former, as rīza. The modern Persian word for husked rice is birij, and the Armenian briz. A nasal form, deviating further from the hypothetical brīz or brīz, but still probably the same in origin, is found among other languages of the Hindū Kūsh tribes, e.g. Burishki (Khajuna of Leitner) broj; Shina (of Gilgit), brīz; Khowar of the Chitral Valley (Arniyah of Leitner), grīn (Biddulph, Tribes of Hindoo Koosh, App., pp. xxxiv, lix., cxxix.).

1298.—"Π η α fornent et ris asex, mens il ne menuent pain de fornent por ce que il est en cele provence enferme, mens menuent ris et font poison (i.e. drink) de ris con especes qe molt es(ut) biaus et cler et fait le home evre aus con fait le vin."—Marc Pol. Geo. Text, 132.

B.C. c. 320-300.—"Μιλλην δε σπελανοι το καλομενον δρυζουν, εξ ου το ἑfuscated το το δμαον τη ξεια, και πεπιπαθειν ονον χυνδρος, εντεπτον δε την δην πεφυκος
of Madagascar (Urania speciosa), 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 rooa palm (Seoos Raphia). 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 35 to 40 feet in length. The leaflets were all stript, but when entire the object must have strongly resembled a Broddingnagian feather. These roc's quills were shown at the Forestry Exhibition in Edinburgh, 1884. Sir John Kirk wrote:

"I send to-day per S.S. Arcot... four fronds of the Raphia palm, called here Moale. 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 they 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 this statement, alleging that this bird was known in the Udoo (?) 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 says that 'what the priests had to show was most undoubtedly the whalebone of a comparatively small whale' (see letter of the present writer in Athenaeum, March 22nd, 1884).

(c. 1000?). — "El Haçan fils d'Amr et d'autres, d'après ce qu'ils tenaient de maints personnages de l'Inde, m'ont rapporté des choses bien extraordinaires, au sujet des oiseaux du pays de Zabedj, du Khmer (Kumâr) du Senf et autres regions des.

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Müller and (very positively) Fabricius discard Bovrójóv for Boorójóv, which "no fellow understands." A. Hamilton (l. 136) mentions "Wheat, Pulce, and Butter" as exports from Mangaroul on this coast. He does not mention Boormor!
ROGUE'S RIVER. n.p. The name given by Europeans in the 17th and 18th centuries to one of the Sunder- band channels joining the Lower Hoogly 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 Hoogly.

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 Saugor 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. Theesves," then, as we descend, the R. Rangafula, and, close below that, "Rogues" (without the word River), and still further below, Channel Creek or R. Jessore. Rangafula R. and Channel Creek we still have in the charts.
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 Chinari Khāl, entering immediately below Diamond Harbour, or Kulpī Creek, about 6 m. further down, but the preponderance of argument is in favour of Chinari Khāl. The position of this quite corresponds with the R. Theeves of the old English chart; it corresponds in distance from Saugar (the Gunga Saugar of those days, which forms the extreme S. of what is styled Saugar 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 Rogue’s 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 7½ m. below Chinari Khāl. One of the extracts from the English Pilot speaks of the “R. of Rogues, commonly called by the Country People, Adegom.” Now there is a town on the Chinari Khāl, a few miles from its entrance into the Hoogly, which is called in Rennell’s Map Oltogunge, and in the Atlas of India Sheet Huttoogum. Further, in the tracing of an old Dutch chart of the 17th century, in the India Office, I find in a position corresponding with Chinari Khāl, D’Roovers Spruit, which I take to be ‘Robber’s (or Rogue’s) River.’

1683.—“And so we parted for this night, before which time it was resolved by ye Councell that if I should not privail to go this way to Decca, I should attempt to do it with ye Sloopes by way of the River of Rogues, which goes through to the great River of Decca.”—Hedges, Diary, Hak. Soc. i. 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 Buffalow Point bears from you ½ N. ½ of a Mile, steer directly over for the East Shore E.N.E.” —The English Pilot, Pt. iii. p. 54.

“Mr. Herring, the Pilot’s Directions for bringing of Ships down the River of Hooghly. . . 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 Rogues, the Starboard (qu. larboard !) shore with a great ship ought to be kept close aboard all along down to Channel Trees, for in the offing 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 Saugar; commonly known by the Name of Rogues River, which had that Appellation from some Banditti Portuguese, who were ‘followers of Shah Sijah . . . for those Portuguese . . . after their Master’s Flight to the Kingdom of Aracan, betook themselves to Piracy among the Islands at the Mouth of the Ganges, and this River having communication with all the Channels from Xatipun (see CHITTAGONG) to the Westward, from this River they used to sally out.”—A. Hamilton, ii. 3 [ed. 1744].

1759.—“. . . On the receipt of your Honors’ orders per Dunnington, we sent for Capt. Pinson, the Master Attendant, and 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. 82.

ROHILLA. n.p. A name by which Afghans, or more particularly Afghans settled in Hindustan, are sometimes known, and which gave a title to the province Rohilkand, 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, rõhelah or rõhélā, adj., formed from rõhu, ‘mountain,’ thus signifying ‘mountaineer of Afghanistan.’ But a large part of E. Afghani-stān specifically bore the name of Roh. Keene (Fall of the Mogul Monarchy, 41) puts the rise of the Rohillas of India in 1744, when ‘Ali Mahommed 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, ‘Sādēk Rohilai yam pa Hindudār gād,’ 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 Chinari Khāl.

* This is shown by a 17th century Dutch chart in L.O. to be a creek on the west side, very little below Diamond Point. It is also shown in Tassin’s Maps of the E. Hoogly, 1835; not later.
c. 1542.—"The King . . . issued farmanās to the chiefs of the various Afghan Tribes. On receipt of the farmanās, the Afghans of Roh came as is their wont, like ants and locusts, to enter the King's service. . . . The King (Bahol Lodi) commanded his nobles, saying, 'Every Afghan who comes to Hind from the country of Roh to enter my service, bring him to me. I will give him a jāgir more than proportional to his deserts.'"—Tārīkh-i-Shir-Shāhī, in Elliot, iv. 307.

c. 1542.—"Actuated by the pride of power, he took no account of clanship, 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 Swád and Bajaur to the town of Swi belonging to Bákhar. In breadth it stretches from Hasan Abdúl to Káhni. Kandahár is situated in this territory."—Firishta's Introduction, in Elliot, vi. 568.

1726.—". . . 1000 other horsemen called Ruhelahns."—Valentyn, iv. (Suratte), 277.

1745.—"This year the Emperor, at the request of Suffder Jung, marched to reduce Ali Mahummud Khan, a Rohilla adventurer, who had, from the negligence of the Government, possessed himself of the district of Kuttar (Kathkār), and assumed independence of the royal authority."—In Vol. II. of Scott's E. T. of Hist. of the Deccan, &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."—Seir Mutagharin, iii. 240.

1786.—"That the said Warren Hastings . . . did in September, 1773, enter into a private engagement with the said Nabob of Oude . . . to furnish them, for a stipulated sum of money to be paid to the E. I. Company, with a body of troops for the declared purpose of 'thoroughly extirpating 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 Burke, vi. 568.

ROLONG, s. Used in S. India, and formerly in W. Indies, for fine flour; semolina; or what is called in Bengal soochee (q.v.). The word is a corruption of Port. rolão or rolão. 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.

1813.—"Some of the greatest delicacies in India are now made from the rolong flour, which is called the heart or kidney of the wheat."—Forbes, Or. Mem. i. 47; [2nd ed. i. 32].

ROOKA, ROCCA, ROOKA, s.
a. Ar. ruk'ā. A letter, a written document; a note of hand.

1680.—"One Sheake Ahmad came to Towne slyly with several peons dropping after him, bringing letters from Futtay Chann at Chingalhât, and Ruccas from the Ser Lascar."—Ibid. Sept. 27, p. 35.

[1727.—"Swan . . . holding his Petition or Rooka above his head . . ."—A. Hamilton, ed. 1744, i. 199.]

[b. An ancient coin in S. India; Tel. rokkam, rokkam, Skt. roka, 'buying with ready money,' from ruch, 'to shine.'

[1875.—"The old native coins seem to have consisted of Varaghans, rookas and Doodoos. The Varaghan 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 rookalo."—Gribble, Man. of Oudhapol, 296 seq.]

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 gryphon, the rok of Marco Polo and the Arabian Nights. According to Marcel Devic it meant 'warrior.' It is however generally believed that this form was a mistake in transferring the Indian rath (see RUT) or 'chariot,' the name of the piece in India.

ROOM, n.p. 'Turkey' (Rām); ROOME, n.p. (Rāmā); '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 Latin'—represented in later times by firinghée (e.g. see quotation from Ibn Batuta under RAJA). But Rām, 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. García
de Orta and Jarric deny the name of Rümî, 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 Rümî; 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 haec, trans euripum, seu fretum, quod insulam fecit, in orientali continenis plaga «oppidum condidit, receptaetulm advenis milibus, maximo Turecis; ut ab Diensiis freto divisi, rixandi cum tisi ... causas procul habentem. Id oppidum primo Gogola (see GOGOLLA), dein Rumpopolis vocatitur ab ipsa re ... "—Maffei, p. 77.

1510.—"When we had sailed about 12 days we arrived at a city which is called Dvoudavulierum, that is 'Diù, the port of the Turks.' This city is subject to the Sultan of Coimba ... 400 Turkish merchants reside here constantly."—Var-themis, 91-92.

Bandar-i-Rümî is, as the traveller explains, the 'Port of the Turks.' Gogola, a suburb of Diù on the mainland, was known to the Portuguese some years later, as Villa dos Rumes (see GOGOLLA, and quotation from Maffei above). The quotation below from Damian a Goes alludes apparently to Gogola.

1513.—"Vnde Ruminu Turchorique sex millia nostrost continue infestabat."—Emanuelis Regis Epistola, p. 21.

1514.—"They were ships belonging to Moors, or to Romi (there they give the name of Romi) to a white people who are, some of them, from Armenia the Greater and the Less, others from Circassia and Tartary and Russia, Turks and Persians of Shasamal called the Soffi, and other renegades from all countries."—Giov. da Empoli, 38.

1525.—In the expenditure of Malik Aiaz we find 30 Rumes at the pay (monthly) of 100 fedex each. The Arabs are in the same statement paid 40' and 50 fedex, the Coragones (Khurasan) the same; Guzerates and Gymbdes (Sindis) 25 and 30 fedex; For-tuguis, 50 fedex.—Lembranza, 37.

1549.—"... in nova civitate quae Rhmaeum appellatur. Nomen inditum est Rhmaeis, quasi Romanis, vocantur enim in tota Indis Rhamet ii, quos nos commercio nomine Geniceros (i.e. Janissaries) vocamus. ... "—Damiani a Goes, Diensia Oppugnatio—in De Rebus Hispanicis lustanicis, Arago-nicis, Indicis et Aethiopicis. ... Opera, Colon. Agr., 1602, p. 281.

1553.—"The Moors of India not understanding the distinctions of those Provinces of Europe, call the whole of Thrace, Greece, Slavonia, 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 the latter, Thrace taking that of Romania."—Barros, IV. iv. 16.

1554.—"Also the said ambassador promised in the name of Idalsha (see DAL-CAN) his lord, that if a fleet of Rumes should invade these parts, Idalsha should be bound to help and succour us with provisions and mariners at our expense. ... "—S. Botelho, Tombo, 42.

c. 1555.—"One day (the Emp. Humysyn) asked me: 'Which of the two countries is greatest, that of Rüm or of Hindustan?' I replied: ... 'If by Rüm you mean all the countries subject to the Emperor of Constantinople, then India would not form even a sixth part thereof.' ... "—Sidi Ali, in J. As., ser. I. 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, f. 7.

1572.—"Persas feroces, Abassia, e Rumes, Que trazido de Roma o nome tem ... "—Camões, x. 63.

[By Aubertin:

"Fierce Persians, Abyssinians, Rumians, Whose appellation doth from Rome descend. ... "]

1579.—"Without the house ... stood four ancient comeiy hoare-headed men, cloathed all in red down to the ground, but attired on their heads not much unlike the Turks; these they call Romans, or strangers."—Drake, World Encircled, Hak. Soc. 143.

1600.—"A nation called Rumes who have traded many hundred years to Achen. These Rumes come from the Red Sea."—Capt. J. Davis, in Purchas, i. 117.

1612.—"It happened on a time that Rajah Sekunder, the Son of Rajah Darab, a Roman (Rumi), the name of whose country was Macedonia, 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 Malauy, in J. Indian Archip., v. 125.

1616.—"Rumaie, id est Tareae Europaei. In India quippe duplex militem Turcaeorum genus, quorum primum, in Asia orti, qui Tareae dicitur; alii in Europa qui Con-stantinopoli quae olim Roma Nova, advo-cantur, ideoque Rumas, tam ab Indis quam a Lusitanis nomine Graeco 'Pomaioc in Rumas depravato dicuntur."—Jarric, Tac-saurus, ii. 105.

1634.—"Alli o forte Pacheco se eterniza Sustentando incansavel o adquirido; Depois Almeida, que as Estrelas piza Se fez do Rume, e Malavar temido."—Malava Conquistada, ii. 18.
ROOMAUL, s. Hind. from Pers. rámul (lit. 'face-rubber') a towel, a handkerchief. ['In modern native use it may be carried in the hand by a high-born parda lady attached to her buitea 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 16th century tucker was used in England in Addison's time' (Yusuf Ali, Mon. on Silk, 79; for its use to mark a kind of shawl, see Forbes Watson, Textile 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." — Cock's Diary, Hak. Soc. i. 179.]

[1665.—"Towel, Rumale." — Persian Glossary, in Sir T. Herbert, ed. 1677, p. 100.]

[1864. — "Romalls Currie ... 16." — Pringle, Diary of St. Geo., 1st ser. iii. 119.]

[1704. — "Price Current (Malacca). Romalls, Bengal ordinary, per Corge, 26 Rix Dils." — Lockyer, 71.]

[1726. — "Romails, 80 pieces in a pack, 45 ells long, 1½ broad." — Valentinj, v. 178.]

Râmul was also the name technically used by the Thugs for the handkerchief with which they strangled their victims.

c. 1833. — "There is no doubt but that all the Thugs are expert in the use of the handkerchief, which is called Roomal or Paloo ... ." — Wolff, Travels, ii. 180.]

ROSALGAT, CAPE, n.p. The most easterly point of the coast of Arabia; a corruption (originally Portuguese) of the Arabic name Râs-al-hâd, as explained by P. della Valle, with his usual acuteness and precision, below.

1553. — "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." — Barros, I. ix. 1.

1554. — "We had been some days at sea, when near Râ'sin-al-hadd the Domani, a violent wind so called, got up." — Sidi 'Ali, J. As. Ser. I. tom. ix. 75.

1572. — "Olha Dofar insigne, porque manda O mais cheiroso incenso para as aras; Mas atenta, ja că est' outra banda De Rosalgate, o praia semper avars, Começa o regno Ormus." — Camões, x. 101.

By Burton:

"Behold insign Dofar that doth command for Christian altars sweetest incense-store; But note, beginning now on further band of Rosalgate's 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 Râs el hâd, 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 Galtiza is called by us for a like reason Finis Terrae." — P. della Valle, ii. 496.; [Hak. Soc. ii. 11].


1727. — "Maceira, a barren uninhabited Island ... within 20 leagues of Cape
ROSE-APPLE. See JAMBOO.

ROSELL, 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 'Guinea Sorrel,' Oseille de Guinée, and Roselle is probably a corruption of Oseille. [See PUTWA.]

ROSE-MALLOWS, s. A semi-fluid resin, the product of the Liquidi-sambarg altinigia, which grows in Tenasserim; also known as Liquid Storax, and used for various medicinal purposes. (See Hanbury and Flückiger, Pharmacog. 271, Watt, Econ. Dict. V. 78 sqq.) The Burmese name of the tree is nan-ta-yoke (Mason, Burmah, 778). The word is a corruption of the Malay-Javanese rasamulla, Skt. rasa-mālā, 'Perfume garland,' the gum being used as incense (Encycl. Britann. 9th ed. t. 718).

1589.—"Rosamallia."—Linschoten, Hak. Soc. i. 150.

ROTTLE, RATTLE, s. Arab. ratl or rīl, the Arabian pound, becoming in S. Ital. rotolo; in Port. arratel; in Span. arrelde; supposed to be originally a transposition of the Greek ἀρραβάζα, which went all over the Semitic East. It is in Syriac as lītrā; and is also found as litron (pl.) in a Phenician inscription of Sardania, dating c. B.C. 180 (see Corpus Inscrip. Semitt. i. 188-189).

[c. 1340.—"The ritel of India which is called sīr (see SEER) weighs 70 mīthkāls ... 40 sīrs form a manān (see MAUND)."—Shēhā-buddin Dimishkī, in Notes and Exts. xii. 189.]

[c. 1590.—"Kafiz is a measure, called also sādī weighing 8 ratl, and, some say, more."—Alv., ed. Jarrett, ii. 55.]

[1612.—"The bahar is 360 rotolās of Mocha."—Dawners, Letters, i. 189.]

1673.—"... Weights in Goa: 1 Babarr is ... 3½ Kintal. 1 Kintal is ... 4 Arobel or Roved. 1 Arobel is ... 32 Rotolas. 1 Rotola is ... 16 Ounc. or 11 Averd."—Fryer, 207.

1809.—"At Judda the weights are: 15 Vakeens = 1 Rattle. 2 Rattles = 1 maund."—Mitburn, i. 88.

ROUND, s. This is used as a Hind. word, round, or corruptly rauq gasht, 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.]

[1683.—"... it is order'd that 18 Souldiers, 1 Corporall & 1 Rounder go upon the Sloop Conimer for Hugly...."—Pringle, Diary Pl. St. Geo. 1st ser. ii. 33.]

ROUNDDEL, 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 Council and Chaplainne" (Hedges, Diary, Hak. Soc. ii. cccxxii.).] 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 Bluteau'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." Cobarruvias (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 arrondell, arundell as forms of hirondelle, 'a swallow.']

1673.—"Lusty Fellows running by their Sides with Arundels (which are broad Umbrelloes held over their Heads)."—Fryer, 30.

1676.—"Proposals to the Agent, &c., about the young men in Mitchipatam. "General. I.—Whereas each hath his peon and some more with their Rondells.
ROWANNAH. 771

ROWANNAH, s. Hind. from Pers. rawanah, from rawd, 'going.' A pass or permit.

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1677-78.—"... That except by the Members of this Councill, those that have formerly been in that quality, Cheeses of Factorys, Commanders of Ships out of England, and the Chaplains, in Dundalls 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."—Madras Standing Orders, in Wheeler, iii. 498.

1680.—"To Verona (the Company's Chief Merchant)'s adopted son was given the name of Maddoo Verone, and a Rundell to be carried over him, in respect to the memory of Verone, eleven cannon being fired, that the Towne and Country might take notice of the honour done them."—Pt. St. Geo. Cons. In Notes and Exts. No. II. p. 15.

1716.—"All such as serve under the Honourable Company and the English Inhabitants, deserted their Employes; such as Cooks, Water bearers, Cookes, Palankeen-boys, Rondel men. ..."—In Wheeler, ii. 230.

1726.—"Whenever the magnates 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 Rondel (which is a kind of little round sunshade)."—Valentijn, Chor. 54.

"Their Priests go like the rest clothed in yellow, but with the right arm and breast remaining uncovered. They also carry a rondel, or parasol, of the Tallipot (see Talipot) leaf. ..."—Hind. 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 humour, upon this last order coming over, altered the form of his Umbrella from a round to a square, called it a Squared 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 rundel-boy, whose business is to walk by his master, and defend him with his rundel or umbrella from the heat of the sun."—Carraccioli, i. 283. This ignoble writer has evidently copied from Ives, and applied the passage (untruly, no doubt) to Clive.

ROWANNAH, s. Hind. from Pers. rawanah, from rawd, 'going.' A pass or permit.

[1764.—"... 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 Roughly market-price. ..."—Letter from Court, in Verold, View of Bengal, App. 127.]

ROWNEE, s. Hind. rauns, rovis, rauns. A Himālayan tree which supplies excellent straight and strong alpenstocks and walking-sticks, Cotonaster bacillaris, Wall., also C. acuminate (N.O. Rosaceae). [See Watt, Econ. Dict. ii. 581.]

1838.—"We descended into the Khud, and I was amusing myself jumping from rock to rock, and thus passing up the centre of the brawling mountain stream, aided by my long palhari pole of rough wood."—Wanderings of a Pilgrim, ii. 241; also i. 112.

ROWNEE, s.

a. A fausse-brayre, i.e. a subsidiary enceinte surrounding a fortified place on the outside of the proper wall and on the edge of the ditch; Hind. raunī. 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. rāndhāna, 'to enclose as with a hedge,' and says: "Fallon evidently knew nothing of the word raunī, for in his E. H. Dict. he translates fausse-brayre by dhūs, mātī kā pūshṭah; which also shows that he had no definite idea of what a fausse-brayre was, dhūs meaning simply an earthen or mud fort." Dr. Grierson suggests Hind. ramanī, 'a park,' of which the fem., i.e. diminutive, would be ramanī or rāonī; or possibly the word may come from Hind. rev, Skt. reṇu, 'sand,' meaning "an entrenchment of sand."]

1799.—"On the 20th I ordered a mine to be carried under (the glacis) because the guns could not bear on the rownee."—Jas. Skinner's Ml. Memoirs, i. 172. J. B. Fraser, the editor of Skinner, parenthetically interprets rownee here as "counterscarp;" 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."—W. Thorn, Mem. of the War in India, p. 400.]

1805.—In a work by Major L. F. Smith (Sketch of the Rise, etc., 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."
[1819.—"... they saw the necessity of covering the foot of the wall from an enemy's fire, and formed a defence, similar to our fause-braye, which they call Rainee."—Fitzclarencce, Journal of a Route to England, p. 245; also see 110.]

b. This word also occurs as representative of the Burmese yo-vet-nyi, or (in Arakan pron.) ro-vet-nyi, "red-leaf", the technical name of the standard silver of the Burmese ingot currency, commonly rendered Flowered-silver.

1796.—"Rouni or fine silver, Ummerrapoora currency."—Notification in Seton-Karr, ii. 179.

1800.—"The quantity of alloy varies in the silver current in different parts of the empire; at Rangoon it is adulterated 25 per cent.; at Ummerrapoora, pure, or what is called flowered silver, is most common; in the latter all duties are paid. The modifications are as follows:

"Rouni, or pure silver.
Rownaka, 5 per cent. of alloy."

Synaes, 327.

ROWTEE, s. A kind of small tent with pyramidal roof, and no projection of fly, or eaves. Hind. rāoṭi.

[1813.—"... the military men, and others attached to the camp, generally possess a dwelling of somewhat more comfortable description, regularly made of two or three folds of cloth in thickness, closed at one end, and having a flap to keep out the wind and rain at the opposite one: these are dignified with the name of rootees, and come nearer (than the pawl) to our ideas of a tent."—Broughton, Letters, ed. Constable, p. 20.

[1875.—"For the servants I had a good rauti of thick lined cloth."—Wilson, Abode of Snor, 90.]

ROY, s. A common mode of writing the title rāi (see RAJA); which sometimes occurs also as a family name, as in that of the famous Hindu Theist Rammohun Roy.

ROZA, s. Ar. rauḍa, Hind. rauṣa. Properly a garden; among the Arabs especially the rauḍa of the great mosque at Medina. In India it is applied to such mausolea as the Taj (generally called by the natives the Tāj-rauṣa); and the mausoleum built by Aurungzeb near Aurungzibad.

1813.—"... the roza, a name for the mausoleum, but implying something saintly or sanctified."—Forbes, Or. Mem. iv. 41; [2nd ed. ii. 413].

ROZYE, s. Hind. raḍāi and rajāi; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind. with the Ar. letter zwād; and F. Johnson gives a Persian word so spelt as meaning 'a cover for the head in winter.' The kindred meaning of mirzād 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. rājīka, 'cloth.' [Platts gives the same explanation, adding "probably through Pers. raḍā'ī, from raḍādan, to dye."]

The most probable suggestion perhaps is that raḍāi was a word taken from the name of some person called Ražā, who may have invented some variety of the article; as in the case of Spencer, Wellingtons, &c. A somewhat obscure quotation from the Pers. Dict. called Bahār-i-Ajam, extracted by Vüllers (s.v.), seems to corroborate the suggestion of a personal origin of the word.

1784.—"I have this morning... received a letter from the Prince addressed to you, with a present of a resay and a shawl handkerchief."—Warren Hastings to his Wife, in Busteed, Echoes of Old Cutchta, 135.

1884.—"I arrived in a small open pavilion at the top of the building, in which there was a small Brahminy cow, clothed in a waddled resai, and lying upon a carpet."—Mem. of Col. Mountain, 135.

1857.—(Imports into Kandahar, from Mashad and Khorasan) "Razazes from Yezd... ."—Punjab Trade Report, App. p. lxviii.

1867.—"I had brought with me a soft quilted resai to sleep on, and with a rug wrapped round me, and sword and pistol under my head, I lay and thought long and deeply upon my line of action on the morrow."—Lieut.-Col. Levis, A Fly on the Wheel, 301.

RUBBEE, s. Ar. rubi, 'the spring.' In India applied to the crops, or harvest of the crops, which are sown after the rains and reaped in the following spring or early summer. Such crops are wheat, barley, gram, linseed, tobacco, onions, carrots and turnips, &c. (See KHUREEF.)

[1765.—"... we have granted them the Dewanee (see DEWAUNY) of the provinces of Bengal, Bahar, and Orissa, from the beginning of the Fussul Rubby of the Bengal year 1172... ."—Firmans of Shah Aulukum, in Verelst, View of Bengal, App. 167.]
RUBLE, s. Russ. The silver unit of Russian currency, when a coin (not paper) equivalent to 3s. 4½d.; [in 1901 about 2s. 1½d.]. It was originally a silver ingot; see first quotation and note below.

1559.—"Vix centum annos vt tantur moneta argentae, pradeserit apud illos cusa. Initiio cum argentum in provinciam inferbasur, fundebantur portiunculae oblomgae argenteae, sine imagine et scriptura, asestimatione vnus rubii, quamar nulla nunc appareat."—Herberstein, in Rerum Moscovit. Actores, Francof. 1600, p. 42.

1591.—"This penaltie or mullet is 20 dinges (see TANGA) or pence upon every rubble or mark, and so ten in the hundred. . . . Hee (the Emperor) hath besides for every name conteyned in the wrists that passe out of their courts, five alteen, an alteen 5 pence stering or thereabouts."—Treatise of the Russian Commonwealth, by Dr. Giles Fletcher, Hak. Soc. 51.

c. 1654-6.—"Dog dollars they (the Russians) are not acquainted with, these being attended with loss . . . their own dordas they call Roubles."—Macarius, E.T. by Balfour, i. 280.

RUFFUGUR, s. P.—H. rafifgar, Pers. rafagor, 'darning.' The modern rafifgar 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 Seerbetties (see PIECE-GOODS) very much frayed and very badly raff-gur'd or joined."—Bengal Letter to E.I. Co., Feb. 25, India Office MSS.

* These ingots were called saum. Ibn Batuta says: "At one day's journey from Ukak are the hills of the Rus, who are Christians; they have red hair and blue eyes, they are ugly in feature and crafty in character. They have silver mines, and they bring from their country saum, i.e. ingots of silver, with which they buy and sell in that country. The weight of each ingot is five ounces."—ib. 414. Pegolotti (c. 1340), speaking of the landroute to Cathay, says that on arriving at Casal (i.e. Kinsay of Marco Polo or Hang-chan-fu) "you can dispose of the sommi of silver that you have with you . . . and you may reckon the sommo to be worth 5 golden florins" (see in Cathay, &c., i. 288-9, 290). It would appear from Worsaf, quoted by Hammer (Geschichte der Goldenen Horde, 224), that gold ingots also were called sum or saum. The ruble is still called saum 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, 'rome for 'good'; 'rome-brière, 'good drink'; and so, rum. The English word has always with us a note of vulgarity, but we may note here that Gorresio in his Italian version of the Ramayana, whilst describing the Palace of Râvana, is bold enough to speak of its 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 fuddling they make in the Island is Rumballion, 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!' 'Rumballion' 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, (V.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 Ramazdni, which he alleges to be one of the commonest of Mahomedan names. [The Merry-jhony Guilty, of Calcutta (Curey, Good Old Days, :
139) perhaps in the same way derived its name from one Mir Jân.] 1810.—"Generally speaking, the present bawains, who attach themselves to the captains of European ships, may without the least hazard of controversy, be considered as nothing more or less than Rum-johnnies of a larger growth."—Williamson, V.M., i. 191.

b. Among soldiers and sailors, 'a prostitute'; from Hind. râmjanî, Skt. rdâmâ-jaňã, 'a pleasing woman,' 'a dancing-girl.'

[1799—"... and the Râmjenîs (Hindu dancing women) have been all day dancing and singing before the idol."—Colebrooke, in Life, 153.] 1814.—"I lived near four years within a few miles of the solemn groves where those voluptuous devotees pass their lives with the râmjanâies or dancing-girls attached to the temples, in a sort of luxurious superstition and sanctified indifference unknown in colder climates."—Forbes, Or. Mem. iii. 6; [2nd ed. ii. 127].

[1816—"But we must except that class of females called ravjannees, or dancing-girls, who are attached to the temples."—Ariatic Journal, ii. 375, quoting Wathen, Tour to Madras and China.]

RUMNA, s. Hind. runâ, Skt. ruâna, 'causing pleasure,' a chase, or reserved hunting-ground.

1760.—"Abdal Châb Cawn murdered at the Runma in the month of March, 1760, by some of the Hercahahs..."—Van Sattur, i. 83.

1792.—"The Peshawa having invited me to a novel spectacle at his runna (read ruâna), or park, about four miles from Poonah..."—Sir C. Mullo, in Forbes, Or. Mem. [2nd ed. ii. 82]. (See also verses quoted under PAWNEE.)

RUNN (OF CUTC]H, n.p. Hind. ruñ. This name, applied to the singular extent of sand-flat and salt-waste, often covered by high tides, or by land-floods, which extends between the Peninsula of Cutch and the mainland, is a corruption of the Skt. irîña or irîna, 'a salt-wamp, a desert,' [of aranya, '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 Irinon, and is distinguished into the Great and the Little. And there is an expanse of shallow water on both sides, and swift con-
tinal eddies extending far from the land."—Periplus, § 40.

c. 1370.—"The guides had maliciously misled them into a place called the Kûnchiran. In this place all the land is impregnated with salt, to a degree impossible to describe."—Shams-i-Sirâj-A'if, in Elliot, iii. 324.

1583.—"Muzaffar died, and crossed the Ran, which is an inlet of the sea, and took the road to Jessalmir. In some places the breadth of the water of the Ran is 10 kes and 20 kes. He went into the country which they call Kach, on the other side of the water."—Tabakât-i-Akbarî, Ibid. v. 440.

c. 1590.—"Between Chalwanah, Sircar Ahmedabad, Putten, and Surat, is a low tract of country, 90 coss in length, and in breadth from 7 to 30 coss, 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."—Ayyen, ed. Gladwin, 1890, ii. 71; [ed. Jarret, ii. 249].

1849.—"On the morning of the 24th I embarked and landed about 6 p.m. in the Runn of Sindh."

"... a boggie syrtis, neither sea Nor good dry land..."

Dry Leaves from Young Egypt, 14.

RUPEE, s. Hind. rûpîya, from Skt. rûpiya, 'wrought 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 Shaâ (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 Iylatimish (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 Batutta and his contemporaries that the gold coin, which the former generally calls tanga and sometimes gold dinâr, was worth 10 of the silver coin, which he calls dinâr, 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 (1230) 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 Shâh. But it does not appear that the old standard was then resumed for silver. In the reign of Mahommed's successor Feruz Shâh, 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 Lodi dynasty (i.e. 1526). The coinage seems to have sunk into a state of great irregularity, not remedied by Baber (who struck ashrafts (see ASHRAFEE) and dirhams, such as were used in Turkestan) or Humâyûn, but the reform of which was undertaken by Sher Shâh, as above mentioned.

His silver coin of 175-178 grs. was that which popularly obtained the name of râpiya, 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 obv. 'THE RUPEE OF BOMBAY. 1677. BY AUTHORITY OF CHARLES THE SECOND; rev. KING OF GREAT BRITAIN. FRANCE. AND. IRELAND.' Wt. 167.8 gr. The fourth bears obv. 'HON. SOC. ANG. IND. ORI.' with a

shield; rev. 'A. DEO. PAX. ET. INCREMENTUM:—MON. BOMBAY. ANGILIC. REGIM.' A° 76.' 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 168-885 of pure silver. Besides these there was the Chulâni or 'current' rupee of account, in which the Company's accounts were kept, of which 116 were equal to 100 sikkas. [*The 'bharti or Company's Arcot rupee was coined at Calcutta, and was in value 3½ per cent. less than the Sikka rupee. (Beveridge, Bokerganj, 99.)] The Bombay Rupee was adopted from that of Surat, and from 1800 its weight was 178-32 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 Nawâb 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 169-20 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 Sonaut rupees, which was of frequent occurrence down to the reformation and modification of the Indian coinage in 1833, is one very difficult to elucidate. The word is properly sanwât, pl. of Ar. sanat (t), a year. According to the old practice in Bengal, coins deteriorated in value, in comparison with the rupees of account, when they passed the third year of their currency, and these rupees were termed Sanwât or Sonaut. But in 1773, to put a stop to this inconvenience, Government determined that all rupees coined in future should bear the impression of the 19th san or year of Shâh 'Alam (the Mogul then reigning). And in all later uses of the term Sonaut it appears to be equivalent in value to the Farrukhabad rupee, or the modern "Company's Rupees" (which was of the same standard).
Dacca Mints." (1) (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 coinages), 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 *Farrukhabad Rupee*.

1610.—"This army consisted of 100,000 horse at the least, with infinite number of Camels and Elephants: so that with the whole baggage there could not be less than five or six hundred thousand persons, incomuch that the waters were not sufficient for them; a *Mussocke* (see *Mussuck*) of water being sold for a *Rupia*, and yet not enough to be had."—Hawkins, in *Purchas*, i. 427.

[1615.—"*Roupies* Jangers (*Jakângir*) of 100 *pious*, which goeth five for four ordinary roupies of 80 *pious* called *Casumus* (see *Kuzzanna*), and we value them at 2s. 6d. per piece: *Coccus* (see *Sicca*) of Amadavrs which goeth for 80 *pious*; *Challenes of Agra*, which goeth for 55 *pious*;—Foster, *Letters*, iii. 87.]

1616.—"*Rupias monetae genus est, quarrum singulati xxvi. assibus gallicis aut cirrateraeae equivalent."—Jarric, i. 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 Regall Authoritie to take what he list, which was esteemed at five thousand horse, the pay of every one at two hundred Rupias by the yeare."—Sir T. Roe, in *Purchas*, i. 548; [Hak. Soc. i. 239, with some differences of reading]."

"They call the pieces of money *roopen*, of which there are some of divers values, the meanest worth two shillings and thrreepence, and the best two shillings and ninenpence sterling."—Terry, in *Purchas*, ii. 1471."

[This money, consisting of the two-shilling pieces of this country called *Rooopen*]—Foster, *Letters*, iv. 229.]

1648.—"Reducing the *Ropie* to four and twenty Holland Stuyvers."—*Van Twist*, 26.

1653.—"*Roupie* est une monoye des Indes de la valeur de 30s." (i.e. sous).—*De la Boulaye-le-Gouz*, ed. 1657, p. 355.

c. 1666.—"And for a *Rouppy* (in Bengal) which is about half a Crown, you may have 20 good Pullets and more; sees and Ducks, in proportion."—Berner, *Ex. T. p. 140*; [ed. *Compend.*, 438].

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 *Rupes*, *Pices*, and *Budgrooms*, 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 Temper of the King's Officers pretty well, and however they may decay our manner of acting they are ready enough to grasp at the *Rupees* whenever they fall within their Reach."—*M.S. 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. 1640-50.—*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 EBOOK.]

[1810-17.—"*Tippoo's Aumil* ... 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)."—*Wilks, Sketches, Madras reprint*, i. 281.]

[1813.—"In this camp *hackeries* and *ruths*, as they are called when they have four wheels, are always drawn by bullocks, and are used, almost exclusively, by the *Baes*, the *Nacht* 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 Ship*, ii. 183.

**RUTTEE, RETTEE**, s. Hind. *rati*, *rati*, Skt. *raktika*, from *rakta*, 'red.' The seed of a leguminous creeper
(Astrus 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 1-75 grs. Troy (Numismata Orientalia, New ed., Pt. I. pp. 12-14). This work of Mr. Thomas's contains interesting information regarding the old Indian custom of basing 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 trasarenu. 133. Eight of these trasarenu are supposed equal in weight to one minute poppy-seed (likhya), three of those seeds are equal to one black mustard-seed (raja-sarshapa), and three of these last to a white mustard-seed (gaurasarshapa). 134. Six white mustard-seeds are equal to a middle-sized barley-corn (yava), three such barley-corns to one krishnula (or raktika), five krishnulas of gold are one masha, and sixteen such masha one swarna."—(ibid. p. 13).

In the Ain, Abul Fazl calls the ratti surkh, which is a translation (Pers. for 'red'). In Persia the seed is called chashm-i-krurús, 'Cock's eye' (see Blockmann's E.T., i. 16 n., and Jarrett, ii. 354). Further notices of the rahi 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 rahi of the gem-dealers is a double rahi, and an approximation to the manjádi (see MANGELIN). This accounts for Tavernier's valuation at 3½ grs. [Mr. Ball gives the weight at 2-66 Troy grs. (Tavernier, ii. 448).]

c. 1676.—"At the mine of Soumelpou in Bengala, they weigh by Rati's, and the Rati is seven eighths of a Carat, or three grains and a half."—Tavernier, E.T. ii. 140; [ed. Ball, ii. 89].

RYOT, s. Ar. rāyiya, from rād, '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 Khurāj, or Jezya (see JEZYA).

[1609.—"Riats or clowens." (See under DOAL.)]

1778. — "For some period after the creation of the world there was neither Magistrate nor Punishment ... and the Ryots were nourished with piety and morality."—Halked, Gentoo Code, 41.

1789.—"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.

1790.—"A raiyot is rather a farmer than a husbandman."—Colebrooke, in Life, 42.

1808.—"The ryots were all at work in their fields."—Lord Valentia, ii. 127.

1813.—"And oft around the cavern fire On visionary schemes debate, To snatch the Rayahs from their fate."—Byron, Bride of Abydos.

1829.—"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 soucars (see SOWCAR) respecting loans and advances ... is essential to a judge."—Sir T. Munro, in Life, ii. 17.

1870.—"Ryot is a word which is much ... misused. It is Arabic, but no doubt comes through the Persian. It means 'protected one,' 'subject,' 'a commoner,' as distinguished from 'Raees' or 'noble.' In a native mouth, to the present day, it is used in this sense, and not in that of tenant."—Systems of Land Tenure (Cobden Club), 160.

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 Raees and Raiyat.

1877.—"The great financial distinction between the followers of Islam ... and the rayahs or infidel subjects of the Sultan, was the payment of haracht or capitation tax."—Finlay, H. of Greece, v. 22 (ed. 1877).

1884.—"Using the rights of conquest after the fashion of the Normans in England, the Turks had everywhere, except in the Cyclades, ... 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 metayer system."—Murray'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 Bâhmanâi 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 Şâhi family which reigned in Bijapur from 1489 to the end of the following century (see IDALCAN). His real name was Abdul Muzaffar Yusuf, with the surname Sabâi or Savâi. 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 Savî 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 Sâhib (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 sipâhî, Arabic, a soldier," is quite inadmissible (nor is sipâhî Arabic). [On this word Mr. Whiteway writes: 'In his explanation of this word Sir H. Yule has been misled by Barros. Couto (Dec. iv. Bk. 10 ch. 4) is conclusive, where he says: 'This Çuco 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 João de Barros could not get true information of these things, he confounded the name of the Hindu Savay with that of Çuco (? Yusuf) Adîl Şâh, 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 Savã. 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 Çuco.' This passage makes it clear that the origin of the word is the Hindu title Sivâ, Hind. Savêt, 'having the excess of a fourth,' 'a quarter better than other people,' which is one of the titles of the Maharâjâ of Jaypur. To show that it was more or less well known, I may point to the little State of Sundã, 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 Sivêt was a common honorific of the ruling family. At the same time Barros was not alone in calling Adîl Şâh the Sabaio (see Alboquerque, Cartas, p. 24), where the name occurs. The mistake having been made, everyone accepted it."

RYOTWARRY, adj. A technicality of modern coigne. Hind. from Pers. râ'îyatwar, formed from the preceding. The ryotwarry system is that under which the settlement for land revenue is made directly by the Government agency with each individual cultivator holding land, not with the village community, nor with any middleman or landlord, payment being also received directly from every such individual. It is the system which chiefly prevails in the Madras Presidency; and was elaborated there in its present form mainly by Sir T. Munro.

1824.—"It has been objected to the ryotwâri system that it produces unequal assessment and destroys ancient rights and privileges; but these opinions seem to originate in some misapprehension of its nature."—Minutes, &c., of Sir T. Munro, i. 265. We may observe that the spelling here is not Munro's. The Editor, Sir A. Arbuthnot, has followed a system (see Preface, p. x.); and we see in Gleig's Life (iii. 355) that Munro wrote 'Rayetwar.'
There is a story, related as unquestionable by Firishta, that the Sabaio was in reality a son of the Turkish Sultan Aga Murad (or 'Anurath') II., who was saved from murder at his father's death, and placed in the hands of 'Imad-ud-din, a Persian merchant of Siūrā, 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 Cabaiio had taken it from the Hindoos."—*Dalboquerque*, ii. 96.

, "In this island (Goa called Goga) there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain called Savaiu, who has 400 Mamelukes, he himself being also a Mameluke. . . ."—*Varthema*, 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 Sabaiyo, 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 Gacuyym Hydalcyan . . ."—*Barros*, Lisbon ed. 287.

1563.—"O . . . And returning to our subject, as Adel in Persian means 'justice,' they called the prince of these territories Adelham, as it were 'Lord of Justice.'

"R. 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?"

"O. 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, *salo*, in Arabic means 'lord.' . . ."—*Garcia*, f. 36.

**SABLE-FISH.** See HILSA.

**SAFRADES, SAFRASPATAM.** 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 Sadorei, but it is sometimes made into Sadrang- and Shatranj-patam. [The Madras Gloss. gives Tam, Shathurangoppatam, Skt. chatur-anga, 'the four military arms, infantry, cavalry, elephants and cars.']

Fryer (p. 28) calls it Sandraslapatam, which is probably a misprint for Sandrasapatam.

1672.—"From Tirepoplier you come . . . to Sadrampatam, where our people have a Factory."—*Baldaens*, 152.

1726.—"The name of the place is properly Sadrangapatam; but for short it is also called Sadrampatam, and most commonly Sadrasapatam. In the Tellinga it indicates the name of the founder, and in Persian it means 'thousand troubles' or the Shabboard which we call chess."—*Valentiijn*, *Choromanuel*, 11. The curious explanation of Shatranj or 'chess,' as 'a thousand troubles,' is no doubt some popular etymology; such as P. sad-ranj, 'a hundred griefs.' The word is really of Sanskrit origin, from *Chaturangam*, literally, 'quadririparte'; the four constituent parts of an army, viz. horse, foot, chariots and elephants.

[1727.—"Saderoas, or Saderas Patam." (See under LONG-CLOTH.)]

*SAFFLOWER*, s. The flowers of the annual *Calthamus tinctorius*, L. (N.O. *Compositae*), 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, *usfūr.* This word we find in medieval trade-lists (e.g. in Pegolotti) to take various forms such as asfiore, asfrole, astifore, saffrole, saffiore; from the last of which the transition to safflower is natural. In
the old Latin translation of Avicenna it seems to be called Crocus hortulanus, for the corresponding Arabic is given hasfor. Another Arabic name for this article is kurtum, which we presume to be the origin of the botanist's carthamus. In Hind. it is called kusumbha 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-kurtum." — Ibn Baithar, ii. 196.

c. 1343.—"Affiore vuol esser fresco, e asciutto, e colorito rosso in colore di buon zafferano, e non giallo, e chiaro a modo di femminella di zafferano, e che non sia trasandato, che quando è vecchio e trasandato si spolverizza, è fae vermini." —Pegolotti, 372.

1612.—"The two Indian ships aforesaid did discharge these goods following . . . oosfar, which is a red die, great quantitie." —Capt. Sars, in Purchas, i. 347.


1810.—"Le safran bâtard ou carthame, nommé dans le commerce safranon, est appelé par les Arabes . . . osfour ou . . . Kortom. Suivant M. Saffron, le premier nom désigne la plante ; et le second, ses graines." —Silv. de Sacy, Note on Abdallatif, p. 123.

1813.—"Safflower (Coussom, Hind., Aafour Arab.) is the flower of an annual plant, the Carthamus tinctorius, 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. za'farûn. 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 açafrao da terra ("country saffron.") The Hind. name is haldu, or in the Deccan halad, [Skt. haridra, hari, 'green, yellow']. Garcia de Orta calls it croco Indiceo, 'Indian saffron.' Indeed, Dozy shows that the Arab. kurkum for turmeric (whence the bot. Lat. curcuma) is probably taken from the Greek κρόκος or obl. κρόκων.

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 Baithar, ii. 370.

1563.—"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 mangale, and the Malays cunket; the Persians, darsard, which is as much as to say 'yellow-wood.' The Arabs call it habel; 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. 78v. Further on he identifies it with curcuma.

1752.—"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. shâtâr-î pesha (lit. shâtâr, 'a disciple, a servant,' and pesha, 'business').

[1767.—"Saggar Depessah-pay." —In Long, 518.]

SAGO, s. From Malay sâghî. The farinaceous pith taken out of the stem of several species of a particular genus of palm, especially Metroxylon laevé, 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 N. 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, tis 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 Odoric, 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.

1552.—“There are also other trees which are called sagus, from the pith of which bread is made.”—Casanheida, vi. 24.

1553.—“Generally, although they have some millet and rice, all the people of the Isles of Maluco eat a certain food which they call sagum, 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 meale which they call Sago, made of the toppes of certaine trees, tasting in the Mouth like some curds, but melts away like sugar.”—Drake’s Voyage, Hak. Soc. p. 142. Also in a list of “Certaine Words of the Naturall Language of Iau.” ; “Sagu, bread of the Country.”—Hokl. iv. 246.

c. 1600.—“Primo Sagus genuina, Malaice Sagu, sive Lapua tuni, h.e. vera Sagu.”—Rumphius, i. 75. (We cannot make out the language of lapua tuni.)

1727.—“And the inland people subsist mostly on Sagog, the Pith of a small Twig split and dried in the Sun.”—A. Hamilton, ii. 93; [ed. 1744].

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 palmera), in Span. of the Indies saguran, 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 Sumptian (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, Desc. Dict. p. 145). The term sagwire 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.”—Giov. da Empoli, 86.

1615.—“Oryza tamen magna hic copia, ingens etiam modus arborum quas Saguras vocant, quaque varia suggerunt commoda.”—Jarric, i. 201.


1784.—“The natives drink much of a liquor called saguire, drawn from the palm-tree.”—Forrest, Mergui, 73.

1820.—“The Portuguese, I know not for what reason, and other European nations who have followed them, call the tree and the liquor sagwire.”—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 Sahib, Collector Sahib, Lord Sahib, and even Sergeant Sahib are thus used, as well as the general vocative Sähib! ‘Sir!’ In other Hind. use the word is equivalent to ‘Master’; and it is occasionally used as a specific title both among Hindus and Muslims, e.g. Appa Sahib, Tipu Sahib; and generically is affixed to the titles of
men of rank when indicated by those titles, as Khan Sahib, Nawab Sahib, Raja Sahib. 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, Sahab (i.e. Sir), why will you do more than the Creator meant?"—Fryer, 417.

1689.—"Thus the distracted Husband in his Indian English confest, English fashion, Sab, best fashion, have one Wife best for one Husband."—Ovington, ii. 252.

1853.—"He was told that a 'Sahib' wanted to speak with him."—Oakfield, ii. 252.

1878.—"... forty Elephants and five Sahibs with guns and innumerable followers."—Life in the Mofussil, i. 194.

[ST. DEAVES, n.p. A corruption of the name of the island of Sanand 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.

[1688.—"From Chittagaum we sailed away the 29th January, after had sent small vessels to search round the Island St. Deaves."—In Yule, Hedges' Diary, Hak. Soc. I. ixxx.]

SAINT JOHN'S, n.p.

3. An English sailor's corruption, which for a long time maintained its place in our maps. It is the Sindan 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. [Dosa-bhai 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 Sajdan (see Hist. of Cambay, in Bo. Govt. Selections, No. xxvi, N.S., p. 52), but it is commonly called Sanjan. E. B. Eastwick in J. Bo. As. Soc. R. i. 167, gives a Translation from the Persian of the "Kisah-i-Sanjân, or History of the arrival and settlement of the Parsees in India," Sanjan is about 3 m. from the little river-mouth port of Umbargam. "Evidence of the greatness of Sanjan 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.]

ST. JOHN'S ISLAND, n.p.

This again is a corruption of San-
SALAK. or more correctly Shang-chuany, 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.

1559.—"Inde nos ad Sanctianum Simarum insulam a Cantone milia pas. cicerit ox Deus perduxit incolumnes."—Seti. Franc. Xavieri Epist., Praga 1667, IV. xiv.

1637.—"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 Quanzung or Canton in China."—Dampier, i. 406.

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].


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 Sikajang, [or as Denny's (Desc. Dict. 321) writes the word, Pulo Skijang].

SAIVÁ, s. A worshipper of Śiva; Skt. Śāivā, adj., 'belonging to Siva.'

1651.—"The second sect of the Bramins, Śēvīā. ... by name, say that a certain Kaivalya 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. 48.

SALA, s. Hind. sālá, '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 Sussor—brother-in-law, or father-in-law."—Forbes, Rās Māḷā, ed. 1878, 616.]

1881.—"Another of these popular Paris sayings is 'et tu soror?' which is as insulting a remark to a Parisian as the apparently harmless remark sālá, 'brother-in-law,' is to a Hindoo."—Sat. Rev., Sept. 10, 326.

SALAAM, s. A salutation; properly oral salutation of Mahometans to each other. Arab. salām, 'peace.' Used for any act of salutation; or for 'compliments.'

[c. 60 B.C.—"'ΑΛΛ 'ει μεν Σίφος ἐστι 'Σαλάμ,' ει δ' οὖν σὺ γε φοίη 'Ναίδος,' ει δ' 'Ελλην 'Χαίρε', το δ' αέτο φράσσω."

—Meleagros, 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 Bisnagar) 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."—Corrca, Lendas, i. 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. ..."—Castanheda, iii. 445.

1611.—"Calema. The salutation of an inferior."— Cobarruivas, Sp. Dict. s.v.

1626.—"Hee (Selim i.e. Jahangir) 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. ..."—Pereus, Pilgrimage, 533.

1638.—"En entrant ils se salissent de leur Salam qu'ils accompagnent d'une profonde inclination."—Mandeloche, Paris, 1659, 223.

1648.—"... this salutation they call salam; and it is made with bending of the body, and laying of the right hand upon the head."—Van Twist, 55.

1689. —""The Salem of the Religious Bramins, is to join their Hands together, and spreading them first, make a motion towards their Head, and then stretch them out."—Ovington, 183.

1694. —"The Town Conicopolies, and chief inhabitants of Egmore, came to make their Salam to the President."—Wheeler, i. 281.

1717. —"I wish the Priests in Tranquebar a Thousand fold Schalaman."—Philipp's Act. 62.

1809. —"The old priest was at the door, and with his head uncovered, to make his salaams."—Ed. Valentin, i. 273.

1813. —"'Ho! who art thou?—This low salam Replies, of Moslem faith I am.'"—Byron, The Gitanj.

1832.—"Il me rendit tous les salams que je fis autrefois au 'Grand Mogol.'"—Jacquet- mont, 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.
SALEB, SALEP.  784  SALEMPOORY.

It is the fruit of a species of rattan (Salacca edulis), of which the Malay name is rotan-salak.

1768-71. — "The salac (Calamus rotang salacca) 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." — Stavorinus, 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 Baithar with the Satyrium of Dioscorides and Galen. The full name in Ar. (analogous to the Greek orchis) is Khursal-thalab, i.e. 'testiculus vulpis'; but it is commonly known in India as salab magri, i.e. Salep of Egypt, or popularly salep-misry. In Upper India saleb is derived from various species of Eulophia, found in Kashmir and the Lower Himalaya. Salooop, 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 salooop was also applied to an infusion of the sassafras bark or wood. In Pereira's Materia Medica, published in 1850, it is stated that 'sassafras 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 salif; but it seems possible that the traveller may not have recognised the tha'lab, sa'lab in its Indian pronunciation.

1734. — "After that, they fixed the amount of provision to be given by the Sultan, viz. 1000 Indian rits of flour; 1000 of meat, a large number of rits (how many I don't now remember) of sugar, of ghee, of salif, of areca, and 1000 leaves of betel." — Ibn Batuta, 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. 129].

[1754.—In his list of Indian drugs Ives (p. 44) gives "Rad. Salop, Persia Rs. 35 per m."

1838. — "Saleb Misree, a medicine, comes (a little) from Russia. It is considered a good nutritious 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 Bazar of Cabool. In Punjab Trade Report, 1862, App. vi.

1882 (!). — "Here we knock against an ambulant salop-shop (a kind of tea which people drink on winter mornings); there against roaming oil, salt, or water-vendors, bakers carrying brown bread on wooden trays, peddlars with cakes, fellows offering dainty little bits of meat to the knowing purchaser." — Levkovias, The Capital of Cyprus, ext. in St. James's Gazette, Sept. 10.

SALEM, n.p. A town and inland district of S. India. Properly Shelem, which is perhaps a corruption of Chera, 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 Seran was a part of Sera." — Le Fanu, 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. 785.

Punjams" (see PIECE-GOODS). The third quotation indicates that it was sometimes white.] 1558. — "Sarampars." — Linschoten, Hak. Soc. i. 95. [1611. — "I ... was only doubtful about the white Betteslas and Salempurys." — Davers, Letters, i. 155. [1614. — "Salampora, being a broad white cloth." — Foster, ibid. ii. 32.] 1680. — "Certain goods for Bantam priced as follows:— "Salampores. Blew, at 14 Pagodas per corse. ..." — Ft. St. Geo. Consn., April 22. In Notes and Exts. iii. 16; also ibid. p. 24. 1747. — "The Warehousekeeper reported that on the 1st inst. when the French entered our Bounds and attacked us ... it appeared that 5 Pieces of Long Cloth and 10 Pieces of Salampores were stolen, That Two Pieces of Salampores were found upon a Peon ... and the Person detected is ordered to be severely whipped in the Face of the Publick. ..." — Ft. St. David Consn., March 30 (MS. Records in India Office). c. 1780. — "... en l'on y fabriquoit differentes especes de toiles de coton, telles que salempouris." — Huafoyn, ii. 461.

SALIGRAM, s. Skt. Shalagrama (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 Mahabharata). [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 shalagrama 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 1883 a salagrama 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 salagrama, 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 coir-matting, 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 Bengal 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.

c. 1590. — "Salgram is a black stone which the Hindos hold sacred. ... They are found in the river Sown, at the distance of 40 cose from the mouth." — Ayen, Gladwin's E.T. 1500, ii. 25; [ed. Jarrett, ii. 150]. 1782. — "Avant de finir l'histoire de Vichenou, je ne puis me dispenser de parler de la pierre de Salagranam. Elle n'est autre chose qu'une coquille petrifiée du genre des cornes d'Ammon, les Indiens prétendent qu'elle représente Vichenou, parcequ'ils en ont découvert de neuf nuances différentes, ce qu'ils rapportent aux neuf incarnations de ce Dieu. ... Cette pierre est aux sectateurs de Vichenou ce que le Lingam est à ceux de Chiven." — Somnerat, i. 307.

[1822. — "In the Nerbuddah are found those types of Shiva, called Solgrammas, which are sacred pebbles held in great estimation all over India." — Wallace, Fifteen Years in India, 286.] 1824. — "The shalagramā is black, hollow, and nearly round; it is found in the Ganduk River, and is considered a representation of Vishnoo. ... The Shalagram is the only stone that is naturally divine; all the other stones are rendered sacred by incantations."—Wanderings of a Pilgrim, i. 43.

1885. — "My father had one (a Salagram). It was a round, rather flat, jet black, small, shining stone. He paid it the greatest reverence possible, and allowed no one to touch it, but worshipped it with his own hands. When he became ill, and as he would not allow a woman to touch it, he
made it over to a Brahman ascetic with a money present."—Sundrabdi, in Punjab Notes and Queries, ii. 109. The sālagrāma is in fact a Hindu fetish.

**SALLABAD.**

This word, now quite obsolete, occurs frequently in the early records of English settlements in India, for the customary or prescriptive exclamations of the native Governments, and for native prescriptive claims in general. It is a word of Mahratti development, sālābād, 'perennial,' applied to permanent collections or charges; apparently a factitious word from Pers. sāl, 'year,' and Ar. ābād, 'ages.'

[180.—"Sallabad." See under ROOC-KA.]

1703.—"... although these are hardships, yet by length of time become Sallabad (as we esteem them), there is no great demur made now, and are not recited 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 Comatees (Comaty) may cry out their Pennagandoo Nargarum . . . . at their houses, feasts, and weddings, &c. according to Sallabad but not before the Pagoda of Chindy Pillary . . . ."—Ibid. 234.

1788.—"Sallabadū. (Usual Custom). A word used by the Moors Government to enforce their demand of a present."—Indian Vocabulary (Stockdale).

**SALOOTREE, SALUSTREE.**

S. Hind. Sālotar, Sālotri. A native farrier or horse-doctor. This class is now almost always Mahommedan. But the word is taken from the Skt. name Sālohotra, 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 Ghiyāṣu-d din Muhammad Shāh Khilji. This rare book, called Kurrutul-Mulk, was translated as early as A.H. 783 (A.D. 1381), from an original styled Sālotar, which is the name of an Indian, who is said to have been a Brāhman, and the tutor of Susruta. 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. 573-4.)

[1831.—"... your aloes are not genuine.' 'Oh yes, they are,' he exclaimed. 'My salutree got them from the Bazaar.'—Or. Sport. Mag., reprint 1873, ii. 223.]

**SALSETTE,** n.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 Kānhēri (see KENNER). 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 (Salinas). But it appears in fact to be the corruption of a Mahratti name Shatshī, from Shatshashti, 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 Bo. 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 Śrī Śāhānaka (Thana)," thus entirely confirming the etymology (J.R. As. Soc. ii. 353). I have to thank Mr. J. M. Campbell, C.S.I., for drawing my attention to these inscriptions.

b. Salsette is also the name of the three provinces of the Goa territory which constituted the Velhas Conquistas 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 Sālotar, and said to comprise in the Sanskrit original 16,000 slokas, was translated in the reign of Shāh Jāhān . . . by Saiyad 'Abdulla Khan Bahādur Firoz Jang, who had found it among some other Sanskrit books which . . . had been plundered from Amar Singh, Rānā of Chitor."
the Ilbas (viz. the island of Goa and minor islands divided by rivers and creeks), (2) Bardez on the northern mainland, and (3) Salsete on the southern mainland. The port of Marnagaon, which is the terminus of the Portuguese Indian Railway, is in this Salsete. 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, Teçar, meaning (Mahr.) Tis-wadî, “30 hamlets.” [See BARGANY.]

A.D. 1186.—“I, Aparâditya (‘the paramount sovereign, the Ruler of the Konkana, the most illustrious King’) have given with a libation of water 24 dharms, after exempting other taxes, from the fixed revenue of the earl of the village of Mahauli, connected with Shat-shashti.” — Inscription edited by Pandit Bhagavândâl Indrajit, in J. As. Br. R. A. S. xii. 332. [And see Bombay Gazetteer, I. Pt. ii. 544, 567.]

a.—

1536. — “Item — Revenue of the Cusba (Caçabo — see CUSBAH) of Maym : R’be 1xbj fedas (40,567)
And the custom-house (Man- dowim) of the said Maym . 48,000
And the Masagom (Macagado) . 11,500
And Bombay (Monbeyr) . 29,000
And the Cusba and Customs of Caranja . 94,700
And in paddy (batê) . xxxi maras (see MOORAH) 1 candil (see CANDY)
And the Island of Salsete fedas (319,000)
And in paddy . xxxi maras 1 candil.”
S. Botelho, Tomo, 142. 332.

b.—

1538.—“Beyond the Isle of Elephants (do Alfant) 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 Elephants, on the east the mainland, and on the west the I. of Bombay or of Boa Vida. 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 league and a half in the interior is an immense edifice called the Pagoda of Salsete; both one and the other objects most worthy of note; Thana for its decay (destriçao) and the Pagoda as a work unique in its way, and the like of which is nowhere to be seen.” —Jóto de Castro, Primo Roteiro da Índia, 69-70.

1554.—

And to the Tanadar (tenadar) of Salsete 30,000 reis.

“He has under him 12 peons (piâes) of whom the said governor takes 7; leaving him 5, which at the aforesaid rate amount to 10,800 reis.

“And to a Parvu (see PARVOE) that he has, who is the country writer and having the same pay as the Tenadar Mor, which is 3 pardas a month, amounting in a year at the said rate to 10,800 reis.” —Botelho, Tomo, in Subsidios, 211-212.

1610. — “Frey Manuel de S. Mathias, guardian of the convent of St. Francis in Goa, writes to me that . . . in Goa alone there are 90 resident friars; and besides in Maccaim and its adjuncts, viz., in the island of Salsete and other districts of the north they have 18 parishes (Freguezias) of native Christians with vicars; and five of the convents have colleges, or seminaries where they bring up little orphans; and that the said Ward of Goa extends 300 leagues from north to south.” —Livros das Monções, 298.

[1674. — “From whence these Pieces of Land receive their general Name of Salset . . . either because it signifies in Canarein a Granary.” —Fryer, 62.]

c. 1700.—“It was a melancholy sight on the loss of Salset, to see the many families forced to seek refuge on Bombay, and among them some Portuguese Hidalgós or noblemen, reduced of a sudden from very flourishing circumstances to utter beggary.”

—Grose, i. 72.

[1768. — “Those lands are comprised in 66 villages, and from this number it is called Salsete.” —Foral of Salsete, India Office MS.]

1777.—“The acquisition of the Island of Salset, which in a manner surrounds the Island of Bombay, is sufficient to secure the latter from the danger of a famine.” —Price’s Tracts, i. 101.

1808.—“The island of Sashky (corrupted by the Portuguese into Salssete) was conquered by that Nation in the year of Christ 1534, from the Mohammedan Prince who was then its Sovereign; and thereafter parcelled out, among the European subjects of Her Most Faithful Majesty, into village allotments, at a very small Foro or quitrent.” —Bombay, Regn. I. of 1808, sec. ii.

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 An-truz, scouring the districts and tana-dars, and placing in them by his own hand and tanadars and collectors of revenue, and put all in such order that he collected much money, inasmuch that he sent to the factor at Goa very good intelligence, accompanied by much money.” —Correa, ii. 161.

1546.—“We agree in the manner following, to wit, that I Idalxaa (Idalcan) promise and swear on our Koran (no num mopaffo), 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 Burdoes, 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 Idralzo, who was formerly called Idalpão (Adil Khwâ),—Botelho, Tombo, 49, 1506.—"On the South side of the land of Goa, when the river runneth againe into the Sea, there cometh even out with the coast a land called Salsette, which is also ynder the subjection of the Portingales, and is ... planted both with people and fruit."
—Linschoten, 51; [Hak. Soc. i. 177].

1602.—"Before we treat of the Wars which in this year (c. 1546) Idaixa (Adil Shah) waged with the State about the mainland provinces of Salsete and Bardês, which caused much trouble to the Government of India, it seems well to us to give an account of these Moor Kings of Vissiapor."—Couto, 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 Lu-kiang. The Burmese form is Than-iwen, but the original form is probably Shan. ("The Salwen River, which empties itself into the sea at Maulmain, rivals the Irrawaddy in length but not in importance."—[Forbes, British Burma, 8].)

SAMBOOK, s. Ar. sanbuk, and sunbâk (there is a Skt. word sâmâbâka, '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 bagâl (see BUGGALOW), and is chiefly used to communicate between a roadstead and the shore, or to go 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 Makdahau) that the Sultan's sungbuk 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."—Ibn Batuta, ii. 183; also see pp. 17, 181, &c.

1489.—"The Zambuco was loaded with down-dung, which they have in those islands, and which they were carrying, it being merchandize 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

SAMBRE, SAMBUR, s. Hind. sâbar, sâmbar; Skt. sambhara. A kind of stag (Rusa Aristotelis, Jerdon; [Blanford, Mammalia, 543 seq.) the

Roteiro of Vasco da Gama, we find: "Barcas; Cambuco."

[1502.—"Zambucos." See under NA-CODA.]

1506.—"Questo Capitano si prese uno samuoco molto rico, veniva dalla Mechaa per Colocut."—Leonardo Co' Masser, 17.

1510.—"As to the names of their ships, some are called Sambuchi, and these are flat-bottomed."—Varthema, 154.

1516.—"Item — our Captain Major, or Captain of Cochim shall give passes to secure the navigation of the ships and zanubuos 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 Lopo Soares with Coutão (Quilon), in Botelho, Tombo, Subsidios, p. 32.

[1516.—"Zambucos." See under ARECA.]

1518.—"Zambuquo." See under PROW.

1543.—"Item — that the Zanubuos which shall trade in his port in rice or nele (paddy) and cottons and other matters shall pay the customary dues."—Treaty of Martin Alfonso de Sousa with Coutom, in Botelho, Tombo, 37.

[1814.—"Sambuk." See under DHOW.]

1855.—"Our pilgrim ship ... was a Sambuk of about 400 arldês (50 tons), with narrow wedge-like bows, a clean water-line, a sharp keel, undeedeked 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 latine. ..."—Burton, Pilgrimage to El Melinah and Meccah, i. 276; [Memorial ed. i. 188].

1858.—"The vessels of the Arabs called Sembuk are small Baggallows of 80 to 100 tons burden. Whilst they run out forward into a sharp prow, 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. von Neimans, in Zeitschr. der Deutsch. Morgeng. Gesellschaft. xii. 420.

1880.—"The small sailing boat with one sail, which is called by the Arabs 'Jâm-book' with which I went from Hodeida to Aden."—Letter in Athenaeum, March 18, p. 346.

[1900.—"We scrambled into a sambouka crammed and stuffed with the baggage."—Beat, Southern Arabia, 220.]
SAMPAN.

Samshoo, s. 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-shao, 'thrice fired' (Guide, 220). 'Distilled liquor' is shao-siu, 'fired liquor.' Compare Germ. Brunntwein, 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).

1684.—"... sampoe, or Chinese Beer."—Valentijn, iv. (China) 129.

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1727.—"... Samshew or Rice Arrack."—A. Hamilton, ii. 222; [ed. 1744, ii. 224].

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SANDAL, SANDLE, SANDERS. 790

SANDOWAY.

has been long applied, both in English and in the Indian vernaculars, to the wood of _Pterocarpus santalina_, 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 pharmacological 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 santalina_ 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.

c. 545. — "And from the remoter regions, I speak of Tainista and other places of export, the imports to Taprobane are silk, aloeswood, cloves, _Sandalwood_ (πτάρδαρν), and so forth..." — Cosmas, in Cathay, &c., clxvii.

1298. — "Encore sachiez que en ceste ysele a arbres de _sandal_ vermoille ausi grant come sunt les arbres des nostre contré... et il en ont bois come nos avuns d'antres arbres sauvaus." — Marco Polo, Geog. Text, ch. cxxi.

c. 1390. — "Take powdered rice and boil it in almond milk... and colour it with _Saunders._" — Recipe quoted by Wright, Domestic Manners, &c., 350.

1564. — "Le _Santal_ done croist es Indes Orientales et Occidentales: en grandes Forestes, et fort espesses. Il s'en trouve trois espesses: mais le plus pasle est le meilleur; le blanc apres: le rouge est mis au dernier ranc, pource qu'il n'a aucune odeur: mais les deux premiers sentent fort bon." — Matthioli (old Fr. version), liv. i. ch. xix.

1668. — "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, t. 185v. He proceeds to speak of the _sandal_ _vermelho_ as quite a different product, growing in Tenasserim and on the Coromandel Coast.

1584. — "... _Sandalies_ wilde from Cochin. _Sandalies_ domestick from Malaca..." — Wm. Barret, in Hakt. ii. 412.

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 said fort, at a time when most of the people... were gone to Solor for the _Sandal_ trade, by which they had their living." — Bocarro, Decada, 723.

1615. — "Committee to procure the commodities recommended by Capt. Saris for Japan, viz. pictures of wars, steel, skins, _sanders-wood._" — Sainsbury, i. 380.

1813. — "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.

1825. — "_Redwood_, properly _Red Sanders_, 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 small or taste." — Ibld. ed. 1825, p. 249.

SANOWAY, n.p. A town of Arakan, the Burmese name of which is _Thandwe_ (Sand-wé), for which an etymology ("iron-tied"), and a corresponding legend are invented, as usual [see Burmah Gazetteer, ii. 606]. It is quite possible that the name is ancient, and represented by the _Sada_ of Ptolemy.

1555. — "In crossing the gulf of Bengal there arose a storm which dispersed them in such a manner that Martin Affonso found himself alone, with his ship, at the island called Negamale, opposite the town of _Sode_, which is on the mainland, and there was wrecked upon a reef..." — Barros, IV, ii. 1.

In 1. ix. 1, it is called _Sedo_.

1690. — "Other places along this Coast subjected to this King (of Arracan) are _Coromoria_, _Seda_, Zera, and _Novel Mugauni._" — Appendix to Ovington, p. 563.
Sanguical, s. This is a term (pl. sanguicles) 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 embarcaçao pequena q serve na costa da India para dar alcance 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 Camagueiar."—Albuquerque, Carlos, p. 99. In a letter of Nov. 30, 1513, he varies the spelling to Camugiar. There are many other passages in the same writer which make it practically certain that Sanguicles were the vessels built at Sanguicier.]

1598.—"The Conde (Francisco da Gama) was occupied all the winter (q.v.) in reforming the fleets... 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 Sanguicles according to instructions which should be given by Sebastiao Botelho, a man of great experience in that craft. These orders were 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 paros 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..."—Costa, 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 sanguicles, which our ships and galleys cannot overtake, I enjoined and ordered 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 Dom Afonso de Castro, in Livros das Monçôes, i. 26.

[1612.—See under Gallivat, b.]

1614.—"The eight Malabarques Sanguicles that Francis de Miranda despatched to the north from the bar of Goa went with three chief captains, each of them to command a week in turn..."—Boecorro, Decada, 262.

Sanguicier, 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 Shastri, 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 Skt. sangama-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 Cinguiçar, inside of which there is a place where there is a traffic in many wares, and where enter many vessels and small Zamboocos (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).—Barbosa, Lisbon ed. p. 286.

1538.—"Thirty-five leagues from Guoa, in the middle of the Gulf of the Malabars there runs a large river called Zamgizara. This river is well known and of great renown. The bar is bad and very tortuous, but after you get within, it makes amends for the difficulties without. It runs inland for a great distance with great depth and breadth."—De Castro, Primeiro Roteiro, 36.

1563.—De Barros calls it Zingaçar in II, i. 4, and Sangaca in IV, i. 14.

1584.—"There is a Haven belonging to those ryvers (rovers), distant from Goa about 12 miles, and is called Sanguiseo, where many of those Rovers dwell, and doe so much mischiefe that no man can passe by, but they receive some伤害 by them... Which the Viceroy understanding, prepared an armie of 15 Foists, over which he made chiefe Captaine a Gentleman, his Nephew called Don Italiano Mascarenhas, giving him express commandement first to goe unto the Haven of Sanguiseu, and utterly to raze the same downe to the ground."—Linschoten, ch. 92; [Hak. Soc. ii. 170].

1602.—"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 Sanguicier, which was also within his jurisdiction, being a seaport, and there embarking it at his pleasure."—Costa, ix. 8. See also Dec. X. iv.:

"How D. Gileanes Mascarenhas arrived in Malabar, and how he entered the river of Sanguicier to chastise the Nabigue of that place; and of the disaster in which he met his death." (This is the event of 1584 related by Linschoten); also Dec. X. vi. 4:

"Of the things that happened to D. Jeronimo Mascarenhas in Malabar, and how he had a
SANSKRIT, s. The name of the classical language of the Brahmans, Samskrita, 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 Brahman Sanskrit was the bhasha, or language, and had no particular name. The word Sanskrit is used by the protogrammarian Pāṇini (some centuries before Christ), but not as a deno-mination of the language. In the latter sense, however, both 'Sanskrit', and 'Prakrit' (Pracrit) are used in the Brihat Samhita of Varāhamihira, 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 Mṛchāhakaṭakā, translated by Prof. H. H. Wilson in his Hindu Theatre, under the name of the 'Toy-cart'; in the works of Kumārila Bhattra, a writer of the 7th century; and in the Pāṁiniya Śikshā, 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 Mahomedan poet Amīr Khusrū 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 Davanzati in Florence, and dating from 1586. 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 Grandoni, or the like, from grānta, '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.]

A.D. 21—"Maitreyā. Now, to me, there are two things at which I cannot choose but laugh, a woman reading Sanskrit, and a man singing a song: the woman snuffles like a young cow when the rope is first passed through her nostrils; and the man wheezes like an old Pandit repeating his bead-roll."—The Toy-Cart, E.T. in Wilson's Works, xi. 60.

A.D. y—"Three-and-sixty or four-and-sixty sounds are there originally in Prakrit (Pracrit) even as in Sanskrit, as taught by the Svyamabhū."—Pāṁiniyā Śikṣā, quoted in Weber's Ind. Studien (1858), iv. 348. But see also Weber's Academ. Vorlesungen (1876), p. 194.

1818.—"But there is another language, more select than the other, which all the Brahmans use. Its name from of old is Sahasrit, and the common people know nothing of it."—Amīr Khusrū, in Elliot, iii. 563.

1586.—"Sono scritte le loro scienze tutte in una lingua che dimandano Sanscrita, che vuol dire ' bene articolata': della quale non si ha memoria quando fusse parlata, con avere (com' io dico) memorie antichissime. I'Imparana come noi la greca e la latina, e vi pongono molto maggior tempo, si che in 6 anni o 7 sene fanno padroni: e ha la lingua d'oggi molte cose comun con quella, nella quale sono molti de' nostri nomi, e particolarmente de numeri il 6, 7, 8, e 9, lido, serpe, et altri assai."—Sassetti, extracted in De Guernatii, Storia, &c., Livorno, 1875, p. 221.

c. 1590.—"Although this country (Kashmir) has a peculiar tongue, the books of knowledge are Sanskrit (or Sahasrit). They also have a written character of their own, with which they write their books. The substance which they chiefly write upon is Tāx, 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 out."—Āvin (orig.), i. p. 563; [ed. Jarrett, ii. 351].

1623.—"The Jesuites conceive that the Bramenes are of the dispersion of the Israelites, and their Bookes (called Samscrcaten) doe somewhat agree with the Scriptures, but that they understand them not."—Peches, Pilgrimage, 55, 56.

1651.—"... Sourī signifies the Sun in Sanscortam, which is a language in which all the mysteries of Heathendom are written, and which is held in esteem by the Bramines just as Latin is among the Learned in Europe."—Rogerius, 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 Hanscrito, which is a language entirely

* Of the birch-tree, Sansk. bhūrja, Betula Bhūr-
pattara, Wall., the exfoliating outer bark of which is called tōr.
different from the common Indian, and which is only known by the Pendas. And this is that Tongue, of which Father Kircher hath published the Alphabet received from Father Rou. 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 Bêths (see VEDA), which they esteem Sacred Books, they call it a Holy and Divine Language."—Bernier, E.T. 107; [ed. Constable, 335].

1673.—"... who founded these, their Annals nor their Sanscrit deliver not."—Fryer, 161.

1839.—"... the learned Language among them is called the Sanscreek."—Ovington, 248.

1694.—"Indicus ludus Tekâper, sic nominatus veterum Brachmanorum lingua Indici dictâ Sanscroot, seu, ut vulgo, exiliori sunt elegantiae causâ Sanscreek, non autem Hanscreek ut minus recte eam nuncupat Kircherus."—Hyde, De Ludis Orientt., in Synagoga Dia., ii. 264.

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 Sanscritze taad) the head-and-mouth 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, Chor: p. 72.

1760.—"They have a learned language peculiar to themselves, called the Hanscrit. ..."—Grose, i. 202.

1774.—"This code they have written in their own language, the Shanscrit. 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 G eig, i. 402.

1778.—"The language so well as the written character of Bengal are familiar to the Natives ... and both seem to be base derivatives from the Shanscrit."—Orme, ed. 1803, ii. 5.

1782.—"La langue Sanscrit, Sanskrid, Hanscreek ou 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."—Pursuits of Literature, 6th ed. 236.

1796.—"La madre di tutte le lingue Indiane é la Sanskrida, cioè, lingua perfetta, piena, ben digerita. Krâa opera perfetta o compita, som, simul, insieme, o vuol dire lingua tutta insieme ben digerita, legata, perfetta."—Fra Paolino, p. 258.

SAPECA, SAPÈQUE, 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 Cochin-China, and equal to about half a pfennig (¹⁄₁₆ Thaler), or about one-sixth of a German Kreutzer" (Gloss. of Reference, 122). We cannot learn much about this coin of Tonquin. Milburn says, under 'Cochin China': "The only currency of the country is a sort of cash, called sappica, composed chiefly of tutenague (see TOOTNAGUE), 600 making a quan: this is divided into 10 mace of 60 cash each, the whole strung 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. Baber: "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." Paku is written by Favre pekâ (Dict. Malais-Français) and is derived by him from Chinese pê-ko, 'cent.' In the dialect of Canton pak is the word for 'a hundred,' and one pak is the colloquial term for a string of one hundred cash." Sapecu 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 peku 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 Numismatics, which may seem at first sight inconsistent with this derivation. For he seems to imply that the smallest denomination of coin struck by Albuquerquc at Goa in 1510 was called cepayqua, i.e. in the year before the capture of Malaca, and consequent familiarity with Malay terms. I do not trace his authority for this; the word is not mentioned in the Commentaries of Alboquerque, 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 Da Cunha, pp. 11-12, and 22). [But also see the quotation of 1510 from Correa under PARDAO. 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.]

[1639.—"It (caxa, cash) hath a four-square hole through it, at which they string them on a Straw; a String of two hundred Caxzes, called Sata, is worth about three farthings sterling, and five Satas tyed together make a Sapoco. The Javians, when this money first came amongst them, were so cheated with the Novelty, that they would give six bags of Pepper for ten Sapocnes, thirteen whereof amount to but a Crown."—Mun- derislo, Voyages, E.T. p. 117.]

[1703.—"This is the reason why the Caxzes are valued so little: they are punched in the middle, and string'd with little twists of Straw, two hundred in one Twist, which is called Santa, and is worth nine Deniers. Five Santas tied together make a thousand Caxzes, or a Sapoon (? Sapoco)."—Collection of Dutch Voyages, 198.]

[1830.—"The money current in Bali consists solely of Chinese pice with a hole in the centre. . . . They however put them up in hundreds and thousands; two hundred are called sathe, and are equal to one rupee copper, and a thousand called Sapaku, are valued at five rupees."—Singapore Chronicle, June 1830, 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 Malaysia to Japan."—Ridgeway, Origin of Currency, 157.]

SAPPAN-WOOD. s. The wood of Caesalpinia sappan; the bakkam 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 Rheede that in Malabar it was called Tajampangan, 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 (gran 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 Malayāl. shappinanm, and the Tamil sappu, both signifying 'red (wood),' are apparently derivatives from shauva, 'to be red,' and suggest another origin as most probable. [The Mad. Gloss. gives Mal. chappannam, from chappu, 'leaf,' Skt. anga, 'body'; Tam. shappunam.] The Malay word is also sapang, which Crawford 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 Lins- choten, Hak. Soc. i. 121].

c. 1570.—"O rio Siao ja dado ao Bremen, O Cochim de Calemba que deu mana De sapào, chumbo, salitre e vitualhas Lhe apercebea caleiros e muralhas."

A de Abreu, Desc. de Malaca.

1588.—"There are likewise some Diamants and also . . . . the wood Sapon, whereof also much is brought from Siam, it is like Brasill to die withall."—Linschoten, 36; [Hak. Soc. i. 120].

c. 1616.—"There are in this city of Ová (read Oloia, 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 Chineheo and Cochinchina . . . ."—Borsaro, Decades, 590.

[1615.—"Hindering the cutting of baccam or brazill wood."—Foster, Letters, iii. 158.]

1616.—"I went to Sapān Dono to know whether he would lend me any money upon interest, as he promised me; but . . . . he drove me afe with words, offering to deliver me money for all our sappon which was com in this junk, at 22 mos 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."—Sainsbury, ii. 32.

1625.—". . . a wood to die withall called Sapan wood, the same we here call Brasill."

—Purchas, Pilgrimage, 1004.

1685.—"Moreover in the whole Island there is a great plenty of Brazil wood, which in India is called sapão."—Ribeiro, Fat. Hist. i. 8.

1727. — "It (the Siam Coast) produces good store of Sapan and Agala-woods, with Gum- lack and Sticklack, and many Drugs that I know little about."—A. Hamilton, ii. 194; [ed. 1744].
SARBATANE, SARBACANE. 795 SARNAU, SORNAU.

1860. — "The other productions which constituted the exports of the island were Sapan wood to Persia. . . ."—Tennent, 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. cebplatana, cebbatana, zarbatana, also Port. zarbatana, &c., Ital. cebbotana, Mod. Greek ζαρποτάνα, from the Ar. zabatana, '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 zebbatana by Ar. zarbatana. 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 mouth 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 (Zarbatanam com setas erradas, ...")—Comm. of Dalboquerque, 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 Bp. Caldwell's H. of Tinnevelly, p. 103 and passim; [Stuart, Man. of Tinnevelly, 50. This explanation is probably incorrect. Welsh (Military Rem. i. 104) 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. sivbojha, '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 Sivaji. Sarbha (sarbo)-ji is honorific. In the Tanjore Inscription it is Serfogi. In mythology Siva's name is 'arrow,' 'spear,' and 'head-burthen,' of course by metonymy." Mr. Brandt suggests Tam. sēṟū, "war," byger, "a tube." No weapon of the name appears in Mr. Egerton's Hand-book of Indian Arms.]

1801.—"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, Sivagangai, and Madura, to deliver the said arms, consisting of Muskets, Matchlocks, Pikes, Gingauls (see GINGALL), and Sarabogoi to Lient.-Col. Agnew . . ."

c. 1814.—"Those who carry spear and sword have land given them producing 5 kalams; those bearing muskets, 7 kalams; those bearing the sarboji, 9 kalams; those bearing the sanjāli (see GINGALL), or gun for two men, 14 kalams. . . ."
—Account of the Maravas, from Mackenzie MSS. in Madras Journal, iv. 360.

SAREE, s. Hind. sārī, sarā. The cloth which constitutes the main part of a woman's dress in N. India, wrap round the body and then thrown over the head.

1598.—"... likewise they make whole pieces or webbes of this heare, sometimes mixed and woven with silke. . . . Those webs are named saryn . . ."—Linschoten, 28; [Hak. Soc. i. 96].

1785.—"... Her clothes were taken off, and a red silk covering (a saurry) put upon her."—Act. of a Sutte, in Seton-Karr, i. 90.

SARNAU, SORNAU, n.p. A name often given to Siam in the early part of the 16th century; from Shahr-i-nau, Pers. 'New-city;' the name by which Yuthia or Ayodhya (see JUDEA), the capital founded on the Menam about 1350, seems to have become known to the traders of the Persian Gulf. Mr. Bradell (J. Ind. Arch. v. 317) has suggested that the name (Sheher-al-nawī, as he calls it) refers to the distinction spoken of by La Loubère between the Thai-Yai, an older people of the race, and the Thai-Noi, the people known to us as Siamee. But this is less probable,
We have still a city of Siam called Lophaburi, and a city of Bengal, the cities of Zirbad, Tenasiri, Sokotora, Shahr-i-nao; and this indeed may have first given rise to the latter name. The Cernove 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 Lakhnauti or Gaur, 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-costs arrive here (atOrmuz) from the counties of Chfn, Java, Bengal, the cities of Zirbad, Tenasiri, Sokotora, Shahr-i-nao...." Abdurrazzak, in Not. et Acta, xiv. 429.

1498.—"Xarnauz is of Christians, and the King is Christian; it is 50 days voyage with a fair wind from Calicut. The King has 400 elephants of war; in the land is much benzoin... and there is aloeswood...."—Varthema, 212.

1510.—"... They said they were from a city called Sarnau, and had brought for sale silken stuffs, and aloeswood, and benzoin, and musk."—Varthema, 110.

1514.—"... Tannazzari, Sarnau, where is produced all the finest white benzoin, storax, and lac finer than that of Martaman, Letter of Giov. d'Empoli, in Arch. Storico Italiano, App. 80.

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 Salem, Emperor of all Sornau, which is a Country wherein there are thirteen kingdoms, by us commonly called Siam" (Sião).—Pinto (orig. cap. xxxvi.), in Cogan, p. 43.

C. 1612.—"It is related of Siam, formerly called Sheher-al-Nawi, to which Country all lands under the wind here were tributary, that there was a King called Bubaninia, who when he heard of the greatness of Malaca sent to demand submission and homage of that kingdom."—Síjara Malaya, in J. Ind. Arch. v. 454.

1726.—"About 1340 reigned in the kingdom of Siam (then called Sjabinouw or Sornau), a very powerful Prince."—Valentijn, 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 Javanese. 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 Labhais (Lubbye) of Coromandel (coloured), and by the Bunts 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. sâranga, 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 Maldives, the sarong is either worn swung 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."—Raffles, Java, i. 96.]

1858.—"He wore a sarong or Malay petticoat, and a green jacket."—Wallace, Mal. Arch. 171.

SATIGAM, n.p. Sâtigân, 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 silting up of the former. It was commonly called by the Portuguese Porto Ponqueno (q.v.).

C. 1340.—"About this time the rebellion of Fakhrâh broke out in Bengal. Fakhra and his Bengali forces killed Kâdar Khân (Governor of Lakhnauti). He then plundered the treasury of Lakhnauti, and secured possession of that place and of Sätigaun and Sunârgânaw."—Zia-ul-din Barânî, in Elliot, ii. 243.

1535.—"In this year Diogo Rabello, finishing his term of service as Captain and Factor of the Choromandel fishery, with license from the Governor went to Bengal in a vessel of his... and he went well armed along with two foists which equipped with his own money, the Governor only lending him artillery and nothing more. So this
Diogo Rabello arrived at the Port of Satim, where he found two great ships of Cambaya which three days before had arrived with great quantity of merchandize, 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 Chatim, where they found three ships from the Coast of Choromandel, which were driven away from the port. And Diogo Rabello sent word to the Govizil that he was sent by the Governor with choice of peace or war, and that he should send to ask the King if he chose to liberate the (Portuguese) prisoners, in which case he also would liberate his ports and leave them in their former peace. . . .—Correa, iii. 619.

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. sata, ‘silk,’ Lat. seta, sēta, ‘a bristle, a hair,’ the Port. sētim. Dr. Wells Williams (Mid. King., ii. 123) says it is probably derived eventually from the Chinese szê-blem, though interchangeably through other languages. It is true that szēm or sz'-tem 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 Zaityon, the name by which Chwan-chai (Chincheew), the great medieval 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, Zaitūnia; the Span. aceytun (for ‘satin’), the medieval French zatony, and the medieval Ital. zetani, afford intermediate steps.

c. 1350.—“The first city that I reached after crossing the sea was Zaitim. . . . It is a great city, superb indeed; and in it they make masks of velvet as well as those of satin (kīnkhā—see KINCOB, ATLAS), which are called from the name of the city zaitūnia.”—Ibn Batuta, iv. 299.

1352.—In an inventory of this year in Douel d’Aroy we have: “Zatony at 4 écus the ell” (p. 342).

1405.—“And besides, this city (Samar-land) is very rich in many wares which come to it from other parts. From Russia and Tartary come hides and linens, and from Cathay 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 Gabelis, &c., of Giov. da Uzzano, we have mention among silk stuffs, several times, of ‘zetani velutati, and other kinds of zetani.’—Della Decina, iv. 58, 107, &c.

1441.—“Before the throne (at Bijanagar) was placed a cushion of zaitiuni satin, round which three rows of the most exquisite pearls were sewn.”—Abharruzad, in Elliot, iv. 120. (The original is ‘darapesh-i-takht bālisha az atlas-i-zaitiuni’; see Not, et Exs. xiv. 376. Quatremère (ibid. 462) translated ‘un carreau de satin olivé,’ taking zaitiun in its usual Arabic sense of ‘an olive tree.’) Also see Elliot, iv. 113.

SATRAP. s. Anc. Pers., kshatrapa, which becomes satrap, as kshaḥyathya becomes sāth. 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 Guzerat. Thus, in a celebrated inscription regarding a dam, near Gīnarā:

c. A.D. 150.—“ . . . he, the Mahī-Khshaṭrāpa Rudradāman . . . for the increase of his merit and fame, has rebuilt the embankment three times stronger.”—In Indian Antiquary, vii. 262. The identity of this with sātraḷ was pointed out by James Prinsep, 1888 (J. As. Soc. Ben. vii. 345). [There were two Indian satrap dynasties, viz. the Western Satraps of Saurashtra and Gujarat, from about A.D. 150 to A.D. 988; for which see Rapson and Indrāji, The Western Kshatrapas (J. R. A. S., N. S., 1890, p. 689); and the Northern Kshatrapas of Mathura and the neighbouring territories in the 1st cent. A.D. See articles by Rapson and Indrāji in J. R. A. S., N. S., 1894, pp. 525, 541.]

1883.—“An eminent Greek scholar used to warn his pupils to beware of false analogies in philology. ‘Because,’ he used to say, ‘σατράπης is the Greek for satrap, it does not follow that parapēς is the Greek for rat-trap.’”—Sat. Rev. July 14, p. 53.
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 suffition at his highnes hands in havinge the good hap to see the face of soo mightie a King as the King of Shashma; whereat he smiled."—Cocks’s Diary, i. 4-5.

1617.—"Speeches are given out that the cuboques or Japon players (or whores) going from Holland for Pusshuma to meete the Corean ambassadors, were set on by the way by a boate of Xaxma theives, and kild all both men and women, for the money they had gotten at Firando."—Ibid. 256.

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 Sāgara (‘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 Budgeiros to see ye Pagodas at Sagor, and returned to ye Oyster River, where we got as many Oysters as we desired."—Hedges, 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 gathered yearly Rent out of it, to ye amount of 26 Lacks of Rupees."—Ibid. Dec. 15; [Hak. Soc. i. 172].

1705.—"Sagore est une Ile où il y a une Pagode très-regardée parmi les Gentils, où ils vont en pelerinage, et où il y a deux Faquers qui y font leur residence. Ces Faquers gavent charmer les bêtes feroces, qu’o y trouve en quantité, sans quoi ils seroient tous les jours exposes à estre devorez."—Luitier, p. 123.

1727.—"... among the Pagans, the Island Sagor is accounted holy, and great numbers of Jongies go yearlyither in the Months of November and December, to worship and wash in Salt-Water, the' many of them fall Sacrifices to the hungry Tigers."—A. Hamilton, ii. 3; [ed. 1744].

SAUL-WOOD, s. Hind. sāl, from Skt. sāla; the timber of the tree Shorea robusta, Gaertner, N.O. Diptera-
carpaceae, which is the most valuable building timber of Northern India. Its chief habitat is the forest immediately under the Himalaya, at intervals throughout that region from the Brahmaputra to the Bías; 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 teak. It does not appear among eight kinds of timber in general use, mentioned in the Ain. The saul has been introduced into China, perhaps at a remote period, on account of its connection with Buddha’s history, and it is known there by the Indian name, so-lo (Bretschneider on Chinese Botan. Works, p. 6).

c. 650.—"L’Honorable du siecle, animé d’une grande pitié, et obéissant à l’ordre des temps, jugea utile de paraître dans le monde. Quand il eut fin de convertir les hommes, il se plongea dans les joies du Nirvâna. Se plaçant entre deux arbres Sālas, il tourna sa tête vers le nord et s’endormit."—Hienon Thsaug, Mémoires (Voyages des Pèl. Bouddh. ii. 340).

1765.—"The produce of the country consists of saul timbers (a wood equal in quality to the best of our oak)."—Holwell, Hist. Events, &c., i. 200.

1774.—"This continued five kas; towards the end there are sāl and large forest trees."—Bogle, in Markham’s Tibet, 19.

1810.—"The saul 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, V.M. ii. 69.

SAVER, SYRE, &c., s. Hind. from Arab. sa’dir, 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 investigation 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 18th 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 sa'ir two old Semitic forms have coalesced in sound though coming from different roots, viz. (in Arabic) sa'ir, producing sa'ir, 'walking, current,' and sa'r, producing sa'r, '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 dustyorey 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 sa'ir, 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, bazaars, &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 Buzars 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 Chelluntah (H. chalanta, 'in transit'), and Ruk-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 zamindarry 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 (Abcarree) . . .) be immediately abolished; and that the Collectors be directed to withdraw their officers from the Gunges, Bazars and Hauts," 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 Hauts 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 phalkur (Hind. phalkar, from phal, 'fruit'), bunkur (from Hind. ban, 'forest or pasture-ground'), and julkur (Hind. jalkar, 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 Accts. 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 Syer 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 Abkārī is not mentioned. Among the Receipts and Disbursements for 1800-1 appears "Syer Collec-
tions, 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 Syer 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. 1,22,874 0 2
Tax on Birds' nests &c. . . . 7,449 0 0
Fees for fruits and gardens . . . 7,287 9 1
Tax on Bees' wax . . . 1,179 8 0
Do. Collections . . . 8,050 0 0
Sale of Government Timbers, &c. . . . 4,19,141 12 8

Under the same: —
Sale proceeds of unclaimed and confiscated Timbers . . . Rs. 146 11 10
Net Salvage on Drift Timbers . . . 2,247 10 0

6,09,043 1 9

(current Rupees) 3,01,00,000 . . . which is 9,35,691 Rupees less than the Average Collections of the three preceding Years. On this Jumna, 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. . . . — Heads of Mr. Dundas's Speech on the Finances of the E.I. Company, June 5, 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 1st 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, temporarily 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 duties,—of all takes personal and professional, as well as those derived from markets, fairs and bazaars,—of lakhiraj (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. India, 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-
ning with Feby. 1704, and in the entries for that year, the following:

"Fort St. David.

"5. Trevor Gaines, Land Customer and Scavenger of Cuddalore, 5th Councl. . . ."


"7. John Butt, Scavenger and Corn-meeter, Tevenapatam, Mercht."

Under 1714 we find again, at Fort St. George:

"Joseph Smart, Rentall General and Scavenger, 8th of Council."

and so on, in the entries of most years down to 1761, when we have, for the last time:

"Samuel Ardley, 7th of Council, Masulipatam, Land - Customer, Military Storekeeper, Rentall General, and Scavenger."

Some light is thrown upon this surprising occurrence of such a term by a reference to Cowell's Law Dictionary, or The Interpreter (published originally in 1607) new ed. of 1727, where we read:

"Scavenger. Scavagium. It is otherwise called Scavage, Shavage, and Schoaving; maybe deduced from the Saxon Scawian (Sceawian?) Ostenders, and is a kind of Toll or Custom exacted by Mayors, Sheriffs, &c., of Merchant-strangers, for Wares shewed or offered to Sale within their Precincts, which is prohibited by the Statute 19 H. 7, 8. In a Charter of Henry the Second to the City of Canterbury it is written Sevenga, and (in Mon. Ang. 2, per fol. 890 b.) Scavengia; and elsewhere I find it in Latin Tributum Ostensarium. The City of London still retains the Custom, of which in an old printed Book of the Customs of London, we read thus, Of which Custom halfein del appartneth to the Sheriffs, and the other halfein del to the Hostys in whose Houses the Merchants been lodged; And it is to be not that Scavage is the Shep by cause that Merchants (sic) shewn unto the Sherif's Merchandizes, of which the Customs ought to be taken ere that any thing thereof be sold, etc.

"Scavenger, From the Belgick Scavan, 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 13 Car. 2. The Germans call him a Drecksimon, from one Simon, a noted Scavenger of Marpurg.

"Schabalbus, The officer who collected the Scavage-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. Schavaldos insurgentes in Episcopatu (Richardus episcopus) fortiter composit. Aliqui suspendebantur, aliqui extra Episcopatum fugabantur.")"

In Spelman also (Glossarium Archæologicum, 1688) we find:

"Scavage.] Tributum quod a mercatoribus exigere solent nudinarum domini, ob licentiam proponenti ibidem venditionis mercimonia, a Saxon (sceawian) id est, Ostendere, inspicerie, Angl. schtawage and shtwage." Spelman has no Scavenger or Scavenger.

The scavage 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 shew. ["From O.F. escaue-er, to examine, inspect. O. Sax. skewun, to behold; cognate with A.S. sceawan, to look at." (Concise Dilt. 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 Albìus 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 Scavage, 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 "scaven-ger," whose office corresponds with the rakyer (raker) of former times." [The meaning and derivation of this word have been discussed in Notes & Queries, 2 ser. ix. 325; 5 ser. v. 49, 452.]

We can hardly doubt then that the office of the Coromandel scavenger of the 18th century, united as we find it with that of "Rentall 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 seaward. 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 predominant part of their duty at an early period is shown by the Scavenger's Oath which we quote below from the Liber Albus. In Skinner's Etymologicion, 1671, the definition is Collector sordium abrasarum (erroneously connecting the word with shaving and scraping), whilst he adds: "Nostri Scavengers vilissimo omnium ministerio sordes et purgamenta urbis auferendi funguntur." In Cotgrave's English-French Dict., ed. by Howel, 1673, we have: "Scabinger. Boueuer. 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 Ly's Juniurs, 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 scavage was still alive within the City in 1829.


Prior to 1419. — "Et debent ad dictum Wardemotum per Aldermannum et probos Wardae, necnon per juratores, eligi Constabularii, Scavegeours, Aleconners, Bedelle, et alii Officierii."—Liber Albus, p. 38.

"SERMET DE SCAVEGEOURS.

Vous jurez que vous surveillez diligentement que lez paviments danz vosstre Garde soient bien et droiturelement pararalliez et nuyent enhaussez a nosance dez veysyns; et que les chemens, ruves, et venelles soient nettes dans feus et de toutz maniers des ordures, pur honnestez de la citoie; et que toztz les chymneys, fournes, terrailles soient de pie, et suffisantement defensables encontre peril de feu; et si vous trouvez rien a contraire vous monstrez al Alderman, issint que l'Alderman ordeigne sur amendement de celle. Et ces ne jerez—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 (1787), p. 284.

1607. — Letter from the Lord Mayor to the Lord Treasurer . . . enclosing a Petition from the Ward of Aldersgate, 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 in an actual 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 "Pack of London required of them as much fees for Package, Ballage, Shewage, &c., as of Strangers not English-born . . ."—Ibid. 322.

1760. — "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."—P. William Consn., in Long, 245. It does not appear from what this the duties of the scavenger in Mr. Handle's case were.

1829. — "The oversight of customable goods. This office, termed in Latin superius, 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 showing, but a toll paid for the oversight of showing; and under that name supervisius apertum 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 concealment, or fraudulent practices . . . 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. (1869), pp. 380-381.

Besides the books quoted, see H. Wedgwood's Etym. Dict. and Skeat's do., which
have furnished useful light, and some references.

SCRIVAN, s. An old word for a clerk or writer, from Port. escrevão.

[1616.—"He desired that some English might early on the Morow come to his howse, wher shall meetee a Scriuano and finish that busines."—Sir T. Roe, Hak. Soc. i. 173. On the same page "The Scriuane of Zulpheckeareon."]

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 Scrivian, 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 is talwar (see TULWAUR). We get it through the French cimeterre, Ital. scimiettra, and according to Marcel Devic originally from Pers. shamsheer (shimšir as he writes it). This would be still very obscure unless we consider the constant clerical confusion in the Middle Ages between c and t, which has led to several metamorphoses of words; of which a notable example is Fr. carquois from Pers. tirkhash. Scimiettra representing shimsheer might easily thus become scimiettra. But we cannot prove this to have been the real origin. This word (shamsheer) was known to Greek writers. Thus:

A.D. 93.—"... Καλα καθότητι τῶν πρεσβύτατον παύα Μορβάζων βασιλέα περαιότερο το διάδημα καὶ δούσα τον σμαιν- 
θρα τον πατρός δακτυλιών, τίτερε σαμψιρ-
πάν θεομαβμένην παρ' αιτοίς."—Joseph. Antípig. xx. ii. 3.

C. A.D. 114. —"Δώρα φέρει Τραμάρινον 
υφάσματα στερκά καὶ σαμψίρας αἱ ἐκεί 
σπάθα βαρβαρικά."—Quoted in Suidas 
Lexicon, s.v.

1595.—"... By this scimitar,
That slew the Sophy, and a Persian prince 
That won three fields of Sultan Soliman 
... "—Merchant of Venice, ii. 1.

1610.—"... Anon the Patron starting 
up, as if of a sodaine restored to life; like 
a mad man skips into the boate, and draw-
ing a Turkish Cymiter, beginneth to lay 
about him (thinking that his vessell had 
been surprized by Pirats), when they all 
leapt into the sea; and diving under water 
such many Dine-dappers, ascended with-
out the reach of his furie."—Sandys, Rela-
tion, &c., 1615, p. 28.

1614.—"Some days ago I visited the 
house of a goldsmith to see a scimitar 
(scimittera) that Nazubahash 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 seldom go without their 
swords (shamshers they call them) form'd 
like a cresent, of pure metall, broad, and 
sharper than any rasor; nor do they value 
them, unless at one blow they can cut in 
two an Asinogo. ..."—Sir T. Herbert, ed. 
1638, p. 228.

1675.—"I kept my hand on the Cock of 
my Carabine; and my Comrade followed a 
foote pace, as well armed; and our Jani-
zary better than either of us both; but our 
Armenian had only a Scimeter."—(Sir) 
George Wheler, Journey into Greece, London, 
1682, p. 252.

1758.—"The Captain of the troop ... 
made a cut at his head with a scymetar 
which Mr. Lally parried with his stick, 
and a Coffeee (Gaffer) 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 steersman or quartermaster. 
The word is the Pers. sukkan, 'a helm.'

c. 1580.—"Aos Mocados, Socôes, e 
Vogas."—Primor e Honra, &c. i. 68c. ("To 
the Mocuddums, Seacunnes, and 
earsomen.")

c. 1590.—"Sukkanhangir, or helmman. He 
steers the ship according to the orders of 
the Mallerim."—Ain. i. 250.

1805. —"I proposed concealing myself 
with 5 men among the bales of cloth, till 
that should be night, when the Frenchmen 
being necessarily divided into two watches 
might be easily overpowered. This was 
agreed to ... till daylight, when unfor-
tunately descriing the masts of a vessel on 
our weather beam, which was immediately 
supposed to be our old friend, the senti-
ments 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 toll a lie 
for all the world, even to save their lives; 
and in short, that they would neither be 
aire nor part in the business."—Letter of 
Legden, dd. Oct. 4-7, in Morton's Life.
1810.—"The gunners and quartermasters ... are Indian Portuguese; they are called Secunnis."—Maria Graham, 85.

[1855.—"... the Seacunnies, or helmsmen, were principally Manilla men."—Neate, Residence in Siam, 45.]

SEBUNDY, s. Hind. from Pers. sibbandi (sth. '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. sipahbandi (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-Marshall 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—Nynocelle—to relieve him for one month. I arrived somehow, with a pair of pitarahs 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 not connected 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 unfit men; some of them more or less crippled, or with defective sight. It seemed probable that, by the process known to us in India as sudder buddle (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 pitched 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 'visage' of the men left.

"The Sebundies 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 £4, 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 they enlisted for.

"I eventually completed the corps with Nepauis, 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 1872, 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 teaching to 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."

1778.—"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. 161.

1785.—"The Board were pleased to direct that in order to supply the place of the Sebundy corps, four regiments of Sepoys be employed in securing the collection of the revenues."—In Seton-Karr, i. 92

"One considerable charge upon the Nabob's country was for extraordinary sibbendies, sepoys and horsemen, who appear to us to be a very unnecessary incumbrance upon the revenue."—Append. to
SEEDY. 806 SEEDY.

Speech on Nab. of Arcot's Debts, in Burke's Works, iv. 18, ed. 1852.

1796.—"The Collector at Midnapoor having reported the Sebundy Corps attached to that Collectorship, Sufficiently Trained in their Exercise; the Regular Sepoys who have been Employed on that Duty are to be withdrawn."—G. Q. Feb. 23, in Supplt. to Code of Military Rebs., 1799, p. 145.

1803.—"The employment of these people therefore... as sebundy is advantageous... it lessens the number of idle and discontented at the time of general invasion and confusion."—Wellington, Desp. (ed. 1837), ii. 170.

1812.—"Sebundy, or provincial corps of native troops."—Fifth Report, 38.

1861.—"Sliding down Mount Tendong, the summit of which, with snow lying there, the Sebundy Sappers were employed cutting a passage for the mules; this delayed our march exceedingly."


SEEDY, s. Hind. sidi; Arab. sa'yid, 'lord' (whence the Cid of Spanish romantic history), sa'yidi, 'my lord'; and Mahr. siddhi. 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 Nawâb 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 Maroc and the Magrib; 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 Zanzibar-man" (Burton, Ar. Nights, iv. 231).]

c. 1563.—"And among these was an Abyssinian (Abecim) 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 Daman to quarter himself in, or at least the whole of its pergunnas (pergunnas—see PER-GUNNAH) 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.'"—Pygöred de Laval, Hak. Soc. i. 173.]

1673.—"An Hobys or African Court (they being preferred here to chief employments, which they enter on by the name of Siddies)."—Freyer, 1147.

"He being from a Hobys Caphir made a free Denizen... (who only in this Nation arrive to great Preferment, being the Frizled, woolly-pated Blacks) under the known style of Syddies..."—Ibid. 168.

1679.—"The protection which the Soddees had given to Gingererah against the repeated attacks of Sevagi, as well as their frequent annoyance of their country, had been so much facilitated by their resort to Bombay, that Sevagi at length determined to compel the English Government to a stricter neutrality, by reprisals on their own port."—Orme, Fragments, 75.

1690.—"As he whose Tite is most Christian, encouraged him who is its principal Adversary to invade the Rights of Christendom, so did Senor Padre de Pandara, the Principal Jesuite and in an adjacent Island to Bombay, invite the Siddy to exterminate all the Protestants there."—Ovington, 137.

1750–60.—"These (islands) were formerly in the hands of Angria and the Soddees or Moors."—Grose, i. 58.

1759.—"The Indian seas having been infested to an intolerable degree by pirates, the Mogul appointed the Siddees, who was chief of a colony of Coffeees (Caffer), to be his Admiral. It was a colony which, having been settled at Dundee-Rajapore, 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 habeeb. This is the name by which the Abyssinians are distinguished in India."—T. Munro, in Life, i. 287.

1814.—"Among the attendants of the Cambay Nabob... are several Abyssinian and Caffree slaves, called by way of courtesy Seddees or Master."—Forbes, Or. Mem. iii. 167; [2nd ed. ii. 225].

1832.—"I spoke of a Sindhee" (Siddie) "or Habeeb, 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 Mahrattas, and in others of Canarese race, but there was a third and less numerous section, of pure African descent called Sidihs... descendants of fugitive slaves from Portuguese settlements... the last regarded, 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., 32-33.

[1896.—"We've shouted on seven-ounce nuggets, We've starved on a Seedee boy's pay," R. Kipling, The Seven Seas.]
SEEMUL, SIMMUL, &c. (sometimes we have seen Symbol, and Cymbal), s. Hind. semal andsembhal; [Skt. śānmāli]. 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 Kishnahar, 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 Salmoli, or Simul...is one of the most gaudy ornaments of the forest or village...”—Buchanan Hamilton, E. India, ii. 789.]

SEEE, 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 pakkā (pucka) and a kachchhā (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. 6½ dr. avoird.; the lightest is the ser of Malabar and the S. Maharatta country, which is little more than 8 oz. [The Macleod ser of Malabar, introduced in 1802, is of 130 tolas; 10 of these weigh 33 lb. (Madras Man. ii. 516.).]

Regulation VII. of the Govt. of India of 1833 is entitled “A Reg. for altering the weight of the Furruckabad 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 Furruckabad 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 Masha = 15 troy grains.
12 Mashas = 1 Tola = 150 ditto.
80 Tolas (or sicca weight) = 1 Seer = 2¾ lbs. troy.
40 Seers = 1 Men 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 Sangor 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 seer of this Regulation was thus 14,400 grains troy—2½ lbs. troy, 2.057 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:

“Standards.—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 fall to the ground. The ser of these Acts would be 2:2 lbs. avoirdupois, or 0:143 of a pound greater than the 80 tola ser.

1554.—"Porto Grande de Bengala.—'The maund (mão) with which they weigh all merchandize is of 40 ceros, each cer 13½ ounces; the said maund weighs 40½ arratels (rotlle)._A. Nunes, 37.

1648.—"One Ceer weighs 18 peseys . . . and makes 2½ pound troy weight."—Van Twist, 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 Cymbium. 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. síah (qu. Pers. 'black?') but the quotations show that it is a corruption of Port. serra. That name would appear to belong properly to the well-known saw-fish (Pristis) — 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 iv., lvi.).

1554.—"E aos Marinheiros hum peixe cerra par mes, a cada hum."—A. Nunes, Livro dos Pecos, 43.

1598.—"To Lopo Vaz, Mestre of the firearms (espingardes), his pay and provisions. . . And for his three workmen, at the rate of 2 measures of rice each daily, and half a seer fish (peixse serra) each monthly, and a maund of firewood each monthly."—S. Botelho, Tombo, 293.

1598.—"There is a fish called Piexse Serra, which is cut in round pieces, as we cut Salmon and salt it. It is very good."—Livro de L, 58; [Hak. Soc. ii. 11].

1720.—"Peyse 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 Quirimba (i.e. off Mozambique) there is a different peyse serra 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 robal, the seir-fish, the grey mullet . . . are very good."—Porter, Or. Mem. 2nd ed. i. 36.

1890.—"Of these in ordinary use for the table the finest by far is the Seer-fish,† a species of Scomber, which is called Tomahal 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.

SEERP A W, s. Pers. through Hind, sar-a-pá — 'cap-a-pie.' A complete suit, presented as a Khilat (Killut) or dress of honour, by the sovereign or his representative.

c. 1666.—"He . . . commanded, there should be given to each of them an embroidery'd Vest, a Turban, and a Girdle of Silk Embroidery, 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 Collat (Killut) or Serpaw, a Robe of Honour from Head to Foot, offered him from the Great Mogul."—Fryer, 87.

1780.—"The Answer is returned that it hath not been necessary for the Governors to go out to receive a bare Phymaund (Firmann), except there come therewith a Serpow or a Tashirife (Tashreef)."—F. St. Geo. Conn. Dec. 2, in N. & E. No. iii. 40.

1715.—"We were met by Padre Stephanus, bringing two Seerpaws."—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."—A. 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 Sunta Sáhib, Subder Ali Sáhib, Jehan Khan and Imaum Sáhib, had all of them taken upon them to send distinct Seerpaws to the President."—In Wheeler, iii. 140.

1759.—"Another deputation carried six costly Seerpaws; these are garments which are presented sometimes by superiors in token of protection, and sometimes by inferiors in token of homage."—Orme, i. 159.

* Corvina is applied by Cuvier, Cantor and others to fish of the genus Sciaena of more recent ichthyologists.

† "Cymbium (Scomber, Linn.) guttatum."—Tennent.
SEETULPUTTY. 809 SEPOY, SEAPOY.

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*, *Prynium 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 SICLEEGUR) 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 *shetulapatea*, laid on beds and couches on account of their coolness, are sold from one ropee to five each."—Ward, *Hindoos*, i. 106.]

1879.—In *Fallon’s Dicty*, we find the following Hindi riddle:—

"Chhun jà pijaal tata, koi jyotà nakh; Majh ji kà bag lagà, koi toràt nakh; Situl-pati bichh, koi sotà nakh; Ráj-banshi mā, koi rota nakh."

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 *situlpati* spread where none shall sleep.

The answer is an Egg; the Stary Sky; a Snake (*Ráj-banshi, ‘royal scion,’ is a placatory name for a snake); and the Sea.

SEMBALL, s. Malay-Javan. *sambil, sambil*. A spiced condiment, the curry of the Archipelago. [Dennys (*Descr. Dict.* p. 337) describes many varieties.]

1817.—"The most common seasoning employed to give a relish to their insipid food is the *lombook* ([i.e. red-pepper]; triturated with salt it is called *sambel*."

—*Raffles, H. of Java*, i. 98.

SEPOY, SEAPOY, s. In Anglo-Indian use a native soldier, disciplined and dressed in the European style. The word is Pers. *sipádí*, from *sipád*, ‘soldier, an army'; which J. Oppert traces to old Pers. *spádá, ‘a soldier*" (Le peuple et la Langue des Médes, 1879, p. 24). But *Shah* is a horseman in Armenian; and sound etymologists connect *sipád* with *asy, ‘a horse’; [others with Skt. *padáti, ‘a foot-soldier*]. The original word *sipádī* occurs frequently in the poems of Amír Khurshú (*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 *spádī* 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 sipádis from Hindu-stan, without any religion, had supported the credit of his authority."—Amír Khurshú, in *Elliott*, iii. 598.

[1865.—"Soldier—*Suppya* and Haddée."—Persian Gloss. in *Sir T. Herbert*, ed. 1877, p. 99.]

1682.—"As soon as these letters were sent away, I went immediately to Ray Nundellall's to have ye *Seappy*, or Nabob's horseman, consigned to me, with order to see ye *Perramma* 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 *Seappy* and Bul-chunds Vekel would be more powerful and advantageous to me than his own."—*Hedges, 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."—*I'tle, in ditto*, ii. ecclis. On this Sir H. Yule notes: "This is an occurrence of the word *sepoy*, in its modern signification, 30 years earlier than any I had been able to find when publishing the A.-I. Gloss. I have one a year earlier, and expect now to find it earlier still."

[1733.—"You are next ... to make a complete survey ... of the number of fighting *Sępovs* ..."—*Forrest, Bombay Letters*, ii. 55.]

1737.—"Elle com tota una força desponível, que eram 1156 soldados pagos em que entra-ram 281 chegados na mão Mercês, o 780 *sypaes* ou *lascarios* (lascar), recuperou o território."—*Azion de las Possesions Portu-guesas no Oriente*, &c., por Joaquim Pedro Celestino Soares, Lisboa, 1851, p. 58.

1746.—"The Enemy, by the best Intelligence that could be got, and best Judgment that could be formed, had or would have on Shore next Morning, upwards of 3000 Europeans, with at least 500 Cofryns, and a
number of Cepboys and Peons."—Eest. of Diary, &c., in App. to A Letter to a Proprietor of the E.I. Co., London, 1750, p. 94.

[1746.—Their strength on shore I compute 2000 Europeans Shipahs and 300 Cooffresses."—Letter from Madras, Oct. 9, in Bengal Consultations. Ibid. p. 600, we have Seapies.]


"It is further ordered that Captn. 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 here, and to leave a serjeant at Cuddalore Who shall conduct his Seapoy 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 16th, "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 Consn. May 30th they record the arrival of the ships Leven, Warwick, and Ilchester, 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, consisting of 70 European Soldiers, 200 Topasses (Topaz), and 100 well-trained Seapoyes, all of which under the command of Capt. Thomas Andrews, a Good Officer."

And under July 13th. "... The Reinforcement of Seapoyes having arrived from Tellicherry, which, with those that were sent from Bombay, making a formidable Body, besides what are still expected; and as there is far greater Dependance to be placed on those 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 Chioceest of them continued in the Service."—MS. Records in India Office.

1752.—"... they quitted their entrenchments on the first day of March, 1752, and advanced in order of battle, taking possession of a rising ground on the right, on which they placed 30 Europeans; the front consisted of 1500 Sipoyes, 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 Sipaes" with 1162 "Sipeps" besides.—Bosquejo, as above.

"A stout body of near 1000 Seapoyes has been raised within these few days."—In Long, 134.

[1759.—"Boat rice extraordinary for the Gentoo Seapois. "..."—Ibid. 174.]

1763.—"The Indian natives and Moors, who are trained in the European manner, are called Sipoyes."—Orme, i. 80.

1763.—"Major Carnac... observes that your establishment is loaded with the expense of more Captains than need be, owing to the unnecessarily making it a point that they should be Captains who command the Seapoy Battalions, whereas such officers are not in manner of Seapoyes 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."—Court's Letter, of March 9. In Long, 290.

1770.—"England has at present in India an establishment to the amount of 8800 European troops, and 54,000 sipahis well armed and disciplined."—Raynal (tr. 1777), i. 459.

1774.—"Sipai sono li soldati Indiani."—Della Tomba, 297.

1778.—"La porta del Ponente della città si custodiva dalli sipai soldati Indiani radunati da tutte le tribù, e religioni."—Fra Paolino, Viaggio, 4.

1780.—"Next morning the sepoys came to see me... I told him that I owed 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 Imprisonment, Lives of Lindseys, 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 Seapoyes; for acting under blacks they became mere blacks in spirit."—Price, Some Observations, 95-96.

1789.—"There was not a captain, nor scarce a sepoys, But a Prince would depose, or a Bramin destroy."—Letter of Simpkin the Second, &c., 8.

1803.—"Our troops behaved admirably; the sepoys astonished me."—Wellington, ii. 384.
1827.—"He was betrothed to the daughter of a Sipahee, 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.

1836.—"The native army of the E. I. Company...Their formation took place in 1757. They are usually called sepoys, and are light and short."—In R. Phillips, A Million of Facts, 715.

1831.—"As early as a.d. 1592 the chief of Sind had 200 natives dressed and armed like Europeans: these were the first "sepoys.""—Burton's Camoens, A Commentary, ii. 150.

The French write cipaye or cipay:

1759.—"De quinze mille Cipayes dont l'armée est censée composée, j'en compte à peu près huit cens sur la route de Pondicherry, chargé de sucre et de poivre et autres marchandises, quant aux Coulis, ils sont tous employés pour le même objet."—Letter of Lally to the Governor of Pondicherry, in Cambridge's Account, p. 150.

c. 1835-38.—"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 Greece, ed. 1877, v. 37.

SERAI, SERYE, s. This word is used to represent two Oriental words entirely different.

a. Hind. from Pers. sara, sarai. This means originally an edifice, a palace. It was especially used by the Turks when they began to build palaces. Hence Sarai, the name of one of the royal residence of the Mongol Khans upon the Volga, the Sarra of Chaucer. The Russians retained the word from their Tartar oppressors, but in their language sarai 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, sera'il and serraglio. In this form, as P. della Valle lucidly explains below, the "striving after meaning" connected the word with Ital. serrato, 'shut up,' and with a word serraglio perhaps previously existing in Italian in that connection. [Serraglio, according to Prof. Skeat (Concise Dict. s.v.) is "formed with suffix-aglio (L. -aculum) from Late Lat. sarare, 'to bar, shut in'—Lat. sera, a 'bar, bolt;' Lat. serere, 'to join together.'] It is this association that has attached the meaning of 'women's apartments' to the word. Sarai 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 Serraglio di Belbo. A friend tells us of an old Scotchman whose ideas must have run in this groove, for he used to talk of 'a Serragle 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 Rawdon Brown's Calendar of Papers in Archives of Venice, vol. vi. pt. iii. 1557-8. App.) [The Stanf. 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 Sariaum Turcis palatium principis est, vel alind aedificium, non a Car* voce Tatarica, quae regem significat, dictum; unde Reineccius Sarag-
liam Turcis vocari putet, ut region. Nam aliena quoque domus, extra Sultani region, nomen hoc ferent... vt ampla Turcorum hospitia, sive diversa publica, quae vulgo Caravansaries (Caravansery) nostri vacant." —Leunclavius, ed. 1550, p. 103.

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 doores, 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 serrato, as a Venetian would call it, or serraglio 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 women and a great part of the courtiers dwell in it barred 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 ser-
raglio." —P. della Valle, i. 36.

1615.—"Onely from one dayes Journey to another the Sophie hath caused to be erected certaine kind of great harbours, or huge lodgings (like hamlets) called caravansara, or surroyes, for the benefit of Caravanes. ..." —De Montfart, 8.

1616.—"In this kingdome there are no Houses to entertaine strangers, only in great Townes and Cities are faire Houses built for their receit, which they call Sarryn, not inhabited, where any Passenger may have roome freely, but must bring with him his Bedding, his Cooke, and other necessaries." —Terry, in Purchas, ii. 1475.

1638.—"Which being done we departed from our Sarry (or Inne)." —W. Bruton, in Hakl. v. 49.

1648.—"A great sary or place for housing travelling folk." —Van Tweist, 17.

[1754.—"... one of the Sciddes (seedy) officers with a party of men were lodged in the Sorrey..." —Forrest, Bombay Letters, i. 307.]

1782.—"The stationary tenants of the Seranee, many of them women, and some of them very pretty, approach the traveller on his entrance, and in altering language describe to him the varied excellencies of their several lodgings." —Forster, Journeys, ed. 1808, i. 86.

1825.—"... the whole number of lodgers in and about the serai, probably did not fall short of 500 persons. What an admirable scene for an Eastern romance would such an inn as this afford!" —Heber, ed. 1844, ii. 122.

1850.—"... He will find that, if we omit only three names in the long line of the Delhi Emperors, the comfort and happiness of the people were never contemplated by them; and with the exception of a few sarais and bridges,—and these only on roads traversed by the imperial camps—he will see nothing in which purely selfish considera-
tions did not prevail." —Sir H. M. Elliot, Original Preface to Historians of India, Elliot, i. xxiii.

b. A long-necked earthenware (or metal) flagon for water; a goget (q.v.). This is Ar.—P. gurudh. [This is the dork or kalleh of Egypt, of which Lane (Mod. Egypt, ed. 1871, i. 186 seq.) gives an account with illustrations.]

c. 1666.—"... my Nwab having vouch-
safed me a very particular favour, which is, that he hath appointed to give me every day a new loaf 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 Gentleman on horseback, carrieth in his hand, wrapt up in a sleeve of red cloath." —Bermier, E.T. 114; [ed. Constable, 356].

1808.—"... We had some bread and butter, two surahees of water, and a bottle of brandy." —Elphinstone, in Life, 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 Pan-
jab." —Birdwood, 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. sarhang, 'a commander or over-
seer.' In modern Persia it seems to be used for a colonel (see Wills, 80).
(Macao) from the City of Goa, as occurs every year. They are commanded by Captains, 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 themselves under the direction and command of a chief of their own whom they call the Saranghi, who also belongs to one of these nations, whom they understand, and recognise and obey, carrying out the orders that the Portuguese Captain, Master, or Pilot may give to the said Saranghi.—Carletti, Viegs, ii. 206.

1690.—"Indus quem de hoc Ludo consului fuit scriba satis peritus ab officio in nave sua dictus le sarang, Anglico boatswain sed Bosun."—Hyde, De Ludo Orienti, in Syntagma, ii. 264.

[1822.—"... the ghaut syranga (a class of men equal to the kidnappers of Holland and the crimps of England). ..."—Wallace, Fifteen Years in India, 256.]

**SERAPHIN.** See XERAFIN.

**SERENDĪB, n.p.** The Arabic name of the city 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 Tipoo. Written Sri-ranga-pattana, meaning according to vulgar interpretation 'Vishnu's Town.' But as both this and the other Srirangam (Seringam town and temple, so-called, in the Trichinopoly district) are on islands of the Cauvery, it is possible that ranga stands for Lanka, and that the true meaning is 'Holy-Isle-Town.'

**SERPEYCH, s.** Pers. skarpech, skarpech; 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 sirpeach, which is worn round the turban; persons of great distinction generally have them set with precious stones."—Hanway, iv. 191.

[1786.—"Surpaishes." See under CULGEE.

[1813.—"Serpeych." See under KIL-LUT.]

**SETT, s.** Properly Hind. seth, which according to Wilson is the same word with the Cheetti (see GHTTY) or Shetti of the Malabar Coast, the different forms being all from Skt. śresthī, 'best, or chief;' śrestha, '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 GHTTY).

1740.—"The Sets being all present at the Board inform us that last year they dissented to the employment of Fillick Chund (&c.), 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 Chandnagore was indebted a million and a half Rupees."—Orme, ii. 198 of reprint (Bk. vili.).

1776.—"As soon as an European arrived the Gentoons, who know mankind better than is commonly supposed, study his character ... and lend or procure him money upon bottomry, or at interest. This interest, 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, inhabited the banks of the Ganges. Their riches have long ago procured them the management of the bank belonging to the Court. ..."—Raynal, tr. 1777, i. 427. Note that by Cheyks the Abbé means Setsa.

[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."—F. S. Grose, 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 agreement 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 introduced 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. Mawalliparam, Skt. Mahabali-pura, 'the City of the Great Ball,' a place midway between Sadras and Covelong. But in one of the inscriptions (about 620 A.D.) a King, whose name is said to have been Amara, is described as having conquered the chief of the Mahamalla race. Mall was probably the name of a powerful highland chieftain subdued by the Chalukyans. (See Crole, Man. of Chingleput, 93 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. sati-bhāt) 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 starling kind are called by the Chinese pa-ko, 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 calling whilst they hop."—Ph. Robinson, In My Indian Garden, 30-31.

1883.—". . . the Satbhāi or 'Seven Brothers' . . . are too shrewd and knowing to be made fun of. . . . Among themselves they will quarrel by the hour, and bandy 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 opinionative child, they are seven."—Tribes on My Frontier, 143.

SEVERNDOOG, n.p. A somewhat absurd corruption, which has been applied to two forts of some fame, viz.:

a. Swarnda-droog, or Swavandrug, on the west coast, about 78 m. below Bombay (Lat. 17° 48' N.). It was taken in 1755 by a small naval force from Tulaji 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. Savandrug; 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 Sevand Droog, and Seven-droog.]

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 Irmanos or Hermanos), sometimes Seven Sisters (Sei Irmanas), 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 Almirantes, and this group has retained that name to the present day, constituting now an appendage of the Seychelles.

The islands remained uninhabited, and apparently unvisited, till near the middle of the 18th century. In 1742 the celebrated Mahé de la Bourdonnais, who was then Governor of Mauritius and the Isle of Bourbon, despatched two small vessels to explore the islands of this little archipelago, an expedition which was renewed by Lazare 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 Ises de Bourdonnais, for which Iles Mahé (which is the name given in the
Neptune Orientale of D'Armes de Manneville, 1775, pp. 29-38, and the charts), seems to have been substituted. Whatever may have been La Bourdonnais' plans with respect to these islands, they were interrupted by his engagement in the Indian campaigns of 1745-46, and his government of Mauritius was never resumed. In 1756 the Sieur Morphey (Murphy!), commander of the frigate Le Cerf, was sent by M. Magon, Governor of Mauritius and Bourbon, to take possession of the Island of Mahé. But it seems doubtful if any actual settlement of the islands by the French occurred till after 1769. [See the account of the islands in Owen's Narrative, ii. 158 seqq.]

A question naturally has suggested itself to us as to how the group came by the name of the Seychelles Islands; and it is one to which no trustworthy answer will be easily found in English, if at all. Even French works of pretension (e.g. the Dictionnaire de la Rousse) are found to state that the islands were named after the "Minister of Marine, Herault de Séchelles, who was eminent for his services and his able administration. He was the first to establish a French settlement there," This is quoted from La Rousse; but the fact is that the only man of the name known to fame is the Jacobin and friend of Danton, along with whom he perished by the guillotine. There never was a Minister of Marine so called! The name Sêchelles first (so far as we can learn) appears in the Hydrographie Française of Belin, 1767, where in a map entitled Carte réduite du Canal de Mozambique the islands are given as Les Îles Sêcheyes, with two enlarged plans in cartouche of the Port de Sêcheyes. In 1767 also Chev. de Grenier, commanding the Heure du Berger, visited the Islands, and in his narrative states that he had with him the chart of Picault, "envoyé par La Bourdonnais pour reconnoître les îles des Sept Frères, lesquelles ont été depuis nommées les Mahé et ensuite îles Sêchelles." We have not been able to learn by whom the latter name was given, but it was probably by Morphey of the Cerf; for among Dalrymple's Charts (pub. 1771), there is a "Plan of the Harbour adjacent to Bat River on the Island Seychelles, from a French plan made in 1756, published by Bellin." And there can be no doubt that the name was bestowed in honour of Moreau de Sêchelles, who was Contrôleur-Général des Finances in France in 1754-56, i.e. at the very time when Governor Magon sent Capt. Morphey to take possession.

One of the islands again is called Silhouette, the name of an official who had been Commissaire du roi près la Compagnie des Indes, and succeeded Moreau de Sêchelles as Controller of Finance; and another is called Praslin, apparently after the Duc de Choiseul Praslin who was Minister of Marine from 1766 to 1770.

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 Sécheyles," as in Belin'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 Pyard probably refers to the Seychelles:

"c. 1610.—"Le Roy [des Maldives] envoya par deux fois un très expert pilote pour aller découvrir une certaine île nommée polonous, qui leur est presque inconnue. . . . Ils disent aussi que le diable les y tourmentoit visiblement, et que pour l'île elle est fertile en toutes sortes de fruits, et même ils ont opinion que ces gros Cocos medicinaux qui sont si chers-là en viennent. . . . Elle est sous la hauteur de dix degrés au delà de la ligne et environ six vingt
SHA, SAH.

s. A merchant or banker; often now attached as a surname. It is Hind. sîh and sâhu from Skt. sāhù, ‘perfect, virtuous, respectable’ (‘prudhomme’). See SOW-CAR.

[1809.—“... the people here called Mahajans (Mahajun), Sahu, and Bahariyas, live by lending money.”—Buchanan Hamilton, E. India, i. 573.]

SHABUNDER, s. Pers. Shah-bandar, 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 Xabander; 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 Shâh-bandar (Burton, Ar. Nights, iii. 158). In the marine Malay States the Shâbandar 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, ‘Sachek Bandar’ (Voyages, i. 121). [This is the office which King Mîhrjân conferred upon Sindbâd the Seaman, when he made him “his agent for the port and registrar of all ships that entered the harbour” (Burton, iv. 351).]

c. 1530.—“The chief of all the Musulmans in this city (Kaukan—see QUILON) is Mahomed Shâhbandar.”—Ibn Battûta, iv. 100.

c. 1539.—“This King (of the Batas) understanding that I had brought him a Letter and a Present from the Captain of Malacca, caused me to be entertained by the Xabandar, who is the man that with absolute Power governs all the affairs of the Army.”—Pinto (orig. cap. xv.), in Çogon’s Transl., p. 18.

1552.—“And he who most insisted on this was a Moor, Xabandar of the Guzaraties (at Malacca).—Vastanhatu, ii. 355.

1553.—“A Moorish lord called Sabayo (Sabão)... 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 Shabandar (Xabandar), 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 Xabandar.”—Correa, Lendas, ii. 80.

1599.—“The Sabandar took off my Hat, and put a Roll of white linen about my head....”—J. Davis, in Purchas, i. 12.

[1604.—“Sabindar.” See under KLING.]
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 *pommele* (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. & Q.*, vii. 375) writes: "Lunan, in *Hortus Jamaicensis*, vol. ii. p. 171, says, 'This fruit is not near so 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 *Batavi lihā 'Batavian lime,' suggests its having been originally brought from Batavia.

SHADDON. 1606.—"Then came the Sabendor with light, and brought the Generall to his house."—Middleton's *Voyage*, E. (4).

1610.—"The Sabander and the Governor of Mancock (a place situate by the River)...."—P. Williamson *Floris*, in Purchas, i. 322.

1615.—"The opinion of the Sabindour shall be taken."—*Foster, Letters*, iv. 79.

C. 1650.—"Coming to Golconda, I found that the person whom I had left in trust with my chamber was dead: but that which I observ'd most remarkable, was that I found the door seal'd with two Seals, one being the Cadi's or chief Justice's, the other the *Sha-Bander's* or Provost of the Merchants."—*Taunton*, E. T. Pt. ii. 138; [ed. *Bald*, ii. 70].

1673.—"The Shawbunder has his Grandeur too, as well as receipt of Custom, for which he has the King yearly 22,000 Tomans."—*Fryer*, 222.

1688.—"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 *Shuhbandars* of Malakka from 1641 to 1725. They are names of Dutchmen.

1759.—"I have received a long letter from the Shazhada, 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 Shuhbunder Droga (*Daroga*)..."—W. Hastings to the Chief at Dacca, in *Van Sittart*, i. 5.

1785.—"... 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 acquaint the shebandar that I could not consent to perform any such ceremony."

—*Capt. Carteret*, quoted by transl. of *Saworinus*, i. 281.

1795.—"The descendant of a Portuguese family, named Jaunsee, whose origin was very low... was invested with the important office of Shuhbandar, or intendant of the port, and receiver of the port customs."—*Symes*, p. 160.

1837.—"The Seyd Mohammad El Mahrookeye, the Shuhbandar (chief of the Merchants of Cairo) hearing of this event, suborned a common fellah...."—*Lane's Mod. Egyptians*, ed. 1837, i. 157.
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 it. 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.

1780.—"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 milk-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 brought 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. Zager,—comes from the Pers. saghrī, Turk. sāghrī, meaning properly the cope or hour of a horse, from which the peculiar granulated leather, also called sāghrī 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. vima also is (Etym. Worterbuch, 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.]

1663.—"... à 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 de croupe d'âne," &c.—Thvenot, Voyages, iii. 115-116.

1825.—"Saghree, or Kemookt, Horse or Ass-Hide."—Punjab Trade Report, App. cxx.; [For an account of the manufacture of kimkhi, see Hoey, Mon. on Trades and Manufactures of N. India, 94.]

SHAITAN, Ar. 'The Evil One; Satan.' Shaitān īt bhedā, '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 othier; They saide: 'This is the Devleys brother, That sles our men, and thus hem esteet'...
[c. 1630.—"But a Mountebank or Imposter is nick-named Shitan. Tabib, i.e. the Devil's Chirurgeon."—Sir T. Herbert, ed. 1677, p. 304.

1753.—"God preserve me from the Scheitan Alragim."—Hanway, ii. 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 foot-steps, more than 30 or 40 paces assaulting, 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 catching 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 Friar Jordanus, 87.

SHALOO, &c., s. We have a little doubt as to the identity of all these words; the two latter occur in old works as names of cotton stuffs; the
first two (Shakespeare and Fallon give \( \text{sala} \)) 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 Sket 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 shètes and with chalons faire yspredede."—The Ree's Tale.

On which Tyrwhitt quotes from the Monasticon, "... aut pannos pictos qui vocantur chalons loco lectisternii." See also in Liber Albus:

"La charge de chalouns et draps de Reynes..."—p. 225, also at p. 231.

c. 1343.—"I went then to \( \text{Shāliyāt} \) (near Calicut—see CHALLIA) a very pretty town, where they make the stuffs (qu. \( \text{shāli} \? \)) 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 \( \text{saloo} \), Hind. \( \text{sālū} \), the Turkey-red cloth above described; a word which is derived by Platts from Skt. \( \text{sālā} \), 'a kind of astrigent substance,' and is perhaps the same word as the Tel. \( \text{sālū} \), 'cloth.' This was originally an Indian fabric, but has now been replaced in the bazars by an English cloth, the art of dyeing which was introduced by French refugees who came over after the Revolution (see 7 ser. \( \text{N. & Q.} \) viii. 485 seq.). See PIECE-GOODS, SALOÖ-PAUTS.

[c. 1590.—"\( \text{Sālu} \), per piece, 3 R. to 2 M."—Aín, i. 94.]

[1610.—"\( \text{Sallallo}, \) blue and black."—Dawers, Letters, i. 72.]

[1672.—"\( \text{Salloos}, \) made at Gulcundah, and brought from thence to Surat, and go to England."—In Birdwood, Report on Old Records, 62.]

[1896.—"\( \text{Sālu} \) is another fabric of a red colour prepared by dyeing English cloth named \( \text{mārkīn} \) ("American") in the \( \text{āl} \) dye, and was formerly extensively used for turbans, curtains, borders of female coats and female dress."—Muhammad Ḥadī, Mon. on Dyes, 94.]

Next we have \( \text{shelah} \), which may be identical with Hind. \( \text{sela} \), which Platts connects with Skt. \( \text{chela, chaula} \), "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 Dakkhan); silk turban." In the Deccan it seems to be worn by men (Herklots, Qanoon-e-Islam, Madras reprint, 18). The Madras Gloss. gives \( \text{sheelay} \), Mal. \( \text{shāla} \), said to be from Skt. \( \text{chīra} \), 'a strip of cloth,' in the sense of clothes; and \( \text{sulah} \), Hind. \( \text{sela} \), 'gauze for turbans.'

[c. 1590.—"\( \text{Shelah}, \) from the Dek'han, per piece, \( \frac{1}{2} \) to 2 M."—Aín, i. 95.]

[1598.—"\( \text{Cheyla}, \) in Lisachoten, i. 91.]

[1800.—"\( \text{Shillas}, \) or thin white muslins. ... They are very coarse, and are sometimes striped, and then called Dupattas (see DOOPUTTY)."—Buchanan, Mysores, ii. 240.]

1809.—"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."—Maria Graham, 3. [But, as Sir H. Yule suggested, in this form the word may represent \( \text{Saree} \).]

1813.—"\( \text{Red Shellas or Salloes} \)...."—Milburne, i. 124.

["\( \text{His shela}, \) of fine cloth, with a silk or gold thread border. ..."—Trans. Lit. Soc. Bo. iii. 219 seq.

[1900.—"\( \text{Sela Dupatta} \)—worn by men over shoulders, tacked 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.'—\( \text{Yusuf Alī}, \) Mon. on Silk, 72.]

The following may represent the same word, or be perhaps connected with P.-H. \( \text{chilla}, \) 'a selvage, gold threads in the border of a turban, &c.'

[1610.—"\( \text{Tsyle}, \) the corge, Rs. 70."—Dawers, Letters, i. 72.]

1615.—"\( 320 \) pieces red \( \text{zeias} \)."—Foster, Letters, iv. 129. The same word is used by Cocks, Diary, Hak. Soc. i. 4.]

SHAMA. s. Hind. \( \text{shāmā} \) [Skt. \( \text{sūmā}, \) 'black, dark-coloured.'] A favourite song-bird and cage-bird, \( \text{Kittā cinclā macrura}, \) 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
This bird rather than the mainá (see *Myna*) with that described by Aelian. [Mr. M'Crinde (Invasion of India, 186) favours the identification of the bird with the Mainā.]

c. a.d. 250.—"There is another bird found among the Indians, which is of the size of a starling. 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 *kekliów* ("Tally"); and the name arose from the fact that the bird switches its tail just like a wagtail."—Aelian, *De Nat. Anim.* xvi. 9.

**SHAMAN, SHAMANISM.**

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 Musulman 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 *saman*, pl. *samaa*. But then in Chinese *Sha-mán* or *Chi-mán* is used for a Buddhist ascetic, and this would seem to be taken from the Skt. *sámana*, Pali *samaa*. 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 Doppelstimm des Wortes Shamane und über den tungsischen Schamanen-Cultus am Hofe der Mandju Kaiser, 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.

**SHAMBOGUE.**

s. Canar. *shána- or *sána-bhoga; shándiya, '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 *shabogue.*"]—Lopen, *Malabar*, iii. 120.

[1800.—"*Shanaboga, called Shanboghe* by corruption, and *Curnum* by the Musulmans, is the village accountant."—Buchanan's *Mysores*, i. 263.]

[1801.—"When the whole *k../sht* is collected, the *shabogue* and potail (see *PATEL*) carry it to the teshidar's cutcherry."—*T. Munro*, in *Life*, i. 316.]
SHAMEEANA, SEMIANNA, s. Pers. *shamiyana* or *shamiyana* [very doubtfully derived from Pers. *shah*, 'king', *mityana*, 'centre'), an awning or flat tent-roof, sometimes without sides, but often in the present day with *canauts*; 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."—*And.*, i. 54.

[1609. —"A sort of Calico here called *seminjas* are also in abundance, it is broader than the Calico."—*Davers, Letters*, i. 29.]


1616.—" . . . there is erected a throne fourfe foot 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 49 broad was rayed in, and covered with fair *Semiaenes* or Canopies of Cloth of Gold, Silke, or Velvet lynned together, and sustained with Canes so covered."—*Sir T. Roe, in Purchas, i.*; Hak. Soc. i. 142.

[1676.—"We desire you to furnish him with all things necessary for his voyage . . . with saddle and *salline, Semianna, canatts (Canaut). . . ."—*Forrest, Bombay Letters*, i. 89.]

1814.—"I had seldom occasion to look out for gardens or pleasure grounds to pitch my tent or erect my *Summiniana* or *Shamyana*, the whole country being generally a garden."—*Forbes, Or. Mem.* ii. 455; 2nd ed. ii. 64. In ii. 294 he writes *Shumeana*.

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 *Shameananas.*"—*M. Thornhill, Personal Adventures*, 14.

SHAMPOO, v. To knead and press the muscles with the view of relieving fatigue, &c. The word has now long been familiarly used in England. The Hind. verb is *champha*, from the imperative of which, *champó*, 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 grape and smite their Armes and other parts of their bodies instead of exercise, to stirre the bloud. It is a pleasing wantonnesse, 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 *tractator* and *tractatrix*. [Perhaps the earliest reference to the practice is in Strabo (*McCrindle, Ancient India, 73.*]. 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.—"*Shampooing* 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 *shampooed* 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, 1762, p. 226.

1750-60.—"The practice of *champing*, which by the best intelligence I could gather is derived from the Chinese, may not be unworthy particularizing, as it is little known to the modern Europeans. . . ."—*Grose, i.* 113. This writer quotes *Martial*, iii.Ep. 82, and *Seneca, Epist.* 66, to show that the practice was known in ancient Rome.

1800.—"The Sultan generally rose at break of day: after being *champooed*, and rubbed, he washed himself, and read the Koran for an hour."—*Beaton, War with Tippoo*, p. 159.

[1810. —"*Shampooing* 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."—*Wicks, Hist. Sketches*, Madras [reprint, i. 276.]

"Then whilst they fanned the children, or *champeed* them if they were restless, they used to tell stories, some of which dealt of marvels as great as those recorded in the 1001 Nights."—*Mrs. Sherwood, Autobiog.*, 410.

"That considerable relief is obtained from *shampooing*, 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, *champeing*, and other luxuries indulged in by oriental sensualists."—*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-güit, or the 'Ta'i 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 case 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 Aham, 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-Maw, and in Burma by the Buddhisto-classical name of Kau-sâmbi (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 Man or Kausatunbi), the Shan (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 rham. We have not met with its use in English prior to the Mission of Col. Symes in 1798. 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. Ney Elias, printed by the Foreign Dept. of Calcutta in 1876 (Introd. 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 seqq. Also see Prince Henri d'Orange, Du Tonkin aux Indes, 1890; 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 Khakhyens; the Siamese themselves have an obsolete Siêm (written Siêyam) for themselves, and Sieng (Siéyang) for the Laos. The former word is evidently the Siêm, which the Chinese used in the compound Siêm-lo (for Siam,—see Marco Polo, 2nd ed. Bk. iii. ch. 7, note 3), and from which we got, probably through a Malay

* On the probable indication of Great and Little used in this fashion, see remarks in notes on Marco Polo, bk. iii. ch. 9.
medium, our Siam (q.v.). The Burmese distinguish the Siamese Shans as Yudia (see JUDEA) Shans, a term perhaps sometimes including Siam itself. Symes gives this (through Arakanese corruption) as 'Yoodra-Shaan,' and he also (no doubt improperly) calls the Manipur people 'Cassay Shaan' (see CASSAY).

1795.—"These events did not deter Shanbau from pursuing his favourite scheme of conquest to the westward. The fertile plains and populous towns of Munnipoora and the Cassay Shaan, attracted his ambition."—Symes, p. 77.

1743.—"... They were assisted by many of the Zabod (see CHOBWA) or petty princes of the Sciam, subject to the Burmese, who, warred 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 Sciam (they) only lost daily by day the territories... and saw their princes range themselves... under the protection of the King of Siam."—Sangermane, p. 57.

1851.—"Fix! Fix! Captain Spry! You are surely in joke With your wires and your trams, Going past all the Shams With branches to Bam-yon (see BAMO), and end in An-smoke." Ode on the proposed Yunnan Railway. Bhamo and Eamok were names constantly recurring in the late Capt. Spry's railway projects.

SHANBAFF, SINABAFF, &c., s. Pers. shahbaft. 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 know what they were, except that (as mentioned below) the sinabaff was a fine white stuff. Sinabaff is not in Vuller's Lexicon. Shanhbaft is, and is explained as genu panni grossioris, sic descripta (E.T.): "A very coarse and cheap stuff which they make for the sleeves of kābīs (see CABAYA) for sale."—Bahrār-t'Ajam. But this cannot have been the character of the stuffs sent by Sultan Mahommed Tughlāk (as in the first quotation) to the Emperor of China. [Badger (quoted by Birdwood, Report on Old Records, 153) identifies the word with sina-bāfta, 'China-woven' cloths.]

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 beyrāmes (beiramee), and other 20 large white stuffs, very fine, which were named sinabafos. ..."—Correa, E.T. b., Ed. Stanley, 197.

SHASTER, s. The Law books or Sacred Writings of the Hindus. From Skt. stāstra, 'a rule,' a religious code, a scientific treatise.

1612.—"... They have many books in their Latin. ... Six of these they call Xastra, which are the bodies; eighteen which they call Purāna (Poorana), which are the limbs."—Conto, 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 Isāstra.

1717.—"The six Sastrangōl contain all the Points and different Ceremonies in Worship. ..."—Phillips's Account, 40.

1765.—"... at the capture of Calcutta, A.D. 1766, I lost many curious Gentoo manuscripts, and among them two very correct and valuable copies of the Gentoo Shastah."—J. Z. Houtt., Interesting Hist. Events, &c., 2d ed., 1766, i. 3.

1770.—"The Shastah is looked upon by some as a commentary on the vedams, and by others as an original work."—Raynal (tr 1777), i. 50.
1776.—"The occupation of the Bramin should be to read the Beids, and other Shasters."—Hathed, Gentoo Code, 39.

[SHASTREE, s. Hind. śāstrī (see SHASTER). A man of learning, one who teaches any branch of Hindu learning, such as law.

[1824.—"Gungadzhur Shastree, the minister of the Baroda state, . . . was murdered by Tumbuckees under 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. shāl, also dooshala, 'a pair of shawls.' The Persian word is perhaps of Indian origin, from Skt. śāvala, 'variegated.' Sir George Birdwood tells us that he has found among the old India records "Carmania shells" and "Carmania shawools," meaning apparently Kerānān shawls. He gives no dates unfortunately. [In a book of 1685 he finds "Shawles Carmania" and "Carmania Wooll"; 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) shāl is defined in a way that shows the humble sense of the word originally:

"Panni villores qui partim albi, partim cineritii, partim nigri esse solent ex lana et pilis caprinis; hujusmodi pannum seu telam injiciunt humeris Dervisi ... instar stolae aut pullii." To this he adds, "Datur etiam sericiae ejusmodi tela, fere instar nostri multitii, sive simplicis sive duplicati." For this the 2nd edition a century later substitutes: "Shāl-i-Hindī" (Indian shawl), "Tela sericæ subtilissima ex Índia 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 (shāl-bēfī) manufacture of shawls in Kashmir. In Lahore also there are more than 1000 workshops."—Atīn i. 92. [Also see ed. Jarrett, ii. 349, 355.]

c. 1665.—"Ils mettent sur eux a toute saison, lorsqu'ils sortent, une Chai, qui est une manièrë de toilette d'une laine très-fine qui se fait a Cachmir. Ces Chais ont environ deux aunes (the old French aune, nearly 47 inches English) de long sur une de large. On les achète vingt-cinq ou trente écus si elles sont fines. Il y en a même qui contiennent cinquante écus, mais ce sont les très-fines."—Thevenot, v. 110.

c. 1666.—"Ces chales sont certaines pièces d'étoffe d'une aulme et demie de long, et d'une de large ou environ, qui sont bordées aux deux bouts d'une espèce de broderie, faite au métier, d'un pied ou environ de large. . . . J'en ai vu de ceux que les Omrans font faire exprès, qui coutoient jusqu'à cent cinquante Roupies; et autrefois qui sont de 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 preziosissime nobilissime e senza comparazione magnifice 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 sederne le due metà, con queste si cinge, . . ."—MS. Narrative of Padre Ip. Desideri.

[1662.—"Another rich Skarf, which they call schal, made of a very fine stuff."—J. Davies, Ambassador's Trav., Bk. vi. 238, Stanf. Dict.]

1727.—"When they go abroad they wear a Shawl folded up, or a piece of White Cotton Cloth, hanging loose on the Top of their Heads."—A. Hamilton, ii. 50; [Shahin in ed. 1744, ii. 49.]

c. 1760.—"Some Shawls are manufactured there. . . . Those coming from the province of Cashmire on the borders of Tartary, being made of a peculiar kind of silky hair, that produces from the loom a cloth beautifully 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 pliant that the fine ones are easily drawn through a common ring on the finger."—Grose, i. 118.

1781.—Sonnerat writes challes. He says: "Ces étoffes (faites avec la laine des moutons de Tibet) surpassent nos plus belles soieries en finesse."—Voyage, 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. Arab. shī'a, i.e. 'sect.' A follower (more properly the followers collectively) of the Mahommedan 'sect,' or sects rather, which especially venerate 'Ali, and regard the Imáms (see IMAUM), his descendants, as the true successors to
the Caliphate. The Persians (since the accession of the 'Sophy' dynasty, (q.v.)) are Shi'as, 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 Ishaqite of Musulman history, and the modern Bohras (see BORA) and "Mulahis," may generally be regarded as Shi'a. [See the elaborate article on the sect in Hughes, Dict. of Islâm, 572 seqq.]

c. 339.—"... dont encore il est ainsi, que de tuit ci qui croient en la joy Haali dient que ci qui croient en la joy Mahomet sont mescrant; et aussi tuit ci qui croient en la joy Mahomet dient que tuit ci qui croient en la joy Haali sont mescrant." — Jonville, 252.

1552.—"Among the Moors there have always been controversies ... which of the first four Caliphs was the most legitimate successor to the Caliphate. The Arabians favoured Bubac, Homar, and Otthoman, the Persians (Pareesa) favoured Alle, 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 Xia, as much as to say 'Union of one Body,' and the Arabs called them in reproach Raipady [Rafidic, a heretic (lit. 'deserter')] as much as to say 'People astray from the Path,' whilst they call themselves Guny (see SUNNEE), which is the contrary." — Barros, II. x. 6.

1620.—"The Sunnite adherents of tradition, like the Arabs, the Turks, and an infinite number of others, accept the primacy of those who actually possess it. The Persians and their adherents who are called Shia's (Scial), i.e. 'Sectarians,' 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 Mahometan, descended from Persian Ancestors, and retaineth their opinions, which differing in many points from the Turks, are distinguished in their Sectes by tearmes of Seaw and Sunnec." — Purchas, Pilgrimage, 996.

1633.—"Les Persans et Keeshachas (Kuzzilbashi) se disent Scial, ... sur les Ottomans estoient Scials, ou de la Secte de Haly, les Persans se feroient Sonnis qui est la Secte des Ottomans." — De la Boulaye-le-Gouz, ed. 1657, 106.

1673.—"His Substitute here is a Chias Moor." — Fryer, 29.

1701.—"In contradistinction to the Sons, who in their prayers cross their hands on the lower part of the breast, the Schiahs drop their arms in straight lines." — G. Forster, Travels, ii. 129.

1805.—"The word Sh'eeah, or Sheeet, 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 Khulieffah, or successor to Moomhammad." — Bailie, Digest of Mah. Law, II. xii.

1809.—"La tolerance indienne est venue diminuer dans l'Inde le fanatisme Musulman. La Sumnites et Sh'ite n'ont point entre eux cette animosité qui divise les Turcs 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." — Garcin de Tassy, Rel. Mus., p. 12.

SHERMAUL, s. Pers.—Hind. sharmâl, a cake made with flour, milk and lemon; a sort of brioche. [The word comes from Pers. shir, 'milk,' mal, 'crushing.' Riddell (Domest. Econ. 461) gives a receipt for what he calls "Nauna Sheer Mhal," nân being Pers., 'bread.]" —[1832.—"The dishes of meetah (milhâ, 'sweet') are accompanied with the many varieties of bread common to Hindoostan, without leaven, as Sheah-maul, bakirkhanie (bakir-khan), chapotte (chupatty), &c.; the first two have milk and ghee mixed with the flour, and nearly resemble our pie-crust. — Mrs. Meer Hassan Ali, Observations, i. 101.

SHEIKH, s. Ar. shaikh; 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 to Islam from the lower Hindu tribes. For the use of the word in the sense of a saint, see under PEER.

1599.—"Lieutenant (which the Arabians called sezen)." — Linschoten, Hak. Soc. i. 24.

1626.—"They will not have them judged by any Custome, and they are content that their Kexue doe determine them as he list." — Purchas, Pilgrimage, ii. 1148.

1727.—"... but if it was so, that he (Abraham) was their Sheek, as they allege, they neither follow him in Morals or Religion." — A. Hamilton, ed. 1744, i. 37.

1835.—"Some parents employ a sheykh or fikée to teach their boys at home." — Lane, Mod. 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 t in Arabic is generally silent, giving sharba, in Persian sharbat. So we get minared from Pers. and Turk. mandaraf, in Ar. (and in India) mandra (mandar, mandra).
SHERBET. 826 SKEVAROY HILLS.

'draught,' it is not a word now specially in Anglo-Indian use. The Arabic seems to have entered Europe by several different doors. Thus in Italian and French we have sorbeto and sorbet, which probably came direct from the Levantine or Turkish form shurbat or shorbat; in Sp. and Port. we have xarabe, axarabe (ash-sharáb, the standard Ar. sharáb, 'wine or any beverage'), and xarope, and from these forms probably Ital. sciropo, stroppo, with old French ysserop and mod. French sirop; also English syrup, and more directly from the Spanish, shrub. Mod. Span. again gets, by reflexion from French or Italian, sorbete and sirop (see Dozy, 17, and Marcel Devix, 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. 1344.—"... They bring cups of gold, silver, and glass, filled with sugar-candy-water; i.e. syrup diluted with water. They call this beverage sherbet" (ash-sharub).—Inn Batuta, iii. 124.

1554.—"... potio est gratissima praesertim ubi multa nive, quae Constantino-poli nullo tempore defect, fuerit refrigerata, Arab Sorbet vocant, hoc est, potionem Arabicam."—Busbey. 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 Alpinius, Pt. i. p. 70.

1612.—"In Persia there is much good wine of grapes which is called Xarab in the language of the country."—Teixeira, i. 16.

c. 1630.—"Their liquor may perhaps better delight you; 'tis faire water, sugar, rose-water, and juyce of Lemons mixt, call'd Sherbets or Zerbets, wholesome and potable."—Sir T. Herbert, ed. 1638, p. 241.

1632.—"The Moores... dranke a little milk and water, but not a drop of wine; they also dranke a little sorbet, and jaceolat (see JOCOLE)."—Evelyn's Diory, Jan 24.

1827.—"On one occasion, before Barakel-Hadgi 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 shurbát sūk'har...) is merely sugar and water... lemonade (ley'mo'nātch, or sharáb el-

leymo'nāt) is another."—Lane, Mod. Egypt., ed. 1837, i. 206.

1863.—"The Estate overseer usually gave a dance to the people, when the most dissolve of both sexes were sure to be present, and to indulge too freely in the shrub made for the occasion."—Waddell, 29 Years in the W. Indies, 17.

SHEREEF, s. Ar. sharíf, 'noble.' A dignitary descended from Mahomed.

1498.—"The ambassador was a white man who was Xarife, as much as to say a creligio" (i.e. clericgo).—Rotoreio, 2nd ed. 30.

[1672.—"Schierifi." See under CASIS.
[c. 1666.—"The first (embassage) was from the Sherif of Meca...".—Bernier, ed. Constable, 183.]

1701.—"... ye Shreif of Judda..."—Forrest, Bombay Letters, i. 232.]

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-dár or sarishta-dár, 'register-keeper.' Sar-rishtá, an office of registry, literally means 'head of the string.' C. P. Brown interprets Sarrishtadar 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 have determined on the institution of an office well-known in this country under the designation of Chief Serrashtadar, 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 Serrashtadar's signature is allowed to authenticate copies of documents, and the Assistant is thus spared so much drudgery."—Life in the Moghussi, i. 117.

SHEVAROY HILLS, n.p. The name applied to a range of hills in the Salem district of Madras. The
SHIBAR, SHIBBAR. 827 SHIKAREE, SHEKARRY.

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 Shivaroy; or that Sivarayan may by confusion have become Shivarayan, named after the Raja of Sera; lastly, he suggests that it comes from sharpy or sharvu, 'the slope or declivity of a hill,' and yay, 'a mouth, passage, way.' This he is inclined to accept, regarding Shivarayan or Shavrayyan, as 'the cliff which dominates (rayyan) the way (wayy) which leads through or under the declivity (sharvu). The Madras Gloss. gives the Tam. form of the name as Shavarayanmalai, from Sheran, 'the Chera race,' irayan, 'king,' and malai, 'mountain.'

[1823. — 'Mr. Cockburn ... had the kindness to offer me the use of a bungalow on the Shavrayva hills. . . .']—Hoote, Missions in Madras, 282.

[SHIBAR, SHIBBAR, s. A kind of coating vessel, sometimes described as a great pattamar. Molesworth (Mahr. Dict. s.v.) gives shibdr 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 shibadí, 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. sháthá-bár, 'royal-carrier.'

[1854.—"The Mucaffam (MOCUDDUM) of this shibar bound for Goa."—Yule, in Hedges' Diary, Hak. Soc. ii. clxv.; also see cxxiv.

[1727.—" ... the other four were Grabs or Gallies, and Sheybars, or half Gallies."—A. Hamilton, ed. 1744, i. 134.

[1758.—" ... then we cast off a boat called a large seebar, bound to Muscat. ..."]—Ives, 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. šíhār, Skt. śśhāra, 'quick or quickly.' A similar carriage is the Jutkah, which takes its name from Hind. jhatā, 'swift.'

[1830.—At Bombay, "In heavy coaches, lighter landaulets, or singular-looking shig-

rampoes, might be seen bevies of British fair . . ."]—Mrs. Elwood, Narr. ii. 376.

[1875.—"As it is, we have to go . . . 124 miles in a dak gharri, bullock shigram, or mail-cart. . . ."]—Wilson, Abode of Snow, 18."

SHIKAR, s. Hind. from Pers. šhikār, 'la chasse'; sport (in the sense of shooting and hunting); game.

c. 1590.—"Āin, 27. Of Hunting (orig. Āin-i-Shikār). Superficial worldly observers see in killing an animal a sort of pleasure, and in their ignorances strive 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."—Āin, i. 282.

1609-10. —"Sykary, which signifies, seeking, or hunting."—W. Finch, in Purchas, 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, 8.

[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?"—Trelveyan, The Duck Bungalow, in Fraser, lxiii. 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."

SHIKAREE, SHEKARRY, s. Hind. shikārī, 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.—"Shecaries 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 acceptance 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 Shikaree." 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 shikāri 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 bandāū or (see Bundook) shikāri is the smallest boat of all; a shooting punt, used in going after wild fowl on the lakes."—Drew, Jummo, &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 Shikargāhs are well known.

[1831.—"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. Burnes, Visit to the Court of Sind, 103.]

SHIKHÓ, 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 1883, in consequence of the use of this word by the then Chief Commissioner of British Burma, 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 anology 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 Woudouk 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."—Yule, 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 teaek-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.

1791.—"Teak Timber for sale, consisting of Duggia (see Duggie). Maguire planks (?) Shinbeens. Joists and Sheathed Coma planks (?)."

Madras Courier, Nov. 10.

SHINKALI, SHIGALA, n.p. A name by which the City and Port of Oranganore (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 the sea; this place contains about 1,000 Jami'ites."—Benjamin of Tudela, in Wright's Early Travels, p. 117.

C. 1300.—"Of the cities on the shore (of Malibar) the first is Sindābūr (Goa), then Faknūr (see BACANOIRE), then the country of Manjarūr (see MANGALORE) . . . then Chinkali (or Jinkali), then Kusalm (see QUILON)."—Rashiduddin, see J. R. A. Soc., N.S., iv. pp. 342, 345.

C. 1320.—"Le pays de Mainbār, appelé pays du Poivre, comprend les villes suivantes."—"La ville de Shinkli, dont la majeure partie de la population est composée de Juifs.
"Kaulam est la dernière ville de la côte de Poivre."—Shesweddin Dimishqui, by Mohren (Cosmographie du Moyen Age), p. 234.

3. 1328.—"... there is one very powerful King in the country where the pepper grows, and his kingdom is called Molbear. There is also the King of Singuylia..."—Fr. Jordanus, p. 40.

1330. — "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 Plandrina (see PANDARANI), and the other Cyngilin..."—Fr. Ootorz, in Cathay, &c., 15-76.

3. 1390.—"Etiam Shalîyât (see CHALLIA) et Shinkala urbes Malabaricae sunt, quaram alteram Judaei incloent..."—Abulfedâ, in Gildevenster, 185.

2. 1399. — "And in the second India, which is called Mynhar, there is a place called Cynkali, which signifieth Little Indin" (Little China) "for Kali is 'little.'"—John Marignolli, in Cathay, &c., 373.


1844.—"The place (Codungalur) is identified with Tiruvan-jiculam river-harbour, which Cheraman Perumal is said to have declared the best of the existing 18 harbours of Kerala..."—Dr. Gundert, in Madras Journal, xiii. 120.

"One Kerala Ulpatti (i.e. legendary history of Malabar) of the Naasani, says that their forefathers... built Codungalur, as may be learned from the granite inscription at the northern entrance of the Tiruvan-jiculam 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 Sentô of Couto. According to Kaempfer the philosophic or Confucian sect is called in Japan Sintto. But that hardly seems to fit what is said by Couto, and his Sentô seems more likely to be a mistake for Sento. [See Lowell's articles on Eastern Shintoo, in Proc. As. Soc. Japan, 1893.]

"But above all these idols they adore one Sentô, of which they say that it is the substance and principle of All, and that its abode is in the Heavens."—Couto, V. xxxi.

1727. — "Le Sinto qu'on appelle aussi Sinju et Kaminitis, est le Culte des Idoles, établi anciennement dans le pays. Sin et Kami sont les noms des Idoles qui font l'objet de ce Culte. Sinju (sic) signifie la Foi, ou la Religion. Sinjus et au pluriel Sinju, ce sont les personnes qui professent cette Religion."—Kämper, Hist. de Japan, 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.

1878. — "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."—Westminster Recr., N.S., No. evii. 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 it self either from sherab which in the Persian Tongue signifies a Grape here abounding... or else from sheer which in the Persian signifies Milk."—Sir T. Herbert, ed. 1677, p. 127.


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 Surat affords... and equal plenty of generous Sherash and Arak Punch..."—Ovington, 394.

1737. — "Shyrash is a large City on the Road, about 200 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 extolled by poets, I think inferior to many wines in Europe."—Forbes, Or. Mem. 2nd ed. i. 468.

SHIREENBAF, s. Pers. Shīrīnbāf, 'sweet-woof.' A kind of fine cotton stuff, but we cannot say more precisely what.

2. 1343.—"... one hundred pieces of shirīnbāf..."—Ibn Batata, iv. 5.

1609.—"Serribaff, a fine light stuff or cotton whereof the Moors make their cabayes or clothing."—Daveners, Letters, i. 29.] 1673. — "... siring chintz, Broad Batas.

..."—Fryer, 88.
SHISHAM. See under SISSOO.

SHISHAMHULL, s. Pers. shisha-mahal, lit. 'glass apartment' or palace. This is or was a common appellation of native palaces, viz. a hall or suite of rooms lined with mirror and other glittering surfaces, usually of a gimbark crack. There is a place of exactly the same description, now gone to hideous decay, in the absurd Villa Palagonia at Bagheria near Palermo.

1885.—"The Shisha-mahal, or house of glass, is both curious and elegant, although the material is principally pounded talse 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. 365.

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 Hisss the Chinese silver is called silli from the slabs (sil) in which it is sold (Maclagan, Mon. on Gold and Silver Work in Punjab, p. 5).] The same form of ingot was probably the balsish (or yestok) 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 yambū. 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 leaves in the shape of boats. ..."—C. Frederic in Ramusio, iii. 391b.

1611.—"Then, I tell you, from China I could load 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 pardoes."

1676.—"The Pieces of Gold mark'd Fig. 1, and 2, are by the Hollanderers called Goltschut, that is to say, a Boat of Gold, because they are in the form of a Boat. Other Nations call them Loaves of Gold. ... The Great Pieces come to 12 hundred Gilders of Holland Money, and thirteen hundred and fifty Livres of our Money."—Turquot's Hist. II. 8.

1702.—"Soons the Moolah will 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. 597.

1704.—"Price Current, July, 1704, (at Malacca) ... Gold, China, in Shoos 94 Touch."—Lockyer, 70.

1862.—"A silver ingot 'Yambu' weighs about 2 (Indian) seers. ... 4 lbs., and is worth 165 Co.'s rupees. Roomoosh, also called 'Yabhucha,' or small silver ingot, is worth 33 Rs. ... 3 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. ccxxvi.-xxviii. I.

1875.—"The yambū or kāra 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 (Cashghar) ser = 30,000 grains English."—Report of Forsyth's Mission to Kashghar, 494.

1876.—"... he received his pay in Chinese yambos (gold coins), at the rate of 125 rubles each, while the real commercial value was only 115 rubles."—Schuyler, Turkistan, ii. 322.

1901.—A piece of Chinese shoe money, value 10 taels, was exhibited before the Numismatic Society.—Athenaeum, Jan. 26, p. 118. Perhaps the largest specimen known of Chinese "boat-money" was exhibited. It weighed 894 ounces troy, and was presented 50 taels, or 48, 8s. 0d. English.—Ibid. Jan. 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 Tam. shapattpu, Singh. sappattumala, a name given because the flowers are used at Madras to blacken shoes. The Malay name Kempang sapatu means the same. Voigt gives shoe-flower as the English name, and adds: "Petals astringent, used by the Chinese to blacken their
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 (Trepalsa, 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."—Tees, 475.] 1791.—"La nuit suivante ... je joignis aux pavots ... une fleur de foule sapate, qui sert aux cordonniers à teindre leurs cuirs en noir."—B. de St. Pierre, Chauvière Indienne. This foule-sapate is apparently some quasi Hindustani form of the name (phul-sabāt) used by the Portuguese.

SHOE-GOOSE, s. This ludicrous corruption of the Pers. syah-gush, 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. 1830.—"... 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 Siagosis."—Friar Jordanius, 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 Shali Goat) as a present for Mr. Secretary Pitt."—Account of 1. O. Records, in Times, Aug. 3.]

SHOKE, 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."—Mily. Mem. of Lt.-Col. J. Steiner, i. 109.

[1866.—"One Hakim has a shoukh for turning everything ootapoota."—Confessions of an Orderly, 94.]

SHOLA, s. In S. India, a wooded ravine; a thicket. Tam. sholai.

1862.—"At daylight ... we left the Sisipara bungalow, and rode for several miles through a valley interspersed with sholas of rhododendron trees."—Markham, Peru and India, 356.

1876.—"Here and there in the hollows were little jungles; sholas, as they are called."—Sir M. E. Grant-Duff, Notes of Indian Journey, 202.

SHOOCKA, s. Ar.—H. shukka (properly 'an oblong strip'), a letter from a king to a subject.

1787.—"I have received several melancholy Shukhas from the King (of Dehli) calling on me in the most pressing terms for assistance and support."—Letter of Lord Cornwallis, in Corresp. i. 307.

SHOOLDARRY, 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 chholdari, identifying the first syllable with jhol, signifying 'puckering or bagging.' In this light, however, it seems possible that it is from jhaal in the sense of a bag or wallet, viz. a tent that is crammed 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 paul (see PAWL) for my people."—Elphinstone, in Life, i. 183.

[1869.—"... 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. sharāb, shrab, 'wine.' See under SHERBET.

SHROFF, s. A money-changer, a banker. Ar. sarrāf, sairāf, sifir. 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. sōrēf, '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 the goldsmith tests metal, while the sūraf 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 sūraf" (W. R. S.)

1554.—"Salaries of the officers of the Custom Houses, and other charges for these which the Treasurers have to pay. . . . Also to the Xarafō, whose charge it is to see to the money, two pārdāos a month, which make for a year seven thousand and two hundred reis."—Botelho, Tombo, in Subsidios, 283.

1560.—"There are in the city many and very wealthy Xaraffos who change money."—Tenreiro, ch. 1.

1584.—"5 tangas make a seraphin (see XERAFINE) of gold; but if one would change them into basaruchies (see BUDGROOK) he may have 5 tangas and 16 basaruchies, which overplus they call cerafagio. . . ."—Barret, in Hakl. ii. 410.

1585.—"This present year, because only two ships came to Goa, (the reais) have sold at 12 per cent. of Xaraflaggio (shroffage), as this commission is called, from the word Xaraffo, which is the title of the banker."—Sassetti, in De Gubernatis, Storia, p. 203.

1598.—"There is in every place of the street-exchangers of money, by them called Xaraffos, which are all Christian Jews."—Linschoten, 66; [Hak. Soc. i. 231, and see 244.]

c. 1610.—"Dans ce Marché . . . aussi sont les changeurs qu'ils nomment Cherafes, dont il y en a en plusieurs autres endroits; leurs boutiques sont aux bouts des rues et carrefours, toutes couvertes de monnoye, dont ils payent tribut au Roy."—Pyrard de Lavall, ii. 39; [Hak. Soc. ii. 67.]

[1614.—". . . having been borne in hand by our Sarafes to pay money there."—Foster, Letters, iii. 282. The "Sheriff of Bantam" (ibid. iv. 7) may perhaps be a shroff, but compare Shereef.]

1673.—"It could not be improved till the Governor had released the Shroffs or Bankers."—Priest, 413.

1697.—"In addition to the cash and property which they had got by plunder, the enemy fixed two lacs of rupees as the price of the ransom of the prisoners. . . . To make up the balance, the Sarasafes and merchants of Nandubar were importuned to raise a sum, small or great, by way of loan. But they would not consent."—Khāfī Khân, in Elliot, vii. 302.

1750.—". . . the Irruption of the Mo-rattas 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 [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."—Ed. Valentia, i. 243.

[1891.—"The banker in Persia is looked on simply as a small tradesman—in fact the business of the Seref is despised."—Wills, 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 BATTÁ, b.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 jworkes 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 Reference, 129.

1882.—(The Compradore) "derived a profit from the process of shroffing which (the money received) underwent before being deposited in the Treasury."—The Fankrae at Canton, 55.

SHRUB, s. See under SHERBET.

SHULWAURS, s. Trousers, or drawers rather, of the Oriental kind, the same as pyjamaams, long-drawers, or mogul - breeches (qq.v). The Persian is shabwār, which according to Prof. Max Müller is more correctly shubār, from shul, 'the thigh,' related to Latin crurus, crucis, and to Skt. kshura or kshura, 'breeches' (see Pusey on Daniel, 570). Be this as it may, the Ar. form is sirwāl (vulg. sharwāl), pl. sarwāl, [which Burton (Arab. Nights, i. 205) translates 'bag-trousers' and 'petticot-trousers,' 'the latter being the divided skirt of the future.'] This appears in the ordinary editions of the Book of Daniel in Greek, as sarabapa, and also in the Vulgate, as follows: "Et capillus capitis eorum non esset adustus, et sarabala eorum non fuissent immutata, et odor ignis.
non transisset per eos" (iii. 27). The original word is sarabāla, pl. of sarabāla. 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 sarabāla means 'cloak' in the Gemara; and in Arabic sirbal 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 (Bokhārī, vii. 36).

"Of course it is certain that sarabāra comes from the Persian, but not through Arabic. The Bedouins did not wear trowsers in the time of Ammianus, 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 ἕσπόδημα.

"It may be added that Jerome says that both Aquila and Symmachus wrote saraballa. [The Encycl. Biblica also prefers the rendering of the A.V. (i. 607), and see iii. 2904.]

The word is widely spread as well as old; it is found among the Tartars of W. Asia as žalbär, among the Siberians and Bashkirds as zălbăr, among the Kalmaks as šalbär, whilst it reached Russia as sharawari, Spain as saragueles, and Portugal as zarelos. A great many Low Latin variations of the word will be found in Ducange, serabula, serabulla, sarabella, sarabola, sarabura, and more! [And Crawford (Desc. Dict. 124) writes of Malay dress: 'Trowsers are occasionally used under the sarung 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, sarual, corrupted salwaru.']

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. (I).—'Kal ἑθεώρω τοὺς ἀνδρας δεῖ ὁμ ἐκφυλεσ τὸ πῦρ τοῦ σῶματος αὐτῶν καὶ ἡ θρία τῆς κεφαλῆς αὐτῶν ὀκ ἐφερλεγέθαι καὶ τα σαράβαρα αὐτῶν ὀκ ἢλιολιῳ, καὶ σομή πυρὸς ὃν ἦν ἐν αὐτοῖς.'—Gr. Tr. of Dan. iii. 27.

c. A.D. 200.—'Ἐν δὲ τοῖς Σκύθαις Ἀρτυ-φάνης ἐγέρ Σαράβαρα καὶ χιτώνας πάντας ἐνδυκάστατο.'—Julius Pollux, Onomast. vii. 13, sec. 59.

c. A.D. 500.—"Σαράβαρα, τὰ περὶ τὰς κυνηγίας (sic) ἑνδύματα."—Herod. viii. 126. a.s. v.


c. 1000 ?—"Σαράβαρα, εὐθὺς Περσίκης ἔνεοι δὲ λέγουσι βραζία."—Stæolas, a.s. v.

which may be roughly rendered:

"A garb outlandish to the Greeks.

Which some call Shalwãrs, some call Breeks!"

c. 900.—"The deceased was unchanged, except in colour. They dressed him then with sarāwil, overhose, boots, a kurāk and khafrān of gold-cloth, with golden buttons, and put on him a golden cap garnished with sable."—Don Fœxelán, in Frœchlin, 15.

c. 1300.—"Disconsacratur altare eorum, et oportet recollari per episcopum . . . si intraret ad ipsam abuis quid non esset Nestorius; si intraret eciam ad ipsam qui cumque sine sorrabulis vel capitae cooperto."—Ricoldo de Monte Croce, in Peregrinatores Quatuor, 122.

c. 1330.—"Haec autem mulieres vadunt dis-calectae portantes sarabulas usque ad terram."—Friar Odoric, in Cathay, &c., App. iv.

c. 1495.—"The first who wore sarāwil was Solomon. But in another tradition it is alleged that Abraham was the first."—The 'Beginnings,' by Soyati, quoted by Frœchlin, 113.

c. 1567.—"Portauano braghesses quasi alla turchesa, et anche saluari."—C. Federici, in Romantia, iii. f. 389.

c. 1624.—". . . tell me how much he will be contented with? Can I offer him five Tsumaus, and a pair of crimson Shul- waurs?"—Haji Baba, ed. 1835, p. 179.

c. 1881.—"I used to wear a red shirt and velveteen sharrowy, and lie on the sofa like a gentleman, and drink like a Swede."—Ten Years of Penal Servitude in Siberia, by Fedor Dostojevski, E.T. by Maria v. Thilo, 191.

**SIAM.** n.p. This name of the Indo-Chinese Kingdom appears to come to us through the Malays, who call it Siyām. From them we presume the Portuguese took their Reyno de Sīdō as Barros and Couto write it, though we have in Correa Siam precisely as we write it. Camões also writes Syōd 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 reyno Siam. But he also constantly says reyn de Sido. 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 Matvianlin’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 Lautian Shans, Thaviyai, or Great T’ai, whilst the Sien or Siamese Proper were the T’ai Noi, or Little T’ai. (See also SARNAU.) [‘The name Siam ... whether it is ‘a barbarous Anglicism derived from the Portuguese or Italian word Siciam,’ or is derived from the Malay Sayam, which means ‘brown.’”—J. G. Scott, Upper Burma Gazetteer, i. pt. i. 205.]

1516.—“Proceeding further, quitting the kingdom of Peguau, along the coast over against Malacca there is a very great kingdom of pagans which they call Danseam (of Ansseam); the king of which is a pagan also, and a very great lord.”—Barbosa (Lisbon, Acad.), 369. It is difficult to interpret this Ansseam, which we find also in C. Federici below in the form Asion. But the An is probably a Malay prefix of some kind. [Also see anysane 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.”—Piga-fetta, Hak. Soc. 85.

“All these cities are constructed like ours, and are subject to the king of Siam, who is named Siri Zacebedera, and who inhabits Iudia (see JUDEA).”—Ibid. 156.

1525.—“In this same Port of Pam (Pahang), which is in the kingdom of Syam, there was another junk of Malacqua, the captain whereof was Alvaro daCostaa, 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 Soarco, and as soon as this news was known they laid hands on the junk and the crew and the cargo; it is presumed that the people were killed, but it is not known for certain.”—Lembrança das Coisas da India, 6.

1572.—“Vês Pam, Patâne, reinos e a longura De Syão, que estes e outros mais sujeita; Olho o rio Menâo que se derrama Do grande lago, que Chiamay se chiana.”—Contos, x. 25.

By Burton:

“See Pam, Patande and in length obscure, Siam that ruleth all with lordly sway; behold Menam, who rolls his lordly tide from source Chiamâf called, lake long and wide.”

c. 1567.—“Va etiandio ogun’ anno per l’istesso Capitano (di Malacca) vn nauhilo in Asion, a caricare di Venezia” (Brasiliad).

—Ces. Federici, in Rambusio, iii. 396.

“Fu già Sion vna grandissima Città e sedia d’Imperio, ma l’anno mdxvii fu pressa dal Re del Pegu, qual caminando per terra quattro mesi di viaggio, con vn esercito d’vn million, e quattro cento mila uomini da guerra, la venne ad assediare ... e lo so io perciocche mi ritroiai in Pegu sei mesi dopo la sua partita.”—Ibid.

1598.—“... The King of Sian at this time is become tributarie to the king of Pegu. The cause of this most bloody battale was, that the king of Sian had a white Elephant”—Linschoten, p. 39; [Hak. Soc. ]

1627.—In ii. 1 Sion.

[1611.—“We have news that the Hollanderes were in Shian.”—Daveners, Letters, i. 149.]

1688.—“The Name of Siam is unknown to the Siamese. Tis one of those words which the Portugues of the Indies 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: And the Names of Pegu, Lao, Magul, and most of the Names which we give to the Indian Kingdoms, are likewise National Names.”—De la Lomère, B.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 (stèkà, from Ar. sikka, ‘a coining die,’—and ‘coined money,’—whence Pers. sikka zadun, ‘to coin’) had been applied to newly coined rupees, which were at a batta or
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 impress of the 19th year of Shāh 'Alam (the "Great Mogul" then reigning), and this rupee, "19 San 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 1835, 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 ghosty existence for many years longer in the form of certain Government Book-debts in that currency. (See also CHICK.)

1537.—"... Sua senhoria avia d'aver por bem que as siquas das moedas corressem em seu nome per todo o Reino do Guzerate, ass em Dêo como nos outroslugares que forem del Rey de Portugal."—Treaty of Nuno da Cunha with Nizamamadd Zamam (Mikammed Zamam) concerning Cambay, in Botelho, Tomo, 225. 1557.—"... e quanto á moeda ser chapada de sua sica (read sica) pois já lhe concedia."—Ibid. 226.

[1615.—"... cecaus of Amadavrs which goeth for eighty-six pious (see PICE). ..."—Foster, Letters, iii. 87.]

1683.—"Having received 25,000 Rupees Siccas for Rajamala."—Hodges, Diary, April 4; [Hak. Soc. i. 75.]

1705.—"Les roupies Sicca valent à Bengale 39 sols."—Lulliet, 255.

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 on the case Grand v. Francis, in Echoes of Old Calcutta, 243. [To this Mr. Bustedel adds: "Nor does there seem to be any foundation for the other time-honoured story (also repeated by Kaye) in connection with this judgment, viz., the alleged interruption of the Chief Justice, while he was delivering judgment, by Mr. Justice Hyde, with the eager suggestion or reminder of 'Siccas, Siccas, Brother Impye,' with the view of making the damages as high at 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 Farruckabad rupee, shall be as follows:


Calcutta sicca rupee 192 176 15

* * * * *

"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 Moorshebad 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 patois as meaning 'one who has to go to hospital,' and generally sikeman ho jānā means 'to be disabled.'

[1665.—"That sickman Chaseman."—In Yule, Hedges' Diary, Hak. Soc. II. cclxx.

[1843.—"... my hired cart was broken —[or, in the more poetical garb of the seapee, 'seek mān hogya,' i.e. become a sick man]."—Davidson, Travels, i. 251.]

SICLEEGUR, s. Hind. saikulgar, from Ar. saikal, 'polish.' A furnisher of arms, a sword-armourer, a sword- or knife-grinder. [This, in Madras, is turned into Chickledar, Tel. chikildarudur.]

Sikh, seikh, n.p. Panjāb-Hind. Sikh, 'a disciple,' from Skt. Sisya; the distinctive name of the disciples of Nānāk Shāh who in the 16th century established that sect, which eventually rose to warlike predominance in the Punjab, and from which sprang Ranjīt Singh, the founder of the brief Kingdom of Lahore.

c. 1650-60.—"The Nanac-Panthians, who are known as composing the nation of the Sikhs, have neither idols, nor temples of
idols. . ." (Much follows.) —Dabistan, ii. 246.

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 Guruds to be removed and the temples to be pulled down."—Khaf Kahan, in Elliot, vii. 413.

1756.—"April of 1716, when the Emperor took the field and marched towards Lahore, against the Sykes, a nation of Indians lately reared to power, and bearing mortal enmity to the Mahomedans."—Orme, ii. 22. He also writes Sikis.

1781.—"Before I left Calcutta, a gentleman with whom I chanced to be discoursing of that sect who are distinguished from the worshippers of Brithm, 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. 280.

1781-2.—"In the year 1128 of the Hedjra" (1716) "a bloody action happened in the plains of the Pendjab, between the Sycs and the Imperialists, in which the latter, commanded by Abdol-semed-Khan, a famous Viceroy of that province, gave these inhuman freebooters a great defeat, in which their General, Benda, fell into the victors' hands. . . He was a Syc 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.—Seir Mutakerhin, i. 87.

1782.—"News was received that the Seiks had crossed the Jumna."—India Gazette, May 11.

1783.—"Unhurt by the Siquees, tigers, and thieves, I am safely lodged at Nourpoour."—Forster, Journey, ed. 1808, i. 247.

1784.—"The Seekhs are encamped at the distance of 12 cose from the Pass of Dirderry, and have plundered all that quarter."—In Seton-Karr, i. 13.

1790.—"Particulars relating to the seizure of Colonel Robert Stewart by the Siquees."—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."—Osborne, 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, Sheiks.

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 siltipat.]

SILLADAR, adj. and s. Hind. from Pers. silāh-dār, 'bearing or having arms,' from Ar. silāh, 'arsa.' [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).]

1766.—"When this intelligence reached the Nawaub, he leaving the whole of his troops and baggage in the same place, with only 6000 stable horse, 9000 Sillahdars, 4000 regular infantry, and 6 guns . . . fell bravely on the Mahrtattas. . ."—Mir Hussein Ali, H. of Hyder Naiq, 178.

1804.—"It is my opinion, that the arrangement with the Soubah of the Deccan should be, that the whole of the force . . . should be sizzlar horse."—Wellington, iii. 671.

1813.—"Bhaut . . . in the prosecution of his plan, selected Malhar Row Holcar, a Silledar or soldier of fortune."—Forbes, Or. Mem. iii. 949.

[SILLAPOSH, s. An armour-clad warrior; from Pers. silāh, 'body armour,' posh, Pers. poshidan, 'to wear,' (1790)—"The Sillah posh or body-guard of the Rajah (of Jaipur)."—W. Franklin, Mil. Mem. of Mr. George Thomas, ed. 1805, p. 165.

[1829.—". . . he stood two assaultns, in one of which he slew thirty Sillehposh, or men in armour, the body-guard of the prince."—Ted, Annals, Calcutta reprint, i. 462.]

SILMAGOOB, s. Ship Hind. for 'sail-maker' (Roebuck).

SIMKIN, s. Domestic Hind. for champagne, of which it is a corruption; sometimes samkin.

1853.—"The dinner was good, and the iced simkin, Sir, delicious."—Oakfield, ii. 127.
SIND, SCINDE, &c, n.p. The territory on the Indus below the Punjab. [In the early inscriptions the two words Sindhu-Savirora are often found conjoined, the latter probably part of Upper Sind (see Bombay Gazetteer, i. pt. i. 36.).] The earlier Mahomedans 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, Ahom—and the extreme west), as in some other regions, to exchange places.

C. 545.—"Σινδ, ο Ορθνα, Καλλακα, Σιδιρκαια και Μαλε πτερει εμπορια έχουνη." —Cosmas, lib. xi. 114.

770.—"Per idem tempus quingenti circiter ex Mauris, Sindis, et Chazaris servi in urbe Haran rebelarrant, et facto agrimi regium thesaurum disperso tentarunt." — Dionysi Poisitarchi Chronicon, in Assamani, 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 Sindis are not Indian, but a Sarmatic people mentioned by Ammianus (xxii. 5), Valerius Flaccus (vi. 86), and other writers.

C. 1630.—"Sind and her sister (i.e. Hind) trembled at his power and vengeance." —Al l'Ubi, in Elliot, ii. 32.

C. 1540.—"Mohammed ben-Iousouf Thaka fi trouvé dans la province de Sind quarante behar (see BAHAR) d'or, et chaque behar comprend 333 maunds." —Skiphuddin Dimishki, in Not. et Ext. xiii. 173.

1525.—"Expenses of Melyquya (i.e. Malik Ayaz of Dinu) :—1,000 foot soldiers (lasquyra), viz., 300 Arabs, at 40 and 50 fideus each; also 200 Coragones (Khorasânis) at the wage of the Arabs; also 200 Guzarates and Cymdes at 25 to 30 fideus each; also 30 Rumes at 100 fideus each; 120 Fartaquys at 50 fideus each. Horse soldiers (Lasquyra a guanalo), whom he supplies with horses, 300 at 70 fideus a month. . . ." —Lembrança, p. 37.

The preceding extract is curious as showing the comparative value put upon Arabs, Khorasânis (qu. Afghâns?), Sindis, Râmis (i.e. Turks), Farrakts (Arabs of Hadramaut), &c.

1548.—"And the rent of the shops (butica) of the Guzaratis of Cindy, who prepare and sell parched rice, (æcol), paying 6 bazaranos (see BUDGROOK) a month." —Botelho, Tombo, 156.

1554.—"Towards the Gulf of Chakad, in the vicinity of Sind." —Sidé Alf, in J. Az. Ser. 1. tom. ix. 77.

1558.—"The first citie of India . . . after we had passed the coast of Zindi is called Dinu." —Fitch, in Hakl. p. 385.

1584.—"Spiecknard from Zindi and Lahor." —W. Barret, in Hakl. ii. 412.

1598.—"I have written to the said Antônio d'Azvedo on the ill treatment experienced by the Portuguese in the kingdom of Cimde." —King's Letter to Goa, in Archiv. Port. Orient. Fascic. iii. 877.

[1610.—"Tzinde, are silk cloths with red stripes." —Donners, Letters, i. 72.]

1611.—"Cuts-nagore, a place not far from the River of Zinde." —N. Downton, in Purchas, i. 307.

1613.—". . . considering the state of destitution in which the fortress of Ormuz had need be,—since it had no other resources but the revenue of the custom-house, and there could now be returning nothing, from the fact that the ports of Cambaia and Sinde were closed, and that no ship had arrived from Goa in the current months of January and February, owing to the news of the English ships having collected at Suratte. . . ." —Bocarro, Decoda, 379.

[c. 1665.—". . . he (Dara) proceeded towards Scindy, and sought refuge in the fortress of Tatabakar . . ." —Bernier, ed. Constable, 71.]

1666.—"De la Province du Sind ou Sindily . . . que quelques-uns nomment le Tatta." —Thevenot, v. 158.

1673.—". . . Retiring with their ill got Booty to the Coasts of Sindu." —Fryer, 218.

1727.—"Sindy is the westmost Province of the Mogul's Dominions on the Sea-coast, and has Larribunder (see LARRY-BUNDER) to its Mart." —A. Hamilton, i. 114; [ed. 1744, i. 115].

C. 1760.—"Scindy, or Tatta." —Grose, i. 286.

SINDÁBÚR, SANDÁBÚR., n.p. This is the name by which Goa was known to the old Arab writers. The identity is clearly established in Cathay and the Way Thither, pp. 444 and ccli. We will give the quotations first, and then point out the grounds of identification.

A.D. 943.—"Crocodiles abound, it is true, in the ayowin or bays formed by the Sea of India, such as that of Sindabura in the Indian Kingdom of Bâghira, or in the bay of Zâbaq (see JAVA) in the dominion of the Maharâj." —Maythâi, i. 197.

1013.—"I have it from Abû Yüsaf bin Muslim, who had it from Abû Bakr of Fasâ at Saimur, that the latter heard told by Mûsa the Sindabûri: 'I was one day conversing with the Sahib of Sindabûr, when suddenly he burst out laughing . . . . It was, said he, because there is a lizard on the wall, and it said, 'There is a guest-coming to-day. . . . Don't you go till you
SINDĀBŪR, SANDĀBŪR. 838 SINGALESE, CINGHALESE.

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 Sindābūr, so that now they hurt nobody.'—Liivre des Merveilles de l'Inde. V. der Likh et Desr. 157-158.

1150. — "From the city of Barīt (Barī, i.e. Broach) following the coast, to Sindābūr 4 days.

"Sindābūr is on a great inlet where ships anchor. It is a place of trade, where one sees fine buildings and rich bazars."—Edrisī, i. 179. And see Elliot, i. 89.

c. 1300.—"Beyond Guzerat are Konkan and Tāmā; beyond them the country of Malībūr. . . . The people are all Samāns (Buddhists), and worship idols. Of the cities on the shore the first is Sindābūr, then Fānkūr, then the country of Manjārūr, then the country of Hīl. . . ."—Rashīduddīn, in Elliot, i. 48.

c. 1390. — "A traveller states that the country from Sindābūr to Hanāwār towards its eastern extremity joins with Malabar."—Abūl feda, Fr. tr., II. ii. 115. Further on in his Tables he jumbles up (as Edrisi has done) Sindābūr with Sindān (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, Tānā, Kaulam, Calicut, Fandārīnā, Shāliyāt, Manjārūr, Fānakūr, Hānāur, Sandābūr, et cetera."—Ibn Batuta, ii. 177.

c. 1343-4.—"Three days after setting sail we arrived at the Island of Sandābūr, 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 Medicean and the Catalan maps of those dates we find on the coast of India Cintābar and Chintābar respectively, on the west coast of India.

c. 1554. — "24th Voyage: from Gouvah-Sindābūr to Aden. If you start from Gouvah-Sindābūr at the end of the season, take to fall on Cape Fāl," &c.—Mokhī, in J.A.S.R. v. 564.

The last quotation shows that Goa was known even in the middle of the 16th century to Oriental seamen as Goa-Sindābūr, whatever Indian name the last part represented; probably, from the use of the word ādār by the earlier Arab writers, and from the Chintabur of the European maps, Chandāpur rather than Sandābūr. 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 natives as Firdūdī, a name signifying "Thirty villages." (See SAL-SETTE.) Its vicinity to the island where Ibn Batuta proceeded to anchor, which we have shown to be Anchedivā (q.v.), is another proof. Turning to Rashīduddīn, the order in which he places Sindābūr, Fānkūr (Baccanore), Manjārūr (Mangalore), Hīl (Mt. D'Elī), is perfectly correct, if for Sindābūr we substitute Goa. The name, from Edrisī 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 Sinhala, '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 leads them to notice the curious and obscure fact of the introduction of Chinese influence in Ceylon during the 15th century.

1552.—"That the Chinese (Chiā) were masters of the Choromandal Coast of the 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. . . . and 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 Chingālā, and their language the same, as much as to say the language, or the people of the Chins of Galle."—Barros, III. ii. 1.

1583. (The Cauchin Chinsāna) "are of the race of the Chingalās, which they say are the best kinds of art from Malabar."—Fitch, in Hakl. ii. 397.

1598.—". . . inhabited with people called Cingalās . . ."—Linschoten, 74; [Hak. Soc. i. 77; in i. 81, Chingalas].

c. 1610.—"Il s'entien du que . . . les premiers qui y allèrent, et qui les peuples (les Maldives) furent . . . les Cingalas de l'Isle de Ceylan."—Pyramd de Laval, i. 185; [Hak. Soc. i. 105, and see i. 266].

1612.—Couto, after giving the same explanation of the word as Barros, says: "And as they spring from the Chins, who are the falsest heathen of the East . . . so are they
Singapor, Singapore.

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 Singhapura, 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 singho, 'a place of call,' and pura, 'a city.' In Dalboquerque's Comm. Hak. Soc. iii. 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 Hindueized people on the site, if not the name, is probably as old as the 4th century, A.D., for 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 the accommodation of some wretched bungalow.

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 mercantile 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 incontinently, and started for the Strait of Cincapura, where they were to wait for the junk."—Correa, ii. 284-5.


1553.—"Anciently the most celebrated settlement in this region of Malaca was one called Cingapura, a name which in their tongue means 'pretended halt;' (falsa dimora) 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 Dalboquerque, Hak. Soc. iii. 73.]

1572.—"Mas na ponta da terra Cingapura: Verds, onde o caminho as maos se estreita; Daqui, tornando a costa a Cynosura, Se incuva, e para a Aurora se endireita."—Camões, x. 125.

By Burton:

"But on her Lands-end throned see Cingapur, where the wide sea-road shrinks to narrow way: Thence curves the coast to face the Cynosura, and lastly trends Aurora-wards its lay,"

1598.—"... by water the coast stretcheth to the Cape of Singapura, and from thence..."
SINGARA. 840 SIRCAR.

it runneth upwards [inwards] again. ..."—Livschoten, 30; [Hak. Soc. i. 101].

1599.—"In this voyage nothing occurred worth relating, except that, after passing the Strait of Sinçapora, 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."—Viaggi d’i Carletti, ii. 208-9.

1606.—"The 5th May came there 2 Prows from the King of Johore, with the Shabander (Shabunder) of Singa-pora, called Siri Raja Nagara. ..."—Valentijn, v. 331.

1616.—"Found a Dutch man-of-war, one of a fleet appointed for the siege of Malaca, with the aid of the King of Acheen, at the entrance of the Straits of Singapore."—Seinsbury, 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 Sinçapure, but I told him it could be of no use to a private Person, tho’ 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."—J. 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 Singapora."—Raffles, Letter to Marsden, dated Sandheads, Dec. 12.

SINGARA, s. Hind. singhârd, Skt. srîngattaka, srîngâ, ‘a horn.’ The caltrop or water-chestnut; Trapa bis-pînoasa, Roxb. (N.O. Halorthaceae).

[c. 1590.—The ān (ed. Jarrett, ii. 65) mentions it as one of the crops on which revenue was levied in cash.

1798.—In Kashmir ‘many of them ... were obliged to live on the Kernel of the singhâra, or water-nut. ...’—Forster, Travels, ii. 29.

1809.—Buchanan-Hamilton writes sing-hâra.—Eastern Indies, i. 241.]

1835.—"Here, as in most other parts of India, the tank is spoiled by the water-chestnut, singhâra (Trapa bispînoasa), 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, and covered with a tough brown integument adhering strongly to the kernel, which is wholly esculent, and of a fine car-thilaginous texture. The people are very fond of these nuts, and they are carried often upon bullocks’ backs two or three hundred miles to market."—Sheenan, Rambles, &c. (1844), i. 101; [ed. Smith, i. 94].

1839.—"The nuts of the Trapa bispînoasa, called Singhâra, 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 Sing’s share, from 96,000 to 128,000 ass-loads of this nut, yielded by the Lakes of Oeller."—Royte, Hem. Plants, ii. 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 Jang, i.e. ‘the leader in war.’

1590-1100.—"Voici quelle étoit alors la gloire et la puissance des Orphéans dans le royaume. Ils possédoient la charge de sbasalar, ou de générauxissime de toute la Georgie. Tous les officiers du palais étoient de leur dependance."—Hist. of the Orphéans, in St. Martin, Mem. sur l’Arménie, ii. 77.

1638.—"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 Jâghtay and the Berlas family. The dignity of (Sephâl 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. ...’—Autobi. Mem. of Timour, E.T. p. 22.

1712.—"Omnibus illis superior est Sipah Salaar, sive Imperator Generalis Regni, Præsidem dignitatem exerciptionem. ..."—Kemmfer, Aemom. Exot. 73.


1755.—"After the Sipahsalar Hydor, by his prudence and courage, had defeated the Maharatts and recovered the country taken by them, he placed the government of Seringaput tun on a sure and established basis. ..."—Meer Hussein Ali Khan, H. of Hydor Neak, O. T. F. p. 61.

1803.—In a collection of native letters, the titles of Lord Lake are given as follows: ‘Ash-ja-ul-Mulk Khan Dwarun, General-Governor Lake-Bahâdûr, Sipahsalar—kishwar-I-Hind, Governor and Chief of the Kingdom, Lord of the Cycle, Commander-in-chief of the Territories 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.
a. The State, the Government, the Supreme authority; also 'the Master' or head of the domestic government. Thus a servant, if asked 'Whose are those horses?' in replying 'They are the sarkar's,' may mean according to circumstances, that they are Government horses, or that they belong to his own master.

b. In Bengal the word is applied to a domestic servant who is a kind of house-steward, and keeps the accounts of household expenditure, and makes miscellaneous purchases for the family; also, in merchants' offices, to any native accountant or native employed in making purchases, &c.

c. Under the Mahommedan Governments, as in the time of the Mogul Empire, and more recently in the Decan, the word was applied to certain extensive administrative divisions of territory. In its application in the Decan it has been in English generally spelt Circar (q.v.).

| a. | [1759.—"... there is no separation between your Honour ... and this Circar. ..."
  |  | Forrest, Bombay Letters, ii. 129.]
  |  | 1800.—"Would it not be possible and proper to make people pay the Circar according to the exchange fixed at Seringapatam?"—Wellington, i. 60.
  |  | [1866.—"... the Sirkar Buhadoor gives me four rupees a month. ..."
  |  | Confessions of an Orderly, 43.]

b. | 1777.—"There is not in any country in the world, of which I have any knowledge, a more pernicious race of vermin in human shape than are the numerous cast of people known in Bengal by the appellation of Sirkars; they are educated and trained to deceive."—Price's Tracts, i. 24.
  | 1810.—"The Sircar is a genius whose whole study is to handle money, whether receivable or payable, and who contrives either to confuse accounts, when they are adverse to his view, or to render them most expressively intelligible, when such should suit his purpose."—Williamson, V. M. i. 200.
  | 1822.—"One morning our Sircar, in answer to my having observed that the articles purchased were highly priced, said, 'You are my father and my mother, and I am your poor little child. I have only taken 2 annas in the rupee dustoorie'" (dustoor).—Wanderings of a Pilgrim, i. 21-22.
  | 1834.—"And how the deuce,' asked his companion, 'do you manage to pay for them?' 'Nothing so easy,—I say to my Sirkar: 'Baboo, go pay for that horse 2000 rupees, and it is done, Sir, as quickly as you could dock him.'"—The Baboo and Other Tales, i. 13.

b. | 1590.—"... in the forty-ninth year of his majesty's reign, his dominions consisted of 105 Sircars, subdivided into 2737 kusbahs" (cubba),' the revenue of which he settled for ten years at 9 Arribs, 62 Crore, 97 Lacks, 55,246 Dams" (q.v. 3,62,97,55,246 dams = about 9 millions sterling).—Ayes, E. T. by Gladwin, 1800, ii. 1; [ed. Jarrett, ii. 115.]

SIRDAR, s. Hind. from Pers. sardar; and less correctly sirdar, 'leader, a commander, an officer'; a chief, or lord; the head of a set of palankin-bearers, and hence the 'sirdar-bearer,' or elliptically the 'Sirdar,' is in Bengal the style of the valet or body-servant, even when he may have no others under him (see BEARE). [Sirdar is now the official title of the Commander-in-Chief of the Egyptian Army; Sirdar Buhadar is an Indian military distinction.]
[c. 1610.—"... a captain of a company, or, as they call it, a Sardare."—Pyard de Laval, Hak. Soc. i. 254.
  | 1675.—"Sardar." See under SEPOY.]
  | 1808.—"I, with great difficulty, knocked up some of the villagers, who were nearly as much afraid as Christie's Will, at the visit of a Sirdar" (here an officer).—Life of Legden.
  | [c. 1817.—"... the bearers, with their Sardin, have a large room with a verandah before it."—Mrs. Sherwood, Last Days of Buxey, 63.]
  | 1826.—"Goppee's father had been a Sirdar of some consequence."—Pandurang Hari, 174; [ed. 1873, i. 252.]

SIRDRAHS, s. This is the name which native valets (bearer) give to common drawers (underclothing). A friend (Gen. R. Maclagan, R.E.) has suggested the origin, which is doubtless "short drawers" in contrast-distinction to Long-drawers, or Pyjamas (qq.v.). A common bearer's pronunciation is sirdraj; as a chest of drawers is also called 'Drâj kâ almairâ' (see ALMYRA).

SIRKY, s. Hind. sirkî. A kind of unplatted matting formed by laying the fine cylindrical culms from the upper part of the Saccharum Sora, Roxb. (see SURKUNDA) side by side, and binding them in single or double layers. This is used to lay under the thatch of a house, to cover carts and
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. 490.

1852.—"... neat little huts of sirrakee, a reed or grass, resembling bright straw."—Mrs. Moor Hassan Ali, Observations, i. 23.

SIRRIS, s. Hind. siris, Skt. shirshâ, shri, 'to break,' from the brittleness of its branches; the tree Acacia Lebbek, Benth., indigenous in S. India, the Sâtpura 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 Gulbusheshâm, 'silk-flower.'

1808.—"Quelques années après le mort de Dariyal, des charpentiers ayant abattu un arbre de Seris, qui croisait auprès de son tombeau, le coupèrent en plusieurs pièces pour l'employer 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 épuvantés s'enfuirent, et l'arbre ne tarda pas à revedir."—Afîs, Arâjish-i-Mahâlî, quoted by Garecin de Tassy, Rel. Mus. 88.

[c. 1890.—"
An it fell when sirris-shaws were sere,
And the nights were long and mirk."
R. Kipling, Departmental Ditties, The Fall of Jock Gillespie.]

SISSOO, SHISHAM, s. Hind. sêsh, sêshâm, shisham, Skt. esâsâm; Ar. esâsam, asâm; 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 sesamine 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 Chaldaea in remote ages. Sissoo has continued in recent times to be exported to Egypt, (see Forskal, quoted by Royle, Hindu Medicine, 128). Royle notices the resemblance of the Biblical shittim 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 (śīlõm saγhãlim wâl dôkõm) ... and logs of shisham (phâλãγõn saγhãlim) ..."—Periplus, Maria Erythr., cap. 36.

C. 545.—"These again are passed on from Siedelduba to the marts on this side, such as Malé, where the pepper is grown, and Kalliana, whence are exported brass, and shisham logs (σηραμίνα ἕλαλα), and other wares."—Cosmas, lib. xi.

? before 1200.—"
There are the wolf and the parrot, and the peacock, and the dove,
And the plant of Zinj, and al-sâsim, and pepper. ..."
Verses on India by Abu'l-thalî, the Sindî, quoted by Kâsemîn, in Gildemeister, p. 218.

1810.—"Sissoo grows in most of the great forests, intermixed with saul. ... This wood is extraordinarily hard and heavy, of a dark brown, inclining to a purple tint when polished."—Williamson, V.M. ii. 71.

1889.—"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, being not liable to the attacks of white ants."—Dry 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 Impye sits up with Mrs. Hastings; vulgo toad-eating."—Ph. Francis's Diary, quoted in Busteed, 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."—Muerno's Narr., 66.

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
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 duns (see DHOON). But this special and convenient sense (d) has been attributed to the term by modern Anglo-Indian geographers only. Among the older Mahommedan historians the term Siwalik is applied to a territory to the west of and perhaps embracing the Aravalli Hills, but certainly including specifically Nagore (Năgaur) and Mandăwar the predecessor of modern Jodhpūr, 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 Mālwā. 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 Cherefedīn (Sharifuddīn '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 Purāṇa, of the Saivālas. 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 Purāṇa, ii. 175.) The popular derivation of Siwalik as given in several of the quotations below, is from savalakh, ‘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 ‘Siwalik Hills,’ where it is evident from Raverty’s version of the Ṭabakāt-i-Nāvīrī 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 Sahārampūr, very shortly before Falconer’s arrival there. Jacquemont (Journal, ii. 11) calls the range: "la première chaine 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 Siwalikherum 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 Siva. For in some of the old maps, such as that in Bernier'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. 382). [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 Naghawr, in the territory of Siwalik, in the neighbourhood of Birah(?)"—Tabakat-i-Nasiri, E.T. by Raverty, 110.

1192.—"The seat of government, Ajmir, 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 Ilyatimish) 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, Nasir-ud Dunyâ - wa - ud - Din, ascended the throne of sovereignty ... after Malik Balban had come [to Court?] he, on several occasions made a request for Uchchah together with Multan. This was acquiesced in, under the understanding that the Siwalik [territory] and Nâg-avr should be relinquished by him to other Malikis. ..."—Ibid. 781.

1253.—"When the new year came round, on Tuesday, the 1st of the month of Muharram, 651 H., command was given to Ulugh Khan-i-A'zam ... to proceed to his fiefs, the territory of Siwalik and Hansi."—Ibid. 693.

1257.—"Malik Balban ... withdrew (from Dehil), and by way of the Siwalik [country], and with a slight retinue, less than 200 or 300 in number, returned to Uchchah again."—Ibid. 786.

1255.—"When the royal tent was pitched at Tath-pat, the [contingent] forces of the Siwalik [districts], which were the fiefs of Ulugh Khan-i-A'zam, had been delayed ... (he) set out for Hansi ... (and there) issued his mandate, so that, in the space of 14 days, the troops of the Siwalik, Hansi, Sursuti, Jind [Jhind], and Barwâlah ... assembled."—Ibid. 837.

1260.—"Ulugh Khan-i-A'zam resolved upon making a raid upon the Koh-pâyah [hill tracts of Mewât] round about the capital, because in this ... there was a community of obdurate rebels, who, unceasingly, committed highway robbery, and plundered the property of Musalmâns ... and destruction of the villages in the districts of Harînâh, the Siwalik, and Bhiñâh, whose carriers followed their outbreaks."—Ibid. 850.

1300-10.—"The Mughals having wasted the Siwalik, had moved some distance off. When they and their horses returned weary and thirsty to the river, the army of Isânâ, which had been waiting for them some days, caught them as they expected. ..."—Zid-ud-din Barnâ, in Elliot, iii. 199.

b.—

c. 1300.—"Of the cities on the shore the first is Sândâbûr, then Faknûr, then the country of Manjarûr, then the country of (Fandarainâ), then Jangli (Jinkaili), then Kûlâm ... After this comes the country of Sauralik, which comprises 125,000 cities and villages. After that comes Mâlwa (but in some MSS. Mâlak).—Rashiduddin, in Elliot, i. 65. Rashiduddin has got apparently much astray here, for he brings in the Siwalik territory at the far end of Malabar. But the mention of Mâlwa as adjoining is a probable indication of the true position. (Elliot imagines here some allusion to the Maldives and Laccadives. All in that way that seems possible is that Rashiduddin may have heard of the Maldives and made some jumble between them and Malâwâ). And this is in a manner confirmed by the next quotation from a Portuguese writer who places the region inland from Guzerat.

1644.—"It confines ... on the east with certain kingdoms of heathen, which are called Sâualacca prabatta (Sktt. parvata), as much as to say 120,000 mountains."—Bochart, MS.

c.—

1399.—"Le Détroit de Coupelé est situé au pied d’une montagne par où passe le Gange, et à quinze milles plus haut que ce Détroit il y a une pierre en forme de Vache, de laquelle sort la source de ce grand Fleuve; c’est la cause pour laquelle les Indiens appellent cette pierre, et dans tous les pays circonvoisins jusques à une année de chemin, ils se tournent pour prier du côté de ce Détroit et de cette Vache de pierre. ... Cependant on eut avis que dans la montagne de Souâlec, qui est une des plus considérables de l’Inde, et qui s’étend dans le deux tiers de ce grand Émpire, il s’était assemblé un grand nombre d’Indiens qui chercheroient à nous faire insulter."—H. de Timour-Bec, par Chereftedin Ali d’Yezd (Fr. Tr. by Pietro de la Croix), Delf, 1723, iii. ch. xxv.-xxvi.
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 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 Hindustán, such as Lahore, Sehrend, and Sambal, it is seen white on them all the year round."—Baber, p. 313.

1545.—"Sher Shâh's dying regrets.

"On being remarooned 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 desired to have depopulated the country of Roh, and to have transferred its inhabitants to the tract between the Niláb and Lahore, including the hills below Nindûna as far as the Siwalik.'"—Târikh-Khán Jahân Lodi, in Elliot, v. 107-8. Nindûna was on Balkhâ, a hill over the Jelam (compare Elliot, ii. 450-1).

c. 1547-8.—"After their defeat the Nádža took refuge with the Ghakkars, in the hill-country bordering on Kashmir. Islâm Shâh . . . 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 Mûrín (!), and all the Rájás of the Siwalik presented themselves. . . . Parsurám, the Rájá of Gâwlîor, became a staunch servant of the King. . . . Gâwlîor is a hill, which is on the right hand towards the South, amongst the hills, as you go to Kângra and further (See NUGGUÈ-COTE).—Târikh-i-Dádâ, in Elliot, iv. 495-4.

c. 1555.—"The Imperial forces encountered the Afghans near the Siwalik mountains, and gained a victory which elicited gracious marks of approval from the Emperor. Sikandar took refuge in the mountains and jungles. . . . Rájá Râm Chand, Rájá of Nagarkot, was the most renowned of all the Rájás of the hills, and he came and made his submission."—Tabâkát-i-Akbarî, in Elliot, v. 248.

c. 1560.—"The Emperor (Akbar) then marched onwards towards the Siwalik hills, in pursuit of the Kán-Khán. He reached the neighbourhood of Talwarâ, a district in the Siwalik, belonging to Rájá Gobind Chand. . . . A party of adventurous soldiers dashed forward into the hills, and surrounding the place put many of the defenders to the sword."—Ibid. 267.

c. 1570.—"Husain Khán . . . set forth from Lucknow 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 Kasbah of Wajrâlı, in the country of Râjá Banka, a powerful zamindâr, and from that town to Ajmîr which is his capital."—Badâûnî, in Elliot, iv. 497.

1594-5.—"The force marched to the Siwalik hills, and the Bâkbhâi resolved to begin by attacking Jamnî, one of the strongest forts of that country."—Akbar Nâmâ, in Elliot, v. 125.

c. 1599.—"Râm Deo . . . returned to Kanauj . . . after that he marched into the Siwalik hills, and made all the zamindârs tributary. The Râjá of Kamâdn . . . came out against Râm Deo and gave him battle."—Vîrîshâ's Introduction, in Elliot, vi. 561.

1793.—"Mr. Daniel, with a party, also visited Sirânagur the same year [1789]: . . . It is situated in an exceedingly deep and very narrow valley; formed by Mount Sewalik, the northern boundary of Hindostan, on the one side; and the vast range of snowy mountains of Hûmâlîh or IMAIIT, 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 May), was not more than 14 or 15 G. miles in direct distance to the N. or N.E. of Siranagar town.

"In crossing the mountains of Sewalik, they met with vegetable productions, proper to the temperate climates."—Rennell'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 Roopur, on the Satlej, and run down a long way to the south, skirting the great chain. In some places they run up to, and rise upon, the Hûmâlîh; in others, as in this neighbourhood (Sehârânpur), 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. Sehârânpur is about 1,000 feet above the sea. About 25 miles north are the Sewalik hills."—Falconer, in J.A.S.B. iii. 152.

1855.—"We have named the fossil Sivâtherium from Siva the Hindu god, and bpallav, belna. The Sivâlik, or Sub-Himalayan range of hills, is considered, in the Hindu mythology, as the Lâtâh or edge of the roof of Siva's dwelling on the Himalaya, and hence they are called the Sivâ-ala or Sîb-ala, which by an easy transition of sound became the Sewalik. The fossil has been discovered in a tract which may be included in the Sewalik

* * *

"Sewalik is the term, according to the common acceptance; but Capt. Kirkpatrick proves, from the evident etymology of it, that it should be Sewa-inck."—Note by Rennell.
range, and we have given the name of Siva-
themum to it, to commemorate the remark-
able form, so rich in new names. Another
derivation of the name of the hills, as explained by the Mahant, or High
Priest at Dohna, is as follows:—

"Sewálik, a corruption of Sêva-râda, a
name given to the tract of mountains be-
tween the Jumna and Ganges, from having
been the residence of Iswarâ Siva and his
son Ganâs."—Falconer and Cauntley, in

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."—Macleod and Blanford, Man., of
the Geology of India, Intro. p. x.

(1889.—Even so late as this year the old
inaccurate etymology of the word appears:
"The term Sewalik is stated by one of the
native historians to be a combination of two
Hindoo words 'sewa' and 'lae' (sic), the
word 'sewa' signifying one and a quarter,
and the word 'lae' being the term which
expresses the number of one hundred thousand."—Thornhill, Haunts and Hobbies,
213.)

SKEEN. s. Tib. skyin. The
Himalayan Ibex; (Capra Sibirica,
Meyer). [See Blanford, Mammalia,
503.]

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 Theves, 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."—The Court to Ft. St.
Geo., March 7. In Notes and Extracts, No. i.
p. 18.

1682.—"... making also proclamation
by beat of drum that if any Slave
would run away from us he should be free, and
liberty to go where they pleased."—Hedges,
Diary, Oct. 14.; [Hak. Soc. i. 38].

[... "There being a great number of
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 losse that
many parents may undergo by such
actions, have order'd that noe more Slaves
be sent off the shore again."—Pringle,
Diary, Ft. St. Geo., 1st ser. i. 70.]

1752.—"Sale of Slaves... Rs. 10 : 1 : 3."
—Among Items of Revenue. In Long, 34.

1637.—"We have taken into consideration
the most effectual and speedy method for
supplying our settlements upon the West
Coast with 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."—Court's Letter of

1764.—"That as an inducement to the
Commanders and Chief Mates to exert
themselves in procuring as large a number of
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
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 the Chief Mate 3s. 4d. The
Surgeon is likewise to be allowed 10s. for
each slave landed at Fort Marlborough."—
Court's Letter, Feb. 22. In Long, 386.

1775.—Mr. Busteed has given some
curious extracts from the charge-sheet of
the Calcutta Magistrate in this year, show-
ing slaves and slave-girls, of Europeans,
Portuguese, and Armenians, sent to the
magistrate to be punished with the rattan
for running away and such offences.—Echoes
of Old Calcutta, 117 seqq. [Also see extracts
from newspapers, &c., in Carey, Good Old
Days, ii. 71 seqq.].

1782.—"On Monday the 29th inst. will
be sold by auction... a bay Buggy
Horse, a Buggy and Harness... some cut
Diamonds, a quantity of China Sugarandy
... a quantity of the best Danish Claret
... deliverable at Serampore; two Slave
Girls about 6 years old; and a great variety
of other articles."—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 ganzo flowers, &c. He will also
instruct the slaves at a moderate price.
"—In Seton-Karr, i. 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 Slave
called Cambing or Rambing. He stole a
Silk Purse, with 45 Venetians, and some
Silver Buttons. "—Bombay Courier,
Feb. 22.

SLING, SELING. n.p. This is the
name used in the Himalayan regions
for a certain mart in the direction of
SNAKE-STONE.

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 Tso-njogombo, 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 Penna, 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."—Bogle'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 Jooa (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 Sling, a place situated on the western borders of China."—Kirkpatrick's Acc. of Nepaul (1811), p. 194.

1854.—"List of Chinese Articles brought to India. . . . Sling, a soft and silky woollen of two kinds—1. Shirrin. 2. Goran."—Cunningham's Ladak, 241-2.

1862.—"Sling is a 'Pushkima' (fine wool) cloth, manufactured of goat-wool, taken from Karashahr and Urumchi, and other districts of Turkish China, in a Chinese town called Sling."—Punjab Trade Report, App. p. ccxxix.

1871.—"There were two Calmucks at Yärkand, who had belonged to the suite of the Chinese Amän. . . . Their own home they say is Zilm" (qu. Zilin?) "a country and town distant 1½ months journey from either Aksoo or Khoten, and at an equal distance in point of time from Lhassa . . . Zilm possesses manufactures of carpets, 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 Lhassa or Aksoo, its position may be guessed at."—Skeat, Visits to High Tartary, 33.

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 Moherek, or Snake-Stone. Two kinds are described which were sold under the name given (Zahr muhra, where zahr is 'poison,' muhra, '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 Diu que se font les Pierres de Cobras, 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 aprés cela on en fait la pâte dont ces Pierres sont formées . . . Il faut faire sortir avec une égluine, un peu de sang de la plaie, y appliquer la Pierre, et l'y laisser jusqu'à ce qu'elle tombe d'elle-même."—Thevenot, v. 97.

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SLING, SELING. 847 SNAKE-STONE.
1673. — "Here are also those Elephant Legged St. Thomeans, which the unbiassed Enquirers will tell you chances to them two ways: By the Venom of a certain Snake, by which the Injurers (serpents or Pilgrims) furnish them with a Fabulous 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." — Fryer, 58.

c. 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 Idoloter'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 incis'd; 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 a Womans-milk, or Cow's-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 there it will give a lay, 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. Bull, ii. 132]. 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 drank 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 Snake-stone. It is a small artificial Stone. The Composition of it is Ashes of burnt Roots, mith with a kind of Earth, which is found at Diu..." — Ovington, 260-261.


1772. — "Being returned to Roode-Zand, the celebrated Snake-stone (Stange-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 10 or 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 tabulated 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; and soon after it is withdrawn, it falls off of itself." — Thunberg, 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 Bramin." — Patrick Russell, 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. xi. 318.

1880. — "The use of the Pambou-Kalo, or snake-stone, as a remedy in cases of wounds by venomous serpents, has probably been communicated to the Singhalese by the itinerant 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 blood, perhaps several times, 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 had time to be carried into the system."

Tennent, Ceylon, i. 197-200.

1861. — "Have you been bitten? 'Yes, Sabih,' he replied, calmly; 'the last snake was a vicious one, and it has bitten me. But there is no danger,' he added, extracting from the recesses of his mysterious bag 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, at once, 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 India." — Lt.-Col. T. Lewin, A Fly on the Wheel, 91-92.

1872. — "With reference to the snake-stones, which, when applied to the bites, 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 sinigar. We had guessed that it was perhaps formed in some way from sinî in the sense of 'china-ware,' or from the same word, used in Ar. and Pers., in the sense of 'a salver' (see CHINA, s.). But we have since seen that the word is not only in Grosse's Lexicon Balatronicum, 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 pert 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, 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 toss'd 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, five 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 'Hobson-Jobson' type. It is an Anglo-Indian corruption of the Tel. tsanawwu, 'authority, currency.]

SOFA, n.p. Ar. Sufala, 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 Zambesi 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 Sofala... The inhabitants are poor, miserable, and without resources to support them except iron; of this metal there are numerous mines in the mountains of Sofala. 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 Sofala." — Edrisi, i. 65.

c. 1220. — "Sofala 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... Sofali gold is well-known among the Zenji merchants." — Yâkût, Mu'jam al-Buldân, s.v.

In his article on the gold country, Yâkût 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, up to the Verulam, and 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. Priaulx, in J. R. As. Soc., xviii. 348 (in which several references are erroneously printed); Tennent's Ceylon, i. 593 seqq.; Rawlinson's Herodotus, under Bk. iv. ch. 196.

c. 1330.—"Soñala is situated in the country of the Zenil. According to the author of the Kānân, the inhabitants are Muslim. Ibn Saiyad says that their chief means of subsistence are the extraction of gold and of iron, and that their clothes are of leopard-skin."—Abufelde, Fr. Tr. i. 222.

"A merchant told me that the town of Sofala is a half month's march distant from Cula (Quila), and that from Sofala to Yüft (Nift) ... is a month's march. From Yüft they bring gold-dust to Sofala."— Ibn Batuta, i. 192-3.

1499. — "Coming to Mozambique (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 Çofala, 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 Çofala, whence there sometimes issued a tremendous squall, which tore up trees and carried cattle and all into the sea ..."—Correa, Lendas, 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 themselves there a long time ago on account of the great trade in gold, which they carry on with the Gentiles of the mainland."—Barbosa, 4.

1523.—"Item—that as regards all the ships and goods of the said Realm of Urnauz, 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 Çofala and the ports of that coast, so as to be forbidden by the King our lord. ..."—Treaty of Dom Duarte de Menezes, with the King of Ormuz, in Botelho, Tombo, 80.

1553.—"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 Çofala, so famous in these parts for the quantity of gold which the Moors procured there from the Blacks of the country by trade. ..."—Barros, i. iv. 3.

1572. — "... Fizemos desta costa algum desvio Detendo para o pégo toda a armada: Porque, ventando Noto manso e frio, Não nos apanhasse a agua da enseada, Que a costa faz alli daquella banda, Donde a rica Sofala o onro manda."—Canães, 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 leewards to the Bay made in that quarter by the crooked shore, whence rich Sofala sendeth golden ore."—1665.

"Mombaza and Quiloa and Melind, And Sofala, thought Ophir, to the realm Of Congo, and Angola farthest south."—Paradise Lost, xi. 599 seqq.

Milton, it may be noticed, misplaces the accent, reading Sófala.

1727.—"Between Delagoa and Mosambique a dangerous Sea-coast, it was formerly known by the names of Suffola and Cuxama, but now by the Portuguese, who know that country best, is called Sena."—A. Hamilton, i. 8 [ed. 1744].

SÓLÁ, vulg. SOLAR, s. This is properly Hind. sholá, corrupted by the Bengalí inability to utter the shibboleth, to sold, 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 Sóla topées, 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. netti, ['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 Tomasín has given me a plaited hat of elder-pith" (Mrs. Heaton, Life of Albert 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 uses for his very large and heavy fishing-nets; each float was formed of eight pieces of sholà, tied together by the ends. . . . When this light and spongy pith 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."—Wanderings of a Pilgrim, ii. 100.

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.

1875.—"My solar topee (pith hat) was whisked away during the struggle."—Life in the Mafussil, i. 164.

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.


[1614.—"Sombay or presents."—Foster, Letters, ii. 112.

[1615.—". . . concluded rather than pay the great Somba of eight hundred reals."—Ibid: iv. 43.]

SOMBREIRO, s. Port. sumbireiro. 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 tones (see DONEY) . . . and in the tone of the King went his Sombreiros, which are made of straw, of a diameter of 4 palms, mounted on very long canes, some 3 or 4 fathoms in length. These are used for state ceremonial, showing that the King is there in person, as it were his pennon or royal banner, for no other lord in his realm may carry the like."—Correa, 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. 288.

1553.—"At this time Dom Jorge discerned a great body of men coming towards where he was standing, and amid them a sombreiro or 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). . . ."—Barros, III. x. 9. Then follows a minute description of the sombreiro or umbrella.

[1599.—". . . a great broad sombreiro or shadow in their hands to defend them in the Summer from the Sunne, and in the Winter from the Raines." Hakl. II. i. 261 (Stanz. Dict.).

[1602.—In his character of D. Pedro Mascarenhas, the Viceroys, Couto 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 (?), which they called for many years Mascarenhas. 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)."

—Couto, Dec. VII. Bk. i. ch. 12.]

c. 1630.—"Betwixt towns men usually travel in Chariots drawn by Oxen, but in Towns upon Palameens, and with Somberos de Sol over them."—Sir T. Herbert, ed. 1665, p. 46.

1657.—"A costé du cheval y a un homme qui esvente Wistnou, afin qu'il ne recève point d'incommodité soit par les monches, ou par la chaleur; et à chaque costé on porte deux Zombreiros, afin que le Soleil ne luese pas sur luy. . . ."—Abr. Roger, Fr. Tr. ed. 1670, p. 223.

1673.—"None but the Emperor have a Sumbreiro among the Moguls."—Fryer, 36.

1727.—"The Portuguese ladies . . . sent to beg the Favour that he would pick them out some lusty Dutch men to carry their Palamœens and Somereros 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."—Stavorinus, 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.]
SONTHALS. N.P. Properly Santals, [the name being said to come from a place called Saont, now Silda in Medinipur, where the tribe remained for a long time (Dalton, Descr. Eth. 210-11)]. The name of a non-Aryan people belonging to the Kolarian class, extensively settled in the hilly country to the west of the Hoogly R. and to the south of Bhāgālpur, from which they extended to Balasore at interval, sometimes in considerable masses, but more generally much scattered. The territory in which they are chiefly settled is now formed into a separate district called Santal Parganas, and sometimes Santalīa. Their settlement in this tract is, however, quite modern; they have emigrated thither from the S.W. In Dr. F. Buchanan's statistical account of Bhāgālpur and its Hill people the Santals are not mentioned. The earliest mention of this tribe that we have found is in Mr. Sutherland's Report on the Hill People, which is printed in the Appendix to Long. No date is given there, but we learn from Mr. Man's book, quoted below, that the date is 1817. [The word is, however, much older than this. Forbes (Or. Mem. ii. 374 seq.) gives an account-
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. 398.]

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 my knowledge, has never been equalled in any other part of India under the British rule. The Regulation Courts, with their hordes of leeches in the shape of badly paid, and corrupt Amlah (Omlah) and petitprogeg 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, judicial, 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. śūdra, [usually derived from root. śuc, 'to be afflicted,' but probably of non-Aryan origin]. The (theoretical) Fourth Caste of the Hindus. In South India, there being no claimants of the 2nd or 3rd classes, the highest castes among the (so-called) Śūdras come next after the Brahmans in social rank, and śūdra 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.

1651.—"La quatrième lignée est celle des Soudraes; elle est composée du commun peuple: cette lignée a sous soy beaucoup et diverses familles, dont une chacune prétend surpasser l’autre..."—Abr. Roger, Fr. ed. 1670, p. 8.

[c. 1685.—"The fourth caste is called Charados or Soudra."—Tavernier, ed. Bell, ii. 184.]

[1687.—"... and fourthly, the tribe of Seydra, or artisans and labourers."—Bennier, ed. Constable, 325.]

1674.—"The... Chudrer (these are the Nayres)."—Faria y Sousa, ii. 710.

1717.—"The Brahmens 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 Čhūdra, a class which has no rights, but only duties."—Whitney, Or. and Ling. 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. sūjī, [which comes probably from Skt. sūk, 'pure']; a word curiously misinterpreted ("the coarser part of pounde wheat") by the usually accurate Shakespeare. 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 Šūji, 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 simella; Germ. Semmelbrötchen, and old English simmel-cakes. A kind of porridge made with soojee
is often called soojee simply. (See ROULONG.)

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 'stirabout, for breakfast, and eaten with milk, salt, and butter; though some of the more zealous may be seen to moisten it with porter.'—Williamson, V.M. ii. 135-136.

1878.—"Suje flour, ground course, and water."—Life in the Mofussil, i. 213.

SOORKY, s. Pounded brick used to mix with lime to form a hydraulic mortar. Hind. from Pers. surkhi, 'red-stuff.'

c. 1770. —"The terrace roofs and floors of the rooms are laid with fine pulverized stones, which they call surkee; 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."—Stavorinus, 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 Impey and others, quoted in Stephen's Nuncomar and Impey, ii. 201.

1784.—"One lack of 9-inch bricks, and about 1400 maunds of soorky."—Notifs. in Seton-Karr, i. 34; see also i. 15.

1811. —"The road from Calcutta to Barapore . . . like all the Bengal roads it is paved with bricks, with a layer of sulky, or broken bricks over them."—Solyns, Les Hindous, iii. The word is misused as well as misspelled here. The substance in question is khoa (q.v.).

SOORMA, s. Hind. from Pers. surna. Sulphuret of antimony, used for the purpose of darkening the eyes, kuhl of the Arabs, the stimmi and stibium of the ancients. 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 soormee (ee is the feminine termination in Hindustan) , and used as a substitute for the former: a mistake of not of recent occurrence only, as Sprengel says, 'Distinguit vero Plinivus maren a feminâ?'" (Royle, on Ant. of Hindu Medicine, 100). [See Watt. Econ. Dict. i. 271.]

1766.—"The powder is called by them surma; which they pretend refreshes and cools the eye, besides exciting its luster, by the ambient blackness."—Grose, 2nd ed. ii. 142.

[1829.—"Soorma, or the oxide of antimony, is found on the western frontier."—Todd, Annals, Calcutta reprint, i. 13.

[1832.—"Sulmah—A prepared permanent black dye, from antimony. . . ."—Mrs. Meer Hassan Ali, Observations, ii. 72.]

SOOSIE, s. Hind. from Pers. sasi. Some kind of silk cloth, but we know not what kind. [Sir G. Birdwood (Industr. Arts, 246) defines sasis 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 dokanni [dohkâni], 'in two stripes' if the stripe has two lines, if three, tinkanni [tinkkâni], 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' (Frances, 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 chârkhana, or check (Yusuf Ali, Mon. on Silk, 93). Forbes Watson (Textile Manufactures, 85) speaks of Soose as chiefly employed for trousering, 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 Babylon 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.; Fraser, Pauwania, iii. 545 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 (Introdt. to Gill, River of Golden Sand, ed. 1883, p. 88 seq.). This Sasi cloth appears in a log of 1746 as Soacie, and was known to the Portuguese in 1550 as Soajes (J. R. As. Soc., Jan. 1900, p. 158.)]
[1667.—“... 2 patch of ye finest with what colours you think handsome for my own wear Chockoles and susaes.”—In Yule, Hedges’ Diary, Hak. Soc. ii. cclxi.]

[1690.—“It (Suratt) is renown’d ... for SOOSEYS. ...”—Ovington, 218.]

[1714-20.—In an inventory of Sir J. Felsonow: “A Susa window-curtain.”—2nd ser. N. & Q. vi. 244.]

1784. — “Four cassimere of different colours; Patna dimity, and striped SOOSIES.”
—In Seton-Karr, i. 42.

SOPHY, n.p. The name by which the King of Persia was long known in Europe—“The Soophy,” as the Sultan of Turkey was “The Turk” or “Grand Turk,” and the King of Delhi the “Great Mogul.” This title represented Safi, Safavi, or Safi, the name of the dynasty which reigned over Persia for more than two centuries (1449-1722, nominally to 1736). The first king of the family was Isma’ul, claiming descent from ‘Ali and the Imâms, through a long line of persons of saintly reputation at Ardebil. The surname of Sufi or Safi assumed by Isma’ul is generally supposed to have been taken from Shaikh Safi-ud-din, the first of his more recent ancestors to become famous, and who belonged to the class of Sûfis or philosophic devotees. After Isma’il the most famous of the dynasty was Shâh Abbâs (1585-1629).

c. 1524.—“Sussiana, quae est Shushan Palatium illud regni Sophii.”—Abraham Perisot, in Hyde, Synagoga Dissertat. i. 76.

1560.—“De que o Sufi boy contente, e mandou gente em su ajuda.”—Terceiro, ch. i.

“Quae regiones nomine Persiae ei regnatarum quem Turcae Chisilibas, nos Sophi vocamus.”—Bushey, Epist. iii. 171.

1561.—“The Queenes Maistries Letters to the great SOPHY of Persia, sent by M. Anthonie Jenkinson.”

“Elizabetha Dei gratia Angliae Franciae et Hiberiae Regina, &c. Potentissimo et invictissimo Principi, Magno Sophi Persarum, Medorum, Hircanorum, Carmanorum, Margianorum, populorum cis et vitra Tygrin flamum, et omnium intra Mare Caspium et Persicum Sinum nationum atque Gentium Imperatori salutem et rerum prosperarum foelicissimum incrementum.”—In Hake. i. 381.

[1568.—“The King of Persia (whom here we call the great SOPHY) is not there so called, but is called the Shaung. It were dangerous to call him by the name of SOPHY, because that SOPHY in the Persian tongue is a beggar, and it were as much as to call him The great beggar.”—Jeffrey Ducket, ibid. i. 447.]

1598.—“And all the Kings continued so with the name of Xa, which in Persia is a King, and Ismael is a proper name, whereby Xa Ismael, and Xa Thamus are as much as to say King Ismael, and King Thamus, and of the Turkes and Rumes are called Sufy or Sofy, which signifies a great Captaine.”—Linschoten, ch. xxvii.; [Hak. Soc. i. 173].

1601.—“Sir Toby. Why, man, he’s a very devil: I have not seen such a firago ...”

“They say, he has been fencer to the SOPHY.”—Twelfth Night, III. iv.

[c. 1610.—“This King or SOPHY, who is called the Great Chaa.”—Pyrard de Lacaç, Hak. Soc. ii. 253.]

1619.—“Alla porta di Scia Sofi, si sonarono nacchere tutto il giorno: ed insonma tutta la città e tutto il popolo andò in allegrezza, concorrendo infinita gente alla meschita di Schia Sofi, a far Gratiarum actionem.”—P. della Valle, i. 808.

1626.—“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.”—Beaum. & Fletch., The Noble Gentleman, v. 1.

c. 1630.—“Ismael at his Coronation proclai’d himself King of Persia by the name of Pot-shaw (Pashaw)-Ismael-SOPHY. Whence that word SOPHY was borrowed is much controverted. Whether it be from the Armenian idiom, signifying Wool, of which the Shashes are made that ennobled his new order. Whether the name was from SOPHY his grandsire, or from the Greek word Sophos imposed upon Aydar at his con- quest of Trebizond 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 Saffa, but casual.”—Sir T. Herbert, ed. 1638, 296.

1643.—“Y avoit vn Ambassadeur Persien qui auoit esté envoyé en Europe de la part du Grand SOPHY Roy de Persie.”—Moyquet, Voyages, 269.

1665.—“As when the Tartar from his Russian foe, By Astracan, over the snowy plains Retires; or Bactrian SOPHY, from the hot; Of Turkish crescent, leaves all waste beyond The realm of Aladule, in his retreat To Tauris or Casbeen ...”

Paradise Lost, x. 451 seqq.

1673.—“But the Suffee’s Vicar-General is by his Place the Second Person in the Empire, and always the first Minister of State.”—Fryer 338.
SOUBA, SOOBAH. 856

1681.—"La quarta parte comprende el Reyno de Persia, cuyo Señor se llama en estos tiempos, el gran Sophi."—Martines, Compendio, 6.

1711.—"In Consideration of the Company's good Services . . . they had half of the Customs of Gomroon 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 Vermin, that the Ballowchees and Mackrums . . . threw up the Yoke of Obedience first, and in full Bodies fell upon their Neighbours in Carnamah."—A. Hamilton, i. 108 ; [ed. 1744, i. 105].

1815.—"The Sufvean monarchs were revered and deemed holy on account of their descent from a saint."—Malcolm, H. of Pers., ii. 427.

1828.—"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 Soffees."—J. B. Fraser, The Kuzzabah, i. 192.

SOUBA, SOOBAH, s. Hind. from Pers. sözba. A large Division or Province of the Mogul Empire (e.g. the Söbah of the Deccan, the Sözba of Bengal). The word is also frequently used as short for Sábado (see SOUBADAR), 'the Viceroy' (over a sözba). It is also "among the Marathas sometimes applied to a smaller division comprising from 5 to 8 tarafas" (Wilson).

c. 1584.—"In the fortieth year of his majesty's reign, his dominions consisted of 105 Sirkars. . . . The empire was then parcelled into 12 grand divisions, and each was committed to the government of a Soobadär . . . upon which occasion the Sovereign of the world distributed 12 Lack's of beetle. The names of the Soobahs were Allahabad, Agra, Owdh, Ajmeer, Ahmedabad, 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."—Ayken, ed. Gladwin, ii. 1-5; [ed. Jarrett, ii. 115].

1753.—"Princes of this rank are called Subbahs. Nizam al mothuck was Subbah of the Deccan (or Southern) provinces . . . The Nabobs of Condanore, Cutepah, Carnatiche, Yalore, &c., the Kings of Triticinopoly, Mysore, Tanjore, are subject to this Subbah-ship. 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 styled Subbahs, which imports the same as Lord-Lieutenants or Vice-Roys."—Memoirs of the Revolution in Bengal, p. 6.

1763.—"From the word Soubah, signifying a province, the Viceroy of this vast territory (the Deccan) is called Soubadhär, and by the Europeans improperly Soubah."—Orme, i. 35.

1765.—"Let us have done with this ringing of changes upon Soubahs; there's no end to it. Let us boldly dare to be Soubah ourselves. . . ."—Holtwell, Hist. Events, &c., i. 183.

1783.—"They broke their treaty with him, in which they stipulated to pay 400,000l. a year to the Subah of Bengal."—Burke'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 Soubah's servants have. . . ."—Wellington, ed. 1837, iii. 11.

1809.—"These (pillars) had been removed from a sacred building by Monsieur Duplex, when he assumed the rank of Soubah."—Lord Valentinia, i. 373.

1823.—"The Delhi Sovereigns whose vast empire was divided into Soubahs, or Governments, each of which was ruled by a Soubadhär or Viceroy."—Malcolm, Cen. India, i. 2.

SOUBADAR, SUBADAR, s. Hind. from Pers. sözdadär, 'one holding a sözba' (see SOUBA).

a. The Viceroy, or Governor of a sözba.

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 Ambassador) 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 Leyden'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. Consultations at Fort St. David, in India Office.

1760.—"One was the Subbahdar, equivalent to the Captain of a Company."—Orme, iii. 610.

c. 1785.—". . . the Subahdars or commanding officers of the black troops."—Carraccioli, L. of Clive, iii. 174.
SOWAR, P.—Mrs. soowar, Pers. soowd, ‘goods for sale’; a merchant, trader; now very often applied to those who sell European goods in civil stations and cantonments.

[SOUDAGUR, s. P.—H. sowdagar, Pers. sowda, 'goods'—Mrs. soowar weighs Pers. soowd, variety naturalised soursop.]

[SOUDAGUR, s. P.—H. sowdagar, Pers. sowd, 'goods for sale'; a merchant, trader; now very often applied to those who sell European goods in civil stations and cantonments.]

[1608.—"... and kill the merchants (sodagares mercadores)."—Lives dos Mon- cos, i. 153.]

[c. 1809.—"The term Soudagar, 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."—Buchanant, Eastern India, i. 375.]

[c. 1817.—"This sahib was a very rich man, a Soudagar. ..."—Mrs. Sherwood, Last Days of Boosy, 84.]

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 soursoap and sweetsoap are, we believe, West Indian.

b. In a note to the passage quoted below, Grainger identifies the soursoap with the surraak 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 'sourjack,' in fact, as distinguished from the superior kinds, especially the champada of the Malay Archipelago.

a. 1764.—"... a neighbouring hill Which Nature to the Soursoap had re- signed." Grainger, Bk. 2.

b. 1657.—"The whole is planted for the most part with coco-palms, mangoes, and suursacks."—Ruyffl van Goens, in Valentijn, Ceylon, 223.

1768.—"The Sursak-tree has a fruit of a similar kind with the durioon (durian), but it is not accompanied by such a fetid smell."—Stavorinus, É.T. i. 236.

1778.—"The one which yields smaller fruit, without seed, I found at Columbo, Gale, and several other places. The name by which it is properly known here is the Maldviwan Sour Sack, and its use here is less universal than that of the other sort, which ... weighs 30 or 40 lbs."—Thunberg, É.T. iv. 255.

[1833.—"Of the eatable fruitied kinds above referred to, the most remarkable are the sweetsop, sour sop, and cherimoyer. ..."—Fenny Cyc., ii. 64.]

SOWAR, SUWAR, s. Pers. suwar, 'a horseman.' A native cavalry soldier; a mounted orderly. In the Greek provinces in Turkey, the word is familiar in the form soufâpis, pl. soufâpides, for a mounted gendarme. The regulations for suwârs in the Mogul armies are given by Blochmann, Ain, i. 244 seq.

1824.—"... The sowars who accompanied him."—Heber, Orig. i. 494.

1827.—"Hartley had therefore no re- source 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. xii.

[1830.—"... Meera, an Asswar well known on the Collector's establishment."—Or. Sport. Mag. reprint 1873, i. 390.]

SOWAR, SHOOTER-, s. Hind. from Pers. shutur-sawrâr, 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 sawar is quite mis-used 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-sowar was (camel-riders) went ahead of us."—Journal, Marques of Hastings, i. 337.]

1834.—"I found a fresh horse at Suffer Jung's tomb, and at the Kutub (cootub) a couple of riding camels and an attendant Shutur Suwar."—Mem. of Col. Mountain, 129.

[1837.—"There are twenty Shooter Su- wars (I have not an idea how I ought to spell those words), but they are native soldiers mounted on swift camels, very much
SOY, s. Hind. sāvākār. A native banker; corresponding to the Chetty of S. India.

1803. — "You should not confine your dealings to one soucar. Open a communication with every soucar in Poonah, and take money from any man who will give it you for bills." — Wellington, Desp., ed. 1837, ii. 1.

1896. — "We were also sahoukars, and granted bills of exchange upon Bombay and Madras, and we advanced moneys 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 si-yau (a young Japanese fellow-passenger gave the pronunciation clearly as shoyu.—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 siyau, but siyou-ya ; in the Romanised Japanese this is simplified to shoyu (colloquially this is still further reduced, by dropping the final vowel, to shoy or soy). Of this monosyllable only the so represents the classical siyau ; the final consonant (y) is a relic of the termination yu. The Japanese word is itself derived from the Chinese, which at Shanghai is se-yu, at Amoy, st-iu, at Canton, shi-yau, 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. (Soya hispida, Moench.), boiled down and fermented. [In India the bean is eaten in places where it is cultivated, as in Chutia Nagpur (Watt, Econ. Dict. iii. 510 seq.).]


1688. — "I have been told that soy is made with a fishy composition, and it seems most likely by the Taste; tho' a Gentleman of my Acquaintance who was very intimate with one that sailed often from Tonquin to Japan, from whence the true Soy comes, told me that it was made

SOWARRY, SOWARREE. 858

trapped, and two of them always ride before our carriage." — Miss Eden, Up the Country, i. 31.]

1840. — "Sent a Shuta Sowar (camel driver) off with an express to Simla." — Osborne, Court and Camp of Ranj. Singh, 179.

1841. — "At Peshawur, it appears by the papers I read last night, that they have camels, but no sowars, or drivers." — Letter of D. of Wellington, in Indian Administration of Lt. Ellenhorough, 228.

1897. — "I have given general notice of the Shutur Sowar going into Meerut to all the Meerut men." — H. Greatheed's Letters during Siege of Delhi, 42.

SOWARRY, SOWARREE, s. Hind. from Pers. sowarī. A cavalcade, a cortège of mounted attendants.

1803. — "They must have tents, elephants, and other sowary; and must have with them a sufficient body of troops to guard their persons." — A. Wellesley, in Life of Munny, i. 346.

1809. — "He had no sowary." — Id. Valenti, i. 388.

1814. — "I was often reprimanded by the Zemindars and native officers, for leaving the sowarree, 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 'sowary,' or suite of Trim-buckje, arrived at the palace." — Pandurang Hari, ed. 1873, i. 119.]

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. 1851. — "Je tâcherai d'éviter toute la poussière de ces immenses sowarris." — Jacquemont, Corresp. ii. 121.

[1837. — "The Raja of Benares came with a very magnificent sowarree of elephants and camels." — Miss Eden, Up the Country, i. 35.]

SOWARRY CAMEL, s. A swift or riding camel. See SOWAR, SHOOTER.

1895. — "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 sawari 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. 86.

SOWCAR, s. Hind. sāhākār, alleged to be from Skt. sādhu, 'right,' with the Hind. affix kār, 'doer'; Guj. Mahr. sāvākār. A native banker; corresponding to the Chetty of S. India.

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tion with every soucar in Poonah, and take money from any man who will give it you for bills." — Wellington, Desp., ed. 1837, ii. 1.

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1688. — "I have been told that soy is made with a fishy composition, and it seems most likely by the Taste; tho' a Gentleman of my Acquaintance who was very intimate with one that sailed often from Tonquin to Japan, from whence the true Soy comes, told me that it was made
only with Wheat and a sort of Beans mixt with Water and Salt."—Dampier, ii. 28.

1690.—"... Souy, the choicest of all Savees."—Ovington, 387.


1776.—An elaborate account of the preparation of Soy is given by Thumberg, Travels, E.T. iv. 121-122; and more briefly by Kaempfer on the page quoted above.

[1900.—"Mushrooms shred into small pieces, flavoured with shoyu" (soy).—Mrs. Frazer, A Diplomatist's Wife in Japan, i. 238.]

**SPIN.** s. An unmarried lady; popular abbreviation of 'Spinster.' [The Port. equivalent soltera (soliterra) was used in a derogatory sense (Gray, note on Pyrard 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 kasateira 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. 255.

**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 Fowling-Pieces all the way, being here presented with Rich Game, as Peacocks, Doves, and Pigeons, Chitrels, 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 conveniency in this place for ye breeding up of Spotted Deer, which the Hon'ble Company doe every year 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."—Pl. St. George Council (on Tour), 16th April, in Notes and Extents, 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. 18; [Hak. Soc. i. 39].

**SQUEEZE, s.** This is used in Anglo-Chinese talk for an illegal action. It is, we suppose, the translation of a Chinese expression. It corresponds to the maladilota 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 Pink Wars at Canton, p. 96.

**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.

[1832.—"The nobles and gentlemen are frequently invited to witness a 'Station ball.'..."—Mrs. Meer Hassan Ali, Observations, i. 196.]

1866.—"And if I told how much I ate at one Mofussil station, I'm sure 'twould cause at home a most extraordinary sensation."—Trevelyan, The Dawk Bungalow, in Fraser, lxxiiii. p. 391.

"Who asked the Station to dinner, and allowed only one glass of Simkin to each guest."—Ibid. 291.

**STEVEDORE, s.** One employed to stow the cargo of a ship and to unload it. The verb estivar [Lat. stipare] 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-packor only is given in the Sp. Dictionaries, but no doubt has been used in every sense of estivar. See Sheat, 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 different 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 congener 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."—Ball, Jungle Life, 308.]

STINK-WOOD, s. Foetidia Mauritiana, Lam., 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-thana, '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.

SUAKIN, n.p. This name, and the melancholy victories in its vicinity, are too familiar now to need explanation. Arab. Sawakin.

c. 1331.—"This very day we arrived at the island of Sawakin. 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 Batuta, ii. 161-2.

1526.—"The Preste 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 Macuh, or in Cuauhem, or in Zyula."—Correa, iii. 42; [see Dalboquerque, Comm. ii. 229].

[c. 1590.—" . . . thence it (the sea) washes both Persia and Ethiopia where are Dahlak and Suakin, and is called (the Gulf of) Omán and the Persian Sea."—Aín, ed. Jarrett, ii. 121.]

SUCKER-BUCKER, n.p. A name often given in N. India to Upper Sind, from two neighbouring places, viz., the town of Sukkar on the right bank of the Indus, and the island fortress of Bakkar or Bhakkar in the river. An alternative name is Roree-Bucker, from Rohri, a town opposite Bakkar, on the left bank, the name of which is probably a relic of the ancient town of Aror or Alor, though the site has been changed since the Indus adopted its present bed. [See McGrindle, Invasion of India, 352 seqq.]

c. 1383.—"I passed 5 days at Lähr . . . and quitted it to proceed to Bakar. They thus call a fine town through which flows a canal derived from the river Sind."—Ibn Batuta, iii. 114-115.

1521.—Shah Beg then took his departure for Bhakkar, and after seven days' marching arrived at the plain surrounding Sakkar."—Turkhisn Nama, in Elliot, i. 311.

1554.—"After a thousand sufferings we arrived at the end of some days' journey, at Siwán (sewán), and then, passing by Patara and Darilja, we entered the fortress of Bakor."—Sidi Aín, p. 136.

[c. 1590. — "Bhakkar (Bhukkar) is a notable fortress; in ancient chronicles it is called Mamsúrah."—Aín, ed. Jarrett, ii. 327.]

1616.—"Buckor, the Chief Cheie Citie, is called Buckor Succor."—Terry, [ed. 1777], p. 75.

1753.—"Vient ensuite Bukor, ou comme il est écrit dans la Géographie Turque, Péker, ville située sur une colline, entre deux bras de l'Indus, qui en font une ile . . . la géographie . . . ajoute que Lonhri (i.e. Rori) 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 sweet-meats or sugar-plums.' Does it not in the quotations rather mean bowf-sugar? [Palmer (Folk Etymology. 378) says that the original meaning was a 'slice of melon or gourd,' Ital. succata, a kind of meat made of Pumphions or
Gourdes' (Florio) from zucca, 'a gourd or pumpkin,' which is a shortened form of cucuzza, a corruption of Lat. cucurbita (Diez). This is perhaps the same word which appears in the quotation from Linschoten below, where the editor suggests that it is derived from Mahr sukata, 'slightly dried, desiccated,' and Sir H. Yule suggests a corruption of H. sout, 'dried ginger.'

[1537.—"... packed in a friable, two little barrels of suckat. ..."—Letters and Papers of the Reign of Henry VIII. ii. pt. i. 451.]

1584.—"White sucket from Zindi" (i.e. Sind) "Cambalain, and China."—Barret, Hakl. ii. 412.

[1538.—"Ginger by the Arabians, Persians, and Turks is called Gengibbl (see GINGER), in Gusurate, Decan, and Bengal, when it is fresh and green Adrac, and when dried sukute."—Linschoten, Hak. Soc. ii. 79.]

c. 1620-30.—
"... For this, This Candy wine, three merchants were undone;
These suckets brake as many more."
Beaum. and Fletch., The Little French Lawyer, i. 1.

SUCIAT, SACKCLOTH, &c., s. Pers. sakallat, sakallat, saklatan, saklatan, 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 Liberale Roll of 14 Hen. III. (1230, quoted in N. & Q. 8 ser. i. 129) we read of sanguine scarlet, brown, red, white and scarlet colouris de Marble.] It has, however, been supposed that our word scarlet comes from some form of the present word (see Skeat, s. v. Scarlet).* But the fact that the Arab, dictionaries give a form saklat 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 sictla-

town, 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. sukti, 'polishing' (see SICLEEGUR); from Sicily (Ar. ‘Siklita); and from the Lat. cyclas, cycladater. In the Arabic Vocabularia of the 13th century (Florence, 1871), siklatan is translated by ciclos. The conclusion come to in the note on Marco Polo, based, partly but not entirely, on the modern meaning of sakallat, was that saklatan was probably a light woolen texture. But Dozy and De Jong give it as éttof de soie, brochée d'or, and the passage from Edrisi supports this undoubtedly. To the north of India the name suktat is given to a stuff imported from the borders of China.

1040.—"The robes were then brought, consisting of valuable frocks of saklatan of various colours. ..."—Balkis, in Elliot, ii. 148.

c. 1150.—"Almeria (A'maria) was a Musulman city at the time of the Moravidae. It was then a place of great industry, and reckoned, among others, 800 silk looms, where they manufactured costly robes, brocades, the stuffs known as Saklatan Isfahania and various other silk tissues."—Edrisi (Jontbert), ii. 40.

c. 1220.—"Fabriz. The chief city of Azarbajian. ... They make there the stuffs called 'utadib (see TABBY), Siklatan, Khitibi, fine satins and other textures which are exported everywhere."—Yaküt, in Barbier de Meynard, i. 138.

c. 1370?
"His heer, his berd, was lyk saffron That to his girdel raughte adoun Hise shooes of Cordewane, Of Brugges were his hosen broun His Robe was of Skylatoun That coste many a Jane,"
Chaucer, Sir Thopas, 4 (Farnival, Ellesmere Text).

c. 1590—
"Suklat-i-Ramī or Farangī or Portagātī" (Broadcloth of Turkey, of Europe, and of Portugal). ...—Ain (orig.) i. 110. Blochmann renders 'Scarlet Broadcloth' (see above). [The same word, sakłat, is used later on of 'woollen stuffs' made in Kashmir (Farret, Ain, ii. 935.)]

1675.—"Saffahana 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 sooklaat and flat black woolen cap. ..."—Lloyd, Gerard, Narr. i. 167.]
SUDDEN DEATH. Anglo-Indian slang for a fowl served as a spatchcock, the standing dish at a dawk-bungalow in former days. The bird was caught in the yard, as the traveller entered, and was on the table by the time he had bathed and dressed.

[S. 1848.—"'Sudden death' means a young chicken about a month old, caught, killed, and grilled at the shortest notice."—Berncastle, Voyage to China, i. 193.]

Sudder, adj., but used as s. Literally 'chief,' being Ar. sadr. This term had a technical application under Mahommedan 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 'adālat). This was till 1863, 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 Judicidary. 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 Judge was Principal Sudder Ameen; the 2nd rank, Sudder Ameen; the 3rd, Moonsiff. In the new classification there are in Bengal Subordinate Judges of the 1st, 2nd and 3rd grade, and Munsiffs (see MOONSIFF) of 4 grades; in Bombay, Subordinate Judges of the 1st class in 3 grades, and 2nd class in 4 grades; and in Madras Subordinate Judges in 3 grades, and Munsiffs in 4 grades.

d. Sudder Station. The chief station of a district, viz. that where the Collector, Judge, and other chief civil officials reside, and where their Courts are.

c. 1340.—"The Sadr-Jihān (Chief of the Word') i.e. the 'Kadi-al-Kuślāt ('Judge of Judges') (GAZEE) . . . possesses ten townships, producing a revenue of about 60,000 tankas. He is also called Sadr-al-Islām."—Skilhabudīn Dimishkī, in Notes et Ets. xiii. 185.

SUFEEENA, s. Hind. sāfīna. This is the native corr. of sūlpoena. It is shaped, but not much distorted, by the existence in Hind. of the Ar. word sāfīnā for 'a blank-book, a note-book.'

SUGAR, s. This familiar word is of Skt. origin. Sākara originally signifies 'grit or gravel,' thence crystallised sugar, and through a Prakrit form sakkara gave the Pers. shakkar, the Greek σάκχαρον and ὄσκχαρον, and the late Latin sucrarum. The Ar. is sukkar, or with the article as-suukkar, and it is probable that our modern forms, it. zucchero and succheri, Fr. sucre, Germ. Zucker, Eng. sugar, came as well as the Sp. azucar, and Port. açucar, from the Arabic direct, and not through Latin or Greek. The Russian is sakkar; 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 ancients had of sugar was very dim, we are disposed greatly to question the thesis, which has been so confidently maintained by Salmasius and later writers, that the original *saccharon* of Greek and Roman writers was not sugar but the siliceous concretion sometimes deposited in bamboo, 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 *tabasheer* at all sweet. On the contrary it is slightly bitter and physickly 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 to it by the Arabs merely because of some resemblance of its concretions to lumps of sugar. [The same view is taken in the *Encyl. Brit.* 9th ed. xxii. 625, quoting *Not. et Extr.*, xxv. 267.] All the erroneous notices of *αδχαρων* 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 *shii-mi* or "stone-honey" as a product of India and Persia. In the reign of Taitseng (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, *Chini* (Cheeny) (Chinese) is applied to the whiter kinds of common sugar; *Misri* (Misree) or Egyptian, to sugar-candy; loaf-sugar is called *kand*.

* c. A.D. 60.—
"Qua'ke ferens rapidum diviso gurgitam fontem.
Vastis Indus aquis mixtum non sentit
Hydaspen:
Quique bibunt tenera dulces ab arundine
succos.
"
—Lucan, iii. 235.


* c. A.D. 65.—"It is called *σακχαρων*, and is a kind of honey which solidifies in India, and in Arabia Felix; and is found upon canes, in its substance resembling salt, and cru|en|ched 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, Med.*, ii. c. 104.


* c. 170.—"But all these articles are hotter than is desirable, and so they aggravate fevers, 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. . . .

* c. 636.—"In Indicis stagnis nasci arundines calamique diciuntur, ex quorum radicibus expressum suavissimum succum bibunt. Vade et Varro ait:
Indica non magno in arbores crescit arundo; Illius et lentis premittur radicibus humor, Dulcia qui nequeant succo concedere melia."—Isidori *Hispalensis Origium*, Lib. xvii. cap. vii.


* 1298.—"Bangala est une provence vers midit. . . Il font grant merchandise, car il ont espi e galanga e gingiber e *succare* et
de maintes autres chieres espices."—Marco Polo, Geog. Text, ch. cxxvi.

1298. — "Je voz di que en ceste provences" (Quinsai or Chekiang) "naist et se fait plus sucar que ne fait en tout le autre monde, et ce est encore grandissime vente."—Ibid. ch. ciii.

1298. — "And before this city" (a place near Fu-chau) "came under the Great Can these people knew not how to make fine sugar (zuccher) ; 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 people to refine sugar with the ashes of certain trees."—Dem. in Ramusio, ii. 49.

c. 1343. — "In Cyprus the following articles are sold by the hundred-weight (cantara di peso) and at a price in besants: Round pepper, sugar in powder (poivere di zuccho) ... sugars in loaves (zuccheria di pane), bees' honey, sugar-cane honey, and carob-honey (mele d'ape, mele di cannameli, mele di carrube)."—Pegolotti, 64.

Loaf sugars are of several sorts, viz. zuccheria muscattino, caffettino, and bambilonia; and muscattino, and dommaschino; and the muscattino 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 bambilonia sugar like this Δ; and of this muscattino kind but little comes to the west, because nearly the whole is kept for the mouth and for the use of the Soldan himself.

"Zuccheria caffettino is the next best after the muscara . . . .

"Zuccherio Bambilonia is the best next after the best caffettino.

"Zuccherio muscattino is the best after that of Bambilonia.

Zuccherio chandì, 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 Crano of Monreale, 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 loaves tumble to pieces, and return to powder, and so it is called powdered sugar . . ." (and a great deal more).—Ibid. 382-385. We cannot interpret most of the names in the preceding extract. Bambilonia is 'Sugar of Babylon,' i.e. of Cairo, and Dommaschino of Damascus. Muschera (see CANDY (SUGAR), the second quotation), Caffettino, and Muscattino, no doubt all represent Arabic terms used in the trade at Alexandria, but we cannot identify them.

c. 1345. — "J'ai vu vendre dans le Bengale . . . un rith (rotli) de sucre (al-sukkar), poids de Dihly, pour quatre drachmes."—Ibn Batuta, iv. 211.

1516. — "Moreover they make in this city (Bengala, i.e. probably Chittagong) much and good white cane sugar (acoquere branco de cana), 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 despatched for sale to many parts, for it is a great traffic."—Barbosa, Lisbon od. 362.

1630. — "Let us have a word or two of the prices of sugar and sugar candy."—Forrest, Bombay Letters, i. 5.

1697. — "Chacun sait que par effet des regards de Farid, des monecaux de terre se changeaient en sucre. Tel est le motif du surnom de Shchakar ganq, 'tresor de sucre' qui lui a ete donne."—Arbisch-i-Mohfil, quoted by Gavrin de Tausy, Rel. Mus. 95. (This is the saint, Farid-uddin Shakkarganj (d. A.D. 1268) whose shrine is at Pák Paltan 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-cane 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. 193.

SULTAN, s. Ar. sulhdn, '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, sh or s. Thus sholdtn in Daniel (e.g. vi. 26—"in the whole dominion of my kingdom") is exactly the same word. The concrete word, corresponding to sultdn in its post-classical sense, is shalldt, which is applied to Joseph in Gen. xliii. 6—"governor." So Saladin (Yüsuf Salâh-ad-din) was not the first Joseph who was sultan of Egypt. ["In Arabia it is a not uncommon proper name; and as a title it is taken by a host of petty kingslets. The Abbaside Caliphs (as Al-Wásik . . .) formerly created these Sultans as their regents. Al Tâ'i bîllah (A.D. 974) invested the famous Sabuktagin with the office . . . Sabuktakgin's son, the famous Mahmid of the Ghazanvite dynasty in 1002, was the first to adopt 'Sultan' as an independent title some 200 years after the death of Harîn-al-Rashid." (Burton, Arab Nights, i. 188.)]
SUMATRA.

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 originated in the 13th century. The seat of this principality, a town called Samudra, was certainly not far from Pasei, the Parem of the early Portuguese writers, the Passir 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. Wenninger (Bijdragen tot de Taal-Land-en Volkenkunde van Nederlandsch Indie, ser. iv. vol. 6. (1882), p. 298) from which we learn that in 1881 an official of Netherlands 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 kampung, 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 found in Samara, the name given in the text of Marco Polo to one of the kingdoms of this coast, intervening between Basina, or Parem, and Dagroian or Dragoian, which last seems to correspond with Perir. This must have been the position of Samudra, and it is probable that it has disappeared accidentally from Polo's Samara. Malay legends give trivial stories to account for the etymology 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 kingdom 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
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send tribute to Kublai Khan, that of Sumatola. The chief of this State is called in the Chinese record "Tu-han-pu-ti" (Pauthier, Marc Pol, 605), which seems to exactly represent the Malay words Tuan-Pati, '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 Lamori had been applied to the same island some centuries earlier, from Lāmbri, 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 Nicolo Conti, who was in those seas apparently c. 1420-30, and who calls the island Shamatha. Fra Mauro, who derived much information from Conti, in his famous World-Map, calls the island Isola Shamotra 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 Ain, 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 Achin, Iskandar Muda, and died in 1630, bore the name of Shamsuddin Shamattrani, which seems to point to a place called Shamatra as his birthplace. And a distinct mention of "the island of Samatra" as named from "a city of this northern part." occurs in the so-called "Voyage which Juan Serano made when he fled from Malaccia," 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, Viaeg. 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 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 (Sumantala). 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 Tulu-mangkein (qu. Tulu-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).

1292.—"So you must know that when you leave the Kingdom of Basma (Pacem) you come to another Kingdom called Samara on the same Island."—Marco Polo, Bk. iii. ch. 10.

c. 1300.—"Beyond it (Lāmūri, or Lāmbri, near Achin) lies the country of Samōtra, and beyond that Darband Nīsā, which is
a dependency of Java."—Rashiduddin, in EJibio, i. 71.

c. 1323.—"In this same island, towards the south, is another Kingdom by the name Sumoltra, in which is a singular generation of people."—Odoric, in Cathay, &c., i. 277.

c. 1346.—"... after a voyage of 25 days we arrived at the island of Jawa" (i.e. the Java Minor of Marco Polo, or Sumatra).

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 Ta-ta-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 Groeneveldt, 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 X Vbth. Cent., 9.

c. 1459.—"Isola Siamotra."—FRA MAuro.

c. 1498.—"... Camaratara is of the Christians; it is distant from Calicut a voyage of 30 days with a good wind."—Roteiro, 109.

1510.—"Wherefore we took a junk and went towards Sumatra to a city called Fider."—Varthema, 223.

1542.—"... We left the island of Timor, and entered upon the great sea called Lant Chidoi, and taking a west-south-west course, we left to the right and the north, for fear of the Portugese, the island of Sumatra, anciently called Taprobana; also Pegra, Bengal,a Urizza, Chelim (see KLING) where are the Malabars, subjects of the King of Narsinga."—Pigafetta, Hak. Soc. 159.

1572.—"Dizem, que desta terra, co'as possantes Ondas o mar intrando, dividio" A noble ilha Samatra, que já d'antes Juntas ambas a gente antiqua vio: Chersoneso foi dita, e das prestantes Vexas d'ouro, que a terra produsio, Aurea por epitetho lhe ajuntaram. Alguns que fosse Ophir imaginaram."—Oaioes, x. 124.

By Burton:

"From this Peninsula, they say, the sea parted with puissant waves, and entering there Samatra's noble island, went to be joined to the Main as seen by men of yore. 'Twas called Chersonese, and such degree it gained by earth that yielded golden ore, they gave a golden epithet to the ground: Some be who fancy Ophir here was found,"

c. 1590.—"The zaddâb (i.e. civet) which I brought from the harbour, town of Sumatra, from the territory of Achin, goes by the name of Sumatra zaddab (chín az bandar-i Sâmâtrâ) az muğfat-i Achin awurand, Sâmâtrâi goyand."—Âm, Blochmann, i. 79, [orig. i. 93]. [And see a reference to Lâmri in Âm, ed. Jarrett, iii. 48.]

1612.—"It is related that Raja Shaheer-ul-Nawai (see SARNAU) was a sovereign of great power, and on hearing that Sumatra was a fine and flourishing land he said to his warriors—which of you will take the Rajah of Samadra?"—Sijâra Malayu, in J. Ind. Archip. v. 316.

c. **."—Sou-men-tala est situé au sud-ouest de Tehen-tching (la Cochon Chine) jusqu'à la fin du règne de Teking-tsoû (in 1425), ce roi ne cessait d'envoyer son tribut à la cour. Pendant les années seen-hi (1573-1615) ce royaume se partagea en deux, dont le nouveau se nomma A-tek. ... Par la suite on n'en entendit plus parler."—Grande. Geog. Impériale, quoted by Pauthier, Mere Pol, 567.

b.—

SUMATRA, s. Sudden squalls, precisely such as are described by Lockyer and the others below, and which are common in the narrow sea between the Malay Peninsula and the island of Sumatra, are called by this name.

1616.—"... it befell that the galliot of Miguel de Macedo was lost on the Ilha Grande of Malaca (!), 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."—Bocarro, Decada, 626.

1711.—"Frequent squalls ... these are often accompanied with Thunder and Lightning, 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, 56.

1726.—"At Malacca the streights 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 Mill-pond, except it is ruffled with Squalls of Wind, which seldom come without Lightning, 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.—"Sumatras, or squalls from the S. Westward, are often experienced in the S.W. Monsoon. ... Sumatras 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. 1843, ii. 215.
SUMJAO, v. This is properly the imp. of the H. verb sumuhānda, '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. 1873, 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, Malayan Words, 104 seqq.

[f. 1630.—"Sempitans." See under UPAS.

[1841.—"In advancing, the sumpitan is carried at 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 Sundanez (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 offshoot of the Vijânyângara 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 Sultan 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 much 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."—Barbosa, 196.

1526.—"Duarte Coelho in a ship, along with the galeot and a foist, went into the port of Sunda, which is at the end of the island of Camatra, 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 merchandise 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 Jâla we make two islands, one before the other, lying west and east as if both on one parallel. ... But the Jacs themselves do not reckon two islands of Jaoa, 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 Java by a river, little known to our navigators, called by them Chiamo 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 Java they say that on the west it is bounded by the Island of Sunda, and separated from it by this river Chiamo, and that 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." &c.—Barros, IV. i. 12.

1554.—"The information we have of this port of Calapa, which is the same as Gunda, and of another port called Boca, 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 cloths of Cambay, Bengalla, and Chhoromandel."—A. Nunez, in Subsidios, 42.

1566.—"Sonda, vn Isola de Mori appresso la costa della Giava."—Ces. Federici, in Ramusio, iii. 391v.

c. 1570.—
"Os Sundas o Malaios con pimenta, Con massa, e noz ricos Bandanezas, Com roupa e droga Cambala a opulenta, E com cravo os longinques Malaguezes." Ant. des. Abreu, 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 Senvata and Iawa, called the straight of Sunda, of a place so called, lying not far from thence within the Ilo of Iawa... . The principall haunt in the Inland is Sunda Calapa,† whereof the straight beareth the name; in this place of Sūda 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) on the east, a width of about 220 miles. The name appears not to have been traced in old native documents of any kind, and hence its real form and etymology remain uncertain. Sundaravana, 'beautiful forest'; Sundarī-vana, or -bon, 'forest of the Sundarī tree'; Chandra-ban, and Chandra-band, 'moon-forest' or 'moon-embankment'; Chanda-bhanda, the name of an old tribe of salt-makers; Chandra dip-ban from a large zamindary called Chandra-dip in the Bakarganj 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 sundarī. [As to the derivation from the Sundarī tree which is perhaps most usually

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* Apparently 80,000 quintals every two years.
† Sunda Kalapa was the same as Jacatra, on the site of which the Dutch founded Batavia in 1619.
‡ These are mentioned in a copper tablet inscription of A.D. 1136; see Blochmann, as quoted further on, p. 226.

accepted, Mr. Beveridge (Man. of Bakarganj, 24, 167, 32) remarks that this tree is by no means common in many parts of the Bakarganj Sunderbunds; he suggests that the word means 'beautiful wood' and was possibly given by the Brahmans.] The name has never (except in one quotation below) been in English mouths, or in English popular orthography, Sunderbunds, but Sunderbunds, which implies (in correct transliteration) an original sandra 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 Broucke'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 Sankrīl, not far below the Botanical Gardens, and 5 or 6 miles below Fort William. This has led Mr. Blochmann to identify the Sanderi Bosch with the old Mahall Basandhari which appears in the Ain as belonging to the Sirkār of Sulimānābād (Gladwin's Ayen, ii. 207, orig. i. 407; Jarrett, ii. 140; Blochm. in J.A.S.B. xliii. pt. i. p. 232), and which formed one of the original "xxiv. Pergunnas."* Undoubtedly this is the Basanderi of V. den Broucke'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 misplace the latter. We should gather from Schulz† that he passed the Forest of Sandry about a Dutch mile below Sankral, which he mentions. But his statement is so nearly identical with that in Valentijn that we appre-
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 Macedonin."—Walter Schult, 155.

c. 1666.—"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, Sulthan Iskender, and in their historians Iskender Doucarnain, was . . . they can show you the exact place where King Porus held his court. The natives will prate much of this matter; for example, that in front of the Sanderie-Wood (Sanderie 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, when they rowed backward and forward for six days; with which labour and want of provisions three of the pets died."—Petition of Sheik Mahmud Ameer and others, to Govr. of Ft. St. Geo., in Wheeler, iii, 41.

1764.—"On the 11th Bhandan, whilst the Boats were at Kerma in Soonderbund, a little before daybreak, Captain Ross arose and ordered the Manjee 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 Sander, and not Soonder-bunds.

1786.—"If the Jelimage be navigable we shall soon be in Calcutta; if not, we must pass a second time through the Sunderbans."—Letter of Sir W. Jones, in Life, ii, 83.

"A portion of the Sunderbunds . . . for the most part overlaid by the tide, as indicated by the original Hindoo name of Chunderbund, signifying mounds, or offspring of the moon."—James Grant, in App. to Fifth Report, p. 260. In a note Mr. Grant notices the derivation from "Soondery wood," and "Soonder-ban," "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 pergannah of Chunder-deep, or lunar territory."

1792.—"Many of these lands, what is called the Sundra bunds, and others at the mouth of the Ganges, if we may believe the history of Bengal, was formerly well inhabited."—Forrest, V. to Morgui, 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."—Rennell, Mem. of Map of Hind., 3rd ed., p. 359.

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. sanga, song, '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 (murcha 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, laced with cobble-stones 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," &c.—Harcourt, Himalayan Districts of Kooloo, p. 67 seq.]

SUNGTARA, s. Pers. sontara. The name of a kind of orange, probably from Cyntra. See under ORANGE a quotation regarding the fruit of Cyntra, from Abulfeda.

c. 1526.—"The Sengtereel . . . is another fruit. . . . In colour and appearance it is like the citron (Tiranji), but the skin of the fruit is smooth."—Baber, 328.

c. 1590.—"Sirkar Silhet is very mountainous. . . . Here grows a delicious fruit called Soomtara (suntara) in colour like an orange, but of an oblong form."—Ayyen, by
Gladwin, ii. 10; [Jarrett (ii. 124) writes Suntarah].

1793.—"The people of this country have infinitely 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 'Santitha,' 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 Crotalaria juncea, L. (N.O. Leguminosae); often called Bengal, or Country, hemp. It is of course in no way kindred to true hemp, except in its economic use. In the following passage from the Ain, the reference is to the Hibiscus cannabinus (see Watt, Econ. Diet. ii. 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-pan. It makes a very soft rope."—Ayen, by Gladwin, ii. 89; in Blockmann (i. 87) Patsan.

1838.—"Sunn . . . a plant the bark of which is used as hemp, and is usually sown around cotton fields."—Playfair, Taleif-tereef, 96.

[SUNNEE, SOONNEE, s. Ar. sunnî, which is really a Pers. form and stands for that which is expressed by the Ar. Ahlu-Sunnah, 'the people of the Path,' a 'Traditionist.' The term applied to the large Mahomedan sect who acknowledge the first four Khalifahs to have been the rightful descendants of the Prophet, and are thus opposed to the Sheeas. The latter are much less numerous than the former, the proportion being, according to Mr. Wilfrid Blunt's estimate, 15 millions Shias to 145 millions of Sunnis.

[c. 1590.—"The Mahomedans (of Kashmîr) are partly Sundies,...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. 352.

[1623.—"The other two . . . are Sonni, as the Turks and Moghul."—P. della Valle, Hak. Soc. i. 162.

[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."—Moriel, 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 kawsana.

[c. 1590.—"A paper authenticated by proper signatures is called a sunnud . . . ."—Ayen, by Gladwin, i. 214; ed. Blockmann, i. 253.]

1738.—"They likewise brought sunnuds, or the commission for the nabobship."—Orme, Hist., ed. 1808, ii. 284.

1759.—"That your Petitioners, being the Bramins, &c. . . . were permitted by Sunnud from the President and Council to collect daily alms from each shop or doocan (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 fro, shall continue to do so, the other Person aforesaid, though he hath a Right of Property in the Ground, and hath an attested Sunnud thereof, shall not have Authority to cause him any Let or Molestation."—Halhed, Code, 100-101.

1799.—"I enclose you sunnuds for pension 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. 249.

1809.—"This sunnud is the foundation of all the rights and privileges annexed to a Jageer (Jagheer)."—Harrington's Analysis, ii. 410.

SUNYÁSEE, s. Skt. sunyâsî, lit. 'one who resigns, or abandons,' scil. 'wordly affairs'; a Hindu religious mendicant. The name of Sunyásee was applied familiarly in Bengal, c. 1760-75, to a body of banditti claiming 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 levying exactions far and wide, and returning to their asylum in the jungle when threatened with pursuit. In the days of Nawab Mir Kásim 'Ali (1760-64) they were bold enough to plunder the city of Dacca; and in 1766 the great geographer James
Rennell, in an encounter with a large body of them in the territory of Koch (see COOCH) Bihār, 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. 1500.—"The fourth period is Sannyaśa, which is an extraordinary state of austerity that nothing can surpass. Such a person His Majesty calls Sannyāśī."—Ain, ed. Jarrett, iii. 275.]

1616.—"Sunt autem Sanasses apud illos Brachmanes quidam, sanctimonie opinione habentes, ab hominum silicet consortio semoci in solitudine degentes et nonumquid totī nudi corpus in publici produentes."—Jarric, Thes. i. 688.

1622.—"Some (an unlearned kind) are called Sannesas."—Purchas, Pilgrimage, 549.

1651.—"The Sanyāsī 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."—Rogers, 21.

1674.—"Saniāde, or Saniasī, is a dignity greater than that of Kings."—Faria y Sousa, Asia Port. ii. 711.

1726.—"The San-yāsēs are men who, forsaking the world and all its fruits, take themselves to a very strict and retired manner of life."—Valentijin, Choro. 75.

1766.—"The Sanashy 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 Báár (a small Province near Botan), and had taken and plundered the Capital of that name within a few Coss of my route... I came up with Morrison immediately after he had defeated the Sanashyas in a pitched Battle... Our Escorte, 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 Armenian Assistant was killed, and the Sepoy Adjutant much wounded. I was put in a Palankeen, 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."

1767.—"A body of 5000 Sinnasses have lately entered the Sircar Sarong country; the Phousdar sent two companies of Sepoys after them, under the command of a serjeant... the Sinnasses stood their ground, and after the Sepoys had tired away their ammunition, fell on them, killed and wounded near 80, and put the rest to flight."—Letter to President at Ft. Williams, from Thomas Rumbold, Chief at Patna, dd. April 20, in Long, p. 526.

1773.—"You will hear of great disturbances committed by the Sinnasses, or wandering Fackeers, 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. 292.

1774.—"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 Sanasses, the gypsies of Hindostan."—Do. do., dd. August 25, in Gleig, 308-4. See the same vol., also pp. 284, 296-7-8, 395.

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 Sannyase, and retiring from the world."—Pandwrang Hazi, 394 ; [ed. 1873, ii. 267; also i. 189].

SUPÁRA, n.p. The name of a very ancient port and city of Western India; in Skt. Sūrāraka,* popularly Supíra. It was near Washi (Bagesin of the Portugese—see (1) Bassein)—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

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* Williams (Skt. Dict. s.v.) gives Sūrāraka as "the name of a mythical country"; but it was real enough. There is some ground for believing that there was another Sūrāraka on the coast of Orissa, Ṣūrāra of Ptolemy.
it from the sea being now dry. The city is mentioned in the Mahâbhârata as a very holy place, and in other old Sanskrit works, as well as in cave inscriptions at Kârli and Nâsik, 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 Pundit Indrajâi Bhagwanlal. The name of Supâra is 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 Sofâla of India.


C. 150.—

"Ἀρακής Σαῦνων
Σοῦτπαρά...
Γεώριος ποταμών ἐκβολαι...
Δεύγα...
Βῆθα ποταμών ἐκβολαι...
Σῶμιλα ἐμπόρων καὶ ἅφρα..."

Ptolemy, VII. i. § 6.

C. 460.—"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 Supprâraka..."—The Mahâvaipan, by Turner, p. 46.

C. 500.—"Σούφρειρ, χώρα, ἐν ἣ ὁ πολυτμων λίθοι, καὶ ὁ χρυσός, ἐν 'Ινδία."—Hesychius, s.v.

C. 951.—"Cities of Hind... Kambsya, Subârâ..."—Istakhri, in Elliot, p. 27.

A.D. 1095.—"The Mahâmândalka, the illustrious Anandâdeva, the Emperor of the Koikán (Conca), has released the toll mentioned in this copper-grant given by the Sirâras, in respect of every cart belonging to two persons... which may come into any of the ports, Sri Sthânaka (Tana), as well as Nâgapur, Supprâraka, Chemuli (Chaul) and others, included within the Koikán Fourteen Hundred..."—Copper-Plate Grant, in Ind. Antiq. ix. 38.

C. 1150.—"Subâra is situated 1½ mile from the sea. It is a populous busy town, and is considered one of the entrepôts of India."—Edrisi, in Elliot, i. 53.

1231.—"There are three places where the Friars might reap a great harvest, and where they could live in common. One of these is Supera, where two friars might be stationed; and a second is in the district of Parocco (Broach), where two or three might abide; and the third is Columbus (Quilon)."


C. 1390.—"Sufâlah Indica. Birunio nominatur Sufârah... De eo nihil commenandum invent."—Abulfeda, in Gildemeister, 189.

1538.—"Rent of the casabe (Cusbah), of Cupara... 14,122 fedeus."—S. Bothelho, Tombo, 175.

1803.—Extract from a letter dated Camp Soparâ, March 26, 1803.

"We have just been paying a formal visit to his Highness the peishwa," &c.—In Asiatic Annual Reg. for 1803, Chron. p. 99.

1846.—"Sopara is a large place in the Agasee mahal, and contains a considerable Mussulman population, as well as Christian and Hindoo... there is a good deal of trade; and grain, salt, and garden produce are exported to Guzerat and Bombay."—Desultory Notes, by John Vauquell, Esq., in Trans. Bo. Geog. Soc. vii. 140.

SUPREME COURT. The designation of the English Court established at Fort William by the Regulation Act of 1773 (13 Geo. III. c. 68), 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 37 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.
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. Bluteau, curiously, calls this a Caffre word. It has in fact been introduced from India into Africa by the Portuguese (see Ann. Marit. iv. 293).

1874. — "The Argell" (i.e. Nargil, 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 Rhonee-sura, * and is exceedingly pleasant." —Cosmas, in Cathay, &c., cixvi.

[1554. — "Cura." See under ARRACK.]

1563. — "They grow two qualities of palm-tree, one kind for the fruit, and the other to give cura." —Garcia, f. 67.

1573. — "Sura, which is, as it were, vino mosto." — Aceros, 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 wine, and somewhat better." —Linschoten, p. 101; [Hak. Soc. ii. 48].

1609—10. — "... Good country and fertile...abounding with Date Trees, whence they draw a liquor, called Tarree (Todd) or Sure. ..." —W. Finch, in Puchta, i. 436.

1643. — "A fio is bois forre mes mariniers de telle sorte que peu s’en falut qu’ils ne rennussessent notre almaine ou batteau: Ce breuvage estoit du sura, qui est du vin fait de palmes." —Moqnet, Voyages, 252.

c. 1650. — "Nor could they drink either Wine, or Surry, or Strong Water, by reason of the great Imposts which he laid upon them." —Tavernier, E.T. ii. 80; [ed. Ball, i. 343].

1653. — "Les Portugais appelent ce tari ou vin des Indes, Soure... de cette liqueur le singe, et la grande chasse-souris... sont extrêmement amateurs, aussi bien que les Indiens Mansulmans (sic), Parisis, et quelque tribus d’Indou... " —De la Boullage-le-Gouz, ed. 1657, 263.

SURA, n.p. In English use the name of this city is accepted Surett; but the name is in native writing and parlance generally Sàrth. In the Atn, however (see below), it is written Sàrat; also in Sàdik Isfahâni (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 Sàuràshtra 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 spelled and pronounced Sàruth (see SURAT). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus: "The names ‘Surat’ and ‘Sàruth’ are identical, both being derived from the Sankrit Sàuràshtra; but as they belong to different places a distinction in spelling has been maintained. ‘Surat’ is the city; ‘Sàruth’ is a prînt or district of Kattivar, of which Junágarh is the chief town" (Elliot, v. 356; see also 197). Also: "The Sankrit Sàuràshtra and Gurjjara survive in the modern names Surat and Guzerat, and however the territories embraced by the old terms have varied, it is hard to conceive that Surat was not in Sàuràshtra nor Guzerat in Gurjjara. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolemy’s Surestrone comprises Surat..." (Dowson (iv) ibid. i. 359). This last statement seems distinctly erroneous. Surat is in Ptolemy’s Δúρεη, not in Σεβοραςήρη, which represents, like Sàuràshtra, 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 Sàuràshtra or Sàrath.

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 Rafiot, in the sense of "no great shakes," an adulterated article of inferior quality (Barrère, s.v. Rafiot). 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 'Surats,' 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 Albuquerque) "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. 29.

1516.—"Having passed beyond the river of Reynel, 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 parts sail thither, and sell what they bring, and return loaded with what they choose."—Barbosa, Lisbon ed. 280.

1525.—"The corja (Corge) of cotton cloths of Churate, of 14 yards each, is worth... 250 f edors."—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 Reynel, 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.

1553.—"Thence he proceeded to the bar of the river Tapy, 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 civilisation, inhabited by warlike people, all of them Moors inured to maritime war, and it was from this city that most of the foists and ships of the King of Cambay's fleet were furnished. Surat again was inhabited by an unwarlike people whom they call Ban- yans, folk given to mechanic crafts, chiefly to the business of weaving cotton cloths."—Barros, IV. iv. 8.

1564.—"So saying they quitted their rowing-benches, got ashore, and started for Surat."—Sidi 'Ali, p. 83.

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 Sulaiman, from the name of Sulaimán Sultan of Turkey. When he made his attempt to conquer the ports of Gujurát, 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 Khudáwand Khan built the fort of Surat, when he placed them in the fort. The one which he left in the country of Súrath was taken to the fort of Junágarh by the ruler of that country."—Tabbád-at-Akbári, 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. Râmúr on the other side of the river is now a port dependent on Surat, but was formerly a big city. The ports of Khandevi and Balsär are also annexed to Surat. Fruit, and especially the ananás, is abundant. . . . The sections of Zarasht, emigrant from Fars, have made their dwelling here; they revere the Zhand and Pambah and erect their dakhnas (or places for exposing the dead). . . . Through the carelessness of the agents of Government and the commandants of the troops (sipah-salárdán, Sipah Salar), a considerable tract of this Sírkár is at present in the hands of the Frank, e.g. Daman, Sanján (St. John's), Tátrámúr, Málím, and Basái (see (1) Basseín), that are both cities and forts."—Aín, orig. i. 483; [ed. Jarrett, ii. 243].

[1615.—"To the Right Honourable Sir Thomas Roe . . . these in Suratt."—Foster, Letters, iii. 196.]

1688.—"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 Tapte . . . is so shallow at the mouth of it, that Barks of 70 or 80 Tun can hardly come into it."—Mandelslo, p. 12.

1690.—"Suratt is reckoned the most famous Emport 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."—Owington, 218.

1779.—"There is some report that he (Gen. Goddard) is gone to Bender Souret . . . but the truth of this God knows."—Seir Mutaq. iii. 328.
Sûrath. more properly Sôrath, and Sôreth, n.p. This name is the legitimate modern form and representative of the ancient Indian Saurashtra and Greek Syrastrenê, names which applied to what we now call the Kattywar Peninsula, but especially to the fertile plains on the sea-coast. ["Sûrashtra, the land of the Sus, afterwards Sanskritized into Saurashtra the Goodly Land, preserves its name in Sôrath the southern part of Kâthiâvâda. The name appears as Sûrashtra in the Mahâbhârata and Pânini's Ganaçâthâ in Rudradâman's (A.D. 150) and Skandagupta's (A.D. 456) Gîrnâ inscriptions, and in several Valabhi copper-plates. Its Prâkrit form appears as Sûratha in the Nâsk inscription of Gotamiputra (A.D. 150) and in later Prâkrit as Sûrâsthâ in the Tirthakalpa of Jînapra-bhasuri of the 13th or 14th century. Its earliest foreign mention is perhaps Strabo's Saraostus and Pliny's Orotura" (Bombay Gazetteer, i. pt. i. 6)]. The remarkable discovery of one of the great inscriptions of Asoka (n.c. 250) on a rock at Gîrnâ, near Junâgarh in Saurashtra, shows that the dominion of that great sovereign, whose capital was at Pataliputra (Pâlmisâbra) or Patna, extended to this distant shore. The application of the modern form Sûrath or Sôrath has varied in extent. It is now the name of one of the four prânts or districts into which the peninsula is divided for political purposes, each of these prânts containing a number of small States, and being partly managed, partly controlled by a Political Assistant. Sôrath occupies the south-western portion, embracing an area of 5,220 sq. miles. c. A.D. 80-90.—"Taîmât tâ mēn mevê- gêa tâ 'Svthâ svorôlonta 'Abirô kalêîta, tâ dé parâbalâsia Sûrâsthrâni."—Periplus, § 41. c. 150.—"Sûrasthrâni, * * * Varhdáêma pûlîs . . . Sûrâs t'rá kōmî . . . Mvngvîlwvôsn épmpîrôn . . . " Ptolemy, VII. i. 2-3. "Piîmîn ū mēn parâ tâ loîntîn mērō tîs 'Indhô pâsâ kalêîta koînôs mēn . . . 'Indoskîlôs. * * * * * * kai ū parî tîn 'Kánthî kîlîpôn . . . Sûrasthrâni."—Ibid. 55.

Sûrath, Calyan, Chouli (?), Malabar. c. 640.—"En quittant le royaume de Fu-la-pi (Vallabhi), il fit 500 li à l'ouest, et arriva au royaume de Sou-la-tch'a (Sourâchtra) . . . Comme ce royaume se trouve sur le chemin de la mer occidentale, tous les habitans profitent des avantages qu'offre la mer; ils se livrent au négocé, et à un commerce d'échange."—Pisouen-Thang, in Pél. Bouddh., 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 Sûrath Mangalor," and here, as at the other, put in many vessels of Malabar for horses, grain, cloths, 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 other kind of spice, a trade in which great gain is made in a short time."—Barbosa, in Ramusio, i. f. 296.

1573.—See quotation of this date under preceding article, in which both the names Sûrât and Sûrath, occur.

1584.—"After his second defeat Muzaffar Gujjarât retreated by way of Champâni, Birpar, and Jilâlawar, to the country of Sûrath, and rested at the town of Gondal, 12 kos from the fort of Junâgarh. . . He gave a lac of Mahmâdîs and a jewelled dagger to Amin Khân Ghori, ruler of Sûrath, and so won his support."—Tabâkî-i-Akbari, in Elitool, v. 437-438.

1590.—"Sîrâr Cafh Sûrât (Sûrath) was formerly an independent territory, the chief was of the Ghelot tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length from the port of Ghoge (Gogo) to the port of Arommy (Arâmârî) measures 125 cosë; and the breadth from Sindehar (Sîrdhâr), to the port of Diu, is a distance of 72 cosë."—Ayeen, by Gladwin, ii. 73; [ed. Jarrett, ii. 243].

1616.—"7 Soreth, the chief city, is called Janagar; it is but a little Province, yet very rich; it lies upon Gzurat; it hath the Ocean to the South."—Terry, ed. 1665, p. 354.

Sûrkunda. s. Hind. sarkândâ, [Skt. sâra, 'reed-grass,' kânda, 'joint, section']. The name of a very tall reed-grass, Saccharum Sara, Roxb., perhaps also applied to Saccharum procerum, Roxb. These grasses are often tall enough in the riverine plains of Eastern Bengal greatly to overtop a tall man standing in a

* Mangalore (u.v.) on this coast, no doubt called Sûrâthi Mangalor to distinguish it from the well-known Mangalore of Canara.
how on the back of a tall elephant.
It is from the upper part of the flower-bearing stalk of *surkunda* that *sirky* (q.v.) is derived. A most intelligent visitor to India was led into a curious mistake about the name of this grass by some official, who ought to have known better. We quote the passage. — "The story about the main branch of a river channel probably rests on no better foundation.

1875.—"As I drove yesterday with ——, I asked him if he knew the scientific name of the tall grass which I heard called tiger-grass at Ahmedabad, and which is very abundant here (about Lahore). I think it is a *saccharum*, but am not quite sure. 'No,' he said, 'but the people in the neighbourhood call it *Sikunder's Grass*, as they still call the main branch of a river 'Sikunder's channel.' Strange, is it not?—how that great individuality looms through history."—Grant Duff, *Notes of an Indian Journey*, 105.

**Suroose**, s. Pers. *sar-posh*, 'head-cover,' [which again becomes corrupted into our Tarboosh (tarbush), and 'Tarbrush' of the wandering Briton]. A cover, as of a basin, dish, hooka-bowl, &c.

1829.—"Tugging away at your hookah, find no smoke; a thief having purloined your silver chelam (see CHILLUM) and suroose."—*Mem. of John Shipk*, ii. 159.

**Surrapurda**, s. Pers. *sardaparda*. A canvas screen surrounding royal tents or the like (see CANAUT).

1404.—"And round this pavilion stood an enclosure, as it were, of a town or castle made of silk of many colours, inlaid in many ways, with battlements at the top, and with cords to strain it outside and inside, and with poles inside to hold it up. And there was a gateway of great height forming an arch, with doors within and without made in the same fashion as the wall . . . and above the gateway a square tower with battlements: however fine the said wall was with its many devices and artifices, the said gateway, arch and tower, was of much more exquisite work still. And this enclosure they call Zala-parda."—Clavijo, s. cxvi.

C. 1590.—"The Sarapardah was made in former times of coarse canvas, but his Majesty has now caused it to be made of carpeting, and thereby improved its appearance and usefulness."—*An*, i. 54.

[1839.—"The camp contained numerous enclosures of *serrapurda* or canvas screens. . ."—Elphinstone, *Caulbul*, 2nd ed. i. 101.]

**Surrinjauum**, s. Pers. *sar-anjam*, lit. 'beginning-ending.' Used in India for 'apparatus,' 'goods and chattels,' and the like. But in the Mahrratta provinces it has a special application to grants of land, or rather assignments of revenue, for special objects, such as keeping up a contingent of troops for service; to civil officers for the maintenance of their state; or for charitable purposes.

1893.—"It was by accident I discovered the deed for this tenure (for the support of troops), which is termed *serinjam*. The Pundit of Dhar shewed some alarm; at which I smiled, and told him that his master had now the best tenure in India. . ." — Malcolm, *Central India*, 2nd ed. i. 103.

1877.—"Government . . . did not accede to the recommendation of the political agent immediately to confiscate his saringam, or territories."—Mrs. Guthrie, *My Year in an Indian Port*, i. 166.

**Surrinjaumee, Gram**, s. Hind. *gram-saranjami*; Skt. *grāma*, 'a village,' and *saranjām* (see SURREINJAUUM); explained in the quotation.

1767.—"Gram-serenjamme, or peons and pykes stationed in every village of the province to assist the farmers in the collections, and to watch the villages and the crops on the ground, who are also responsible for all thefts within the village they belong to . . . (Rs.) 1,54,521 : 14."—*Revenue Accounts of Burdwan*. In Long., 507.

**Surrow, Serow, &c.,** s. Hind. *sārodo*. A big, odd, awkward-looking antelope in the Himalaya, "something in appearance between a jackass and a Tahir" (Tehr or Him. wild goat).—*Col. Markham in Jerdon*. It is *Nemorhoedus bubalina*, Jerdon; [N. bubalinus, Blanford (Mammalia, 513)].

**Surwaun, s.** Hind. from Pers. *sārwaun, sārbān*, from *sār* in the sense of camel, a camel-man.

[1828.—". . . camels roaring and blubbering, and resisting every effort, soothing or forcible, of their *serwans* to induce them to embark."—*Mundy, Pen and Pencil Sketches*, ed. 1858, p. 185.]

1844.—". . . armed Surwans, or camel-drivers."—G. O. of *Sir C. Napier*, 93.

**Sutledge, n.p.** The most easterly of the Five Rivers of the Punjab, the great tributaries of the Indus. Hind. *Satlaj*, with certain variations in spelling and pronuncia-
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SUTTEE.

The rite of widow-burning; i.e. the burning of the living widow along with the corpse of her husband, as practised by people of certain castes among the Hindus, and eminently by the Rajputs.

The word is properly Skt. satī, 'a good woman,' 'a true wife,' and thence-specially applied, in modern vernaculars of Sanskrit parentage, to the wife who was considered to accomplish the supreme act of fidelity by sacrificing herself on the funeral pile of her husband. The application of this substantive to the suicidal act, instead of the person, is European. The proper Skt. term for the act is sahagamana, or 'keeping company,' [saha-marana, 'dying together'].* A very long series of quotations in illustration of the practice, from classical times downwards, might be given. We shall present a selection.

We should remark that the word (satī or suttee) does not occur, so far as we know, in any European work older than the 17th century. And then it only occurs in a disguised form (see quotation from P. Della Valle).

The term mastī which he uses is probably mahā-satī, which occurs in Skt. Dictionaries ('a wife of great virtue'). Della Valle is usually eminent in the correctness of his transliterations of Oriental words. This conjecture of the interpretation of mastī is confirmed, and the traveller himself justified, by an entry in Mr. Whitworth's Dictionary of a word Mastī-kalā used in Canara for a monument commemorating a satī. Kalā is stone and mastī = mahā-satī. We have not found the term exactly in any European document older than Sir C. Malet's letter of 1787, and Sir W. Jones's of the same year (see below).

Suttee is a Brahmanical rite, and there is a Sanskrit ritual in existence (see Classified Index to the Tanjore MSS., p. 1350). It was introduced into Southern India with the Brahman civilisation, and was prevalent there chiefly in the Brahmanical Kingdom of Vijayanagar, and among the Mahrattas. In Malabar, the most primitive part

* But it is worthy of note that in the Island of Bali one manner of accomplishing the rite is called Satia (Skt. satī), 'truth,' from sat, whence also satī. See Crawford, II. of Ind. Arch., ii. 248, and Ewertich, in Verhandelingen van het Batav. Genootschap, xxii. 10.

In the following passage the great French geographer has missed the Sutlej:

1753.—"Les cartes qui ont précédé celles que j'ai composées de l'Arie, ou de l'Inde... ne marquent aucune rivière entre l'Hyphasis, ou Hypasis, dernier des fleuves qui se rendent dans l'Indus, et le Genné, qui est le Jomanes de l'Antiquité.... Mais la marche de Timur a indiqué dans cette intervalle deux rivières, celle de Kekher et celle de Panipat. Dans un ancien itinéraire de l'Inde, que Pline nous a conservé, on trouve entre l'Hyphasis et le Jomanes une rivière sous le nom d'Hesidrus à égale distance d'Hyphasis et de Jomanes, et qu'on a tout lieu de prendre pour Kekher."

—D'Anville, p. 47.

c. 1020.—"The Sultan... crossed in safety the Sihun (Indus), Jelam, Chandrāda, Ubra (Rāvi), Bah (Biyāth), and Sataludr..."—Al-Ubit, in Elliot, ii. 41.

c. 1050. —"They all combine with the Satlader below Mūltān, at a place called Panjnad, or 'the junction of the five rivers.'"—Al-Birūnī, in Elliot, i. 48. The same writer says: "(The name) should be written Shataludr. It is the name of a province in Hind. But I have ascertained from well-informed people that it should be Sataludr, not Shataludr" (sic).—Ibid. p. 52.

c. 1310.—"After crossing the Panjāb, or five rivers, namely, Sind, Jelam, the river of Lohāwar, Satlūt, and Biyah...".—Wassaf, in Elliot, iii. 36.

c. 1380.—"The Sultan (Firoz Shāh)... conducted two streams into the city from two rivers, one from the river Juinia, the other from the Sutlej."—Tārikh-i-Firoz-Shāhī, in Elliot, iii. 390.

c. 1450.—"In the year 756 H. (1355 A.D.) the Sultan proceeded to Dī-boldur, and conducted a stream from the river Satlādar, for a distance of 40 kos as far as Jhajjar."—Tārikh-i-Mubārak Shāhī, in Elliot, iv. 8.

c. 1582. —"Letters came from Lahore with the intelligence that Ibrahim Husain Mirza had crossed the Satiada, and was marching upon Dī-boldūr."—Tābaqat-i-Akbārī, in Elliot, v. 358.

c. 1590. —"Sūhā Dībātī. In the 3rd climate. The length (of this Sūhāh) from Palwāl to Lohāhāna, which is on the bank of the river Satlāj, is 165 Kārūkh."—Āṯn., orig. i. 513; [ed. Jarrett, ii. 278].

1793.—"Near Moultan they unite again, and bear the name of Setliage, until both the substance and name are lost in the Indus."—Rennell, Memoir, 102.

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of S. India, the rite is forbidden (Andacharaniranya, v. 26). The cases mentioned by Teixeira below, and in the Lettres Édifiantes, occurred at Tanjore and Madura. A (Mahratta) Brahman at Tanjore told one of the present writers that he had to perform commemorative funeral rites for his grandfather and grandmother on the same day, and this indicated that his grandmother had been a sati.

The practice has prevailed in various regions besides India. Thus it seems to have been an early custom among the heathen Russians, or at least among nations on the Volga called Russians by Mas'udi and Ibn Fozlhan. Herodotus (Bk. v. ch. 5) describes it among certain tribes of Thracians. It was in vogue in Tonga and the Fiji Islands. It has prevailed in the island of Bali within our own time, though there accompanying Hindu rites, and perhaps of Hindu origin,—certainly modified by Hindu influence. A full account of Suttee as practised in those Malay Islands will be found in Zollinger's account of the Religion of Sassak in J. Ind. Arch. ii. 166; also see Friedrich's Bali as in note preceding. [A large number of references to Suttee are collected in Frazer, Pausanias, iii. 198 sqq.]

In Diodorus we have a long account of the rivalry as to which of the two wives of Keteus, a leader of the Indian contingent in the army of Eumenes, should perform suttee. One is rejected as with child. The history of the other terminates thus:

B.C. 317.—"Finally, having taken leave of those of the household, she was set upon the pyre by her own brother, and was regarded with wonder by the crowd that had run together to the spectacle, and heroically ended her life; the whole force with their arms thrice marching round the pyre before it was kindled. But she, laying herself beside her husband, and even at the violence of the flame giving utterance to no unbecoming cry, stirred pity indeed in others of the spectators, and in some excess of eulogy; but not what there were some of the Greeks who reproached such rites as barbarous and cruel. . . ."—Diod. Sic. Bibl. xix. 33-34.

c. B.C. 30.

"Felix Eois lex funeris una maritis
Quos Aurora susa rubra colorat equis;
Namque ubi mortifer acta est fax ultima
dececta
Uxorum funis stat pia turba cornis;
Et certamen habet leti, quae viva sequatur
Conjugium; pudor est non licuisse mori.

Ardent victrices; et flammmae pectora prae-
bent;
Impomuntque suis ora perusta viris."


c. B.C. 20.—"He (Aristobulus) says that he had heard from some persons of wives burning themselves voluntarily with their deceased husbands, and that those women who refused to submit to this custom were disgraced."—Strabo, xv. 62 (E.T. by Hamilton and Falconer, iii. 112).


c. 851.—"All the Indians burn their dead. Serendib is the furthest out of the islands independent upon India. Sometimes when they burn the body of a King, his wives cast themselves on the pile, and burn with him; but it is at their choice to abstain."—Rel. Iran, Relation, &c. i. 50.

c. 1200.—"Hearing the Raja was dead, the Parnari became a sati—dying she said—The son of the Jadavati will rule the country, may my blessing be on him!"—Chand. Bardai, in Ind. Ant. i. 227. We cannot be sure that sati is in the original, as this is a condensed version by Mr. Beames.

c. 1298.—"Many of the women also, when their husbands die and are placed on the pile to be burnt, do burn themselves along with the bodies."—Marco Polo, Bk. iii. ch. 17.

c. 1322.—"The idolaters of this realm have one detestable custom (that I must mention). For when any man dies they burn him; and if he leave a wife they burn her alive with him, saying that she ought to go and keep her husband company in the other world. But if the woman have sons by her husband she may abide with them, an she will."—Odorie, in Cathay, &c., i. 79.

"Also in Zampa or Champa: "When a married man dies in this country his body is burned, and his living wife along with it. For they say that she should go to keep company with her husband in the other world also."—Ibid. 97.

c. 1328.—"In this India, on the death of a noble, or of any people of substance, their bodies are burned; and when their wives follow them alive to the fire, and for the sake of worldly glory, and for the love of their husbands, and for eternal life, burn along with them, with as much joy as if they were going to be wedded. And those

* The same poet speaks of Evadne, who threw herself at Thebes on the burning pile of her husband Capanicus (L. xv. 21), a story which Paley thinks must have come from some early Indian-legend.
who do this have the higher repute for virtue and perfection among the rest."—Fr. Jordania, 20.

c. 1348.—"The burning of the wife after the death of her husband is an act among the Indians recommended, but not obligato-

ry. If a widow burns herself, the members of the family get the glory thereof, and the fame of fidelity in fulfilling their duties. She who does not give herself up to the flames puts on coarse raiment and abides with her kindred, wretched and despised for having failed in duty. But she is not compelled to burn herself." (There follows an interesting account of instances witnessed by the traveller.)—Ibn Battuta, ii. 193.

c. 1450.—"In Madia vero Indi mortui comburuntur, cunque his, ut plurimum vivae uxores unius varo matrimonii conventio. Prior ex lege uritur, etiam quae unica est. Sumunt autem et aliae uxores quaedam eo pacto, ut morte funus suæ exornet, isque hauer parvus apud eos honos ducitur ... submissio igne uxorati cultu inter tubas tibicinasque et cantus, et ipsa psallentis more alacris rogum magnó comitato circuit. Astat interea eor sacrificia ... hortandæ snudens, Cum circumferent ilia saepius ignem propo suggestum consistit, vetesque exuens, loto de more prius corpore, tume sindonem alabam induita, ad exhortationem dicentis in ignem proslit."—N. Conti, in Poggius de Var. Port, iv.

c. 1520.—"There are in this Kingdom (the Deccan) many heathen, natives of the country, whose custom it is that when they die they are burnt, and their wives along with them; and if these will not do it they kindred. And as it happens oft times that they are unwilling to do it, their Brum kinsfolk persuade them thereto, and this in order that such a fine custom should not be broken and fall into oblivion."—Sommarini de Genti, in Rannario, i. f. 329.

"In this country of Camboja ... when the King dies, the lords voluntarily burn themselves, and so do the King's wives at the same time, and so also do other women on the death of their husbands."—Ibid. f. 336.

1522.—"They told us that in Java Major it was the custom, when one of the chief men died, to burn his body; and then his principal wife, adorned with garlands of flowers, has herself carried in a chair by four men ... comforting her relations, who are afflicted because she is going to burn herself with the corpse of her husband ... saying to them, 'I am going this evening to sup with my dear husband and to sleep with him this night.' ... After again consoling them (she) casts herself into the fire and is burned. If she did not do this she would not be looked upon as an honourable woman, nor as a faithful wife."—Pigafetta, B.T. by Lord Stanley of A., 154.

c. 1686.—Cesare Federici notices the rite as peculiar to the Kingdom of "Beznezerar" (see BISNAGAR): "vidi cose strane e

bestiali di quella gentilità; vanno prima-

mente abbruscare i corpi morti così d'huomini come di donne nobili; e si l'huomo è maritato, la moglie è obligata ad abbruscare vivando vivo corpo del marito."—Orig. ed. p. 36. This traveller gives a good account of a Suttee.

1583.—"In the interior of Hindustan it is the custom when a husband dies, for his wife willingly and cheerfully to cast herself into the flames (of the funeral pile), although she may not have lived happily with him. Occasionally love of life holds her back, and then her husband's relations assemble, light the pile, and place her upon it, thinking that she should preserve the honour and character of the family. But since the country had come under the rule of his gracious Majesty [Akbar], inspectors had been appointed in every city and district, who were to watch carefully over these two cases, to discriminate between them, and to prevent any woman being forcibly burnt."—Abul Fazl, Akbar Namak, in Elliot, vi. 69.

1583.—"Among other sights I saw one I may note as wonderful. When I landed (at Negapatam) from the vessel, I saw a pit full of kindled charcoal; and at that moment a young and beautiful woman was brought by her people on a litter, with a great company of other women, friends of hers, with great festivity, she holding a mirror in her left hand, and a lemon in her right hand ..."—and so forth.—G. Balbi, f. 82e. 83.

1586.—"The custom of the country (Java) is, that whenever the King doeth die, they take the body so dead and burn it, and preserve the ashes of him, and within five days yeal after; the wines of the said King so dead, according to the custom and use of their country, every one of them goe together to a place appointed, and the chief of the women which was nearest to him in accompt, hath a ball in her hand, and throweth it from her, and the place where the ball resteth, thither they goe all, and turne their faces to the Eastward, and every one with a dagger in their hand (which dagger they call a crise (see CREASE), and is as sharpe as a razar), stab themselves in their owne blood, and fall a-groueling on their faces, and so ende their days."—T. Candish, in Hakt. iv. 338. This passage refers to Blambang at the east end of Java, which till a late date was subject to Bali, in which such practices have continued to our day. It seems probable that the Hindo rite here came in contact with the old Polynesian practices of a race kindred which prevailed e.g. in Fiji, quite recently. The narrative referred to below under 1633, where the victims were the slaves of a deceased queen, points to the latter origin. W. Humbold thus alludes to similar passages in old Javanese literature: "Thus we may reckon as one of the finest episodes in the Brata Yuda, the story how Satya Wati, when she had sought out her slain husband among the dead, surrounded him with the breasts on the battlefield, stabs herself by his side with a dagger."—Kawi-Sprache, i. 89 (and see the whole section, pp. 87-95).
SUTTEE.

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SUTTEE. 881

[c. 1590. — "When he (the Rajah of Asham) dies, his principal attendants of both sexes voluntarily bury themselves alive in his grave."—Ain, ed. Jarrett, ii. 118.]

1598.—The usual account is given by Linschoten, ch. xxxvi., with a plate; [Hak. Soc. i. 249].

[c. 1610.—See an account in Pyrard de Laval, Hak. Soc. i. 394.]

1611.—"When I was in India, on the death of the Naïque (see NAIK) of Maduré, a country situated between that of Malabar and that of Choromandel, 400 wives of his burned themselves along with him."—Teixeira, i. 9.

1620.—"The author ... when in the territory of the Karnákit ... arrived in company with his father at the city of Southern Mathura (Madura), where, after a few days, the ruler died and went to hell. The chief had 700 wives, and they all threw themselves at the same time into the fire."—Muhammad Sharif Hanoft, in Elliot, vii. 139.

1623.—"When I asked further if force was ever used in these cases, they told me that usually it was not so, but only at times among persons of quality, when some one had left a young and handsome widow, and there was a risk either of her desiring to marry again (which they consider a great scandal) or of a worse mishap,—in such a case the relations of her husband, if they were very strict, would compel her, even against her will, to burn ... a barbarous and cruel law indeed! But in short, as regarded Giaccama, no one exercised either compulsion or persuasion; and she did the thing of her own free choice; both her kindred and herself exulting in it, as in an act magnificent (which in sooth it was) and held in high honour among them. And when I asked about the ornaments and flowers that she wore, they told me this was customary as a sign of the joyousness of the Marí (Marí is what they call a woman who gives herself up to be burnt upon the death of her husband)."—P. della Valle, i. 671; [Hak. Soc. ii. 275, and see ii. 266 seq.]

1633.—"The same day, about noon, the queen's body was burnt without the city, with two and twenty of her female slaves; and we consider ourselves bound to render an exact account of the barbarous ceremonies practised in this place on such occasions as we were witness to. ..."—Narrative of a Dutch Mission to Bali, quoted by Crawford, H. of Ind. Arch., ii. 244-253, from Prevost. It is very interesting, but too long for extract.

1650.—"They say that when a woman becomes a Suttee, that is burns herself with the deceased, the Mahayana parsons all the sins committed by the wife and husband and that they remain a long time in paradise; nay if the husband were in the infernal regions, the wife by this means draws him to thence and takes him to paradise. ... Moreover the Suttee, in a future birth, returns not to the female sex ... but she who becomes not a Sutee, and passes her life in widowhood, is never emancipated from the female state. ... It is however criminal to force a woman into the fire, and equally to prevent her who voluntarily devotes herself."—Dabistán, ii. 75-76.

c. 1650-60.—Tavernier gives a full account of the different manners of Suttee, which he had witnessed often, and in various parts of India, but does not use the word. We extract the following:

1648.—"... there fell of a sudden so violent a Shower, that the Priests, willing to get out of the Rain, thrust the Woman all along into the Fire. But the Shower was so vehement, and endured so long, that the Fire was quench'd, and the Woman was not burn'd. About midnight she arose, and went and knock'd at one of her Kinsmen's Houses, where Father Zenan and many Hollander saw her, looking so gaily and grinning, that it was enough to give scar'd them; however the pain she endur'd did not so far terrifie her, but that three days after, accompany'd by her Kindred, she went and was burn'd according to her first intention."—Tavernier, E.T. ii. 84; [ed. Baill. i. 219].

Again:

"In most places upon the Coast of Coromandel, the Women are not burn'd with their decess'd Husbands, but they are buried alive with them in holes, which the Bramins make a foot deeper than the tallness of the man and woman. Usually they choose a Sandy place; so that when the man and woman are both let down together, all the Company with Baskets of Sand fill up the hole above half a foot higher than the surface of the ground, after which they jump and dance upon it, till they believe the woman to be still'd."—Ibid. 171; [ed. Baill. ii. 216].

1667.—Bernier also has several highly interesting pages on this subject, in his "Letter written to M. Chapelan, sent from Chirjas in Persia." We extract a few sentences: "Concerning the Women that have actually burn'd themselves, I have so often been present at such dreadful spectacles, that at length I could endure no more to see it, and I retain still some honour when I think on't. ... The Pile of Wood was presently all on fire, because store of Oyl and Butter had been thrown upon it, and I saw at the time that the Flames that the Fire took hold of the Cloaths of the Woman ... All this I saw, but observ'd not that the Woman was at all disturb'd; yea it was said, that she had been heard to pronounce with great force through two words, Pir, Tera, to signify, according to the Opinion of those who hold the Souls Transmigration, that this was the 5th time she had burn'd herself with the same Husband, and that there remain'd but two times for perfection; as if she had at that time this Remembrance, or some Prophetical Spirit."—E.T. p. 99; [ed. Constable, 306 seq.].
1677.—Suttee, described by A. Bassing, in Valentijn v. (Ceylon) 300.

1713.—“Ce fut cette année de 1710, que mourut le Prince de Marava, âgé de plus de quatre-vingt-ans; ses femmes, en nombre de quarante sept, se brouillèrent avec le corps du Prince.” (details follow).—Père Martin (of the Madura Mission), in Lett. Edif. ed. 1781, tom. xii., pp. 123 seqq.

1727.—“I have seen several burned several Ways...I heard a Story of a Lady that had received Addresses from a Gentleman who afterwards deserted her, and her Relations died shortly after the Marriage...and as the Fire was well kindled...she eapied her former Admirer, and beckned him to come to her. When he came she took him in her Arms, as if she had a Mind to embrace him; but being stronger than he, she carried him into the Fire and burnt him in her Arms, where they were both consumed, with the Corpse of her Husband.”—A. Hamilton, i. 275; [ed. 1744, i. 280].

“The Country about (Calcutta) being overspread with Pagansins, the Custom of Wives burning themselves with their deceased Husbands, is also practised here. Before the Mogul’s War, Mr. Channock went one time with his Ordinary Guard of Soldiers, to see a young Widow act that tragical Catastrophe, but he was so smitten with the Widow’s Beauty, that he sent his Guards to take her by Force from her Executioners, and conducted her to his own Lodgings. They lived lovingly many Years, and had several Children; at length she died, after he had settled in Calcutta, but instead of converting her to Christianity, she made him a Proselyte to Paganism, and the only part of Christianity that was remarkable in him, was burying her decently, and he built a Tomb over her, where all his Life after her Death, he kept the anniversary Day of her Death by sacrificing a Cook on her Tomb, after the Pagan Manner.”—Ibid. [ed. 1744], ii. 6-7. [With this compare the curious lines described as an Epitaph on “Joseph Townsend, Pilot of the Ganges” (5 ser. Notes & Queries, i. 466 seqq.)]

1774.—“Here (in Bali) not only women often kill themselves, or burn with their deceased husbands, but men also burn in honour of their deceased masters.”—Forrest, V. to N. Guinea, 170.

1778.—“Soon after I and my conductor had quitted the house, we were informed the suttee (for that is the name given to the person who so devotes herself) had passed.”—Sir C. Malet, in Partly. Papers of 1821, p. 1 (“Hindoo Widows”).

“My Father, said he (Pundit Rhadacunta), died at the age of one hundred years, and my mother, who was eighty years old, became a sati, and burnt herself to expiate sins.”—Letter of Sir W. Jones, in Life, ii. 120.

1792.—“In the course of my endeavours I found the poor suttee had no relations at Poona.”—Letter from Sir C. Malet, in Forbes, Or. Mem. ii. 394; [2nd ed. ii. 28, and see i. 178, in which the previous passage is quoted].

1808.—“These proceedings (Hindu marriage ceremonies in Guzerat) take place in the presence of a Brahmin...And farther, now the young woman vows that her affections shall be fixed upon her Lord alone, not only in all this life, but will follow in death, or to the next, that she will die, that she may burn with him, through as many transmigrations as shall secure their joint immortal bliss. Seven successions of suttees (a woman seven times born and burning, thus, as often) secure to the loving couple a seat among the gods.”—R. Drummond.

1809.—“O sight of misery! You cannot hear her cries...their sound In that wild dissonance is drowned...But in her face you see The supplication and the agony...See in her swelling throat the desperate strength That with vain effort struggles yet for life; Her arms contracted now in fruitless strife, Now wildly at full length, Towards the crowd in vain for pity spread, They force her on, they bind her to the dead.”—Kekhma, i. 12.

In all the poem and its copious notes, the word suttee does not occur.

[1815.—“In reference to this mark of strong attachment (of Sati for Siva), a Hindoo widow burning with her husband on the funeral pile is called suttee.”—Ward, Hindoos, 2nd ed. ii. 25.]

1828.—“After having bathed in the river, the widow lighted a brand, walked round the pile, set it on fire, and then mounted cheerfully; the flame caught and blazed up instantly; she sat down, placing the head of the corpse on her lap, and repeated several times the usual form, ‘Ram, Ram, Suttee; Ram, Ram, Suttee.’”—Wanderings of a Pilgrim, i. 91-92.

1829.—“Regulation XVII.

“A Regulation for declaring the practice of Suttee, or of burning or burying alive the widows of Hindoos, illegal, and punishable by the Criminal Courts.”—Passed by the G.-G. in C., Dec. 4.

1839.—“Have you yet heard in England of the horrors that took place at the funeral of that wretched old Ranjeet Singh? Four wives, and seven slave-girls were burnt with him; not a word of remonstrance from the British Government.”—Letters from Madras, 278.

1843.—“It is lamentable to think how long after our power was firmly established in Bengal, we, grossly neglecting the first and plainest duty of the civil magistrate, suffered the practices of infanticide and suttee to continue unchecked.”—Macaulay’s: Speech on Gales of Somnauth.
SWALLOW, SWALLOE. 883  SWAMY-HOUSE.

1856.—"The pile of the sutee is unusually large; heavy cart-wheels are placed upon it, to which her limbs are bound, or sometimes a canopy of massive logs is raised above it, to crush her by its fall. . . . It is a fatal omen to hear the sutee's groan; therefore as the fire springs up from the pile, there rises simultaneously with it a deafening shout of 'Victory to Umbâl! Victory to Ranchor!'; and the horn and the hard rattling drum sound their loudest, until the sacrifice is consumed."—Râs Mâlâ, ii. 435; [ed. 1878, p. 691].

[1870.—A case in this year is recorded by Chevers, Ind. Med. Jurispr. 665.]

1871.—"Our bridal finery of dress and feast too often proves to be no better than the Hindu woman's 'bravery,' when she comes to perform sutee."—Cornhill Mag. vol. xxiv. 675.

1872.—"La coutume du suicide de la Satti n'en est pas moins fort ancienne, puisque déjà les Grecs d'Alexandrie la trouvèrent en usage chez un peuple au moins du Penjâb. Le premier témoignage brahmanique qu'on en trouve est celui de la Brihaddevatâ qui, peut-être, remonte tout aussi haut. A l'origine elle paraît avoir été propre à l'aristocratie militaire."—Barth, Les Religions de l'Inde, 39.

SWALLOW, SWALLOE, s. The old trade-name of the sea-slug, or tripang (q.v.). It is a corruption of the Bugi (Makassar) name of the creature, swâvâlî (see Crawford's Malay Dict.; [Scott, Malayan Words, 107]).

1783.—"I have been told by several Buggesses that they sail in their Paduakan to the northern parts of New Hol. . . . to gather Swallow (Biche de Mer), which they sell to the annual China junk at Macassar."—Forrest, V. to Mervy, 83.

SWALLY, SWALLY MARINE, SWALLY HOLE, n.p. Swâvâlî, the once familiar name of the roadstead north of the mouth of the Tapti, where ships for Surat usually anchored, and discharged or took in cargo. It was perhaps Ar. savâhâl, 'the shores'? (?). [Others suggest Skt. Svâlvâya, 'abode of Siva.]

[1615.—"The Osianer proving so leaky through the worm through the foulness of the sea-water at Swally."—Foster, Letters, iv. 22. Also see Birdwood, Report on Old Recs. 209.]

1623.—"At the beach there was no kind of vehicle to be found; so the Captain went on foot to a town about a mile distant called Sohali. . . . The Franks have houses there for the goods which they continually despatch for embarkation."—P. della Valle, ii. 503.

1675.—"As also passing by . . . eight ships riding at Surat River's Mouth, we then came to Swally Marine, where were flying the Colours of the Three Nations, English, French, and Dutch . . . who here land and ship off all Goods, without molestation."—Fryer, 82.

1677.—"The 22d of February 1671 from Swally hole the Ship was despatched alone."—Ibid. 217.

1690.—"In a little time we happily arriv'd at Suulabar, and the Tide serving, came to an Anchor very near the Shoal."—Ovington, 163.

1727.—"One Season the English had eight good large Ships riding at Swally . . . the Place where all Goods were unloaded from the Shipping, and all Goods for Exportation were there shipp'd off."—A. Hamilton, i. 106; [ed. 1743].

1841.—"These are sometimes called the inner and the outer sands of Swallow, and are both dry at low water."—Horburgh's India Directory, ed. 1841, i. 474.

SWAMY, SAMMY, s. This word is a corruption of Skt. sudâmin, 'Lord.' It is especially used in S. India, in two senses: (a) a Hindu idol, especially applied to those of Siva or Subrmanyan; especially, as Sammy, in the dialect of the British soldier. This comes from the usual Tamil pronunciation sâmi. (b) The Skt. word is used by Hindus as a term of respectful address, especially to Brahmins.

a.—

1755.—"Towards the upper end there is a dark repository, where they keep their Swanme, that is their chief god."—Ives, 70.

1794.—"The gold might for us as well have been worshipped in the shape of a Sawny at Juggernaut."—The Indian Observer, p. 167.

1838.—"The Government lately presented a shawl to a Hindu idol, and the Government officer . . . was ordered to superintend the delivery of it . . . so he went with the shawl in his tonjon, and told the Brahmins that they might come and take it, for that he would not touch it with his fingers to present it to a Swamy."—Letters from Madras, 183.

d.—

1516.—"These people are commonly called Jogues (see JOGEE), and in their own speech they are called Zoame, which means Servant of God."—Barbosa, 99.

1615.—"Tune ad suos conversus: Eia Brachmanes, inquit, quid vobis videtur! Illi mirabandii nihil praeter Suami, Suami, id est Dominge, Domine, retuluntur."—Jarric, Thea., i. 664.

SWAMY-HOUSE, SAMMY-HOUSE, s. An idol-temple, or
pagoda. The "Sammy-house" of the Delhi ridge in 1857 will not soon be forgotten.

1760. — "The French cavalry were advancing before their infantry; and it was the intention of Collandi that his own should wait until they came in a line with the flank-fire of the field-pieces of the "Swamy-house." — Orme, iii. 443.

1829. — "Here too was a little detached Swamee-house (or chapel) with a lamp burning before a little idol." — Mem. of Col. Mountain, 99.

1857. — "We met Wilby at the advanced post, the 'Sammy House,' within 600 yards of the Bastion. It was a curious place for three brothers to meet in. The view was charming. Delhi is as green as an emerald just now, and the Jumma Musjid and Palace are beautiful objects though held by infidels." — Letters written during the Siege of Delhi, by Hervey Greated, p. 112.

SWAMY JEWELRY. s. A kind of gold and silver jewelry, made chiefly at Trichinopoly, in European shapes covered with grotesque mythological figures.

1880. — "In the characteristic Swami work of the Madras Presidency the ornamentation consists of figures of the Punic gods in high relief, either beaten out from the surface, or affixed to it, whether by soldering, or wedging, or screwing them on." — Birdwood, Industr. Arts, 152.

SWAMY-PAGODA. s. A coin formerly current at Madras; probably so called from the figure of an idol on it. Milburn gives 100 Swamy Pagodas = 110 Star Pagodas. A "three swami pagoda" was a name given to a gold coin bearing on the obverse the effigy of Chenna Keswam Swami (a title of Krishna) and on the reverse Lakshmi and Rukmini (C.P.B.).

SWATCH. s. This is a marine term which probably has various applications beyond Indian limits. But the only two instances of its application are both Indian, viz., "the Swatch of No Ground," or elliptically "The Swatch," marked in all the charts just off the Ganges Delta, and a space bearing the same name, and probably produced by analogous tidal action, off the Indus Delta. [The word is not to be found in Smyth, Sailor's Word-book.]

1726. — In Valentijn's first map of Bengal, though no name is applied there is a space marked "no ground with 60 raam (fathoms) of line."

1863. — (Ganges). "There is still one other phenomenon. . . . This is the existence of a great depression, or hole, in the middle of the Bay of Bengal, known in the charts as the 'Swatch of No Ground.'" — Ferguson, on "Recent Changes in the Delta of the Ganges, Qy. Jour. Geol. Soc., Aug. 1863.

1877. — (Indus). "This is the famous Swatch of no ground where the lead falls at once into 200 fathoms." — Burton, Sind Revisited, 21.

[SWETT APPLE, s. An Anglo-Indian corruption of sítáphal, 'the fruit of Sítá, the Musk Melon, Fr. Potiron. Cucurbita moschata (see CUSTARD-APPLE).]

SWEET OLEANDER. s. This is in fact the common oleander, Nerium odorum, Ait.

1880. — "Nothing is more charming than, even in the upland valleys of the Mahratta country, to come out of a wood of all outlandish trees and flowers suddenly on the dry winter bed of some mountain stream, grown along the banks, or on the little islets of verdure in mid (shingle) stream, with clumps of mixed tamarisk and lovely blooming oleander." — Birdwood, MS. 9.

SWEET POTATO. s. The root of Batatas edulis, Choisy (Convolvulus Batatas, L.), N.O. Convolvulaceae; a very palatable vegetable, grown in most parts of India. Though extensively cultivated in America, and in the W. Indies, it has been alleged in various books (e.g. in Eng. Cyclop. Nat. Hist. Section, and in Drury's Useful Plants of India), that the plant is a native of the Malay islands. The Eng. Cyc. even states that batatas is the Malay name. But the whole allegation is probably founded in error. The Malay names of the plant, as given by Crawford, are Kalelek, Ubi Java, and Ubi Kastila, the last two names meaning 'Java yam,' and 'Spanish yam,' and indicating the foreign origin of the vegetable. In India, at least in the Bengal Presidency, natives commonly call it shakarkan, P. — Ar., literally 'sugar-candy,' a name equally suggesting that it is
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 Spannuola 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 Ramusio, 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 Kan-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" Ruktaloo, alleged by Mr. Piddington, is worthless. Alu is properly an escalent Arum, but in modern use is the name of the common potato, and is sometimes used for the sweet potato. Ruktalū, more commonly rat-alūg, is in Bengal the usual name of the Yam, no doubt given first to a highly-coloured kind, such as Dioscorea purpurea, for rakt-or rat-alū 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 batata, 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, pigne (pine-apples), sweet, of singular goodness. . . ."—Pigafetta, E.T. by Lord Stanley of A., p. 43.

1540.—"The root which among the Indians of Spannuola Island is called Batata, the negroes of St. Thomé (C. Verde group) called Ignane, 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 branches; it has the taste of a chestnut, but much better."—Voyage to the I. of San Tomè under the Equinoctial, Ramusio, i. 117v.

c. 1550.—"They have two other sorts of roots, one called batata. . . . They generate windiness, and are commonly cooked in the embers. Some say they taste like almond cakes, or sugared chestnuts; but in my opinion chestnuts, even without sugar, are better."—Girol. Benzonii, Hak. Soc. 86.

1558.—"Wee met with sixteene or seventee sayles of Canoes full of Sauages, who came off to Sea vnto vs, and brought with them in their Boates, Plantans, Cocos, Potato-roots, and fresh fish."—Voyage of Master Thomas Candiake, Purchas, i. 86.

1600. — The Batatas are somewhat redder of colour, and in forme almost like Inam瓜 (see YAM), and taste like Earth-nuts."—In Purchas, ii. 957.

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 boy, or 5 shillings sterling, per annum for the garden."—Cocks's Diary, ii. 11.

1645.—". . . batata; c'est une racine comme naïneux, mais plus longue et de couleur rouge et jaune: cela est de tresbon goust, mais si l'on en mange souvent, elle degoutte fort, et est assez venteuse."—Miquel, Voyages, 83.

1764.—"There let Potatos mantle o'er the ground, Sweet as the cane-juice is the root they bear."—Grainer, Bk. iv.

SYCE, s. Hind. from Ar. sæis. A groom. 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. ghordawódă (see GORAWALLAH). The Ar. verb, of which sæis is the participle, seems to be a loan-word from Syriac, sawəši, '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. Ducarell. I took hold of Mr. Sheey and carried him up. The bearer and scise took Mr. Ducarell out. Mr. Keeble was standing on his own house looking, and asked, 'What is the matter!'
The bearer and scise said to Mr. Keeble, ‘These gentlemen came into the house when my master was out.’—Evidence on Trial of Grand v. 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 cains veillent les chiens rodeurs.’

Lecote de Liéste.

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 set) = se, 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: ‘Peeces 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-lyeng, but probably the Talaing name was nearer that which foreigners give it. [See Burma Gazetteer, ii. 672. Mr. St John (J. R. As. Soc., 1894, p. 151) suggests the Mwn word sarang or siring, ‘a swinging cradle.’] Syriam 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 Mecca with woollen Cloth, Scarlets, Velvets, Opium, and such like.’—R. Fitch, in Hakl. ii. 383.

1600.—‘I went thither with Philip Brito, and in fifteen 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 carkasses prohibiteth the way and passage of ships.’—The Jesuit Andrew Boves, 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, Tayav, Tenasserim, and Juncalon. . . . 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.’—Bocarro, 135.

1695.—‘4th. That the Old house and Ground at Syrian, formerly belonging to the English Company, may still be continued to them, and that they may have liberty of building dwelling-houses, and warehouses, for the securing their Goods, as shall be necessary, and that more Ground be given them, if what they formerly had been not sufficient.’ Petition presented to the K. of Burma at Ava, by Ed. Fleetwood; in Dalrymple, O.R. ii. 374.

1726.—Zierjang (Syriam) in Valletina, Choro., kc., 127.

1727.—‘About 60 Miles to the Eastward of China Backaar (see CHINA-BUCKER) is the Bar of Syrian, 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.’—A. Hamilton, ii. 51-52; [ed. 1744].

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 Sayyid is a descendant from Mahommed through his grand-child 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).]

1404.—‘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.’—Clavijo, § civv. (Markham, p. 141-2).

1869.—‘11 y a dans l’Inde quatre classes de musulmans : les Saiyids ou descendants de Mahomet par Huçain, les Schakthas ou Arabes, nommés vulgairement Maures, les Pathans ou Afgans, et les Mogols. Ces quatre classes ont chacune tourné à la religion de saints personnages, qui sont souvent designés par ces dénominations, et par d’autres spécialement consacrés à chacune d’elles, telles que Mir pour les Saiyids, Khán pour les Pathans, Mirzā, Beg, Agā, et Khājā pour les Mogols.’—Garcín de Tassy, Religion Mus. dans l’Inde, 22.
TABASHEER. 887

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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 Bânslochan or Bânskupâr]. The word is Pers. tabâshir, but that is from the Skt. name of the article, tvakkshira, and tvakkshiro. The substance is often confused, in name at least, by the old Materia Medica writers, with spodîum, and is sometimes called ispodio di cauma. See Ces. Federici below. Garcia De Orta goes at length into this subject (f. 193 seqq.). [See SUGAR.]

c. 1150.—"Tanah (misswritten Bánah) est une jolie ville située sur un grand golfe. . . . Dans les montagnes environnantes croissent le . . . kanae et le . . . tabâshir . . . Quant au têbachir, on le falsifie en le mélangeant avec de la cendre d'ivoire; mais le véritable est celui qu'on extrait des racines du roseau dit . . . al Sharqui."—Édriâ, i. 179.

1563. — "And much less are the roots of the cane tabaxer; so that according to both the translations Avicena is wrong; and Averrois 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. 195v.

c. 1570.—"Il Spodio si congela d'acqua in alcune canne, e io n'ho trovato assai nel Pegg Quando facendo fabricar la mia casa."—Ces. Federici, in Ramazizi, iii. 397.

1578.—"The Spodium or Tabaxir of the Persians . . . was not known to the Greeks."—Acosta, 295.

c. 1580.—"Spodium Tabaxir vocant, quo nomine vulgus pharmacoceporum Spodium factitium, quippe metallicum, intelligunt. At eruditiores viri eo nomine lacrymam quandam, ex caudice arboris procerae in India nascentis, albicantem, odoratam, facultatis refrigeratoriae, et cor maxime roborantis iidem intelligunt."—Prosper Alpinus, Rerum Ægyptiarum, Lib. III. vii.

1598.—". . . these Mambus have a certain Matter with them, which is (as it were) the pith of it, the Indians call it Sugar Mambu, which is as much as to say, as Sugar of Mambu, and is a very deep Medicinal thing much esteemed, and much sought for by the Arabians, Persians, and Moores, that call it Tabaxir."—Lin- schoten, p. 104; [Hak. Soc. ii. 56].

1837. — "Allied to these in a botanical point of view is Saccharum officinarum, which has needlessly been supposed not to have yielded saccharum, or the substance known by this name to the ancients; the same authors conjecturing this to be Tabasheer . . . Considering that this substance is pure silex, it is not likely to have been arranged with the honeys and described under the head of sêkharum meliton."—Royle in the Ant. of Hindoo Medicine, p. 83. This confirms the views expressed in the article SUGAR.

1854.—"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. attâtîbî, the name said to have been given to such stuffs from their being manufactured in early times in a quarter of Baghdad called al-attâbîyâ; and this derived its name from a prince of the Omairiad family called Attâbî. [See Burton, Ar. Nights, ii. 371.]

12th cent.—"The 'Attâbîyâ . . . here are made the stuffs, called 'Attâbîyâ, which are silks and cottons of divers colours."—Ibn Jubair, p. 227. [c. 1220.—"Attabî." See under Suc- lat.

TABOOT. s. The name applied in India to a kind of shrine, or model of a Mahommedan mausoleum, of flimsy material, intended to represent the tomb of Husain at Kerbela, which is carried in procession during the Moharram (see Herklots, 2nd ed. 119 seqq., and Garcia de Tassy, Rel. Musulm. dans l'Inde, 36). [The word is Ar. tabût, 'a wooden box, coffin.' The term used in N. India is tâ'tîya (see Tazeeja).]

1856.—"There is generally over the vault in which the corpse is deposited an oblong monument of stone or brick (called 'tar-keebeh') or wood (in which case it is called 'taboot')."—Lane, Mod. Egypt., 5th ed. i. 290.

TACK-RAVAN, s. A litter carried on men's shoulders, used only by royal personages. It is Pers. takht-ravân, 'travelling-throne.' In the Hindi of
Behar the word is corrupted into tartarwán.

[c. 1660.—"... several articles of Chinese and Japan workmanship; among which were a pately and a tack-ravan, or travelling throne, of exquisite beauty, and much admired."—Bernier, ed. Constable, 128; in 370, tact-ravan.

[1753.—"Mahommed Shah, emperor of Hindostan, seated in a royal litter (tahkt revan, which signifies a moving throne) issued from his camp..."—Hanway, iv. 169.]

TAEL, s. This is the trade-name of the Chinese ounce, viz., \(\frac{1}{16}\) 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, =579.84 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. 6d., but the rate really varied with the price of silver. In 1879 an article in the Fortnightly Review puts it at 5s. 7\(\frac{3}{4}\)d. (Sept. p. 362); the exchange at Shanghai in London by telegraphic transfer, April 13, 1885, was 4s. 9\(\frac{1}{2}\)d.; [on Oct. 3, 1901, 2s. 7\(\frac{3}{4}\)d.]. The word was apparently got from the Malays, among whom tail or tael is the name of a weight; and this again, as Crawfurd indicates, is probably from the India tola (q.v.). [Mr. Pringle writes: "Sir H. Yule does not refer to such forms as tahe (see below), taies (plural in Fryer's New Account, p. 210, sub Machau), Taye (see quotation below from Saris), tayes (see quotation below from Mocquet), or tae, 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 tais 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 = 133\(\frac{1}{2}\) lbs. avoird. Milburn gives the weights of Achin as 4 copangs (see KOPANG) = 1 mace, 5 mace = 1 mayam, 16 mayam = 1 tale (see Tael). 5 tales = 1 buncal, 20 buncals = 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 (qq.v.) seem to be of Indian origin, mayam, bangkal, and kati Malay.

1540. — "And those three junkes which were then taken, according to the assertion of those who were aboard, had contained in silver alone 200,000 taels (taeis), 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 halfe Portingale weight."—Linschoten, 44; [Hak. Soc. i. 149].

1599.—"Est et ponderis genus, quod Tael vocant in Malaceæ, Tael unum in Malacea pendent 16 massan."—De Bry, ii. 64.

"Four hundred cashes make a cowpans (see KOBANG). Four cowpans are a mas. Four mases make a Parad (see PARDAO). Four Paradaves make a Tayel."—Capt. T. Davis, in Purchas, i. 128.

c. 1608.—"Bezar stones are thus bought by the Taile ... which is one Ounce, and the third part English."—Saris, in do., 302.

1613.—"A Taye is five shillinge sterling."—Saris, in do. 309.

1643.—"Les Portugais sont fort desirieux de ces Chinois pour esclaves ... il y a des Chinois faicts à ce mestier ... quand ils voyent quelque beau petit garçon ou fille ... les enleuent par force et les cachent ... puis viennent sur la rize de la mer, ou ils s'enquent que sont les trafiquans à qui ils les vendent 12 et 15 tayes chacun, qui est enuiro 25 escus."—Mocquet, 342.

1656.—"Un Religionx Chinois qui a esté surpris avec des femmes de debanche ... l'on a perçé le col avec vn fer chaud; à ce fer est attaché vne chaise de fer d'environ dix brasses qu'il est obligé de prendre jusques à ce qu'il ait apporté au Couent trente thyelia d'argent qu'il faut qu'il amasse en demandant l'aloume."—In Thenenot, Divers Voyages, ii. 67.

[1683.—"The above said Musk weyes Cattee 10: tache 14: Mas 03 ..."—Pringle, Diary Ft. St. Geo., 1st ser. ii. 34.]

TAHSEELDAR, s. The chief (native) revenue officer of a subdivision (tahsil, conf. Per Gunnah, Talook) of a district (see ZILLAH). Hind. from Pers. tahšildar, and that from Ar. taksil, 'collection.' This is a term of the Mahommedan 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.
TALAING.

[Possibly there was a confusion with talaiddar, a cashier.]

[1772.—"Talaiddar, or Sezwan, an officer employed for a monthly salary to collect the revenues."—Glossary, in Verelst, View of Bengal, s.v.]

1799.—"He (Tipoo) divided his country into 37 Provinces under Dewans (see DEWAUN), and he subdivided these again into 1025 inferior districts, having each a Tisheldar."—Letter of Munro, in Life, i. 215.

1808.—"...he continues to this hour teshildar of the petty pergunnah of Sheapore."—Fifth Report, 583.

1810.—"...the sircar, or tusseelard (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 collector or Thuseeldam (sic) there."—Pan- durang Hari, ed. 1873, i. 155.]

TAILOR-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" (Jerdon). It is Orthotomos longicauda, Gmelin (sub-fam. Drymoicinæ).

[1813.—"Equally curious in the structure of its nest, and far superior (to the baya) in the variety and elegance of its plumage, is the tailor-bird of Hindostan" (here follows a description of its nest). —Forbes, Or. Mem., 2nd ed. i. 38.]

1883.—"Clear and loud above all sounds the to-Whee, to-Whee, to-Whee of the tailor-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 industrious spouse, it will, when the monsoon comes on, spin cotton, or steal thread from the dryrizz, 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 tailors."—Tribes 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 Jahán over the burial-place of his favourite wife Mumtáz-i- Mahal ("Ornament of the Palace") Banû Begam.

1663.—"I shall not stay to discourse of the Monument of Êkbar, because whatever beauty is there, is found in a far higher degree in that of Taj Mahale, which I am now going to describe to you...judge whether I had reason to say that the Mausoleum, or Tomb of Taj MEHALE, is something worthy to be admired. For my part I do not yet well know, whether I am somewhat infected still with Indianisme; but I must needs say, that I believe it ought to be reckoned amongst the Wonders of the World..."—Bernier, E.T. 94-96; [ed. Constable, 293].

1665.—"Of all the Monuments that are to be seen at Agra, that of the Wife of Cha-Johan is the most magnificent; she caus'd it to be set up on purpose near the Taismacan, to which all strangers must come, that they should admire it. The Tasmacan [...] a Place of the Taj [...] is a great Bazar, or Market-place, comprised of six great courts, all encompass'd with Portico's; under which there are Warehouses for Merchants. [...] The monument of this Begum 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. Balli, i. 109].

1856.—"But far beyond compare, the glorious Taj, Seen from old Agra's towering battlements, And mirrored clear in Jumna's silent stream; Sun-lighted, like a pearly diadem Set royal on the melancholy brow Of withered Hindostan; but, when the moon Dims the white marble with a softer light, Like some queened maiden, veiled in dainty lace, And waiting for her bridegroom, stately, pale, But yet transcendent in her loveliness," The Banyan 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, alternatingly 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 emigrants into Siamese territory. We have adopted the name from the Burmese to designate the race, but their own name for their people is Môn or Màm (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 Tha-htan 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 Vīzianagaram... probably mistaken for the more famous Vijayanagar... The word Talingāna never occurs in the Pegun 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 Rāmānya by settlers from Talingāna, satisfactorily accounts for the name Talaing, by which the people of Pegu are known to the Burmese and all peoples of the west. But the Peguans call themselves by a different name... Mun, Mwun, or Mon" (ibid. p. 34).

Prof. Forchhammer, however, who has lately devoted much labour to the study of Talaing archaeology and literature, entirely rejects this view. He states that prior to the time of Alompra's conquest of Pegu (middle of 16th century) the name Talaing 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 'Talaing' 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. Talaing 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 'Talaing' and 'Telingana' 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 Talaing earlier than Symes's narrative is in favour of his view.

Of the relics of Talaing literature almost nothing is known. Much is to be hoped from the studies of Prof. Forchhammer himself.

There are linguistic reasons for connecting the Talaing 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 Talaing with Telinga (Census Report, 1891, i. p. 128).]

1795.—"The present King of the Birmans... 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 Thaï ou Siam (ii. 23) says: "Les Européens les ont appelés tala- poins, probablement du nom de l’éventail qu’ils tiennent à la main, lequel s’appelle talapat, qui signifie feuille de palmier." Childers gives Talapannam, 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 Buddh. i. 331 note), and by Bishop Bigandet (J. Ind. Archip. iv. 220). [Others, derive it from Peguan Talapoin, tala (not tala), 'lord,' 'poir,' 'wealth.']

c. 1554.—"... hte procission ... na qual se affirmon ... que hiao quarenta mil Sa- cerdotes ... dos quaes myuutinho diferentes dignidades, come erio Grepos (?), Talagrepos, Rolins, Neepois, Bicos, Sacacres e Chantareuchoes, os quaes todas pelas vesti- duras, de que hiao ornados, e pelas dicas, e insignias, que tevario nas mãos, se conhecido, quaes passo, e quaes pico, ..."—P. M. Pinto, ch. clx. 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 Grepos, Talagrepos (&c.). Now by the ornaments they wear, as also by the devices and ensigns which they carry in their hands, they may be distinguished."—p. 213.

"O Chauhaninha lhe mandou hta carta por hum seu Grepo Talapoi, religioso já de idade de oitenta annos.—Pinto, ch. exita. By Cogan: "The Chauhaninha sent the King a Letter by one of his Priests that was fourscore years of age."—Cogan, 199.

[1566.—"Talapoins." See under COS- MIN.]

c. 1583.—"... Si veggono le case di legno tutte dorate, et ornate di bellissimi giardini fatti alla loro vsanza, nelle quali habitano tutti i Talapoi, che sono i loro Frati, che stanno a governo del Pagodo."—Gasparo Balbi, i. 96.

1586.—"There are ... many good houses for the Talapoins to preach in."—R. Fitch, in Hakl. ii. 93.

1597.—"The Talapois persuaded the lan- goman, brother to the King of Pegu, to v usurp the Kingdome, which he refused, pretending his Oath. They replied that no Religion hindered that he placed his brother in the Vakat, that is, a Golden Throne, to be adored of the people for a God."—Nicolas Pimenta, 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 Tal- apois."—Conto, V. vi. 1.

1659.—"Whilst we looked on these temples, wherin these horrid idols sat, there came the Aracen Talapoys, or Priests, and fell down before the idols."—Walter Schultze, Reisen, 77.

1689.—"S'il vous arrive de fermer la bouche aux Talapoins et de mettre en évidence leurs erreurs, ne vous attendez qu'à les avoir pour ennemis implacables."—Lett. Edif. xxv. 64.

1969.—"Their Religious they call Tela- poi, who are not unlike mendicant Friers, living upon the Aims of the People, and so highly venerared by them that they would be glad to drink the Water wherein they wash their Hands."—Ortington, 592.
doubt that it takes its name from Skt. tala, 'the palmyra' (see TALIPOT), it being the original practice for women 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 Rogerius, but the custom is alluded to by early writers, e.g. Gouvea, Synodo, f. 43v.

1651. — "So the Bridesgroom takes this Tali, and ties it round the neck of his bride."—Rogerius, f. 45v.

1672.—"Among some of the Christians there is another evil custom, that they for the greater tightening and fast-making of the marriage bond, allow the Bridesgroom 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."—Baldaeus, Zeylon (German), 408.

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."—Varia y Susa, Asia Port., ii. 707.


1726.—"And on the betrothal day the Tale, or bride's betrothal band, is tied round her neck by the Brahman ... and this she must not untie in her husband's life."—Valentijn, Chor. 51.

[1813.—"... the talii, 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."—Forbes, Or. Mem. 2nd ed. ii. 312.]

**TALIPOT.**

TALIPOT, TARRYAR, s. A watchman (S. India). Tam. talayyari, [from talas, 'head,' a chief watchman].

1680.—"The Peons and Tarryars sent in quest of two soldiers who had deserted ... returned with answer that they could light of them, whereupon the Peons were turned out of service, but upon Verona's intercession they were taken in again and fined each one month's pay, and to repay these they forthcoming them at Battee (see BATTA); also the Pedda Naigu was fined in like manner for his Tarryars."—Fort St. Geo. Consns., Feb. 10. In Notes and Exts., Madras, 1878, No. III. p. 3.

1693.—"Taliars and Peons appointed to watch the Black Town. ..."—In Wheeler, i. 267.

1707.—"Resolving to march 250 soldiers, 200 talipars, 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."—Buchanan, Mysore, i. 3.]

**TALIPOT.** s. The great-leaved fan-palm of S. India and Ceylon, Corypha umbraculifera, L. The name, from Skt. tala-pattra, Hind. talpat, 'leaf of the tala tree,' properly applies to the leaf of such a tree, or to the smaller leaf of the palmyra (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. Jordanas, 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. CONTI, in India in the XV. Cent., 7 and 13.

1672. — "Talpets or sunshades."—Baldaeus, Dutch ed., 102.

1681.—"There are three other trees that must not be omitted. The first is Taliopoi. ..."—Knox, 15.

..."(They the priests) have the honour of carrying the Taliopoi with the broad end over their heads foremost; which none but the King does."—Ibid. 74. [See TALAPOIN.]

1803.—"The taliopoi 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-coat tree would be in this. A leaf of the taliopoi-tree is a tent to the soldier, a parasol to the traveller, and a book to the scholar."—Sydney Smith, Works, 3rd ed. ii. 15.
TALISMAN.

1874.—“... dans les embrasures... s'étaient des bananiers, des talipots...”

-Franz, Souvenirs d'un Couyque, 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.”—Haeckel’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. talâmîza, ‘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 Alkoran, published (1615) along with the Mohammedis Imposturiae, and Arabian Trudyman, has the following, quoted from Postellus de Orbis Concordia, i. 13: ‘Hæc precatio (the fátihâ) illis est communis ut nobis dominica; et ita quibusdam ad battalogiam usque recitatur ut centies idem, aut duo aut tria vocabula repetant dicendo, Al-hamdu lilîlah, hamdu lilîlah, hamdu lilîlah, et cetera ejus vocabula eodem modo. Ídque facit in publicâ oratione Taalima, id est sacrificulus, pro his qui negligenter orant ut aiunt, ut ea repititione suppleat eorum erroribus... Quidam medio in campo tam assiduè, ut defessi considunt; alií circumgirando corpus, etc.

“Here then we have a form without the s, and one which from the vowels seem to be télîma, ‘a very learned man.’ This, owing to the influence of the guttural, would sound in modern pronunciation nearly as Taalima. At the same time télîma 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 talâmi, a shortened form, recognised by Jawhari, and other lexicographers, of talâmîdîh, ‘disciples.’ That students should turn a penny by saying prayers for others is very natural.” This, therefore, confirms our conjecture of the origin.

1398.—“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, and of their Talismani, i.e. of their priests.”—Letter of Friar Pascal, in Cathory, &c., p. 235.

1471.—“In questa città è vna fossa d’acqua nel modo di vna fontana, la qual è guardata da quelli suoi Thalassimani, cioè preti; quest’acqua dicono che ha gran verti contra la lebra, e contra le caulette.”

—Giosapha Barbaro, in Ramusio, ii. f. 107.

1535.—“Non vi sarebbe più confusione S’a Damasco il Soldan desse l’assalto; Un muover d’arme, un correr di popolone E di talacimanni un gridar d’alto.”

—Ariosto, xviii. 7.

1554.—“Talismanusses habent hominum genus templorum ministerio dicatum.”... Busley, Epistola, i. p. 40.


1610.—“Some having two, some foure, some sixe adjoyning turrets, exceeding high, and exceeding slender: tarrant aloft on the outsie like the maine top of a ship... from which the Talismani with elated voices (for they vse no bels) do congregate the people...”—Sandys, p. 51.

c. 1630.—“The Fylaiti converse most in the Alcoran. The Dervisi are wandering wolves in sheepes clothing. The Talismanni regard the hours of prayer by turning the 4 hour glasse. The Muyezni...”

*Hoggiass is in course of Khwajjas (see COJA). But in the B. Museum there is a copy of Leunclavius, ed. of 1658, with MS. autograph remarks by Joseph Scaliger; and on the word in question he notes as its origin (in Arabic characters): “Hujja(?) Disputatio”—which is manifestly erroneous.
TÁLIYAMÁR. 894. TAMARIND.

crie from the tops of Mosques, battologizing Lila Hyllula."—Sir T. Herbert, 267; [and see ed. 1677, p. 329].

1678.—"If he can read like a Clerk a Chapter out of the Alcoran ... he shall be crowned with the honour of being a Mullah or Talman ... "—Fryer, 368.

1687.—"... 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 Magnificence so pleased him, that he immediately added a yearly Rent of 10,000 zechins to the former Endowments, for the maintenance of Imams or Priests, Doctors of their Law, Talismans and others who continually attend there for the education of youth. ... "—Sir P. Rycaut, Present State of the Ottoman Empire, p. 54.

TÁLIYAMÁR, s. Sea- Hind. for 'cut-water.' Port. talhamar.—Roebuck.

TÁLLICA, s. Hind. from Ar ta-likah. An invoice or schedule.

1682.—"... that he ... would send another Droga (Daroga) or Customer on purpose to take our Tallicas."—Hedges, Diary, Dec. 26; [Hak. Soc. i. 60. Also see under KUZZANNA].

TÀLOOK, s. This word, Ar. ta’al’uk, from root ‘alak, ‘to hang or depend,' has various shades of meaning 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 tahseeldar. In Bengal it is applied to tracts of proprietary land, sometimes not easily distinguished from Zemindaries, and sometimes subordinate to or dependent on Zemindars. In the N.W. Prov. and Oudh the ta’al’uk is an estate the profits of which are divided between different proprietors, one being supe-

1885.—"In October, 1779, the Dacca Council were greatly disturbed in their minds by the appearance amongst them of John Doe, who was then still in his prime. One Chundermonee demised to John Doe and his assigns certain lands in the per-

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 indigenous in India, but is supposed to be so in tropical Africa. The origin of the name is curious. It is Ar. tamar-ul-Hind, 'date of India,' or perhaps rather in Persian form, tamar-ul-Hindi. It is possible that the original name may have been thammar, 'fruit' of India, rather than tamar, 'date.'

1298.—"When they have taken a merchant vessel, they force the merchants to swallow a stuff called Tamarindi, mixed in sea-water, which produces a violent purging."—Marco Polo, 2nd ed., ii. 383.

1385.—"L’arbre appelé hammar, c’est à dire al-tamar-al-Hindi, est un arbre sauvage qui couvre les montagnes."—Mushkil-al-abgar, in Not. et Ezt. xiii. 176.

1563.—"It is called in Malavar pulli, and in Guzerat ambili, 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 tamara, or, as the Castilians say, datil [i.e. date], so that tamarindi are 'dates of
TAMAIRD-FISH.

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. Malayål, tamburān, '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. tamar, 'one's own,' purdn, 'lord.' The junior male members of the Malayāli Rāja's family, until they come of age, are called Tambēn, and after that Tamburān. The female members are similarly styled Tambattti and Tamburatti (Logan, Malabar, iii. Gloss. s.v.).]

1510.—"Dice l'altro Tamarai: zoe Per Dio! L'altro respōde Tamarani: zoe Per Dio."—Varthema, ed. 1517, f. 43.

1610.—"They (the Nairs) call the King in their language Tambiraine, meaning 'God.'—Pyrard de Laval, Hak. Soc. i. 357."

TANA, TANNA, n.p. Thāna, a town on the Island of Saisette 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. 1020.—"From Dhar southwards to the river Nerbudda, nine; thence to Mahat-des . . . eighteen; thence to Konkan, of which the capital is Tana, on the seashore, twenty-five parasangs."—Al-Birānī, in Elliot, i. 60. [c. 1150.—"Tanah," miswritten Banah. See under TABASHEER.]

1298.—"Tana is a great Kingdom lying towards the West. . . There is much traffic here, and many ships and merchants frequent the place."—Marco Polo, Bk. III. ch. 27.

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, 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. 1523.—"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 Saraceney. . . . "—Fr. Odoric, Ibid. i. 57-58.

TAMAIRD-FISH, s. This is an excellent zest, consisting, according to Dr. Balfour, of white pomfret, cut in transverse slices, and preserved in tamarinds. 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, and in my Fishes of Malabar as follows:

"'The best Tamarind fish is prepared from the Seer fish (see SEEER-FISH), and from the Lates calcarifer, known as Cockup in Calcutta; and a rather inferior quality from the Polyemons (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 Cochín. Since I wrote my Fishes of Malabar
1516.—"25 leagues further on the coast is a fortress of the before-named king, called Tana-Mayambu" (this is perhaps rather Bombay).—Barboza, 93.

1529.—"And because the norwest winds blew strong, winds contrary to his course after going a little way he turned and anchored in sight of the island, where were stationed the foists with their captain-in-chief Alixa, who seeing our fleet in motion put on his ears and assembled at the River of Tana, and when the wind came round our fleet made sail, and anchored at the mouth of the River of Tana, for the wind would not allow of its entering."—Correa, ii. 290.

1673.—"The Chief City of this Island is called Tanaw; in which are Seven Churches and Colleges, the chiefest one of the Paulistins (see PAULIST). . . . Here are made good Stuff s of Silk and Cotton."—Fryer, 73.

TANA, THANA, s. A Police station. Hind. thaná, thanád, [Skt. sthána, '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. 1640-50.—"Thána means a corps of cavalry, matchblockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the Thánah, and to despatch provisions (nasad, see RUSSUD) to the next Thánah."—Padisháh námah, quoted by Blochmann, in ATV, i. 345.

TANADAR, THANADAR, s. The chief of a police station (see TANA), Hind. thanádár. 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 Manoel constitutes João Machado to be Tanadar and captain of land forces in Goa.—Arch. Port. Orient. Fase. 5, 1-3.

1519.—"Senhor Duarte Pereira; this is the manner in which you will exercise your office of Tanadar of this Isle of Tycoari (i.e. Goa), which the Senhor Capitão will now charge you with."—Ibid. p. 35.

C. 1548.—"In Ayacu is a great mosque (miyáyuta), which is occupied by the tenadars, but which belongs to His Highness; and certain petayas, (yards?) in which bate (paddy) is collected, which also belong to His Highness."—Tombo in Subsidios, 216.

1602.—"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 (Dabul), and going aboard the galley presented himself to the Governor with much humility, and begged pardon of his offences. . . ."—Couto, IV. i. 9.

[1813.—"The third in succession was a Tándar, or petty officer of a district. . . ."—Forbes, Or. Mem. 2nd ed. ii. 5.]

TANGA. s. Mahr. tánk, Turki tanga. 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 71/6d. And Mr. W. Erskine has stated that the word tanga or tanka is of Chagatai Turki origin, being derived from tang, which in that language means 'white' (H. of Baber and Humayun, i. 546).

Though one must hesitate in differing from one usually so accurate, we must do so here. He refers to Josafa Barbaru, who says this, viz. that certain silver coins are called by the Minergians tetari, by the Greeks aspri, by the Turks akcha, and by the Zaga-tais tengh, all of which words in the respective languages signify 'white.' We do not however find such a word in the dictionaries of either Vambéry or of Pavet de Courteille;—the latter only having tangah, 'fer-blanc.' And the obvious derivation is the Skt. tanka, 'a weight (of silver) equal to 4 māshas . . . a stamped coin.' The word in the forms tāka (see TUCKA) and tanga (for these are apparently identical in origin) is, "in all dialects, laxly used for money in general" (Wilson).

In the Lahore coinage of Mahmūd of Ghaznī, a.h. 418-419 (a.d. 1027-28), we find on the Skt. legend of the reverse the word tanka in correspondence with the ādirham of the Arabverse (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 tāka (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 Masâlik-al-Abstr (c. 1340) the "silver tankâ of India." The gold and silver tankâ continue to be mentioned repeatedly in the history of Perâz Shâh, the son of Mahommed (1351-1388), and apparently with the same value as before. At a later period under Sikandar Buhlool (1488-1517), we find black (or copper) tankas, 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 Linshoten 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 dengi. See a quotation under COPECCK, and compare PARDÃO.

c. 1335.—"According to what I have heard from the Shaikh Mubarak, the red lak (see LACK) contains 100,000 gold tankâs, and the white lak 100,000 (silver) tankâs. The golden tankâ, called in this country the red tankâ, is equivalent to three mithâls, and the silver tankâ is equivalent to 8 haathkâns dirhams, this dirham being of the same weight as the silver dirham current in Egypt and Syria."—Masâlik-al-Abstr, in Not. et Ets. xiii. 211.

c. 1340.—"Then I returned home after sunset and found the money at my house. There were 3 bags containing in all 6293 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 Batuta, iii. 426. (Here the gold tanka is spoken of.)

c. 1370.—"Sultán Firoz issued several varieties of coins. There was the gold tankâ, and the silver tanka," &c.—Târikh-i-Firoz Shâh, in Elliot, iii. 387.

1404.—"... yna sua moneda de plata que llaman Tangaes."—Clavijo, f. 46b.
1516.—"... a round coin like ours, and with Moorish letters on both sides, and about the size of a fiton (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 tamgua only."—Archiv. Port. Orient. fasc. 5, p. 18.]
c. 1541.—"Todar ... fixed first a golden askrâf (see ASHRAFEE) as the enormous remuneration for one stone, which induced the ghâlik to flock to him in such numbers that afterwards a stone was paid with a rupee, and this pay gradually fell to 5 tankas, till the fortress (Rôhtâs) was completed."—Târikh-i-Khân-Jâhân Lodî, in Elliot, v. 115. (These are the Bahilî or Sikandari 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; 6 dengas make an akîn; 20 a grifina; 100 a piotusa; and 200 a pubule."—Lodève, in Ramusio, ii. f. 156v.
1571.—"Gujarati tankâsah at 100 tankâshahs to the rupee. At the present time the rupee is fixed at 40 dam. ... As the current value of the tankâshah of Pattan, etc., was less than that of Gujarât."—Miraût-i-Ahmadi, 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 krores (see CRORE) murâdâ tankâs."—Tâbakât-i-Akbari, in Elliot, v. 186.

1598.—"There is also a kind of reckoning of money which is called Tanga, not that there is any such coined, but are so named only in telling. five Tanga is one Pardava (see PARDÁO), or Xeraphin badde money, for you must understand that in telling they have two kinds of money, good and badde, for foure Tanga good money are as much as five Tanga badde money."—Linshoten, ch. 33; [Hak. Soc. i. 241.]

[c. 1610.—"The silver money of Goa is percos, larins, Tangues, the last named worth 7 sols; 6 deniers a piece."—Pyrrad de Laval, Hak. Soc. ii. 69.] 1615.—"Their moneys in Persia of silver, are the ... the rest of copper, like the Tanga and Pisos (see PICE) of India."—Richard Steele, in Purchas, i. 543.

[c. 1630. — There he expended fifty thousand Crowns (see CRORE) of tacks ... sometimes twenty tacks make one Ruppee."—Sir T. Herbert, ed. 1677, p. 64.] 1673.—"Tango." See under REAS.
1688.—"Their (at Surat) ordinary way of accounting is by lacs, each of which is worth 100,000 rupees (see RUPEE), and 100
TANK, TANYAN. 898

TANK.

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, Shakespeare gives: "Tânk'h (in Guzerat), an underground reservoir for water." [And so Platts.] Wilson gives: "Tânken or tâken, Mahr. ... Tânkh (said to be Guzer-áthi)." A reservoir of water, an artificial pond, commonly known to Europeans in India as a Tank. Tânnî, Guz. A reservoir of water; a small well." R. Drummond, in his Illustrations of Guzerattee, &c., gives: "Tanka (Mah.) and Tankoo (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 Mârwar, he says; "they collect the rain water in


[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.]

TANGUN, TANYAN, s. Hind. tânghan, tângan; apparently from Tibetan r'Tanâñ, the vernacular name of this kind of horse (r'Ta, 'horse'). The strong little pony of Bhûtân and Tibet.

c. 1590.—"In the confines of Bengal, near Kuch [Bahár], another kind of horses occurs, which rank between the gât (see GOONT) and Turkish horses, and are called Tânghan: they are strong and powerful."—Asia, i. 183.

1774.—"That for the possession of the Chittranâta Prattee, the Deb Râja shall pay an annual tribute of five Tângan Horses to the Honorable Company, which was the acknowledgment paid to the Deb Râja."—Treaty of Peace between the H.E.I. and the Rajah of Boottan, in Aitchison's Treaties, i. 144.

"We were provided with two Tângun 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."—Bogle's Narrative, in Markham, 17.

1768.—"... had purchased 35 Jhâwh or young elephants, of 8 or 9 years old, 60 Tânkun, or ponies of Manilla and Fugu."—H. of Hydvr Nâth, 383.

"... small horses brought from the mountains on the eastern side of Bengal. These horses are called Tânyans, and are mostly pyebald."—Hodges, Travels, 31.

1782.—"To be sold, a Phaeton, in good condition, with a pair of young Tanyan Horses, well broke."—India Gazette, Oct. 26.

1793.—"As to the Tânguns or Tânyans, so much esteemed in India for their hardiness, 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 Nepaul, 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.
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 Neruddha Basin, cites the word, and notes; “I first heard this word used by a native in the Betio 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 tůnkás” (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. tātāga, tātā, tātāka, ‘a pond, pool, or tank.’

Fr. Paolinó, on the other hand, says the word tanque used by the Portuguese in India was Portoghese corrotta, which is vague. But in fact tanque 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 Rajputána, 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 Guzeratí and Mahráti 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. tanque is no doubt a form of the Lat. stagnum, which gives It. stagno, Fr. old estang and esun, mod. étang, Sp. estanque, a word which we have also in old English and in Lowland Scotch, thus:

1589.—“They had in them stangés or pondes of water full of fish of sundrie sortes.”—Parkes’s Mendoza, Hak. Soc. ii. 46.

c. 1785.—

“I never drank the Muses’ stank,
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 por- traiture was in a divers kind, for their tears 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 tanque wrought in cut stone like many others that we had seen by the way.”

—Roteiro de Vasco da Gama, 57.

“Some the Captain Major ordered Nicolas Coelho to go in an armed boat, and see where the water was, and he found in the said island (Anchedíva) 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 which stood in the midst of the body of the chapel. 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 careened the ship Berrie.”

—Ibid. 95.

1510.—“Early in the morning these Pagans go to wash at a tank, which tank is a pond of still water (ad uno Tancho il qual Tancho è una fusa d’acqua morta).”

—Varthena, 149.

“Near to Calicutt 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 (Bahdúr Sháh) 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 that many are more than a league in compass.”

—Barros, IV, vi. 5.

c. 1610.—“Son logis estoit esloigné près d’yne lieue du palais Royal, situé sur vn estang, et basty de pierres, ayant bien demy lieué de tour, comme rous les autres estangs.”—Pyrard de Laval, ed. 1679, i. 262; [Hak. Soc. i. 367].

[1615.—“I rode early... to the tanke 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 Tanke, which is a square pit paved with gray marble.”—W. Bruton, in Hakl. v. 60.

1643.—“... a standing water or Tanek.

...”—Van Twisit, Gen. Beachr. 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.”—Baldewes, 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. Munro, 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* 124, 125, 126, and 131, the only drinking water is from ‘tanks,’ or from ‘todas.’ 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 (Bickaneer and Jeysalmir). By Major C. Strachan, R.E., in Report of the Survey in India, 1882-83, App. p. 4. [The writer in the Rajputana Gazeteer (Bikanir) (i. 152) calls these covered pits kwad, and the simple excavations sârv.]

TANOR, n.p. An ancient town and port about 22 miles south of Calicut. There is a considerable probability that it was the Tyndis of the Periplus. It was a small kingdom at the arrival of the Portuguese, in partial subjection to the Zamorin. [The name is Malayal. Tânrî, tanni, the tree Terminalis blerica, sârv, village.]

1516.—“Further on . . . are two places of Moors 5 leagues from one another. One is called Paravanor, and the other Tanor, and inland from those 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.”—Barrosa, Hak. Soc. 153.

1521.—“Cotate 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 . . . .” —Correa, ii. 675.

1528.—“And in the year (a.H.) 935, a ship belonging to the Franks was wrecked off Tanor. . . . Now the Ray of that place affording succour 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 chieftenant 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.”—Tohfa-ul-Mujahidain, B.T. 124-125.

1553.—“For Lopo Soares having arrived at Cochin after his victory over the Zamorin, two days later the King of Tanor, the latter’s vassal, sent (to Lopo) to complain against the Zamorin 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.”—A. Hamilton, i. 322; [ed. 1744].

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. staple). It is sometimes found in the end of the 18th century written toppa or tappy. But this seems to have been derived from Telugu clerks, who sometimes write toppâ as a singular of toppâlu, 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 to it an Aryan origin: “toppa ‘post-office,’ i.e. place where the
letters are stamped, tappal 'letter-post' (tappal + alja = 'stamping-house'), connecting it radically with tapa 'a coop; tapna 'to tap; flatten; beat down; tapak 'a sledge hammer; tipna 'to press,' &c. [with which Platt's agrees.]

1799.—'You will perceive that we have but a small chance of establishing the tappal to Poonah.'—Wellington, i. 50.

1800.—'The Tappal does not go 50 miles a day.'—T. Munro, in Life, i. 214.

1809.—'Requiring only two sets of bearers I knew I might go by tappaul the whole way to Seringapatam.'—Ed. Valentina, i. 355.

TAPTEE R., n.p. Tāpil; also called Tapī, [Skt. Tapī, 'that which is hot']. The river that runs by the city of Surat.

[1538.—'Tapī.' See under GODAVERY.]

c. 1690.—'Surat is . . . watered with a sweet River named Tappee (or Tindo), as broad as the Thames at Windsor.'—Sir T. Herbert, ed. 1688, p. 36.

1813.—'The sacred groves of Pulparra are the general resort for all the Yogeess (Joge), Senasseses (Sunyasee), and Hindoo pilgrims . . . the whole district is holy, and the Tappee in that part has more than common sanctity.'—Forbes, Or. Mem. i. 286; [2nd ed. i. 184, and compare i. 176].

'Tappee or Tappy.'—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 4½d., was a tari, generally considered to be a corruption of dīrhem. 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 1½ pies.' Mr. Gray in his note to the passage from Pyrard de Laval quoted below, suggests that it took its name from tāra, 'a star.']

1412.—'They cast (at Vijayanagar), in pure silver a coin which is the sixth of the fanam, which they call tar.'—Abdurrazzk, in India in the XV. Cent. 26.

1506.—(The Viceroy, 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 called taras, something like the scale of a sardine, and for such coin they gave you 12 or 15 figs, 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 Moors.'—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 pardao, and are called fanom. And of these small ones of silver, there go 16 to a fanom."—Varthema, 150.

[i. 1610.—'Each man receives four tarents, which are small silver coins, each of the value of one-sixteenth of a larin.'—Pyrard de Laval, Hak. Soc. i. 344. Later on (i. 412) he says '16 tarens go to a Phanan'].

1673.—(at Calicut). 'Their coin admits no Copper; Silver Tarre, 28 of which make a Fanam, passing instead thereof.'—Fryer, 55.

'Calicut.'

'Tarens are the peculiar Coin, the rest are common to India.'—Ibid. 207.

1727.—'Calicut . . . coins are 10. Tar to a Fanam, 4½ Panamas to a Ruppee.'—A. Hamilton, ii. 318; [ed. 1744].

1737.—'We are to allow each man 4 measures of rice and 1 tar 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 firm 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. tritare, 'to crumble or grind,' perhaps rather from trito, 'ground or triturated.' [Prof. Skeat (Concise Dict. s.v.) derives it from Fr. traité, '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. taraga, 'the occupation of a broker'; Tam. taragari, 'a broker.'

1568.—'Sono in Peguotto sensari del Re che si chiamano Tarege li quali sono
obligati di far vendere tutte le mercantie... per il prezzo corrente."—Ces. Federici, in *Ramusio*, iii. 395.

1583.—"... e so fosse alcuno che a tempo del pagamento per non pagare si absentasse dalla città, o si ascondesse, il Tarreca è obligato pagar per lui... I Tarreche così si demandano i sensari."—G. Balbi, t. 107 v., 108.

1587.—"There are in Pegu eight Brokers, whom they call Tarreche, which are bound to sell your goods at the price they be Worth, 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 vpon their word."—R. Fitch, in *Hakl. ii.* 393.

**TARIFF, s.** This comes from Ar. *tārīf, tārīfā, '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 Tarifas made of purpose to know the numbers of the soldiers that are to enter into ranke."—Garrard, *Art Warre*, p. 224 (Stanf. Dict.).

[1617.—"... a brief *Taregh* of Persia."—Birdwood, *First Letter Book*, 462.]

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**TAROUK, TAROUP, n.p. Burm. Tarûk, Tarûp.** 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 Tarûk-mau, 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 *Tsôn*; though the coupled names *Tarûk* and *Taret*, which are applied in the chronicles to early invaders, "may be considered as designations incorrectly applied by later copyists." And Sir A. Phayre thinks *Tarûk* is a form of *Tûrk*, whilst *Taret* is now applied to the Manchus. It seems to us probable that *Tarûk* and *Taret* are probably meant for 'Turk and Tartar' (see *H. of Burm.,* pp. 8, 11, 56). [Mr. Scott (Upper Burma Gazetteer, i. pt. i. 193) suggests a connection with the *Teru* or *Tero* State, which developed about the 11th century, the race having been expelled from China in 778 a.d.]

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**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 ceremonial 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. . . ."

1680.—"It being necessary to appoint one as the Company's Chief Merchant (Verona being deceased), resolved Bern Pedda Vincatadry, do succeed and the *Tasherriffs* be given to him and the rest of the principal Merchants, viz., 3 yards Scarlet to Pedda Vincatadry, 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.

1685.—"Gopall 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, &c.,* i. 11.]

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**TATTOO, and abbreviated, TAT, s.** A native-bred pony. Hind. *taṭā, [which Platts connects with Skt. *tāra,* 'passing over'].

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c. 1324.—"Tughlak sent his son Mahommed to bring Khurra back. Mahommed seized the latter and brought him to his
father mounted on a tatt, i.e. a pack-horse."—Ibn Battuta, iii. 207.

1784.—"On their arrival at the Choutiya they found a miserable dooley and 15 tattoo horses."—In Seton-Kerr, i. 15.

1785.—"We also direct that strict injunctions be given to the baggage department, for sending all the lean Tattoos, bullocks, &c., to grass, the rainy season being now at hand."—Tippoo's Letters, 105.

1804.—"They can be got for 25 rupees each horseman upon an average; but, I believe, when they receive only this sum they must tattoo... From 30 to 35 rupees each horse is the sum paid to the best horsemen."—Wellington, iii. 174.

1808.—"These tout, hoos are a breed of small ponies, and are the most useful and hardly little animals in India."—Broughton's Letters, 156; [ed. 1892, 117].

1810.—"Every servant... goes share in the tattoo... which conveys his luggage."—Williamson, V.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."—Seely, Wonders of Ellora, ch. ii.

1826.—"... when I 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."—Pandurang Hati, 21; [ed. 1873, i. 29].

[1830.—"Monting our tatts, we were on the point of proceeding homewards..."
—Oriental Sport. Mag., ed. 1873, i. 437.]

c. 1831.—"... mon tattoo est fort au dessous de la taille d'un arabe..."—Jacquemont, Correspond. i. 347.

c. 1840.

"With its bright brass patent axles, and its little hog-maned tatta, and its ever jetty harness, which was always made by Watts..."

A few lines in honour of the late Mr. Simms, in Parker's Book Ponjis, 1851, ii. 215.

1853.—"... Smith's plucky proposal to run his notable tat, Pickles."—Oakfield, i. 94.

1875.—"You young Gentlemen rode over on your tatt, 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. ii.

TATTY, s. Hind. tatti and tatti, [which Platt's connects with Skt. tāttṛa, '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. 1685.—"... or having in lieu of Cellarage certain Kus-Kaunya, 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... so that 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. 1892, 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. Valentina, i. 104.

1810.—"During the hot winds tats (a kind of mat), made of the root of the koosa 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, Or. Mem. iv. 6; [2nd ed. ii. 392].

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 Kuzilbash, i. 11.

TAUT, s. Hind. ṭāṭ, [Skt. trṛtra, 'defence, or tantrī, 'made of threads']. Sackcloth.

[c. 1810.—"In this district (Dinajpoor) large quantities of this cloth (Tat or Choti) are made..."—Buchanan, Eastern India, ii. 851.]

1820.—"... made into coarse cloth taut, by the Brinjaries and people who use
TAVOY. n.p. 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 Siamese. [The Burmah Gazetteer (ii. 681) gives the choice of three etymologies: 'landing place of bamboo'; from its arms (dha, 'a sword', way, 'to buy'); from Hu-way, taken from a cross-legged Buddha.]

1553.—"The greater part of this tract is mountainous, and inhabited by the nation of Brammats and Jangomas, who interpose on the east 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."—Barros, III. iii. 4.

1583.—"Also some of the rich people in a place subject to the Kingdom of Pegu, called Tavae, where is produced a quantity of what they call in their language Calain, but which in our language is called Calaia (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."—G. Balli, f. 125.

1587.—"... Hand of Tav, from which cometh great store of Tinne which serveth all India."—R. Fick, in Hatl. ii. 395.

1695.—"10th. That your Majesty, of your wonted 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 Taewy by Storm, as they were going for Atcheen about 10 years ago, in the service of the English Company."—Petition to the King of Burma, presented at Ava by Edward Fleetwood, in Dalrymple, Or. Repert. ii. 374.

TAWEEZ, s. Ar. ta'wiz, 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.'

1819.—"The Jemidar... as he is very superstitious, all his stud have turveez or charms..."—Lt.-Col. Fitzclarence, Journal of a Route across India, 144.

1896.—"Let her who doth this Taweez wear, Guard against the Gossin's snare." Pandawrung Hari, ed. 1873, i. 148.

1892.—"The generality of people have tombs made of mud or stone... forming first three square taweezes or platforms..."—Herklos, Qanoon-e-Islam, 2nd ed. 284.]

TAZEE, s. Pers. tāzī, 'invading, invader,' from tāz, 'running.'] A favourite variety of horse, usually of Indian breed. The word is also used of a variety of greyhound.

[c. 1590.—"Horses have been divided into seven classes... Arabs, Persian horses, Mujannas, Turkí horses, Yabus (see YABOO) and Janglas horses... The last two classes are also mostly Indian breed. The best kind is called Tāzi. ..."]—Ain, i. 234-5.

1839.—"A good breed of the Indian kind, called Tazeez, is also found in Bunnco and Daman..."—Elphinstone, Cautul, ed. 1842, i. 189.

1883.—"The 'Tazzies,' or greyhounds are not looked upon as unclean..."—Wills, Modern Persia, ed. 1891, p. 306.]

TAZEEA, n. A.—P.—H. ta'ziya, '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 Muharram (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'ziyas 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 Muharram has become. And the attempt to carry the Tazeas through one of the towns of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe. [Mahomedean Lascars have an annual celebration at the London Docks.]

1809.—"There were more than a hundred Taziyas, each followed by a long train of Fuqueers, dressed in the most extravagant manner, beating their breasts... such of the Mahatta Surdars as are not Brahmins frequently construct Taziyas at their own tents, and expend large sums of money upon them."—Broughton, Letters, 72; [ed. 1892, 55].
1869. — "En lisant la description ... de ces fêtes on croira souvent qu'il s'agit de fêtes hindous. Telle est par exemple la solennité du ta'zia ou devél, établie en commémoration du martyre de Huçâin, laquelle est semblable en bien de points à celle du Durga-pujâ. ... Le ta'ziya dure dix jours comme le Durga-pujâ. Le dixième jour, les Hindous précipitent dans la rivière la statue de la déesse au milieu d'une foule immense, avec un grand appareil et au son de mille instruments de musique; la même chose a lieu pour les représentations du tombeau de Huçâin."—Garçin de Tassy, Rel. Musulm. p. 11.

"I therefore pray thee, Renny, dear, That thou wilt give me With cream and sugar soft'ned well, Another dish of tea"—and so on. Johnsoniana, ed. Bosewell, 1835, ix. 194.

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 Chinese Toha, 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 Zedler's Lexicon (1745) it is stated that the English write the word either Tee or Tea, 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 cha. 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 cha (in an English Glossary of A.D. 1671); we are also told that it was once spelt tch'a—both evidently derived from the Cantonese form of the word: but 13 years later we have the word derived from the Fokieneese te, but borrowed through the French and spelt as 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 Fokieneese 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"] (Bull, 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 Kìa and K‘u-tu (K‘u- = "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 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 Shâh 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 Navigationi 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 Chiaï-Catas (i.e. Pers. Chā- i-Khitā, '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. Milburn gives some curious extracts from the E.I. Co.'s records as to the early importation of tea into England. Thus, 1666, June 30, among certain "rarety", chiefly the production of China, provided by the Secretary of the Company for His Majesty, appear:

"224 lbs. of thea at 50s. per lb. =£56 17 6
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 tey that you can get."

The first importation actually made for the Co. was in 1669, when two canisters were received from Bantam, weighing 143½ lbs. (Milburn, 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 Micaos, 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 sâlk. It has more leaves than the ratôvâh (Medicago sativa recens) 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 Reinaud, i. 40.

c. 1545.—"Moreover, seeing the great delight that I above the rest of the party took in this discourse of his, he (Chaggi Memet, 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 Chiaï Catas; it is produced in that district of Cathay which is called Cahanfu. 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,

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* Mr. Major, in his Introduction to Perke's Mendoza for the Hak. Soc. says of this embassy, that at their halt in the desert 12 marches from Su-chan, they were regaled "with a variety of strong liquors, together with a pot of Chinese tea." It is not stated by Mr. Major whence he took the account; but there is nothing about tea in the translation of M. Quatremére (Not. et Ext. xiv. pt. 1), nor in the Persian text given by him, nor in the translation by Mr. Behatsek in the Ind. Ant. ii. 75 seqq.
and judging from what he said these people would at any time gladly swap a sack of rhubarb for an ounce of Chiai Catia. These people of Cathay say (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."—Ramusio, Navigazioni, vi. f. 15.

c. 1560. "Whatsoever person or persons come to any mans house of quality, he hath a custome to offer him in a fine basket one Porceleane... with a kinde of drinke which they call cha, which is somewhat bitter, red, and medicinal, which they are wont to make with a certayne concoction of herbes."—Da Cruz, in Purchas, iii. 150.

1565. "Ritus est Japoniorum... benevolentiae, causâ præbeat spectacula, quae apud se pretiosissima sunt, id est, omne instrumentum necessarium ad potionem herbae cujusdam in pulverem redactae, suavem gustu, nomine Chia. Est autem modus potionis ejusmodi; pulveris ejus, quantum uno juglandis putamine continetur, conjunct in fictile vas ex eorum genere, quae procellana (Porcelanum) vulgus appellat. Inde calenti admodum aquâ dilutum ebibunt. Habent autem in eos usus ollam antiquissimi operis ferream, tigillum pocculum, cochlearia, infundibulum cilendo filino, tripodem, foculum denique potionem callificiandae."—Letter from Japan, of L. Almeida, in Maffei, Litt. Select. ex India, Lib. iv.

1558. "Caeterum (apud Chinenses) ex herba quodam expressus liquor admodum salutaris, nomine Chia, calidus hauritur, ut apud Iaponicos."—Maffei, Hist. Ind. vi.

"Usum vitis ignorant (Japonii); oryzâ exprimit vinum: Sed ipsi quoque ante omnia delectantur haustibus aquis poene ferventis, insperso quem supra diximus pulvere Chia. Circa eam potionem diligentissime sunt, ac principes interdum viri suas ipsi manibus edibus temperantae ac miscendae, amicorum honoris causa, dant operam."—Ibid. Lib. xii.

1598. "... the aforesaid warme water is made with the powder of a certaine hearbe called chaa."—Linschoten, 46; [Hakl. 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 Macala."—Teixeira, i. 19.

1616. "I bought 3 chaw cups covered with silver plates..."—Cocks, Diary, Hakl. Soc. i. 202; [and see ii. 11].

1626. "They use much the powder of a certaine Herbe called Chia, of which they put as much as a Wether-sheld may containe into a dish of Porcelane, and drinke it with hot wate."—Purchas, Pilgrimage, 587.

1631. "Dur. You have mentioned the drink of the Chinese called Thee; what is your opinion thereof?... Bont. The Chinese regard this beverage almost as something sacred... and they are not thought to have fulfilled the rites of hospitali-ty to you than you have served you with it, just like the Mahometans with their Caveh (see COFFEE). It is of a drying quality, and banishes sleep; it is beneficial to asthma and wheezing patients."—Jac. Bontius, Hist. Nat. et Med. Ind. Or. Lib. i. Dial. vi. p. 11.

1638. "Dans les assemblies ordinaires (à Sourat) que nous faisions tous les iours, nous en prenions que du Thë, dont l'vsage est fort commum 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 essent The et Tsia, cum e contra eadem sit, cujos deoctum Chinesis-bus The, Iaponenses Tsia nomen andiit; licet borum Tsia, ob magnum con-tributionem et coctionem, nigrum The ap-pellatur."—Bontius Hist. Nat. Pisonis Annot. p. 87.

1660. (September) "28th. I did send for a cup of tea (a China drink) of which I never had drank before."—Peppis's Diary. [Both Ld. Braybrooke (4th ed. i. 110) and Wheatley (i. 249) read teo, and give the date as Sept. 25.]

1667. (June) "28th. Home and there find my wife making of tea; a drink which Mr. Pelling, the Potticary, tells her is good for her cold and defluxions."—Ibid. [Wheatley, vi. 398].

1672. "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."—Baldaeus, Germ. ed. 178. (This author devotes five columns to tea, and its use and abuse in India).

1677. "Planta dictur Chia, vel... Ciâ,... cujos usus in Chinae clavis nescius in Europae quoque paulatim esse insinuare attentat... Et quamvis Turcarum Cave (see COFFEE) et Mexicarnorum Ciococata eundem præstent effectum, Ciâ tamen, quam nonnulli quoque Te vocant, ea multum superat... etc.—Kircher, China Illustr. 150.

"Maer de Ciâ, (of Thee) sonder achtung op eenijt tijt te hebben, is novit schadelijk."—Vermeulen, 30.

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 drunk a little tea and some sherry."—Burnet, Hist. of Own Time, Oxford ed. 1629, ii. 375.

1693. "Venus her Myrtle, Phoebus has his Bays; Tea both excels which She vouchsafes to praise, The best of Queens, and best of Herbs we owe..."—Queen Catherine.
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 privileg'd Liquors of all the Mahometans, as well as Turks, as those of Persia, India, and other parts of Arabia, are condemned by them as unlawful...”—Ovington, 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 Naiad fills With liquid crystal from her pebbly rills; Piles the dry cedar round her silver urn, (Bright climbs the blaze, the cracking 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 think with longing of the delightful Russian Tshai, 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 Bū-b) 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.”

Epistle 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 26s. per Pound, at the sign of the Barber's Pole, next door to the Brazier's Shop in Southampton Street in the Strand.”—Adv. in the Spectator of April 2, 1711.

1711.—“Oh had I rather unadmired remained
On some lone isle or distant northern land;
Where the glist chariots never mark 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 Bohia. 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 Gentooos of India, Arrabs and Persians... that of 45 Tale (see TAEL) would not fetch the Price of green Tea of 10 Tale a Pecull.”—Lockyer, 116.

1721.—“Where Indus and the double Ganges flow,
On odorif'rous plains the leaves do grow,
Chief of the treat, a plant the boast of fame,
Sometimes called green, Bohea's the greater name.”

Allan 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... Tongue, Rosmaryn Tea, rare and very dear.”—Valentijn, iv. 14.

1727.—“In September they strip the Bush of all its Leaves, and, for Want of warm dry 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.”—A. 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 Chaucan best of all.

2. (TEA) CAMPOY, a black tea also. Kam-pui, the Canton pron. of the characters Kien-pei, "select-dry (over a fire)."

3. (TEA) CONGOU (a black tea). This is Kang-lu (tè) the Amoy pronunciation of the characters Kung-fu, 'work or labour.' [Mr. Pratt (9 ser. N. & Q. iv. 26) writes: "The N.E.D.-
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 Kong-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-t’sin, ‘before the rain’], characters which some say formed the hong name of a tea-merchant named Le, who was in the trade in the district of Hu-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. 1772.—

“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 **Congou**
crown’d.”

R. Ferguson, Poems.

5. **OOLONG** (bl. tea). **Wu-hung**, ‘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 pron. of characters poch-hao, ‘whitedown.’

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 thées connus sous les noms de thé bouy, thé vert, et thé saothon.” — Sonnerat, ii. 249.

9. **TWANKAY** (green tea). From Tun-k’i, the name of a mart about 15 m. S.W. of Hwei-chau-fu in Nga-nhwei. Bp. Moule says (perhaps after W. Williams?) from Tun-ki, 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 Nga-nhui, 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 Yu-i-t’sien, ‘rain-before,’ or ‘Yu-before,’ because picked before Kuh-yu, a term falling about 20th April (see HYSON above). According to Giles it was formerly called, in trade, Ugain, which seems to represent the Chinese name. In an “Account of the Prices at which Teas have been put up to Sales, that arrived in England in 1784, 1785” (MS. India Office Records) the Teas are (from cheaper to dearer):—

“**Bohea Tea.**
**Congou.**
**Souchong.**

**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 Crawfurd 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. 910  TEAK.

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 teapoy means a tea-chest fixed on legs. But this is quite erroneous. Tripāṭi is a Hindu-stāni, or perhaps rather an Anglo-Hindustāni word for a tripod, from Hind. ṭin, 3, and Pers. pāḍ, 'foot.' The legitimate word from the Persian is sipāṭi (properly tikṣhapaya), and the legitimate Hindi word tirpad or tripad, but tripāṭi or tepoy was probably originated by some European in analogy with the familiar charpoy (q.v.) or 'four-legs,' possibly from inaccuracy, possibly from the desire to avoid confusion with another very familiar word sepoj, seapoy. [Platts, however, gives tripāṭi as a regular Hind. word, Skt. tri-pāḍ-ikā.] 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. Tikṣhapaya 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. Chi-čh'ērh. It has 4 legs.

[c. 1809.—"(Dinajpoor) Sepaya, a wooden stand for a lamp or candle with three feet."
—Buchanan, Eastern India, ii. 945.]

1844. —"'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 tepoy is. . . . Well, then, a tepoy or timpoy 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 Pulteney, i. 112.

TEAK, s. The tree, and timber of the tree, known to botanists as Tec-tona grandis, L., N.O. Verbenaceae. The word is Malayāl. tekka, Tam. tekku. 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; Pegu being the other. The Skt. name of the tree is śāka, whence the modern Hind. name saqūn or saqūn and the Mahr. sāg. From this last probably was taken sāj, the name of teak in Arabic and Persian. And we have doubtless the same word in the sāgaľāna of the Periplus, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. sāgalī, '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 Selencia 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 (Hindūs Medicine, 128). The gopher-wood of Genesis is translated sāj in the Arabic version of the Penta-teuch (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 (which however is indexless), and the only mention we can find in the Ain, is in a list of the weights of a cubic yard of 72 kinds of wood, where the name "Sāgūn" 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 Euphrates.

"Sailing past the mouth of the Gulf, after a course of 6 days you reach another port of Persia called Omana. Thither they are wont to despatch from Barygaza, to both these ports of Persia, great vessels with brass, and timbers and beams of teak (Sāguh saγαλανων καὶ δικαύων), and horns and spars of shisham (see SISSOO) (saγαλανων), and of ebony. . . ."—Peripl. Maris Eryther. § 35-36.

C. 800.—(under Harūn al Rashīd) "Fāzīl continued his story . . . I heard loud wailing from the house of Abdallah . . . they told me he had been struck with the javām, that his body was swollen and all black. . . . I went to Rashīd 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 Mas'ūdī, Prairies d'Or, vi. 298-299.

C. 880.—"From Kol to Sindān, where they collect teak-wood (sāj) and cane, 18 far-
sakhs."—Ibn Khurudhdah, in J. As. S. VI. tom. v. 284.

c. 940.—"... The teak-tree (sāj). This tree, which 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 Trâk, and of Egypt. ..."—Mag‘ât‘i, iii. 12.

Before 1200. — Abu‘l-dhaili 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 too are produced musk and cam- pfer and cambergía and agila,

And ivory there, and teak (al-sâj) and aloeswood and sandal. ..."

Quoted by Kazvinî, in Gildemeister, 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:

1597.—"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 Achem (see ACHEEN), and you must arrange how to treat this matter, particularly with the King of Achem."—In Archiv. Port. Orient. fase, 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 (teca), which is a wood not subject to decay. ..."—Suasa, Oriente Conquist. (1710), ii. 285.

[... Of many of the roughest thickets of bamboos and of the largest and best wood in the world, that is teca."—Couto, 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 inexhaustible forests at the back of Damaun.]

1631.—Bontius 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, Kâti Malais dicta."—Linn. vi. s. 18. On his Rheedos, 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 Kâti but Jati; Kâti seems to be a mistake of some kind growing out of Kayu-jati, 'Teak-wood.'

1644.—"Hâ nestas terras de Damam muita e boa madeira de Teca, a milhor de toda a India, e tambem de muyta parte do mundo, porque com ser muy facil de laurar he perduravel, e particularmente na hte tocando agoa."—Boearro, MS.

1675.—"At Cock-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 Bee-hive."—Fryer, 142.

1727.—"Gunvwee is next, where good Quantities of Teak Timber are cut, and exported, being of excellent Use in building of Houses or Ships."—A. Hamilton, i. 178; [ed. 1744].

1744. — "Tecka is the name of costly wood which is found in the Kingdom of Martaban in the East Indies, and which never decays."—Zeiller, Uniœ. Lexicon, s.v.

1759.—"They had endeavoured to burn the Teak Timbers also, but they lying in a suumpy place, could not take fire."—Capt. Alves, Report on Loss of Negrais, in Dalrymple, i. 348.

1760.—"As to the wood it is a sort called Teak, to the full as durable as oak."—Grose, i. 108.

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 tekewood, and bound with iron spikes and bolts."—Price’s Tracts, i. 191.

1793.—"The teek forests, from whence the marine yard at Bombay is furnished with that excellent species of ship-timber, lie along the western side of the Gait mountains ... on the north and north-east of Basseen. ... I cannot close this subject without remarking the unpardonable 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.

[1800.—"Tayca, Tectona Robusta."—Buchanán, Myano, i. 26.]

TEAK. 911.

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 [chatttras] or umbrellas which in ancient times, as royal emblems, crowned these structures. Burnt. h'ti, 'an umbrella.'

1800.—"... In particular the Tee, or umbrella, which, composed of openiron-work,
朝鲜的山峰，已被沉没。" —Symes, i. 193.

1855.— "... gleaming in its white plaster, with numerous pediments and tall central spire, we had seen it (Gaudapasi Temple at Pugan) from far down the Irrawaddy rising like a dim vision of Milan Cathedral... It is cruciform 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..." —Yule, Mission to Ava, 1858, p. 42.

1876.— "... a feature known to Indian archaeologists as a Tee..." —Ferguson, Ind. and East. Archit. 64.

**TEEK**, adj. Exact, precise, punctual; also parsimonious, [a meaning which Platts does not record]. Used in N. India. Hind. thik.

[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.]

[1878.—"... it is necessary to send an explanation to the magistrate, and the return does not look so thik' (a word expressing all excellence)." —Life in the Mofussil, i. 253.]

**TEERUT, TEERTHA**, s. Skt. and Hind. tirth, tirtha. A holy place of pilgrimage and of bathing for the good of the soul, such as Hurdwar, or the confluence at *Praag* (Allahabad).

[1823.—"The Gentiles call it Ramtirth, that is, Holy Water." —P. della Valle, Hak. Soc. ii. 205.]

C. 1790.—"Au temple l'enfant est reçue par les devadashies (Deva-dasi) des mains de ses parens, et après l'avoir baignée dans le tirtha on étang du temple, elles lui mettent des vêtements neuvs..." —Haugfer, ii. 114.

[1858.—"He then summoned to the place no less than three cores and half, or thirty millions and half of teeruts, or angols (sic) who preside over each of his special place of religious worship." —Steevan, Journey through Oudh, ii. 4.]

**TEHR, TAIR, &c., s. The wild goat of the Himalaya; Hemitragus jemlaicus, Jerdon, [Blanford, Mammalia, 509]. In Nepal it is called jhâral. (See SURROW).**

**TEJPAT**, s. Hind. tejpât, Skt. tejpâtra, 'pungent leaf.' The native name for *malabathrum*.

1838.—"Last night as I was writing a long description of the tez-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.— *Tejpât* is mentioned as sold by the village shopkeeper, in Govinda Samanta, i. 223.

(1) **TELINGA**, n.p. Hind. Tilangâ, Skt. Tâlanga. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the Middle Ages, *Telingâna* or *Telangâna*, sometimes *Teling* or *Telang*. Though it has not, perhaps, been absolutely established that this came from a form *Trilingâ*, the habitual application of *Tri-Kâlingâ*, apparently to the same region which in later days was called *Telinga*, and the example of actual use of *Trilingâ*, 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 *Dravidaian Grammar*, 2nd ed. Introd. pp. 30 seqq., and the article *Kling* in this book).

A. D. C. 150.—"*Teliyaputtak, to kal Teli*ya-gna Varhelio... *k. t. n.*" —Ptolemy, vi. 2, 23.

1309.—"On Saturday the 10th of Sha'bân, the army marched from that spot, in order that the pure tree of Islam might be planted and flourish in the soil of *Telang*, 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." —Amîr Khwûrî, in Elliot, iii. 80.

1321.—"In the year 721 H. the Sultan (Ghiyâs-ad-dîn) sent his eldest son, Ungh Khân, with a canopy and an army against Arangal and *Telang*." —Zia-ud-dîn Barnâ, ibid. 231.

C. 1335.—"For every mile along the road there are three dâsâlî (post stations) and so the road continues for six months' marching, till one reaches the countries of *Teling* and Ma'bar." —Ibn Battutâ, iii. 192.

In the list of provinces of India under the Sultan of Delhi, given by Shîhâb-ad-dîn Dimishkî, we find both *Talang* and *Talanj*, probably through some mistake. —Not. et Ext. Pt. i. 170-171.

C. 1590.—"Shûba Berâr... Its length from Batelâ (or Patîlâ) to Bairagarh is 200 evrak (or laps); its breadth from Bidar to Hindia is 180. On the east of Bairagarh it marches with Bastar; on the north with Hindia; on the south with *Telingâna*; on the west with Mahkarabad..." —Atî (orig.) i. 476; [ed. Jarrett, ii. 225; and see 230, 237].
TELINGA.

1608.—"In the southern lands of India since the day when the Turushkas (Turks, i.e. Mahomedans) conquered Magadh, many abodes of Learning were founded; and though they were considered, the continuance of instruction and exercism was without interruption, and the Pandit who was called the Son of Men, dwelt in Kalinga, a part of Trilinga."—Tarandhâ's II. of Buddhion (Germ. ed. of Schiefner), p. 264. See also 116, 158, 166.

c. 1614.—"Up to that time none of the zamindârs of distant lands, such as the Râjâ of Tiliang, Pegu, and Malabar, had ventured upon disobedience or rebellion."—Firishâ, in Elliot, vi. 549.

1793.—"Tellunga, of which Wargollang was the capital, comprehended the tract lying between the Kistnah and Godavery Rivers, and east of Visiapour. . . ."—Rennell's Memoir, 3rd ed. p. [exil.]

(2) TELINGA, s. This term in the 18th century was frequently used in Bengal as synonymous with sepoy, or a native soldier disciplined and clothed in quasi-European fashion, [and is still commonly used by natives to indicate a sepoy 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."—Seîr Mutâquhînî, ii. 92.

c. 1760.—". . . Sepoys, sometimes called Tellingas."—Grose, in his Glossary, see vol. i. xiv.

1760.—"300 Telingees are run away, and entered into the Beerboom Rajah's service."—In Long, 235; see also 226, 237, and (1701) p. 255, "Tellingers."

c. 1765.—"Somro'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 flint muskets, and accoutred as well as disciplined in the Frenghi or European manner."—Seîr Mutâquhînî, iii. 254.

1786.—". . . Gardi (see GARDEE), which is now the general name of Sipahies all over India, save Bengal . . . where they are stiled Talingas, because the first Sipahees that came in Bengal (and they were imported in 1757 by Colonel Clive) were all Talingas or Telougous born . . . speaking hardly any language but their native. . . ."—Note by Tr. of Seîr Mutâquhînî, ii. 93.

c. 1805.—"The battalions, according to the old mode of France, were called after the names of cities and forts. . . . The Talingas, composed mostly of Hindoos, from Oude, 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 W. 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. Review, 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 Pulicat" (24 m. N. of Madras) "where it supersedes Tamil, to Chicacole, where it begins to yield to the Oriya (see ORIYA), and inland it prevails as far as the eastern boundary of the Maratha country and Mysore, including within its range the 'Ceded Districts' and Kurnool (see KURNOO), a considerable part of the territories of the Nizam . . . and a portion of the Nâgâpur country and Gûvânâ." (Bp. Caldwell's Dravid. Gram. Introd. p. 29). Telugu 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 BADEGA.]

1673.—"Their Language they call generally Gentu . . . the peculiar name of their speech is Telinga."—Fryer, 35.

1783.—"The Telinga 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. [exil.]

TEMBOOL, Betel-leaf. Skt. tām-bālā, adopted in Pers. as tāṃbāl, and in Ar. al-tambal. [It gives its name to the Tambolis or Tamolis, sellers of betel in the N. Indian bazaars.]

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 *Tambul*. . . ."—Marco Polo, ii. 358.

1498.—"And he held in his left hand a very great cup of gold as high as a half almude pot . . . into which he spat a certain herb which the men of this country chew for solace, and which herb they call *atambar*."—Rôteiro de V. da Gama, 59.

1510.—"He also eats certain leaves of herbs, which are like the leaves of the sour orange, called by some *tamboli*."—*Varthema*, 110.

1563.—"Only you should know that Aiicenna calls the betre (Betel) *tambul*, which seems a word somewhat corrupted, since everybody pronounces it *tambul*, and not *tambul*."—*Garcia*, f. 37h.

**Teناسريرم**, 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 Province." We have the name probably from the Malay form *Tanassari*. We do not know to what language the name originally belongs. The Burmese call it *Ta-nen-tha-rw*.["The name Tenasserim (Malay Tanah-sari), 'the land of happiness or delight,' was long ago given by the Malays to the Burma province, which still keeps it, the Burmese corruption being *Tanang-sari"* (Gray, on *Pyrrad de Laval* quoted below).]


1442.—"The inhabitants of the shores of the Ocean come thither (to Hormuz) from the countries of Chin (China), Javah, Bangala, the cities of Zirbâd (q.v.), of *Tenasori*, of Sokotara, of Shahrinao (see *SARNAU*), of the isles of Diwah Malah (Maldives).—"Abdul-razzâk, in *Not. et Ext.* xiv. 420.

1498.—"*Tenasar* is peopled by Christians, and the King is also a Christian . . . in this land is much brassy, which makes a fine vermilion, as good as the grain, and it costs *1½* ducats the baar (bahar), equal to 4 kanaros. 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 Cù *Messer*, in *Archiv. Stor. Ital.* p. 23.

1510.—"The city of *Ternassari* is situated near the sea, &c."—*Varthema*, 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 Pegu as far as a city which has a seaport, and is named *Tanassery*, there are a hundred leagues . . ."—*Barbosa*, 188.

1568.—"The Pilot told vs that we were by his altitude not farre from a citie called *Tanassary*, in the Kingdom of Pegu."—*C. Frederike*, in *Hakl. ii.* 359. See *Lancaster*, c. 1590.—"In Kambayat (Cambay) a Nâkhuda (Nacoda) gets 800 R. . . in Pegu and *Dannahsri*, he gets half as much again as in Cambay."—*Āhn*, i. 281.

[1593.—"Betweene two Islanndes the coast runneth inwards like a bow, wherein lyeth the towne of *Tanassarien*."—*Linschoten*, *Hak. Soc.* i. 103. In the same page he writes of *Tanassaria*.]

1608.—"The small quantities they have here come from *Tanasserye*."—*Dawers, Letters*, i. 22.

[c. 1610.—"Some Indians call it (Ceylon) *Tenassirin*, signifying land of delights, or earthly paradise."—*Pyrard de Laval*, ii. 140, with Gray's note (Hak. Soc. quoted above.)

1727.—"Mr. Samuel White was made Shavbandaar (Shabunder) or Custom-Master at Merjee (Mergui) and *Tanacerin*, and Captain Williams was Admiral of the King's Navy."—*A. Hamilton*, ii. 64; [ed. 1744].

1758.—"*Tenassaram* . . ."—*Forrest V. to Mergui*, 4.

**Terai, Terye.** s. Hind. *tarti, moist (land) from *tar*, 'moist' or 'green.' [Others, however, connect it with *tara*, *talo*, '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 Bhágalpûr, was also formerly known as the *Jungle-terry* (q.v.).

1759.—"Holloua, though standing very little below the-level of Cheeria Ghat's top
is nevertheless comprehended in the Turry or Turryani of Nepal ... Turryani properly signifies low marshy lands, and is sometimes applied to the flats lying below the hills in the interior of Nepal, as well as the low tract bordering immediately on the Company's northern frontier."—Kirkpatrick's Nepal (1811), p. 40.

1824.—"Mr. Boulderson said he was sorry to learn from the raja that he did not consider the unhealthy season of the Terrai yet over ... I asked Mr. B. if it were true that the monkeys forsok these woods during the unwholesome months. He answered that not the monkeys only, but everything which had the breath of life instinctively desert 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. 1844, 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.

[1879.—"Remittent has been called Jungle Fever, Terrai Fever, Bengal Fever, &c., from the locality in which it originated. ..."—Moore, Family Med. for India, 211.]

[1880.—"A Terrai hat is sufficient for a Collector."—Ali Baba, 85.]

THAKOOR, s. Hind. thákur, from Skt. thakkura, '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 Rajpút nobles. It is also in some parts the honorific designation of a barber, after the old fashion which styles a tailor khálífa (see CALEFFA); a bhíshíti, jamá-där (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 Dwirkanáth Tagore, "a man of liberal opinions and enterprising character" (Wilson), who died in London in 1840.

[e. 1610.—"The nobles in blood (in the Maldives) add to their name Tacourou."—Pyrrard de Laval, Hak. Soc. i. 217.

[1798.—"The Thacur (so Rajput chieftains are called) was naked from the waist upwards, except the sacrificial thread or scarf on his shoulders and a turban on his head."—L. de Colebrooke, 462.

[1811.—"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 Hindoos 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 incased 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, phermanticolotes; and every possible invention that was likely to lessen the stifling heat."—Osborne, Court and Camp of Ranjjet Singh, 132.

1853.—"... then came punkahs by day, and next punkahs by night, and then tatties, and then therm-antidotes, till at last Mr. May came round 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. 1840) to have the benefit of thermantidotes, 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 khaskhas grass comes out of the therm-antidote."—Sir Ali Baba, 112.

THUG, s. Hind. thag, Mahr. thák, Skt. sthaga, 'a cheat, a swindler.' And this is the only meaning given and illustrated in R. Drummond's Illustrations of Guzeratter, &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 burying their bodies." The proper specific designation of these criminals was phânsîgar or phânsigar, from phânsi, '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 Phânsîgars (under that name) figured prominently in an Anglo-Indian novel called, we think, "The English in India," 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 "Rama-seena; 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, (lxiv. 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. 1865.—"Les Voleurs de ce pays-là sont les plus adroits du monde; ils ont l'usage d'un certain lasso à noeud coulant, qu'ils savent jeter si subtilement au col d'un homme, quand ils sont à sa portée, qu'ils ne le manquent jamais; on sorte qu'en un moment ils l'étranglent ..." —Thevenot, v. 123.

1783.—"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 Less Taluowns, to be hang'd; whereof being delivered to the Catecal 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 careful, and went singing, and smocking Tobacco ... as jolly as if 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, 97.

1785.—"Several men were taken up for a most cruel method of robbery and murder, practised on travellers, by a tribe called phânsîgars, or stranglers ... under the pretence of travelling 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 dexterously contrive to strangle them on the spot."—Forbes, Or. Mem. iv. 13; [2nd ed. ii. 397].

1808.—"Phansees. A term of abuse in Guzerat, applied also, truly, to thieves or robbers who strangle children in secret or travellers on the road." —R. Drummond, Illustrations, s. v.

1820.—"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. Mahometans even are 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.

1831.—"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 Saugor 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 Samnonath.

1874.—"If a Thug makes stragling of travellers a part of their religion, we do not allow him the free exercise of it."—W. Newman, in Fortnightly Rev., N.S. xv. 181.

[Tavernier writes: "The remainder of the people, who do not belong to either of these four castes, are called Pauzecour." This word Mr. Ball (ii. 185) suggests to be equivalent to either pariah or phansisgar. Here he is in error. Pauzecour is really Stk. Puncha-Gauda, the five classes of northern Brahmans, 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 Mahommedans 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 Coupérie) 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 Turkistan with the tribes on their eastern border. This may have some corroboration from the prevalence of the name Tibet, or some proximate form, among the Mongols, as we may gather both from Carpinii and Rubruck in the 13th century (quoted below), and from Sanang Setzen, and the Mongol version of the Bodhiksar several hundred years later. These latter write the name (as represented by I. J. Schmidts), Tibet and Tobot.

[c. 590.—"Tobbat." See under INDIA.] 851.—"On this side of China are the countries of the Taghazghaz and the Khâ-kân of Tibtât; and that is the termination of China on the side of the Turks."—Relation, &c., tr. par Reinard, pt. i. p. 60.

c. 880.—"Quand un étranger arrive au Tibet (al-Tibbat), il éprouve, sans pouvoir s'en rendre compte, un sentiment de gaîté et de bien être qui persiste jusqu'au départ."— Ibn Khurâdâbâd, in J. As. Ser. vi. tom. v. 522.

c. 910.—"The country in which lives the goat which produces the musk of China, and which produces the musk of Tibetbat are one and the same; only the Chinese get into their hands the goats which are nearest their side, and the people of Tibet bat do likewise. The superiority of the musk of Tibetbat over that of China is due to two causes; first, that the musk goat on the Tibbat 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. 930.—"This country has been named Tibetbat because of the establishment there of the Himyarites, the word thabat signifying to fix or establish oneself. That etymology is the most likely of all that have been proposed. And it is thus that D'Bal, son of Ali-al-Khuza'I, vaunts this fact in a poem, in which when disputing with Al-Kumair he exalts the descendants of Kaftan above those of Niziar, saying:

"Tis they who have been famous by their writings at the gate of Merv, And who were writers at the gate of Chin,

'Tis they who have bestowed on Samarck the name of Shamr, And who have transported thither the Tibetans" (Al-Tubbatisn)."—J. de Mas'udi, i. 352.

c. 976.—"From the sea to Tibetbat is 4 months' journey, and from the sea of Fars to the country of Kanauj is 3 months' journey."—Ibn Hakabal, in Eliot, i. 33.

* This refers to an Arab legend that Samarkand was founded in very remote times by Tobba' al-Akbar, Himyarite King of Yemen. (see e.g. Edrisi, by Janbert, ii. 139), and the following: "The author of the Treatise on the Figure of the Earth says on this subject: "This is what was told me by Abu-Bakr-Dimashi—"I have seen on 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 as an old tradition related, had been the work of "Tobba.""—Shahbuddin Dimashi, in Nat. et Ext. xiii. 254.
c. 1020.—"Bhútesar 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-Birúni, in Elliot, i. 57.

1075.—"Toó móghún, diáfora étó elían; ón ó krepítov wýnna étan dé yó̄l poiýo μódr wóv τούτο̄u τóu Xoráaλ ἀναπολοκτούα, ληγομένη εν τούτα μετάτα. ἔτει δε τήν χρόνων ὑπόσκευων τούτου δε ἰπτον ἀπό τῆς Ἰνδίας μετακομιζόμενον μέτει δε ἐπί το λευκότερον καὶ τούτου πολῶν ὑπόσκευος ἀπό τῶν Σίνων ἀγάμους πάντες δε ἐν ὀμφαλῳ ἀπογνωμίζω ἵνα τῶν μονοκέρωτως μέγατον ἤμουν δοράκος."—Symeon Seth, quoted by Bochart, Hieros. III. xxxvi.

1165.—"This prince is called in Arabic Sultan-al-Fars-al-Kábar . . . and his empire extends from the banks of the Shat-al-Arab to the City of Samarkand . . . and reaches as far as Tibet, in the forests of which country that quadruped is found which yields the musk."—Rabbi Benjamin, in Wright's Early Travels, 106.

c. 1200.—
"He went from Hindustan to the Tibet-land . . . From Tibet he entered the boundaries of Chin."


1247.—"Et dum revereteretur exercitus ille, videlicet Mongolorum, venit ad terram Buri-Thabat, quos bello vicerunt: qui sunt pagani. Qui consuetudinem mirabiliim imo potius miserabiliem habebant: quia ali- cucbus pater humanae naturae debitum solvit, omnem congregant parentelam ut comedant eum, sicut nobis dicebatur pro certo."—Joan. de Plano Carpini, in Rec. de Voyages, iv. 658.

1253.—"Post istos sunt Tibet homines solentes comedere parentes suos defunctos, ut causa pietatis non facerent alium se sepulchrum eis nisi visce sua."—Rubrug. in Recueil de Voyages, &c. iv. 289.

1298.—"Tebet est une grandissime provence que lengoies ont par elles, et sunt ydres . . . Il sunt main grant laironz . . . il sunt mau custumès; il ont grandissmes chez main que sunt grant come asnes et sunt mort bien a prendre bestes sauvages."—Marco Polo, Geog. Text. ch. cvi.

1350.—"Passando questa provincia grande perveniv a un altro grand regno che si chiama Tibet, ch'ene ne confini d'India ed e tutta al gran Cane . . . la gente di questa contrada dimora in tende che sono fatte di felt ri neri. La principale cittade è fatta tutta di pietre bianche e nere, e tutte le vie lastricate. In questa cittade dimora il Atassi (Abassi?) che viene a dire in nostro modo il Papa."—Fr. Odorico, Palatine MS., in Cathay, &c. App. p. lxi.

c. 1340.—"The said mountain (Karachi, the Himilaya) extends in length a space of

3 months' journey, and at the base is the country of Thabbit, which has the antelope which give musk."—Ibn Batuta, iii. 438-489.

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 word is by the Burmese themselves called kyat, and is the hundredth part of the vis (q.v.), being thus equivalent to about 1½ rupee in value. The origin of the word tikál is doubtful. Sir A. Phayre suggests that possibly it is a corruption of the Burmese words ta-kyat, "one kyat." On the other hand perhaps it is more probable that the word may have represented the Indian taká (see TUCKA). The word is also used by traders to Siam. But there likewise it is a foreign term; the Siamese word being bat. In Siam the tikal is according to Crawford a silver coin, as well as a weight equivalent to 225½ 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.]

1585.—"AIIertendosi che vna bise di peso δ per 40 once Venetiane, e ogni bise = teccali cento, e vn sito val teccali 25, e vn aboco val teccali 12½."—G. Balbi (in Pegu), f. 108.

[1615.—"Cloth to the value of six cattes (Catty) less three tiggalls."—Foster, Letters, iv. 107.]

1639.—"Four Ticals make a Tayl (Tael)."—Mandelslo, 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 Louvègre, E.T. p. 72.

1737.—"Pegu Weight. 1 Piece is . . . 39 ou. Troy, or 1 Piece . . . 100 Téculs. 140 Pécus . . . a Bahaar (see BAHAR). The Bahaar is 3 Pecul China."—A. Hamilton, ii. 317 [ed. 1744].

c. 1759.—". . . a dozen or 20 fowls may be bought for a Tical (little more than 3 d a Crown)."—In Dalrymple, 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 tickle, and in Siam like tacak. He regards it as certain that it comes from taká through Taluing and Peguan t'ke.]
TIFFIN.

1775.—Stevens, New and Complete Guide to E.I. Trade, gives
"Pegu weight:
100 moe = 1 Tual (read Tical).
100 tual (Ticals) = 1 Catty.
5 oz. = 5 dr. avr.
150 vis = 1 candy."
And under Siam:
"80 Tuals (Ticals) = 1 Catty.
50 Catties = 1 Peoul."
1738.—"The merchandise is sold for tee-calls, a round piece of silver, stamped and weighing about one rupee and a quarter."—Forrest, V. to Mergui, p. vii.

TICCA, and vulg. TICKER, adj.
This is applied to any person or thing engaged by the job, or on contract. Thus a ticca garry is a hired carriage, a ticca doctor is a surgeon not in the regular service but temporarily engaged by Government. From Hind. thika, thikah, '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.
1878.—"Leaving our servants to jaber 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 tikāvalā Sāhib is the vaccination officer.

[c. 1796.—"... another was sent to Kutch to bring thence the tikā . . . ."—Mir Hussein Ali, Life of Tipu, 251]
1832.—"In the centre of their foreheads is a teeka (or spot) of lamp-black."—Herklots, Qamoon-e-Islam, 2nd ed. 139.
[c. 1878.—"When a sudden stampede of the children, accompanied by violent yells and sudden falls, 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 Tikawala Sáhib."—Panjab Gazetteer, Rohtak, 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.

1755.—"These gentry (the band with nautch-girls) are called Tickytaw boys, from the two words Tick and Taw, which they continually repeat, and which they chant with great vehemence."—Ives, 75.
1833.—"Each pair of boys then, having privately arranged to represent two separate articles . . . comes up to the captains, 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, Hoshíarpur, p. 36.

[TIER-CUTTY, s. This is Malayal. tiyarr-kattí, the knife used by a Tiyan or toddy-drawer for scarifying the palm-trees. The Tiyan caste take their title from Malayal. tiyyan, which again comes from Malayal. tivu, Skt. dvípa, 'island,' and derive their name from their supposed origin in Ceylon.

1792.—"12 Tier Cutties."—Account, in Logan, Madabar, 1819.
1793.—"The negadee (naqdi, 'cash-payment') on houses, banksauls (see BANK-SHALL), Tiers' knives."—Ibid. 1799, 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. tafánum, 'diversion, amusement,' but without history, or evidence of such an application of the Arabic word. Others have derived it from Chinese ch'í-lín, 'eatrice,' 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 Balataionicum, compiled originally by Capt. Grose (1785): "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 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
To Tiffin, v. in the sense of taking off a draught.

1812.—
"He tiff'd his punch and went to rest."

Combe, 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."—Cordier's Eleon., i. 53.

1810.—"The (Mohammedan) ladies, like ours, indulge in tiffin's (slight repasts), it being delicate to eat but little before company."—Williamson, V. M. i. 352.

" (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 routine of its day; the changing linen, the curry-combing . . . the idleness, the dissipation, the sleeping and the necessity of sleep, the gay tiffin's, were all delightful to her in reciting . . ."—The Countess and Gertrude, or Modes of Discipline, by Laetitia Maria Hawkins, ii. 12.

1824.—"The entreaty of my friends compelled me to remain to breakfast and an early tiffin . . ."—Seely, Wonders of Ellora, ch. iii.

C. 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 tiffin; and such a tiffin! The English corresponding term is luncheon: but how meagre a shadow is the European meal to its glowing Asiatic cousin."—De Quincey, Casuistry of Roman Meals, in Works, iii. 259.

1847.—"'Come home and have some tiffin, Dobbin,' a voice cried behind him, as a pudgy hand was laid on his shoulder . . . But the Captain had no heart to go a-feasting with Joe Sedley."—Vanity Fair, ed. 1867, i. 238.

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, Foreiessed Address.

1853.—"This was the ease for the prosecution. The court now adjourned for tiffin."—Oakfield, i. 319.

1882.—"The last and most vulgar form of 'nobbings' 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."—Saty. Rec., March 25, 357.

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 Norweig. tev, 'a drawing in of the breath, sniff,' teva, 'to sniff' (Concise Dic. s.v.; and see 9 ser. N. & 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 Teddy and the like he says:

"Hominem autem qui eas (potiones) colligunt ac praeparant, dicuntur Portuguese nomine Tifardes, atque opus ipsum Tifvar; nostratibus Belgis tyfferen" (Herb. Amb. Boinense, i. 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 tippy); [see Prof. Skeat, quoted above].

(1) For a draught:
1758.—"Monday . . . Seven. Returned to my room. Made a tiff of warm punch, and to bed before nine."—Journal of a Senior Fellow, in the Iler, No. 33.

(2) For small beer:
1694.—
"... 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 claret at the Coronation,
So let your channels flow with single tiff,
For John I hope is crown'd...."

On John Davison, Butler of Christ Church, in Bishop Corbet's Poems, ed. 1807, pp. 207-8.
TO TIFF, in the Indian sense.

1803.—“He hesitated, and we were interrupted by a summons to tiff at Floyer’s. After tiffin Close said he should be glad to go.”—Elphinston, in Life, i. 116.

1814.—“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.”—Ibid. p. 288.

Tiffin here is a participle, but its use shows how the noun tiffin would be originally formed.

1816.—“The huntsman now informed them all They were to tiff at Bobb’ry Hall.

Mounted again, the party starts, Upsets the hackeries and carts, Hammers (see HUMMAUL) and palanquins and doolies, Dobbies (see DHOBY) and burrawas (?) and coolies.”

The Grand Master, or Adventures of Que Hae, by Quiz (Canto viii.).

[Burrawa is probably H. bharua, ‘a pander.’]

1829.—“I was tiffing with him one day, when the subject turned on the sagacity of elephants. . . .”—John Shipp, ii. 267.

1859.—“Go home, Jack. I will tiff with you to-day at half-past two.”—J. Lang, Wanderings in India, p. 16.

The following, which has just met our eye, is bad grammar, according to Anglo-Indian use:

1885.—“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, Essence of Parliament, April 25, 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 tigris, tigra, is said to be from the old Persian word for an arrow, tigra, which gives the modern Pers. (and Hind.) tkir.*

Pliny says of the River Tigris: “a celeri
tate Tigris incipit vocari. Ita appellant Medi sagittam” (vi. 27). In speaking of the animal and its “velocitatis trem
dendoa,” 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 Schrader (Prehist. Ant. of the Aryan 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 (vagyhrā) first occurs in the Athar-
vaveda, i.e. at a time when the Indian immigration 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 Hycrania, whose numerous tigers the later writers of antiquity speak of with especial frequency, was then called Vehrkanu, ‘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.”]

c. B.C. 325.—“The Indians think the Tiger (7ov t'gyva) a great deal stronger than the elephant. Nearchus says he saw the skin of a tiger, 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 en-
gages the elephant he springs on its head, and easily throttles it. Moreover, the crea-
tures 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 (660) is meant for a hyaena.

c. B.C. 322.—“In the island of Tylos . . . 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 varie-
gated 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

to the Zend root tikhsh, Skt. tij, ‘to sharpen.’

The Persian word tīr, ‘an arrow,’ may be of the same origin, since its primitive form appears to be tigra, from which it seems to come by elision of the g, as the Skt. tīr, ‘arrow,’ comes from tīra for tigra, where s seems to have taken the place of g. From the word tigra . . . seem also to be derived the usual names of the river Tigris, Pers. Dizkha, Ar. Dīlah.” (Vüllers, s. v. tīr).
pottery."—Theophrastus, *H. of Plants*, Bk. v. c. 4.

c. B.C. 321.—"And Ulpianus . . . said: 'Do we anywhere find the word used a masculine, τών τίγροι; I for I know that Philemon says thus in his Neeaea:

'4. We've seen the *tigress* (τήρια τίγρησι) 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, § 57 (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 professing 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, iv. 9. [See Merivale, *Hist. Romana*, ed. 1865, iv. 176.]

c. B.C. 19.—

. . . duris genuit te cautibus horrens
Caucasus, Hyrcanaeque admorunt ubera

c. A.D. 70.—"The Emperor Augustus . . . in the yeere that Q. Tubero and Fabius Maximus were Consuls together . . . was the first of all others that shewed a tame *tygrie* 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."

—Pliney, by Ph. Holland, i. 204.

c. 80-90.—"Wherefore the land is called Dachanabades (see DECCAN), for the South is called Dachanos 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* (τίγρεις) and elephants, and immense serpents (δράκων) and hyenas (κοκκοράς) and cyanophelae 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 *Martichora* (Marti-chora), and by the Greeks *Ndrorphaegus* (Man-eater), I am convinced is really the *tiger* (τίγρις). 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 excessive 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, xix. xxii. 4. [See Frazer's tr. i. 470; v. 86. *Martichora* is here Pers. *mardumkhwir*, 'eater of men.]*

1238.—"Enchore sachies ce le Grant Sire a bien leopars asez que tuit sont bon da chacer et da prendre bestes, . . . il ha posors lyons grandisims, greignors asez que cele de Babilonie. Il sunt de mout biais poil et de mout biais color, car il sunt tout verges por lome, noir et vermil eblance. Il sunt afaits a prandre serpens sauages et les beut sauages, et orses et asnes sauages et cerf et cavirois et autres bestes."—Marco Polo, *Geog. Text*, ch. xxii. 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 *Tigre* which begins: "Une Beste est qui est apelle *Tigre*, c'est une maniere de serpent..."—Cahier et Martin, *Mélanges d'Asiologie*, ii. 140.

1474.—"This Indiane while there came in certain men sent from a Prince of India, with certain strange beasts, the first whereof was a *leone* ledde in a chayne by one that had skyll, which they call in their *languaige* Babureth. She is like unto a lynesse; but she is reddie coloured, streaked all over with black strykes; her face is reddde with certaine white and blakke spotses, the bealy white, and tayled like the lyn: seemingy to be a marvailouse fiers beast."—Joshua Barbero, Hak. Sec. pp. 63-54. Here again is an excellent description of a *tiger*, but that name seems unknown to the traveller. Babureth is in the Ital. original Baburth, Pers. *bahr*, a *tiger*.

1553.—". . . Beginning from the point of Chingapura and all the way to Pullo cambi-lam, i.e. the whole length of the Kingdom of Malaca . . . there is no other town with a name except this City of Malaca, only some havens 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 so numerous that many come into the city itself at night in search of prey. And it has happened, since we took this trip, 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 heels, and with these made a clean leap over the fence."—Barros, II. vi. 1. Lest I am doing the great historian wrong as to this Munchausen-like story, I give the original: "E já aconteceu . . . saltar hum tigre em hum quintal cercado de madeira bem alto, e levou hum homem de madeira com tres (tres !) esvazos que estavam prezos nelle, com os quae saltou de claro em claro per cima da cerca."
1553.—"We also escaped the peril of the multitude of tigers which infest those tracts" (the Pegu delta) 'and prey on whatever they can get at. And although we were on that account anchored in midstream, nevertheless it was ascertained that the ferocity of these animals was such that they would press even into the water to seize their prey.'—Gasparo Balbi, f. 94v.

1566.—"We went through the wilderness because the right way was full of thieves, when we passed the country of Gouver, where we found but few Villages, but almost all Wilderness, and saw many Buffes, Swine, and Deere, Grasse longer than a man, and very many Tigres.'—R. Fitch, 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 Combiez (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 Fierce and Majestic, the Teeth gnashing. . . ."—Frazer, 176.

1683.—"In ye afternoon they found a great Tiger, one of ye black men shot a barbed arrow into his Buttock. Mr. Frenchfeld 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. Frenchfeld, 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 Ragaie sent me the Tiger.'—Hedges, 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 baited with Sowemony, on the Day the great Question was to come on. This was such a Novelty, 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.

1869.—"Les tigres et les léopards sont considérés, autant par les Hindous que par les musulmans, comme étant la propriété des Pâris (see PARIS): aussi les natures du pays ne sympathisent pas avec les Européens pour la chasse du tigre.'—Garcia de Tassy, Rel. Mus., 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 looked at each other. I had no weapon but my kukri (Kookry) . . . and the Government letters. So I said, 'My lord Tiger, here are the Government letters, the letters of the Honourable Companny 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 kneeled 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.'"—I.t. Col. T. Levin, A Fly on the Wheel, p. 444.

TINCALL, s. Borax. Pers. tinkar, but apparently originally Skt. tankana, and perhaps from the people so called who may have supplied it, in the Himālaya—Tāγγανα of Ptolemy. [Mr. Atkinson (Himalayan Gaz. ii. 357) connects the name of this people with that of the tanguṇi pony.]

1525.—"Tymquall, small, 60 tangas a maund."—Lemmrança, 50.

1563.—"It is called borax and chrisocola; and in Arabic tinkar, and so the Guzeratis call it."—Garric, f. 78v.

c. 1590.—"Having reduced the Ḩvaral to small bits, he adds to every man of it 1 ṣer of tangār (borax) and 3 ṣers of pounded natrum, and kneads them together.'—Āṭin, i. 26.

[1757.—"A small quantity of Tutengegg (Toutagne), Tinkal and Japan Copper was also found here. . . ."—Ives, 105.]

TINDAL, s. Malayāl. tāndal, Telugu. tāndalu, also in Mahr. and other vernaculars tāndal, tāndail, which Platts connects with tāndā, Skt. tantr, 'a line of men,' but the Madras Gloss. derives the S. Indian forms from Mal. tandyu, 'an ear,' walli, '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 Kailukari this princess invited the nakhkodah (Nacoda) or owner of the ship, the bardai (see CRANNY) or clerk, the merchants, the persons of distinction, the tandil. . . ."—Ibn Batuta, iv. 250. The Moorish traveller explains the word as mukaddam (Mocuddum, q.v.) al-rajal, which the French translators render as 'général des
pistons," but we may hazard the correction of "Master of the crew."

1590. - "In large ships there are twelve classes. 1. The Nākkudā, or owner of the ship. 2. The Sēvaru, or chief of the khudācis (see CLASSY) or sailors. . . ." - *Tobacco.*

1673. - "The Captain is called *Nuquedah,* the boatswain *Tindal.* . . ." - *Fryer,* 107.

1758. - "One *Tindal,* or Corporal of Las- cars." - *Orme,* ii. 399.

[1826. - "I desired the *tindal,* or steersman to answer, 'Bombay.'" - *Pandurong Hari,* ed. 1873, ii. 157.]

**TINNEVELLY,** n.p. A town and district of Southern India, probably Tiru-nel-ēlu, '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 Nawab of Arcot (Caldwell, *H. of Tinnevelly*).

**TIPARRY,** s. Beng. and Hind. tīpārī, teypāri, the fruit of *Physalis peruviana,* 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. & Q.* xii. 106) suggests that the word may really be *capε* 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 (φόσα). 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 *teiparā,* 'inflated,' which gives its name to a species of *tetradon* 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 *mak* or *mako,* but tīpārī 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 *teiparu*; 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.


**TIPPO 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 *Tipā Sultan,* 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. *triquette* (Roebuck).

**TIVAN,** n.p. Malayāl. *Tiyan,* or Tīvan, pl. *Tiyar* or *Tivar.* The name of what may be called the third caste (in rank) of Malabar. The word signifies 'islander,' [from Mal. *tivu,* Skt. *dvīpa,* 'an island']; and the people are supposed to have come from Ceylon (see *TIER CUTTY*).

1510. - "... The third class of Pagans are called *Tiva,* who are artizans." - *Varthema,* 142.

1516. - "The cleanest of these low and rustic people are called *Tivas* (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." - *Barbosa,* Lisbon ed. 395.

[1800. - "... All *Tirs* can eat together, and intermarry. The proper duty of the cast 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." - *Buchanan, Myares,* ii. 415; 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. - "... Abū Kir would carry the cloth to the market-street and sell it, and with its price buy 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 *tabacco,* and immediately perceived
the sharp fetid smell of this truly diabolical and smoking smoke. I was obliged to go away in haste, and seek some other place."

—Gioviano Benzoni. Hak. Soc. p. 81. [The word tobacco is from the language of Hayti, and meant, first, the pipe, secondly, the plant, thirdly, the sleep which followed its use (Mr. J. Platt, 9 ser. N. & Q. viii. 322.)]

1585. — "Et hi" (viz. Ralph Lane and the first settlers in Virginia) "reduces Indicam illam plantam quam Tabaccam vocant et Nicotiam, qua contra cruditates ab Indis edociti, usi erant, in Angliam primit, quod suam, intulissent. Ex illo sano tempore usum cepit esse cereberrimo, et magno pretio, dum quam plurimi graveolentem illius fumum, alii lascivientes, alii valetudini consulent, per tubulum testaceum inexpeliri aviditate passim hauriunt, et mox e marinibus effluent; adeo ut tabernae Tabaccanae non minus quam cervisiariae et vinarine passim per oppida habeantur. Ut Anglorum corpora (quod salus ille dixit) qui hac plantâ tontopere decetantur in Barbarorum naturam degenerasse videantur; quam ilidem quibus Barbari decetantur et sanari se posse credant." — G. Camdeni, Annot. Rerum Anglicanum... regn. Elisabetha, ed. 1717, ii. 449.

1592. — "Into the woods thence forth in haste she went To seeke for hearbes that mote him remedy; For shee of herbes had great intendment, Taught of the Nymphe which from her infancy Her nourse had in true Nobility: This whether yt divine Tobacco were, Or Panaxiaca, or Polycony, Shew found, and brought it to her patient deare Who al this while lay blouding out his hart-blood neare." — The Faerie Queen, III. v. 32.

1597. — "His Lordship" (E. of Essex at Villapanza) "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.

1598. — "Cob. Ods me I marle what pleasure or felicity they have in taking this rough 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 yesternight; one of them they say will never sace it; he voiced a bushel of soot yesterday upward and downward... its little better than rats-bane or rosaker." — Every Man in his Humour, III. 2.

1604. — "Oct. 19. Demise to Tho. Lane and Ph. Bold of the new Import of 6s. 6d., and the old Custom of 2d. per pound on tobacco." — Calendar of State Papers, Domestic, James I., p. 159.

1604 or 1605. — "In Bijaïpore 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 appendances: he expressed great surprize, and examined the tobacco, which was made up in pipefuls; he inquired what it was, and where I had got it. The Nawab Khân-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 pipeful. He began to smoke it, when his physician came and said he should not do it. His Majesty..." (omitting much that is curious). "As I had brought a large supply of tobacco and pipes, I sent some to several of the nobles, while 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." — Asad Beg, in Elliot, vi. 165-167.

1610. — "The Turkes are also incredible takers of Opium... carrying it about with them both in peace and in warre; which they say expelleth all feares, and makes them courageous; but I rather think giddily headed... And perhaps for the self same cause they also delight in Tobacco; they take it through reeds that have lioyned unto them great heads of wood to containe it: I doubt not but lately taught them, as brought them by the English: and were it not sometimes lookt into (for Moral Bassa 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 principall commodity. Nevertheless they will take it in corners, and are so ignorant therein, that that which in England is not saleable, doth passe here amongst them for most excellent." — Sandys, Journey, 96.

1615. — "Il tabacco ancora usano qui" (at Constantinople) "di pigliar in conversazione per gusto: ma io non ho voluto mai prvarme, e ne avera cognizione in Italia che molti ne pigliano, ed in particolare il signore cardinal Crescenzi qualche volta per medicamento insegnatogli dal Signor don Virgilio Orsino, che primo di tutti, se io non fallo, gli anni addietro lo portò in Roma d'Inghiltiera." — P. della Valle, i. 76.

1616. — "Such is the miraculous omnipotence of our strong tasted Tobacco, as it cures at sorts of diseases (which neuer any drugge 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 devils, as the smoke of Tobias fish did (which I am sure could smell no strongerl) it would serve for a precious Relicke, both for the Superstitious Priests, and the insolent Puritans, to cast out devils withall."—K. James I., Counter-blast to Tobacco, in Works, pp. 219-220.

1617.  "As the smoking of tobacco (tambakū) had taken very bad effect upon the health and mind of many persons, I ordered that no one should practise the habit. My brother Shīh 'Abbūs, also being aware of its evil effects, had issued a command against the use of it in Iran. But Khān-i-Ālam was so much addicted to smoking, that he could not abstain from it, and often smoked."—Memoirs of Jahāngīr, in Not. v. 501. See the same passage rendered by Blochmann, in Ind. Antiq. i. 164.

1623.  "Incipt nostro seculo in immensis crescere usus tobacco, atque afficit homines occulta quidem delectatione, ut qui illi semel assueti sint, difficile postea abstinent."—Bacon, H. Vitae et Mortis, in B. Montague'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 Yule, 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 medicinally 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, its rarity 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 Hindostaun; 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.H. 1037) 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 recoils at the very idea of touching the Salivas of another Person, yet in the present instance our Tobacco smokers pass the moistened Tube from one mouth to another without hesitation on the one hand, and it is received with complacency on the other! The more acrid 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 Apartments: it gives joy to the Beholder in our public Houses by 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. 1760.  "Tambakū. It is known from the Madāsir-i-Rahimī that the tobacco came from Europe to the Dakhin, and from the Dakhin to Upper India, during the reign of Akbar Shāh (1586-1605), since which time it has been in general use."—Bahdr-ī-Ajam, quoted by Blochmann, in Ind. Antiq. i. 164.

1878.  "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. 276-77. [According to Mr. Chamberlain (Things Japanese, 3rd ed. p. 402) by 1651 the law was so far relaxed that smoking was permitted, but only out-of-doors.]

TOBRA, s. Hind. tobrā, which, according to Platts, is Skt. protha, '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 tobrās." (M.-Gen. R. H.)
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.]

1808.—“... 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 Hostler lose to and leave it alone.”—Drummond, Illustrations, &c.

1875.—“One of the horsemen dropped his tobra or nose-bag.”—Drew, Junimo, 240.]

TODDY, s. A corruption of Hind. tārī, i.e. the fermented sap of the tār or palmrya, Skt. tāla, and also of other palms, such as the date, the coco-palm, and the Caryota urens; palm-wine. 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 confusedly, 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 tala, and that there grew on them as there grows at the tops of the (date) palm trees, a fruit resembling balls of wool.”—Arrian, Indica, 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.”—Fr. Jordanus, 16.

[1654.—“There is in Gujarat a tree of the palm-tribe, called tari agadji (millet tree). From its branches cups are suspended, and when the cut end of a branch 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 Sidi Ali Reis, trans. A. Vambery, p. 29.]

1609-10. — “Tarree.” See under SURA.

1611.—“Palmiti Wine, which they call Taddy.”—N. Douanton, in Purchas, i. 298.

1614.—“A sort of wine that distilleth out of the Palmetto trees, called Tadie.”—Foster, Letters, iii. 4.]

1615.—“... And then more to glad yee Weele have a health to al our friends in Tadee.”—Verses to T. Coryat, in Crudities, iii. 47.

1623.—“... on board of which we stayed till nightfall, entertaining with conversation and drinking tari, a liquor which is drawn from the cacao-nut trees, of a whitish colour, a little turbid, and of a somewhat rough taste, though with a blending in sweetness, and not unpleasant, something like one of our vini piccanti. It will also intoxicate, like wine, if drunk over freely.”—P. della Valle, ii. 530; [Hak. Soc. i. 62.]

[1634.—“The Toddy-tree is like the Date of Palm; the Wine called Toddy is got by wounding and piercing the Tree, and putting a Jar or Pitcher under it, so as the Liquor may drop into it.”—Sir T. Herbert, in Harris, i. 408.]

1648.—“... The country ... is planted with palmito-trees, from which a sap is drawn called Terry, that they very commonly drink.”—Van Twist, 12.

1653.—“... le tari qui est le vin ordinaire des Indes.”—De la Boullaye-le-Gouz, 246.

1673.—“The Natives singing and roaring all Night long; being drunk with Toddy, the Wine of the Cocoe.”—Fryer, 53.

1686.—“Besides the Liquor or Water in the Fruit, there is also a sort of Wine drawn from the Tree called Toddy, which looks like Whiskey.”—Dampier, i. 293.

1705.—“... cette liqueur s'appelle tari.”—Luillier, 43.

1710.—This word was in common use at Madras.—Wheeler, ii. 125.

1750.—“J. Was vor Leute trincken Taddy? C. Die Soldaten, die Land Portugiesen, die Parreier (see PARIAH) und Schifferleute trincken diesen Taddy.”—Madras, oder Fort St. George, &c., Halle, 1750.

1857.—“It is the unfermented juice of the Palmrya which is used as food: when allowed to ferment, which it will do before midday, if left to itself, it is changed into a sweet, intoxicating drink called ‘kal’ or toddy.”—Ib. Childwell, Lectures on Timevelly Mission, p. 33.

“... “The Rat, returning home full of Toddy, said, If I meet the Cat, I will tear him in pieces.”—Ceylon Proverb, in Ind. Antiq. i. 59.

Of the Scotch application of the word we can find but one example in Burns, and, strange to say, no mention in Jameson’s Dictionary:
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 7s. 6d. [In 1899 the exchange was about 53 crans to the £1; 10 Crans = 1 tumân.] Till recently it was only a money of account, representing 10,000 dinârs; the latter also having been in Persia for centuries only a money of account, constantly degenerating in value. The tomann in Fryer’s time (1677) is reckoned by him

TOODDY-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 (Plocus Baya, Blyth): but the size alleged is absurd; it is probably a blunder. [Another bird, the Artamus fuscus, is, according to Balfour (Cycl. s.v.) called the toddy shrike.]

[1873.—“For here is a Bird (having its name from the Tree it chuses for its Sanctuary, the toddy-tree). . . .”—Fryer, 76.]

c. 1750-60.—“It is in this tree (see PALMYRA, BRAB) 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. . . .”—Grose, i. 48.

TOODDY-CAT, s. This name is in S. India applied to the Paradoxurus Musanga, Jerdon: [the P. niger, 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. toknd, ‘to censure, blame,’ and has been converted into a noun on the analogy of bunnow and other words of the same kind.

[1823.—“Toko for yam—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 Bee, Slang Dict.

[1867.—“Toko for Yam. An expression peculiar to negroes for crying out before being hurt.”—Smyth, Sailor’s Word-Book, s.v.]
as equal to £3, 6s. 8d. P. della Valle’s estimate 60 years earlier would give about £4, 10s. 0d., and is perhaps loose and too high. Sir T. Herbert’s valuation (5 x 13s. 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:

1298.—“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. 54.

c. 1340. — “Ces deux portions réunies formaient un total de 800 tomans, dont chacun vaut 10,000 dinars courants, et le dinar 6 dirhems.”—Shikháuddin, Masalád-al Aşgár, in Not. et Extrs. xiii. 194.

c. 1347. — “I was informed... that when the Rān 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 Amīr Tuman, or lord of 10,000.”—Ibn Batútá, iv. 299-300.

A form of the Tartar word seems to have passed into Russian:

c. 1559.—“One thousand in the language of the people is called Twiceze; likewise ten thousand in a single word Tma: twenty thousand Duwetma: thirty thousand Tifma.”—Herbeestín, Della Moscovia, Ramsíus, i. 159.

[c. 1590.—In the Sárbár of Kandahár “eighteen dinars make a tuman, and each tuman is equivalent to 800 dánis. The tuman of Khurasán is equal in value to 30 nares and the tuman of Irák to 40.”—Aín, ed. Jarrett, ii. 393-94.]

1619.—“L’ambasciadore Indiano... ordinò che donasse a tutti un tomano, cioè dieci zecchini per uno.”—P. della Valle, ii. 22.

c. 1630.—“But how miserable so ere it seems to others, the Persian King makes many happy harvests; filling every yeare his insatiable coffers with above 350,000 Tomans (a Toman is five markes sterlin).”

—Sir T. Herbert, p. 225.

[c. 1665.—In Persia “the abási is worth 4 sháshis, and the tóman 50 abábis or 200 sháshis.”—Pére-Martier, ed. Bal. 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 Accompot, Half which we have a Right to.”—Fryer, 222.

1711. — “Camels, Houses, &c., are generally sold by the Tomand, which is 200 Shahees or 50 Abasses; and they usually reckon their Estates that way; such a man is worth so many Tomands, as we reckon by Pounds in England.”—Lockyer, 229.

[1858.—“Girwur Singh, Tomandar, came up with a detachment of the special police.”—Sleeman, Journey through Oudh, ii. 17.]

TOMAUN.

TOM-TOM.

TOMBACK, s. An alloy of copper and zinc, i.e. a particular modification of brass, formerly imported from Indo-Chinese countries. Port. tambaca, from Malay tâmbaga and tâmbaga, ‘copper,’ which is again from Skt. tâmyraka and tâmra.

1602.—“Their drummes are huge pannes made of a metal called Tombaga, which makes a most hellish sound.”—Scott, Discourse of Iawa, in Purchas, i. 180.

1690.—“This Tombac is a kind of Metal, whose scarcity renders it more valuable than Gold... ‘Tis thought to be a kind of natural Compound of Gold, Silver, and Brass, and in some places the mixture is very Rich, as at Borneo, and the Molucces, in others more alloyed, as at Siam.”—Ovington, 510.

1759.—“The Productions of this Country (Siam) are prodigious quantities of Grain, Cotton, Benjamin... and Tombanck.”—In Dalrymple, i. 110.

TOM-TOM, s. Tam-tam, a native drum. The word comes from India, and is chiefly used there. Forbes (Rās-Malā, ii. 401) [ed. 1878, p. 665] says the thing is so called because used by criers who beat it tám-tám, ‘place by place,’ i.e. first at one place, then at another. But it is rather an onomatopeia, not belonging to any language in particular. In Ceylon it takes the form tamattama, in Tel. tappeta, in Tam. tambattam; in Malay it is tin-toin, all with the same meaning. [When badminton was introduced at Satara natives called it Tamtam phul khel, tam-tam meaning ‘battle-dore,’ and the shuttlecock looked like a flower (phul). Tommy Atkins promptly turned this into “Tom Foot” (Calcutta Rev. xcv. 346.) In French the word tamtam is used, not for a drum of any kind, but for a Chinese gong (q.v.). M. Littré, however, in the Supplement to his Dict., remarks that this use is erroneous.

1693. — “It is ordered that to-morrow morning the Choutry Justices do cause the TomTom to be beat through all the Streets of the Black Town...”—In Wheeler, i. 298.

1711. — “Their small Pipes, and TomToms, instead of Harmony made the Discord the greater.”—Lockyer, 295.

1755.—In the Calcutta Mayor’s expenses we find:

“Tom Tom, R. 1 1 0.”—In Long, 56.

1784.—“You will give strict orders to the Zemindars to furnish Oil and Mushaus, and TomToms and Pikemen, &c., according to custom.”—Ibid. 391.
TONGA. 930

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" (!).—Abbé Raynal, tr. 1777, i. 30.

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..."—Mynheer, Narrative, 73.

1804.—"I request that they may be hanged; and let the cause of their punishment be published in the bazar by beat of tom-tom."—Wellington, iii. 186.

1824.—"The Maharrats in my vicinity kept up such a confounded noise with the tamtams, cymbals, and pipes, that to sleep was impossible."—Seeley, Wonders of Ellora, ch. iv.

1836.—For the use of the word by Dickens, see under GUM-GUM.

1880.—"In the (Times) of the 19th of April we are told that 'Syud Mohamed Padshah has repulsed the attack on his fort instigated by certain moollahs 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 moollahs.' Then came an independent sentence about the tonga dák working admirably between Peshawur 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 moollahs, and helping out the other sentence with some explanatory ideas of his own."—Pioneer Mail, June 10.

1881.—"Bearing in mind Mr. Framji's extraordinary services, notably those rendered during the mutiny, and... that he is crippled for life... by wounds received while gallantly defending the mail tonga cart in which he was travelling, when attacked by dacoits..."—Letter from Bombay Govt. to Govt. of India, June 17, 1881.

TONGA, s. A kind of light and small two-wheeled vehicle, Hind. tāngā, [Skt. tamanga, '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. 1665. —"... They have also, for travelling, small, very light, carriages which contain two persons; but usually one travels alone... to which they harness a pair of oxen only. These carriages, which are provided, like ours, with curtains and cushions, are not slung,..."—Tavernier, ed. Ball, i. 44.]

1874.—"The villages in this part of the country are usually superior to those in Poona 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 Nāsik.

1879.—"A tongha dák has at last been started between Rajpore and Dehra. The first tongha took only 5½ hours from Rajpore to Saharunpore."—Pioneer Mail.

TOMJON, and vulg. TOMJOHN, s. A sort of sedan or portable chair. It is (at least in the Bengal Presidency) carried like a palankin 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 thēmjāṅgh, which might mean 'support-thigh.' Mr. Platts gives as forms in Hind. tāmjāṁ and thēmjāṅ. The word is perhaps adopted from some trans-gangetic language. A rude con-
trivance of this kind in Malabar is described by Col. Welsh under the name of a 'Tellicherry chair' (ii. 40).

'1804.—"I had a tonjon, or open palanquin, in which I rode.'—Mrs. Sherwood, Autobiog. 283.

1810.—"About Dacca, Chittagong, Tipperah, and other mountainous parts, a very light kind of conveyance is in use, called a taum-jaun, 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 palankeen, to meet me."—Maria Graham, 168.

1827.—"In accordance with Lady D'Oyly's earnest wish I go out every morning in her tonjin."—Diary of Mrs. Fenton, 100.

1829.—"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."—Mem. of Col. Mountain, 88.

1832.—". . . I never seat myself in the palankeen or thonjaun without a feeling bordering on self-reproach. . . ."—Mrs. Meer Hassan Ali, Observations, i. 320.

1839.—"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 saddlew, pretending to throw a lance, showing his teeth, and uttering a loud quack!"—Letters from Madras, 200.

1849.—"We proceeded to Navabgunge, the minister riding out with me, for some miles, to take leave, as I sat in my tonjon."—Steevan, Journey through Oudh, i. 2.

TOOLSY. s. The holy Basil of the Hindus (Ocimum sanctum, L.), Skt. tulasi or tulasi, frequently planted in a vase upon a pedestal of masonry 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 ecclesiastical 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."—Bhakta Malâ, in H. H. Wilson's Works, i. 41.]

1672.—"Almost all the Hindus . . . adore a plant like our Basilico gentile, but of more pungent odour. . . . Every one before his house has a little altar, girt 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 Catan- mak, or (by them called) Tulce, which they worship every Morning, and tend with Diligence."—Fryer, 199.

1842.—"Veneram a planta chamada Tulosse, por dizerem ê do pateo dos Deoses, e por isso ê confirm no pateu de suas casas, e todas as manhãs lhe vão tributar veneração."—Annees Maritimos, iii. 453.

1872.—"At the head of the ghât, on either side, is a sacred tulasi plant . . . placed on a high pedestal of masonry."—Govinda Samanta, i. 18.

The following illustrates the esteem attached to Toolsy in S. Europe:

1885.—"I have frequently realised how much prized the basil is in Greece for its mystic 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. In 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 embroideries and silk tenament will be free from the visitations 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 Mahommedan dynasty of Malacca, which took refuge in Johor, and the adjoining islands (including Bintang especially), when expelled by Albuquerque in 1511, whilst the Tunanggang 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 Dic]. s.v.)

1774.—"Paid a visit to the Sultan . . . and Pangaram Toomongong . . ."—Diary
TOON, TOON-WOOD.

of J. Herbert, in Forrest, Bombay Letters, Home Series, ii. 438.

[1830.—“This (Dopâti), however, is rather a title of office than of mere rank, as these governors are sometimes Tumâng-gunge, *Angebâs*, and of still inferior rank.” —Raffles, Java, 2nd ed. i. 299.]

1854.—“Singapore had originally been purchased from two Malay chiefs; the Sultan and Tumâng-gong of Johore. The former, when Sir Stamford Raffles entered into the arrangement with them, was the titular sovereign, whilst the latter, who held an hereditary office, was the real ruler.” —Cavenagh, Reminis. of an Indian Official, 273.

TOON, TOON-WOOD, s. The tree and timber of the Cedrela Toona, Roxb. N.O. Meliaceae. Hind. tun, tun, Skt. tunna. 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 Brandis, 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. 283.]

1810.—“The *toon*, or country mahogany, which comes from Bengal...” —Maria Graham, 101.

1837.—“Rosellini informs us that there is an Egyptian harp at Florence, of which the wood is what is commonly called E. Indian mahogany (*Athenæum*, July 22, 1837). This may be the *Cedrela Toona.*” —Royle’s Hindu Medicine, 30.

TOORKAY, s. A Turki horse, i.e. from Turkestan. Marco Polo uses what is practically the same word for a horse from the Turcoman horse-breeders of Asia Minor.

1298.—“... the Turcomans... dwell among mountains and down where they find good pasture, for their occupation is cattle-keeping. Excellent horses, known as *Turquans*, are reared in their country...” —Marco Polo, Bk. i. ch. 2.

[c. 1590.—“The fourth class (Turki) are horses imported from Turânb; though strong and well formed, they do not come up to the preceding (Arabs, Persian, Mughals).” —Avn, i. 294.

[1663.—“If they are found to be Turki horses, that is from Turkistan or Tartary, and of a proper size and adequate strength, they are branded on the thigh with the King’s mark. ...” —Bernier, ed. Constable, 243.]

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 Toorkay, or Bay Tuzzi (see TAZEE) Horse for a Buggy...” —India Gazette, Feb. 9.

... “To be disposed of at Ghyrettly... a Buggy, almost new... a pair of uncommonly beautiful spotted *Toorkays.*” —Ib. 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 (*Voyage d’Exploration*, ii. 160). b. It is used in Indian trade in the same loose way that *spelter* is used, for either *zinc* or *pewter* (*peh-yuen*, or ‘white lead’ of the Chinese). The base of the word is no doubt the Pers. *tutti-ndga*, Skt. *tuttha*, an oxide of zinc, generally in India applied to blue vitriol or sulphate of copper, but the formation of the word is obscure. Possibly the last syllable is merely an adjective affix, in which way *nâk* is used in Persian. Or it may be *nâga* in the sense of lead, which is one of the senses given by Shakespeare. In one of the quotations given below, *tutenague* is confounded with *calin* (see CALAY). Mooden Sheriff gives as synonyms for zinc, Tam. *tuttandgam* ([tuttandgam]), Tel. *tuttandgam* ([tuttandgam]), Mahr. and Guz. *tutti-nâga*. Sir G. Staunton is curiously wrong in supposing (as his mode of writing seems to imply) that *tutenague* is a Chinese word. [The word has been finally corrupted in

* St. Julien et P. Champion, Industries Anciennes et Modernes de l’Empire Chinois, 1869, p. 75. Wells Williams says: “The *peh-tung* argentum, or white copper of the Chinese, is an alloy of copper 40:4, zinc 25:4, nickel 31:6, and iron 25:6, and occasionally a little silver; and these proportions are nearly those of German silver.” —Middle Kingdom, ed. 1883, ii. 19.
TOOTNAGE. 933 TOPAZ, TOPASS.

England into 'tooth and egg' metal, as in a quotation below.]

1695.—"4500 Pikals (see PECUL) of Tu-tenaga (for Tuitenaga) or Spelter."—In Valentiian, 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), Tuutunaga, wares of China and Portugal; jewelled ornaments; but much less nowadays, for the reasons already stated. . . ."—Bocarro, MS. f. 918.

1675—"... from thence with Dollars to Chino for Sugar, Tea, Porcelain, Lac- cured Ware, Quicksilver, Tuthing, and Copper . . ."—Fryer. 56.

[1676.-7. - supposing yor Hon' may intend to send ye Sugar, Sugar-candy, and Tutanag for Persia. . . ."—Forrest, Bombay Letters, Home Series, i. 125.]


[ . . . "In the list of commodities brought from the East Indies, 1678, I find among the drugs, tincal (see TINCALL) and Toothanage set downe. Enquire also what these are. . . ."—Letter of Sir T. Browne, May 29, in N. & 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, Allom, Toottenague, &c."—A. Hamilton, ii. 223; [ed. 1744, ii. 222, for "Spunge" reading "Springe."]

1750.—"A sort of Cash made of Toote- nague is the only Currency of the Country."—Some Ac. of Cochín China, by Mr. Robert Kirsch, in Dalrympie, Or. Rep. i. 245.

[1757.—Speaking of the freemen enrolled at Nottingham in 1757, Bailey (Annals of Nottinghamshire, iii. 1236) 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 Tutin; which word, by one of the most absurd perversions 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. & Q. x. 144.]

1780.—"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.

1797.—"Tu-te-nag 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."—Staunton's Acct. of Lord Macartney'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-chi, '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 topi, '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 Topoewalas (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 topaz from the assumed etymology. The same Fra Paolino, with his usual fertility in error, propounds in another passage that topaz is a corruption of do-bhadiya, '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. topâshi—to be a corruption of dubash.] The Topaz on board ship is the sweeper, who is at sea frequently of this class.

1602.—"The 12th ditto we saw to sa- ward another Champaigne (Sampan) wherein were 20 men, Mestícios (see MUSTES) and Toupaz."—Van Spilbergen's Voyage, p. 34, pub. 1648.

[1672.—"Toepasses." See under MADRAS.]

1673.—"To the Fort then belonged 300 English, and 400 Topazes, or Portuguese Fire-
men."—Fryer, 66. In his glossarial Index he gives "Topazes, Musketeers."

1680.—"It is resolved and ordered to entail about 100 Topasses, or Black Portuguese, 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 dito, 159.

1690.—"A Report spread abroad, that a Rich Moor Ship belonging to one Abdal Ghaford, was taken by Hat-men, that is, in their (the Moors) Dialect, Europeans."—Ovington, 411.

1705.—"... Topasses, qui sont des gens du pays qu'on élève et qu'on habilé à la Françoise, lesquels ont esté instruits dans la Religion Catholique par quelques uns de nos Missionnaires."—L'Uiller, 45-46.

1711.—"The Garrison consists of about 250 Soldiers, at 91 Fanhams, or ii. 2s. 6d. per Month, and 200 Topasses, or black Mungrel Portuguese, at 50, or 52 Fanhams 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."—A. Hamilton, ed. 1744, i. 326.

1745.—"Les Portugais et les autres Catholiques qu'on nomme Mestices (see MUSTEES) 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. Consens. at Ft. St. David, March 1. (In India Office).

1749.—"600 effective Europeans would not have cost more than that Crowd of useless Topasses and Peons of which the Major Part of our Military has of late been composed."—In A Letter to a Proprietor of the E.I. Co. p. 57.

1753.—"The Topasses of which the major Part of the Garrison consisted, every one that knows Madras knows it to be a black, degenerate, wretched Race of the antient Portuguese, as proud and bigotted as their Ancestors, lazy, idle, and vittious 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. 103.

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."—Carveccio's Olive, iv. 564. The same explanation in Orme, i. 80.

1787.—"... Assuredly the mixture of Moornen, Rajahpoots, Gentoois, and Malabars 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."—Munro, Narr. 32i.

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. top, 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. tōpu, [which the Madras Gloss. derives from Tam. togu, '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 bāgh.

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 or
TOPE-KHANA.

Prakrit thūpo. According to Sir H. Elliott (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 Manikyala in the Rawul Pindi district.

a.—
[1857.—"Tope." See under TOPE-KHANA.]

[1894.—"The big gun near the Central Museum of Labor called the Zam-Zamah or Bhanjavanati tope, seems to have held much the same place with the Sikhs as the Malik-i-Maidān held in Bijapur."—Bombay Gazetteer, xxiii. 612.]

b.—
1673.—"... flourished pleasant Tops of Plantains, Cocoes, Guavas."—Fryer, 40.

"The Country is Sandy; yet plentiful in Provisions; in all places, Tops of Trees."—Ibid. 41.

1747.—"The Topes and Walks of Trees in and about the Bounds will furnish them with firewood to burn, and Clay for Bricks is almost everywhere."—Report of a Council of War at Ft. St. David, in Consns. of May 5, MS. in India Office.

1754.—"A multitude of People set to the work finished in a few days an entrenchment, with a stout mud wall, at a place called Faquuire's Tope, or the grove of the Faquuire."—Orme, i. 273.

1799.—"Upon looking at the Tope as I came in just now, it appeared to me, that when you get possession of the bank of the Nullah, you have the Tope as a matter of course."—Wellingtion, Desp. i. 28.

1809.—"... behind that a rich country, covered with rice fields and topes."—Ld. Valentia, i. 557.

1814.—"It is a general practice when a plantation of mango trees is made, to dig a well on one side of it. The well and the tope are married, a ceremony at which all the village attends, and large sums are often expended."—Forbes, Or. Mem. iii. 56.

C.—
[1839.—"Tope is an expression used for a mound or barrow as far west as Peshawer."—Elphinstone, Cautul, 2nd ed. i. 108.]

TOPE-KHANA, s. The Artillery, Artillery Park, or Ordnance Department, Turco-Pers. top-khāna, 'cannon-house' or 'cannon-department.' The word is the same that appears so often in reports from Constantinople as the Tophanah. Unless the traditions of Donna Tofana are historical, we are strongly disposed to suspect that Agua Tofana may have had its name from this word.

1857.—"The Toptchi. These are Gunners, called so from the word Tope, which in Turkish signifies a Cannon, and are in number about 1200, distributed in 52 Chambers; their Quarters are at Tophana, or the place of Guns in the Suburbs of Constantinople."—Rycart's Present State of the Ottoman Empire, p. 94.

1726.—"Isfandar Chan, chief of the Artillery (called the Daroger (see DAROGA) of the Topscanna)."—Valentijn, iv. (Suratte), 276.

1765.—"He and his troops knew that by the treachery of the Tope Khonnah Droger (see DAROGA), the cannon were loaded with powder only."—Holwell, Hist. Events, &c. i. 96.

TOPEE, s. A hat, Hind. toppi. This is sometimes referred to Port. topo, 'the top' (also tope, a 'top-knot,' and topete, a 'toupee'), which is probably identical with English and Dutch top, L. German toppy, 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 ("Este he a linguagem de Calicaut") we have: "barrete (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 meirela umas topetes por signall que sao Christiào."—Ibid. 52.

1849.—"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 importance."—Dry Leaves from Young Egypt, 2.

1853.—"Topee, a solar helmet."—Wills, Modern Persia, 263.

TOPEEWALA, s. Hind. topiwăal, 'one who wears a hat,' generally a 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 1808) Topewala and Puggrwala were used in Guzerat and the Mahratta country for 'Europeans' and 'natives.' [The S. Indian form is Toppihăr.] The author of the Persian Life of Hydur Naik (Or. Tr. Fund, by Miles) calls
Europeans Kalah-posh, i.e., "hat-wearers" (p. 85).

1803.—"The descendants of the Portugese . . . 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, 8d. ed. iii. 5.

[1826.—"It was now evident we should have to encounter the Topee walls."—Pandurang Hari, ed. 1873, i. 71.]

1874.—". . . you will see that he will not be able to protect us. All topiwálás . . . are brothers to each other. The magistrates and the judge will always decide in favour of their white brethren."—Govinda Samanta, ii. 211.

TORCULL, s. This word occurs only in Castanheda. It is the Malayalam tirú-kōyil, [Tam. tirú, Skt. śrī, 'holy' koṇiil, 'temple']. See i. 253, 254; also the English Trans. of 1852, f. 151. In fact, in the 1st ed. of the 1st book of Castanheda turcoll occurs where pagode is found in subsequent editions. [Tricalore in S. Arcot is in Tam. Tirukkoṭyilār, with the same meaning.]

TOSHACONNA, s. P.—H. tosha-khdna. 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 tosha-khdna is a special department attached to the Foreign Secretariat of the Government of India.

[1616.—"Now indeed the atashckanno was become a right stage."—Sir T. Roe, Hak. Soc. ii. 300.]

[1742.—". . . the Treasury, Jewels, toshíkh-khanna . . . that belonged to the Emperor. . . ."—Fraser, H. of Nadir Shah, 178.]

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 toshèkhanā 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 tósh khana or Government Treasury . . ."—Lady Dufferin, Viceregal Life, 75.]

TOSTDAUN, s. Military Hind. tosdàn for a cartouche-box. The word appears to be properly Pers. toshadán, 'provision-holder,' a wallet.

[1841.—"This last was, however, merely 'tos-dán kee awooz'—a cartouch-box report—as our sepucys oddly phrase a vague rumour."—Society in India, ii. 223.]

TOFY, s. Tam. totti, Canar. tôliga, 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, appélé Totti, qui est chargé des impositions publiques."—Lett. Edifi. xiii. 371.

[1883.—"The name Totty being considered objectionable, the same officers in the new arrangements are called Juléars (see TALLIAR) when assigned to Police, and Vettions when employed in Revenue duties."—Le Fanu, Man. 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 Rhamphastes or Zygodyctyle. Tukang is really in Malay a 'craftsman 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 Thévet'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 Picotto (I Bottico; Sommario, in Ramusio, 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. & Q. 9 ser. vii. 486; viii. 22, 67, 85, 171, 250.]

1556. — "Sur la coste de la marine, la plus frequete marchandise est le plumage d‘vn oysseu, qu‘ils appellent en leur langue Toucan, lequel descrivons sommairement puis qu‘il vient a propos. C‘est oysseu est de la grandeur d‘vn pigeon. ... Au reste c‘est oysseu est merveilleusement difforme et monstrueux, ayant le bec plus gros et plus long quasi que le reste du corps." — Les Singularitez de la France Antarctiques, autrement nommee Amerique, ... Par T. André Thevet, Natif d‘Angoulême, Paris, 1558, f. 91.


See also (1599) Adrovandus, 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:

1885. — "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 handsome orange-coloured helmet which surmounts it. Down came the toucan with outspread wings, dead apparently; but when my pen Manoel 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 Forbes, Wild Life in Canara, &c. pp. 37-38.

TOWLEEA, s. Hind. tanliya, ‘a towel.’ This is a corruption, however, not of the English form, but rather of the Port. toalha (Panjab N. & Q., 1885, ii. 117).

TRAGA, s. [Molesworth gives "S. trâga, Guz. trâgu"]; trâga does not appear in Monier-Williams’s Skt. Dict., and Wilson queries the word as doubtful. Dr. Grierson writes: "I cannot trace its origin back to Skt. One is tempted to connect it with the Skt. root trei, or trd, ‘to protect,’ but the termination gâ 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 dhurna (q.v.), among the Râjputs and connected tribes, in which the complainant presents 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 papers at the time of the death of the great Charles Gordon, tended to imply their view that his death was a kind of traga intended to bring vengeance on those who had sacrificed him. [For a case in Greece, see Pausanias, X. i. 6. Another name for this self-sacrifice is Chanâ, which is perhaps Skt. candâ, ‘passionate’ (see Malcolm, Cent. India, 2nd ed. ii. 137). Also compare the jûhar of the Râjputs (Tod, Annals, Calcutta reprint, i. 74). And for Kûr, see As. Res. iv. 357 seqq.]


1813. — "Every attempt to levy an assessment is succeeded by the Tarakaw, a most horrid mode of murdering themselves and each other." — Forbes, Or. Mem. ii. 61; [2nd ed. i. 378; and see i. 214].

1819. — For an affecting story of Traga, see Macnwardo, in Bo. Lit. Soc. Trans. 1. 251.

[TRANKEY, 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. trîncador, a sort of flat-bottomed coating vessel with a high stern, and with trînquart, a herring-boat used in the English Channel. Smyth (Sailor’s Word-book, s.v.) has: "Trankeh or Trankies, a large boat of the Gulf of Persia." See N. & Q. 8 ser. vii. 167, 376.]

[1554. — "He sent certain spies who went in Terranquins dressed as fishermen who caught fish inside the straits." — Couto, 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 himself known to his countrymen. ..." — Gros, 1st ed. 25.

[1758. — "Taghi Khan ... soon after embarked a great number of men in small vessels." In the note Terranquins. — Hanswy, iv. 181.]
TRANQUEBAR, 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 Tarangambadi, 'Sea-Town' or 'Wave-Town'; so the Madras Gloss; but in the Man. (ii. 216) it is interpreted 'Street of the Telegu people.'

1610.—"The members of the Company have petitioned me, that inasmuch as they were to reside 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 das Monções, p. 285.

[1683-4.—'This Morning the Portuguese ship that came from Vizagapatam Sailed hence for Trangambard.'—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 known by the name has been called. The true name is said to be Thiruvidān-kōdu, shortened to Thiruvānkoḍu. [The Madras Gloss gives Thiruvitān kōr, tiru, Skt. ४्र, 'the goddess of prosperity,' vāzhū, 'to reside,' kēr, 'part.]

[1514.—'As to the money due from the Raja of Travancor. ...'—Albuquerque, Cartas, p. 270.]

1553.—"And at the place called Travancor, where this Kingdom of Coulam terminates, there begins another Kingdom, taking its name from this very Travancor, the king of which our people call the Roy Grande, because he is greater in his dominion, and in the state which he keeps, than those other princes of Malabar; and he is subject to the King of Narsinga."—Barros, I. ix. 1.

1609.—"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 das Monções, p. 257.

TRIBENY, n.p. Skt. tri-veṇi, 'threefold braid'; a name which properly belongs to Prayāga (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 Hugli. The Bengal Tribeni gives name to a village, which is a place of great sanctity, and to which the melas or religious fairs attract many visitors.

1682.—"... if I refused to stay there he would certainly stop me again at Trippany 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 Tripigny, c'est un Dieu enfermé dans une manière de petite Mosquée, qui est dans le milieu d'une tres-grande plaine ... au bord du Gange."—Luillier, 69.

1753.—"Au-dessous de Nudia, 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'Anville, 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 Trichinopoly 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 Dindigulis and fetid Trichies."—Burton, Sind Revisited, i. 7.

TRICHINOPOLY, n.p. A district and once famous rock-fort of S. India. The etymology and proper form of the name has been the subject of much difference. Mr. C. P. Brown gives the true name as Chiruta-palli, '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-sēkula-palli, apparently 'Holy-rock-town.' In the Tevāram the place is said to be mentioned under the name
of Sirapalli. Some derive it from Tri-siva-puram, ‘Three- head-town,’ with allusion to a ‘three-headed demon.’

[The Madras Gloss. gives Tiruchêinappalli, tiru, ‘holy,’ shina, ‘the plant cissampelos pareira, l. palli, ‘village.’]

1677.—“Tritchenapalli.”—A. Bassing, in Valentinij, v. (Ceylon), 300.

1741.—“The Maratas concluded the campaign by putting this whole Peninsula under contribution as far as C. Cumerim, attacking, conquering, and retaining the city of Tirukkerapali, capital of Madura, and taking prisoner the Nabab who governed it.”—Report of the Port. Viceroy, in Bosquejo das Possessões, &c., Documentos, ed. 1858, p. 19.

1753.—“Ces embouchures are in grand nombre, vü la division de ce fleuve en différents bras ou canaux, à remonter jusqu’à Tirishirapali, et à la pagode de Shringham.”—D’Aville, 115.

1761.—“After the battle Mahommed Ali Khan, son of the late nabob, fled to Truchinapoli, 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-nâtha-malai, or Turanga-malai. The last (‘Sea-Hill’) seems conceived to fit our modern pronunciation, but not the older forms. It is perhaps Tri-konna-malai, for ‘Three-peak Hill.’ There is a shrine of Siva on the hill, called Trikoneśvara; [so the Madras Man. (ii. 216)].

1553.—“And then along the coast towards the north, above Baticolon, there is the kingdom of Triquinamale.”—Barros, II. ii. cap. 1.

1602.—“This Prince having departed, made sail, and was driven by the winds unknowing whither he went. In a few days he came in sight of a desert island (being that of Ceilon), where he made the land at a haven called Preaturé, between Triquinimal and the point of Jafanapatam.”—Codo, V. i. 5.

1672.—“Trinquenemale hath a surpassingly fine harbour, as may be seen from the draught thereof, yea one of the best and largest in all Ceylon, and better sheltered from the winds than the harbours of Belligamme, Gale, or Colombo.”—Baldeau, 413.

1675.—“The Cinghalas themselves oppose this, saying that they emigrated from another country . . . that some thousand years ago, a Prince of great piety, driven out of the land of Tanassery . . . came to land near the Hill of Tricoenmale with 1500 or 2000 men . . .”—Ruyklof van Goens, in Valentinij (Ceylon), 210.

1685.—“Triquinimale . . .”—Ribeyro, Fr. Tr. 9.

1726.—“Trinkenemale, properly Tricoenmale” (i.e. Trikunamale).—Valentijn (Ceylon), 19.

“‘Trinkemale. . . .”—Ibid. 103.

1727.—“. . . that vigilant Dutchman was soon after them with his Fleet, and forced them to fight disadvantageously in Tranka-malaya 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 Trincomale in Ceylone (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 Rennell, Jan. 31.

TRIPANG, s. The sea-slug. This is the Malay name, tripang, térıpang. See SWALLOW, and BÉCHE-DE-MER.

[1817.—“Bich de mat” 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 . . .”—Rayfles, H. of Java, 2nd ed. i. 292.]

TRIPLICANE, 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-kiđi, ‘sacred-creeper-tank,’ Seshagiri Sastri gives it as Tiru-alli-keni, ‘sacred lily, (Nymphæa rubra) tank,’ [and so the Madras Gloss, giving the word as Tiruvallikkâni.]

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 musket shot, and better fortified in their camp at Trivelicane than we are here.”—Fl. St. Geo. Conns. Feb. 2. In Notes and Exts., Madras, 1871, No. I. p. 28.

1679.—“The Didwan (Dewaun) from Conjeveram, who pretends to have come from Court, having sent word from Treplicane which 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 acustomary for the Governours to go out to receive a bare Phyrmaund except there come therewith a Serpow (see SEER-PAW) or a Tashiriff” (see TASHREEF).—Do., do., Dec. 2. Ibid. 1873, No. III. p. 40.

[1682-4.—“Triblicane, Treblicane, Tripivy.”—Diary Fl. St. Geo. ed. Pringle, i. 63 ; iii. 154.]

TRIVANDRUM, n.p. The modern capital of the State now known as Travancore (q.v.) Properly Tiruv-anantâ-puram, ‘Sacred Vishnu-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. Stiffe's account of that island (Geogr. Mag. i. 13) to have been Turán-bagh, 'Garden of Turūn,' and it was properly the palace of the old Kings, of whom more than one bore the name of Tūrūn or Tūrūn Shāh.

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 guard 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 Torumpaque, 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."—Teixeira, Rel. de los Reyes 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 Turumbaque . . . 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 Turumbaque'; which water is the most wholesome and the freshest in the whole island."—Nieuhof, Zee en Lant-Reize, ii. 86.

TUAH, s. Malay tuan and tuwan, 'lord, master.' The word is used in the English and Dutch settlements of the Archipelago exactly as sahib is in India. [An early Chinese form of the word is referred to under SUMATRA.]

1553.—"Dom Paulo da Gama, who was a worthy son of his father in his zeal to do the King good service . . . equipped a good fleet, of which the King of Ugentana (see UJUNGTANAH) had presently notice, who in all speed set forth his own, consisting of 30 lançaras, with a large force on board, and in command of which he put a valiant Moor called Tuam-bâr, to whom the King gave orders that as soon as our force had quitted the fortress (of Malacca) not leaving enough people to defend it, he should attack the town of the Queleys (see KLING) and burn and destroy as much as he could."—Correa, iii. 486.

1583.—"For where this word Raja is used, derived from the kingly title, it attaches to a person on whom the King bestows the title, almost as among us that of Count, whilst the style Tuam is like our Dom; only the latter of the two is put before the person's proper name, whilst the former is put after it, as we see in the names of these two Javanese, Vitmuti Raja, and Tuam Colasear."—Barros, ii. vi. 3.

[1893.—". . . the coolly talked over the affairs of the Tuan Ingris (English gentleman) to a crowd of natives."—W. B. Worsfold, A Visit to Java, 145.]

TUCKÁVEE, 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. takóvi, from Ar. kāvi, 'strength,' thus literally 'a reinforcement.'

"A great many of them, who have now been forced to work as labourers, would have thankfully received tacaivy, to be repaid, by instalments, in the course of two or three years."—Buchanan, Mysore, ii. 188.

1880.—"When the Sirkar disposed of lands which reverted to it . . . it sold them almost always for a nazārāna (see NUZZER-ANA). It sometimes gave them gratis, but
it never paid money, and seldom or ever advanced takāvi 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.

TUCKEED, s. An official reminder. Ar.—H. takād, 'emphasis, injunction,' and verb takād karnā, 'to enjoin stringently, to insist.'

1862.—‘I can hardly describe to you my life—work all day, English and Persian, scores of appeals and session cases, and a continual irritation of tuckeed 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.

TUCKIAH, s. Pers. tak&aacute;ya, literally 'a pillow or cushion'; but commonly used in the sense of a hut or hermitage occupied by a fakir or holy man.

1800.—‘He declared...that two of the people charged...had been at his tuckiah.’—Wellington, Desp. i. 78.

1847.—‘The centre of the wood was a Faqir's Talkīat (sic) or Place of Prayer, situated on a little mound.’—Mrs. Mackenzie, Life in the Mission, &c., ii. 47.

TULWAIR, s. Hind. talwar and tarvār, 'a sabre.' Williams gives Skt. taravāri and tarabālīka. ["Talwar 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 nimchās"] (Sir W. Elliot, in Ind. Antiq. xva. 29). Also see Eyerton, Handaibook, 138.

1799.—‘...Ahmood Sollay...drew his tolwa on one of them.’—Jackson, Journey from India, 49.

1829.—‘...the panchās huzār turwar Rohbordān, meaning the 'fifty thousand Rohoire swords,' is the proverbial phrase to denote the master of Maroo...’—Tod, Annals, Calcutta reprint, ii. 179.

1853.—‘The old native officer who carried the royal colour of the regiment 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. tamāshi, 'going about to look at anything entertaining.' The word is in use in Turkestan (see Schuyler, below).

1631.—‘Hic quoque meridiem prospriet, ut spectet Thamasham id est pugnas Elephantum Leonum Buffaloorum et aliarum ferarum...’—De Laet, De Imperio Magni Mogoliæ, 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 Tomasia, or Sight...’—Fryer, 159.

1705.—‘Tamachars. Ce sont des réjouissances que les Gentils font en l'honneur de quelqu'unes de quelqu'un de divinitez.’—Luillier, Tab. des Matières.

1840.—‘Runjeet replied, 'Don't go yet; I am going myself in a few days, and then we will have burra tomacha.’’—Osborne, Court and Camp of Runjeet Singh, 120-121.

1876.—‘If you told them that you did not want to buy anything, but had merely come for tomasha, or amusement, they were always ready to explain and show you everything you wished to see.’—Schuyler's Turkistan, i. 176.

TUMLET, s. Domestic Hind. tamlet, being a corruption of tumbler.

TUMLOOK, n.p. A town, and anciently a sea-port and seat of Buddhist learning on the west of the Hooghly near its mouth, formerly called Tāmrālpith or -lipta. It occurs in the Mahābārata and many other Sanskrit words. "In the Dasa Kumāra and Vrihat 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, Auct. Geog. p. 504.]

c. 150.—"...καὶ πρὸς αὐτῷ τῷ ποιμάνι (𝑻𝒂ὔ𝒈𝒈 useDispatch) τοιὲς..." * * *

Πολυμυθόδωρος βασιλευὸς

Ταμμαλιπῆς..."

—Plotemy's Tables, Bk. VII. i. 73.

c. 410.—"From this, continuing to go eastward nearly 50 γῆθανες, we arrive at the Kingdom of Tamralipti. Here it is the river (Ganges) empties itself into the sea. Fah Hian remained here for two years, writing out copies of the Sacred Books. He then shipped himself on board a great merchant vessel."


c. 1070.—"...a merchant named Harshagupta, who had arrived from Tamralipti, having heard of that event, came
TUMTUM. s. A dog-cart. We do not know the origin. [It is almost certainly a corr. of English tandem, the slang use of which in the sense of a conveyance (according to the Stanf. Dict.) dates from 1807. Even now English-speaking natives often speak of a dog-cart with a single horse as a tandem.]

1866.—"We had only 3 coss to go, and we should have met a pair of tuntums which would have taken us on."—Trevilyan, The Dakw Bungalow, 384.

1889.—"A G.B.T. cart once married a bathing-machine, and they called the child Tum-tum."—R. Kipling, The City of Dreadful Nights, 74.

TUNCA, TUNCW, &c., s. P.—H. tankhwa, pron. tankhā. 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.

1758.—"Roydoolub . . . has taken the discharge of the tuncaws and the arrears of the Nabob's army upon himself."—Orme, iii.; [ii. 361].

1760.—"You have been under the necessity of writing to Mr. Holwell (who was sent to collect in the tuncares) . . . The low men that are employed in the tuncares are not to be depended on."—The Narrative of the Prest. and Council of Ft. Wm., in Long, 233.

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 Grassiiah or Rajpoor chiefs . . . were satisfied with a fixed and known tanka, or tribute from certain territories, one of which they had a real or pretended claim."—Macaulay, Cent. India, 2nd. ed. i. 385.

1851.—"The Sikh detachments . . . used to be paid by tankhwas, or assignments of the provincial collectors of revenue."—Edwardes, A Year on the Punjab Frontier, i. 19.

TURA. s. Or. Turk. tāra. This word is used in the Autobiography of Baber, and in other Mahomedan 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 tāra which they quote from Meninski is "reticulatus," and combining this with the manner in which the quotations show these tāra 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 tābra, and says: "Tābras are nose-bags, but . . . Badāunī makes the meaning plain, by saying that they were filled with earth (Tārikh-i-Badāunī, f. 130). . . . The sacks used by Sher Shāh as temporary fortifications on his march towards Rājpūtdāna were tābras" (Elliot, vi. 469). It is evident, however, that Baber's tāras were no tobāras, whilst a reference to the passage (Elliot, iv. 405) regarding Sher Shāh shows that the use of bags filled with sand on that occasion was regarded as a new contrivance. The tābra of Badāunī may therefore probably be a misreading; whilst the use of gabions implies necessarily that they would be filled with earth.

1528.—(At the Battle of Pānpāit) "I directed that, according to the custom of Rūm, the gun-carriages should be connected together with twisted bull-hides as with chains. Between every two gun-carriages were 6 or 7 tūras (or breastworks). The matchlockmen stood behind these guns and tūras, and discharged their matchlocks. . . . It was settled, that as Pānpāit was a considerable city, it would cover one of our flanks by its buildings and houses while we might fortify our front by tūras . . ."—Baber, p. 304.
1528.—(At the siege of Chânderi) "overseers and pioneers were appointed to construct works on which the guns were to be planted. All the men of the army were directed to prepare türas and scaling-ladders, and to serve the türas which are used in attacking forts. . . ."—Ibid. p. 376. The editor's note at the former passage is: "The meaning (viz. 'breastwork') assigned to Tûra here, and in several other places is merely conjectural, founded on Petis de la Croix's explanation, and on the meaning given by Meninski to Tûr, viz. reticulatus. The Tûras may have been formed by the branches of trees, interwoven like basket-work . . . or they may have been covered defences from arrows and missiles . . ."

Again: "These Tûras, so often mentioned, appear to have been a sort of testudo, under cover of which the assailants advanced, and sometimes breached the wall. . . ."

TURAKA, n.p. This word is applied both in Mahratti and in Telugu to the Mahommedans (Turks). [The usual form in the inscriptions is Turushka (see Bombay Gazetteer, i. pt. i. 189).] Like this is Turâk (see TAROUK) which the Burmese now apply to the Chinese.

TURBAN, s. Some have supposed this well-known English word to be a corruption of the P.—H. sirband, 'head-wrap,' as in the following:

1727.—"I bought a few seerbunds and sumnookes there (at Cuttack) to know the difference of the prices."—A. Hamilton, i. 394 (see PIECE-GOODS).

This, however, is quite inconsistent with the history of the word. Wedgwood's suggestion that the word may be derived from Fr. turbin, 'a whelk,' is equally to be rejected. It is really a corruption of one which, though it seems to be out of use in modern Turkish, was evidently used by the Turks when Europe first became familiar with the Ottomans and their ways. This is set forth in the quotation below from Zedler's Lexicon, which is corroborated by those from Rycaut and from Galland, &c. The proper word was apparently dulband. Some modern Persian dictionaries give the only meaning of this as 'a sash.' But Meninski explains it as 'a cloth of fine white muslin; a wrapper for the head'; and Villiers also gives it this meaning, as well as that of a 'sash or belt.'* In doing so he quotes Shakespear'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, 'volvere,' admitting of application to either a girdle or a head-wrap. From the Turks it passed in the forms Tulipant, Tolliban, Turbant, &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. Skeat (Concise Dict. s.v. tulip, turban)].*  

1487.—". . . tele bambagine assai che loro chiamano turbanti; tele assai colla salda, che lor chiamano sexe (sash). . . ."—Letter on presents from the Sultan to L. de' Medici, in Roscoe's Lorenzo, ed. 1825, ii. 371-72.

c. 1490.—"Estradiots sont gens comme Genetaires: vestuz, à pied et à cheval, comme les Turcs, sauf la teste, où ils ne portent ceste toille qu'ils appellent tolliban, et sont durs gens, et couchent dehors tout l'an et leurs chevaux."—Ph. de Commynes, Liv. VIII. ch. viii. ed. Dupont (1843), ii. 456. Thus given in Danett's translation (1595): "These Estradiots are soldiers like to the Turkes Ianizaries, and attired both on foote and on horsebacke like to the Turks, save that they weare not vpon their head such a great royle of linnen as the Turkes do called (sic) Tolliban."—p. 325.

1586-8, —". . . [the King's Secretarie, who had upon his head a piece of died linen cloth folded vp like vnto a Turkes Tuliban].—Voyage of Master Thomas Cavendish, in Hakl. iv. 33.

1588.—"In this canoa was the King's Secretarie, who had on his head a piece of died linen cloth folded vp like vnto a Turkes Tuliban."—Cavendish, ibid. iv. 337. c. 1610.—". . . un gros turban blanc à la Turque."—Pyrard de Laval, i. 98; [Hak. Soc. i. 132 and 165].

1611. —Colgrave's French Dict. has: "Toliban: m. A Turban or Turkish hat. "Tolopan, as Turban. "Turbun: m. A Turban; a Turkish hat, of white and fine linnen wreathed into a rundle; broad at the bottom to enclose the head, and lesening, for ornament, towards the top."  

1615.—". . . se un Cristiano fosse trovato con turbante bianco in capo, sarebbe perciò costretto o a ringare o a morire. Questo turbante poi lo portano Turchi, di varie forme."—P. della Valle, i. 96.  


* The Pers. partala is always used for a 'waist-belt' in India, but in Persia also for a turban.
TURBAN.

1615.—“The Sultan of Socotora... his clothes are Surat Stuffes, after the Arab's manner... a very good Turban, but bare footed.”—Sir T. Roe, [Hak. Soc. i. 32].

1619.—“Their Attire is after the Turkish fashion, Turbants only excepted, instead whereof they have a kind of Capp, rowled about with a black Turban.”—De Montfort, 5.

1690.—“Some indeed have sashes of silke and gold, tulipanted about their heads...”—Sir T. Herbert, p. 128.

1672.—“On the head they wear great Tulbands (Tulbande) which they touch with the hand when they say salam to any one.”—Baldinucci (Germ. version), 33.

1673.—“The mixture of Castes or Tribes of all Indias are distinguished by the different Modes of binding their Turbats.”—Fryer, 115.

1674.—“El Tanadar de un golpo cortó las repetidas bueletas del turbante a un Turco, y la cabeza asta la mitad, de que cayó muerto.”—Faria y Sousa, Asia Port. ii. 179-180.

1676.—“Mahamed Ali Beg returning into Persia out of India... presented Cha-Set the second with a Coco-nut about the bigness of an Austrich-egg... there was taken out of it a Turbant that had 60 cubits of calicut in length to make it, the cloath being so fine that you could hardly feel it.”—Twomey, 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 Tulbientar Aga, he that makes up his Turbant.”

A little below another personage (apparently) is called Tulbent-oqghlanı (“The Turban Page”)—Ricart, Present State of the Ottoman Empire, p. 14.

1711.—“Their common Dress is a piece of blew Callico, wrap’d in a Rola round their Heads for a Turbat.”—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 thence called Tulbentar or Dulbentar Aga, or Dulbendar Aga, also called by some Dubbend Oghhanı, or Page of the Turban.”—Zedler, Universal Lexicon, s.v.

C. 1760.—“They (the Sepoys) are chiefly armed in the country manner, with sword and tare, and wear the Indian dress, the turbant, the cabay (Cabaya) or vest, and long drawers.”—Grose, i. 39.

1843.—“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.”—Macaulay, Speech on Gates of Somanath.

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 Chilli did. In Tamil the bird is called vad-kori, ‘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 Pavo-nidae, the guinea-fowl, Meleagris of the ancients. Minshew’s explanations (quoted below) show strange confusions between the two birds. The French coq d’Inde or Dindon points only ambiguously to India, but the German Calecutische Hahn and the Dutch Kalkoen (from Calicuit) 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 Batuta (quoted below) makes quaint mention. Zedler’s great German Lexicon of Universal Knowledge, a work published as late as 1745, says that these birds (turkeys) were called Calecutische 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
nave scholars, instead of admitting the anachronism, have boldly main-
tained that the turkey had always been found in India (Dravidian Gramm. 2nd ed. p. 137). Padre Paolino 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-Rum, '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, 'Pooh! 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."—Ibn Batuta, iv. 257.

c. 1550.—"One is a species of peacock that has been brought to Europe, and commonly called the Indian fowl."—Girolamo Benzoni, 148.


1623.—"33. Gallus Indicus, ant Turcicus (quem vocant), gallinacei avium parum superat; iracundus ales, et carnibus valde albis."—Bacon, Hist. Vitae et Mortis, in Montagmes's ed. x. 140.

1653.—"Les Françoises appellent coq-d'Inde vn oyseau lequel ne se trouve point aux Indes Orientales, les Anglos le nomment turki-koq qui signifie coq de Turquie, quoy qu'il n'y ait point d'autres en Turquie que ceux que l'on y a portes d'Europe. Io croy que cet oyseau nous est venu de l'Améri-
que."—De la Boullaye-le-Gouz, ed. 1657, p. 259.

1750-52.—"Some Germans call the tur-
keys Calcutta hens: for this reason I looked about for them here, and to the best of my remembrance I was told they were foreign."—Olof Torree, 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, TUNNEE, s. An English supercargo, Sea-Hind., and probably a corruption of attorney. (Roebuck).

TURPAUL, s. Sea-Hind. A tar-
paulin (ibid.). [The word (tarpaul) 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 Milburn (1813) tusha, and tusseh (ii. 158, 244), we find it in the Aín-i-Akbâri as tassar, and in Dr. Buchanan as tasar (see below). The term is supposed to be adopted from Skt. tassara, tussara, Hind. tasar, 'a shuttle'; perhaps from the form of the cocoon? The moth whose worm produced this silk is generally identified with Antheraea paphia, but Capt. Hutton has shown that there are several species known as tasar 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 tasar silk, has long been Bhagalpur on the Ganges. [See also Allen, Mon. on Silk Cloths of Assam, 1899; Yusuf Ali, Silk Fabrics of N.W.P., 1900.] The first mention of tasar in English reports is said to be that by Michael Atkinson of Jangipâr, as cited below in the Linnean Transactions of 1804 by Dr. Roxburgh (see Official Report on Sericulture in India, by J. Geoghegan, Calcutta, 1872), and the elaborate article in Watt, Écon. Dict. vi. pt. iii. 96 seqq.].

c. 1590.—"Tassar, per piece . . . £ to 2 Rupees."—Ains, i. 94.
TYGONNA,

from Tutticaree, A

This in

...—M. Atkinson, as above, in Linn. Trans., 1804, p. 41.

1802.—"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 Tussh silk, which is woven into a cloth called Tussh doothies, much worn by Dromins and other sects of Hindoos."—Roxburgh, Ibid. 34.

c. 1809.—"The chief use to which the tree (Terminalia ela, or Assin) is however applied, is to rear the Tasar silk."—Buchanan, Eastern India, i. 157 seqq.

[1817.—"A thick cloth, called Tusur, is made from the web of the gossyp insect in the district of Veerbhoomee."—Ward, Hindoos, 2d ed. i. 85.]

1876.—"The work of the Tusur silk-weavers has so fallen off that the Caleutta monitor no longer do business with them."—Sat. Rev., 14 Oct., p. 468.

TUTICORIN, n.p. A sea-port of Tinnevelly, and long the seat of pearl-fishery, in Tamil Tuttukkudi, [which the Madras Gloss. derives from Tamil tattu, 'to scatter'; kudi, 'habitation']. According to Fra Paolo the name is Tutukodi, 'a place where nets are washed,' but he is not to be trusted. Another etymology alleged is from turu, 'a bush.' But see Bp. Caldwell below.

1544.—"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 Manaps and Tuttucorim inhabited by the Christians that were made there by Miguel Vaz, Vicar General of India at the time."—Correia, iv. 403.

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 Tuttucorim."—King's Letter, in L. das Mompas, 386.

1644.—"The other direction in which the residents of Cochim 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."—Bocarro, MS.

[c. 1660.—". . . musk and porcelain from China, and pearls from Beharen (Bahrain), and Tutucoury, near Ceylon."—Bernier, ed. Constable, 204.]

1672.—"The pearls are publicly sold in the market at Tutucory and at Calipatnam. . . . The Tutucorimish and Manaarish pearls are not so good as those of Persia and Ormus, because they are not so free from water or so white."—Baldeus (Germ. ed.), 145.

1673.—". . . Tuticacree, a Portugal Town in time of Yore."—Fryer, 49.

[1682.—"The Agent having notice of an Interloper lying in Titticorin Bay, immediately sent for ye Council to consult about it."—Pringle, Diary Fl. St. Geo. 1st ser. i. 69.]

1727.—"Tutecareen has a good safe harbour. . . . This colony superintends a Pearl-Fishery . . . which brings the Dutch Company 20,000L yearly Tribute."—A. Hamilton, i. 394; [ed. 1744, i. 398.]

1851.—"The final n in Tuticorin was added for some such euphonic reason as turned Kochchi into Cochim and Kumari into Comorin. The meaning of the name Tuttukkudi is said to be 'the town where the wells get filled up'; from tattu (properly tarty, '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 cellaring, or dug in the ground, in which it has in some parts of India been the practice to keep the hottest part of the day during the hottest season of the year. Pers. tah-khdna, 'nether-house,' i.e. 'subterraneous apartment.' ['In the centre of the court is an elevated platform, the roof of a subterraneous chamber called a zeera zemos, whither travellers retire during the great heats of the summer" (Morier, Journey through Persia, &c., 81). Another name for such a place is sardabah (Burton, Ar. Nights, i. 314).]
TYPHOON.

The Arabic word is ṭifān, 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 τυφῶν or τυφών. [But Burton (Ar. Nights, iii. 257) alleges that it is pure Arabic, and comes from the root ταύ, ‘going round.’] This word τυφῶν (the etymologists say, from τυφώ, ‘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 Pisachec’) to a ‘waterspout,’ and thence to analogous stormy phenomena. ‘Waterspout’ seems evidently the meaning of τυφῶν in the Meteorologica of Aristotle (γένεται μὲν οὖν τυφῶν . . . κ.τ.λ.) iii. 1; the passage is exceedingly difficult to render clearly); and also in the quotation which we give from Aulus Gellius. The word may have come to the Arabs either in maritime intercourse, or through the translations of Aristotle. It occurs (al-ṭifān) 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 Tai (and also with the addition of fung, ‘wind’) to be really applied to a certain class of cyclonic winds, in a Chinese work on Formosa, which is a re-issue of a book originally published in 1694. Dr. Hirth thinks Tai as here used (which is not the Chinese word ta or tai, ‘great,’ and is expressed by a different character) to be a local Formosan term; and is of opinion that the combination Tai-fung 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 tufão is the Chinese name for such storms. Dr. Hirth’s paper is certainly worthy of much more attention than the

c. 1763.—“The throag that accompanied that minister proved so very great that the floor of the house, which happened to have a Tah-Quana, 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.”—Sei Mutagkerin, iii. 19.

1842.—“The heat at Jellalabad from the end of April was tremendous, 105° to 110° in the shade. Everybody who could so lived in underground chambers called ty-khanás. Broadfoot dates a letter ‘from my den six feet under ground.’”—Mrs. Mackenzie, Storms and Sunshine of a Soldier’s Life, i. 288. [The same author in her Life in the Mission (i. 390) writes taikhana.]

TUXALL, TAKSAUL, s. The Mint. Hind. faksal, from Skt. tankaśālā, ‘coin-hall.’

[1757.—“Our provisions were regularly sent us from the Dutch Tankaals . . .”—Holwell’s Narr. of Attack on Calcutta, p. 34; in Wheeler, Early Records, 248.

[1811.—“The TicksaI, or superintendent of the mint . . .”—Kirkpatrick, Nepal, 201.]

TYphoon, s. A tornado or cyclone-wind; a sudden storm, a ‘nor'-wester’ (q.v.). Sir John Barrow (see Autobiog. 57) ridicules “learned anti-quarians” for fancying that the Chinese took typhoon from the Egyptian Typhon, the word being, according to him, simply the Chinese syllables, taph-fung, ‘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 “tough ’un.” 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, paqoda, chop, cooly, tutemague;—none of these are Chinese. And the probability is that Vasco and his followers got the tufão, which our sailors made into toufoun and then into typhoon, as they got the monçao which our sailors made into monsoon, direct from the Arab pilots.

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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. *tufão* distinctly represents *tāfān* and not *vai-fung*, 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 *typhones* in his Latin below; also that *tāfān* is an Arabic word, at least as old as the Koran, and closely allied in sound and meaning to *υφός*, whilst it is habitually used for a storm in Hindustani. This is shown by the quotations below (1810-1836); and Platts defines *tāfān* as “a violent storm of wind and rain, a tempest, a *typhoon*; a flood, deluge, inundation, the universal deluge” etc.; also *tāfānī*, “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, simoom*; and it is quite possible that the Formosan mariners took up their (unexplained) *vai-fung* 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. *Tufān*, ‘whirlwind, waterspout’, connected with *τυφός* seems pure Greek; the combination in Baal-Zephon, Exod. xiv. 2, and *Σφάνος*, the northern one, in Joel, ii. 20, 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 *ṯāfā* to overflow.

“But again, the sense of *whirlwind* is not recognised in classical Arabic. Even Dozy in his dictionary of later Arabic only cites a modern French-Arabic dictionary (Bochtor’s) for the sense, Tourbillion, trombe. Bistānī in the *Mohāt el Mohāt* does not give this sense, though he is pretty full in giving modern as well as old words and senses. In Arabic the root *ṯāfā* 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 *νφός, typho*, or *tifon*. But in order finally to settle the matter one wants examples of this sense of *Tāfān*.”

[Prof. Skeat (Concise Dict. 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 *tufion*, *tufsoon*, *tiphon*, &c.—Arab. *tāfān* a hurricane, storm. Gk. *νφός*, better *νφός*, a whirlwind. The close accidental coincidence of these words in sense and form is very remarkable, as Whitney notes.”]

c. A.D. 1610.—“... dies quidem tandem illuxit: sed nichil de periculo, de saevitiae remissum, quia turbines etiam crebriores, et coelum atrum et fumigantes globi, et figurae quaedam nubium metuendae, quasi *tufān*, aut *tuffon*, aut *tufso*, aut *tipso*, aut *tipnon*, aut *tiphān*, or *tifon*, 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 Caukhina-china... 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 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 Chinesees is named *Tufan*” (o qual tormento os Chins chamão *tufão*). Pinto (orig. cap. 1.) in Cogan, p. 60.

“... in the height of forty and one degrees, there arose so terrible a Southwind, called by the Chinesees *Tufan* (um tempo do Sul, a ã Chins chamão *tufão*).”

 Ibid. (cap. Ixxix.), in Cogan, p. 97.

1554.—“Não se ouve por pequena mara- vilha cessarem os *tufões* na paragem da ilha de Sichíhio.”—Letter in Sour, Orient(e) Conquist. 1. 680.

[c. 1554.—“... suddenly from the west arose a great storm known as fil *Tofani* [hitt. ‘Elephant’s flood, comp. ELEPHANTA, b.’]—Travels of Sidi Ali, Res, ed. Vambré, P. 17.]
1567.—"I went aboord a shippe of Bengal, at which time it was the yeere of Touffon, concerning which Touffon ye are to be informed that in the East Indies often times, there are not stormes as in other countreys; but every 10 or 12 yeeres there are such tempestes and stormes that it is a thing incredible... neither do they know certainly what yeere they will come."—Master Caesar Fredericks, in Håbl. ii. 370 [309].

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 Pliny calleth it Vertex and Vortex; but as dangerous as they are, as they arise suddenly, so quickly are they laid again also."—Rosswoll's Travels, in Ray's Collection, ed. 1705, p. 320. Here the traveller seems to intimate (though we are not certain) that Typhon was then applied in the Levant to such winds; in any case it was exactly the tifan of India.

1602.—"This Junk seeking to make the port of Chineoet with a tremendous storm such as the natives call Tufao, 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 seems to raise a sound of flame, whilst in the space of one turning of the sand-glass the wind shall veeer round to every point of the compass, seeming to blow more furiously from each in succession.

"Such is this phenomenon that the very birds of heaven, by some natural instinct, know of its coming days beforehand, and are seen to take their nests down from the tree-tops and hide them in crevices of rock. Eight days before, the clouds also are seen to float so low as almost to graze men's heads, whilst in these days the seas seem beaten down as it were, and of a deep blue colour. And before the storm breaks forth, the sky exhibits a token well-known to all, a great object which seamen call the Ox-Eye (Olho de Bo) all of different colours, but so gloomy and appalling that it strikes fear in all who see it. And as the Bow of Heaven, when it appears, is the token of fair weather, and calm, so this seems to portend the Wrath of God, as we may well call such a storm."

1610.—"But at the breaking vp, commeth alway a cruel Storme, which they call the Tuffon, fearfull even to men on land; which is not unlike extreame euer yeare."—Finch, in Purtchae, i. 423.

1613.—"E perque a terra he salitosa e vortens, hoc mago sogetia a tempestades, ora menor aquella chamada Enechepa (Ewegepa), ora maior chamada Tiphon (Tufon), aquelle de ordinario chamamos Tiphão ou Tormenta desfeita... e corre com tanta furia e impeto que desfas os tectos das casas e aranca arvores, e as vezes do mar lansa as embarcações em terra nos campos do sertão."—Godinho de Eredia, f. 36v.

1615.—"And about midnight Capt. Adams went out in a bark aboard the Hoozeander with many other barks to tow her in, we fearing a touffon."—Cock's Diary, i. 50.

1624.—"3. Typhoons majores, qui per latitudinem aliquam corrumpit, et corrupta sorbent in sursum, raro fiunt; at vortices, sive turbines exigui et quasi ludere, frequentem.

"4. Omnes procellae et typhoons, et turbines majores, habent manifestum motum propecphili, aut vibrationis deorums magis quam ali venti."—Bacon, Hist. Ventorum, in B. Montagu's ed. of Works, x. 49. In the translation by N. E. (1671) the words are rendered "the greater typhoons."—Ibid, xiv. 268.

1626.—"Francis Fernandez writeth, that in the way from Malacc to Japan they are encountered with great stormes which they call Tuffons, that blow foure and twentye hours, beginning from the North to the East, and so about the Compass."—Purchas, Pilgrimage, 600.

1638.—"Tuffoons are a particular kind of violent Storms blowing on the Coast of Tonquin... it comes on fierce 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 Hour, more or less; then the Wind comes round about the S.W. and it blows and rains as fierce from thence, as it did before at N.E. and as long."—Dampier, ii. 36.

1712.—"Non vo spavento paragonabile a quello de' naviganti, quali in mezzo all' oceano assaltati d'ogni istante da turchini o da tifoni..."—P. Paolo Segnero, Mann, dell' Impresa, Ottobre 14. (Borrowed from Della Crusca Voc.).

1721.—"I told them they were all strangers to the nature of the Mousoons and Tuffoons on the coast of India and China."—Shelcooke's Voyage, 383.

1727.—"... by the Beginning of September, they reach the Coast of China, where meeting with a Tuffoon, or a North East Storm, that often blows violently about that Season, they were forced to bear away for Johore."—A. Hamilton, ii. 89; [ed. 1744, ii. 88].

1727.—"In the Iceed 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.

1780.—Appended to Dunn's New Directory, 5th ed. is:

"Prognostic of a Tuffoon on the Coast of China. By Antonio Pascal de Rosa, a Portuguese Pilot of Macao." c. 1810.—"(Mr. Martyn) "was with us during a most tremendous touffan, 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 Skipp, ii. 256.

"I thanked him, and enquired how this toofan or storm had arisen."—Pandurang Hart, [ed. 1873, i. 60].

1836.—"A hurricane has blown over 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 tafan. The old peoplen-tree means, and the wind roars in it as if the storm would tear it up by the roots."—Wanderings of a Pilgrim, ii. 53.

1840.—"Slavers throwing overboard the Dead and Dying. Typhoon coming on. "'Aloft all hands, strike the topmasts and belay; Yon angry setting sun, and fierce-edge clouds Declare the Typhoon's coming &c. (Fallacies of Hope)."

J. M. W. Turner, in the R.A. Catalogue

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 Locks of Typhon." See Mr. Hamerton's Life of Turner, pp. 283, 291, 345.

Punch parodied Turner in the following imaginary entry from the R.A. Catalogue:

"34.—A Typhoon bursting in a Simoon over the Whirlpool of Maelstrom, 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 typhoon coming up, sure enough.'"—Oakfield, i. 122.

1859.—"The weather was sultry and unsettled, and my Jamadar, Ramdeen Te-warry . . . 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 wisp, and these most surely foretold the approach of the tornado."—Ibid. 176.

TYRE, s. Tamil and Malayal. tayir. The common term in S. India for curdled milk. It is the Skt. dadhi. Hind. dahi of Upper India, and probably the name is a corruption of that word.

1626.—"Many reasoned with the Jesuits, 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 Saen nommen."—Rogerius, 138.

1672.—"Curdled milk, Tayer, or what we call Saur, 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."—Baldaeus, Zeylon, 403.

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 Oils."—Rathee, Code, 41.

1782.—"Les uns en furent affligés pour avoir passé les nuits et dormi en plein air; d'autres pour avoir mangé du riz froid avec du Tair."—Sonnerat, i. 201.

1784.—"The Samiass (Sunyasa), who lived near the chauderie (see CHOLTRY), took charge of preparing my meals, which consisted of rice, vegetables, tayar (lait caillé), and a little molagonier" (see Mulligatawny).—Haufner, i. 147.

[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. 14.]

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 tyer."—The Gooroo Paramutan, E.T. by Babington, p. 50.

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. Romania. In Godinho de Eредia's Declaracao de Malaca the term is applied to the whole Peninsula, but owing to the interchangeable use of u,
UMBRELLA.

v, and of j, i, it appears there throughout as Viontna. 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 (as in the quotation from Barros) to their capital.

c. 1539.—"After that the King of Jan-
tana had taken that oath before a great
Casis (Casis) of his, called Raul Moulano,
upon a festival day when as they solemnized
their Ramadan (Ramdam) . . ."—Pinto, in
Cogan's E.T. p. 36.

1533.—"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 Malacca some twenty or more
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.

1544.—". . . en Muar, in Ojantana . . ."—Botelho, Tombo, 105.

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
Ashante. Yet it was evidently a
strange object, needing particular de-
scription, to John Marignoli (c. 1350),
Ruy Clavijo (c. 1404), Barbosa (1516),
John de Barros (1553), and Minshew
(1617). See also CHATTA, and SOM-
ERERO.

c. B.C. 325.—"Τον δὲ πυροφόραν λέγει
Νέαρχοι δὲ τί βάπτισται Ἰνδός . . . καὶ
ακίδα δὲ τί προδάλωται, τὸν θέρεσ, δοῦ

UMBRELLA.

οὖκ ἡμελημένω 'Ἰνδῶν."—Arrian, Indica, xvi.

c. B.C. 2.

"Ipse tene distenta suis umbracula virgis; "
Ipse face in turba, qua venit illa,

c. a.d. 5.

"Aurea pellebant rapidos umbracula soles "
Quae tamen Heracleae sustinuere ma-

nus."—Ibid. Pusti, ii. 311-312.

c. a.d. 100.

"En, cui tu viridem umbellam, cui succina
mittas Grandia natalis quotas retid . . ."—
Journal, ix. 50-51.

c. 200.—". . . ἐπιμψε δὲ καὶ κλίψαν αὐτῶν
ἀργυρόσποδα, καὶ σπαρακὴ, καὶ σκηνὴν οὐρα
φρόνον ἀνήφθη, καὶ θρόνον ἀργυρόν, καὶ
ἐπίκρουσον σκιαδίων . . ."—Atheneaum,
Lib. ii. Epit. § 81.

c. 300.—"Ubi si inter aurata fabella
laciniis sive toritorium, quod portatur
super caput Imperatoris, fuit praesentatum
eidem, quod totum erat praeparatum cum
gemmis."—Joan. de Plan Carpinii, in Rec.
de V., iv. 759-760.

c. 1292.—"Et a haute festes porte Mon-
signor le Dus una corone d'or . . . et la
ou il vait a hautes festes si vait apres lui un
damoiseau qui porte une unbrele de dras à
or sur son chief . . ." and again:

"Et aprs en vet Monsignor li Dus de-
sos l'ombrele que li dona Monsignor l'Apo-
stoille; et cele l'ombrele est d'un dras (a) or,
que la porte un damoisell entre ses mains,
que s'en vet totes voies apres Monsignor li
Dus."—Venetian Chronicle of Martino da
Canale, Archiv. Stor. Ital., I. Ser. viii. 214,
560.

1298.—"Et tout ceus . . . ont par com-
mandement que toutes fois que il cheva-
uchent dovent avoir sus le chief un palieque
que en dit l'ombrele, que en porte sur une
lance en senefance de grant seigneurie."—
Marco Polo, Text of Pauthier, i. 256-7.

c. 1332.—(At Constantinople) "the inha-
bilants, military men or others, great and
small, winter and summer, carry over their
heads huge umbrellas (ma hallÔt)."—Im
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."—Shih-
buddin Dimishki, in Nat. et Eects. xiii. 190.

1404.—"And over her head they bore a
shade (sombra) 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."—Clarvio, § cxxxi.

1541.—"Then next to them marches twelve men on horseback, called Pere- tandas, each of them carrying an Umbrella of carnation Sattin, and other twelve that follow with banners of white damask."—Pinto, in Cogan's E.T., p. 135.

In the original this runs:

"Vão doze homens a cavalo, que se chama perçandras, có sombreyros de cimn cramesis nas mãos à modo de esparavelas postas en costas muito compridas (like tents upon very long staves) e outros doze có banđeiras de damasco branco."

[c. 1590.—"The Eunygni of Royalty. . .

2. The Chair, or umbrella, is adorned with the most precious jewels, of which there are never less than seven. 3. The Sāvbān 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 Afjalāgīr."—Ain, i. 50.]

1617.—"An Æmbrell, a fashion of round and broade fannow, wherewith the Indians, and from them our great ones preserve themselves from the heate of the searching sun."—G. Ombrâfe, m. Ombrèl, l. Umbella, ab vbmbra, the shadow, est enim instrumentum quo solem à facie arcent t? Ivuen. Gr. σκιᾶω, diminut. a σκια, i. vbmbra. T. Schabht, q. schattun, i. vbmbra, et hüt, i. pityus, à quo, et B. Schinhord. Br. Teggidel, à teg. i. pulchrurn forma, et gidd, pro riddio, i. protègeare; haec enim umbellae finis."—Minseuev (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."—Fryer, 222.

1681.—"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."—Knoux's Ceylon, 79.

1709.—". . . 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 to be dry from head to foot in the like occasion he shall be welcome to the Maid's pattens."—The Female Tatler, Dec. 12, quoted in Malcolm's Anecdotes, 1808, p. 429.

1712.

"The tuck'd up semstress walks with hasty strides;
While streams run down her oil'd um- brella's sides."—Swift, A City Shower.

1715.

"Good housewives all the winter's rage despire,
Defended by the riding hood's disguise;
Or underneath the Umbrella's oily shade
Safe through the wet on clinking 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 Tatler.

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 upas, Balinese hupas, 'poison.' It commonly refers to vegetable poison, because such are more common. In the Lampong language upas 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 Antiris toxicaria, from the name given to the poison by the Javanese proper, viz. Antjar, or Anchar (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.
UPAS. 953 UPAS.

[According to Mr. Scott "the Malay name for the 'poison-tree,' or any poison-tree, is pōhun āras, pōhun āpas, 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 buko onyko." 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 SUMPITAN, SARBATANE).

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, Cleyer, 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 (Ip, the Macassar form) and assigned a scientific name, Arbor toxisaria.* 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 professor 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 Karta, the seat of the Emperor, and between 18 and 20 leagues from Tinkjoe" (probably for Tyukjoe, 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 Sura Karta 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

* It must be kept in mind that though Rumphius (George Everard Rumph) died in 1693, his great work was not printed till nearly fifty years afterwards (1741).

† This distance is probably a clerical error. It is quite inconsistent with the other two assigned.

* Foersch was a surgeon of the third class at Samarang in the year 1773.—Horsfield, in Bat. Trans, as quoted below.
service in Java at the time indicated. In our article **ANA ConDa** 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 Coquebert 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. 1, 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. *Artocarpae*).

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 Japâra, and one near Onârang. In all these cases, scattered over the length of Java, the people knew the tree as *anchor*.

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. xxiii.; and in Blume's *Kumphia* (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 he vouches, of a tall specimen of the trees. These he describes as "vastas, arduas, et a ceteris segregatas,"—solitary

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* Leschenault also gives the description of another and still more powerful poison, used in a similar way to that of the *Antiaris*, viz. the *tieute*, called sometimes *Upæs Raja*, the plant producing which is a *Styrænæ*, and a creeper. Though, as we have said, the name *Upæs* is generic, and is applied to this, it is not the *Upæs* of English metaphor, and we are not concerned with it here. Both kinds are produced and prepared in Java. The *Ipo* (a form of *Upæs*) of Macassar is the *Antiaris*; the *Ipo* of the Borneo Dayaks is the *Tieute*.
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 'wings' or buttresses (see Horsfield in the Bat. 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 carboxic 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 Foerch legend be compared with some of the particulars alleged by several of the older writers, e.g. Camell (in Ray), Valentijn, Spelman, Kaempfer, and Runphius, it will be seen that the basis for a great part of that putida commentatio, as Blume calls it, is to be found in them.

George Colman the Younger founded on the Foerschian Upas-myth, a kind of melodrama, called the Law of Java, first acted at Covent Garden May 11, 1822. We give some quotations below.¹

Lindley, in his Vegetable Kingdom, in a short notice of Antiaris toxicaria, says that, though the accounts are greatly exaggerated, yet the facts are notable enough. He says cloth made from the tough fibre is so acrid as to verify the Shirt of Nessus. My friend Gen. Maclagan, noticing Lindley's remark to me, adds: "Do you remember in our High School days (at Edinburgh) a grand Diorama called The Upas Tree? It showed a large wild valley, with a single tree in the 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 Archiv. für Pathol. Anat. 1894, p. 317-25) see Ling Roth, Nativen von Sarawak, ii. 188 seqq. and for superstitions connected with these poisons, Sket, Malay Magic, 426.]

c. 1390.—"En queste isole sono molte cose maravigliose e strange. Onde alcuni arbore li sono... che fanno veleno pessimo... Quelli uomini sono quasi tutti corsali, e quando vanno a battaglia portano ciascuno uno canna in mano, di lunghezza d'un braccio e pongono in capo de la canna uno ago di ferro atossato in quel veleno, e sifiano nella canna e l'ago vola e percorretole dove vogliono, e c'entinente quelli che si fanno pesto muore. Ma egli hanno la tina piene di stereo d'uomo e una iscodella di stereo guarisce l'uomo da queste cotali ponture."—Storia di Frate Odorigno, from Palatina MS., in Cathay, &c., App., p. xlix.

c. 1630.—"And (in Makasser) which is no less infernal, the men use long canes or truncks (cald Sempitans—see Sumptan), out of which they can (and use it) blow a little pricking quill, which if it draw the last drop of blood from any part of the body, it makes him (though the strongest man living) die immediately; some venoms operate in an houre, others in a moment, the veyes and body (by the virulence of the poysen) corrupting and rotting presently, to any man's terour and amazement, and feare to live where such abominations pre-dominate."—Sir T. Herbert, ed. 1693, p. 329.

c. 1631.—"I will now conclude; but I first must say something of the poison used by the King of Macassar in the Island of Celebes to envenom 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 makes it stink so much muce. 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 pestilential influence ascends to the wound, and with the same swiftness and other effects snatches 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."—Jac. Bontius, lib. v. cap. xxxii.
1646.—"Es wacht ein Baum auf Macasser, einer Oistik auf der Insel Celebes, der ist beschummert, dass wann einer nur an einem Glied damit verletzet wird, und man solches mit alhalsb wegschütt, der Gift geschwind zum Hertzen eilet, und den Garaus machet" (then the antidote as before is mentioned). . . . "Mit solchem Gift schwimmen die Bandaneesen ihre lange Pfeil, die Sie von grossen Bögen, einer Manneßling hoch, hurtig schießen; in Banda aber tätten Ihre Weber grossen Schaden damit. Denn Sie sich auf die Bäume setzten, und kleine Fischgerüthen damit schmierten, und durch ein gebühret Röhrlein, von einem Baum, auf unser Volek schossen, mit grossen machtigen Schaden." —Naar, Ost-Indische Fünfzehn-Jährige Kriegs-Dienste . . . 1672, pp. 46-47. 1667.—"Enquiries for Suratt, and other parts of the East Indies.

"19. Whether it be true, that the only Antidote hitherto known, against the famous and mortal Macasser-poison, is human ordure, taken inadvertently? And what substance that poison is made of?"—Phil. Trans. vol. ii. Anno 1667 (Proceedings for March 11, 1666, i.e. N.S. 1667), d. 417. 1682.—"The especial weapons of the Makassar soldiers, which they use against their enemies, are certain pointed arrowlets about a foot in length. At the foremost end these are fitted with a sharp, and pointed fish-tooth, and at the butt with a knob of spongy wood. The points of these arrows, long before they are to be used, are dipt in poison and then dried. This poison is a sap that drips from the bark of the branches of a certain tree, like resin, from pine-trees. The tree grows on the Island Makassar, in the interior, and on three or four islands of the Bugises (see BUGIS), round about Makassar. It is about the height of the common tree, and has leaves very similar. The fresh sap of this tree is a very deadly poison; indeed its virulence is incurable. The arrowlets prepared with this poison are not, by the Makassar soldiers, shot with a bow, but blown from certain blow-pipes (uit zekere spatten gespat); just as here, in the country, people shoot birds by blowing round pellets of clay. They can with these in still weather hit their mark at a distance of 4 rods. "They say the Makassars themselves know no remedy against this poison . . . for the poison presses swiftly into the blood and vital spirits, and causes a violent inflammation. They hold (however) that the surest remedy for this poison is . . . " (and so on, repeating the antidote already mentioned).—Joan Veithv's Zee en Land Reize, &c., pp. 217-218. 1683.—"Arbor Toxicaria, Ipo. "I have never yet met with any poison more horrible and hateful, produced by any vegetable growth, than that which is derived from this lacticent tree.

Moreover beneath this tree, and in its whole circumference to the distance of a stone-throw, 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 and 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 shruns 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 venemous basilisk with two feet in front and fiery eyes, a crest, and a horn, that dwelt under this tree). * * * "The Malays call it Cayit Upas, but in Makassar 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. 263-265. 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 Spielman. . . . The natives of the kingdom in question possess a singular art of shooting arrows by blowing through canes, and winding with these, insomuch that if the skin be but slightly 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 as sap does from plants that afford milky juices. . . . 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 points become stiffened and contracted. For this reason the collectors make use of long bamboos, 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
speedily hardens."—Dn. Corn. Spielman ...


... Academiae Naturae Curiosorum, Dec. II. Anns Tertius. Anni MDCCLXXIV., Norimbegiae (1685), pp. 127 seqq.

1704.—"Ipo seu Hypo arbor est medioicris, folio parvo, et obsuro virenti, quae tam malignae et nocivae qualitatis, ut omne vivens umbrâ sub intermit, unde narrare in circuitu, et umbrae distincta, plurima occasi mortuorum hominum animalimun-

que videri. Circumvicitas etiam plantas eneant, et aves interdices interfecerunt, si Nucis Vonicae Ipsaur, plantham non inverient, qua reperta vitae quidem do-
nuntur et servavant, sed deullum pati-

untur pluralum. ... Hypo lue Indi Cannonicos et Sambates, Hispanis infensus-
simis, longis, excipiant arundinis porticis, sagittis et toxicandis deservitur eorum dio-

tile venenum, omnibus aliis alexipharm-

macis superius, praeterquam stercore humano propinato. An Argensolae arbor comosa, quam Insulae Celebes ferunt, cujus umbra occidentalis mortifera, orientalis antidotum!..."—De Quibusdam Arboribus Venenatis, in Herbarinum aliarumque Stir-


1712.—"Maxima autem celebritas rad-

culae enata est, ab eximia illa virtute, quam adversus toxicum Macassariense praestat, exitialie illud, et vix alio remedio vincibile. Est venenum hoc successo lacteae et pinguis, qui collegittur ex receens sauciata arboque quadam, indigentem Ipu, Malajis Javanisque Upa dicta, in additis locis sylvarum Insulae Celebes ... crescente, cujus arundinis superficie et in solo Macassariâ genuinantis succum, qui colligere suscipiunt, praesentissimis vitae periculis se exponant necesse est. Nam ad quarependam arborum loca dumis belisuisque infesta penetranda sunt, inventa vero, nisi eminus vulneretur, et ab eâ parte, a qua ventus adapirat, vel aura incumbit, aggress-

sores erumpento halitu subito suffocavit. Quam sortem etiam experiri dixuntur volu-

eres, arborum receands vulnerum trans-

valens.

Collectio exitiosi liquoris, morti ob patrata maleficia damnatis committitur, eo pacto, ut poena remittatur, si liquorem reportaverint ... Sylvam ingrediuntur longâ instructi arundine ... quam altera extremitate ... ex asse acuunt, ut ad pertundendam Arboris coritecum velat ... Quam longe possunt, ab arboare constituent, arundinis acunis validam interfundit, et liquorem, ex vulnere effluents, tantum excipi-


1726.—"But among all sorts of trees, that occur here, or herewith, I know of none more pernicious than the sap of the Macassar Poison tree * * * They say that there are only a few trees of this kind, occurring in the district of Turatte on Celebes, and that none are employed except, at a certain time of the year when it is procurable, those who are condemned to death, to approach the trees and bring away for the poison. The poison is given to the victim with the greatest care in Bamboos, into which it drips slowly from the bark of the tree, and the persons collected for this purpose must first have their hands, heads, and all exposed parts, well wound round with cloths. ..."—Valentijn, iii. 218.

1783.—"The following description of the Bohon Upas, or Poison Tree, which grows in the Island of Java, and renders it un-

wholesome by its noxious vapours, has been procured for the London Magazine, from Mr. Heydinger, who was employed to translate it from the original Dutch, by the author, Mr. Foerder, who, we are informed, is at present abroad, in the capacity of surgeon on board an English vessel. ..."

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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."—Horsfield, in Batavian Trans. vol. vii. art. x. pp. 2-4.


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Act I. Sc. 2.

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.

Parbaya. Aye, I have heard Of this your cruel mercy;—tis to seek That tree of Java, which, for many a mile, Sheds pestilence;—for where the Upas grows It blast all vegetation with its own; And, from its desert confines, e'en those brutes That haunt the desert most shrift 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 palied wretch Who escaped the Upas, has escaped the tyrant.

* * * *

Act II. Sc. 4.

Pengoose. Finely damal and romantic, they say, for many miles round the Upas; nothing but poisoned air, mountains, and melancholy. A charming country for making Meins and Nota bene's!*

* * * *

Act III. Sc. 1.

Pengoose. That's the Divine, I suppose, who starts the poor prisoners, for the last stage to the Upas tree; an Indian Ordinance of Newgate.

Servant, your brown Reverence! There's no people in the parish, but, I believe, you are the rector?

(Writing). ""The reverend Mister Orzinga U.C.J.—The Upas Clergyman of Java."

George Colman the Younger.

[1844.—"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, Narr of the Voyage of H.M.S. Samarang, i. 189 seqq.]
1888.—"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 at some future time... 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.

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 Edmond Fitzmaurice on the 2nd reading of the University Education (Ireland) Bill, March 3.

..."It was to regain office, to satisfy the Irish irreconcilables, to secure the Pope's brass band, 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. Rev. Sept. pp. 280-90.

1876.—"...the Upas-tree superstition."—Contemp. Rev. May.

1880.—"Lord Crichton, 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..." (Two Chinamen were engaged to cut down and remove the tree, and did not suffer; it was ascertained that they had smeared their bodies with coco-nut oil.)—H. O. Forbes, A Naturalist's Wanderings, 112-115.

[Mr. Bent (Southern Arabia, 72, 59) 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. ywa-raja, '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. 'urz and 'urzi', from Ar. 'urz, 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 siflication' as one of Sir Walter Scott's characters calls it. A more elaborate form is 'urz-dash, 'memorializing.' This is used in a very barbarous form of Hobson-Jobson below.

1606.—"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 Purchas, i. (Ek. iii.) 115.

[1614.—"Until Mocrob Chan's erzedach or letter came to that purpose it would not be granted."—Foster, Letters, ii. 178. In p. 179 'By whom I erzed unto the King again.

[1687.—"The arzdast with the Estimaue (Utima, 'humble representation') concerning your twelve articles..."—In Yule, Heads's Diary, Hak. Soc. II. lxx.

[1688.—"Capt. Haddock desiered the Agent would write his arzdost in answer to the Nabob's Perwanna (Purwanna)."—Ibid. II. ixxiiii.

1890.—"We think you should Urzdaast the Nabob to writt purposely for ye re-
leam" of Charles King, it may Induce him to put a great Value on him."—Letter from Factory at Chuttanartto to Mr. Charles Eyre at Balasore, d. November 5 (MS. in India Office).

1782.—"Monar. de Chemant refuses to write to Hyder by arzosaht (read arzasaht) 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."—India 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. . . ."—Carracciol, Life of Olice, 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."—Id. Valens, i. 104.

1817.—"The Governor said the Nabob's Vakheel in the Arzee already quoted, directed me to forward to the presence that it was his wish, that your Highness would write a letter to him."—Mill's Hist. iv. 436.

USHRUFEE. See ASHRAFEE.

USPUK, s. Hind. aspak. 'A hand-spike,' corr. of the English. This was the form in use in the Canal Department, N.W.P. Roe buck gives the Sea form as hanspeek.

[UZBEG, n.p. One of the modern tribes of the Turkish race. 'Uzbek is a political not an ethnological denomination, originating from Uzbeq Khan of the Golden Horde (1312-1340). It was used to distinguish the followers of Shaiban 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. . . ." (Encycl. Brit. 9th ed. xxii. 661). 'Others give the derivation from uz, 'self;' bek, 'a ruler,' in the sense of independent. (Schieyler, Turkistan, i. 106, Vambéry, Sketches of C. Asia, 301).

[c. 1390.—"... But other two empires of the Tartars . . . that which was formerly of Cathay, but now is Osbet, which is called Gatzaria. . . ."—Friar Jordania, 54.

[1616.—"He . . . intendeth the conquest of the Vzbiques, a nation between Samar- chand and here."—Sir T. Roe, i. 113, Hak. Soc.

[c. 1660.—"... There are probably no people more narrow-minded, sordid or uncleanly, than the Usbec Tartars."—Bernier, ed. Constable, 120.

[1727.—"... The Uspeeks entred the Provinces Murshet and Yest. . . ."—A. Hamilton, ed. 1744, i. 108.

[1900.—"... Uz-beg cavalry (them Housebugs, as the British soldiers at Rawal Pindi called them).—Sir R. Warburton, Eighteen Years in the Khyber, 185.]

V

[VACCA, VAKEA-NEVIS, s. Ar. vakja'ah, 'an event, news'; vak'ah-nawis, '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 Waq'ah-nawis. Keeping records is an excellent thing for a government. . . . His Majesty has appointed fourteen zealous, experienced, and impartial clerks. . . ."—Awa, i. 298.

[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 Pundit Vocanovice, or Publick Intelligencer. . . ."—Fryer, 90.

[1687.—"... Nothing appearing in the Vaca or any other Letters untill of late concerning these broolls."—In Yule, Hedges' Diary, ii. Ixii.]

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.]

VAISHNAVA, adj. Relating to Vishnu; applied to the sectaries who especially worship him. In Bengal the term is converted into Boishnah.

1672.—"... also some hold Wstana for the supreme god, and therefore are termed Wstnouwsas."—Baldaeus.

[1815.—"... Many choose Vishnoo for their guardian deity. These persons are called Voishnusus."—Ward, Hindoos, 2nd ed. ii. 13.]
VAKEEL, s. An attorney; an authorised representative. Arab. vakil.

[In the context of the Vedas, particularly the Atharvaveda, the term 'Vakelaes' is used, and it is mentioned that they have gilded pagodas, a temple, etc.]

VAKEEL. [from the Arabic vakil, meaning an attorney or advocate, now used in India to denote a court advocate or attorney.]

VEDANS, Vedas. s. An authorised representative. Arab. vakil.

[The Vedas are a collection of ancient religious texts that are central to Hinduism. They consist of four main books: the Rigveda, Sama Veda, Yajurveda, and Atharvaveda, each containing hymns, rituals, and philosophical discussions.]

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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 Román below illustrates this in a general way. And in a constitution of Gregory XV. dated January 31, 1623, there is mention of rites called Háiteres and Tándí, which doubtless represent the Vedic names Aitareya and Tádéya (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 Vedam. This is the Tamil form. And it became prevalent during the 18th century in France from Voltaire's having con-

negnant. Et quid non miraculorum superesset ad convincendos orbis incolos, si mundum ex Scorpionis ovo conditum et progenitum terramque Tauri capiti impostam, et rerum primum fundamentis ex prioribus III. Vedae libris cons-

starent, nisi invisus aliquis Deorum filius haec

III. prima volumina furatus esset ["]

stituted himself the advocate of a Sanskrit Poem, called by him l'Esour 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 Sonnerat (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 Bede, which represents the N. Indian vernacular form Bed. Both forms, Bed and Vedam, are known to Fleury, 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 Macdonell's Hist. of Sanskrit Lit., pp. 29 seqq.].

c. 1590.—"The Brahmins. These have properly six duties. 1. The study of the Bedes."—Agenon, by Gladwin, ii. 393; [ed. Jarrett, iii. 115].

"Philologists are constantly engaged in translating Hindu, Greek, Arabic, and Persian books... Háji Ibrahim of Sarhind translated into Persian the At'harbas (i.e. Atharva Veda) which, according to the Hindús is one of the four divine books."—Ibid. by Blochmann, i. 104-105.

1600.—"... Consta esta doctrina de cuatro partes...."—Lucena V. de P. Franc. Xavier, 95.

1602.—"These books are divided into bodies, limbs, and joints; and their foundations are certain books which they call Vedáos, which are divided into four parts."—Conto, V. vi. 3.

1603.—"Tienen muchos libros, de mucha costa y escritura, todos llenos de agueros y supersticiones, y de mil fabulas ridiculas que son sus evangelios. ... Todo esto es tan sin fundamento, que algunos libros han llegado a Portugal, que se han traido de la India, y han venido algunos logues que se convirtieron a la Fe."—San Román, 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 Brahmines)."—Rogerius, 3.

c. 1667.—"They say then that God, whom they call Achar, that is to say, Immovable or Immutable, hath sent them four Books which they call Beths, a word signifying Science, because they pretend that in these Books all Sciences are comprehended. The first of these Books is called Athenba. (Atheba.)"
bed, the second Zaguubed, the third Reefbed, the fourth Samoo-bed."—Berwier, E.T. 104; [ed. Constable, 325].

1672.—"Commanda primieramente il Vedaa (che è tutto il fondamento della loro fede) l'adorazione degli Idoli."—P. Vincenzo, 313.

"...D'esse vie Thiele diros Vedam oder Gesetzbuchs werden genan pot Roggo Vedam, Jaduva Vedam, Sama Vedam, und Taravwana Vedam. ..."—Baldacen, 566.

1689.—"Il reste maintenant à examiner sur quelles preuves les Siamois ajoutent foi à leur Bali, les Indiens à leur Beth ou Vedam, les Musulmans à leur Alcoram."—Fleury, in Lett. 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 Sanskrit tongue (de Sanskritae laud), 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, Malabar, 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 Roggo Vedam, Sadura or Isoure Vedam, Sama Vedam, and Taravwana or Adderavwana Vedam."—Valentijn, Keurlijke Beschryving van Chontomandel, in his East Indies, v. pp. 72-73.

1745.—"Je commençais à douter si nous n'avions point été trompés par ceux qui nous avaient donné l'expression de ces cérémonies qu'ils nous avaient assurés être très-conformes à leur Vedam, c'est à dire au Livre de leur loi."—Nörbert, iii. 132.

c. 1760.—"Vedam—s.m. Hist. Superst. C'est un livre pour qui les Brames ou Nations idolâtres 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, connue des brames. Le mot Vedam signifie science."—Encyklopédie, xxx. 32. This information was taken from a letter by Pierre Calmette, S.J. (see Lett. Edif.), who anticipated Max Müller's chronological system of Vedic literature, in his statement that some parts of the Veda are at least 500 years later than others.

1765.—"If we compare the great purity and chaste manners of the Shastah (Shaster), with the great absurdities and impurities of the Vedam, we need not hesitate to pronounce 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).

c. 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 the Vedam is universally received as the book that contains the principles of religion."—Raynal, tr. 1777, i. 41-42.

c. 1774.—"Si crede poi como infallibile che dai quattro suddette Bed, che in Malabar chiamano Vedam, Bramah medesimo ne ritirasse sei Sutrah, cioè scienze."—Della Tomba, 102.

1777.—"The word Ved, or Vedâ, signifies Knowledge or Science. The sacred writings of the Hindoos are so distinguished, of which there are four books."—G. Wilkins, in his Histapados, 298.

1778.—"The natives of Bengal derive their religion from a Code called the Shaster, which they assert to be the genuine scripture of Bramah, in preference to the Vedam."—Orme, ed. 1803, ii. 5.

1778.—"Ein indischer Brahman, geboren auf der Flur, Der nichts gelesen als den Wada der Natur."—Rückert, Weisheit der Baramanen, i. 1.

1782.—"...pour les rendre (les Pourvons) plus authentiques, ils ajoutèrent qu'ils étoient tirés du Vedam; ce que n'ettoit pas facile à vérifier, puisque depuis très long-temps les Vedams ne sont plus connus."—Sonnerat, ii. 21.

1789.—"Then Edmund begg'd his Rev'rend Master T'instruct him in the Holy Shaster. No sooner does the Scholar ask, Than Goonisham begins the task, Without a book he glibly reads Four of his own invented Bedes."—Simkin the Second, 145.

1791.—"Toute vérité ... est renfermée dans les quatre beths."—St. Pierre, Chamière Indienne.

1794-97.—"...or Hindoo Vedas taught."—Pursuits of Literature, 6th ed. 359.

VEDDAS, n.p. An aboriginal—or at least a forest—people of Ceylon. The word is said to mean 'hunters,' [Tam. vedu, 'hunting'].

1875.—"The Weddas (who call themselves Beddas) are all original inhabitants from old time, whose descent no one is able to tell."—Rijks van Goens, in Valentijs, Ceylon, 208.

1681.—"In this Land are many of these wild men they call Vaddahs, dwelling near no other Inhabitants. They speak the Chingalopes Language. They kill Deer, and dry the Flesh over the Fire ... their Food being only Flesh. They are very expert with their Bows. ... They have no Townes nor Houses, only live by the waters under a Tree."—Kloor, 61-62.

1770.—"The Bedas who were settled in the northern part of the island (Ceylon)
Vellard, 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 'Hornby'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." — Maria Graham, 8.

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 Vellur is unknown to us. Fra Paolino gives it as Velur, 'the Town of the Lance'; and Col. Branfill as 'Vēlur, 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. vel, 'the babool tree, Acacia arabica,' and ār, 'village.]

Vendu-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 chowdry, as he provided fowls, cattle, fruit, &c., for the expedition.]

1781. — From an advertisement in the India Gazette of May 17th it appears that there had been an euphemism for Auctioneer; [also see Husteed, 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 superintendence and management of all Sales at the Presidency." — In Selon-Karr, ii. 90. 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, Vendu-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 (? côté), among the ballast, she carried 4 big guns (tiros), and others of smaller size, and 60,000 venetians in gold, which were destined for Coje Çafar, in order that with this money he should in all speed provide necessaries for the fleet which was coming." — Correa, iv. 250.


1752. — "At this juncture a gold mohur is found to be worth 14 Arcot Rupees, and a Venetian 4¼ Arcot Rupees." — In Long, p. 32.

Veranda. s. An open pillared 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 barámdā, perche, terrasse, balcon." — C. Defrémery, in Revue Critique, 1869, 1st Sem. p. 64.

Plausible as this is, it may be rejected. Is it not, however, possible that barámdā, 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 'varanda ... a veranda, a portico ...' Moreover Beames in his Comparative Grammar of Modern Aryan Languages, gives Sansk. barándā, 'portico,' Bengali bārānda, Hind. varānda, adding: "Most of our wiseacre literateurs (qué, littérateurs?) in Hindustan now-a-days consider this
word to be derived from Pers. *bara-
mandah*, 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.
Beames was evidently in entire igno-
rance 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.* *Varandah,* mot rapporté de
l’Inde par les Anglais, est la simple
dégénérance, dans les langues
modernes de l’Inde, du Sansc. *veranda,*
colonnade, de *var,* couvrir.”

That the word as used in England
and in France was brought by the English
from India need not be
doubted. But either in the same
sense, or in one closely analogous, it
appears to have existed, quite in-
dependently, 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
may leave no doubt on the subject.

[Prof. Skeat says: “If of native Span.
origin, it may be Span. *vara* a rod,
rail. Cf. L. *urus,* crooked.” (Concise
Dict. s.v.).]

1498. — “E véo ter conmisco onde esta-
vamos lançados, em huma *varanda* onde
estava hum grande castilch d’arame que
nos almeuva.” — Roteiro da Viagem de Vasco
da Gama, 2nd ed., 1861, p. 62, 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, com-
pared with original Leindas, I. i. 98.

1605. — In Pedro de Alcala’s Spanish-
Arabic Vocabulary we have:

*Varandas* — *tárbyug,*

*Varandas* assi *gārgaya,* *gārgab.*

Interpreting these Arabic words, with the
assistance of Prof. Robertson Smith, we find
that *tárbyug* is, according to Dozy (Supp. 1.
430), *darbūs,* itself taken from *darbēṭśa* (*tṛnāṭīṭov,* ‘a stair-railing, fireguard, bal-
cony, &c.’; whilst *gārgab* stands for *sorjāb,* a
variant (Abul W., p. 735, i.) of the com-
moner *shorjāb,* ‘a lattice, 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 in environed
with Galleries (cercado a rod a deuas ordes
de *varandas*) as if it had been a Clowest of
Religious persons.” — *Pinto* (orig. cap.
Ixxiii.), in *Cogan,* 102.

1553 (but relating events of 1511).

... assentou Affonso d’Albuquerque com elles, que primeiro que sahissem em
terra, irm ao sequeste dia, quando agna
estivesse estofa, dez bateis a quemar alguns
bailens, que são como *varandas* sobre o
mar.” — Barros, II. vi. 3.

1563.— “R... nevertheless tell me
what the tree is like. *O* from this *varanda*
you can see the trees in my garden: those
little ones have been planted two years,
and in four they give excellent fruit...” —
Garcia, f. 112.

1602. — “De maneira, que quando ja El
Rey (de Pegu) chegava, tinha huns for-
mosos Paços de muitas camaras, *varandas,*
retretes, cozinhas, em que se recolhia com
vii., cap. viii.

1611.— “*Varanda.* Lo enteado de los
corridores, por ser como varas, por otro
nombre varcastes quasi varastus.” — Co-
barrvias.

1631. — In Haex, Malay-Latin Vocabulary,
we have as a Malay word, “*Baranda,*
Con
tiguato vel Solarium.”

1644. — “The fort (at Cochín) has not now
the form of a fortress, consisting all of
houses; that in which the captain lives has
a *Varanda* fronting the river, 15 paces long and
7 wide...” — Bocarro, MS. f. 313.

1710.— “There are not wanting in Cam-
baya great buildings with their courts,
*varandas,* and chambers.” — De Sousa,
Oriente Conquist. ii. 152.

1711.— “The Building is very ancient...
and has a paved Court, two large *Verandas*
or *Plazas.*” — Lockyer, 20.

c. 1714. — “*Varanda.* Obra sacada do
 corpo do edificio, cuberta ou descuberta, na
qual se costuma passar, tomar o sol, o
 fresco, &c. *Pergula.*” — Bluteau, s.v.

1729. — “*Baranda.* Especie de corredor o
balastrada que ordinariamente se coloca
debaixo de los altares ou escálares, compuesta
de balustres de hierro, bronce, madera, o
outra materia, de a altura de un medio
cuerpo, y su uso es para adorno y reparo.
Algunos escriben esta voce com b. Lat.
Peribolus, Lorica clathrata.” — *Galís, Hist. de
Nueva España,* lib. 3, cap. 15. “Alaja-
base la pieza por la mitad con un *baranda*
or *bombo* 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.

1759.—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. Vârsea, Varsiâ, Varjém, which Vieyra defines as "a plain field, or a piece of level ground, that is sowed and cultivated."

1749.—"... as well as vargem's 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."—Govt. Order, ibid. i. 421.]

VETTVYER, s. This is the name generally used by the French for the fragrant grass which we call cuscus (q.v.). The word is Tamil vettiyer, [from vettyu, 'digging,' ver, 'root'].

1800.—"Europeans cool their apartments by means of wetted tarts (see TATTY) made of straw or grass, and sometimes of the roots of the watta vaerco, which, when wetted, exhales a pleasant but faint smell."—Heyne'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. vidân). It is apparently from the Skt. vadâna, "... the act of speaking... the mouth, face, countenance... the front, point," &c. In Javanese wadana (or wadono, in Jav. pronunciation) is "the face, front, van; a chief of high rank: a Javanese title" (Gravend, 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 Athenaeum, April 1, 1882, p. 413, and May 13, ibid. p. 602). The derivation given by Alwis is probably not inconsistent with this.

1681.—"The Dissauvas (see DISSAVE) by these Jowrit vidani their officers do oppress and squeeze the people, by laying Mullets upon them... In Fine this officer is the Dissauva's chief Substitute, who orders and manages all affairs incumbent upon his master."—Knox, 51.

1726.—"Vidanis, 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.

1756.—"Under each (chief) were placed different subordinate headmen, called Vidâna-Aratchies and Vidâns. The last is derived from the word (vidâna), 'commanding,' or 'ordering,' and means, as Clough (p. 647) defines it, the person who conveys the orders of the Government to the People."—J. de Almeis, in Ceylon Journal, 8, p. 237.
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. Bihār, and the great province which takes its name; Kuch Bihār; the Vihār water-works at Bombay; and most probably the City of Bokhārah itself. [Numerous ruins of such buildings have been unearthed in N. 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 Huvishka (ibid. iii. 39.)]

1831.—"The first and highest order of priests are the Tiramantes,* who are the priests of the Buddha God. Their temples are styled Vihāras. ... These ... only live in the Vihār, and enjoy great Revenues."—Knorr, Ceylon, 74.

[1821.—"The Malwattu and Asgirie wihares ... are the two heads of the Boodaical establishment in Ceylon."—Davy, An Account of the Interior of Ceylon, 369.]

1877.—"Twice a month, when the rules of the order are read, a monk who has broken them is to confess his crime; if it be slight, some slight penance is laid upon him, to sweep the court-yard of the vihāra, sprinkle the dust round the sacred bo-tree."—Rikys Davids, Buddhism, 189.

VISS, s. A weight used in S. India and in Burma; Tam. visi, 'division,' Skt. vihiṭa, 'distributed.' In Madras it was ½ of a Madras maund, and =31b. 2oz. avoirdupois. The old scale ran, 10 pagoda weights = 1 pullam, 40 pullams =1 viss, 8 viss = 1 maund (of 25lbs.), 20 maunds = 1 candy. In Burma the viss =100 tikals =31lbs. 5 5¼.

Viss is used in Burma by foreigners, but the Burmese call the weight peikttha, probably a corruption of visai.

* [The first part of this word is thera, Skt. sthavira. Hardy (E. Monachism, p. 11) says the superior priests were called tirmundāses, from Pall thero, 'an elder.'

1554.—"The baar (see BAHAR) of Pegun contains 120 bicas; each bica weighs 40 ounces; the biṣa contains 100 ticais; the ticai weighs 31 vihāras."—A. Nunes, 38.

1568.—"This Ganza goeth by weight of Byzæ ... and commonly a Byzæ of Ganza is worth (after our accoempt) half a ducat."—Caesar Frederike, in Itakl. ii. 367.

1626.—"In anno 1622 the Mine was shut up ... the comming of the Mogull's Embassadour to this King's Court, with his peremptory demand of a Vyse of the fairest diamonds, caused the cessation."—Purchas, Pilgrimage, 1003.

[1727.—"Vice." See under TICAL.

[1807.—"Visay." See under GARCE.]

1855.—"The King last year purchased 800,000 viss of lead, at 5 tikals (see TICAL) for 100 viss, and sold it at twenty tikals."—Fage, Mission to Ava, 258.

VIZIER, WUZEER, s. Ar.—H. waẓīr, 'a minister,' and usually the principal minister, under a (Mahomedan) prince. [In the Koran (cap. xx. 30) Moses says: "Give a waẓīr of my family, Ḥārūn (Aaron) my brother." In the Ain we have a distinction drawn between the Vakil, or prime minister, and the Vazīr, or minister of finance (ed. Blochmann, i. 527.)] In India the Nawâb of Oudh was long known as the Nawâb Waẓīr, the founder of the quasi-independent dynasty having been Šaʿdat 'Ali Khân, who became Šuḥdâr of Oudh, c. 1732, and was also Waẓīr of the Empire, a title which became hereditary in his family. The title of Nawâb Waẓīr merged in that of pâdshâh, or King, assumed by Ghâz̄i-ud-dîn Haidar in 1820, and up to his death still borne or claimed by the ex-King Wâjîd 'Ali Shah, under surveillance in Calcutta. As most titles degenerate, Waẓīr has in Spain become alguazil, 'a constable,' in Port. alvar, 'an alderman.'

[1612.—"Jeffer Basha Vizier and Viceroy of the Province."—Downers, Letters, i. 173.]

1614.—"Il primo visir, sopra ogni altro, che era allora Nasuh basiâ, genero del Gran Signore, venne ultimo di tutti, con grandissima e ben adorna cavalcata, enfin della quale andava egli solo con molta gravità."—P. della Valle (from Constantino- nope, i. 43.

W

[WACADASH, s. Japanese waki-zashi, 'a short sword.']
[1613.—“The Captain Chinese is fallen at square with his new wife and hath given her his wacadash bidding her cut off her little finger.”—Foster, Letters, ii. 18.

[1888.—“His wacadash or little cattan.”—Ibid. ii. 20.

1866.—“Well, young shaver, have you seen the horses? How is the Waler’s off foreleg?”—Trevelyen, Dewk Bungalow, 223.

1873.—“For sale, a brown Waler gelding,” &c.—Madras Mail, June 25.

**WALI, s.** Two distinct words are occasionally written in the same way.

(a) Ar. ṭawli. A Mahommedan title corresponding to Governor; [“the term still in use for the Governor-General of a Province as opposed to the Muḥādl, 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 Faqīdār—see FOUDJAR), who is now called Zabīt.” (Burton, Ar. Nights, i. 236)].

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 ṭawli.

1298.—“Whenever he knew of anyone who had a pretty daughter, certain ruffians 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 Bālīo Achmat’s (for they call him the Bālīo, or, as we should say, ‘the Viceregent’).’”—Marco Polo, i. 402.

1498.—“... e mandou hun homen que se chama Balle, o qual he como alquade.”—Roteiro 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 Waały.”—A. Hamilton, i. 70; [ed. 1744, i. 71.]

[1753.—In Georgia. “Vali, a viceroy descended immediately from the sovereigns of the country over which he presides.”—Han-vey, iii. 28.]

b. Ar. wali. This is much used in some Mahommedan 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.

[c. 1590.—“The ascetics who are their repositories of learning, they style Wali, whose teaching they implicitly follow.”—Ain, ed. Jarrett, ii. 119.]

1869.—“Quant au titre de pir (see PEER) ... it signifie proprement vieillard, mais il est pris dans cette circonstance pour désigner une dignité spirituelle équivalente à celle des Čađa Hindous ... Beaucoup de ces pirots sont à leur mort vénérés comme saints; de là le mot pe est synonyme de Wali, et signifie Saint aussi bien que ce dernier mot.”—García de Tassy, Rel. Mus. dans l’Inde, 23.

**WALIA. s.** This is a popular abridgment of Competition-walla, under which will be found remarks on the termination wāli, and illustrations of its use.

**WANDEROO, s.** In Ceylon a large kind of monkey, originally described under this name by Knox (Presbytes ursinus). The name is, however, the generic Singhalese word for a monkey (wanderu, wanda), and the same with the Hind. bandār, Skt. vānara. Remarks on the disputed identity of Knox’s wanderoo, and the different species to which the name has been applied, popularly, or by naturalists, will be found in Emerson Tenment, i. 129-130.

1651.—“Monkeys ... Some so large as our English Spaniel Dogs, of a darkish gray 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 of the same bigness, 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, 26.

[1803.—“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.”—Percival, Acc. of the I. of Ceylon, 200.]

1810.—“I saw one of the large baboons, called here Wanderows, on the top of a coco-nut 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 *Wanderer*, 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. Buckland, in *Life*, 289.

**WANGHEE, WHANGEE, 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 seqq.*). As buluh 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 Couperie notes: "In the *K'ang-hi tse-tien*, 118, 119, the *Huang-tehlu* 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, *Sybllic Dict. of the Chinese Lang.*, p. 251.

[On this Professor Giles writes: "'Whang' clearly stands for 'yellow,' as in Whangpo and like combinations. The difficulty is with *ee*, 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 Couperie is not to the purpose." So Mr. C. M. Gardner writes: "The word *huang* has many meanings in Chinese according to the tone in which it is said. *Huang-chi téng* or *huang-yee-teng* might be 'yellow-corticed cane.' The word *chuk* means 'bamboo,' and *huang-chuh* might be 'yellow or Imperial bamboo.' *Wan* means a 'myriad;' *ch'i* 'utensil'; *wan-chi téng* 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. Hapei."

Mr. Skeat writes: "'Buluh *swangi* is correct Malay. Favre in his Malay-*Fr. Dict.* has *'suwângi*, esprit, spectre, esprit mauvais.' 'Buluh *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 bispinosa* of Roxb.; Hind. *singhârdâ*, 'the horned 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*.

[1865.—"Order'd that the following goods be laden aboard the Syam Merchant for the *West Coast* of Sumatra..."—*Pringle, Diary Ft. St. Geo.*, 1st ser. IV. 156; also see 136, 138, 163, &c.]

1747.—"The Revd. Mr. Francis Fordye being entered on the Establishment... and having several months' allowance due to him for the *West Coast*, amounting to Pages 371. 9..."—*St. David's Cons., April 30, MS. in India Office. The letter appended shows that the chaplain had been attached to Bencoolen. See also Wheeler, f. 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 *Wongpo* (Ball, *Things Chinese*, 3rd ed. 631).]

1770.—"Now all European ships are obliged to anchor at *Houang-poa*, three leagues from the city" (Canton).—*Raynal*, tr. 1777, ii. 258.

**WHISTLING TEAL, s.** This in Jerdon is given as *Dendrocygna Aurescse* 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.]

1803.—"It was formerly the fashion for gentlemen to dress in white jackets on all occasions, which were well suited to the country, but being thought too much an undress for public occasions, they are now laid aside for English cloth."—Lo. Valentina, 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 shiitâ in Arabic is indifferently 'winter,' or 'rain'; the winter season being the rainy season, Shiitâ is the same word that appears in Canticles ii. 11: "The winter (sethadj) is past, the rain is over and gone."

1513.—"And so they set out, and they arrived at Surat (Carrate) in May, when the winter had already begun, so they went into winter-quarters (polo que envernaran), 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.

1568.—"R. ... In what time of the year does this disease (morzi, Mort-de-chien) mostly occur?"

"O. ... It occurs mostly in June and July (which is the winter-time in this country)."—Garcia, f. 76y.

c. 1567.—"D'Al Bezenerg a Goa son d'estato otto giornate di viaggio; ma noi lo faccessimo di mezo l'inverno, il mese di Luglio."—Cesare Federici, in Ramusio, iii. 386.

1583.—"Il uerno 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, mà solo per cagione de' venti, e delle gran pioggie."—Gasparo Balbi, f. 67v.

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 raine."—Barret, in Hakl. ii. 413.

[1592.—See under PENANG.]

1610.—"The Winter heere beginneth about the first of June and dureth till the twentieth of September, but not with continuall raines as at Goa, but for some sixe or seven days every change and full, with much wind, thundr and raine."—Finch, in Purch. i. 423.

c. 1610.—"L'hyver commence au mois d'Avril, et dure six mois."—Pyrrard de Laval, i. 78: [Hak. Soc. i. 104, and see i. 94, ii. 34].

1643.—"... des Galiottes qui sortent toujours les ans pour faire la guerre aux Malabares ... et cela est enroue la May-Septembre, lors que leur hyuer est passe."—Mocquet, 347.

1653.—"Dans les Indes il y a deux Estez et deux Hyuers, ou pour mieux dire vu Printemps perpetuel, parce que les arbres y sont toujours verds: Le premier Est commence au mois de Mars, et finit au mois de May, que est la commencement de l'Hyuer de pluye, qui continue jusques en Septembre pleuant incessament ces quatre mois, en sorte que les Karauanes, ny les Patmars (see PATTAMAR, a) ne vont ne viennent: i'ay este quarante iours sans pouvoir sortir de la maison. ... Le second Esté est depuis Octobre jusques en December, au quel mois il commence à faire froid ... ce froid est le second Hyuer qui finit au mois de Mars."—De la Boulaye-l'-Gouz, ed. 1657, p. 244-245.

1665.—"L' Hyuer se sait sentir. El commencement en Juin per quantité de pluies et de tonnerres."—Thevenot, v. 311.

1678.—"... In Winter (when they rarely stir) they have a Mammama, or Wax Cloth to throw over it."—Pryer, 410.

1691.—"In orà Occidentali, quae Malabarorum est, hyemis à mensa Aprili in Septembrem usque dominatur: in littore vero Orientali, quod Hollandi de F dni in Choromandri, Oram Coromandelense vocant trans illos montes, in Idem latitudinis gradibus, contrarii planè modò à Septembri
asque ad Aprilem hyemem habent."—Iobi Ludof, ad saum Historiam Commentarius, 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," &c.—Raynal, tr. 1777, i. 34.

WOOD-APPLE, s. [According to the Madras Gloss. also known as Curd Fruit, Monkey Fruit, and Elephant Apple, because it is like an elephant's skin.] A wild fruit of the N.O. Averantiaeae growing in all the drier parts of India (Feronia 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 pharmacopia it is sometimes substituted (Moodeen Sheriff, [Watt, Econ. Dict. iii. 324 seqq.). Buchanan-Hamilton calls it the Kot-bel (Kathbel), (Eastern India, ii. 787)].

1875.—"Once upon a time it was announced that the Pādshāh was about to pass through a certain remote village of Upper India. And the village heads gathered in panchāyat 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 nazrānā. 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 pros and cons, the custard-apple carried the day, and the village elders accordingly, when the king appeared, made salām, 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, pelting 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. [Malay Archipelago, whilst almost unknown in other parts of the world. The celebrated Borneo camphor is the product of one such tree, and the saulwood 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 (Hanbury & Flückiger, Watt, Econ. Dict. iii. 167 seqq.). The first mention we know of is c. 1759 in Dalrymple's Or. Repertory in a list of Burma products (i. 109).]

WOOLOCK, OOLOCK, s. [Platts in his Hind. Dict. gives ulāq, ulāk, as Turkish, meaning 'a kind of small boat.' Mr. Grierson (Bihar Peasant Life, 42), among the larger kinds of boats, gives ulānk, "which has a long narrow bow overhanging the water in front." Both he and Mr. Grant (Rural Life in Bengal, 25) give drawings of this boat, and the latter writes: "First we have the bulky Ooolk, or baggage boat of Bengal, sometimes as gigantic as the Patelee (see PATTELLO), and used for much the same purposes. This last-named vessel is a clinker-built boat—that is having the planks overlapping each other, like those in a London wherry ; whereas in the round smooth-sided oolak and most country boats, they are laid edge to edge, and fastened with iron clamps, having the appearance of being stitched."


[1853.—"... 10 Ulocks for Souldiers, etc."—Hedges, Diary, Hak. Soc. i. 76.

[1760.—"20 Hoolucks 6 Oars at 28 Rs. per month."—In Long, 227.]

1764.—"Then the Manjees went after him in a wollock to look after him."—Ibid. 383.

1781.—"The same day will be sold a twenty-oar'd Wollock-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."—Symes, Av. 233.
WOON, s. Burm. 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-tan (see LOTO).

Woon-douk, i.e. Wun-dauk, lit. ‘the prop of the Wun’; a sort of Adlatus, or Minister of an inferior class. We have recently seen a Burmese envoy to the French Government designated as ‘M. Woondouk.’

Atwen-wun, Minister of the Interior (of the Court) or Household.

Myo-wun, Provincial Governor (May-woon of Symes).

Ye-wun, Water-Governor, formerly Deputy of the Myo-wun of the Pr. of Pegu (Ray-woon of Symes).

Akaow-kun, Collector of Customs (Akaavoon 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 wardi, are obscure. Platts gives Hind. wardi or urdi, ‘uniform of a soldier, badge or dress of office,’ as the first part of the compound, with a questionable Skt. etymology, virula, ‘crying, proclaiming, a panegyric.’ But there is also Ar. wird, ‘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. varadi, ‘news, an order.’]

1784.—‘... We made the wurdee wollah acquainted with the circumstance. ...’—Forrest, Bombay Letters, ii. 323.

1861.—‘The senior Ressaldar (native captain) and the Woody Major (native adjutant) ... reported that the sepoys were trying to tamper with his men.’—Cave-Browné, Punjub 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 wook, representing the Canarese ukku (pron. wukku) ‘steel.’ Another suggestion has been made by Dr. Edward Balfour. He states that uchha and nicha (Hind. ucha-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 uchha, ‘of superior quality.’ The former suggestion seems to us preferable. [The Madras Gloss. gives as local names of steel, Can. ukku, Tel. ukku, Tam. and Malayal. urukku, and derives wootz from Skt. vucca, whence comes H. uucca.]

The article was no doubt the famous ‘Indian Steel,’ the σιθρος Ἰνδικὸς καὶ σφωνωμα of the Periplus, the material of the Indian swords celebrated in many an Arabic poem, the alkindon of old Spanish, the hundwañi of the Persian traders, ondaniq of Marco Polo, the iron exported by the Portuguese in the 16th century from Baticol (see BATCUL) in Canara and other parts (see Correa passim). In a letter of the King to the Goo Government in 1591 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. Oriental., 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 is in high esteem among the Indians.

Phil. Trans. for 1795, Pt. ii. p. 322.

[1814.—See an account of wootz, in Heyne’s Tracts, 362 seqq.]

1841.—‘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 rendered 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-
maceus) 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 wootz of India."—Percy’s Metallurgy, Iron and Steel, 880.

**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.

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.]

1679. — "There are some of the Writers who by their lives are not a little scandalous."—Letter from a Chaplain, in Wheeler, i. 64.

1883. — "Mr. Richard More, one that came out a Writer on ye Herbert, left this World for a better. Ye Lord prepare us all to follow him!"—Hedges, Diary, Aug. 22; [Hak. Soc. i. 105].

1747.—"82. 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 and attention, properly attended to, must prevent their reflections 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 palankins, &c.—see PALANKEN.)

c. 1760. — "It was in the station of a covenanted servant and writer, to the East India Company, that in the month of March, 1750, I embarked."—Grose, i. 1.

1762. — "We are well assured that one great reason of the Writers neglecting the Company’s business is engaging too soon in trade. . . . We therefore positively order that none of the Writers on your establishment have the benefit or liberty of Dusticks (see DUSTUCK) until the times of their respective writings are expired, and they commence Factors, with this exception. . . ."—Court’s Letter, Dec. 17, in Long, 287.

1765. — "Having obtained the appointment of a Writer in the East India Company’s service at Bombay, I embarked with 14 other passengers . . . before I had attained my sixteenth year."—Forbes, Or. Mem. i. 5; [2nd ed. i. 1].

1769. — "The Writers of Madras are exceedingly proud, and have the knack of forgetting their old acquaintances."—Ed. Teignmouth, Mem. i. 20.

1788. — "In the first place all the persons who go abroad in the Company’s civil service, enter as clerks in the counting-house, and are called by a name to correspond with it, Writers. In that condition they are obliged to serve five years."—Burke, Speech on Hastings’ Impeachment, Feb. 1788. In Works, vii. 292.

b. —

1764. — "Resolutions and orders. —That no Moonshee, Linguist, Baniyan (see BANYAN), or Writer be allowed to any officer except the Commander-in-Chief and the commanders of detachments. . . ."—Pt. William Consns. In Long, 382.

[1860.—"Following him are the kranées (see CRANNY), or writers, on salaries varying, according to their duties and abilities, from five to thirty rupees."—Grant, Rural L. in Bengal, 183-9.]

**WUG, s.** We give this Belúch word for loot on the high authority quoted. [On this Mr. M. L. Dames writes: "This is not, strictly speaking, a Balochi word, but Sindhi, in the form wag or wago. The Balochi word is bag, but I cannot say for certain whether it is borrowed from Sindhi by Balochi, or vice versd. 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. 298.
X

XERAFINE, XERAFIM, &c., s.
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 ASHRAFEE) (or skarifi, 'noble'—compare the medieval coin so called), which was applied properly to the gold dinár, but was also in India, and still is occasionally by natives, applied to the gold mouhur. Ashrafi for a gold dinár (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]). Aigrefin, the name of a coin once known in France, is according to Littré 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.'—Roteiro de V. da O. 79.

1510.—'When a new Sultan succeeds to the throne, one of his lords, who are called Amirra (Ameer), says to him: 'Lord, I have been for so long a time your slave, give me Damascus, and I will give you 100,000 or 200,000 teraphim of gold.'—Varthema, 10.

"Every Mameluke, great or little, has for his pay six saraphi 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 seraphin of gold."—Ibid. 29. This one eccentric traveller gives thus three different forms.

1513. —"... hunc regem Affonsus idem, urbe opulètissima et præcipiú cópario Armusio vi capto, quindecim milliá Seraphinorí, ea est aurea moneta duéatis equi- valés annuú nobis tributarí effecerat."—Epistola Emmanuellis Regis, 2b. In the preceding the word seems to apply to the gold dinár.

1523. —"And by certain information of persons who knew the facts... Antonio de Saldanha... agreed with the said King Turuxa (Türûn Shâh),... that the said King... should pay to the King Our lord 10,000 xarafins more yearly... in all 25,000 xarafins."—Tombo da India, Subsidios, 79. This is the gold mouhur.

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 75,000 reis take cargoes amounting to more than 20,000 varos (the varo = 20-39 bushels) of rice... This year of famine the Portuguese of the town of St. Thome did much good to the people, helping them with quantities of rice and millet, and coco-nuts and jagra (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 water 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 Bisnangar, 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 ola (see OLLAH) of thanks to the residents of St. Thomé. And this same year there was such a scarcity of provisions in the harbours of the Straits, that in Aden a load (ψαρδο) of rice fetched forty xarafins, each worth a cruzado."—Correa, iv. 131-132.

1558. —"The chief and most common money (at Goa) is called Pardauque (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 300 Reys (Reas) of Portugal, more or less."—Linschotn (from French ed. 71); [Hak. Soc. i. 241, and compare i. 190; and see another version of the same passage under PARDAO].

1610. —"Inprimis of Serafins Echeiri, which be ten Rupias (Rupee) a piece, there are sixtie Leckes (Lack).—Havckins, in Purchas, i. 217. Here the gold mouhur is meant.

c. 1610. —"Les pièces d'or sont cherafins à vingt-cinq sols pièce."—Pyrard de Laval, ii. 49; [Hak. Soc. ii. 69, reading cherafins].

1653.—"Monsnyes courantes à Goa. "Sequin de Venise... 21 tanges (Tanga)...
Reale d'Espagne... 12 tanges. Abassias de Perse... 3 tanges. Pardaux (Pardao)... 5 tanges. Scereph... 6 tanges. Roupies (Rupee) du Mogol... 6 tanges. Tangue... 20 bouserouque (Budgrook)."—De la Bonllaye-le-Gouz, 1657, 530.
c. 1675.—"Coins...of Rajapore. Imaginary Coins. The Pagod (Pagoda) is 33 Rupees. 45 Juttas (see JEETUL) is one Pagod. 10 and 3 Larees (Larin) is 1 Pagod. Zeraphins 2½, 1 Old Dollar. "Coins and weights of Bombay. 3 Larees is 1 Zeraphin. 80 Raies (Reas) 1 Laree. 1 Pice is 10 Raies. The Raies are imaginary.

"Coins and weights in Goa...The Cruzado, 12 Zeraphins. The Zeraphin, 5 Tangoes. The Tango (Tanga), 5 Vintenees. The Vinteen, 15 Barbaros (Budg-rook), whereof 75 make a Tango. And 60 Rees make a Tango."—Fryer, 296.

1609.—dw. gr.
"The Gold St. Thoma...The Sliv. Sherephene...of..." Table of Coins, in Osington.

1727.—"Their Soldiers Pay (at Goa) is very small and ill paid. They have but six Xeraphens per Month, and two Suits of Calico, strict or chequered, in a Year...and a Xeraphen is worth about sixpence half Penny Ster."—A. Hamilton, i. 249; [ed. 1744, i. 252].

1760.—"You shall coin Gold and silver of equal weight and fineness with the Ashrefees (Ashraftee) and Rupees of Moorshedabad, in the name of Calcutta."—Nawab's Perwannak for Estabd. of a Mint in Calcutta, in Long, 227.

c. 1841.—"Sahibs now are very different from what they once were. When I was a young man with an officer in the camp of Latik Sáhib (Lord Lake) the sahibs would give an ashrafti (Ashraftee), when now they think twice before taking out a rupee."—Personal Reminiscences of an old Khanum'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 Mahommedan names. Xercansor does really very fairly represent phonetically the name of Sher Khan Srír, the famous rival and displacer of Humayún, under the title of Sher Sháh.

c. 1538.—"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 Patan Captain called Xercansor, a valiant cavalier, much esteemed by all."—Correa, ii. 719.

The kingdom of the Patans appears to be Bebar, 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 shá) appears to be Kutb Khán of the Mahommedan historian there.

Another curious example of Portuguese nomenclature is that given to the first Mahommedan king of Malacca by Barros, Xaquin Dorzà (I. vi. 1), by Albuquerque Xaquendarza (Comm. Pt. III. ch. 17). This name is rendered by Lessen's ponderous lore into Skt. Saknadharu, "d. h. Besitzer kräftiger Besinnungen" (or "Possessor, of strong recollections")—Ind. Alt. iv. 546, whereas it is simply the Portuguese way of writing Sikundar Sháh! [So Linschoten (Hak. Soc. ii. 189) writes Xatamas for Shák Tamasa.] For other examples, see Codo-vascam, Idalcan.

Y

YABOO, s. Pers. yábúh, which is perhaps a corruption of Ar. yá'báb, 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 (yábú horses) are bred in this country, but fall short in strength and size. Their performances also are mostly bad. They are the offspring of Turk horse with an inferior breed."—An, ed. Blochmann, i. 284.]

1754.—"There are in the highland country of KANDARAH and CABUL a small kind of horses called Yabous, which are very serviceable."—Hanway, Travels, ii. 367.

[1839.—"A very strong and useful breed of ponies, called Yaboons, is however reared, especially about Baumian. 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."—Elphinston, Cabul, ed. 1842, i. 189.]

YAK, s. The Tibetan ox (Bos grunniens, L., Poephagus of Gray), belonging to the Bisontine group of Bosinae. 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 chotori gáo, chotoris (see CHOWRY), having been usually called "cow-tails" in the 18th century. [The usual native name for the beast in N. India is suraga'th, which comes from Skt. surabhi, '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 H. of Quad-
rupes (1798), 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, Jäsche's Dict. guag. 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 ridden. 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 Khokhand to Kukukhotan or Kwei-hwaching, near the great northern bend of the Yellow River.

c. A.D. 250. — "The Indians (at times) carry as presents to their King tame tigers, trained panthers, four-horned oryxes, 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.

c. 545. — "This Wild Ox is a great beast of India, and from it is got the thing called Tupsa, with which officers in the field adorn their horses and ponnies. They tell of this beast: that if its tail catches in a tree he will not budge 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. Transi, in Cathay, &c., p. clxxiv. [c. 1500.—In a list of things imported from the "northern mountains" into Oudh, we have "tails of the Kutta cow." — Avn., ed. Jorret, ii. 172; and see 280.]

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 Yac, ossiamo bori pelosi, pecore, cavalli. ..." — Fra Orazio della Penna di Bili, Breve Notizia del Tibet (published by Klaproth in Journ. As. 2d. ser.) p. 17.

1783.—"... on the opposite side saw several of the black chowry-tailed cattle. ... This very singular and curious animal deserves a particular description. ... The Yak of Tartary, called Soora Goy in Hindostan. ... — Turner's Embassy (pubd. 1800), 156-6. [Sir H. Yule identifies Soora Goy with Ch'orti Gāî; but, as will be seen above, the H. name is surdīgo.]"—

In the publication at the latter date appears the excellent plate after a memorable "the Yak of Tartary," still the standard representation of the animal. [Also see Turner's paper (1794) in the As. Res., London reprint of 1795, iv. 365 seqq.]

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 véritable caricaresies; impossible de figurer rien de plus drôle; ils marchaient les jambes écartées, et portaient péniblement un énorme systèème de stalactites, qui leur pendiaient sous le ventre jusqu'à terre. Ces pauvres bêtes étaient si informes et tellement recouvertes de glaçons qu'il semblait qu'on les eût mis confus dans du sucre candi." — Huc, Les Souvenirs d'un Voyage, &c. ii. 201; [B.T. ii. 108].

"Au moment oû nous passâmes le Mourou Oussou sur la glace, un spectacle assez bizarre s'offrit à nos yeux. Déjà nous avions remarqué de loin ... des objets immenses et noirs en rangs en file en travers de ce grand fleuve. ... Ce fut seulement quand nous fûmes tout près, que nous prîmes reconnaître plus de 50 bœufs surgis dans la glace. Ils avaient voulu, sans doute, traverser le fleuve à la nage, au moment de la concrétion 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 tète, surmontée de grandes cornes, était encore découvert; mais la rest 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 aigles et les corbeaux leur avaient arraché les yeux." — Ibid. ii. 210; [B.T. ii. 119 seq. and for a further account of the animal see ii. 81].
YAM, s. 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 nyami, in the sense of 'food,' nyami meaning 'to eat' in the Fulah language of Senegal. 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." — Purchas, ii. 957.

1613. — "... Moreover it produces great abundance of inhames, or large subterranean tubers, of which there are many kinds, like the cannottes of America, and these inhames boiled or roasted serve in place of bread." — Godinho de Eredia, 19.

1764. — "In meagre lands 'Tis known the Yam will ne'er to bigness swell." — Grainger, Bk. i.

Z

ZABITA, s. Hind. from Ar. zabita. An exact rule, a canon, but in the following it seems to be used for a tariff of assessment:

1799. — "I have established the Zabeta for the shops in the Fort as fixed by Macleod. It is to be paid annually." — Wellington, i. 49.

ZAMORIN, s. The title for many centuries of the Hindu sovereign of Calicut and the country round. The word is Malayal. Sāmmāti, Sāmāri, Tāmāti, Tāmāri, a tadbhava (or vernacular modification) of Skt. Sāmudrī, 'the Sea-King.' (See also Wilson, Mackenzie MSS. i. xvii.) [Mr. Logan (Malabar, iii. Gloss. s.v.) suggests that the title Samudri is a translation of the Rāja's ancient Malayal. title of Kunnalakkon, i.e. 'King (kon) of the hills (kunu) and waves (ala).'] The name has recently become familiar in reference to the curious custom by which the Zamorin was attacked by one of the candidates for his throne (see the account by A. Hamilton (ed. 1744, i. 399 seq. Pinkerton, viii. 374) quoted by Mr. Frazer (Golden Bough, 2nd ed. ii. 14 seq.).]

c. 1343. — "The sultan is a Kāfir called the Sāmāri. ... When the time of our departure for China came, the sultan, the Sāmāri equipped for us one of the 13 junks which were lying in the port of Calicut." — Ibn Batuta, iv. 89-94.

1442. — "I saw a man with his body naked like the rest of the Hindus. The sovereign of this city (Calicut) bears the title of Sāmāri. When he dies it is his sister's son who succeeds him." — Abdurrazzāk, in India in the XVth. Cent. 17.

1498. — "First Calicut whiter we went. ... The King whom they call Camolim (for Çamorim) can muster 100,000 men for war, with the contingents that he receives, his own authority extending to very few." — Roteiro de Vasco da Gama.

1510. — "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." — Varthema, 134. The traveller confounds the word with tamburān, 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 Zomordi, which is a point of honour above all other Kings." — Barboza, 103.

[1552. — "Samorao." See under CELE-BES.]

1553. — "The most powerful Prince of this Malebar was the King of Calicut, who por excellence was called Camarij, which among them is as among us the title Emperor." — Barros, i. iv. 7.

[1554. — Speaking of the Molucuss, "Camarao, which in their language means Admiral." — Castanheira, Bk. vi. ch. 66.]

", "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 infidels." — Sidi 'Ali, p. 33. [Vambêry, 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 Calecut (who has for title Samorim or Emperor) besieged Cochin. ..." — García, t. 58b.


By Burton:

"When near that splendid couch took place the guest and others further off, prompt glance and keen the Samorin 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 Undercecon-Chaste to the Great Samorin or K. of Calicut to K. James.—Sainsbury, 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. xvii.

1785.—A letter of Tippo's applies the term to a tribe or class, speaking of '2000 Samories'; who are these?—Select Letters, 274.

1787.—"The Zamorin is the only ancient sovereign in the South of India."—T. Munro, in Life, i. 59.

1810.—"On our way we saw one of the Zamorin's houses, but he was absent at a more favoured residence of Paniany."—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."—Forbes, Or. Mem. 2nd ed. i. 203. See quotation above from Varthema.]

"... nor did the conqueror (Hyder Ali) take any notice of the Zamorine's complaints and supplications. The unfortunate prince, after fasting three days, and finding all remonstrance vain, set fire to his palace, and was burned, with some of his women and their brahmins."—Ibid. iv. 207-8; [2nd ed. ii. 477]. This was a case of Traga.

[1900.—"The Zamorin of Calicut who succeeded to the gadi (Guddy) three months ago, has died."—Pioneer Mail, April 18.]

ZANZIBAR, n.p. This name was originally general, and applied widely to the East African coast, at least south of the River Jubb, 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 15th century, as we see from the Roteiro. The Pers. Zangi-bâr, 'Region of the Blacks,' was known to the ancients in the form Zingis (Ptolomy, i. 17, 9; iv. 7, 11) and Zingium. The Arab softening of the g made the name into Zanjibar, and this the Portuguese made into Zanzibar.

c. 545.—"And those who navigate the Indian Sea are aware that Zingium, as it is called, lies beyond the country where the incense grows, which is called Barbary."—Cosmas, in Costhey, &c., clxvii.

c. 940.—"And the country of the Zanj begins at the channel issuing from the Upper Nile" (by this the Jubb seems meant) "and extends to the country of Sofala and of the Wawak."—Magüdi, Prétrairies 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!"

Sikundar-Nâmah of Nizâmî, by Wilberforce Clarke, p. 104.

1298.—"Zanghîbar 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 frizzly 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.

1440.—"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." Abdurrazzâk, in Not. et Ext. xiv. 436.

1498.—"And when the morning came, we found we had arrived at a very great island called Jamgiber, peopled with many Moors, and standing good ten leagues from the coast."—Roteiro, 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."—Barboas, 14.

1553.—"And from the streams of this river Quillimance 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 Zanguerab, and the inhabitants they call Zanguy."—Barros, 1. viii. 4.

A few pages later we have "Isles of Pomba, Zanzebar, Monfia, Comoro," showing apparently that a difference had grown up, at least among the Portuguese, distinguishing Zanguerab the continental region from Zanzibar the Island.

c. 1586.

"... And with my power did march to Zanzibar.
The western (sic) part of Afric, where I view'd
The Ethiopian Sea, rivers, and lakes..."

Marlowe's Tamburlaine the Great, 2d. part, i. 3.

1592.—"From hence we went for the Isle of Zanzibar on the coast of Melinde, where at wee stayed and wintered until the beginning of February following."—Henry May, in Hakt. iv. 53.
ZEBU. 979  ZEDOARY.

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 dsomo. In Jäschke's Tibetan Dict. we find "Zé-ba . . . . 1 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 Acclimatisation 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, 483 seq.).] c. 1772.—"We have seen this small hunched 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. 1807, viii. 19, 20; see also p. 33. 1861.—"Nous savons donc positivement qu'à une époque où l'occident était encore couvert de forêts, l'orient, déjà civilisé, pos-
sédait déjà le boeuf et le Zebu; et le con-
sequent c'est de l'orient que ces animaux
soit 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). [1898.—"I have seen a herd of Zebras (sic) or Indian humped cattle, but cannot say where they are kept."—In 9 ser. N. & Q. i. 463.] 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 former is Arabic jadwâr, the latter Pers. zoramddâl. There seems some doubt about the scientific discrimination of the two. Mooden Sheriff says that Zedoary (Curcuma zedoaria) is sold in most bazaars under the name of ainbe-
haldî, whilst jadwâr, or zhadwâr, is the
bazar 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 Hindco Medicine (p. 77), transcribes the following pre-
scription of the physician Aetius, in which the name of Zedoary first occurs, along with many other Indian drugs:

c. A.D. 540.—"Zador (i.e. zedoariae), galan-
gae, ligustici, seselis, cardamomi, piperis longi, piperis albi, cinnamonami, zingiberis, seminis Smyrnii, carophylli, phylli, stachyos, myròbalani, phu, costi, scorodi, ililii vel lassertii, rhei barbarici, poconiae; ali etiam Arboris nucis viscum et paluri semem, itemque saxifragum ac castam ad-
dunt; ex his singulis stateros duos com-
misceto . . . ." c. 1400.—"Canell and setewale of price." —R. of the Row. 1516.—"In the Kingdom of Calient there grows each pepper . . . and very much good ginger of the country, cardamoms, myrobalans of all kinds, bamboo canes, zerumba, zedoary, wild cinnamon."—Bar-
boat, 154. 1563.—". . . da zedoaria faz capitulo Avicezna e de Zerumbet; e isto que cha-
namos zedoaria, chama Avicezna geidwar, e o outro nome não lhe se, porque o não ha senão nas terras confins á China e este geidwar e uma moção de muito preço, e não achada senão nas matos dos que os
ZEMINDAR. 980 ZEMINDAR.

Gentios chamam joques, ou outros a quem os Mouros chamam calandares."—García, f. 216v-217.

[1605.—"Setweth," a copyist's error for Setwall.—Birdwood, First Letter Book, 200.]

ZEMINDAR, s. Pers. zamīn-dār, '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 zamīn-dār is hardly distinguishable from the ordinary Anglo-Indian pronunciation of jama-dār (see JEMADAR), and the form given to zamīn-dār in early English records shows that this pronunciation prevailed in Bengal more than two centuries ago.

1683.—"We lay at Bogaterta, a very pleasant and delightful Country, ye Gemi-
dar invited us ashore, and showed us Store of Deer, Peacocks, &c., but it was not our good fortune to get any of them."—Hedges, Diary, April 11; [Hak. Soc. i. 77, also i. 89].

1686.—"He has ordered downe 300 horse under the conduct of three Jemidars."—In ditto, II. lvi.

1697.—"Having tried all means with the Jemidar of the Country adjacent to us to let us have the town of De Calculata at the usual Hire or Rent, rather than fail, having promised him ¼ 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 Natives 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 Calculata, Chuttanuttte, and Gobinapore, or more properly may be said the Jemindarsip 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 Jemidar(s) 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 Jemidar(s) 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."—Ext of Cons., at Chuttanuttte, the 29th December (Printed for Parliament in 1788). In the preceding extracts the De prefixed to Calcula is Pers. deh, '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:

"Deeh—the ancient limits of any village or parish. Thus, 'Deeh Calcutta' means only that part which was originally inhabited."—(In Long, p. 176.)

1707-8.—In a "List of Men's Names, &c., immediately in the Service of the Hon'de United Compy. in their Factory of Port William, Bengal * * * * New Co. 1707/8

Mr. William Bugden . . . Jemidar or rent gatherer.

1713. * * Mr. Edward Page . . . Jemindar."—MS. Records in India Office.

1762.—"One of the articles of the Treaty with Meer Jaffier says the Company shall enjoy the Zemidary of the Lands from Calculta down to Culpee, they paying what is paid in the King's Books."—Holograph (unpublished) Letter of Lt. Clive, in India Office Records, dated Berkeley Square, Jan. 21.

1776.—"The Country Jemidars remote from Calculta, treat us frequently with great Inconveniece; and I was obliged to retreat with only an officer and 17 Sepoys near 6 Miles in the face of 3 or 400 Burgundasses (see BURKUNDAUZE), who lined the Woods and Kept a straggling Fire all ye Way."—MS. Letter of Major James Rennell, dd. August 5.

1778.—"This avaricious disposition the English plied with presents, which in 1698 obtained his permission to purchase from the Zemidar, or Indian proprietor, the town of Sootanutty, Calcula and Govindpore."—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."—Lt. Valenti, i. 456. He means zemindars of the Bengal description.
1912.—"... the Zemindars, or hereditary Superintendents of Land."—*Fifth Report*, 13.

[1818.—"The Bengal farmers, according to some, are the tenants of the Honourable Company; according to others, of the Jumidar, or land-holders."—*Ward, 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 I chiefly alluded to was its leaving the ryots at the mercy of the *zemindars*."

1843.—"Our plain clothing commands far more reverence than all the jewels which the most tawdry Zemindar wears."—*Macaulay, Speech on Gates of Somnauth*.

1871.—"The Zemindars of Lower Bengal, the landed proprietary established by Lord Cornwallis, have the worst reputation as landlords, and appear to have frequently deserved it."—*Maine, Village Communities*, 163.

**ZENANA.** s. Pers. *zanana*, from *zan*, 'woman'; the apartments of a house in which the women of the family are secluded. This Mahomedean 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 *Zena-*

**nas*.

[1760.—"I am informed the Dutch chief at Bimlipatam has... embarked his *jenninora* 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. Coote, in Van Sittart*, i. 111.

1780.—"It was an object with the Omrabs or great Lords of the Court, to hold captive in their *Zenana*, even hundreds of females."—*Hodges, Travels*, 22.

1782.—"Notice is hereby given that one Zoraxer, *consumhat* to Hadjee Mustapha of Moorshedabad 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."—*Simpkin 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 *zenana*s."—*Capt. Jaques, quoted in Articles of Charge against Hastings, in Burke, 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's Narr.* 50.

1790.—"In a Musselman Town many complaints arise of the *Passey* or Toddy Collectors climbing the Trees and over-looking the *Zenanas* or Women's apartments of principal Natives."—*Minute in a letter from Bd. of Revenue to Govt. of Bengal, July 12.—MS. in India Office*.

1800.—"Musulmauns... 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 Valentie*, 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 *zenanah*, in their impotent rage, flew at Captain Brown, who came off minus a considerable quantity of skin from his face."—*John Shipp*, iii. 49.

1828.—"... Thou sayest Tippoos treasures are in the fort? His treasures and his *Zenana*; I may even be able to secure his person."—*Sir 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 *Zand* when used alone in the Parsi 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 Zend the translator meant his own work. No name for the language of the ancient scriptures has been found in the Parsi 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 Gāthas or hymns are written; and a later one which was for many centuries the spoken and written language of Bactria.

The word Zand, in Haug's view, may be referred to the root san, 'to know'; Skt. jnd, Gr. γνώ, Lat. gno (as in agnosco, cognosco), so that its meaning is 'knowledge.' Prof. J. Oppert, on the other hand, identifies it with old Pers. zand, '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 Haug, "the Pahlavi books always style them Avistāk 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 Behistun; 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 Haug.) 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 Nasks, 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 Vendidad, a compilation of religious laws and of mythical tales; (b) the Visperad, a collection of litanies for the sacrifice; and (c) the Yasna, composed of similar litanies and of 5 hymns or Gāthas 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.]

c. 930.—"Zarādāš, the son of Asbīmām,... 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."—Maydān, p. 167. [See Haug, Essays, p. 11.]

c. 1030.—"The chronology of this same past, but in a different shape, I have also found in the book of Hamza ben Alhusain Alisfahānī, 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-Biruni, Chronology of Ancient Nations, by Sachau, p. 112.

"...Afterwards the wife gave birth to six other children, the names of whom are known in the Avastā."—Ibid. p. 108.

1630.—"Desirous to add anything to the ingenious that the opportunities of my Travayle might conferre vpon mee, I ionyd myselfe with one of their Church men called their Daroo, and by the interpretation of a Parson, whose long employment in the Companies Service, had brought him to mediority in the English tongue, and whose familiarity with me, inclined him to further 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 ZVN-DAVASTAVV."—Lord, The Religion of the Perses, The Proem.

[c. 1630.—"Being past the Element of Fire and the highest Orbs (as saith their Zendavasta)"—Sir T. Herbert, 2nd ed. 1677, p. 54.]

1653.—"Les ottomans appellent geneures vne secte de Payens que nous connaissons sous le nom d'adorateurs du feu, les Per-


1771.—"Persuadé que les usages modernes de l'Asie doivent leur origine aux Peuples et aux Religions qui l'ont subjuguée, je me suis proposé d'étudier dans les sources l'ancienne Théologie des Nations habituées dans les Contrées immenses qui sont à l'Est de l'Euphrate, et de consulter sur leur Histoire, les livres originaux. Ce plan m'a engagé à remarquer aux Monumens les plus anciens. Je les ai trouvé de deux espèces: les premiers écrits en Samskretan; ce sont les Vedas, Livres sacrés des Pays, qui de l'Indus s'étendent aux frontières de la Chine: les seconds écrits en Zend, ancienne Langue du Nord de la Perse; c'est le Zend Avesta, qui passe pour avoir été la Loi des Contrées bornées par l'Euphrate, le Caucase, l'0xus, et la mer des Indes."—Anquetil du Perron, Zend-Avesta, Oeuvrage de Zoroastre—Documents Préliminaires, p. iii.

"Dans deux cens ans, quand les Langues Zend et Pehlevie (Pahlavi) seront devenues en Europe familières aux Scavans, on pourra, rectifiant les endroits où je me serai trompé, donner une Traduction plus exacte du Zend-Avesta, et ci ce que je dis ici excitant l'émulation, avance le terme que je viens de fixer, mes fautes m'auront conduit au but que je me suis proposé."—Ibid. Preface, xvii.

1834.—"The supposition that some of the books were destroyed by Alexander the Great is contained in the introductory chapter of the Pehlevie Viraf-Name, 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, instigated the accused Alexiedar (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 Stakhtar (Istakhkar or Persepolis) of Papak. The accrued, wretched, wicked Ashmogh (destroyer of the pious), Alexiedar the evildoer, took them (the books) out and burnt them.'—Doubhal Framji, H. of the Persis, ii. 158-159.

ZERBA, s. Gold-brocade, Pers. zar, 'gold,' baft, 'woven.'

[Z1900.—"Kamkwabs, or kimkhwabs (Kin- cob), are also known as zar-baft (gold-woven), and mushhajjar (having patterns)."—Yusuf Ali, Mon. on Silk Fabrics, 86.]

ZILLAH, s. This word is properly Ar. (in Indian pron.) žila, 'a rib,' thence '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, &c., and in the newer provinces, such as the Punjab and B. Burma, a Deputy Commissioner.

[1772.—"With respect to the Talook- darrys and inconsiderable Zemindarrys, which formed a part of the Huzzoor (Huzoor) Zilahs or Districts which paid their rents immediately to the General Cutcherry at Moorshedabad. . . ."—W. Hastings, in Hunter, Annals of Bengal, 4th ed., 388.]

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, zincari, zingami, zincoli, clingari, zigeuner, &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 varna sankara is used for an admixture of castes and races (e.g. in Bhâgavad Gîtâ, 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. žingar, 'a saddler,' Not at all probable. In Sleeman's
Ramaseana or Vocabulary of the peculiar Language used by the Thugs (Calcutta, 1836), p. 85, we find:

"Chingaree, a class of Multani Thugs, sometimes called Naks, of the Mussulman faith. They proceed on their expeditions in the character of Brinjars, with cows and bullocks laden with merchandise, which they expose for sale at their encampments, and thereby attract their victims. They use the rope of their bullocks instead of the roomal 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 (Panjâb Ethnog. 308) gives an account. A full description of them has been given by Dr. G. W. Leitner (A Sketch of the Changars and of their Dialect, Lahore, 1880), in which he shows reason to doubt any connection between them and the Zingari.]

De Goeje (Contributions to the Hist. of the Gypsies) regards that people as the Indian Zoû (i.e. Jatt of Sind). He suggests as possible origins of the name first shikâri (see SHIKAAREE), and then Pers. chângi, 'harper,' from which a plural changân 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. zîr-bâd, '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 Kapudân (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.

1442.—"The inhabitants of the sea coasts are everywhere (at Ormuz) from the countries of Tchin, Java, Bengal, the cities of Zirbad."—Abdurrazzaq, in India in the 17th Cent. 6.

1553.—"... Before the foundation of Malaca, in this Gingapura... 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, Champa, Camboja, and the many thousand islands that lie in that Orient. And these two quarters the natives of the land distinguish as Dybanangüm (di-bawa-angin) and Atan Angüm (atás-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, bawa-angin (or di-bawe) "below the wind," and atas (or di-atás) angin, "above the wind," is just the reverse of his explanation, the former meaning the east, and the latter the west (see below).

c. 1590.—"Kalanbak (see CALAMBAK) is the wood of a tree brought from Zirbad (!)"—Aên, i. 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 Malayans are also commonly called Orang di Bawuh 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."—Valentijn, v. 310.

"The land of the Peninsula, &c., was called by the geographers Zierbaad, meaning in Persian 'beneath the wind.'"—Ibid. 317.

1856.—"There is a peculiar idiom of the Malay language, connected with the monsoons. The Malas 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 Malayan countries the traders of India."—Crawfurd'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 Dict. (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; mdzo-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 either of the pure stocks" (Himalayan Gazetteer, ii. 38). Also see **Ain**, ed. Jarrett, ii. 350.]

1298. — "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 them tame, 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. 57.

1554. — "The **Zobo**, or cross between the yak and the hill-cow (much resembling the English cow) is but rarely seen in these mountains (Sikkim), though common in the N.W. Himalaya." — Hooker's *Him. Journals*, 2d ed. i. 203.

[1871. — "The plough in Lahouli ... is worked by a pair of *dzos* (hybrids between the cow and yak)." — Harcourt, *Him. Dist. of Kooloo, Lahouli, and Spiti*, 150.]

[1875. — "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." — Drew, *Jummao and Kashmir*, 216.]

**ZOUAVE**, s. This modern French term is applied to certain regiments of light infantry in a quasi-Oriental costume, recruited originally in Algeria, and from various races, but now only consisting of Frenchmen. The name **Zouave**, **Zouavoa** was, according to Litttré, that of a Kabyle tribe of the Jurjura which furnished the first soldiers so called.

**ZUBT, ZUBTEE**, adj. and s. of which the corrupted forms are **JUBTEE, JUPTEE**. Ar. **zabt**, 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.I., 'cash rents on the more valuable crops, such as sugar-cane, tobacco, etc., in those districts where rents in kind are generally paid.'


[1813. — "Zebt ... restraint, confiscation, sequestration. Zebty. Relating to restraint or confiscation; what has been confiscated. ... Lands resumed by Jaffier Khan which had been appropriated in Jaghire (see JAGHEER)."—Glossary to Fifth Report.]

[1851. — "You put down one hundred rupees. If the water of your land does not come ... then my money shall be confiscated to the Sahib. If it does then your money shall be **zupt** (confiscated)." — Edw^ardes, *A Year on the Punjab Frontier*, i. 275.]

**ZUMBOORUCK**, s. Ar. Turk. Pers. zamabarak (spelt zambarak), a small gun or swivel usually carried on a camel, and mounted on a saddle; a falconet. [See a drawing in R. Kipling's *Best 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. *zambâr*, 'a horn'; much as 'musket' comes from *mosquetta*. 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 *Doyé, Suppt.* s.v.). This older meaning is the subject of our first quotation:

1848. — "Les écrivains arabes qui ont traité des guerres des croisades, donnent à l'arbalette, telle que l'employait les chrétiens, le nom de *zenbouruk*. La première fois qu'ils en font mention, c'est en parlant du siège de Tyre par Saladin en 1187 .... Suivant l'historien des patriarches d'Alexandrie, le *zenbouruk* était une flèche de l'épauisseur du pouvoir, de la longueur d'une coude, qui avait quatre faces ... il traversait quelquefois au même coup deux hommes placés
l'un derrière l'autre. . . Les musulmans paraissent n'avoir fait usage qu'à assez tard du zembrooruk. Djémal-Eddin est, à ma connaissance, le premier écrivain arabe qui, sous la date 643 (1245 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'Égypte. . . Mais bientôt l'usage du zembrooruk devint commun en Orient, et dans la suite des Turks ottomans entretinrent dans leurs armées un corps de soldats appelés zembroorekjias. Maintenant . . . ce mot a tout à fait changé d'acceptation, et l'on donne en Perse le nom de zembrooruk à une petite pièce d'artillerie légère."


1707.—"Prince Bedár Bakht . . . was killed by a cannon-ball, and many of his followers also fell. . . . His younger brother Waljaž was killed by a ball from a zumboorák."—Kháfi Khán, in Elliot, vii. 398.

c. 1784.—"Mirza Nedjef Khan, who was preceded by some Zembroorecs, ordered that kind of artillery to stand in the middle of the water and to fire on the eminence."—Sir Mutagharin, 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.

[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, H. of Persia, i. 419.]

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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